



Chain of Truth Ministries

Presents . . .

Sermon Building Reference Handbook

*“Our duty is to speak the truth plainly; live the truth;
maintain the truth; and leave the comfort to follow.”*

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Ellen White

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I have been instructed that it is not new and fanciful doctrines which the people need. They do not need human suppositions. They need the testimony of men who know and practice the truth, men who understand and obey the charge given to Timothy...

Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come 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. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

8T 295.1, 2 Timothy 4:2-5
{2 Timothy 3:16 & Ephesians 5:11-14}

Selected Messages

No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God and those who worship the beast and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. It is because the saints are keeping all ten of the commandments that the dragon makes war upon them. If they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace; but they excite his ire because they have dared to raise the standard and unfurl their banner in opposition to the Protestant world, who are worshipping the institution of the papacy. 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. {GRC 50.2-3}

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.-Letter 110, 1902.(Written July 7, 1902.) {GRC 51.1 }

We are Seventh-day Adventists, and of this name we are never to be ashamed. As a people we must take a firm stand for truth and righteousness. Thus we shall glorify God. We are to be delivered from dangers not ensnared and corrupted by them. That this may be, we must look ever to Jesus, the Author and Finisher of our faith.-Letter 106, 1903.(Written May 20, 1903.) {GRC 51.2}

...In the name of the Lord we are to identify ourselves as Seventh-day Adventists. If any one among us is ashamed of our colors, and wishes to stand under another banner, let him do so as a private individual, not as a representative of Seventh-day Adventist medical missionary work. Let us take our position as Seventh-day Adventists. The name is a true expression of our faith. I am instructed to call upon God's people to bring their actions into harmony with their name, of which they have no need to be ashamed. The Seventh-day Adventist faith will bless whenever it is brought into the character-building. {BCL 52.5-6}

Seventh-day Adventist! The name is true to the letter. And the Lord calls for a decided reformation among His people. God desires His servants to be known by their religious belief. {Lt51-1901.18}

Seventh-day Adventists, who profess to be looking for and loving the appearing of Christ, should not follow the course of worldlings. These are no criterion for commandment keepers. Neither should they pattern after first-day Adventists, who refuse to acknowledge the claims of the law of God and trample it under their feet. This class should be no criterion for them. Commandment-keeping Adventists occupy a peculiar, exalted position. John viewed them in holy vision and thus described them: "Here are they that keep the commandments of God, and the faith of Jesus." {2T 450.1}

Seventh-day Adventists, above all other people in the world, should be patterns of piety, holy in heart and in conversation. I related in the presence of N. Fuller that the people whom God had chosen as His peculiar treasure were required to be elevated, refined, sanctified, partakers of the divine nature, having escaped the corruption that is in the world through lust. Should they who make so high a profession indulge in sin and iniquity, their guilt would be very great. The Lord reproves the sins of one, that others may take warning and fear. {2T 451.2}

...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. The greatest wealth of truth ever entrusted 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; and in the accomplishment of this work our publishing houses are among the most effective agencies. {7T 138.2}

God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositaries of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth. Christ declares to His followers: "Ye are the light of the world." To every soul that accepts Jesus the cross of Calvary speaks: "Behold the worth of the soul: 'Go ye into all the world, and preach the gospel to every creature.'" Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity. The love that Jesus manifested for the souls of men in the sacrifice which He made for their redemption, will actuate all His followers. {5T 455.2}

...We are not to cringe and beg pardon of the world for telling them the truth; we should scorn concealment. Unfurl your colors to meet the cause of men and angels. Let it be understood that Seventh-day Adventists can make no compromise. In your opinions and faith there must not be the least appearance of wavering: the world has a right to know what to expect of us, and will look upon us as dishonest, as hiding our

real sentiments and principles out of policy, if we carry even the semblance of being uncommitted till the popular voice has pointed out the safe way. {Ms16-1890.61}

God's people are to be distinguished as a people who serve Him fully, nobly, wholeheartedly, taking no honor to themselves, and remembering that by a most solemn covenant they have bound themselves to serve the Lord, and Him only. {Ms132-1903.13}

Christ is calling for volunteers to enlist under his standard, and bear the banner of the cross before the world. The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the Church in the world. Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice. But first the young men who would serve God, and give themselves to his work, must cleanse the soul temple of all impurity, and enthrone Christ in the heart; then they will be enabled to put energy into their Christian effort, and will manifest enthusiastic zeal in persuading men to be reconciled to Christ. Will not our young men respond to the invitation of Christ, and answer, "Here am I; send me"? Young men, press to the front, and identify yourselves as laborers together with Christ, taking up the work where he left it, to carry it on to its completion. {RH June 16, 1891, par. 9-10}

If you cherish a habitual impression that God sees and hears all that you do and say, and keeps a faithful record of all your words and actions, and that you must meet it all, then in all you do and say you will seek to follow the dictates of an enlightened and wakeful conscience. Your tongue will be used to the glory of God and will be a source of blessing to yourself and to others. But if you separate from God, as you have been doing, take heed lest your tongue shall prove a world of iniquity and bring upon you fearful condemnation; for souls will be lost through you.—Testimonies for the Church 4:244. {VSS 48.3}

We call upon you to take your stand on the Lord's side, and act your part as a loyal subject of the kingdom. Acknowledge the gift that has been placed in the church for the guidance of God's people in the closing days of earth's history. From the beginning the church of God has had the gift of prophecy in her midst as a living voice to counsel, admonish, and instruct. {3SM 83.1}

...False teachers may appear to be very zealous for the work of God, and may expend means to bring their theories before the world and the church; but as they mingle error with truth, their message is one of deception, and will lead souls into false paths. They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth. {TM 55.1}

The minister of the gospel is never exhorted to strive to be a smart preacher, a popular speaker; but is commanded to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane

and vain babblings: for they will increase unto more ungodliness.” (2 Timothy 2:15, 16). Will every messenger of God give heed to these words? —Manuscript 29, 1893. {VSS 323.3}

The present truth, the special message given to our world, even the third angel’s message, comprehends a vast field, containing heavenly treasures. No one can be excusable who says, “I will no longer have anything to do with these special messages; I will preach Christ.” No one can preach Christ, and present the truth as it is in Jesus, unless he presents the truths that are to come before the people at the present time, when such important developments are taking place.—Manuscript 33, 1897. {VSS 325.2}

An important element in educational work is enthusiasm. On this point there is a useful suggestion in a remark once made by a celebrated actor. The archbishop of Canterbury had put to him the question why actors in a play affect their audiences so powerfully by speaking of things imaginary, while ministers of the gospel often affect theirs so little by speaking of things real. “With due submission to your grace,” replied the actor, “permit me to say that the reason is plain: It lies in the power of enthusiasm. We on the stage speak of things imaginary as if they were real, and you in the pulpit speak of things real as if they were imaginary.” The teacher in his work is dealing with things real, and he should speak of them with all the force and enthusiasm which a knowledge of their reality and importance can inspire.—Education, 233. {VSS 38.2-3}

Christ crucified—talk it, pray it, sing it, and it will break and win hearts. This is the power and wisdom of God to gather souls for Christ. Formal, set phrases, the presentation of merely argumentative subjects, is productive of little good.—Testimonies for the Church 6:67. {VSS 28.3}

The science of salvation is to be the burden of every sermon, the theme of every song.... {VSS 433.1}

Waiting, watching, working, praying, warning the world—this is our work. The Review and Herald, November 13, 1913. {VSS 335.2}

...Skepticism and unbelief are not humility. Implicit belief in Christ’s word is true humility, true self-surrender. {DA 535.2}

...We must not be content to live useless lives. What is humility?—That sense of sin and unworthiness which leads to repentance. But we must be assured of the malignity of a disease before we feel our need of a cure. Those who do not realize the sinfulness of sin are not able to appreciate the value of the atonement and the necessity of being cleansed from all sin. {Ms2-1900.2-3}

As you communicate to others the truths learned, your capacity for labor will increase. {PK 609.2}

Seventh-day Adventists should be foremost in uplifting Christ before the world
{Ev 187.5} 1Corinth 1:17,18

Ask for grace and strength in His name {DA 667.3} {SC 52}

Despair of nothing and hope for everything. {DA 679.3}

Precept and practice combined have a telling influence.—Manuscript 87, 1908. {CME 41.2}

The unseen is illustrated by the seen.10 {CG 47.5}

Nervous prostration comes from over taxation {Lt47-1886.20}

Success fades with self-praise {Ev 332.1}

People judge the whole ministry by the man {Ev 210.2}

...By divine grace their purpose to honor God may remain firm. Through strong resolution and vigilant watchfulness they may withstand every temptation that assails the soul. But only by him who determines to do right because it is right will the victory be gained. {PK 489.3}

The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right—because right doing is pleasing to God. {COL 97.3}

Meekness and lowliness are the conditions of success and victory. A crown of glory awaits those who bow at the foot of the cross. {PK 590.2}

Those who are true to God will be menaced, denounced, proscribed. They will be “betrayed both by parents, and brethren, and kinsfolks, and friends,” even unto death. Luke 21:16. Their only hope is in the mercy of God; their only defense will be prayer. As Joshua pleaded before the Angel, so the remnant church, with brokenness of heart and unfaltering faith, will plead for pardon and deliverance through Jesus, their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness; and they are ready to despair. {PK 588.1}

There is great need of zealous, faithful, self-denying workers in our churches throughout the land. No one can labor in the Sabbath school or in the temperance work without reaping a bountiful harvest, not only in the end of the world, but in the present life. In the very effort to enlighten and bless others his own views will become clearer and broader. The more we endeavor to explain the truth to others, with a love for souls, the plainer will it become to ourselves. It ever opens with new beauty and force to the understanding of the expounder. {5T 120.4}

The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. God gave to men the sure word of prophecy; angels and even Christ Himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk: "Write the vision, and make it plain, ... that he may run that readeth it." Habakkuk 2:2. The word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. "Light is sown for the righteous." Psalm 97:11. And no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure. {DD 7.5}

Let all who have cultivated a love for light reading, now turn their attention to the sure word of prophecy. Take your Bibles, and begin to study with fresh interest the sacred records of the Old and New Testaments. The oftener and more diligently you study the Bible, the more beautiful will it appear, and the less relish you will have for light reading. Bind this precious volume to your hearts. It will be to you a friend and guide. {CCh 171.3}

But even this dark hour was not without hope for those whose trust was in God. The prophets Haggai and Zechariah were raised up to meet the crisis. In stirring testimonies these appointed messengers revealed to the people the cause of their troubles. The lack of temporal prosperity was the result of a neglect to put God's interests first, the prophets declared. Had the Israelites honored God, had they shown Him due respect and courtesy, by making the building of His house their first work, they would have invited His presence and blessing. {PK 573.3}

The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall.—Education, 57 (1903). {CM 54.4}

...Men and women are wanted now who are as true to duty as the needle to the pole, men and women who will work without having their way smoothed and every obstacle removed. {Cev 57.1}

Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry. Angels of light and power are ever near to protect, to comfort, to heal, to instruct, to inspire. The highest education, the truest culture, and the most exalted service possible to human beings in this world are theirs.—Testimonies for the Church 6:307, 308 (1900). {CM 110.3}

If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call, you come wearing the yoke of Christ,—the yoke of obedience and service,—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved.—Thoughts From the Mount of Blessing, 101 (1896). {CM 119.2}

He whose heart God touches is filled with a great love for those who have never heard the truth. Their condition impresses him with a sense of personal woe. Taking his life in his hand, he hurries away, a God-sent, God-inspired messenger, to do a work in which angels can co-operate. {Ms73-1901.31}

The power of the gospel is to come upon the companies raised up, fitting them for service. Some of the new converts will be so filled with the power of God that they will at once enter the work. They will labor so diligently that they will have neither time nor disposition to weaken the hands of their brethren by unkind criticism. Their one desire will be to carry the truth to the regions beyond. {RH March 5, 1914, par. 4}

As a worker gives himself unreservedly to the service of the Lord, he gains an experience that enables him to labor more and more successfully for the Master. The influence that drew him to Christ helps him to draw others to Christ. The work of a public speaker may never be laid upon him; but he is none the less a minister for God; and his work testifies that he is born of God. {RH March 5, 1914, par. 6}

At this time God's cause is in need of men and women who possess rare qualifications and good administrative powers; men and women who will make patient, thorough investigation of the needs of the work in various fields; those who have a large capacity for work; those who possess warm, kind hearts, cool heads, sound sense, and unbiased judgment; those who are sanctified by the Spirit of God, and can fearlessly say, No, or Yea and amen to propositions; those who have strong convictions, clear understanding, and pure, sympathetic hearts; those who practice the words, "All ye are brethren; those who strive to uplift and restore fallen humanity."—Testimonies for the Church 7:249. {ChL 18.1}

The suffering Jesus, His love so deep as to lead Him to give His life for man, was again held up before me; also the lives of those who professed to be His followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, "Can such enter heaven?" Another angel answered, "No, never, never, never. Those who are not interested in the cause of God on earth can never sing the song of redeeming love above." I saw that the quick work that God was doing on the

earth would soon be cut short in righteousness and that the messengers must speed swiftly on their way to search out the scattered flock. An angel said, "Are all messengers?" Another answered, "No, no; God's messengers have a message." {EW 50.1}

I saw that the cause of God had been hindered and dishonored by some traveling who had no message from God. [see Appendix.] Such will have to give an account to God for every dollar they have used in traveling where it was not their duty to go, because that money might have helped on the cause of God; and for the lack of the spiritual food that might have been given them by God's called and chosen messengers, had they had the means, souls have starved and died. I saw that those who have strength to labor with their hands and help sustain the cause were as accountable for their strength as others were for their property. {EW 50.2}

The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause. The angel said, "Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field." I cried to God to spare His people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. Said he, "All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the Word of God, neither would an angel's message awake them." {EW 50.3}

The gospel is a revelation to man of beams of light and hope from the eternal world. All the light does not burst upon us at once, but it comes as we can bear it. Inquiring minds that hunger for a knowledge of God's will are never satisfied; the deeper they search, the more they realize their ignorance and deplore their blindness. It is beyond the power of man to conceive the high and noble attainments that are within his reach if he will combine human effort with the grace of God, who is the Source of all wisdom and power. And there is an eternal weight of glory beyond. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." {4T 446.1}

We have the most solemn message of truth ever borne to the world. This truth is more and more respected by unbelievers because it cannot be controverted. In view of this fact, our young men become self-confident and self-inflated. They take the truths which have been brought out by other minds, and without study or earnest prayer meet opponents and engage in contests, indulging in sharp speeches and witticisms, flattering themselves that this is doing the work of a gospel minister. In order to be fitted for God's work, these men need as thorough a conversion as Paul experienced. Ministers must be living representatives of the truth they preach. They must have greater spiritual life, characterized by greater simplicity. The words must be received from God and given to the people. The attention of the people must be arrested. Our message is a savor of life unto life or of death unto death. The destinies of souls are

balancing. “Multitudes are in the valley of decision. A voice should be heard crying: If the Lord be God, follow Him: but if Baal, then follow him.” {4T 446.2}

Prompt, energetic, and earnest action may save an undecided soul. No one can tell how much is lost by attempting to preach without the unction of the Holy Spirit. There are souls in every congregation who are hesitating, almost persuaded to be wholly for God. The decision is being made for time and for eternity; but it is too often the case that the minister has not the spirit and power of the message of truth in his own heart, hence no direct appeals are made to those souls that are trembling in the balance. The result is that impressions are not deepened upon the hearts of the convicted ones, and they leave the meeting feeling less inclined to accept the service of Christ than when they came. They decide to wait for a more favorable opportunity, but it never comes. That godless discourse, like Cain’s offering, lacked the Saviour. The golden opportunity is lost, and the cases of these souls are decided. Is not too much at stake to preach in an indifferent manner and without feeling the burden of souls? {4T 446.3}

We are nearing the close of time. We want not only to teach present truth in the pulpit, but to live it out of the pulpit. Examine closely the foundation of your hope of salvation. While you stand in the position of a herald of truth, a watchman upon the walls of Zion, you cannot have your interest interwoven with mining or real-estate business, and at the same time do effectually the sacred work committed to your hands. Where the souls of men are at stake, where eternal things are involved, the interest cannot safely be divided. {CS 238.3}

The church is in need, not of burdens, but of earnest workers; not of faultfinders, but of builders in Zion. Missionaries are really needed at the great heart of the work—men who will keep the fort, who will be true as steel to preserve the honor of those whom God has placed at the head of His work, and who will do their utmost to sustain the cause in all its departments, even at the sacrifice of their own interests and lives, if need be. But I was shown that there are but few who have the truth wrought into their very souls, who can bear the searching test of God. There are many who have taken hold of the truth, but the truth has not taken hold of them, to transform their hearts and cleanse them from all selfishness. There are those who come to ----- to help in the work, as well as many of the old members, who have a fearful account to render to God for the hindrance they have been to the work through their self-love and unconsecrated lives. {4T 194.1}

Religion has no saving virtue if the characters of those professing it do not correspond with their profession. God has graciously given great light to His people in -----; but Satan has his work to accomplish, and he brings his power to bear most strongly at the great heart of the work. He seizes men and women who are selfish and unconsecrated, and makes of them sentinels to watch the faithful servants of God, to question their words, their actions, and their motives, and to find fault and murmur at their reproofs and warnings. Through them he creates suspicion and jealousy, and seeks to weaken the courage of the faithful, to please the unsanctified, and to bring to nought the labors of God’s servants. {4T 194.2}

...the Sword of the Spirit, the Word of the living God, is with us yet; but it must be wielded with earnestness. Let us use it as did God's sanctified ones of old. By its living, quickening power it will cut its way to hearts. {Ms2-1900.11}

When a brother who has made a mistake sees his error and corrects it, is it not an indication that he may be trusted not to take a similar false step? Shall his brethren lay open his blunder, and make it appear in as grave a light as possible before his comrades and before his warring enemy? God will charge those who unwisely expose the mistakes of their brethren with sin of far greater magnitude than He will charge the one who makes a misstep. Criticism and condemnation of the brethren are counted as criticism and condemnation of Christ. {Lt48-1894.23}

Unless by faith we accept the infinite plan of salvation, we are without divine wisdom. But every one who believes in Christ, everyone who relies on the keeping power of a risen Saviour that has suffered the penalty pronounced upon the transgressor, everyone who resists temptations and in the midst of evil strives to copy the pattern given in the Christ-life, will, through faith in the atoning sacrifice of Christ, become a partaker of the divine nature, having escaped the corruption that is in the world through lust. Those only, who through faith in Christ obey all of God's commandments, will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts, including the one relating to the observance of the Sabbath, the seventh day of the week, the day that He blessed and sanctified, "because that in it He had rested from all His work." [Genesis 2:3.] {Ms122-1901.5-6}

The Holy Spirit reveals Christ to the mind, and faith takes hold of Him. If you accept Christ as your personal Saviour, you will know by experience the value of the great sacrifice made in your behalf upon the cross of Calvary. The Spirit of Christ, working upon the heart, conforms it to His image, for Christ is the model upon which the Spirit works. By the ministry of His Word, by His providences, by His inward working, God stamps the likeness of Christ upon the soul. To possess Christ is your first work, and to reveal Him as One who is able to save to the uttermost all who come to Him is your next work. To serve the Lord with full purpose of heart is to honor and glorify His name by dwelling upon holy things, by having a mind filled with the vital truths revealed in His Holy Word. {Lt74-1897.4-5}

In this time of persecution the faith of the Lord's servants will be tried. They have faithfully given the warning, looking to God and to His word alone. God's Spirit, moving upon their hearts, has constrained them to speak. Stimulated with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word which the Lord had given them. They have not consulted their temporal interests, nor sought to preserve their reputation or their lives. Yet when the storm of opposition and reproach bursts upon them, some, overwhelmed with consternation, will be ready to exclaim: "Had we foreseen the consequences of our words, we would have held our peace." They are hedged in with difficulties. Satan assails them with fierce temptations. The work which they have undertaken seems far beyond their ability to

accomplish. They are threatened with destruction. The enthusiasm which animated them is gone; yet they cannot turn back. Then, feeling their utter helplessness, they flee to the Mighty One for strength. They remember that the words which they have spoken were not theirs, but His who bade them give the warning. God put the truth into their hearts, and they could not forbear to proclaim it. {GC 608.3}

The same trials have been experienced by men of God in ages past. Wycliffe, Huss, Luther, Tyndale, Baxter, Wesley, urged that all doctrines be brought to the test of the Bible and declared that they would renounce everything which it condemned. Against these men persecution raged with relentless fury; yet they ceased not to declare the truth. Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God's people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty and leave results with God. {GC 609.1}

...To labor for God and for the salvation of souls is the highest and noblest calling that men ever had or ever can have. The losses and gains in this business are of great importance; for the results do not end with this life, but reach over into eternity. {5T 410.3}

...When once the gaze is fixed upon Him, the life finds its center. The enthusiasm, the generous devotion, the passionate ardor, of the youth find here their true object. Duty becomes a delight and sacrifice a pleasure. To honor Christ, to become like Him, to work for Him, is the life's highest ambition and its greatest joy. {Ed 296.6}

Thank God that a work is being done outside of the church. The church has not been properly educated to work outside of their own people. Many souls out of the church might have been enlightened, and a great deal more light brought into the church, if every church member in every country, who claims to have the advanced light of truth, had worked with heart and soul and voice to win souls to the truth. Altogether too little work is being done by church members for those who need the light, those who are outside of the church of Seventh-day Adventists. The Lord declares: "A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust." Those who cooperate with Jesus Christ will realize that all these promises are fulfilled in their own experience. The Lord has pointed out the duty of every soul. In the judgment no one will have any excuse to present for not doing his duty. {TM 127.3}

Let everyone who loves God consider that now while it is day is the time to work, not among the sheep already in the fold, but to go out in search of the lost and perishing ones. These need to have special help to bring them back to the fold. Now is the time for the careless to arouse from their slumber. Now is the time to entreat that souls shall not only hear the word of God, but without delay secure oil in their vessels with their lamps. That oil is the righteousness of Christ. It represents character, and character is not transferable. No man can secure it for another. Each must obtain for himself a character purified from every stain of sin. {TM 233.2}

As Christ's followers, we are to work with all rational methods to preach the gospel of present truth. Not only by words but by deeds we are to give evidence that Christ is willing to unite with His devoted ministers today in healing the sick and suffering. The Lord would revive in the minds of His workers a living faith in His power. When we increase in the faith of the gospel of Christ, and encourage that faith as it is presented in the word of God, there will be in our sanitariums not only a practical knowledge of how to treat the sick upon right principles but the manifestation of a living faith in God that will lead the workers to call upon the Great Physician for divine assistance. And the Lord will come to the help of such in response to their faith in His power. {MM 28.3}

There must be no belittling of the gospel ministry. No enterprise should be so conducted as to cause the ministry of the Word to be looked upon as an inferior matter. It is not so. Those who belittle the ministry are belittling Christ. The highest of all work is ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister. Let not our young men be deterred from entering the ministry. There is danger that through glowing representations some will be drawn away from the path where God bids them walk. Some have been encouraged to take a course of study in medical lines who ought to be preparing themselves to enter the ministry.—Testimonies For The Church 6:411 (1900). {Ev 23.1-2}

Calumny and reproach will be the recompense of those who stand for the truth as it is in Jesus. "All that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12). Those who bear a plain testimony against sin will as surely be hated as was the Master who gave them this work to do in His name. Like Christ, they will be called the enemies of the church and of religion, and the more earnest and true their efforts to honor God, the more bitter will be the enmity of the ungodly and hypocritical. But we should not be discouraged when thus treated. {ISM 73.1}

...The worship of idols was still to some extent secretly practiced, and Joshua endeavored now to bring them to a decision that should banish this sin from Israel. "If it seem evil unto you to serve Jehovah," he said, "choose you this day whom ye will serve." Joshua desired to lead them to serve God, not by compulsion, but willingly. Love to God is the very foundation of religion. To engage in His service merely from hope of reward or fear of punishment would avail nothing. Open apostasy would not be more offensive to God than hypocrisy and mere formal worship. {PP 523.1}

“Ask ye of the Lord rain in the time of the latter rain.” Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man’s cooperation is required. God’s work for us demands the action of our mind, the exercise of our faith. We must seek His favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, “Where two or three are gathered together in My name, there am I in the midst.” The convocations of the church, as in camp meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God’s appointed opportunities for giving the early and the latter rain. {TM 508.1 }

The Lord calls for united action. Well organized efforts must be made to secure laborers. There are poor, honest, humble souls whom the Lord will put in your places, who have never had the opportunities you have had and could not because you were not worked by the Holy Spirit. We may be sure that when the Holy Spirit is poured out, those who did not receive and appreciate the early rain will not see or understand the value of the latter rain. When we are truly consecrated to God, His love will abide in our hearts by faith and we will cheerfully do our duty, in accordance with the will of God. Letter 8, 1896, p. 9. (To My Brethren in America, February 6, 1896.) {1MR 180.1 }

At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end.... As we seek God for the Holy Spirit, it will work in us meekness, humbleness of mind, a conscious dependence upon God for the perfecting latter rain.—Testimonies to Ministers and Gospel Workers, 507, 509 (1897). {LDE 187.1 }

The Lord appoints and sends forth ministers not only to preach, for this is a small part of His work, but to minister; to educate the people not to be fighters, but to be examples of piety. There are workers in every department appointed to do their work. When Jesus ascended on high He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. Some have entered the work with a human commission rather than the divine. They have educated themselves as debaters, and the churches under their care show the character of their work. They were not ready, they were not fitted for the work. Their hearts are not right with God. In short, they have a theory, but not true conversion and sanctification through the truth. The great issue so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry prepared for the latter rain. {Lt55-1886.24 }

The condition and evidence of our discipleship is self denial and the cross. Unless these are brought into our experience, we cannot know God; we cannot worship him in spirit and in truth and in the beauty of holiness... {1888 50.5 }

The Importance of the Spirit of Prophecy

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... {Lt92-1900.12}

- Ellen White's writings are inspired by the Holy Spirit.

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? {5T 64.3}

- By declaring that the warnings and reproofs are the opinions of Ellen White, the Spirit of God is insulted.

Precious instruction has been given to our people in the books I have been charged to write. How many read and study these books? The light that God has given may be regarded with indifference and unbelief, but this light will condemn all who have not chosen to accept and obey it. {Lt258-1907.29}

- It is important to read and study Ellen White's writings.

I am now looking over my diaries and copies of letters written for several years back, commencing before I went to Europe, before you were born. I have the most precious matter to reproduce and place before the people in testimony form. While I am able to do this work, the people must have these things to revive past history, that **they may see that there is one straight chain of truth, without one heretical sentence, in that which I have written.** This, I am instructed, is to be a living letter to all in regard to my faith. {Lt329a-1905.3}

- The truths which Ellen White presents are correct.

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 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... {Revelation 14:13.} {Lt371-1907.19}

“Here are **my writings; when I am gone they will testify for me.**”—WCW Letter, July 9, 1922 (MR, p. 93). {6BIO 404.5}

- Sister White’s writings are designed by the Lord to speak to the people, and will continue to be applicable to God’s people as long as time lasts.

...The Lord has preserved my life for some wise purpose, and **has given me instruction upon many points regarding the past, present, and future history of Seventh-day Adventists.** {RH May 31, 1906, par. 1}

- Ellen White’s writings apply in the past, present and future.

I tell you that there is not a semblance of truth in her statements. **My copyists** you have seen. **They do not change my language. It stands as I write it.** {15LtMs, Lt 61a, 1900, par. 14}

In the meantime, Ellen White, possibly with some intimation of the question that had to be settled, made a clear-cut statement to Mary Steward that Mary carefully wrote out, dated, and signed on July 31. Here it is: “**Whenever any of my workers find quotations in my writings, I want those quotations to be exactly like the book they are taken from.** Sometimes they have thought they might change a few words to make it a little better; but it must not be done; it is not fair. **When we quote a thing, we must put it just as it is.**”—DF 83b. 6BIO 311.3-4

- Ellen White’s writings have not been changed by her copyists and have been faithfully and carefully preserved.

A wealth of moral influence has been brought to us as a people in the last half century. Through His Holy Spirit the voice of God has come to us continually in warning and instruction, to confirm the faith of the believers in the Spirit of prophecy. Repeatedly the word has come, “Write the things which I have given you, to confirm the faith of My people in the position they have taken.” Time and trial have not made void the instruction given, but through years of suffering and self-sacrifice have established the truth of the testimony given. **The instruction that was given in the early days of the message is to be held as safe instruction to follow in these its closing days.** Those who are indifferent to this light and instruction must not expect to escape the snares which we have been plainly told will cause the rejectors of light to stumble and fall and be snared and be taken. If we study carefully the second chapter of Hebrews, we shall learn how important it is that we hold steadfastly to every principle of truth that has been given. {Ms149-1907.14}

All these truths are immortalized in my writings. The Lord never denies His Word. Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but **all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in in these last days.** {Lt50-1906.6}

- The instructions in the Spirit of Prophecy writings are very important for correctly navigating around the perils and delusions in the last days.

For the last forty-five years the Lord has been revealing to me the needs of His cause and the cases of individuals in every phase of experience, **showing where and how they have failed to perfect Christian character.** The history of hundreds of cases has been presented to me, and that which God approves, and that which He condemns, has been plainly set before me. **God has shown me that a certain course, if followed, or certain traits of character, if indulged, would produce certain results. He has thus been training and disciplining me in order that I might see the dangers which threaten souls, and instruct and warn His people,** line upon line, precept upon precept, **that they might not be ignorant of Satan’s devices, and might escape his snares.** {5T 685.3}

When you find me questioning the testimonies, finding fault with them and seeking to draw away the people from their influence, be assured that God is not at work through them. It is another spirit. Doubt and unbelief are cherished by those who do not walk circumspectly. They have a painful consciousness that their life will not abide the test of the Spirit of God, whether speaking through His Word or through the testimonies of His Spirit that would bring them to His Word. **Instead of beginning with their own hearts and coming into harmony with the pure principles of the gospel, they find fault and condemn the very means that God has chosen to fit up a people to stand in the day of the Lord.** {Ms1-1883.2}

- The Spirit of God speaks through Scripture and the writings of Ellen White. These resources are needed in order to perfect Christian character. When these resources are studied and the principles are applied in life, people will receive the preparation necessary to stand in the day of the Lord.

“He was set for the defense of the church. He was to watch for souls as one that must render account to God, and should he not take notice of the reports concerning their state of anarchy and division? Most assuredly; and the reproof he sent them was written just as much under the inspiration of the Spirit of God as were any corrected. They took the position that God had not spoken to them through Paul, that he had merely given them his opinion as a man, and they regarded their own judgment as good as that of Paul. So it is with many among our people who have drifted away from the old landmarks and who have followed their own understanding.” [Testimonies for the Church 5:65, 66 (1882).]{5T 684.3}

When this position is taken by our people, then the special warnings and counsels of God through the Spirit of prophecy can have no influence with them to work a reformation in life and character. The Lord does not give a vision to meet each emergency which may arise in the different attitudes of His people in the development of His work. But He has shown me that it has been His way of dealing with His church in past ages, to impress the minds of His chosen servants with the needs and dangers of His cause and of individuals, and to lay upon them the burden of counsel and warning. {5T 685.1}

- We are not to treat the writings of Ellen White as only a collection of her opinions. God spoke through Ellen White and we need to take the counsels very seriously.

...There are many who interpret that which I write in the light of their own preconceived opinions. You know what this means. A division in understanding, and diverse opinions is the sure result. How to write in a way to be understood by those to whom I address important matter is a problem I cannot solve. But I will endeavor to write much less. Owing to the influence of mind upon mind, those who misunderstand can lead others to misunderstand by the interpretation they place upon the subjects from my pen. One understands them as he thinks they should be, in accordance with his ideas. Another puts his construction upon the written matter, and confusion is the sure result. I am afraid. I tremble as I consider that unless the minds of our brethren are under the control of the Holy Spirit, they will certainly read these things in a perverted light. But enough of this. {Lt96-1899.4}

- The Holy Spirit's guidance is needed in order to properly understand Ellen White's writings.

Those who have treated the light that the Lord has given as a common thing will not be benefitted by the instruction presented. There are those who will misinterpret the messages that God has given, in accordance with their spiritual blindness. Some will yield their faith and will deny the truth of the messages, pointing to them as falsehoods. Some will hold them up to ridicule, working against the light that God has been giving for years, and some who are weak in the faith will thus be led astray. But others will be greatly helped by the messages. Though not personally addressed, they will be corrected and will be led to shun the evils specified. Their errors will be reproved by the warnings given to the erring. **The Spirit of the Lord will be in the instruction, and doubts existing in many minds will be swept away. The testimonies themselves will be the key that will explain the messages given, as Scripture is explained by Scripture.** Many will read with eagerness the messages reproving wrong, that they may learn what they may do to be saved. From all directions will come the cry, "What must I do to be saved?" [Acts 16:30.] Light will dawn upon the understanding, and the Spirit will make an impression on minds, as Bible truth is clearly and simply presented in the messages that since 1846 God has been sending His people. These messages are to find their place in hearts, and transformation will take place. {18LtMs, Lt 73, 1903, par. 7}

- The Spirit of the Lord is in the works of Ellen White. In the same way we interpret the Bible, we also interpret Ellen's writings. Line upon line and here a little and there a little while taking context into account.

A PICTURE IS WORTH ONE THOUSAND WORDS

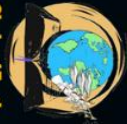


Chain of Truth
 Ministries

"A general in battles does not despair of his army while the center stands firm. The wings may waver; there may be some confusion on the outskirts; but while the center holds, the battle is not lost. So with the present truth; so long as the main pillars remain unshaken, it is folly to leave the building as if it was about to fall..."

Letter 234-1906-26

Ulrich Smith



Chain of Truth
 Ministries

THE GREAT PILLARS OF OUR FAITH

CW902 STATE OF THE DEAD 2 nd ANGEL'S MESSAGE EW 258-3	YEP 233-1 PERSONALITY OF GOD AND CHRIST 2 nd ANGEL'S MESSAGE	TE004 SPIRIT OF PROPHECY 2 nd ANGEL'S MESSAGE	PROVERBS 9:1 REVELATION 14:12 SANCTUARY DANIEL 8:14 66-09-1	CW774 MORAL LAW & SABBATH 10-21-85 10-21-85	C18-9 NATURAL LAW COL 3:47	108-86-724 VICTORY OVER SIN LUKE 6:47-48	105-18-927 RIGHTEOUSNESS BY FAITH LUKE 6:47-48
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JESUS IS THE SON OF GOD
 MATTHEW 16:13-19 & DESIRE OF AGES 413

References for Picture

{COL 125.2}, {GC 299.1}, {GC 46.1}, {PK 608.2}, {CIHS 17.3}, {CW 77.1}, {EW 63.1-.2} {Ev 221.2-224.2, 695.2} {CIHS 124.3} {EW 63.1-.2} {1888 217.4} {Ev 183.2} {1888 217.3-4 *3rd Angel} {Lt7-1904.21} {Ev 196.1, 695.2-.3} {PUR November 6, 1902, par. 2} {PUR January 14, 1904, par. 5} {Ev 229.4-230.2} {Ms3-1862.12} {1888 217.3-.4} {Ms1-1897.14-33} {PT August 1, 1849, par. 2-3} {PT December 1, 1849, par. 2} {PT March 1, 1850, par. 2} {Lt38-1906.8} {Ms84-1894.1} {Ms105-1898.9-10} {Ms122-1899.57-58} {Lt57-1896.1}, {RH May 29, 1888, par. 5} purpose={1MR 228.2} {Ms84-1894.1} {ChS 162.4-163.2} {Ms1-1897.14-33} {Lt38-1906.8} {Ms35-1900.16-19} {GW 148.3-4} {PP48.2-4} {Ev 225.2-227.1} {MM 159.4} {Cev 72.1} {CD 72.4, 209.1-2} {CH 261.1} {CH 434.1-2} {CH 546.3} {SpM 427.6-428.2} {MM 242.2} {Lt103-1896.27-30}, {Ev 195.2-4, 196.2, 197.1, 237.1, 363.2} {CW 29.2} {Lt6-1907.9-11} {PUR November 6, 1902, par. 2} {PUR January 14, 1904, par. 5-6} {TM 114.3-.4} {TM 337.2} {18MR 178.4-179.1} {Ev 203.3-204.3, 205.1-4}, {Ev 516.4} {21MR 449.4} {1T 355.2} {ChS 111.1}, {RH July 23, 1889, par. 12} {RH August 31, 1905, par. 15} {COL 311.4-312.2} {1888 1054.1} {CET 207.2} {Ms11-1894} {1SM 373.1-400.2}, {CH 43.4} {Ms185-1897.10} {RH May 29, 1888, par. 5}, GW 315.2, {2MR 23.1}, {Ev 196.1} {CW 29.3}, {COL 40.2}, {1888 1080.2}, {Ms50-1895.3} {ST April 8, 1889, par. 10} {6BC 1084.8}, {Ev 223.2} John 17-redemption {Lt311-1905.8} {VSS 313.4}, {VSS 314.2}, {VSS 336.1}, {Ev 299.2} {FW 18.2} {PK 33.4} {1T 262.1} {VSS 92.2} {Te107.2-.3, 108.1} {GW92 184.2} {RH April 23, 1908, par. 6,7} {19MR 259.1-.2} {Ev 280.1} {Ev 347.2, 354.2-.3} {LS 304.1} {VSS 311.2, 313.4, 315.1, 334-335} {Lt14-1887.19} {EW 254.1-256.2} {Ms3-1885.23} {GC88 409.1} {EW 63.1-.2} {Ev 221.2-224.2, 695.2} {CIHS 124.3} {CIHS 124.3} {ST September 18, 1879, par. 5} {Ev 221.3} {Ev 183.2} {Ev 624.1,4} {YI February 25, 1897, par. 4} Lt7-1904.21} {Ev 196.1, 695.2-.3} {PUR November 6, 1902, par. 2} {PUR January 14, 1904, par. 5} {Ev 229.4-230.2} {Ms3-1862.12} {1888 217.3-.4} {Ms1-1897.14-33} {PT August 1, 1849, par. 2-3} {PT December 1, 1849, par. 2} {PT March 1, 1850, par. 2} {Lt38-1906.8} {Ms84-1894.1} {Ms105-1898.9-10} {Ms122-1899.57-58} {Lt57-1896.1}, {RH May 29, 1888, par. 5} purpose={1MR 228.2} {Ms84-1894.1} {ChS 162.4-163.2} {Ms1-1897.14-33} {Lt38-1906.8} {Ms35-1900.16-19} {GW 148.3-4} {PP48.2-4} {Ev 225.2-227.1} {MM 159.4} {Cev 72.1} {CD 72.4, 209.1-2} {CH 261.1} {CH 434.1-2} {CH 546.3} {SpM 427.6-428.2} {MM 242.2} {Lt103-1896.27-30} {Ev 195.2-4, 196.2, 197.1, 237.1, 363.2} {CW 29.2} {Lt6-1907.9-11} {PUR November 6, 1902, par. 2} {PUR January 14, 1904, par. 5-6} {TM 114.3-116.1} {TM 337.2} {18MR 178.4-179.1} {Ev 203.3-204.3, 205.1-4} {GW 148.2} {BTS June 1, 1902, par. 3} RH August 19, 1890, par. 2-11} {Lt121-1896.9-16} {RH July 23, 1889, par. 12} {RH August 31, 1905, par. 15} {COL 311.4-312.2} {1888 1054.1} {CET 207.2} {Ms11-1894} {1SM 373.1-400.2} {1888 1054.1} {1SM 398.1} {Ev 631.3} {CM 62.1} {Lt236-1908.12-13} {ChS 228.3} {9T 26.2-.3, 27.2} {CH 43.4} {Ms185-1897.10} {RH May 29, 1888, par. 5} {CW 30, 31} {YRP 235.4} {1T 300.1} {EW 258.3} {COL 347.1}

The Sealing Work

The command is: “Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.” These sighing, crying ones had been holding forth the words of life; they had reproved, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking. In the time when His wrath shall go forth in judgments, these humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which is expressed in lamentation and weeping, reproofs and warnings. While **others try to throw a cloak over the existing evil, and excuse the great wickedness everywhere prevalent,** those who have a zeal for God’s honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls are vexed day by day with the unholy works and conversation of the unrighteous. **They are powerless to stop the rushing torrent of iniquity, and hence they are filled with grief and alarm.** They mourn before God to see religion despised in the very homes of those who have had great light. They lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph. God is dishonored, the truth made of none effect. {5T 210.2-3}

The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: “Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and **begin at My sanctuary.** Then they began at the ancient men which were before the house.” Here we see that the church—the Lord’s sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and the marked manifestation of God’s power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. Thus “**Peace and safety**” is the cry from men who will never again lift up their voice like a trumpet to show God’s people their transgressions and the house of Jacob their sins. These **dumb dogs** that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together. {5T 211.1-2}

The abominations for which the faithful ones were sighing and crying were all that could be discerned by finite eyes, but by far the worst sins, those which provoked the jealousy of the pure and holy God, were unrevealed. The great Searcher of hearts knoweth every sin committed in secret by the workers of iniquity. These persons come to feel secure in their deceptions and, because of His long-suffering, say that the Lord seeth not, and then act as though He had forsaken the earth. But He will detect their hypocrisy and will open before others those sins which they were so careful to hide. {5T 211.3}

Spiritual Statistics

Not one in twenty!

It is a solemn statement that I make to the church that not one in twenty whose names are registered upon the church books are prepared to close their earthly history, and would be as verily without God and without hope in the world as the common sinner. They are professedly serving God, but they are more earnestly serving Mammon. This “half and half” work is a constant denial of Christ, rather than a confessing of Christ. So many have brought their own spirit—unsubdued, unrefined, their spiritual taste perverted by their own immoral debasing corruptions (symbolizing the world)—with them, in spirit and in heart and in purpose, into the church, confirming themselves in the lustful practices and deception through and through their professed Christian lives, living as sinners and claiming to be Christians. {Lt16e-1892.33}

In this testimony I speak freely of the case of Sister Hannah More, not from a willingness to grieve the Battle Creek church, but from a sense of duty. I love that church notwithstanding their faults. I know of no church that in acts of benevolence and general duty do so well. I present the frightful facts in this case to arouse our people everywhere to a sense of their duty. Not one in twenty of those who have a good standing with Seventh-day Adventists is living out the self-sacrificing principles of the word of God. But let not their enemies, who are destitute of the first principles of the doctrine of Christ, take advantage of the fact that they are reprov'd. This is evidence that they are the children of the Lord. Those who are without chastisement, says the apostle, are bastards and not sons. Then let not these illegitimate children boast over the lawful sons and daughters of the Almighty. {1T 632.2}

The young want just what they have not; namely, religion. Nothing can take the place of this. Profession alone is nothing. Names are registered upon the church-books upon earth, but not in the book of life. I saw that there is not one in twenty of the youth who knows what experimental religion is. They serve themselves, and yet profess to be servants of Christ; but unless the spell which is upon them be broken, they will soon realize that the portion of the transgressor is theirs. As for self-denial or sacrifice for the truth's sake, they have found an easier way above it all. As for the earnest pleading with tears and strong cries to God for His pardoning grace, and for strength from Him to resist the temptations of Satan, they have found it unnecessary to be so earnest and zealous; they can get along well without it. Christ, the King of glory, went often alone to the mountains and desert places to pour out His soul's request to His Father; but sinful man, in whom is no strength, thinks he can live without so much prayer.—Testimonies for the Church 1:503-505. {MYP 383.3}

The young are required in whatsoever they do, in word or deed, to do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. I saw that but few of the youth understand what it is to be Christians, to be Christlike. They will have to learn the truths of God's word before they can conform their lives to the pattern. There is not one young person in twenty who has experienced in his life that separation from the world which the Lord requires of all who would become members of His family, children of the heavenly King. “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.” {1T 510.1}

I was referred to many passages of Scripture that clearly show the young the will of God concerning them. These plain teachings they must meet in the judgment. Yet there is not one young man or young woman in twenty professing the present truth who heeds these Bible teachings. The youth do not read the word of God enough to know its claims upon them; and yet these truths will judge them in the great day of God, when young and old will be rewarded according to the deeds done in the body. {1T 498.1}

Divine knowledge may become human knowledge. Every minister should study closely the manner of Christ's teaching. They must take in His lessons. There is not one in twenty who knows the beauty, the real essence, of Christ's ministry. They are to find it out. Then they will become partakers of the rich fruit of His teachings. They will weave them so fully into their own life and practice that the ideas and principles that Christ brought into His lessons will be brought into their teaching. The truth will blossom and bear the noblest kind of fruit. And the worker's own heart will be warmed; yea, it will burn with the vivifying spiritual life which they infuse into the minds of others. Then all this tame sermonizing will come to an end, for frequently this is an exhibition of self, rather than the fruit that the teacher bears who has been at the feet of Jesus and learned of Him. {Ms104-1898.16}

The Testimony of the Judiciary—The relation of crime to intemperance is well understood by men who have to deal with those who transgress the laws of the land. In the words of a Philadelphia judge: "We can trace four fifths of the crimes that are committed to the influence of rum. There is not one case in twenty where a man is tried for his life, in which rum is not the direct or indirect cause of the murder. Rum and blood, I mean the shedding of blood, go hand in hand."—Drunkenness and Crime, 7. {Te 23.2}

Another reason which I offer as an apology for calling attention again to the subject of dress is that not one in twenty of the sisters who profess to believe the Testimonies has taken the first step in the dress reform. It may be said that Sister White generally wears her dresses in public longer than the dress she recommends to others. To this I reply, When I visit a place to speak to the people where the subject is new and prejudice exists, I think it best to be careful and not close the ears of the people by wearing a dress which would be objectionable to them. But after bringing the subject before them and fully explaining my position, I then appear before them in the reform dress, illustrative of my teachings. {1T 465.2}

The time is not far off when the people of God will be called upon to give their testimony before the rulers of the earth. Not one in twenty has a realization of what rapid strides we are making toward the great crisis in our history.... There is no time for vanity, for trifling, for engaging the mind in unimportant matters.5 {Mar 253.2}

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.... And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." There are lessons of the highest importance that not one in twenty of those who claim to be children of God have yet learned. Shall not we learn them before our destiny is forever settled? Shall we cherish and cultivate the very thing which Satan originated in heaven, which resulted in his fall, and which through his temptations has successfully accomplished the fall of thousands and thousands? Shall we separate ourselves from God, and take the enemy's side? Professed believers in the truth are doing this. When circumstances arise to tempt them, they do not resist temptation, but fall an easy prey to the Devil. That which individuals need is practical godliness. This is the only antidote for the snares of the Devil. {RH June 28, 1887, par. 2}

There is a great deficiency in our schools in the line of composition, writing, and bookkeeping. These are as essential for the practical life as the science of grammar. Bookkeeping should stand as one of the most important branches of education. There is not one in twenty who knows how to keep accounts correctly. Attention should also be given to reading, for this is a branch of study greatly neglected. It requires much training to be able to read properly. Through the lack of this training, one-half of the force of the other instruction will be lost. Teachers who are not competent to give instruction in this line, and to teach correct pronunciation, and where to place the emphasis, should become learners till they can read with proper emphasis, and with a full, clear, distinct tone of voice.... {2MR 220.1}

Not one in ten!

The people are easily excited and prejudiced upon the subject of health reform, if those who handle it are unfortunate in the selection of the occasion, or in the style in which they present it, especially if they stand before the people in the light of extremists. Some delicate questions, such as "solitary vice," should seldom, if ever, be discussed, only in suitable publications upon the subject. There is not one in ten of our preachers who are suitably informed, and properly guarded, to handle the health question in its several branches before the people. And the amount of harm done to the cause of present truth by the injudicious course of those who have introduced the subject of health reform at the wrong time and place, and in a wrong manner, can hardly be estimated. {CD 495.3}

Nine Cases Out of Ten

The plea is sometimes made that the unbeliever is favorable to religion and is all that could be desired in a companion except in one thing—he is not a Christian. Although the better judgment of the believer may suggest the impropriety of a union for life with an unbeliever, yet, in nine cases out of ten, inclination triumphs. Spiritual declension commences the moment the vow is made at the altar; religious fervor is dampened, and one stronghold after another is broken down, until both stand side by side under the black banner of Satan. Even in the festivities of the wedding, the spirit of the world triumphs against conscience, faith, and truth. In the new home the hour of prayer is not respected. The bride and bridegroom have chosen each other and dismissed Jesus. {LYL 89.2}

In nine cases out of ten there is more danger of eating too much than too little....{CG 399.1}

...Many mothers substitute the bottle for the breast. This is necessary because they have not nourishment for their children. But in nine cases out of ten their wrong habits of dressing, and of eating from their youth, have brought upon them inability to perform the duties nature designed they should.... {CD 227.1}

He should not listen to the suggestion that it is dangerous to speak of their eternal interests to those whose lives are in peril, lest it should make them worse, for in nine cases out of ten the knowledge of a sin-pardoning Saviour would make them better both in mind and body. Jesus can limit the power of Satan. He is the physician in whom the sin-sick soul may trust to heal the maladies of the body as well as of the soul. {CH 330.1}

...It must be remembered that the youth are forming habits which will, in nine cases out of ten, decide their future. The influence of the company they keep, the associations they form, and the principles they adopt, will be carried with them through life. {CE 31.1}

In nine cases out of ten the indisposition of children can be traced to some indulgence of the perverted appetite. Perhaps it is an exposure to cold, want of fresh air, irregularity in eating, or improper clothing; and all the parents need to do is to remove the cause, and secure for their children a period of quiet and rest or abstinence for a short time from food. An agreeable bath, of the proper temperature, will remove impurities from the skin, and the unpleasant symptoms may soon disappear.—The Health Reformer, October 1, 1866. {HL 213.3}

I have had an opportunity to see that but few understand how to take care of their bodies. I have seen many groaning under infirmities which they could not account for, only as they charged their sufferings to Providence. They seemed to console themselves with the thought that pain was the common lot of mankind, and they must be reconciled. But in nine cases out of ten, the afflictions we meet are in consequence of the continual transgression of the laws of life. The collision between nature and their habits, results in suffering and disease. {HR December 1, 1870, par. 4}

The inactivity of the mental and physical powers, so far as useful labor is concerned, is that which keeps the invalid in a condition of feebleness that he feels powerless to rise above. It also gives these invalids a greater opportunity to indulge in impure imagination and self-abuse, which indulgence has brought many of them where they are in feebleness. They are told they have expended too much vitality, have labored too hard, when in nine cases out of ten, the labor they performed was the only redeeming thing in their life, and saved them from utter ruin. While their mind was thus engaged, they could not have as favorable an opportunity to debase their own bodies and complete the work of destruction for themselves. To have such cease all labor of brain and muscle is to give them an ample opportunity to be led captive by the temptations of Satan. {5MR 395.2}

There will be men and women who despise reproof and whose feelings will ever rise up against it. It is not pleasant to be told of our wrongs. In almost every case where reproof is necessary, there will be some who entirely overlook the fact that the Spirit of the Lord has been grieved and His cause reproached. These will pity those who deserved reproof, because personal feelings have been hurt. All this unsanctified sympathy places the sympathizers where they are sharers in the guilt of the one reproved. In nine cases out of ten if the one reproved had been left under a sense of his wrongs, he might have been helped to see them and thereby have been reformed. But meddlesome, unsanctified sympathizers place altogether a wrong construction upon the motives of the 25e prove and the nature of the reproof given, and by sympathizing with the one reproved lead him to feel that he has been really abused; and his feelings rise up in rebellion against the one who has only done his duty. Those who faithfully discharge their unpleasant duties under a sense of their accountability to God will receive His blessing. God requires His servants to be always in earnest to do His will... {3T 359.1}

Your thoughts are not in obedience to Christ. Purify the fountain and the stream will be pure. You will certainly lose heaven unless you are a thoroughly converted man upon these weak points in your character. I saw that you talked much of your troubles and [of] how hard you have labored. This was in nine cases out of ten a delusion. You have allowed your imagination to dwell upon these things, while Satan has held his magnifying glass before you until it has seemed a reality to you that you were excessively taxed and were passing through trials of a most grievous character. Many of your trials and afflictions you have brought upon yourself through your own wrong course. Then cease to talk of your trials and your weariness and your infirmities. **Remember the grace of God does not abide with any soul unless they make special and earnest efforts for it.** {Lt53-1876.23}

You can bank on these!

We are constantly hearing of sudden deaths that come without one moment of warning, and it is a question of vital interest to ask ourselves, "Is it well with my soul?" Christ has paid an infinite price for our redemption. The Lord of glory laid aside his royal robes, and became a man among men. For "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." What a wondrous plan is the plan of salvation. Christ clothed his divinity with humanity, suffered in the flesh, died a most cruel death, that he might reach to the very depths of human woe and misery, and lift men up to a seat upon his throne. Will you be lifted up? Will you be cleansed from the leprosy of sin? Will you, as you partake of the heavenly benefit, give glory to God for the wondrous work he has wrought in you? John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as He is pure." Mark these words, brethren; it does not say one in one hundred, or one in ten, but every man that hath this hope, purifieth himself. {ST May 6, 1889, par. 7}

We want to be very particular to stand on the very ground on which the Lord wants us to stand—that is, to recognize that all the blessings that we receive come through the mercy and compassion and goodness of our God, while we are undeserving. It is not because we regard ourselves good in many particulars, but it is because "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It is not one now and then in one hundred or one thousand, in five or ten thousand [who] may have life. No. Whosoever believeth on Him shall not perish but have everlasting life. {1SAT 151.1}

Diseases of every stripe and type have been brought upon human beings by the use of tea and coffee and the narcotics, opium and tobacco. These hurtful indulgences must be given up, not only one, but all; for all are hurtful, and ruinous to the physical, mental, and moral powers, and should be discontinued from a health standpoint. The common use of the flesh of dead animals has had a deteriorating influence upon the morals, as well as the physical constitution. Ill-health in a variety of forms, if effect could be traced to the cause, would reveal the sure result of flesh eating. The disuse of meats, with healthful dishes nicely prepared to take the place of flesh meats, would place a large number of the sick and suffering ones in a fair way of recovering their health, without the use of drugs. But if the physicians encourage a meat-eating diet to his invalid patients, then he will make a necessity for the use of drugs. Nature will want some assistance to bring things to their proper condition, which may be found in the simplest remedies, especially in the use of nature's own furnished remedies,—pure air, and with a precious knowledge of how to breathe; pure water, with a knowledge of how to apply it; plenty of sunlight in every room, if possible, in the house, and with an intelligent knowledge of what advantages are to be gained by its use. All these are powerful in their efficiency, and the patient who has obtained a knowledge of how to eat and dress healthfully, may live for comfort, for peace, for health; and will not be prevailed upon to put to his lips drugs, which, in the place of helping nature, paralyzes her powers. If the sick and suffering will do only as well as they know in regard to living out the principles of health reform perseveringly, they will, in nine cases out of ten, recover from their ailments. {PC 22.2}

How to Study the Bible

When Luther was accused of preaching novelties, he declared: "These are not novelties that I preach. But I affirm that the doctrines of Christianity have been lost sight of by those whose special duty it was to preserve them; by the learned, by the bishops. I doubt not indeed that the truth has still found an abode in some few hearts." "Poor husbandmen and simple children in these days understand more of Jesus Christ than the pope, the bishops, or the doctors." When Wm. Miller was charged with showing contempt for the doctors of divinity, he pointed to the word of God as the standard by which all doctrines and theories must be tested; and, knowing that he had truth on his side, he went forward in his work undismayed. **In every age, God has called his servants to lift up their voices against the prevailing errors and sins of the multitude.** Noah was called to stand alone to warn the antediluvian world. Moses and Aaron were alone against king and princes, magicians and wise men, and the multitudes of Egypt. Elijah was alone when he testified against an apostate king and a backsliding people. Daniel and his fellows stood alone against the decrees of mighty monarchs. The majority are usually to be found on the side of error and falsehood. **The fact that doctors of divinity have the world on their side does not prove them to be on the side of truth and of God.** The wide gate and the broad road attract the multitudes, while the strait gate and the narrow way are sought only by the few. {4SP 213.2-214.1}

Those who are engaged in proclaiming the third angel's message are searching the Scriptures upon the same plan that Father Miller adopted. In the little book entitled "Views of the Prophecies and Prophetic Chronology," Father Miller gives the following simple but intelligent and important rules for Bible study and interpretation: {RH November 25, 1884, par. 23}

1. Every word must have its proper bearing on the subject presented in the Bible;
 - Mat 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
2. All Scripture is necessary, and may be understood by diligent application and study;
 - 2 Tim 3:15-17
3. Nothing revealed in Scripture can or will be hid from those who ask in faith, not wavering;
 - Deut.29:29. Matt.10:26,27. 1Cor.2:10. Phil.3:15. Isa.14:11. Matt.21:22. John 14:13,14; 15:7. James 1:5,6. 1John 5:13,14,15.
4. To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence; and if you can form your theory without a contradiction, you cannot be in error;
 - Isa.28:7-29; 35:8. Prov.19:27. Luke 24:27,44,45. Rom.16:26. James 5:19. 2Pet. 1:19,29.
5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his guessing, desire, creed, or wisdom is my rule, and not the Bible."
 - Ps.19:7,8,9,10,11; 119:97,98,99,100,101,102,103,104,105. Matt.23:8,9,10. 1Cor.2:12,13,14,15,16. Eze.34:18,19. Luke 11: 52. Mal.2:7,8.

The above is a portion of these rules; and in our study of the Bible we shall all do well to heed the principles set forth. {RH November 25, 1884, par. 24-25}

Note: Ellen White, the prophetess, endorses William Miller's Bible study rules in the book "Views of the Prophecies and Prophetic Chronology". There are nine more rules found in his book which include the Scripture proofs for the rules. Please read the following rules.

6. God has revealed things to come, by visions, in figures and parables, and in this way the same things are often time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one.

- Ps.89:19. Hos.12:10. Hab.2:2. Acts 2:17. 1Cor.10:6. Heb.9:9,24. Ps.78:2. Matt.13:13,34. Gen.41:1-32. Dan.2,7. and 8. Acts 10:9-16.

7. Visions are always mentioned as such.

- 2Co 12:1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.
- Gen 15:1, Dan 2:19; 7:2; 8:1,2

8. Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events...

- Dan.2:35,44. 7:8,17. Rev.17:1,15. Ps.119:105. Ezek.4:6.

9. Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures by the subject and Bible.

- Mark 4:13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

10. Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time. If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not.

- Ex. Day can involve indefinite or definite time or one day can equal 1000 years. (Ecc 7:14, Eze 4:6, 2 Peter 3:8)

11. How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if not, figuratively.

- Revelation 12:1,2; 17:3-7

12. To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again. (No principle proof given from Bible)

13. To know whether we have the true historical event for the fulfilment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfilment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.

- Ps.22:5. Isa.45:17,18,19. 1Pet.2:6. Rev.17:17. Acts 3:18.

14. The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. (No principle proof given, but he gives an explanation from pages 20 to 21.

Note: Every rule should be well studied, in connexion with the scripture references, if the Bible student would be at all benefited by them.

Consider William Miller's experience:

Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment, that which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's words: "The entrance of Thy words giveth light; it giveth understanding unto the simple." Psalm 119:130. {CIHS 49.2}

More from the Spirit of Prophecy:

As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind. We should **carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know "what saith the Lord."** {DA 390.4}

In His promises and warnings, Jesus means me. God so loved the world, that He gave His only-begotten Son, that I by believing in Him, might not perish, but have everlasting life. **The experiences related in God's word are to be my experiences. Prayer and promise, precept and warning, are mine.** "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20. **As faith thus receives and assimilates the principles of truth, they become a part of the being and the motive power of the life. The word of God, received into the soul, molds the thoughts, and enters into the development of character.** {DA 390.5}

God will communicate by His own Spirit with the soul. **Pray as you study, “Open Thine eyes, that I may behold wondrous things out of Thy law,” Psalm 119:18.** When the teacher will rely upon God in prayer, the Spirit of Christ will come upon him, and God will work through him by the Holy Spirit upon the mind of the student. The Holy Spirit fills mind and heart with hope and courage and Bible imagery, which will be communicated to the student. The words of truth will grow in importance, and will assume a breadth and fullness of meaning of which he has never dreamed. The beauty and virtue of the word of God have a transforming influence upon mind and character; the sparks of heavenly love will fall upon the hearts of the children as an inspiration. We may bring hundreds and thousands of children to Christ if we will work for them.³³² {CCh 205.3}

...The infinite love and mercy of Jesus, the sacrifice made in our behalf, calls for the most serious and solemn reflection. We should dwell upon the character of our dear Redeemer and Intercessor. We should meditate upon the mission of him who came to save his people from their sins. **As we thus contemplate heavenly themes,** our faith and love will grow stronger, and **our prayers will be more and more acceptable to God,** because they will be more and more mixed with faith and love. They will be intelligent and fervent. There will be more constant confidence in Jesus, and a daily, living experience in his power to save to the utmost all that come unto God by him. {CE 57.2}

Genuine faith is founded on the Scriptures; but Satan uses so many devices to wrest the Scriptures and bring in error, that **great care** is needed if one would know what they really do teach. It is **one of the great delusions of this time to dwell much upon feeling, and to claim honesty while ignoring the plain utterances of the word of God because that word does not coincide with feeling.** Many have no foundation for their faith but emotion. Their religion consists in excitement; when that ceases, their faith is gone. Feeling may be chaff, but the word of God is the wheat. And “what,” says the prophet, “is the chaff to the wheat?” None will be condemned for not heeding light and knowledge that they never had, and they could not obtain. But many refuse to obey the truth that is presented to them by Christ’s ambassadors, because they wish to conform to the world’s standard; and the truth that has reached their understanding, the light that has shone in the soul, will condemn them in the Judgment. In these last days we have the accumulated light that has been shining through all the ages, and we shall be held correspondingly responsible. The path of holiness is not on a level with the world; it is a way cast up. If we walk in this way, if we run in the way of the Lord’s commandments, we shall find that the “path of the just is as the shining light, that shineth more and more unto the perfect day.” {RH November 25, 1884, par. 26-27}

What we can learn from this:

1. Earnest Prayer a Necessity: confess and repent of our sins and ask for the Holy Spirit's guidance in the name of Jesus Christ. {Isaiah 59:1-3, 1 John 1:5-10, Psalm 66:18, John 14:14, Luke 11:13, Psalm 25:5, John 14:26; 15:26}
 - a. Throughout the Bible study, make sure to pray {CCh 205.3}
 - b. Contemplation of heavenly themes boosts prayer effectiveness {CE 57.2}
 - o A straight message: 2 Chronicles 15:1-2
2. To know the truth, we must be willing to do God's will. Whatever God asks of us to put away or whatever He asks us to do, we must sincerely commit to His will. If we don't, the Bible will be a closed book or we will receive false doctrine. (John 7:17)
3. Lay aside all preconceived opinions and dispense with all commentaries from spiritual Babylon {*note* In this instance in time as seen in the above quotation, there were no SDA commentaries and no Ellen White SOP books→ we should use these resources}
 - a. Check out these resources:
 - i. <https://egwwritings.org/>
 - ii. <https://www.e-sword.net/>
4. Compare Scripture with Scripture using the aid of marginal references and a Strong's Concordance.
5. Utilize a regular and methodical manner reading verse by verse and looking at all related references from Genesis to Revelation. {John 5:39, Isaiah 28:9-13, Hebrews 11:6, 1 Peter 1:10-11}
6. Allow every verse to have its proper bearing upon the subject of the text.
7. Concentrate the mind on the verses in order to obtain the thoughts that God has put in the verses for us.
8. Dwell upon the revealed thoughts until they become our own.
9. Through faith we receive and assimilate the principles of truth.
 - a. Faith is not feeling

GUIDELINE PRINCIPLES FOR STUDYING PROPHECY

There are two general types of prophetic writings: nonapocalyptic prophecy as found in Isaiah and Jeremiah, and apocalyptic prophecy as found in Daniel and the Revelation. These differing types have different characteristics:

- (a) Nonapocalyptic prophecy addresses God's people; apocalyptic is more universal in scope.
- (b) Nonapocalyptic prophecy often is conditional in nature, setting forth to God's people the alternatives of blessing for obedience and curses for disobedience; apocalyptic emphasizes the sovereignty of God and His control over history.
- (c) Nonapocalyptic prophecy often leaps from the local crisis to the end-time day of the Lord; apocalyptic prophecy presents the course of history from the time of the prophet to the end of the world.
- (d) Time prophecies in nonapocalyptic prophecy generally are long, for example, 400 years of Israel's servitude (Gen. 15:13) and 70 years of Babylonian captivity (Jer. 25:12). Time prophecies in apocalyptic prophecy generally are phrased in short terms, for example, 10 days (Rev. 2:10) or 42 months (Rev. 13:5). Apocalyptic time periods stand symbolically for longer periods of actual time.

Apocalyptic prophecy is highly symbolic and should be interpreted accordingly. In interpreting symbols, the following methods may be used:

- (a) Look for interpretations (explicit or implicit) within the passage itself (for example, Dan. 8:20, 21; Rev. 1:20).
- (b) Look for interpretations elsewhere in the book or in other writings by the same author.
- (c) Using a concordance, study the use of symbols in other parts of Scripture.
- (d) A study of ancient Near Eastern documents may throw light on the meaning of symbols, although scriptural use may alter those meanings.

The literary structure of a book often is an aid to interpreting it. The parallel nature of Daniel's prophecies is an example.

“New and Old Testaments are not understood by finite minds as they will be. The Bible is a progressive book; the communication of intelligence grows with the opening of God’s Word to the understanding.”

{Ms16-1889.9} – Ellen White

POWERFUL TYPES OF PARALLELISM

Synonymous Parallelism: The first half of a verse will make a statement, and the second half will essentially say the same thing in different words.

Psa 19:8 The **statutes of the LORD are right**, **rejoicing the heart**: **the commandment of the LORD is pure**, **enlightening the eyes**.

Psa 24:3 Who shall **ascend into the hill of the LORD?** or who shall **stand in his holy place?**

Synthetic Parallelism: Related thoughts are brought together to emphasize similarities, contrasts, or other correlations. The 2nd line will add more to the first.

Psa 24:4 He that hath **clean hands**, and **a pure heart**; who hath **not lifted up his soul unto vanity**, **nor sworn deceitfully**.

Psa 24:5 He shall **receive the blessing from the LORD**, and **righteousness from the God of his salvation**.

Antithetic Parallelism: The second line is the opposite of the idea in the first line.

Psa 1:6 For **the LORD knoweth the way of the righteous**: **but the way of the ungodly shall perish**.

Psa 73:26 **My flesh and my heart faileth**: **but God is the strength of my heart**, and my portion for ever.

Emphatic Parallelism: Repetition used for emphasis. (think of 'verily, verily')

Deu 6:5 And thou shalt love the LORD thy God **with all** thine heart, and **with all** thy soul, and **with all** thy might.

Climactic Parallelism: Part of one line, either a word or phrase, is repeated in the second and other following lines, until a theme is developed culminating in a main idea or statement. The idea is built up and reaches the bottom line statement.

Hab 3:17 **Although the fig tree shall not blossom**, **neither shall fruit be in the vines**; **the labour of the olive shall fail**, **and the fields shall yield no meat**; **the flock shall be cut off from the fold**, **and there shall be no herd in the stalls**:

Hab 3:18 **Yet I will rejoice in the LORD**, **I will joy in the God of my salvation**.

UNDERSTANDING FIGURES OF SPEECH

Simile: The likening of one thing to another (usually translated using the English words "like" or "as").

Psa 90:4 For **a thousand years** in thy sight are but **as yesterday** when it is past, and **as a watch in the night**.

Mat 23:27 Woe unto you, **scribes and Pharisees, hypocrites!** for ye are **like** unto **whited sepulchres**, which indeed appear beautiful outward ...

Metaphor: An implied comparison between two objects without the use of "like" or "as".

Psa 3:3 But thou, O **LORD, art a shield** for me; my glory, and the lifter up of mine head.

Mat 5:13 **Ye are** the **salt of the earth**: but if the salt have lost his savour, wherewith shall it be salted?...

Hyperbole: An exaggeration to make or reinforce a point.

Mat 5:29 And if thy right eye offend thee, **pluck it out, and cast it from thee**: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

Luk 14:26 If any man come to me, and **hate** not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

Hendiadys: The combination of two or three things to express the same meaning.

Tit 2:13 Looking for that **blessed hope**, and the **glorious appearing** of the great God and our Saviour Jesus Christ;

Irony: Stating one thing while meaning the exact opposite.(8) When used to taunt and ridicule irony is called **sarcasm**.

Jdg 10:14 Go and **cry unto the gods which ye have chosen; let them deliver you** in the time of your tribulation. (IDOLS CAN'T SAVE PEOPLE-Isaiah 46:1-2)

Mat 27:29 And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, **Hail, King of the Jews!** (soldiers said this sarcastically...yet Jesus is King of kings)

Euphemism: The substitution of a cultured or less offensive term for a harsh one.

Gen 4:1 And **Adam knew Eve** his wife; and she conceived, and bare Cain... (SEX)

Gen 15:15 And thou shalt **go to thy fathers** in peace; thou shalt be buried in a good old age. (DEATH)

More Selected References from the SOP:

Oh, how little finite beings comprehend the deep things of the Lord God! How few comprehend or try to ascertain the mysteries of the rejection of the Jews and the calling of the Gentiles! The Bible presents beautiful truths that all may understand, and at the same time it deals in deep mysteries and doctrines which will require deep thought to understand. But **nothing is to be misinterpreted, misapplied, or weakened as lightly inspired if inspired at all. God does nothing by halves. His Word is inspired. And God designs that men shall take the Scriptures as His inspired Word, and any man that shall venture to distinguish between the portions of God's Word, exalting one and belittling another, and taking away from another, places himself in a dangerous position.** {Ms16-1889.10}

Self-will and pride of opinion lead many to reject the light from heaven They cling to pet ideas, fanciful interpretations of Scripture, and dangerous heresies; and if a testimony is borne to correct these errors, they will, like many in Christ's day, go away displeased. {1SM 72.5}

And now again our Brother Ballenger is presenting theories that cannot be substantiated by the Word of God. **It will be one of the great evils that will come to our people to have the Scriptures taken out of their true place and so interpreted as to substantiate error that contradicts the light and the testimonies that God has been given us for the past half century. I declare in the name of the Lord that the most dangerous heresies are seeking to find entrance among us as a people,** and Elder Ballenger is making spoil of his own soul. The Lord has strengthened me to come the long journey to Washington to this meeting to bear my testimony in vindication of the truth of God's Word and the manifestation of the Holy Spirit in confirmation of Bible truth. The Word is sure and steadfast, and will stand the test. Human investigations will be brought in, but the Lord lives and He will bring to naught these inventions. **We are to proclaim the full truth of the Word of God with decision and unalterable firmness.** There is not truth in the explanations of Scripture that Elder Ballenger and those associated with him are presenting. **The words are right but misapplied to vindicate error.** We must not give countenance to his reasoning. He is not led of God. **Our work is to bind up the Testimonies God has given and seal the law among His disciples.** {Ms59-1905.12}

Has the truth as it is in Jesus been received into the heart? Have the mind of God and His ways become our mind and our ways? Is the law of God our standard? If it is, its principles will be wrought out in our life. Wherever the love of Jesus reigns there is peace with God, joy in God; and the love and joy are reflected to others. We cannot afford to be deceived by a semblance, a form. The truth of the Bible may be read, and we may think that a form of words will accomplish that which only the Spirit of God can accomplish by its converting, transforming power. **We may hold certain points of truth firmly and yet refuse to let in any fresh rays of light which God may send to show us the beauty of the truth. It is dangerous for us to take a step in uncertainty. We should not reject or oppose the views of our fellow laborers because they do not agree with our ideas until we have used every means in our power to find out whether or not they are truth, comparing scripture with scripture.** {1888 171.2}

The Presentation Style of William Miller & Associates

In company with my friends I attended these meetings and listened to the startling announcement that Christ was coming in 1843, only a few short years in the future. **Mr. Miller traced down the prophecies with an exactness that struck conviction to the hearts of his hearers. He dwelt upon the prophetic periods, and brought many proofs to strengthen his position. Then his solemn and powerful appeals and admonitions to those who were unprepared, held the crowds as if spellbound.** {1T 14.2}

One evening my brother Robert and myself were returning home from a meeting where we had listened to a most impressive discourse on **the approaching reign of Christ upon the earth, followed by an earnest and solemn appeal to Christians and sinners, urging them to prepare for the judgment and the coming of the Lord.** My soul had been stirred within me by what I had heard. And so deep was the sense of conviction in my heart, that I feared the Lord would not spare me to reach home. {1T 15.1}

The congregations were unusually quiet and attentive. **His manner of preaching was not flowery or oratorical, but he dealt in plain and startling facts that roused his hearers from their careless indifference. He supported his statements and theories by Scripture proof as he progressed. A convincing power attended his words that seemed to stamp them as the language of truth.** He was courteous and sympathetic. When every seat in the house was full, and the platform and places about the pulpit seemed crowded, I have seen him leave the desk and walk down the aisle, and take some feeble old man or woman by the hand and find a seat for them, then return and resume his discourse. He was indeed rightly called Father Miller, for **he had a watchful care over those who came under his ministrations, was affectionate in his manner, of a genial disposition and tender heart.** {1T 21.2-3}

He was an interesting speaker, and his exhortations, both to professed Christians and the impenitent, were appropriate and powerful. Sometimes a solemnity so marked as to be painful, pervaded his meetings. Many yielded to the conviction of the Spirit of God. Gray-haired men and aged women with trembling steps sought the anxious seats. Those in the strength of maturity, the youth and children, were deeply stirred. Groans and the voice of weeping and of praise to God were mingled at the altar of prayer. {1T 22.1}

Those who preached the first message **had no purpose or expectation of causing divisions in the churches, or of forming separate organizations.** "In all my labors," said Wm. Miller, "I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. **I thought to benefit all.** Supposing that all Christians would rejoice in the prospect of Christ's coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. **My whole object was a desire to convert souls to God, to notify the world of a coming Judgment, and to induce my fellow-men to make that preparation of heart which will enable them to meet their God in peace.** The great majority of those who were converted under my labors united with the various existing churches...{4SP 236.2}

...Thousands were led to embrace the truth preached by Wm. Miller, and servants of God were raised up in the spirit and power of Elijah to proclaim the message. Those who preached this **solemn message**, like John the forerunner of Jesus, felt compelled to lay the axe at the root of the tree, and call upon men to bring forth fruits meet for **repentance**. Their testimony was calculated to arouse and powerfully affect the churches, and manifest their real character. And as they raised the **solemn warning to flee from the wrath to come**, many who were united with the churches received the healing message; they saw their backslidings, and, with bitter tears of repentance, and deep agony of soul, humbled themselves before God. And as the Spirit of God rested upon them, they helped to sound the cry, Fear God, and give glory to him, for the hour of his judgment is come. {1SG 133.2}

...The undue interest Bro. Andrews manifested for them was like daubing them with untempered mortar. **Plain truth, appropriate to their condition, spoken to them, would have been like laying the ax at the root of the tree...**{PH123 68.2}

The special blessing of the Lord, both in the conversion of sinners and the revival of spiritual life among Christians, ... testified that the message was of Heaven. With clearness the believers ... **gave the reasons why they expected their Lord in 1844**. Their opposers could bring no arguments against the powerful reasons offered. The announcement, **“The hour of his judgment is come,”** points to the closing work of Christ’s ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour’s intercession shall cease, and He shall return to the earth to take His people to Himself. {FLB 283.5-7}

Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, **“The time is fulfilled, and the kingdom of God is at hand,”** based on **the prophecy of Daniel 9**, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates **preached the message based on Daniel 8:14 and Revelation 14:7**, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord... {GC 352.3}

I saw that God sent his angel to move upon the heart of a farmer who had not believed the Bible, and led him to search the prophecies. Angels of God repeatedly visited that **chosen one**, and guided his mind, and opened his understanding to **prophecies** which had ever been dark to God’s people. The commencement of the **chain of truth** was given him, and he was led on to search for **link after link**, until he looked with wonder and admiration upon the word of God. He saw there a **perfect chain of truth**. That Word which he had regarded as uninspired, now opened before his vision with beauty and glory. He saw that one portion of scripture explained another, and when one portion was closed to his understanding, he found in another portion of the Word that which explained it. He regarded the sacred word of God with joy, and with the deepest respect and awe ...God called him to leave his farm, as Elisha was called to leave his oxen and the field of his labor to follow Elijah. **With trembling**, William Miller began to **unfold the mysteries of the kingdom of God to the people**. He gained strength with every effort. He carried the people down through **the prophecies to the second advent of Christ...**{1SG 128.1-129.1}

What happened to William Miller? Don't repeat his mistake.

I saw the incense in the censer smoke as Jesus offered their confessions and prayers to His Father. And as it ascended, a bright light rested upon Jesus and upon the mercy seat; and the earnest, praying ones, who were troubled because they had discovered themselves to be transgressors of God's law, were blessed, and their countenances lighted up with hope and joy. They joined in the work of the third angel and raised their voices to proclaim the solemn warning. But few at first received it; yet the faithful continued with energy to proclaim the message. Then I saw many embrace the message of the third angel and unite their voices with those who had first given the warning, and they honored God by observing His sanctified rest day. {EW 256.1}

Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan. {EW 256.2}

After the great disappointment in 1844, Satan and his angels were busily engaged in laying snares to unsettle the faith of the body. He affected the minds of persons who had had an experience in the messages, and who had an appearance of humility. Some pointed to the future for the fulfillment of the first and second messages, while others pointed far back into the past, declaring that they had been there fulfilled. These were gaining an influence over the minds of the inexperienced and unsettling their faith. Some were searching the Bible to build up a faith of their own, independent of the body. Satan exulted in all this; for he knew that those who broke loose from the anchor he could affect by different errors and drive about with divers winds of doctrine. Many who had led in the first and second messages now denied them, and there was division and confusion throughout the body. {EW 256.3}

My attention was then called to William Miller. He looked perplexed and was bowed with anxiety and distress for his people. **The company who had been united and loving in 1844 were losing their love, opposing one another, and falling into a cold, backslidden state. As he beheld this, grief wasted his strength. I saw leading men watching him, and fearing lest he should receive the third angel's message and the commandments of God. And as he would lean toward the light from heaven, these men would lay some plan to draw his mind away. A human influence was exerted to keep him in darkness and to retain his influence among those who opposed the truth. At length William Miller raised his voice against the light from heaven. He failed in not receiving the message which would have fully explained his disappointment and cast a light and glory on the past, which would have revived his exhausted energies, brightened his hope, and led him to glorify God. He leaned to human wisdom instead of divine, but being broken with arduous labor in his Master's cause and by age, he was not as accountable as those who kept him from the truth. They are responsible; the sin rests upon them.** {EW 257.1}

If William Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. **But his brethren professed so deep love and interest for him, that he thought he could not tear away from them. His heart would incline toward the truth, and then he looked at his brethren; they opposed it.** Could he tear away from those who had stood side by side with him in proclaiming the coming of Jesus? **He thought they surely would not lead him astray.** {EW 258.1}

God suffered him to fall under the power of Satan, the dominion of death, and hid him in the grave from **those who were constantly drawing him from the truth.** Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump. {EW 258.2}

We are warned that history repeats. William Miller's experience may be ours. Be careful.

History repeats itself. The same masterful mind that plotted against the faithful in ages past is now at work to gain control of the Protestant churches, that through them he may condemn and put to death all who will not worship the idol sabbath. We have not to battle with man, as it may appear. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. But if the people of God will put their trust in Him, and by faith rely upon His power, the devices of Satan will be defeated in our time as signally as in the days of Mordecai. {ST November 8, 1899, par. 10}

The experience of the past will be repeated. In the future, Satan's superstitions will assume new forms. Errors will be presented in a pleasing and flattering manner. False theories, clothed with garments of light, will be presented to God's people. Thus Satan will try to deceive, if possible, the very elect. Most seducing influences will be exerted; minds will be hypnotized. {8T 293.4}

Corruptions of every type, similar to those existing among the antediluvians, will be brought in to take minds captive. The exaltation of nature as God, the unrestrained license of the human will, the counsel of the ungodly—these Satan uses as agencies to bring about certain ends. He will employ the power of mind over mind to carry out his designs. The most sorrowful thought of all is that under his deceptive influence men will have a form of godliness, without having a real connection with God. Like Adam and Eve, who ate the fruit from the tree of the knowledge of good and evil, many are even now feeding upon the deceptive morsels of error. {8T 293.5}

Sermon Building

notes derived from Matthew 5-7{VSS 110.1} *sermon should be around 30 minutes long*

What Must be Present in Sermons	
Principles of practical godliness all throughout	God as Creator
Illustrations derived from the Bible, nature, and human experiences	Exhibiting the Christian graces
Traditional SDA views stated with broader and deeper understanding given “the Big Picture”	The Four Christian Exercises: love, bless, do good, pray
The Way of Salvation	Be ye therefore perfect, even as your Father which is in heaven is perfect
The characteristics and experiences of the followers of God including their rewards	Warnings Against Hypocrisy
Christian Duty	The “How to” for Christian Exercises (ex. Prayer-how to pray)
Immutability of the Law of God	Choose whom you will serve (1 Kings 18:21)
The sureness of prophecy	Temperance
The need for right thinking, right doing and right speaking	Trust and Reliance on God
The need for entire full heart conversion and consecration	The Great Aim: Seek ye first the kingdom of God & His righteousness
Interpersonal Relationships: personal responsibility, forgiveness and reconciliation	Provide comfort and encouragement
Principles for effective evangelism	The Investigative Judgment and searching for sins in our life and departing from them
The consequences for taking wrong courses of action	The Promises of God
The Battle for the Mind: thoughts condemn us and thoughts precede actions	Ask, Seek, Knock
Victory Over Sin: it is better to suffer than to sin, the power of the will	Righteousness By Faith (works ALONE-won't save you)
Holy living and being the best example of a Christian	Point to the Rock: Christ's Life & Teachings Our Foundation & Christ Our Refuge **Self-sacrifice is the keynote of the teachings of Christ {9T 49.1}.**

insights not specifically derived from E.G.W

1. THE THEMES

Those who stand before the people as teachers of truth are to grapple with great themes. They are not to occupy precious time in talking of trivial subjects. Let them study the Word, and preach the Word. Let the Word be in their hands as a sharp, two-edged sword. Let it testify to past truths and show what is to be in the future. Christ came from heaven to give to John the great, wonderful truths that are to shape our lives and that by us are to be proclaimed to the world. We are to keep abreast of the times, bearing a clear, intelligent testimony, guided by the unction of the Holy Spirit.—The Review and Herald, April 19, 1906. {Ev 151.1-2}

The central theme of the Bible, the theme about which every other in the whole book clusters, is the redemption plan, the restoration in the human soul of the image of God.	{Ed 125.2} <u>GC 488.3</u> The sanctuary in heaven opens to view the plan of redemption
Atonement of Christ & Redemption	{Ev 223.2} John 17-redemption {Lt311-1905.8}
The third angel's message embracing 1 st and 2 nd	{Ev 196.1} {CW 29.3}
The story of the cross of Calvary-central theme of all wisdom	{ST April 8, 1889, par. 10} {6BC 1084.8}
The second coming of the Son of man is to be the wonderful theme kept before the people. Here is a subject that should not be left out of our discourses	{Ev 220.3-.5}
Paternal tenderness and abundant grace of God connected with the holiness of His character and His law while presenting Jesus as the Way, the Truth, and the Life	{COL 40.2}
The truth as it is in Jesus	{COL 40.2}{Lt36-1895.31}{Ms58-1897.12-21} {2SM 29.3}
Requirements of the law and the gospel	{COL 40.2}
Christ's life of self-denial and sacrifice; of His humiliation and death; of His resurrection and ascension; of His intercession for them in the courts of God; of His promise, "I will come again, and receive you unto Myself." John 14:3 PLUS His miracles	{COL 40.2} {Ms27-1889.17} {Lt86-1895.4} {Ev 226.3-227.1}-connected with tactic for entering new fields {Ev 430.6}
The humiliation of the Son of God, that He might be found in fashion as a man, the wonderful love and condescension of the Father in yielding up His Son—that are to the heavenly angels subjects of continual amazement.	{5T 702.2} *Jesus took on man's fallen nature* *He did not participate in sin* {EW 150.1} {Con 5.2} {1SM 256.1}

<p>His pre-existence, His coming the second time in glory and power, His personal dignity, His holy law uplifted, are the themes that have been dwelt upon with simplicity and power.</p>	<p>{Lt83-1895.18}</p>
<p>The story of Bethlehem is an exhaustless theme. In it is hidden “the depth of the riches both of the wisdom and knowledge of God.” Romans 11:33</p>	<p>{CSA 6.8}</p>
<p>Those who have the truth open before them for this time, bear a solemn responsibility. They must proclaim repentance toward God, and faith toward our Lord Jesus Christ. They must dwell upon the cross of Christ, and call the attention of every soul to the Lamb of God which taketh away the sin of the world. Christ in his self-denial, Christ in his humiliation, Christ in his purity, his holiness, Christ in his matchless love,— this is the theme that needs to be brought out in every discourse.</p> <p>**How shall we succeed in setting forth before the world the deep, precious love of God? In no other way we can compass it except by exclaiming, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God” (1 John 3:1). Let us say to sinners, “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29).</p>	<p>{RH August 13, 1889, par. 18}</p> <p>John’s favorite theme was the infinite love of Christ. When speaking on this subject, he forgot self; and the love and trust that pervaded his own heart gave a thrilling power to his words. {ST January 29, 1885, par. 4}</p> <p>{1SM 156.2}</p>
<p>Let Jesus be our theme. Let us by pen and voice present, not only the commandments of God, but the faith of Jesus...</p>	<p>{1888 1080.2}{3SM 185.2} Jesus as the theme: His character, words, and work {3SM 185.4}</p>
<p>The plan of salvation is the great theme that underlines all true, sanctified education. It is to be the theme of our conversation.</p>	<p>{Ms50-1895.3}</p>

Do not allow trifling things to absorb your time and attention. Keep your mind on the glorious themes of the Word of God. A study of these themes will give you a strength that will carry you through the trials and difficulties of the last days, and bring you to where you will walk with Christ in white, because you are worthy...{SD 347.3}

2. THE SOURCES

The great storehouse of truth is the word of God—the written word, the book of **nature**, and the book of experience in God's dealing with human life. {COL 125.2}

- a. While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance. God's created works testify to His love and power. {CT 185.1}
- b. The whole natural world is designed to be an interpreter of the things of God. To Adam and Eve in their Eden home, nature was full of the knowledge of God, teeming with divine instruction. To their attentive ears it was vocal with the voice of wisdom. Wisdom spoke to the eye and was received into the heart, for they communed with God in His created works. As soon as the holy pair transgressed the law of the Most High, the brightness from the face of God departed from the face of nature. Nature is now marred and defiled by sin. But God's object lessons are not obliterated; even now, rightly studied and interpreted, she speaks of her Creator.... {CT 186.1}
- c. There is a simplicity and purity in these lessons direct from nature that makes of the highest value to others besides the heathen. The children and youth, all classes of students, need the lessons to be derived from this source. In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God. {CT 186.2}
- d. The voice of John was lifted up like a trumpet. His commission was, "Shew My people their transgression, and the house of Jacob their sins" (Isaiah 58:1). He had obtained no human scholarship. God and nature had been his teachers. But one was needed to prepare the way before Christ who was bold enough to make his voice heard like the prophets of old, summoning the degenerate nation to repentance. {2SM 148.2}

There were many souls starving for the Bread of Life, and Jesus fed them with pure, simple truth. In His teaching He drew illustrations from the **things of nature** and the **common transactions of life**, with which they were familiar.... Thus the truth became to them a living reality; the scenes of nature and the affairs of daily life were ever repeating to them the Saviour's precious teachings. Christ's manner of teaching was just what He desires His servants to follow.—
Fundamentals of Christian Education, 242, 243. {VSS 40.2}

He who had made all things studied the lessons which His own hand had written in earth and sea and sky. Apart from the unholy ways of the world, **He gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man**. From His earliest years He was possessed of one purpose; He lived to bless others. For this He found resources in nature; new ideas of

ways and means flashed into His mind as He studied plant life and animal life. Continually He was seeking to draw from things seen illustrations by which to present the living oracles of God. The parables by which, during His ministry, He loved to teach His lessons of truth show how open His spirit was to the influences of nature, and how He had gathered the spiritual teaching from the surroundings of His daily life. Thus to Jesus the significance of the word and the works of God was unfolded, as **He was trying to understand the reason of things.** {DA 70.2-3}

Some who enter the ministry do not feel the burden of the work. They have false ideas of the qualifications of a minister. They think that it requires little close **study of the sciences** or of **the word of God** in order to gain a fitness for the ministry. Some who are teaching present truth are so deficient in Bible knowledge that it is difficult for them to quote a text of Scripture correctly from memory. By blundering along in the awkward manner that they do, they sin against God. They wrest the Scriptures, and make the Bible say things that are not written therein. Some think that an education or a thorough knowledge of the Scriptures is of little consequence if only a man has the Spirit. But God never sends His Spirit to sanction ignorance. He may and does pity and bless those who are so situated that it is impossible for them to obtain an education; and sometimes He condescends to make His strength perfect in their weakness. But it is the duty of such to study His word. **A lack of knowledge in the sciences is no excuse for a neglect of Bible study;** for the words of inspiration are so plain that the unlearned may understand them. {GW 105.2-3}

Christ reached the minds of men by the path way of their familiar associations. He linked His lessons with their most hallowed recollections and their tenderest sympathies. His illustrations were drawn from the great **book of nature**, from the **life experience of His hearers**, from **the treasury of household ties and affections**...{Ms53-1900.9}

As an educator no part of the Bible is of greater value than are its biographies. These biographies differ from all others in that they are absolutely true to life. It is impossible for any finite mind to interpret rightly, in all things, the workings of another. None but He who reads the heart, who discerns the secret springs of motive and action, can with absolute truth delineate character, or give a faithful picture of a human life. In God's word alone is found such delineation. No truth does the Bible more clearly teach than that what we do is the result of what we are. To a great degree the experiences of life are the fruition of our own thoughts and deeds. {Ed 146.1-2} →Prov 26:2, Isa 3:10-11, Jere 6:19

The lives recorded in the Bible are authentic histories of actual individuals. From Adam down through successive generations to the times of the apostles we have a plain, unvarnished account of what actually occurred and the genuine experience of real characters. It is a subject of wonder to many that inspired history should narrate in the lives of good men facts that tarnish their moral characters. Infidels seize upon these sins with great satisfaction and hold their perpetrators up to ridicule. The inspired writers did not testify to falsehoods to prevent the pages of sacred history being clouded by the record of human frailties and faults. The scribes of God wrote as they were dictated by the Holy Spirit, having no control of the work themselves. They penned the literal truth, and stern, forbidding facts are revealed for reasons that our finite minds cannot fully comprehend. It is one of the best evidences of the authenticity of the Scriptures that the truth is not glossed over nor the sins of its chief characters suppressed. Many will urge that it is an easy matter to relate what has occurred in an ordinary life. But it is a proved fact that it is a human impossibility to give an impartial history of a contemporary; and it is almost as difficult to narrate, without deviating from the exact truth, the story of any person or people with whose career we have become acquainted. The human mind is so subject to prejudice that it is almost impossible for it to treat the subject impartially. Either the faults of the person under review stand out in glaring relief, or his virtues shine with undimmed luster, just as the writer is prejudiced for or against him. However impartial the historian may design to be, all critics will agree that it is a very difficult matter to be truly so. {4T 9.1-2}

The strongest bulwark of vice in our world is not the iniquitous life of the abandoned sinner or the degraded outcast; it is that life which otherwise appears virtuous, honorable, and noble, but in which one sin is fostered, one vice indulged. To the soul that is struggling in secret against some giant temptation, trembling upon the very verge of the precipice, such an example is one of the most powerful enticements to sin. He who, endowed with high conceptions of life and truth and honor, does yet willfully transgress one precept of God's holy law, has perverted his noble gifts into a lure to sin. Genius, talent, sympathy, even generous and kindly deeds, may thus become decoys of Satan to entice souls over the precipice of ruin. This is why God has given so many examples showing the results of even one wrong act. From the sad story of that one sin which "brought death into the world and all our woe, with loss of Eden," to the record of him who for thirty pieces of silver sold the Lord of glory, **Bible biography abounds in these examples, set up as beacons of warning at the byways leading from the path of life.** There is warning also in noting the results that have followed upon even once yielding to human weakness and error, the fruit of the letting go of faith. {Ed 150.2-4}

There are **three ways** in which **the Lord reveals His will to us, to guide us....**

God reveals His will to us in His Word, the Holy Scriptures. His voice is also revealed in His providential workings; and it will be recognized if we do not separate our souls from Him by walking in our own ways, doing according to our own wills, and following the promptings of an unsanctified heart, until the senses have become so confused that eternal things are not discerned, and the voice of Satan is so disguised that it is accepted as the voice of God. **Another way in which God's voice is heard, is through the appeals of His Holy Spirit, making impressions upon the heart, which will be wrought out in the character.** If you are in doubt upon any subject, you must first consult the Scriptures. If you have truly begun the life of faith, you have given yourself to the Lord, to be wholly His, and He has taken you to mold and fashion according to His purpose, that you may be a vessel unto honor. You should have an earnest desire to be pliable in His hands, and to follow whithersoever He may lead you. You are then trusting Him to work out His designs, while at the same time you are co-operating with Him by working out your own salvation with fear and trembling.— Testimonies for the Church 5:512. {MYP 156.1-5}

Through nature and revelation, through His providence, and by the influence of His Spirit, God speaks to us. But these are not enough; we need also to pour out our hearts to Him. In order to have spiritual life and energy, we must have actual relationship with our heavenly Father. Our minds may be drawn out toward Him; we may meditate upon His works, His mercies, His blessings; but this is not, in the fullest sense, communing with Him. In order to commune with God, we must have something to say to Him concerning our actual life. {SC 93.1}

Light comes to the soul through God's word, through His servants, or by the direct agency of His Spirit; but when one ray of light is disregarded, there is a partial numbing of the spiritual perceptions, and the second revealing of light is less clearly discerned. So the darkness increases, until it is night in the soul. {DA 322.2}

When light comes to the soul through God's appointed agencies, and it is not received and acted upon, there is manifest a contempt of God, and stubborn resistance increases as additional light comes to convince of error, and manifest truth. {YI November 30, 1893, par. 4}

Every soul in every age is accountable for the light that shines in his age. The light comes to every soul to test character and prove our loyalty. {EA 150.4}

Peace comes with dependence on divine power. As fast as the soul resolves to act in accordance with the light given, the Holy Spirit gives more light and strength. **The grace of the Spirit is supplied to co-operate with the soul's resolve; but it is not a substitute for the individual exercise of faith.** Success in the Christian life depends upon the appropriation of the light that God has given. It is not an abundance of light and evidence that makes the soul free in Christ; it is the rising up of the powers and the will and the energies of the soul to cry out sincerely, "Lord, I believe; help Thou mine unbelief." [Mark 9:24.] {25LtMs, Lt 2, 1914, par. 7}

But God is compassionate and tender, and when light comes to those who have injured themselves by sinful indulgence, if they repent and seek pardon, he mercifully accepts them. {CTBH 13.1}

The people of God can come to a correct understanding of their duty only through sincere prayer and earnest seeking for the sanctification of the Holy Spirit. When they seek aright for instruction concerning their course of action, these strange and unreliable methods will not be accepted by them. They will then be saved from haphazard work and from the confusion that is ever the result of depending on human devisings. {Lt28-1911.8}

To the Waldenses the Scriptures were not merely a record of God's dealings with men in the past, and a revelation of the responsibilities and duties of the present, but an unfolding of the perils and glories of the future. They believed that the end of all things was not far distant; and as they studied the Bible with prayer and tears, they were the more deeply impressed with its precious utterances, and with their duty to make known to others its saving truths. They saw the plan of salvation clearly revealed in the word of God, and they found comfort, hope, and peace in believing in Jesus. As the light illuminated their understanding and made glad their hearts, they longed to shed its beams upon those who were in the darkness of papal error. {4SP 77.2}

God has entrusted men and women with great powers—powers that He gave to be devoted to His service; and precious is the light that comes to every one who faithfully uses his talents for the glory of God. We should endeavor to have our minds in that condition where we can receive the impressions of the Holy Spirit. But they cannot receive increased light who allow their thoughts to run constantly upon frivolous things. The mind should be stored with heavenly treasure, with food that will enable us to grow spiritually, and thus prepare us for a holy heaven. Christ is our sanctification and redemption; never should we conduct ourselves as though His great sacrifice in our behalf had not been made. {Ms51-1912.4}

3. THE KEYS FOR UNLOCKING BIBLE TRUTHS

****The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster.** In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption,—the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers. (GW 315.2)**

- a. **The Key to Mysteries & Difficulties:** Scripture is the key that unlocks all mysteries and solves all difficulties. {SW April 4, 1905, par. 10}

- b. **Keys to the Bible:** All Bible themes cluster around the theme of the redemption plan, the restoration in the human soul of the image of God. Genesis 3:15 → Revelation 22:4. (note 1 Cor 15:57). The burden of every book and every passage of the Bible is the unfolding of this wondrous theme,—man’s uplifting,—the power of God, “which giveth us the victory through our Lord Jesus Christ.” **1 Corinthians 15:57.** He who grasps this thought has before him an infinite field for study. He has the key that will unlock to him the whole treasure house of God’s word. {Ed 125.2-Ed 126.1}

...The sanctuary in heaven is the very center of Christ’s work in behalf of men. It concerns every soul living upon the earth. It opens to view the plan of redemption, bringing us down to the very close of time and revealing the triumphant issue of the contest between righteousness and sin...{GC 488.3}

Nature is the key that unlocks the treasure house of God’s word- In the natural world, God has placed in the hands of the children of men the key to unlock the treasure house of His word. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made...{CT 187.3} {Ed 128.1} (cannot understand or read nature without the Bible to interpret and explain it) {Ms78-1886.6}

- c. **The Key to the Old Testament:** Let them study Christ’s lessons in the New Testament, that they may better understand his lessons in the Old Testament. The New Testament is the key that unlocks the Old Testament. {SpTB06 8.3}

A true understanding of the New Testament is the key, mercifully placed in your hands, to unlock the treasure house of the Old Testament Scriptures. **Both are essential to be understood,** else they will meet with great loss who do not sense the necessity of obedience, perfect conformity of heart, mind and soul, to the expressed will of God. The teachings of Christ was the seed bed, in the Old Testament; He has scattered the heavenly grains here and there, which have been by some faithful servants gathered up and cherished; by others, they have been misapplied and misplaced in the framework of error, to misinterpret God and His measureless love. {8LtMs, Lt 70, 1893, par. 14}

The Jewish economy is not yet fully comprehended by men today. Truths vast and profound are contained in Old Testament history. The gospel is its interpreter, the key which unlocks its mysteries. The plan of redemption is unfolding these truths to the understanding. {14LtMs, Ms 75, 1899, par. 6}

- d. **The Key to the New Testament:** The Old Testament Scriptures, blending with the New, will be to them as the dawning of a new creation, or as the resurrection of the soul. Memory will be awakened as Christ is seen portrayed in the pages of the Old Testament. Souls will be saved from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old Testament. Christ will be recognized as the Saviour of the world, as it is seen how clearly the New Testament explains the Old. {PH114 9.2}

The same night he revealed himself to the disciples assembled at Jerusalem. He did not point to the mighty works which he had done, to awaken their faith in him as the promised Redeemer. But he went back to Moses and the prophets and explained the scriptures concerning himself. The Old Testament, the "sure word of prophecy," is the only key that will unlock the New Testament Scriptures, and show that Jesus Christ revealed in the gospel is the Son of God, the long-expected Messiah. Holy prophets have foretold the manner of Christ's birth, the events of his life, his mission, and his death and resurrection. In the Old Testament we find the gospel of a coming Saviour. In the New Testament we have the gospel of a Saviour revealed as prophecy had foretold. The light of the gospel in the New Testament reflects its glory back upon the Jewish age, showing the significance and importance of the typical sacrifices prefiguring the Lamb of God. {RH September 14, 1886, par. 16-17}

There are but very few who are readers and searchers of the Scriptures, who compare the prophecies of the Old Testament with the statements of the New, and by searching find the key that unlocks the treasure house of heaven. {13LtMs, Ms 67, 1898, par. 4}

- e. **The Key to Past & Future:** An understanding of the hope of Christ's second coming is the key that unlocks all the history that follows, and explains all the future lessons.—Letter 218, 1906. **Determine to master the records of sacred history, and use this knowledge to bring blessing and light to the people.** {PK 608.1-2}{CT 427.3}

If we are making the life and teachings of Christ our study, every passing event will furnish a text for an impressive discourse. It was thus the Saviour preached the gospel in the highways and byways; and as He spoke, the little group that listened to Him swelled to a great company. Present-day evangelists are to be workers together with Christ... {9T 63.2}

Our watchword is to be, "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.] We have a Bible full of the most precious truth. It contains the alpha and the omega of knowledge. The Scriptures, given by inspiration of God, are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." [2 Timothy 3:16, 17.] Take the Bible as your study-book. All can understand its instruction. {GW 309.1}

4. THE PRESENT TRUTH

The truth, present truth for this time, is to be given to the people as meat in due season. A plain “Thus saith the Lord” is to be declared, not in an authoritative manner, but with assurance and in the spirit of love that the Holy Ghost imparts to the sincere believer. Angels of God will make the impressions on hearts if the truth is presented in the fear of God. {23LIMs, Lt 40, 1908, par. 7}

There was a present truth—a truth at that time of special importance—in the days of Christ, of Paul, of Luther; there is a present truth for the church today... {ST June 21, 1883, par. 16}

Special truths have been adapted to the conditions of the nations as they have existed. **The present truth, which is a test to the people of this generation,** was not a test to the people of generations far back... {RH July 13, 1897, par. 13}

From town to town, from city to city, from country to country, the warning message of present truth is to be proclaimed, not with outward display, but in the power of the Spirit, by men of faith. In the golden censer of truth, as presented in the Scriptures, there is that which will convict and convert souls. As the truth that our Saviour came to this world to proclaim, is presented in the simplicity of the gospel, the power of the message will make itself felt... {RH November 29, 1906, par. 19}

Wisdom is needed to decide on the most appropriate subjects to be presented on different occasions. {SW June 30, 1908, par. 7}

Present Truth	References
<p><u>3rd Angel's Message</u> 1st & 2nd Angels, Jesus Christ [in types, symbols, revelations of the prophets, lessons given to disciples, miracles], Revelation of the Righteousness of Christ + MHP + Sanctuary + 10 C + Faith of Jesus + Sabbath + Testimony of Jesus + Shut Door + Health Principles & Education + Medical Missionary Work + Character Preparation + Justification by Faith *making plain natural law, and urging the obedience of it is the work that accompanies 3rd A* {CD 69.2}</p>	<p>{3SM 287.1} {Lt7-1904.21} {Ev 196.1, 695.2-3} {RH November 22, 1892, par. 7} {PUR November 6, 1902, par. 2} {PUR January 14, 1904, par. 5}{Ev 229.4-230.2} {Ms3-1862.12}{1888 217.3-4}{Ms1-1897.14-33} {PT August 1, 1849, par. 2-3} {PT December 1, 1849, par. 2} {PT March 1, 1850, par. 2} {Lt38-1906.8}{Ms84-1894.1} {Ms105-1898.9-10} {Ms122-1899.57-58} {Lt57-1896.1}, {RH May 29, 1888, par. 5} {1888 1225.1-2} {GCDB March 2, 1899, par. 31} {CET 112.1-2} {CD 69.2} purpose={1MR 228.2} *3rd A is connected to EGW visions. EGW does not rebuke Baker's stance in Lt 8 1851.17*</p>
<p><u>4th Angel's Message</u> <u>The Final Warning</u> Revelation 18:1,2, 4 Repetition of the 2nd Angel united with the 3rd Angel {GC 603.2-604.1, 611.1,2} {TM 117.5} {Ms139-1903.21}</p>	<p>- The message must be so presented as to command the attention of reasoning minds. {Lt121-1900.16} -People are to be shown what they may expect from the papal power. {Lt232-1899.19} -Additional mention of the corruptions which have been entering the churches since 1844 {EW 277.1} {GC 603.2}</p>

- Expose the wickedness of the man of sin who has made the Sunday law a distinctive power. *note* study the papacy (LDE 228.1)	-Includes the results of enforcing the observances of the church by civil authority, inroads of spiritualism and the stealthy rapid progress of the papal power {GC 606.2}
The Commandments of God & the Faith of Jesus	{EW 63.1-.2} {1888 217.4}{Ev 183.2}{1888 217.3-4 *3 rd Angel}
Jesus as sin-pardoning Saviour and by beholding we become changed into His likeness	{3SM 183.3 – 184.1} {RH May 17, 1892, par. 4} –when you lift up Jesus, the truth you present becomes the power of God unto salvation. [See also: 12MR 190.1]
Christ is Our Righteousness <i>RH December 23, 1890, Art. B, par. 19 & Ms26-1889.22</i> CLARIFICATION → notice the similar language used in the quotation to the right as compared to the above references	{RH July 23, 1889, par. 12} {RH August 31, 1905, par. 15} {COL 311.4-312.2} {1888 1054.1}{CET 207.2} {Ms11-1894} {1SM 373.1-400.2} One interest prevailed. One subject of emulation swallowed up all others,—to be like Christ, to do the works of Christ. {RH June 10, 1902, Art. A, par. 12}
Justification by Faith	{1888 1054.1} {1SM 398.1}
Most Holy Place	{EW 254.1-256.2} {Ms3-1885.23}
Sanctuary in connection with the 2300 days	{EW 63.1-.2} {Ev 221.2-224.2, 695.2} {CIHS 124.3} {GC88 409.1}{5T 520.1}
Investigative Judgment	{CIHS 124.3} {ST September 18, 1879, par. 5} {Ev 221.3}
Sabbath	{Ms84-1894.1}{ChS 162.4-163.2}{Ms1-1897.14-33}{Lt38-1906.8} {Ms35-1900.16-19}{GW 148.3-4}{PP48.2-4} {Ev 225.2-227.1}
Health Reform	{9T 113.1}{MM 159.4}{CEv 72.1}{CD 72.4, 209.1-2} {CH 261.1}{CH 434.1-2}{CH 546.3} {SpM 427.6-428.2} {MM 242.2}{Lt103-1896.27-30}
Prophecy as the foundation including Daniel & Revelation in connection with John 1:29 ----- Christ is saying to his people, "Can ye discern the signs of the times?" It is the duty of the watchman to mark these signs, and at the cry of the church, "Watchman, what of the night?" give the correct signal, and not present that which will be misleading and ruinous... {RH February 21, 1893, par. 4}	{Ev 195.2-4, 196.2, 197.1, 237.1, 363.2} {CW 29.2}{Lt6-1907.9-11} {PUR November 6, 1902, par. 2} {PUR January 14, 1904, par. 5-6}{TM 114.3-116.1} {TM 337.2}{18MR 178.4-179.1}{Ev 203.3-204.3, 205.1-4} {ST January 28, 1903, par 12} {16LtMs, Ms 7, 1901, par 9} {14LtMs, Ms 174, 1899, par. 10} {CM 120.1} → They need to know that the signs of the times are fulfilling. {PM 95.1}
Matthew 24	{GW 148.2}{BTS June 1, 1902, par. 3}
Matthew 25	{RH August 19, 1890, par. 2-11}{Lt121-1896.9-16} {Ms25-1908.16}
Isaiah 58 (added connections of Isaiah 59:1-15, Jeremiah 14:10-12, Zechariah 3-4)	{Ev 516.4}{21MR 449.4}{1T 355.2} {ChS 111.1}

Christ's 2 nd Advent (magnify the truth- "it is written")	{Ev 183.2} {Ev 624.1,4} {YI February 25, 1897, par. 4}
Missionary Work & Effort (include instruction in practical methods)	{Ev 631.3} {CM 62.1} {Lt236-1908.12-13} {ChS 228.3} {9T 26.2-.3,27.2} {9T 117.2}
Doctrines	{2T 355.1} {CH 43.4} {Ms185-1897.10} {RH May 29, 1888, par. 5} Read in connection with false reform movement=1SM 204-205
Exodus & Wilderness Experience	{TDG 237.2} {PP 293.1} {1MR 226.2} {HL 280.1-2} {2T 450-452} {Ms132-1903.9-13} {FE 499.1*note*}

What Present Truth Does

Present truth leads onward and upward, gathering in the needy, the oppressed, the suffering, the destitute. All that will come are to be brought into the fold. In their lives there is to take place a reformation that will constitute them members of the royal family, children of the heavenly King. By hearing the message of truth, **men and women are led to accept the Sabbath and to unite with the church by baptism. They are to bear God's sign by observing the Sabbath of creation.** They are to know for themselves that obedience to God's commandments means eternal life. {8T 195.4}

How Does Present Truth Work?

Present truth, which works by love and purifies the soul, leads upward and onward, gathering in the needy, the oppressed, the suffering, the destitute. All [who] will come are to be brought into the fold, and a reformation is to take place in them that will constitute them members of the royal family, children of the heavenly King. By hearing the truth men and women are to receive the Sabbath, and by baptism unite with the church. They are to bear God's sign by observing the Sabbath of creation. They are to know for themselves that obedience to God's commandments means eternal life. {15LtMs, Lt 74, 1900, par. 17}

What is Satan's Objective?

Satan is now using every device in this sealing time to keep the minds of God's people from the present truth and to cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble; and every soul that was decided on the truth and was pure in heart was to be covered with the covering of the Almighty. {EW 43.2}

Don't Bring Too Many Present Truth Points!

They have taken upon the mind more than they can use to any advantage, and then they injure the work, **injure the effect of the truth that they would advocate, by crowding into one discourse so much, and making so many points,** that minds cannot always appreciate or follow them. **More success would attend their labors if they riveted one or two points in the minds of the hearers and make these points of vital importance, press them home and urge upon them the danger of rejecting the light upon those points. Let the minds of the hearers distinctly understand the bearing of every point and then urge to a decision.** {1LtMs, Ms 7, 1863, par. 1}

Seek Heaven's Endorsement By Prayer & Meditation

A large portion of the time spent over books and in studying should be spent before God imploring Him for heavenly wisdom, and for strength and power to let the truth which they do fully understand shine out before the people in its clearness and harmonious beauty. There is too little time spent in **secret prayer and in sacred meditation. The cry of God's servants should be for the holy unction and to be clothed with salvation, that what they preach may reach hearts...A mere theory of truth is powerless. It needs the heavenly endorsement**, the finish which God alone can give it. Every petition put up in faith is lodged in heaven and will not be neglected but will bring precious returns. I saw that there was too little praying, too little humbling the soul before God, too little laying hold above, and importuning and earnest wrestling with God that He may make His truth like a sharp, two-edged sword, to cut every way. There has been more trusting in reading and studying than in the power of God. A Paul may plant and Apollos water, but God giveth the increase. God's ministers have more knowledge than living faith and godliness. {1LtMs, Ms 7, 1863, par. 2-3}

How the Present Truth is Shut Out of Our Minds

Now is the time to lay up treasure in heaven, and to set our hearts in order, ready for the time of trouble. Those only who have clean hands and a pure heart will stand that trying time. Now is the time for the law of God to be in our minds (foreheads), and written in our hearts. The Lord has shown me the danger of letting our **minds be filled with worldly thoughts and cares**. I saw that some minds were led away from present truth and a love of the holy Bible, **by reading other exciting books; and others were filled with perplexity and care for what they shall eat, drink and wear. I saw some, looking too far off for the coming of the Lord**. Time has continued on a few years longer than they expected, therefore they think it may continue a few years more, and in this way their minds are being led from present truth, out after the world. In these things I saw great danger; **for if the mind is filled with other things, present truth is shut out, and there is no place in our foreheads for the seal of the living God**. This seal is the Sabbath. I saw that the time for Jesus to be in the most holy place was nearly finished, and that time can last but a very little longer; and what leisure time we have should be spent in searching the Bible, which is to judge us in the last day. {Broadside2 January 31, 1849, par. 11}

My Dear Brethren and Sisters:—**Let the commandments of God, and the testimony of Jesus Christ be in your minds continually, and let them crowd worldly thoughts and cares from the mind**. When you lie down, and when you rise up, let them be your meditation. Live, and act wholly in reference to the coming of the Son of Man. The sealing time is very short, and soon will be over. Now is the time to make our calling and election sure, while the four angels are holding the four winds. {Broadside2 January 31, 1849, par. 12}

Some plead poor health as an excuse for not rendering to others the service they would like to do if they had strength. Such have so long shut themselves up to themselves, and **thought so much of their own poor feelings, and talked so much of their sufferings, trials, and afflictions**, that it is their present truth. **They can think of no one but self, however much others may be in need of sympathy and assistance**. You who are suffering with poor health, there is a remedy for you. If thou clothe the naked, and bring the poor that are cast out to thy house, and deal thy bread to the hungry, "then shall thy light break forth as the morning, and thine health shall spring forth speedily." Doing good is an excellent remedy for disease. Those who engage in the work are invited to call upon God, and he has pledged himself to answer them. Their soul shall be satisfied in drought, and they shall be like a watered garden, whose waters fail not. {HM November 1, 1889, par. 14}

Summary of Present Truth by E. Goodrich

Again there are some truths that are dispensational, and have a limited application, while there are others that are central, and which have an unlimited application. Noah in preaching a coming flood declared a present truth. The same may be said of Moses, who in leading God's chosen people, both preached and practiced present truth. Again the same lesson is repeated in the person of John the Baptist, who was the forerunner of Jesus our Saviour. Indeed in every age of the world God has had a present truth for his people to believe and live out, and how could it be otherwise, for practical truth is always present truth. The great central truth of Christianity is Christ Jesus our Lord and Saviour. And it is interesting to find faith once defined the "faith of Jesus." And it is also worthy of notice that while God's people have ever believed in, and obeyed those truth that pertained to them as present truth, the eye of faith has ever looked to the great center of attraction and source of eternal salvation. Enoch, although he walked with God, and was in consequence of his faith translated, yet saw the glory of Christ and spoke of his coming to execute judgment. Abraham also, although he believed that he should have an heir and a numerous progeny, yet rejoiced to see Christ's day; he saw it and was glad. The same is true of Daniel and in short, of all God's people; **for the faith of the true child of God always embraces both present duty and the final consummation. The present truth of this age embraces those duties and measures of reform taught by the fulfillment of prophecy and "the signs of the times," which show us the dangers with which we are surrounded, and betoken the events that are before us. As a distinct dispensational truth, present truth is principally embraced in those solemn messages of merciful warning that speak of the "hour of God's judgment" at hand, that speak of the great Babylon of the New Testament, and that warn us against worshipping either the beast or his image (symbols of corrupt earthly powers), lest we drink of the wine of the wrath of God.** {ARSH May 8, 1866, page 179.1}

And while it should be the earnest effort of every Christian to obtain a thorough and experimental knowledge of these sublime and central truths of the gospel, faith should by no means fail to obey these present truths by which we are the better prepared to escape those things that are coming upon the earth, and to stand before the Son of man when he cometh. {ARSH May 8, 1866, page 179.2}

By E. Goodrich. , Edinboro, Pa.

Other Important Quotes

The sacrifice of Christ as an atonement for sin is the great truth around which all other truths cluster. In order to be rightly understood and appreciated, every truth in the word of God, from Genesis to Revelation, must be studied in the light that streams from the cross of Calvary. I present before you the great, grand monument of mercy and regeneration, salvation and redemption,—**the Son of God uplifted on the cross. This is to be the foundation of every discourse given by our ministers.** {GW 315.2}

...The influence of the cross of Calvary is to vanquish every earthly and spiritual evil power; and we need to know the plan of the battle, that we may work in harmony with Christ. {RH September 29, 1891, par. 1}

Human influence, deriving its efficiency from heaven, is God's instrumentality through which the gospel is to be diffused, and its transforming effects revealed. We are to influence one another for good, keeping the Lord ever before us, working with the unseen world in view. The work of Satan is to interpose his sophistry, his lying statements, to lead men to believe a lie rather than the words of God, which are the truth. It is thus that he leads men into presumptuous sins. Satan is ever at work to keep out of our minds the doctrine of the cross of Christ; for this is the counter-influence through which sin is to be vanquished and man be brought back to his allegiance to the law of God. {RH September 29, 1891, par. 3}

The cross stands alone, a great center in the world. It does not find friends, but it makes them. It creates its own agencies. Christ proposes that men shall become laborers together with God. He makes human beings his instrumentalities for drawing all men unto himself. A divine agency is sufficient only through its operation on human hearts with its transforming power, making men co-laborers with God. {RH September 29, 1891, par. 4}

We have the truth. Shall we not practice it? **Selfishness is the great evil that makes of none effect the preaching of the cross of Christ....** Make a practical application of the truth. Urge the truth home with sanctified assurance and directness, presenting the high standard God sets before His people. **Truth must become truth to the receiver to all intents and purposes. It must be stamped upon the heart....** {RC 112.5}

Jesus is to be looked to as the bright and morning Star. **His sayings should be our textbook.** The instruction given in our schools should be in distinct lines, and should differ materially from the instruction of every other school in our land. These are not new truths, not a new revelation. Those whose eyes have been opened by the heavenly anointing behold wondrous things out of God's Word. **The doctrine of the grace of Christ is to be gradually developed,** represented by the advancement from dawn unto noonday. {Ms8-1898.3}

[paraphrased-point to be made] Read, study and expound on Matthew 5 even the whole lesson. {Ms241-1902.6-7}

[paraphrased-point to be made] Read carefully and impressively Ephesians 6:10-18 in the SDA church. {Ms185-1897.10}

I saw that the people of God must put on the armor and arouse. Christ is coming, and the great work of the last message of mercy is of too much importance for us to leave it, and come down to answer such falsehoods, and misrepresentations, and slander, as the Messenger party has fed upon, and has scattered abroad. **Truth, present truth, we must dwell upon it.** We are doing a great work, and cannot come down. Satan is in all this, to divert our minds from the present truth, and the coming of Christ. Said the angel, "Jesus knows it all. In a little from this their day is coming. All will be judged according to the deeds done in the body. The lying tongue will be stopped. The sinners in Zion will be afraid, and fearfulness will surprise the hypocrites." **I saw that we should not put off the coming of the Lord.** Said the angel, "Prepare, prepare, for what is coming upon the earth. Let your works correspond with your faith." **I saw that the mind must be staid upon God, and our influence should tell for God and his truth. (We cannot honor God when we are careless and indifferent. We cannot glorify him when we are desponding). We must be in earnest and secure our soul's salvation, and try to save others. All importance should be attached to this, and everything besides should come in secondarily.** {4bSG 10.1-2}

We want to keep close to the truth that is for our times—present truth. We want to know what is the truth now. We claim to believe the third angel's message; we claim that the angel was flying through the midst of heaven proclaiming the commandments of God and the faith of Jesus. This was the proclamation. Did you hear his voice? Did he speak so you could hear that message? Did the world hear it? Did the world hear any note? Did they want to hear? Will anyone hear it? Yes, those who have been walking out step by step as Jesus leads the way, and when the position of Christ changed from the holy to the most holy place in the Sanctuary, it is by faith to enter with Him, understand His work, and then to present to the world **the last message of mercy that is to be given to the world.** And what is it? **It is a message to prepare a people for the second coming of the Son of Man.** It is God's great day of preparation, and therefore every minister of Jesus Christ should have in his course of action, in the burden of his labor, a zeal and living interest, and intensity in his efforts which is appropriate to the truth that is for this time, which is claimed to be the last message of mercy to our world. Well, then, we cannot sleep, we cannot be indifferent; we must labor for the precious souls around us, of men and women; **we must work with all our might, for the Lord is coming.** {1SAT 66.3}

This goody-goody religion that makes light of sin and that is forever dwelling upon the love of God to the sinner, encourages the sinner to believe that God will save him while he continues in sin and he knows it to be sin. This is the way that many are doing who profess to believe present truth. The truth is kept apart from their

life, and that is the reason it has no more power to convict and convert the soul. There must be a straining of every nerve and spirit and muscle to leave the world, its customs, its practices, and its fashions.... {3SM 155.1}

If you put away sin and exercise living faith, the riches of heaven's blessings will be yours.—Letter 53, 1887. {3SM 155.2}

Then I saw Laodiceans. They will make a mighty effort. Will they get the victory? One who has the truth will chase a thousand, and two will put ten thousand to flight. They are coming to conclusions that bring them into close quarters and they cannot tell where they be themselves, for they are lost in the foggy, terrible fear that takes hold of them. Anguish of spirit will seize them. Dare they admit that the door is shut? **The sin against the Holy Ghost was to ascribe to Satan what belongs to God, or what the Holy Ghost has done.** They said the shut door was of the devil, and now admit it is against their own lives. They shall die the death. **Look ye at the Pattern. Follow Him, for He is meek and lowly in heart. Shut your eyes to everything but the present, saving truth.**—Manuscript 11, 1850, 3, 4. (Vision at Paris, Maine, December 25, 1850.) {5MR 204.3}

I saw that this world was rocked in the cradle of security so that communications might not be cut off from place to place, and that messengers might have full time to carry the message to the children of God, that they receive it and be sealed with the seal of the living God, and be prepared to pass through the time of trouble such as never was.—Manuscript 5, 1851, 3. (“Opposition to the Sabbath,” May 18, 1851.) {5MR 204.4}

The faith of Jesus takes in the whole life and divine character of Christ.—Letter 2, 1851, p. 4. (To “Dear Brother Pierce,” undated.) {5MR 205.1}

There are special duties to be done, special reproofs to be given in this period of the earth's history. **The Lord will not leave His church without reproofs and warnings.** Sins have become fashionable; but they are none the less aggravating in the sight of God. They are glossed over, palliated, and excused; the right hand of fellowship is given to the very men who are bringing in false theories and false sentiments, confusing the minds of the people of God, deadening their sensibilities as to what constitutes right principles. Conscience has thus become insensible to the counsels and the reproofs which have been given. The light given, calling to repentance, has been extinguished in the clouds of unbelief and opposition brought in by human plans and human inventions. {2SM 151.2}

It is living earnestness that God requires. Ministers may have little learning from books; but if they do the best they can with their talents, if they work as they have opportunity, if they clothe their utterances in the plainest and most simple language, if they are humble men who walk in carefulness and humility, seeking for heavenly wisdom, working for God from the heart, and actuated by one predominating

motive—love for Christ and the souls for whom He has died—they will be listened to by men of even superior ability and talents. There will be a charm in the simplicity of the truths they present. Christ is the greatest teacher that the world has ever known. {2SM 152.1}

Now, just now, we are to proclaim present truth, with assurance and with power.

Do not strike one dolorous note; do not sing funeral hymns. The message to be proclaimed for this time is, “Strengthen ye the weak hands and confirm the feeble knees. Say unto them that are of a fearful heart, Be strong; fear not. Behold your God will come with vengeance, even God with a recompense; He will come and save you. {Lt311-1905.24}

We are to pray for divine enlightenment, and at the same time we should be careful about receiving everything termed new light. We must beware, lest, under cover of searching for new truth, we allow Satan to divert our minds from Christ and the special truths for this time. **I have been shown that it is the device of the enemy to divert men’s minds to some obscure or unimportant point, something that is not fully revealed or is not essential to salvation. This is made the absorbing theme, the “present truth”** [2 Peter 1:12], when all the investigations and suppositions only serve to make matters more obscure and to confuse the minds of some who ought to be seeking for oneness through sanctification of the truth. {Ms82-1894.13}

Those who have been thrust out to bear a plain, pointed testimony, in the fear of God to reprove wrong, to labor with all their energies to build up God’s people, and to establish them upon important points of present truth, have too often received censure instead of sympathy and help, while those who, like yourself, [From a Personal Testimony] have taken a non-committal position, are thought to be devoted, and to have a mild spirit. God does not thus regard them. The forerunner of Christ’s first advent was a very plain-spoken man. He rebuked sin, and called things by their right names. He laid the ax at the root of the tree. He thus addressed one class of professed converts who came to be baptized of him in Jordan: “O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.... And now also 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.” [Matthew 3:7-10.] {GW92 89.4}

In this fearful time, just before Christ is to come the second time, **God’s faithful preachers will have to bear a still more pointed testimony than was borne by John the Baptist. A responsible, important work is before them; and those who speak smooth things, God will not acknowledge as his shepherds. A fearful woe is upon them.**—Testimonies for the Church 1:321. {GW92 90.1}

Some more references: {GW92 91.2, 92.1}

5. THE MESSAGE

- a. 1 Kings 18:21, Revelation 18:2,4,5, Isaiah 40:3-5+Isaiah 58:1+Revelation 3:19 + 2:5, 1:7- "Prepare to Meet Thy God"(Rev 1:7). This is the very message that must be given to our people; **we are near the end of time**, and the message is, **Clear the King's highway; gather out the stones; raise up a standard for the people.** The people must be awakened. (**Awakened to what? Answer= to righteousness and to sin not-1 Corinthians 15:34 {CH 238.2}, + to duty {HS 286.6} + to be zealous and repent- Revelation 3:19 and 2:5 + to a sense of responsibility and accountability to God {6T 258.2}, awakened by the Spirit {GW 286.3}, {AG 194.5}, {PaM 35.3})The work of the Holy Spirit is not to daub with untempered mortar, but it is to convince the world of sin, of righteousness, of judgment to come. {RH August 26, 1890, par. 13} It is no time now to cry peace and safety. We are exhorted to "cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" {4T 446.2-.3}{3T 64.1}{CH 72.4} {CD 70.2}{1SM 410.1} **Balance message with HS 287.2 + ChS 23.3 YOU NEED HOLY SPIRIT VERY MUCH!!!** {COL 63.3} How to clear the King's highway? Answer=prayer + heart searching + confession of sin + putting away sin then the Holy Spirit comes to conquer {Lt242-1903.22-23} {9T 125.1} If they so choose to surrender their hearts, how do they do it? Answer= they must give God their will {SC 47.1-48.1}—for Rev 1:7 ref-{Ms1-1897.13}**
- b. Just such a work and message as that of **John & Elijah & Nathan**-note supplied} will be carried on in these last days. Direct message of repentance, preparation, lifting up the standard and bearing the 3rd angel's message of the commandments of God and the faith of Jesus while subject of reform agitated (self-denial, humility, and temperance) {PK 187.2}{Lt19a-1897.11-14} {SS 73.4-.5} {Ms40a-1890.46}{PK 119.1-120.1, 121.2}{FH 349.4-.5}{SW March 21, 1905, par. 10-12} {3T 62.1}{CH 425.1-.3} note*-3rd angel shows way into MHP {EW 258.3, 259.1, 260.1} {RH August 2, 1898, par. 12-13}
- i. The doctrine that John preached was, **first, repentance for past sins; then, "the kingdom of heaven is at hand."** They must show repentance toward God; then they would be prepared to show faith in the One who was about to declare himself unto them. Truth must be allowed to exercise its cleansing power...{RH Nov. 28, 1907, par. 7} **NOTE→** Satan is determined that men shall not see the love of God which led Him to give His only-begotten Son to save a lost race; for it is the goodness of God that leads men to repentance... {1SM 156.2} ****with solemnity→goodness of God then "choose you this day whom ye will serve."** (PP 523.1)**

- ii. Show the connection between the law and the prophets, and the Christian dispensation. His work and ministry pointed the world back to the law and the prophets, while he, at the same time, pointed the people forward to Christ, as the Saviour of the world. He raised his voice and cried to the people, "Behold the Lamb of God, which taketh away the sin of the world." {1Red 42.1}
- iii. Stern Rebuke & Plain Words with the Balm of Gilead while giving a "thus saith the Lord" Take a Firm Stand for the Right {PK 140.2-141.2, 119.1, 142.2} ****{TM 411.1}****
No excuse for any to indulge in harshness or severity→{ST January 6, 1881, par. 7-10}
Words must not be rugged and sharp→{Ev 236.2, Lt18a-1893.4-5}
Plead for the warmth of Christ's love, and then bring it into your discourses; and let no one have occasion to go away and say that the doctrines you believe unfit you for expressing sympathy with suffering humanity—that you have a loveless religion. {SpTA01a 11.2}
Balm of Gilead= The love that Christ has for us. The atoning sacrifice of the new covenant. The Lord desires to heal the wounds of His sheep and lambs through the heavenly balm of the truth that Christ is our righteousness. The Holy Spirit takes the truth concerning Jesus, and applies it to our understanding. **Other related points**= humbly claim the promises of God's Word with the aid of the Holy Spirit, use loving expressions {ST March 5, 1896, par. 6}{PHJ February 1, 1901, par. 10}{Lt28-1893.6}{Lt108-1899.26}{2SM 273.3}{Lt9-1892.81}{Lt28-1893.6}{3T 324.1-3} {6LtMs, Lt 4, 1889, par. 40}
Comfort for Church=Heaven's willingness to forgive + save, lay hold on promises {PK 466.1-2}
- iv. Prerequisites=repent of own love of approbation (the desire to please people), be sincere, morally courageous, selfless, hardworking, seek first to honor God and to save souls {PK 141.2}
- v. Remember to encourage the obedient and warn the disobedient {PK 142.1}

...If there are in the church those who are willfully sinning against God, every possible means should be used to bring them to repentance. If this is not done, God's name is dishonored. He is too pure to look upon iniquity with favor. He cannot endure the dishonesty and selfishness cherished in the hearts of those who practice robbery toward God by taking means from His treasury to pay themselves for their services, while many

who are laboring far harder to advance the cause of God do not receive half as much. God calls this selfishness and idolatry, and **He will remove His Spirit from those who have thus allowed themselves to become spiritually blind.** Their consciences are not sensitive. **Like Judas, they allow themselves to be tempted by the enemy.** {Ms2-1900.5}

Those **ministers who are men pleasers**, who **cry, Peace, peace**, when God has not spoken peace, might well humble their hearts before God, asking pardon for their **insincerity** and their **lack of moral courage.** It is not from love for their neighbor that they smooth down the message entrusted to them, but because they are self-indulgent and ease-loving. **True love seeks first the honor of God and the salvation of souls.** Those who have this love will not evade the truth to save themselves from the unpleasant results of plain speaking. **When souls are in peril, God's ministers will not consider self, but will speak the word given them to speak, refusing to excuse or palliate evil.** {PK 141.3}

... **Ministers of God's appointment** will find it necessary to put forth extraordinary efforts in order to arrest the attention of the multitudes. And when they succeed in bringing together a large number of people they must bear messages of a character so out of the usual order that the people will be aroused and warned. They must make use of every means that can possibly be devised for causing the truth to stand out clearly and distinctly. **The testing message for this time is to be borne so plainly and decidedly as to startle the hearers and lead them to desire to study the Scriptures.** {9T 109.2}

...God has sent **message after message to arouse our people to do something, and to do it now.** But to the call, "Whom shall I send?" there have been few to respond, "Here am I; send me." Isaiah 6:8. {9T 46.1}

Oh, that my brethren would be men according to God's estimate of men, and take their places in the great web of humanity, realizing that they are a part of God's great whole in creation, in redemption! **Only be men, and then you make a decided advance in being Christians.** The means is provided, and no one will have any excuse for sin. If you fail of overcoming, there are reasons for this. Ye will not obey God's revealed will; ye will not pray; ye will not strive; ye will not fight evil habits and unholy thoughts. Are ye stronger than God? Can ye, dare ye, contend with the Eternal? If you are not proof against God's judgments, proof against His vengeance, then go on no longer in your own evil ways. **Arise and make a stand against Satan. Be doing something, and do it now. Repent now, confess, forsake.** A day of fire and storm is about to burst on our world. Conform your life to the simple prescriptions of the word of God. Seek the aid of God's Spirit by prayer, by watching thereunto, and ye will come off more than conquerors through Him who hath loved us. Read 1 John 4:10. {TM 455.2-3}

The Lord desires His servants today to **preach the old gospel doctrine, sorrow for sin, repentance, and confession. We want old-fashioned sermons, old-fashioned customs, old-fashioned fathers and mothers in Israel.** The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God, and faith toward the Lord Jesus Christ. When the sinner is conscious of his helpless condition, and feels his need of a Saviour, he may come with hope and faith to the Lamb of God, that taketh away the sin of the world. Christ will accept the soul that comes to Him in true repentance. A broken and contrite heart He will not despise. {Ms82-1894.10}

One of the greatest sins that is now extinguishing spiritual light is want of love for Jesus and one another. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." See the longing, yearning love of Jesus who presents to His people the attractions of the eternal life, that they may catch the glory of the future world, and regain their first love. **It is not the fashion now to repent. It is regarded by some as altogether too humiliating a work, altogether too old-fashioned.** {16MR 104.1} [1 John 1:5-10; 2:9-11, quoted.]

Could any description be more sharp and clear than John has given us? **These things are written for us; they are applicable to the churches of Seventh-day Adventists.** Some may say, "I do not hate my brother; I am not so bad as that." But how little they understand their own hearts. They may think they have a zeal for God in their feelings against their brother, if his ideas seem in any way to conflict with theirs; feelings are brought to the surface that have no kinship with love. They show no disposition to harmonize with him. **They would as lief be at swords' point with their brother as not. And yet he may be bearing a message from God to the people—just the light they need for this time.** {16MR 104.2}

Many say, If I had lived in the days of Christ, I would not have wrested His words, or falsely interpreted His instruction. I would not have rejected and crucified Him as did the Jews; but that will be proven by the way in which you deal with His message and His messengers today. **The Lord is testing the people of today as much as He tested the Jews in their day. When He sends His messages of mercy, the light of His truth, He is sending the Spirit of truth to you, and if you accept the message, you accept of Jesus.** {Ms13-1892.24}

When the Lord gives a man a message, He gives with it something whereby His people may know that the message is from Him. God does not ask His people to believe every one who comes to them with a message. The Lord sends warnings to His people, not to destroy them, but to correct their errors. I have never been given the testimony to bear to any one, "You have committed the unpardonable sin." God never told any one to say to a fellow being, "You have committed the unpardonable sin." ... {Ms30-1901.6-7}

...Brethren, we are to hold together. The Satanic agencies are working to destroy, and God calls upon His servants to stand together, and to be meek and lowly in heart. We are to be kind and gentle in our treatment of one another. We are living in perilous times. From the light I have, I know that **Satan is trying to bring in that which will make people think they have a wonderful work to do. But when God gives a man a message, that man, by his meekness and lowliness, will give evidence that God is working through him.** God lives and reigns, and He desires us to walk before Him in humility...{Ms30-1901.9-10}

From which time period does the message of this church originate in?

We have, as did John, a message to bear of the things that we have seen and heard. **God is not giving us a new message. We are to proclaim the old message that brought us out of the churches in 1843 and 1844.** We need the Holy Spirit to kindle in our hearts anew the zeal and earnestness that were then manifested among God's people. I thank God that there are yet a few living who can remember those days, and who know whereof we speak. {Ms161-1904.8}

All the messages given from 1840 to 1844 are to be made forcible now; for there are many people who have lost their bearings. **The messages are to go to all the churches.** Christ said, "Blessed are your eyes, for they see; and your ears; for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." [Matthew 13:16, 17.] **Blessed are the eyes which saw the things that were seen in 1843 and 1844. The message was given. And there should be no delay in repeating the message;** for the signs of the times are fulfilling; the closing work must be done. A great work will be done in a short time. A message will soon be given by God's appointment that will swell into a loud cry. Then Daniel will stand in his lot, to give his testimony. {Lt54-1906.7-8}

Those who stand as teachers and leaders in our institutions are to be sound in the faith and in the principles of the third angel's message. **God wants His people to know that we have the message as He gave it to us in 1843 and 1844.** We knew then what the message meant, and we call upon our people today to obey the Word, "Bind up the law among My disciples." [Isaiah 8:16.] In this world there are but two classes—the obedient and the disobedient. To which class do we belong? God wants to make us a peculiar people, a holy nation. He has separated us from the world, and He calls upon us to stand on vantage ground, where He can bestow on us His Holy Spirit. {Ms14-1903.45}

Temptations are being brought in by men who have been long in the truth. **The truths that we received in 1841, '42, '43, and '44 are now to be studied and proclaimed.** The messages of the first, second, and third angels will in the future be proclaimed with a loud voice. They will be given with earnest determination and in the power of the Spirit. {Lt75-1905.16}

I am writing by lamplight this morning. I am to speak decidedly: Enter the cities in America. Let all your buildings be built as inexpensively as possible, and with little pretense of show, for we have no means nor have we time to do that kind of work. The Lord is coming. Let this be our message. The angels will accompany our sincere efforts. When the world sees us at work personally in our cities to give the truth as we gave it in 1842, 1843, and 1844, such efforts will stir our cities. We have no time to lose. Brother Prescott has had his message that the voice used in our cities is a powerful agency to proclaim the truth. The Lord calls now for means to work these cities. And my messages must not be blocked so that the words shall be turned aside. He says, "I have put My Spirit upon you, and you are to speak to our people, and I will be with you. Whether or not those in Washington will turn aside My special message, and by their own interpretation make this message a thing of naught, go in before the congregation. Wake up the watchmen." {Ms38-1909.11}

May God help us to give the stirring message for this time. We have no time now to amuse ourselves with the enemy's sophistry or to apologize for his work. My brethren, keep off Satan's ground. Do not tamper with what you ought to denounce firmly and boldly, in words the meaning of which cannot be mistaken. If you tempt Satan to tempt you, you will most assuredly be deceived by his reasoning. If you tamper with that which you ought to denounce, you will fall victims to your own ignorance and folly. {Lt140-1903.8}

Suffer not yourselves to open the lids of a book that is questionable. There is a hellish fascination in the literature of Satan. It is the powerful battery by which he tears down a simple religious faith. Never feel that you are strong enough to read infidel books; for they contain a poison like that of asps. They can do you no good, and will assuredly do you harm. In reading them, you are inhaling the miasmas of hell. They will be to your soul like a corrupt stream of water, defiling the mind, keeping it in the mazes of skepticism, and making it earthly and sensual. These books are written by men whom Satan employs as his agents; and by this means he designs to confuse the mind, withdraw the affections from God, and rob your Creator of the reverence and gratitude which his works demand. {YI September 10, 1884, par. 6}

The mind needs to be trained, and its desires controlled and brought into subjection to the will of God. {YI September 10, 1884, par. 7}

Instead of being dwarfed and deformed by feeding on the vile trash which Satan provides, it should have wholesome food, which will give strength and vigor. {YI September 10, 1884, par. 8}

Good Sermons. Bad Sermons. Why the Messenger Fails.

“Editorial Notes” The Advent Review and Sabbath Herald 75, 35, p. 558.

THE following from the *Baptist Standard* expresses a truth worthy of wide circulation:— {ARSH August 30, 1898, p. 558.1}

The Scriptures abound in injunctions to worship God. We are nowhere commanded to worship a pastor. Many of our people forget this, and if the pastor happens to be absent for a Sunday or two, they lose their hold on religion, and take a vacation. Let the church and the world learn that you do not go to the house of God to worship the pastor, but that your mission is the far higher one of worshiping God. A real Christian can worship God, even if the sermon is poor. {ARSH August 30, 1898, p. 558.2}

We wish to emphasize the last sentence. The way to get a good sermon from a poor preacher is not to pick up a book or paper, and begin to read; neither is it to pull out your watch, and before him slowly open it and mark the time. The *good sermons* do not come from man. They are the words of the Lord, through poor human lips, to a people that need a message. Instead of looking disappointed when an inexperienced preacher is standing in the pulpit, begin to pray that the Lord will raise the man above himself, and give the bread of life to his hearers. *Then you will have a good sermon.* {ARSH August 30, 1898, p. 558.3}

“Why He Failed” The Advent Review and Sabbath Herald 75, 35, p. 558.

MANY persons who go out as workers for the Lord fail, and wonder why they are not successful. Men who have the ability to present excellent thoughts, women who are earnest and want to save souls, find their efforts crowned with but little success. And why? {ARSH August 30, 1898, p. 558.1}

The following paragraph from the *Sabbath Recorder* so fully answers the question that we give it:— {ARSH August 30, 1898, p. 558.2}

It is said that a minister who could not get a church implored Dr. Parker, of London, to explain the reason. The doctor told him to stand up in the corner of his study, and preach his best sermon. At the end of the performance, Dr. Parker said: “I can tell you why you can not get a church. For the last half-hour you have not been trying to get something into my mind, but something off yours.” Not a few cases wherein sermons “fall flat” are to be explained on the same grounds. The man who preaches only for the sake of telling his opinions, is a failure. On the other hand, he who has a message for men, and who is determined that they shall be moved to thought and action by his message, will not lack hearers. Talking, even noisily, about something, is not preaching. {ARSH August 30, 1898, p. 558.3}

The Three Angels' Messages

In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention. {9T 19.1}

During the past fifty years of my life, I have had precious opportunities to obtain an experience. I have had an experience in the first, second, and third angels' messages. The angels are represented as flying in the midst of heaven, proclaiming to the world a message of warning, and having a direct bearing upon the people living in the last days of this earth's history. No one hears the voice of these angels, for they are a symbol to represent the people of God who are working in harmony with the universe of heaven. Men and women, enlightened by the Spirit of God and sanctified through the truth, proclaim the three messages in their order. {2SM 387.1}

...The work of preaching the gospel has not been committed to angels, but has been entrusted to men. Holy angels have been employed in directing this work, they have in charge the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth. {GC 312.1}

God has called His church in this day, as He called ancient Israel, to stand as a light in the earth. By the mighty cleaver of truth, the messages of the first, second, and third angels, He has separated them from the churches and from the world to bring them into a sacred nearness to Himself. He has made them the depositories of His law and has committed to them the great truths of prophecy for this time. Like the holy oracles committed to ancient Israel, these are a sacred trust to be communicated to the world. The three angels of Revelation 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth. Christ declares to His followers: "Ye are the light of the world." To every soul that accepts Jesus the cross of Calvary speaks: "Behold the worth of the soul: 'Go ye into all the world, and preach the gospel to every creature.'" Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity. The love that Jesus manifested for the souls of men in the sacrifice which He made for their redemption, will actuate all His followers. {5T 455.2}

The whole earth is to be lightened with the glory of the Lord. The pure in heart shall see God. It is those who are following the Lamb whithersoever He goeth that will receive power from that angel that came down from heaven "having great power." The first message is to be repeated proclaiming the second advent of Christ to our world. The second angel's message is to be repeated, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a

cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies” [Revelation 18:2, 3]. {16MR 40.2}

The time has come when health reform will be received in its importance by many in high places and in low places. But we are to allow nothing to eclipse the message we have to bear, the third angel’s message, connected with the messages of the first and second angel. We must not allow minor things to bind us in a small circle, where we cannot obtain access to the people at large. {CD 209.2}

In the messages of the first and second angels, the work was done in this manner. Men and women were moved to search the Scriptures, and they called the attention of others to the truths revealed. It was personal labor for individuals and families that gave these messages their wonderful success.—The Review and Herald, January 27, 1885. {Ev 435.2}

A transforming power attended the proclamation of the first and second angels’ messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction.... {2SM 109.3}

I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps—the first, second, and third angels’ messages. Said my accompanying angel, “Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.” I was again brought down through these messages, and saw how dearly the people of God had purchased their experience... God had led them along step by step, until He had placed them upon a solid, immovable platform... {EW 258.3}

The First Angel

A great religious awakening under the proclamation of Christ’s soon coming is foretold in the prophecy of the first angel’s message of Revelation 14. An angel is seen flying “in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” “With a loud voice” he proclaims the message: “Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” Verses 6, 7. The fact that an angel is said to be the herald of this warning is significant. By the purity, the glory, and the power of the

heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message and the power and glory that were to attend it. And the angel's flight "in the midst of heaven," the "loud voice" with which the warning is uttered, and its promulgation to all "that dwell on the earth,"—"to every nation, and kindred, and tongue, and people,"—give evidence of the rapidity and world-wide extent of the movement... {CIHS 117.1-2}

The message proclaimed by the angel flying in the midst of heaven is the everlasting gospel, the same gospel that was declared in Eden when God 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" (Genesis 3:15). Here was the first promise of a Saviour who would stand on the field of battle to contest the power of Satan and prevail against him. Christ came to our world to represent the character of God as it is represented in His holy law; for His law is a transcript of His character. Christ was both the law and the gospel. The angel that proclaims the everlasting gospel proclaims the law of God; for the gospel of salvation brings men to obedience of the law, whereby their characters are formed after the divine similitude. {2SM 106.2}

A little later, as Edson and a friend were crossing a cornfield to visit fellow Adventists, it seemed as if a hand touched his shoulder. He looked up to see—as if in a vision—the heavens opened, and Christ in the heavenly sanctuary entering into the most holy place, there to begin a work of ministry in behalf of His people, instead of coming forth from the most holy place to cleanse the world with fire, as they had taught. Careful Bible study by Hiram Edson; F. B. Hahn, a physician; and O. R. L. Crozier, a schoolteacher, soon revealed that the sanctuary to be cleansed at the end of the 2300 years was not the earth but the tabernacle in heaven, with Christ ministering in our behalf in the most holy place. This mediatorial work of Christ answered to the "hour of God's judgment" Call sounded in the message of the first angel (Revelation 14:6, 7). Mr. Crozier, the schoolteacher, wrote out the findings of the study group. These were printed locally, and then in fuller form in an Adventist journal known as the Day-Star, published in Cincinnati, Ohio. A special number dated February 7, 1846, was devoted entirely to this Bible study on the question of the sanctuary. {EW xviii.3}

The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the "everlasting gospel;" and it announces the opening of the judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of judgment had come. The prophecies present a succession of events leading down to the opening of the judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the judgment be proclaimed, based on the fulfillment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased." Daniel 12:4. {GC 355.3}

These statements I know to be true. And as under the first and second angel's messages the truth was proclaimed without excitement or extravagance, so the work goes forward under the message of the third angel. The discourses on the Portland camp-ground were not of an emotional character, but appealed to the intellect; and many listened with deep interest to the evidences of our faith. Some, like the noble Bereans, began to search the Scriptures prayerfully to see if these things are so. Others were unmoved; they were content with their position and doctrines, and did not wish to make any change. {RH November 25, 1884, par. 19}

The Second Angel

...The second angel's message was to go to Babylon [the churches] proclaiming her downfall, and calling the people to come out of her. **This same message is to be proclaimed the second time...**{TM 59.1}

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." Revelation 14:8. That message was first proclaimed by the servants of God in the summer of 1844. As a result, many left the fallen churches. In connection with this message the "midnight cry"¹ was given: "Behold, the Bridegroom cometh; go ye out to meet Him." In every part of the land light was given concerning this message, and the cry aroused thousands. It went from city to city, from village to village, and into the remote country regions. It reached the learned and talented, as well as the obscure and humble. {CET 50.4}

The second angel's message of Revelation 14 was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its complete fulfillment in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the advent message; but that fall was not complete. As they have continued to reject the special truths for this time they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen,... because she made all nations drink of the wine of the wrath of her fornication." She has not yet made all nations do this. The spirit of world conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination. {GC 389.2}

Revelation 18 points to the time when, as the result of rejecting the threefold warning of Revelation 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God still in Babylon will be called upon to separate from her communion. This message is the last that will ever be given to the world;

and it will accomplish its work. When those that “believed not the truth, but had pleasure in unrighteousness” (2 Thessalonians 2:12), shall be left to receive strong delusion and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord that remain in Babylon will heed the call: “Come out of her, my people” (Revelation 18:4).³⁸ {Mar 173.6}

This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel of Revelation 14 (verse 8), is to be repeated, with the additional mention of the corruptions which have been entering the various organizations that constitute Babylon, since that message was first given, in the summer of 1844. A terrible condition of the religious world is here described. With every rejection of truth the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the Decalogue, until they are led to persecute those who hold it sacred. Christ is set at nought in the contempt placed upon His word and His people. As the teachings of spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed, and the profession of religion will become a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits and doctrines of devils, and thus the influence of evil angels will be felt in the churches. {GC 603.2}

The term Babylon, derived from Babel, and signifying confusion, is applied in Scripture to the various forms of false or apostate religion. But the message announcing the fall of Babylon must apply to some religious body that was once pure, and has become corrupt. It cannot be the Romish Church which is here meant; for that church has been in a fallen condition for many centuries. But how appropriate the figure as applied to the Protestant churches, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects. The unity for which Christ prayed does not exist. Instead of one Lord, one faith, one baptism, there are numberless conflicting creeds and theories. Religious faith appears so confused and discordant that the world know not what to believe as truth. God is not in all this; it is the work of man,—the work of Satan. {4SP 232.2}

In Revelation 17, Babylon is represented as a woman, a figure which is used in the Scriptures as the symbol of a church. A virtuous woman represents a pure church, a vile woman an apostate church. Babylon is said to be a harlot; and the prophet beheld her drunken with the blood of saints and martyrs. The Babylon thus described represents Rome, that apostate church which has so cruelly persecuted the followers of Christ. But Babylon the harlot is the mother of daughters who follow her example of corruption. Thus are represented those churches that cling to the doctrines and traditions of Rome and follow her worldly practices, and whose fall is announced in the second angel’s message. {4SP 233.1}

When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And in the loud cry of the third angel's message a voice is heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." {RH December 6, 1892, par. 16}

The Third Angel

I then saw the third angel. Said my accompanying angel, "Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention." {EW 118.1}

Everything in the universe calls upon those who know the truth to consecrate themselves unreservedly to the proclamation of the truth as it has been made known to them in the third angel's message. That which we see and hear in the world calls us to our duty. The working of satanic agencies calls every Christian to stand in his lot and place. {Lt7-1904.21}

Camp-Meetings The means and talents that God has given His people must not be wasted in desultory effort. Decidedly and earnestly His work is to be carried forward. At our camp-meetings present truth is to be presented in clear lines. The third angel's message is to find its place in the world. Daniel is to stand in his lot and place, bearing his message that the time of the end is near. {PUR November 6, 1902, par. 2}

...The third angel's message must be strengthened and confirmed. The eighteenth chapter of Revelation reveals the importance of presenting the truth in no measured terms but with boldness and power.... There has been too much beating about the bush in the proclamation of the third angel's message. The message has not been given as clearly and distinctly as it should have been.—Manuscript 16, 1900. {Ev 230.2}

The theme of greatest importance is the third angel's message, embracing the messages of the first and second angels. All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths; and our power to learn and comprehend will be taxed to the utmost.—Letter 97, 1902. {Ev 196.1}

Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to his service. The laborers will be qualified rather by the unction of his Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from Heaven... {GC88 606.2}

God's purpose in giving the third angel's message to the world is to prepare a people to stand true to Him during the investigative judgment. This is the purpose for which we establish and maintain our publishing houses, our schools, our sanitariums, hygienic restaurants, treatment rooms, and food factories. This is our purpose in carrying forward every line of work in the cause.—Manuscript 154, 1902, 4. ("Instruction to Men in Positions of Responsibility," October 24, 1902.) {1MR 228.2}

God had committed to His people a work to be accomplished on earth. The third angel's message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people. The Sabbath reform was to be carried forward. The breach in the law of God must be made up. The message must be proclaimed with a loud voice, that all the inhabitants of earth might receive the warning. The people of God must purify their souls through obedience to the truth, and be prepared to stand without fault before Him at His coming. Had Adventists, after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith.... Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history! {Ev 695.2-3}

December 10, 1871, I was again shown that the health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. The law of Ten Commandments has been lightly regarded by man, but the Lord would not come to punish the transgressors of that law without first sending them a message of warning. The third angel proclaims that message. Had men ever been obedient to the law of

Ten Commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not be. {CCh 214.2}

I am instructed to say to health-reform educators, Go forward. The world needs every jot of the influence you can exert to press back the tide of moral woe. Let those who teach the third angel's message stand true to their colors.—Testimonies For The Church 9:112, 113 (1909). {Ev 264.1}

The health reform, I was shown, is a part of the third angel's message, and is just as closely connected with it as are the arm and hand with the human body. I saw that we as a people must make an advance move in this great work. Ministers and people must act in concert. **God's people are not prepared for the loud cry of the third angel.** They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Gluttony is the prevailing sin of this age. Lustful appetite makes slaves of men and women, and beclouds their intellects and stupefies their moral sensibilities to such a degree that the sacred, elevated truths of God's word are not appreciated. The lower propensities have ruled men and women. In order to be fitted for translation, the people of God must know themselves. They must understand in regard to their own physical frames, that they may be able with the psalmist to exclaim, "I will praise Thee, for I am fearfully and wonderfully made." They should ever have the appetite in subjection to the moral and intellectual organs. The body should be servant to the mind, and not the mind to the body.—Testimonies for the Church 1:486, 487, **1867** {CD 32.2-33.1}

...The subject of health reform is a great subject, an important subject, and this missionary work is to be carried into the highways and byways of life. The third angel's message is present truth for 1898, and the health question is as closely connected with that message as the arm is with the body. Therefore light must be given as to the best methods of introducing health reform. Meat is the greatest disease breeder that can be introduced into the human system. But you cannot teach health reform unless you present the most inexpensive methods of living. The enemy must have no advantage in any line. The Lord can only bless those who are keeping every precept He has given in relation to this life. {Ms105-1898.10}

The health reform is as closely related to the third angel's message as the arm to the body, but the arm cannot take the place of the body. The proclamation of the third angel's message, the commandments of God and the faith of Jesus, is the burden of our work. The message is to be proclaimed with a loud cry, and is to go to the whole world. The presentation of health principles must be united with this message, but must not be independent of it, or in any way take the place of it. "I was shown that the strong presentation of the health line of work is causing it to absorb more attention than should be given to any one branch... {Ms122-1899.57-58}

...To make plain natural law, and urge the obedience of it, is the work that accompanies the third angel's message, to prepare a people for the coming of the Lord. {CD 69.2}

...The medical missionary work is to be connected with the work of the third angel's message, as the hand is connected with the body; and the education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry. {GCDB March 2, 1899, par. 31}

The message of the first angel and the message of the second angel had been sounded in the proclamation of the Advent message, and now the message of the third angel began to sound. Under this message the significance of the Seventh-day Sabbath began to dawn. {EW xx.1}

His influence as far as the Sabbath is concerned is the same as that of the Seventh-day Baptists. **Separate the Sabbath from the message, and it loses its force and power, but the Sabbath connected with the message of the third angel and the testimony of Jesus—the whole taken together—cannot be overthrown.** They have a power and force which affects and convicts the unbeliever and infidel and brings them out with some strength to stand and live and grow and flourish. {Ms3-1862.12}

This is the message given by God to be sounded forth in the loud cry of the third angel. The sign or seal of God is the observance of the seventh day Sabbath, the Lord's memorial of His work of creation. "The Lord spake unto Moses saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." [Exodus 31:12, 13.] Here the Sabbath is clearly defined as a sign between God and His people. {Ms1-1897.15}

The third angel's message is to be given with power. The power of the proclamation of the first and second messages is to be intensified in the third. In the Revelation John says of the heavenly messenger who unites with the third angel: "I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice." Revelation 18:1, 2. We are in danger of giving the third angel's message in so indefinite a manner that it does not impress the people.... {PM 387.1}

As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, "They will be brought into close combat with the beast and his image. **Their only hope of eternal life is to remain**

steadfast. Although their lives are at stake, they must **hold fast the truth.**” The third angel closes his message thus: “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God’s commandments, had sinned ignorantly in transgressing its precepts. {EW 254.1}

Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way to the heavenly sanctuary. **Many saw the perfect chain of truth in the angels’ messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary.** These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan. {EW 256.2}

The third angel’s message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness. “The faith of Jesus.” It is talked of, but not understood. What constitutes the faith of Jesus, that belongs, to the third angel’s message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus. {1888 217.3-4}

The faith of Jesus and the testimony of Jesus are blended. They are to be clearly presented to the world. But in God’s Word we are shown the consequence of proclaiming this message. “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.] A refusal to obey the commandments of God, and a determination to cherish hatred against those who proclaim these commandments leads to the most determined war on the part of the dragon, whose whole energies are brought to bear against the commandment-keeping people of God... {Ms1-1897.17}

It was Christ that spoke to His people through the prophets. The apostle Peter, writing to the Christian church, says that the prophets “prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was

in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow.” 1 Peter 1:10, 11. It is the voice of Christ that speaks to us through the Old Testament. “The testimony of Jesus is the spirit of prophecy.” Revelation 19:10. {PP 366.3}{TM 114.1}

The law of God and the Spirit of Prophecy go hand in hand to guide and counsel the church, and whenever the church has recognized this by obeying His law, the spirit of prophecy has been sent to guide her in the way of truth. Revelation 12:17. “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.” This prophecy points out clearly that the remnant church will acknowledge God in His law and will have the prophetic gift. Obedience to the law of God, and the spirit of prophecy has always distinguished the true people of God, and the test is usually given on present manifestations. {LLM 33.4-5}

Sabbath, March 24th, 1849, we had a sweet, and very interesting meeting with the Brethren at Topsham, Me. The Holy Ghost was poured out upon us, and I was taken off in the Spirit to the City of the living God. There I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated, and that the time for the commandments of God to shine out, with all their importance, and for God’s people to be tried on the Sabbath truth, was when the door was opened in the Most Holy Place of the Heavenly Sanctuary, where the Ark is, containing the ten commandments. This door was not opened, until the mediation of Jesus was finished in the Holy Place of the Sanctuary in 1844. Then, Jesus rose up, and shut the door in the Holy Place, and opened the door in the Most Holy, and passed within the second vail, where he now stands by the Ark; and where the faith of Israel now reaches. I saw that Jesus had shut the door in the Holy Place, and no man can open it; and that he had opened the door in the Most Holy, and no man can shut it (See Revelation 3:7, 8.): and that since Jesus has opened the door in the Most Holy Place, which contains the Ark, the commandments have been shining out to God’s people, and they are being tested on the Sabbath question. {PT August 1, 1849, par. 2-3}

Our work is to proclaim the commandments of God and the testimony of Jesus Christ. “Prepare to meet thy God” [Amos 4:12], is the warning given to the world. It is a warning to us individually. We are called upon to lay aside every weight, and the sin which doth so easily beset us....{17MR 23.2}

...The third angel’s message must be proclaimed as present truth, the facts concerning the Lord’s Sabbath must be made known. It must be shown that the seventh-day Sabbath is the Lord’s memorial of creation. We went to every place in which we could find an opening, presenting the Scripture evidences for the observance of the Lord’s Sabbath. This truth has always been made prominent in our teachings. {Lt38-1906.8}

The third angel's message calls for the presentation of the Sabbath of the fourth commandment, and this truth must be brought before the world; but the great Center of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place. The glory of God that was revealed to Moses in regard to the divine character has not been made prominent... [QUOTES FROM → Exodus 33:19; 34:6, 7.] {Ms84-1894.1}

It is the third angel's message that bears the true test to the people. Satan will lead men to manufacture false tests, and thus seek to obscure the value of, and make of none effect, the message of truth. The commandment of God that has been almost universally made void, is the testing truth for this time. The Sabbath of Jehovah is to be brought to the attention of the world, whether they will hear or whether they will forbear. The word of the Lord, by the prophet Isaiah, declares to the men of this time, "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 Lord has said that the Sabbath was a sign between him and his people forever. The time is coming when all those who worship God will be distinguished by this sign. They will be known as the servants of God, by this mark of their allegiance to Heaven. But all man-made tests will divert the mind from the great and important doctrines that constitute the present truth. {RH May 29, 1888, par. 5}

...Time has not been a test since 1844, and it will never again be a test. {EW 74.2}

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message, in verity."—The Review and Herald, April 1, 1890. {1SM 372.2}

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. [See Appendix.] This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. {TM 91.2}

...The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel. {6T 19.1}

This Scripture represents the character of the people of God for these last days. The everlasting gospel is to be preached, and it is to be practiced in true missionary work carried forward not after the wisdom that men may devise, but after the wisdom of God. All who walk in safe paths are to understand that the third angel's message is of consequence to the whole world and must be carried to the world in clear, straight lines, and in its distinctive features, as Christ revealed it to John. {Ms139-1903.8} "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters. "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his work in his forehead, or in his hand, the same shall drink of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." [Verses 6-12.] This is the message we have to bear; this is the work we have to do. This is the message God has kept before the Seventh-day Adventist people. The truth of this message will not decrease, but will increase in force and importance as we are brought down to the close of the work of God on earth. We have no time to lose. {Ms139-1903.9-10}

THE COUNTERFEIT

- A) Brother [W. L.] Raymond has done a work that was tearing down—new views after the order of the views Brother Owen presented to the council for examination. The same was done with Brother Raymond's views. A council heard his arguments and then wrote out their answer. He has consented to abide by the decision of his brethren. From that which the Lord has been pleased to show me, there will arise just such ones all along and many more of them claiming to have new light which is a side issue, an entering wedge. The widening will increase until there is a breach made between those who accept these views and those who believe the third's angel's message. Just as soon as these new ideas are accepted, then there will be [a] drawing away from those whom God has used in this work, for the mind begins to doubt and withdraw from the leaders because God has laid them aside and chosen more humble men to do His work. This is the only interpretation they can give to this matter, as the leaders do not see this important light. God is raising up a class to give the loud cry of the third angel's message. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." [Acts 20:30.] It is Satan's object now to get up new theories to divert the mind from the true

work and genuine message for this time. He stirs up minds to give false interpretations of Scripture, a spurious loud cry, that the real message will not have its effect when it does come. This is one of the greatest evidences that the loud cry will soon be heard and the earth will be lightened with the glory of God. {Lt20-1884.5-7}

- B) But theirs is a **spurious message**, of the same character of similar messages that men have claimed to have of the Lord. It is not as the bright shining of a candle lighted from the divine altar. When the Lord gives His people light it is light. It is not darkness and error, leading directly away from the true light which God has sent to strengthen and bless, and give hope to His people. These men had no right to appropriate the Lord's goods entrusted to His humble servant to trade upon and improve by trading upon them, and to place them in the framework of their errors, making it appear that it was the voice of God from heaven giving **the "Loud Cry"** that the church, His chosen people, who are keeping His commandments, are Babylon, and His people are called to come out of her. {1MR 352.2} (Beware of those who arise with a great burden to denounce the church. The chosen ones who are standing and breasting the storm of opposition from the world, and are uplifting the down-trodden commandments of God to exalt them as honorable and holy, are indeed the light of the world. {1MR 353.3})

I saw that God hates pride, and that all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up. I saw that the third angel's message must yet work like leaven upon many hearts that profess to believe it, and purge away their pride, selfishness, covetousness, and love of the world. {4bSG 19.1}

Jesus is coming, and will he find a people conformed to the world? And will he acknowledge them as his people? Oh, no. **None but the pure and holy will he acknowledge as his. Those that have been purified and made bright through suffering, and have kept themselves separate, unspotted from the world, he will own as his.** {4bSG 19.2}

As I saw the dreadful fact that God's people were conformed to the world, with no distinction, only in name, between many of the professed disciples of the meek and lowly Jesus, and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame. Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of the spirit of the world, and following its fashions, **"Cut loose! cut loose! lest he appoint thee thy portion with hypocrites and unbelievers outside of the City. Thy profession will only cause thee greater anguish, and thy punishment will be greater, because ye knew his will, but did it not."** I saw that **those who profess to believe the third angel's message often wound the cause of God by lightness, joking, and trifling. This evil I was shown was all through our ranks.** I saw that there should be an humbling before God, and that the Israel of God should rend the heart and not the garments. Childlike simplicity is rarely seen; **the approbation of man is more thought of than to fear to displease God.** Said the angel,

“Set thine heart in order, lest he visit thee in judgment, and the brittle thread of life be cut, and ye lie down in the grave unsheltered, unprepared for the judgment. Or if ye do not make your bed in the grave, unless ye soon make your peace with God, **tear yourselves from the world, your hearts will grow harder, and ye will lean upon **a false prop, a supposed preparation**, and find out your mistake too late to secure a well-grounded hope.”** {4bSG 19.3}

I saw that some professed Sabbath-keepers spent hours that were worse than thrown away studying this or that fashion to decorate the poor, mortal body. While you make yourselves appear like the world, and as beautiful as you can, remember that the same body may in a few days be food for worms. And while you fix it up to your taste to please the eye, you are dying spiritually. God hates your vain, wicked pride, and he looks upon you as a whited sepulcher; but within full of corruption and uncleanness. {4bSG 20.1}

Arthur Whitefield Spalding's Summary of the 3 Angels' Messages

Do you know what the third angel's message is? Let me tell you. In the fourteenth chapter of Revelation, John tells of seeing a vision of three great angels flying in the midst of heaven, each one with a message to give to the world. These angels lead the great movement of the church in telling the messages of God in these last days. The first angel calls men to worship God, the Creator of all things; for the hour of His judgment is come. The second angel tells that Babylon is fallen, which means that the churches which mingle error with truth have been rejected of God. The third angel warns against worshiping the beast and his image, and against receiving the mark, which means that the powers which Satan controls are the enemies of God, and the false Sabbath, which is their mark, is not to be received by the people of God. {SWhite 35.2}

The first angel's message began to be given when William Miller and his followers started preaching that the judgment was at hand. The second angel's message began to be given in the summer of 1844. And the third angel's message began to be preached when the Sabbath truth came, and Joseph Bates and James and Ellen White, with others who joined them, went forth to teach that truth and other truths that went with it. {SWhite 36.1}

All three of the angels' messages are now joined in a great threefold message; but when the keepers of the Sabbath began to teach it, they put in the forefront the Sabbath, which is the seal of God, and the truth that the sanctuary is in heaven. So they spoke mostly of the the third angel's message, though now we speak of the **three angels' messages joined in one; that is: Worship God, who made heaven and earth; receive the Lord Jesus, and so prepare for the judgment; forsake evil and love good; receive not the mark of the beast, but the seal of God; and be ready for Jesus' coming.** **This is the great message of the gospel which is now going to all the world.** {SWhite 36.2}

Note - the above paragraph is supported by Ellen White:

It is true that there are prophecies yet to be fulfilled. But very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel, and are to be sounded everywhere. But the Lord does not lay upon those who have not had an experience in His work the burden of making a new exposition of those prophecies which He has, by His Holy Spirit, moved upon His chosen servants to explain. {17MR 15.1} – Ellen White

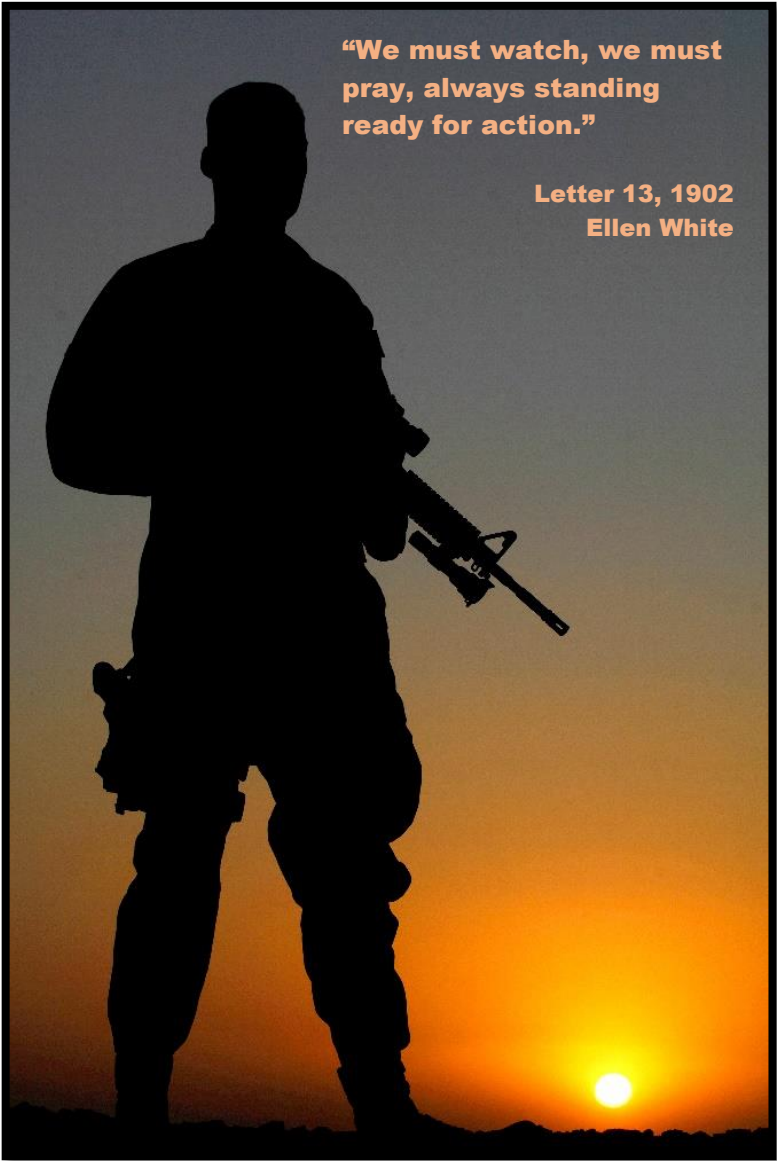
Twenty- Four Vital Points for Message Building and Sermon Delivery

1. **REVIVAL & REFORMATION** focus on the old gospel doctrine, sorrow for sin, repentance and confession. {ChS 42.2} {Ms82-1894.8-10} {RH February 22, 1887, par. 12} {Ms82-1894.8-10}{Lt242-1903.19-22} {DA 300.3} remedy- {PK 128.1}
2. Now, just now, we must stand in that position where repentance and pardon shall be the striking features of our work. {AUCR March 11, 1907, par. 11} {1T 263.1}{FW 103.2} {6BC 1071.8} {NL 23.1-.2} {DA 300.3}
3. Christ crucified+risen+ascended+coming again+immediate preparation {GW 159.2-160.1}{CET 247.1}{CSW 124.1} (Luk 1:76-78){TM 331.2, 424.2}{TT281.6} {12MR 334.3} {Te 286.3}{GW 315.2}{GW 155.1-.2}{Ev 217.1-219.2} {Ev 350.1}
4. Define the landmarks {CW 30.1 to 31.1} {CH 521.2} {CW 30.2} {CW 52.1}{CW 31.1-.2} {Ev 359.4}
5. Doctrine-pillars of our faith {Ms185-1897.10}{2SM 25.1} {CG 495.1} {CW 29.1} {Ev 224.2} {CW 52.1- .2}
6. Don't dwell exclusively on doctrinal subjects: share true piety, experimental godliness, Jesus and His love, His grace, His self denial, His self sacrifice, His meekness and forbearance, dwell more particularly upon the subjects which explain true conversion.{Ev 163.3} {FW 18.3}
7. Sabbath Truth Boldly Proclaimed—It is at this time that the true Sabbath must be brought before the people both by pen and by voice. {2SM 369.2} {1EGWLM 113.2} {14MR 158.3} {Ev 213.2} {RH January 7, 1896, par. 5} {Ev 233.2-235.2}{Ev 240.1}
8. 3 angels' messages {Ev 196.1}{CW 26.2}{MTC 151.2}{14MR 158.3} {RH August 20, 1903, par. 11}{2SM 150.5}{Ev 230.1-.2} {GW 161.3} {Ms3 1862.12} {1888 1054.1} {9T 98.1-2}→Tell My people to repeat the message in the places where it was first preached, and where church after church took their position for the truth...
9. Imputed righteousness {FW 18.1 to .2} {FW 106.1} {FW 111.1} {1SM 392.2-394.2}{Ms110-1901.29-30}
10. Justification by faith (penance vs. repentance) {1SM 359.1} {FW 103.2}{GC 129.1} {RH June 1,1886, par. 11}{ST June 14, 1883, par. 7} {MB 87.3} {NL 23.1-.2} {DA 300.3}{1888 1054.1} {1SM 398.1}
11. Justification by grace-salvation not procured by works alone {6BC 1071.8} {RH September 17, 1895, par. 7} {9MR 186.2} {1888 812.3} {1888 813.1} {FW 47.2 to .3} {FW 19.3} {1SM 323.2, 389.2-398.1}
 - a. God is not obligated to you-false ideas spoil your offering to Lord by thought of merited favor (1 Chron. 29:14-everything has and always will be His property) {FW 20.1-.2}
12. Teach knowledge of the Bible, to fear God + keep His commandments and emphasize the investigative judgement (Ecc 12:9-14) {Ev 226.2} {Ev 226.5} {Ev 230.3}{GW 315.1} {Ev 221.3} {Ev 244.1}{1T 355.1} FEAR OF GOD=Job 28:28, Psa 34:11-14, Prov 3:7

13. Teach temperance + principles of hygiene{CME 39.1, 40.4, 41.2}{Te 201.4}{CG 361.2-.3}{Ms1-1875.7}{Lt63-1905.4-read in context too}{TT 136.2}{Lt148-1909.6} {Ed 202.3}{Ms55-1893.5-.6} {Lt42-1900.20}{HS 207.7-211.1}{Te 273.2-283.1} {Te 288.2-289.1}{Te 240.4}{ChL 75.2} {CG 394.3, 446.3}
14. A call to heart searching and scripture searching {DA 673.3} {TSS 62.3} {RH December 3, 1889, par. 11} {CCh 90.4} {Ev 361.3-.4, 363.3, 366.1} {Ev 243.2}
15. How to become Christians + How to surrender the will and mind to Jesus {Ev 152.1} {Ev 350.1} {3SM 129; RH Jan 28, 1909} {CH 440.4} {Te 106.4-.5, 107.1 compare Ms36-1890.26}{SC 47.1-48.1}
16. Living principles of practical godliness. {Ev 299.2}{FW 18.2}{PK 33.4} {1T 262.1}{VSS 92.2}{Te107.2-.3, 108.1} {GW92 184.2}{RH April 23, 1908, par. 6,7}{19MR 259.1-.2}{Ev 280.1} {Ev 347.2, 354.2-.3}{LS 304.1}
17. Simplicity of true godliness {FW 19.2} {CE 113.1-.2} {CE 136.1} {CH 436.2} {COL 98.1 to 100.1} this is good to know- {CT 11.1} {CT 56.1} {2SM 29.3} {Ms58-1897.12, 19, 20, 21} {EW 273.2}
18. Teach devotion and piety; and present the self-denial, self-sacrificing life of Jesus as our example until they will see the contrast in their self-indulgent life, and become dissatisfied with their unchristian lives. {Ev 226.4} {Te 285.1- 286.2}{Te 287.1}{Ms27-1893.26-28}
19. Present in fervent words how punishment for finite man has rested upon the Innocent, even the divine Son of God, in order that man might have a mighty Advocate to plead in the sinner's behalf. {9MR 187.1} {Ev 264.3, 150.3} {Lt36-1895.31} {GW92 92.1}
20. Your experience + love & compassion of Christ {Ev 640.4}{GW92 436.3}{Ev 431.1}{DA667.1-.2} {Ev 285.3} {Ev 431.1} {Lt11-1894.3} note*- {ST March 11, 1889, par. 3-5} needed for soul winning, victory over Satan, expels the spirit of murmuring and complaint, Ellen links this together with an outpouring of the Holy Spirit→{COL 299.3-300.2}
21. Impossibility of man meriting salvation-to show they have been converted after baptism-give evidence {3MR 420.1} {FW 18.3, 19.1} {MB 87.3}
22. Show erring ones their peril, show the real character and results of sin (its sure result is misery and death PP 522.2){PP 361.2} {ST August 28, 1893, par. 9} {Ev 266.1}
23. Not to present the Word of God in such a manner as to convince of sin in a general way, but lift up Christ before his hearers. Christ's claims upon them are to be made plain. The people should be urged to decide just now to be on the Lord's side {Lt29-1890.13}
24. **NEED THE HOLY SPIRIT-PLEAD FOR HEAVENLY POWER-THE HOLY SPIRIT** {PaM 35.3}

**“We must watch, we must
pray, always standing
ready for action.”**

**Letter 13, 1902
Ellen White**



“We Will Not Fail Nor Be Discouraged”

**Letter 130, 1897
Ellen White**