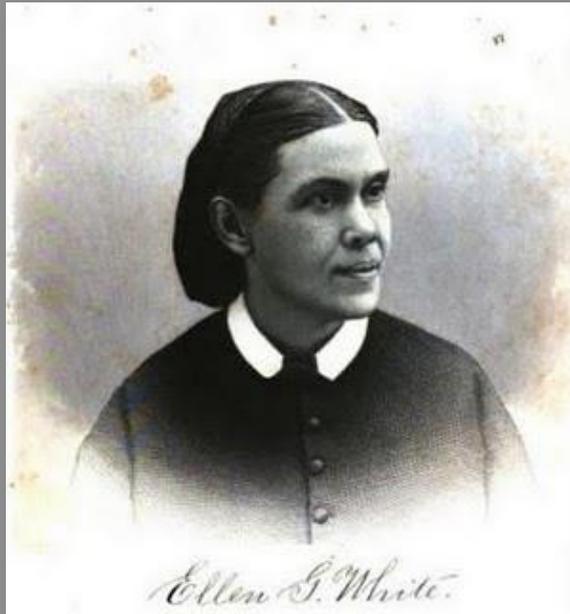


Handbook for Today's Fundamental Adventist



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See Appendix Six

Father, may our eyes ever be lifted and fixed upon Jesus and may we never deny the light that has led us onward and upward!

Foreword

As we have seen the end time events coming upon us, at the same time we have seen a fundamental shift in the teachings of the church. Those who would hold fast to the truths once given to us as a church and who are not blown away by these winds of doctrine, that seek to replace our fundamental pillars of faith, are going to find that we must defend our faith more and more. Among the attacks that will be brought against us is the misuse of prophecy and doctrines placed on a few Spirit of Prophecy statements taken from their context.

As I saw this very thing unfolding, I began to see the need for a personal handbook containing the many statements given in the original context along with scriptures that would shine light on the errors and illuminate God's truth. Jeremiah 5:31 warns that the prophets would be made to prophesy falsely. *"A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof?"* Originally this was just a project for me and my wife but we became convicted that all should have the opportunity to have these facts at our fingertips. It is my prayer that the truths shared in this booklet will encourage you, as well as arm you, for the final conflict that will be waged against us as God's remnant people.

Although there will be a few comments of my own in this booklet, most of its contents will just be direct quotes under headings. Points emphasized by

myself will be highlighted and/or underlined. I believe that truth will speak for itself if we can just see it among the inspired words given and allow God's Spirit to speak to our hearts.

“My heavenly Father, we come to Thee at this time as children dependent upon Thee. We are weakness itself. In us there is no strength, no comeliness. But we come to Thee as Thy little children. We want special help from Thee at this time. Thou hast promised in Thy word that Thou wilt sanctify those who keep Thy Sabbath. We want the sanctification of the Holy Spirit upon our hearts, upon our characters. O my Father, for Christ's sake wilt Thou pardon our transgressions and our sins. Wilt Thou give us clear spiritual eyesight, that we may discern what we should be, and what we must be, if we are granted entrance into the kingdom of God, if we hear the words, “Well done, thou good and faithful servant.”” GCB, April 6, 1903

Matthew 18:3 *“... Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.”*

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

his iniquity; but thou hast delivered thy soul. Again, When a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumblingblock before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul.” Eze 3:17-21

With this booklet I fulfill my covenant with the Lord by sounding the alarm. I pray that each reader will accept the warning and not die in the iniquity of the omega of apostasy that now threatens to sweep us away. Don't take my word for anything. Prove all things.

The Father's Way of Communicating with Us

"All through the pages of sacred history, where the dealings of God with His chosen people are recorded, there are burning traces of the great I AM. Never has He given to the sons of men more open manifestations of His power and glory than when He alone was acknowledged as Israel's ruler, and gave the law to His people. Here was a scepter swayed by no human hand; and the stately goings forth of Israel's invisible King were unspeakably grand and awful. In all these revelations of the divine presence the glory of God was manifested through Christ. Not alone at the Saviour's advent, but through all the ages after the Fall and the promise of redemption, "God was in Christ, reconciling the world unto Himself." 2 Corinthians 5:19. Christ was the foundation and center of the sacrificial system in both the patriarchal and the Jewish age.

Since the sin of our first parents there has been no direct communication between God and man. The Father has given the world into the hands of Christ that, through His mediatorial work He may redeem man and vindicate the authority and holiness of the law of God. All the communion between heaven and the fallen race has been through Christ. It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed Himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. These holy men of old held

communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face.

Christ was not only the leader of the Hebrews in the wilderness--the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host--but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone.

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." PP 365-367



1Timothy 2:3-6 *"For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time."*



"But turning from all lesser representations, we behold God in Jesus. Looking unto Jesus we see that it is

the glory of our God to give. "I do nothing of Myself," said Christ; "the living Father hath sent Me, and I live by the Father." "I seek not Mine own glory," but the glory of Him that sent Me. John 8:28; 6:57; 8:50; 7:18. In these words is set forth the great principle which is the law of life for the universe. All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life." DA 21.2



"Human talent and human conjecture have tried by searching to find out God. Many have trodden this pathway. The highest intellect may tax itself until it is wearied out in conjectures regarding God, but the effort will be fruitless, and the fact will remain that man by searching cannot find out God. This problem has not been given us to solve. All that man needs to know and can know of God has been revealed in the life and character of His Son, the Great Teacher. As we learn more and more of what man is, of what we ourselves are in God's sight, we shall fear and tremble before Him." UL 323

The Father and Son

The Only Two



"The Scriptures clearly indicate the relation between God and Christ, and they bring to view as clearly the personality and individuality of each. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?" Hebrews 1:1-5.

God is the Father of Christ; Christ is the Son of God. To Christ has been given an exalted position. He has been made equal with the Father. All the counsels of God are opened to His Son. Jesus said to the Jews: "My Father worketh hitherto, and I work. . . . The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth Him all things that Himself doeth." John 5:17-20. Here again is brought to view the personality of the Father and the Son, showing the unity that exists

between them. This unity is expressed also in the seventeenth chapter of John, in the prayer of Christ for His disciples:

"Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." John 17:20-23.

Wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one. **The relation between the Father and the Son, and the personality of both, are made plain in this scripture also:**

"Thus speaketh Jehovah of hosts, saying, Behold, the man whose name is the Branch:
And He shall grow up out of His place;
And He shall build the temple of Jehovah; . . .
And He shall bear the glory,
And shall sit and rule upon His throne;
And He shall be a priest upon His throne;
And the counsel of peace shall be between Them both."
Zechariah 6:12, 13, A. R. V."

Testimonies to the Church Vol 8 pages 268-9



“Brave soldiers that have never been afraid of human power are now as captives taken without sword or spear. The face they look upon is not the face of mortal warrior; it is the face of the mightiest of the Lord's host. This messenger is he who fills the position from which Satan fell. It is he who on the hills of Bethlehem proclaimed Christ's birth. The earth trembles at his approach, the hosts of darkness flee, and as he rolls away the stone, heaven seems to come down to the earth. The soldiers see him removing the stone as he would a pebble, and hear him cry, **Son of God, come forth; Thy Father calls Thee.**” DA 780
(See Romans 8:9-11)



"The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner." DA 51 1898



"The Eternal Father, the unchangeable one, gave his only begotten Son, tore from his bosom Him who was made in the express image of his person, and sent him down to earth to reveal how greatly he loved mankind." Review and Herald, July 9, 1895



"The Father then made known that it was ordained by Himself that Christ His Son, should be equal with Himself; so that wherever was the presence of His Son, it was as His own presence. The word of the Son was to be obeyed as readily as the word of the

Father. His Son He had invested with authority to command the heavenly host." Story of Redemption 13



"The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son and showed the relation He sustained to all created beings." PP 36 1890



"The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both." PP p. 36 1890



"The Son of God was next in authority to the great Lawgiver. He knew that His life alone could be sufficient to ransom fallen man. Spirit of Prophecy, vol. 2, 9, also in Lift Him Up 24



"Satan's position in heaven had been next to the Son of God. He was first among the angels. Selected Messages, book 1, 341



"Satan, the chief of the fallen angels, once had an exalted position in Heaven. He was next in honor to Christ." Review and Herald, February 24, 1874



“Speaking of Satan, our Lord says that “he abode not in the truth.” He was once the covering cherub, glorious in beauty and holiness. He was next to Christ in exaltation and character. It was with Satan that self-exaltation had its origin. He became jealous of Christ, and falsely accused him, and then laid blame upon the Father. He was envious of the position that was held by Christ and the Father, and he turned from his allegiance to the Commander of heaven and lost his high and holy estate.” Review & Herald, October 22, 1895



“In order that the human family might have no excuse because of temptation, Christ became one with them. The only being who was one with God lived the law in humanity, descended to the lowly life of a common laborer, and toiled at the carpenter’s bench with his earthly parent.” The Signs of the Times, October 14, 1897

“By the power of His love, through obedience, fallen man, a worm of the dust, is to be transformed, fitted to be a member of the heavenly family, a companion through eternal ages of God and Christ and the holy angels...”—Manuscript 21, Feb. 16, 1900. The Upward Look, page 61



“Let the brightest example the world has yet seen be your example, rather than the greatest and most learned men of the age, who know not God, nor Jesus Christ whom he has sent. The Father and the Son alone are to be exalted”. The Youth’s Instructor, July 7, 1898



“The plan of redemption was arranged in the councils between the Father and the Son”. Review and Herald, May 28, 1908



“Even the angels were not permitted to share the counsels between the Father and the Son when the plan of salvation was laid.” Ministry of Healing, page 429



“The plan of salvation devised by the Father and the Son will be a grand success.” The Signs of the Times, June 17, 1903



“Before the fall of man, the Son of God had united with his Father in laying the plan of salvation.” Review and Herald, September 13, 1906



“The great plan of redemption was laid before the foundation of the world. And Christ, our Substitute and Surety, did not stand alone in the wondrous undertaking of the ransom of man. In the plan to save a lost world, the counsel was between them both; the covenant of peace was between the Father and the Son.” The Signs of the Times, December 23, 1897,



“By Christ the work upon which the fulfillment of God’s purpose rests, was accomplished. This was the agreement in the councils of the God-head. The Father

purposed in counsel with his Son that the human family should be tested and proved, ..." The Gospel Herald, June 11, 1902



"In a vision Jacob beheld a mystic ladder reaching from earth to heaven, on which were angels ascending and descending, and from the throne of God the glory of heaven streamed down. This ladder represented Jesus, the appointed medium of communication between man and God. Had He not by his humanity bridged the gulf of separation that sin had made between God and his people, the angels could never have been ministering spirits to communicate with fallen man; but through Christ man in his weakness and helplessness is connected with the source of infinite power." BE, February 1, 1893



"The ladder is the medium of communication between God and man. Through the mystic ladder the gospel was preached to Jacob. As the ladder stretched from earth, reaching to the highest heavens, and the glory of God was seen above the ladder, so Christ in His divine nature reached immensity and was one with the Father. As the ladder, though its top penetrated into heaven, had its base upon the earth, so Christ, though God, clothed His divinity with humanity and was in the world "found in fashion as a man." The ladder would be useless if it rested not on the earth or if it reached not to the heavens." 19MR 353.2



“The angels of God are ever passing from earth to heaven, and from heaven to earth. The miracles of Christ for the afflicted and suffering were wrought by the power of God through the ministration of the angels. And it is through Christ, by the ministration of His heavenly messengers, that every blessing comes from God to us. In taking upon Himself humanity, our Saviour unites His interests with those of the fallen sons and daughters of Adam, while through His divinity He grasps the throne of God. And thus Christ is the medium of communication of men with God, and of God with men.” DA 143



"I feel to the depth of my being that the truth must be borne to other countries and nations, and to all classes. Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches. Means had better be employed to save souls from death, which would be placing jewels in the crown of Jesus Christ and stars in our own crowns in the kingdom of heaven." 1888 Materials, Battle Creek, January 21, 1891



. to us *there is but one God the Father* (1 Corinthians. 8:6)



... for My Father is greater than I. (John 14:28)



Who is the image of the invisible God, the first born of every creature. (Colossians 1:15)



... The Son can do nothing of himself. . (John 5:19)



But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. (Mark 13:32)



... All power is given unto me in heaven and in earth, (Matthew 28:18)



As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. (John 17:2)



... God, who created all things by Jesus Christ. (Ephesians 3:9)



The revelation of Jesus Christ which God gave unto him. . . . (Revelation. 1:1)



For there is one God, and one Mediator between God and man, the man Christ Jesus. (1 Timothy 2:5)



. . . and denying the only Lord God, and our Lord Jesus Christ. (Jude 4)



. . . Jesus of Nazareth, a man approved of God among you by miracles, and signs, and wonders which God did by him. (Acts 2:22)



For as the Father hath life in himself, so hath he given to the Son to have life in himself. (John 5:26)



. . . I live by the Father . . . (John 6:57)



. . . This is my beloved Son . . . (Matthew 3:17)



*. . . That they might know thee, the only true God,
and Jesus Christ whom thou hast sent. (John 17:3)*



*That at the name of Jesus every knee should bow,...
and that every tongue should confess that Jesus
Christ is Lord to the glory of God the Father.
(Philippians 2:10, 11)*



Our Fellowship with the Father & Son in the Bible

Grace be with you, mercy, and peace, from **God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.** (2John 1:3)

Unto Timothy, my own son in the faith: Grace, mercy, and peace, **from God our Father and Jesus Christ our Lord.** (1Timothy 1:2)

Grace be to you and peace **from God the Father, and from our Lord Jesus Christ,** (Galatians 1:3)

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and **truly our fellowship is with the Father, and with his Son Jesus Christ.** (1John 1:3)

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord. (1Corinthians 1:9)

To Titus, mine own son after **the common faith:** Grace, mercy, and peace, **from God the Father and the Lord Jesus Christ our Saviour.** (Titus 1:4)

Who is a liar but he that denieth that Jesus is the Christ? **He is antichrist, that denieth the Father and**

the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, **ye also shall continue in the Son, and in the Father.** And this is the promise that he hath promised us, even eternal life. (1John 2:22-25)

The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; **when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth:** While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he established the clouds above: when he strengthened the fountains of the deep: **When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight,** rejoicing always before him; (Proverbs 8:22-30)

Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? **who hath bound the waters** in a garment? who hath established all the ends of the earth? **what is his**

*name, and what is his son's name, if thou canst tell?
(Proverbs 30:4)*

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. (Romans 8:9-11) See DA 780

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him. Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to

know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. (Ephesians 3:9-21)



The Only Begotten “Eternal” Son of the Father

“This is a love the depth of which no sounding can ever fathom. As the disciples comprehended it, as their perception took hold of God's divine compassion, they realized that there is a sense in which the sufferings of the Son were the sufferings of the Father. From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.

When our Redeemer consented to take the cup of suffering, in order to save sinners, his capacity for suffering was the only limitation to his suffering. But his humiliation as a man did not in the slightest degree take from his honored identity with the Father. While walking the earth in the form of a servant, he could still affirm, "I and my Father are one." YL, December 16, 1897

“The LORD possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth: When he

established the clouds above: when he strengthened the fountains of the deep: When he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him;" (Proverbs 8:22-30)



"There is but one way of escape for the sinner. There is but one agency whereby he may be cleansed from sin. He must accept the propitiation that has been made by the Lamb of God, who taketh away the sins of the world. The shed blood of Christ cleanseth us from all sin. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"-- not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily". ST, May 30, 1895



"Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character,

in purpose--the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30." PP 34



“Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son. But, no! direct from the Father issues the light of his glory. The heavens were opened, and beams of glory rested upon the Son of God and assumed the form of a dove, in appearance like burnished gold. The dove-like form was emblematical of the meekness and gentleness of Christ. While the people stood spell-bound with amazement, their eyes fastened upon Christ, from the opening heavens came these words: "This is my beloved Son, in whom I am well pleased." The words of confirmation that Christ is the Son of God were given to inspire faith in those who witnessed the scene, and to sustain the Son of God in his arduous work. Notwithstanding the Son of God was clothed with humanity, yet Jehovah, with his own voice, assures him of his sonship with the Eternal. In this

manifestation to his Son, God accepts humanity as exalted through the excellence of his beloved Son.” RH, January 21, 1873



“Christ is the Son of God in deed and in truth and in love, and is the representative of the Father as well as the representative of the human race.”... “God has given to the world and to angels the evidence of the changeless character of His love. He would part with His only begotten Son, send Him into the world, clothed in the likeness of sinful flesh, to condemn sin and to die upon Calvary’s cross to make it manifest to men that there is provision in the counsels of heaven for those who believe in Christ, to keep the commandments of God.”... “I have written this out definitely and simply in order that my words may not be misunderstood. May the Lord apply the truth to your heart, and may it work to purify your character, that with the mind you may serve the Lord God and be loved by the Father as He loves His obedient Son, is the prayer of Ellen G. White.” (Ellen G. White, letter to Jacob Christiansen, Captain of the missionary ship ‘Pitcairn’, January 2nd 1894, written from Melbourne)



Bible Witnesses that Jesus is the Son of God



John 5:31-34 *"If I bear witness of Myself, My witness is not true. There is another who bears witness of Me, and I know that the witness which He witnesses of Me is true. You have sent to John, and he has borne witness to the truth. Yet I do not receive testimony from man, but I say these things that you may be saved."*

John 8:13-16 *The Pharisees therefore said to Him, "You bear witness of Yourself; Your witness is not true." Jesus answered and said to them, "Even if I bear witness of Myself, My witness is true, for I know where I came from and where I am going; but you do not know where I come from and where I am going. You judge according to the flesh; I judge no one. And yet if I do judge, My judgment is true; for I am not alone, but I am with the Father who sent Me."*



The Father

Matthew 3:17 *And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."*

Matthew 17:5 *While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice*

came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"

Mark 9:7 And a cloud came and overshadowed them; and a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!"

Luke 9:35 And a voice came out of the cloud, saying, "This is My beloved Son. Hear Him!"

2Peter 1:17 For He received from God the Father honor and glory when such a voice came to Him from the Excellent Glory: "This is My beloved Son, in whom I am well pleased."



The Son

Mark 14:61-62 But He kept silent and answered nothing. Again the high priest asked Him, saying to Him, "Are You the Christ, the Son of the Blessed?" Jesus said, "I am. And you will see the Son of Man sitting at the right hand of the Power, and coming with the clouds of heaven."

John 4:25-26 The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." Jesus said to her, "I who speak to you am He."

John 8:58 Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM."

Matthew 27:43 He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.' "

Luke 22:70 Then they all said, "Are You then the Son of God?" So He said to them, "You rightly say that I am."

Matthew 26:63-64 But Jesus kept silent. And the high priest answered and said to Him, "I put You under oath by the living God: Tell us if You are the Christ, the Son of God!" Jesus said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."

John 3:16-18 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.

John 5:25 Most assuredly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God; and those who hear will live.





Gabriel

Luke 1:32 *He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.*

Luke 1:35 *And the angel answered and said to her, "The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.*



Satan and Demons

Mark 5:7 *And he cried out with a loud voice and said, "What have I to do with You, Jesus, Son of the Most High God? I implore You by God that You do not torment me."*

Mark 3:11 *And the unclean spirits, whenever they saw Him, fell down before Him and cried out, saying, "You are the Son of God."*

Luke 4:41 *And demons also came out of many, crying out and saying, "You are the Christ, the Son of God!" And He, rebuking them, did not allow them to speak, for they knew that He was the Christ.*

Luke 8:28 *When he saw Jesus, he cried out, fell down before Him, and with a loud voice said, "What have I to do with You, Jesus, Son of the Most High God? I beg You, do not torment me!"*





Solomon, the son of David

Proverbs 8:22-30 *"The LORD possessed me at the beginning of His way, Before His works of old. I have been established from everlasting, From the beginning, before there was ever an earth. When there were no depths I was brought forth, When there were no fountains abounding with water. Before the mountains were settled, Before the hills, I was brought forth; While as yet He had not made the earth or the fields, Or the primal dust of the world. When He prepared the heavens, I was there, When He drew a circle on the face of the deep, When He established the clouds above, When He strengthened the fountains of the deep, When He assigned to the sea its limit, So that the waters would not transgress His command, When He marked out the foundations of the earth, Then I was beside Him as a master craftsman; And I was daily His delight, Rejoicing always before Him;"*

Proverbs 30:4 *"Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know"*



The Roman Centurion

Matthew 27:54 *So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, "Truly this was the Son of God!"*

Mark 15:39 *So when the centurion, who stood opposite Him, saw that He cried out like this and breathed His last, he said, "Truly this Man was the Son of God!"*



All the Disciples

Matthew 14:33 *Then those who were in the boat came and worshiped Him, saying, "Truly You are the Son of God."*



John, the Baptist

John 1:34 *And I have seen and testified that this is the Son of God."*



John, the Disciple

John 1:18 *No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.*

John 20:31 *But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*

1John 4:9 *In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.*

1John 4:14 *And we have seen and testify that the Father has sent the Son as Savior of the world.*



Nathanael, the Disciple

John 1:49 *Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.*



Peter, the Disciple

Matthew 16:15-16 *He said to them, "But who do you say that I am?" Simon Peter answered and said, "You are the Christ, the Son of the living God."*

John 6:69 *Also we have come to believe and know that You are the Christ, the Son of the living God."*



The Apostle Mark

Mark 1:1 *The beginning of the gospel of Jesus Christ, the Son of God.*



The Blind Man

John 9:35-39 *Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?" He answered and said, "Who is He, Lord, that I may believe in Him?" And Jesus said to him, "You have both seen Him and it is He who is talking with you." Then he said, "Lord, I believe!" And he worshiped Him. And Jesus said, "For judgment I have come into this world, that those who do not see may see, and that those who see may be made blind."*



Martha

John 11:27 *She said to Him, "Yes, Lord, I believe that You are the Christ, the Son of God, who is to come into the world."*



The Jews concerning who Jesus said He was!

John 19:7 *The Jews answered him, "We have a law, and according to our law He ought to die, because He made Himself the Son of God."*



Phillip and the Eunuch

Act 8:37 *Then Philip said, "If you believe with all your heart, you may." And he answered and said, "I believe that Jesus Christ is the Son of God."*



Saul (Paul)

Acts 9:19-20 *So when he had received food, he was strengthened. Then Saul spent some days with the disciples at Damascus. Immediately he preached the Christ in the synagogues, that He is the Son of God.*

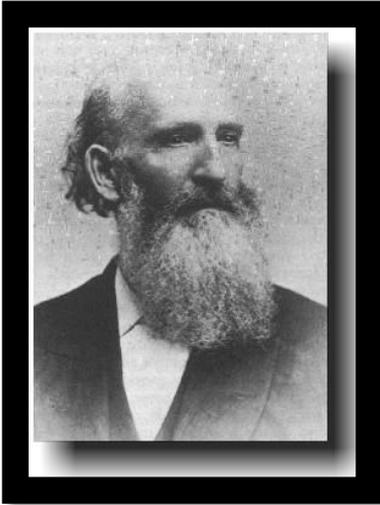
Romans 5:10 *For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.*

1Corinthians 1:9 God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Hebrews 1:1-6 God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds; who being the brightness of His glory and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down at the right hand of the Majesty on high, having become so much better than the angels, as He has by inheritance obtained a more excellent name than they. For to which of the angels did He ever say: "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"? And again: "I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON"? But when He again brings the firstborn into the world, He says: "LET ALL THE ANGELS OF GOD WORSHIP HIM."



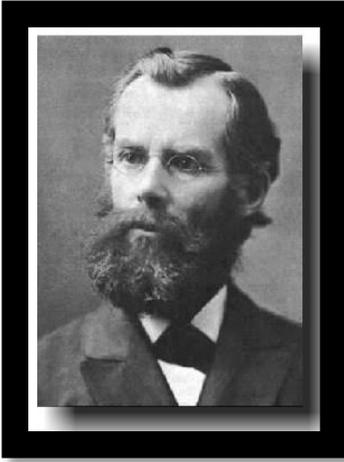
Pioneers on the Trinity



JAMES WHITE

"The Father is the greatest in that he is first. The Son is next in authority because He has been given all things." Review and Herald, Jan. 4, 1881.

“Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should earnestly contend for THE faith which was once delivered unto the saints...” (Jude 3, 4) ...The exhortation to contend for the faith delivered to the saints, is to us alone. And it is very important for us to know what for and how to contend. In the 4th verse he gives us the reason why we should contend for THE faith, a particular faith; “for there are certain men,” or a certain class who deny the only Lord God and our Lord Jesus Christ. ... The way spiritualizers have disposed of or denied the only Lord God and our Lord Jesus Christ is first using the old unscriptural Trinitarian creed, viz., that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the Son of the eternal God.” James White, January 24, 1846, The Day Star



J N ANDREWS

"And as to the Son of God, he would be excluded also, for he had God for his Father, and did, at some point in the eternity of the past, have beginning of days. So that if we use Paul's language in an absolute sense, it would be impossible to find but one being in the universe, and that is God the Father, who is without father, or mother, or descent, or beginning of days, or end of life." Review and Herald, Sept. 7, 1869.

The cause of the fall of Babylon is thus stated: "she made all nations drink of the wine of the wrath of her fornication." Her fornication was her unlawful union with the kings of the earth. The wine of this, is that with which the church has intoxicated the nations of the earth. There is but one thing that this can refer to, viz., false doctrine. This harlot, in consequence of her unlawful union with the powers of earth, has corrupted the pure truths of the Bible, and with the wine of her false doctrine, has intoxicated the nations. A few instances of her corruption of the truths of the Bible must suffice: 1855 JNA, TAR 54.1

1. The doctrine of the natural immortality of the soul. This was derived from the Pagan mythology, and was introduced into the church by means of

distinguished converts from Paganism, who became "fathers of the church." This doctrine makes man's last foe, death, the gate to endless joy, and leaves the resurrection as a thing of minor importance. It is the foundation of modern spiritualism. 1855 JNA, TAR 54.2

2. The doctrine of the Trinity which was established in the church by the council of Nice, a. d. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church, which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush. 1855 J.N. Andrews, TAR 54

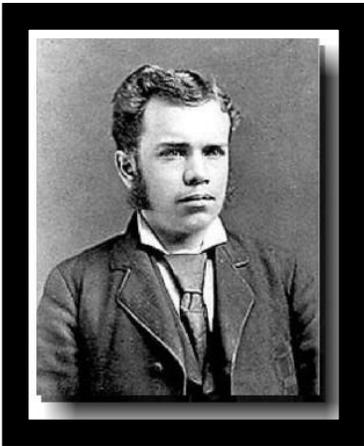


C W STONE - "The Word, then, is Christ. This text speaks of his origin. He is the only begotten of the Father. Just how he came into existence, the Bible does not inform us any more definitely; but by this expression and several of a similar kind in the Scriptures, we may believe that Christ came into existence in a manner different from that in which other beings first appeared; that he sprang from the Father's being in a way not necessary for us to understand" The Captain Of Our Salvation, 1886, p. 17.



Bro E Everts writes from Round Grove, Whiteside Co., Ill.:- "We find some who have ears to hear, some who acknowledge the truth as we present it, and some half dozen have decided to keep all the commandments. We find more who are looking for the coming of the

Lord than we expected; and we find some who were keeping the Sabbath, who appear to delight in so-doing; but O how deformed they appear with their errors, of the "Spirit-Land," the conscious, living dead, and a "Triune God." How incomprehensible to attempt to comprehend living dead men; and, Father and Son, one person! March 20, 1856, Review and Herald, vol. 7, no. 25, page 199



E J WAGGONER

"In arguing the perfect equality of the Father and the Son, and the fact that Christ is in very nature God, we do not design to be understood as teaching that the Father was not before the Son. It should not be necessary to guard this point, lest some should think that the Son existed as soon as

the Father; yet some go to that extreme, which adds nothing to the dignity of Christ, but rather detracts from the honor due him, since many throw the whole thing away rather than accept a theory so obviously out of harmony with the language of Scripture, that Jesus is the only begotten Son of God. He was begotten, not created. He is of the substance of the Father, so that in his very nature he is God; and since this is so 'It pleased the Father that in him should all fullness dwell.' Col. 1:19...While both are of the same nature, the Father is

first in point of time. He is also greater in that he had no beginning, while Christ's personality had a beginning." Signs of the Times, April 8, 1889, p. 214.



W W PRESCOTT

"As Christ was twice born, once in eternity, the only begotten of the Father, and again here in the flesh, thus uniting the divine with the human in that second birth, so we, who have been born once already in the flesh, are to have the second birth, being born again of the

Spirit, in order that our experience may be the same, the human and the divine being joined in a life union." Review and Herald, April 14, 1896, p. 232.

Jesus Christ was God in heaven, and he came to this world, and was born of the flesh, and thus he who had been born of the Spirit was afterward born of the flesh, and by this double birth this family was established, --the divine human family of which he is the head, - in order that we who have already been born of the flesh, may by his grace and the power of the same Spirit, be born of the Spirit, -- that is, every

member of this divine-human family is twice born. W. W. Prescott, Review and Herald March 17, 1896,



A T JONES

"He was born of the Holy Ghost. In other words, Jesus Christ was born again. He came from heaven, God's firstborn, to the earth, and was born again, But all in Christ's work goes by opposites for us: he, the sinless one, was made to be sin, in order that we might be made the righteousness of God in him. He, the living one, the prince and author of life, died that we might live. He whose goings forth have been from the days of eternity, the first-born of God, was born again, in order that we might be born again. If Jesus Christ had never been born again, could you and I have ever been born again? No. But he was born again, from the world of righteousness into the world of sin; that we might be born again, from the world of sin into the world of righteousness. He was born again, and was made partaker of the human nature, that we might be born again, and so made partakers of the divine nature. He was born again, unto earth, unto sin, and unto man, that we might be born again unto heaven, unto righteousness, and unto God." Review and Herald, Aug. 1, 1899, (Lessons on Faith p. 154.

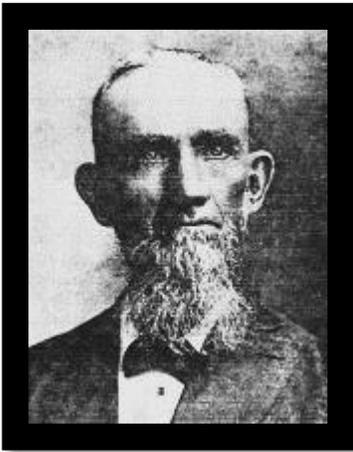


J M STEPHENSON - "To be the only begotten Son of God must be understood in a different sense than to be a Son by creation; for in that sense all the creatures he has made are sons. Nor can it refer to his miraculous conception, with the virgin Mary, by the Holy Ghost; because he is represented by this endearing title more than four thousand years before his advent in the village of Bethlehem. Moreover, he is represented as being exalted far above the highest orders of men and angels in his primeval nature. He must therefore be understood as being the Son of God in a much higher sense than any other being.

His being the only begotten of the Father supposes that none except him were thus begotten; hence he is, in truth and verity the only begotten Son of God; and as such he must be Divine; that is, be a partaker of the Divine nature. This term expresses his highest, and most exalted nature... "The idea of Father and Son supposes priority of the existence of the one, and the subsequent existence of the other. To say that the Son is as old as his Father, is a palpable contradiction of terms. It is a natural impossibility for the Father to be as young as the Son, or the Son to be as old as the Father. If it be said that this term is only used in an accommodated sense, it still remains to be accounted for, why the Father should use as the uniform title of the highest, and most endearing relation between himself and our Lord, a term which, in its uniform signification, would contradict the very idea he wished to convey. If the inspired writers had wished

to convey the idea of the coetaneous existence, and eternity of the Father and Son, they could not possibly have used more incompatible terms. And of this, Trinitarians, had the honesty to acknowledge, in the conclusion of his work on the Son-ship of Christ, that, 'in the order of nature, the Father must have existed Before the Son.'" Review and Herald, Nov. 14, 1854.

D M CANRIGHT



"For God so loved the world that he gave his only begotten Son. According to this, Jesus Christ is begotten of God in a sense that no other being is; else he could not be his only begotten Son. Angels are called sons of God, and so are righteous men; but Christ is his Son in a higher sense, in a closer relation, than either of these. God made men and

angels out of materials already created. He is the author of their existence, their Creator, hence their Father. But Jesus Christ was begotten of the Father's own substance. He was not created out of material as the angels and other creatures were. He is truly and emphatically the 'Son of God,'...Heb.1:1-8 quoted." Review and Herald, June 18, 1867



Uriah Smith

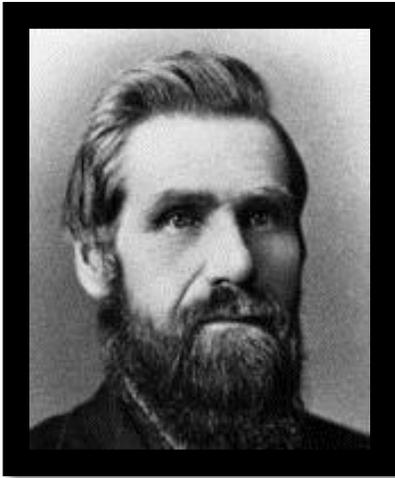


The Scriptures nowhere speak of Christ as a created being, but on the contrary plainly state that he was begotten of the Father. (See remarks on Rev.3:14, where it is shown that Christ is not a created being.) But while as the Son he does not possess a co-eternity of past existence with the Father, the

beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands as joint creator with God. John1:3; Heb.1:2.

Could not the Father ordain that to such a being worship should be rendered equally with himself, without its being idolatry on the part of the worshiper? He has raised him to positions which make it proper that he should be worshiped, and has even commanded that worship should be rendered him, which would not have been necessary had he been equal with the Father in eternity of existence. Christ himself declares that "as the Father hath life in himself, so hath he given to the Son to have life in himself." John5:26. The Father has "highly exalted him, and given him a name which is above every name." Phil.2:9. And the Father himself says, "Let all the angels of God worship him." Heb.1:6.

These testimonies show that Christ is now an object of worship equally with the Father; but they do not prove that with him he holds an eternity of past existence. 1897 UrS, DAR 430.1



Steven Haskell

The rainbow in the clouds is but a symbol of the rainbow which has encircled the throne from eternity. Back in the ages, which finite mind cannot fathom, the Father and Son were alone in the universe. Christ was the first begotten of the Father, and to Him Jehovah made known the divine plan of

Creation. The plan of the creation of worlds was unfolded, together with the order of beings which should people them. Angels, as representatives of one order, would be ministers of the God of the universe. The Story of the Seer of Patmos pg. 93-4



A T Jones

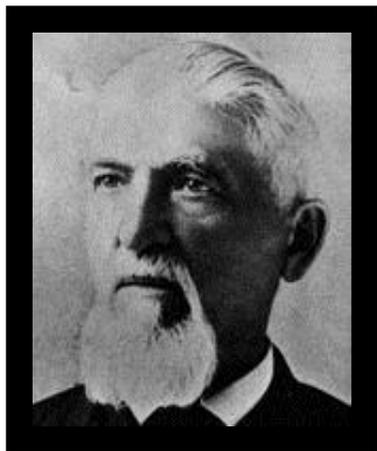
"It pleased the Father that in Him should all fullness dwell." He is the One whom the Lord possessed "in the beginning of His way;" who was "set up from everlasting;" who "was by Him as one brought up with Him." He is the one

"whose goings forth have been from of old, from the days of Eternity." He is the only begotten of the Father, and is therefore in very substance of the nature of God; in Him "dwelleth all the fullness of the Godhead bodily;" He, therefore, by divine right of "inheritance," bears from the Father the name of "God." Thus Christ Jesus was indeed by divine and eternal right one of God -- "equal with God." 1901 ATJ, ECE 566.3

He who was born in the form of God took the form of man. "In the flesh he was all the while as God, but he did not appear as God." "He divested himself of the form of God, and in its stead took the form and fashion of man." "The glories of the form of God, He for awhile relinquished." A. T. Jones, General Conference Bulletin 1895, page 448



Merritt E Cornell



Protestants and Catholics are so nearly united in sentiment, that it is not difficult to conceive how Protestants may make an image to the Beast. The mass of Protestants believe with Catholics in the Trinity, immortality of the soul, consciousness of the dead, rewards and punishments at death, the

endless torture of the wicked, inheritance of the saints beyond the skies, sprinkling for baptism, and the

PAGAN SUNDAY for the Sabbath; all of which is contrary to the spirit and letter of the new testament. Surely there is between the mother and daughters, a striking family resemblance. M. E. Cornell, 1858, Facts For The Times, page 76



John Matteson - Christ is the only literal son of God. "The only begotten of the Father." John 1:14. He is God because he is the Son of God; not by virtue of His resurrection. If Christ is the only begotten of the Father, then we cannot be begotten of the Father in a literal sense. It can only be in a secondary sense of the word. John Matteson, October 12, 1869, Review & Herald, page123



J S Washburn - The doctrine of the Trinity is a cruel heathen monstrosity, removing Jesus from his true position of Divine Savior and Mediator. It is true we can not measure or define divinity. It is beyond our finite understanding, yet on this subject of the personality of God the Bible is very simple and plain. The Father, the Ancient of Days, is from eternity. Jesus was begotten of the Father. Jesus speaking through the Psalmist says: "The Lord (Jehovah) has said unto me, Thou art my son, this day have I begotten thee." - Psalm 2:7.



A J Dennis - What a contradiction of terms is found in the language of Trinitarian creed: "In unity of this head

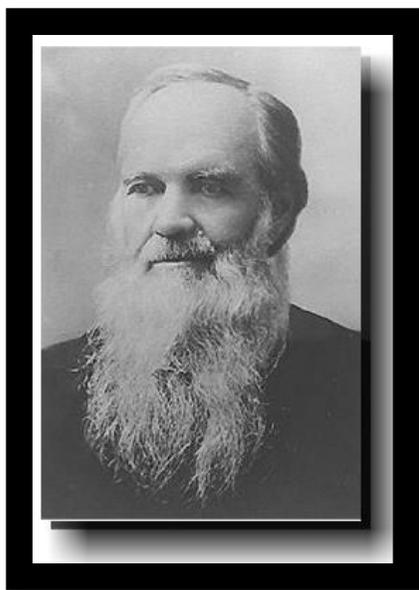
are three persons, of one substance, power, and eternity, the Father, the Son, and the Holy Ghost." There are many things that are mysterious, written in the word of God, but we may safely presume the Lord never calls upon us to believe impossibilities. But creeds often do. A. J. Dennis, May 22, 1879, Signs Of The Times



Joseph H Waggoner

(Father of E. J. Waggoner)

*Doctrine of a Trinity
Subversive of the Atonement*



It will no doubt appear to many to be irreverent to speak thus of the doctrine of a trinity. But we think they must view the subject in a different light if they will calmly and candidly examine the arguments which we shall

present. We know that we write with the deepest feelings of reverence for the Scriptures, and with the highest regard for every Scripture doctrine and Scripture fact. But reverence for the Scriptures does not necessarily embrace reverence for men's opinions of the Scriptures.

It is not our purpose to present any argument on the doctrine of the trinity, further than it has a bearing on the subject under consideration, namely, on the Atonement. And we are willing, confidently willing to leave the decision of the question with all who will carefully read our remarks, with an effort to divest themselves of prejudice, if they unfortunately possess it. The inconsistencies of Trinitarians, which must be pointed out to free the Scripture doctrine of the Atonement from reproaches under which it has too long lain, are the necessary outgrowth of their system of theology. No matter how able are the writers to whom we shall refer, they could never free themselves from inconsistencies without correcting their theology.

Many theologians really think that the Atonement, in respect to its dignity and efficacy, rests upon the doctrine of a trinity. But we fail to see any connection between the two. To the contrary, the advocates of that doctrine really fall into the difficulty which they seem anxious to avoid. Their difficulty consists in this: They take the denial of a trinity to be equivalent to a denial of the divinity of Christ. Were that the case, we should cling to the doctrine of a trinity as tenaciously as any can; but it is not the case. They who have read our remarks on the death of the Son of God know that we firmly believe in the divinity of Christ; but we cannot accept the idea of a trinity, as it is held by Trinitarians, without giving up our claim on the dignity of the sacrifice made for our redemption.

And here is shown how remarkably the widest extremes meet in theology. The highest Trinitarians and

lowest Unitarians meet and are perfectly united on the death of Christ—the faith of both amounts to Socinianism. Unitarians believe that Christ was a prophet, an inspired teacher, but merely human; that his death was that of a human body only. Trinitarians hold that the term “Christ” comprehends two distinct and separate natures: one that was merely human; the other, the second person in the trinity, who dwelt in the flesh for a brief period, but could not possibly suffer, or die; that the Christ that died was only the human nature in which the divinity had dwelt. Both classes have a human offering, and nothing more. No matter how exalted the pre-existent Son was; no matter how glorious, how powerful, or even eternal; if the manhood only died, the sacrifice was only human. And so far as the vicarious death of Christ is concerned, this is Socinianism. Thus the remark is just, that the doctrine of a trinity degrades the Atonement, resting it solely on a human offering as a basis. A few quotations will show the correctness of this assertion. J. H. Waggoner, 1884, The Atonement In The Light Of Nature And Revelation, pages 164, 165

We trust that we have shown to the full conviction of every one who “trembles at the word” of the Lord, that the Son of God, who was in the beginning, by whom the worlds were made, suffered death for us; the oft-repeated declarations of theological writers that a mere human body died are, by the Scriptures, proved untrue. These writers take the doctrine of a trinity for their basis, and assume that Christ is the second person in the trinity, and could not die. Again, they assume that death is not a cessation of life; and between the two unscriptural assumptions they involve themselves in numerous difficulties, and load the doctrine

of the Atonement with unreasonable contradictions. We would not needlessly place ourselves in opposition to the religious feelings of any class, but in order to clear the doctrine of the Atonement from the consequences of these assumptions, we are compelled to notice some of the prominent arguments presented in favor of the doctrine of a trinity.

In the “Manual of Atonement,” 1 John 5:20 is quoted as containing most conclusive evidence of a trinity and of the Supreme Deity of Christ. It is there claimed that he is called “the true God and eternal life.” The whole verse reads thus: “And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life.” A person must be strongly wedded to a theory who can read this verse and not see the distinction therein contained between the true God and the Son of God. “We are in him that is true.” How? “In his Son Jesus Christ.” The distinction between Christ and the true God is most clearly shown by the Saviour’s own words in John 17:3: “That they might know thee, the only true God, and Jesus Christ, whom thou hast sent.”

Much stress is laid on Isa. 9:6, as proving a trinity, which we have before quoted, as referring to our High Priest who shed his blood for us. The advocates of that theory will say that it refers to a trinity because Christ is called the everlasting Father. But for this reason, with others, we affirm that it can have no reference to a trinity. Is Christ the Father in the trinity? If so, how is he the Son? or if he is both Father and Son, how can there be a trinity?

for a trinity is three persons. To recognize a trinity, the distinction between the Father and Son must be preserved. Christ is called “the second person in the trinity;” but if this text proves a trinity, or refers to it at all, it proves that he is not the second, but the first. And if he is the first, who is the second? It is very plain that this text has no reference to such a doctrine. J. H. Waggoner, 1884, The Atonement In The Light Of Nature And Revelation, pages 167-169

As before remarked, the great mistake of Trinitarians, in arguing this subject, is this: they make no distinction between a denial of a trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a trinity. The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a trinity. The declaration, that the divine Son of God could not die, is as far from the teachings of the Bible as darkness is from light. And we would ask the Trinitarian, to which of the two natures are we indebted for redemption? The answer must, of course, be, To that one which died or shed his blood for us; for “we have redemption through his blood.” Then it is evident that if only the human nature died, our Redeemer is only human, and that the divine Son of God took no part in the work of redemption, for he could neither suffer nor die. Surely, we say right, that the doctrine of a trinity degrades the Atonement, by bringing the sacrifice, the blood of our purchase, down to the standard of Socinianism. J. H. Waggoner, 1884, The Atonement In The Light Of Nature And Revelation, page 173) (This is also found in Review and Herald, November 10, 1863, vol. 22, page 189

The divinity and pre-existence of our Saviour are most clearly proved by those scriptures which refer to him as “the Word.” “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made.” John 1:1-3. This expresses plainly a pre-existent divinity. The same writer again says: “That which was from the beginning, ... the Word of life.” 1 John 1:1. What John calls the Word, in these passages, Paul calls the “Son,” in Heb. 1:1-3. “God... hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power.” In other places in this letter this same exalted one is called Jesus Christ. In these passages we find the divinity or “higher nature” of our Lord expressed. Indeed, language could not more plainly express it; therefore it is unnecessary to call other testimony to prove it, it being already sufficiently proved.

The first of the above quotations says the Word was God, and also the Word was with God. Now it needs no proof—indeed it is self-evident—that the Word as God, was not the God whom he was with. And as there is but “one God,” the term must be used in reference to the Word in a subordinate sense, which is explained by Paul’s calling the same pre-existent person the Son of God. This is also confirmed by John’s saying that the Word “was with the Father.” 1 John 1:2; also calling the Word “his Son Jesus Christ.” Verse 3. Now it is reasonable that the Son should bear the name and title of his Father, especially

when the Father makes him his exclusive representative to man, and clothes him with such power—“by whom he made the worlds.” That the term God is used in such a sense is also proved by Paul, quoting Ps. 45:6, 7, and applying it to Jesus. “But unto the son, he saith, Thy throne, O God, is forever and ever, ... therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” Heb. 1:8, 9. Here the title of God is applied to the Son, and his God anointed him. This is the highest title he can bear, and it is evidently used here in a sense subordinate to its application to his Father.

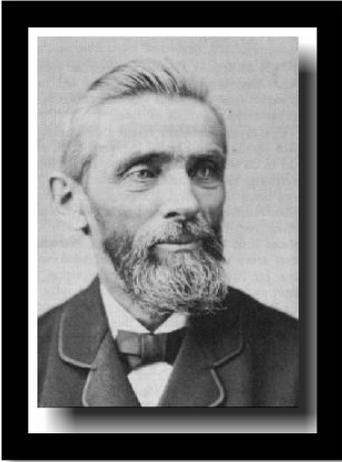
It is often asserted that this exalted one came to earth and inhabited a human body, which he left in the hour of its death. But the Scriptures teach that this exalted one was the identical person that died on the cross; and in this consists the immense sacrifice made for man—the wondrous love of God and condescension of his only Son. John says, “The Word of life,” “that which was from the beginning,” “which was with the Father,” that exalted, pre-existent One “which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled.” 1 John 1:1, 2. J. H. Waggoner, 1884, The Atonement In The Light Of Nature And Revelation, pages 152-154





J N Loughborough

1832 - 1924



Questions for Bro. Loughborough

BRO. WHITE: The following questions I would like to have you give, or send, to Bro. Loughborough for explanation. W. W. Giles. Toledo, Ohio.

QUESTION 1. What serious objection is there to the doctrine of the Trinity?

ANSWER. There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following: 1. It is contrary to common sense. 2. It is contrary to scripture. 3. Its origin is Pagan and fabulous.

These positions we will remark upon briefly in their order. 1. It is not very consonant with common sense to talk of three being one, and one being three. Or as some express it, calling God "the Triune God," or "the three-one-God." If Father, Son, and Holy Ghost are each God, it would be three Gods; for three times one is not one, but three. There is a sense in which they are one, but not one person, as claimed by Trinitarians.

2. It is contrary to Scripture. Almost any portion of the New Testament we may open which has occasion to speak of the Father and Son, represents them as two distinct persons. The seventeenth chapter of John is alone sufficient to refute the doctrine of the Trinity. Over forty times in that one chapter Christ speaks of his Father as a person distinct from himself. His Father was in heaven and he upon earth. The Father had sent him. Given to him those that believed. He was then to go to the Father. And in this very testimony he shows us in what consists the oneness of the Father and Son. It is the same as the oneness of the members of Christ's church. "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one." Of one heart and one mind. Of one purpose in all the plan devised for man's salvation. Read the seventeenth chapter of John, and see if it does not completely upset the doctrine of the Trinity.

To believe that doctrine, when reading the scripture we must believe that God sent himself into the world, died to reconcile the world to himself, raised himself from the dead, ascended to himself in heaven, pleads before himself in heaven to reconcile the world to himself, and is the only mediator between man and himself. It will not do to substitute the human nature of Christ (according to Trinitarians) as the Mediator; for Clarke says, "Human blood can no more appease God than swine's blood." Com. on 2 Sam. 21:10. We must believe also that in the garden God prayed to himself, if it were possible, to let the

cup pass from himself, and a thousand other such absurdities.



Joseph Bates



My parents were members of long standing in the Congregational church, with all of their converted children thus far, and anxiously hoped that we would also unite with them. But they embraced some points in their faith which I could not understand. I will name two only: their mode of baptism, and doctrine of the trinity. My father, who had been a deacon of long standing with them, labored to convince me that they were right in points of doctrine.... Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being. I said to my father, "If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity." Joseph Bates, 1868, The Autobiography Of Elder Joseph Bates, page 204)

One thing more: Much derision is made about those of our company that have joined the Shakers. I say it is a shame to them first, to have preached so clearly and

distinctly the speedy coming of our Lord Jesus Christ personally to gather his saints—and then to go and join the Shakers in their faith, that he (Jesus) came spiritually in their Mother, Ann Lee, more than seventy years ago. This, without doubt in my mind, is owing to their previous teaching and belief in a doctrine called the trinity. How can you find fault with their faith while you are teaching the very essence of that never—no never to be understood, doctrine? For their comfort and faith, and of course your own, you say “Christ is God, and God is love.” As you have given no explanation, we take it to come from you as a literal exposition of the word...

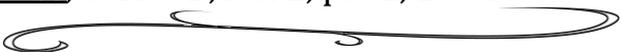
Ellen G White on Pillars and Foundations



“Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are, -the truths that have made us as a people what we are, leading us on step by step. Review and Herald, May 25, 1905



“As a people we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time had not lessened their value.” Special Testimonies, Series B, No. 2, p. 51, 1904



“No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.” Testimonies, Vol. 6, p. 17



“Let none seek to tear away the foundations of our faith--the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid.” 8T 297



“Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor. Those who claim to be identified with the message that God has given us should have keen, clear spiritual perceptions, that they may distinguish truth from error. The word spoken by the messenger of God is “Wake up the watchmen.””
Manuscript Release 760 9, 10



“In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has

been giving for the last fifty years?" Review and Herald,
May 25, 1905



Letter to Dr. Kellogg On March 16, 1903

"You are not definitely clear on the personality of God, which is everything to us as a people. You have virtually destroyed the Lord God Himself.—"Letter 300, 1903.



"Landmarks of Truth, Experience, and Duty.-- Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority." Special Testimonies, Series B, No. 2, p. 59



"So it was with the heresies taught in Living Temple. [A BOOK EXPRESSING PANTHEISTIC SENTIMENTS PUBLISHED BY J. H. KELLOGG.] The subtle errors in this book were surrounded by many beautiful truths. ... The seductive fallacies of Satan undermined confidence in the true pillars of the faith, which are grounded on Bible evidence. Truth is sustained by a plain "Thus saith the Lord." But there

has been a weaving in of error, and the use of scriptures out of their natural connection, in order to substantiate fallacies, which would deceive, if possible, the very elect. ... This Day with God, Chap. 118



"When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals." Manuscript Releases Volume 1 55



"Now at the present time God designs a new and fresh impetus shall be given to His work. Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them believe that] the work the Lord designs to do for His people is a removing of the old landmarks, something which they should, with most determined zeal, resist, then he exults over the deception he has led them to believe. The work for this time has certainly been a surprising work of various hindrances, owing to the false setting of matters before the minds of many of our people. That which is food to the churches is regarded as dangerous, and should not be given them." MR 13 1889



Holy Spirit Spirit of God Comforter

John 14:16-18 *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you*

In the New Testament, 78 times Christ referenced to himself in the 3rd person rather than the 1st person. He did it 30 times in Matthew alone. This is consistent with how he spoke of himself in the text above. Another example is in Luke. Here we see Christ calling himself “he”! Luke 18:8 *“I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?”*

In the above text he states that the “another Comforter” was dwelling with them and would be in them. Then He plainly tells them, *“I will come to you”*

“I urge our people to cease their criticism and evil speaking, and go to God in earnest prayer, asking him to help them to help the erring. Let them link up with one another and with Christ. Let them study the

seventeenth of John, and learn how to pray and how to live the prayer of Christ. **He is the Comforter. He will abide in their hearts,** making their joy full." Review and Herald Jan 27 1903



"Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you" [John 14:16, 17]. **This refers to the omnipresence of the Spirit of Christ, called the Comforter.** Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth" [John 16:12, 13].

There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit--this is essential for us all. **"This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent".** 14 MR 179



"Cumbered with humanity, Christ could not be in every place personally; therefore it was altogether for their advantage that He should leave them, go to His father, and send the Holy Spirit to be His successor on earth. The Holy Spirit is Himself divested of the

personality of humanity and independent thereof. He would represent Himself as present in all places by His Holy Spirit, as the Omnipresent." 14MR 23

"The reason why the churches are weak and sickly and ready to die is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproveth, who warns, who admonishes them, saying, "This is the way, walk ye in it." Christ has all power in heaven and in earth, and He can strengthen the wavering, and set right the erring. He can inspire with confidence, with hope in God; and confidence in God always results in creating confidence in one another. Every soul must have a realization that Christ is his personal Saviour; then love and zeal and steadfastness will be manifest in the Christian life. However clear and convincing the truth is, it will fail to sanctify the soul, fail to strengthen and fortify it in its conflicts, unless it is brought in constant contact with life. Satan has achieved his greatest success through interposing himself between the soul and the Saviour." RH 8/26/1890

"At that day," he said, "ye shall know that I am in the Father, and ye in me, and I in you." He sought to impress the minds of the disciples with the distinction between those who are of the world and those who are of Christ. He was about to die, but he desired them to realize that he would live again. And although, after his ascension, he would be absent from them, yet by faith they might see and know him, and he would have the

same loving interest in them that he had while with them. Christ assured his disciples that after his resurrection; he would show himself alive to them. Then every mist of doubt, every cloud of darkness, would be rolled away. They would then understand that which they had not in the past understood,--that there is a complete union between Christ and his Father, a union that will always exist. The words spoken to the disciples come to us through their words. The Comforter is ours as well as theirs, at all times and in all places, in all sorrows and in all affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone.

These are times when the Comforter will be sent in answer to the prayer of faith. **There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His Spirit speaks to the heart.** Circumstances may separate us from our friends; the broad, restless ocean may roll between us and them. Though their sincere friendship may still exist, they may be unable to demonstrate it by doing for us that which would be gratefully received. But no circumstances, no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, he is always there, one given in Christ's place, to act in his stead. He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer. **The influence of the Holy Spirit is the life of Christ in the soul.** This Spirit works in and through every one who receives Christ. Those who know the indwelling of this Spirit reveal its fruit,--love,

joy, peace, long-suffering, gentleness, goodness, faith.”
Review and Herald Oct 26, 1897

“The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ.” DA 805

“Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free. (Joh 8:28-32) “Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father.” John 14:12. By this, Christ did not mean that the disciples would make more exalted exertions than He had made, but that their work would have greater magnitude. He did not refer merely to miracle working, but to all that would take place under the agency of the Holy Spirit. “When the Comforter is come,” He said, “whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me: and ye also shall bear witness, because ye have been with Me from the beginning.” John 15:26, 27. Wonderfully were these fulfilled. After the descent of the Holy Spirit, the disciples were

so filled with love for Him and for those for whom He died, that hearts were melted by the words they spoke and the prayers they offered. They spoke in the power of the Spirit; and under the influence of that power, thousands were converted." AA 22.2



"When Jesus was about to ascend on high, He said to His disciples. "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you" (John 14:16, 17). Again He said, "He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him" (verse 21). There are many who find satisfaction in identifying themselves with false doctrines, that there may be no disturbance or difference between themselves and the world; but the children of God must bear testimony to the truth, not only by pen and voice but by spirit and character. Our Saviour declares that the world cannot receive the spirit of truth. They cannot discern the truth, for they discern not Christ, the Author of truth. Lukewarm disciples, coldhearted professors, who are not imbued with the Spirit of Christ, are not able to discern the preciousness of His righteousness; but they go about to establish their own righteousness." Review and Herald July 1, 1890





“The Saviour is our Comforter. This I have proved Him to be.” Manuscript Releases, vol. 8, page 49



“The nights are long and painful, but Jesus is my Comforter and my Hope.” Manuscript Releases, vol. 19, page 296



“Christ is everything to those who receive Him. He is their Comforter, their safety, their healthfulness. Apart from Christ there is no light at all.” Manuscript Releases, vol. 21, page 372



“There is no comforter like Christ, so tender and so true. He is touched with the feeling of our infirmities. His Spirit speaks to the heart.... The influence of the Holy Spirit is the life of Christ in the soul.” Review and Herald, October 26, 1897



“True faith and repose in God are always accompanied by the illumination of the Holy Spirit, whose temple we are. The Holy Spirit is the Spirit of Christ; it is His representative. Here is the divine agency that carries conviction to hearts.” Manuscript Releases, vol. 13, pages 313, 314



“God help us that we may be sanctified through the truth; and that sanctification shall have its influence to leaven those that are around us. Not the leaven of malice; not the leaven of jealousy; not the leaven of evil surmisings, but it is the leaven of the spirit of Jesus Christ, which is sent down from heaven, called the Holy

Ghost, and that Spirit affects the heart and the character." Sermons and Talks, vol. 1



"After the Saviour's ascension, the sense of the divine presence, full of love and light, was still with them. It was a personal presence. Jesus, the Saviour, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had, while the message of peace was upon His lips, been taken from them into heaven. As the chariot of angels received Him, His words had come to them, "Lo, I am with you alway, even unto the end." Matthew 28:20. He had ascended to heaven in the form of humanity. They knew that He was before the throne of God, their Friend and Saviour still; that His sympathies were unchanged; that He would forever be identified with suffering humanity. They knew that He was presenting before God the merit of His blood, showing His wounded hands and feet as a remembrance of the price He had paid for His redeemed ones; and this thought strengthened them to endure reproach for His sake. Their union with Him was stronger now than when He was with them in person. The light and love and power of an indwelling Christ shone out through them, so that men, beholding, marveled." AA 65



"What saith our Saviour? "I will not leave you comfortless: I will come to you." "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father; and I will love him, and will manifest myself to him." When trials overshadow the soul, remember the words

of Christ, remember that He is an unseen presence in the person of the Holy Spirit, and He will be the peace and comfort given you, manifesting to you that He is with you, the Sun of Righteousness, chasing away your darkness. "If a man love me," Christ said, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." Be of good cheer; light will come, and your soul will rejoice greatly in the Lord." --Letter 124, 1897



"The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them, but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden. The office of the Holy Spirit is distinctly specified in the words of Christ: "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." John 16:8. It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance and aroused to the importance of obeying the divine requirements." AA 52



"Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in

darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love. It is not essential for us to be able to define just what the Holy Spirit is. Christ tells us that the Spirit is the Comforter, "the Spirit of truth, which proceedeth from the Father." It is plainly declared regarding the Holy Spirit that, in His work of guiding men into all truth, "He shall not speak of Himself." John 15:26; 16:13" AA 51.



Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you" [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth" [John 16:12, 13]. There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit--this is essential for us all. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent". 14 MR 179



EGW on Islam



"The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Mohammedanism has its converts in many lands and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved." O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! HM, September 1, 1892

Pioneers on Islam



"Like the noxious and even deadly vapor which the winds, particularly from the southwest, diffuse in Arabia, Mahometanism spread from thence its pestilential influence—and arose as suddenly and spread as widely as smoke arising out of the pit, the smoke of a great furnace. Such is a suitable symbol of the religion of Mahomet, of itself, or as compared with the pure light of the gospel of Jesus. It was not, like the latter, a light from heaven' but a smoke out of the bottomless pit." - See, James White, "THE SEVEN TRUMPETS OF REVELATION VIII & IX", 3rd edn., 1875.



And William Miller, after quoting Rev. 9, verses 1, said: "... Mahomet promulgated a religion which evidently came from the bottomless pit; for it fostered all the wicked passions of the human heart, such as war, murder, slavery, and lust."

William Miller next quotes Rev. 9:2 and then comments as follows: "This, then, is the true sentiment of this passage. And by reason of the Mahometan errors which would be believed or followed by a great multitude, the gospel... would be in a great measure hid or lost to the world." See, William Miller, "Evidence from Scripture and History of the Second Coming of Christ," [1842]

Victorious Living



“All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.” DA 668



““True sanctification comes through the working out of the principle of love. God is love; and he that dwelleth in love dwelleth in God and God in him.” 1John 4:16. The life of him in whose heart Christ abides will reveal practical godliness. The character will be purified, elevated, ennobled, and glorified. Pure doctrine will blend with works of righteousness; heavenly precepts will mingle with holy practices.” AA 560



“Jesus knows the circumstances of every soul. You may say, I am sinful, very sinful. You may be; but the worse you are, the more you need Jesus. He turns no weeping, contrite one away. He does not tell to any all that He might reveal, but He bids every trembling soul

take courage. ... He is today standing at the altar of incense, presenting before God the prayers of those who desire His help. The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand beside the great Sin Bearer, in the light proceeding from the throne of God.” DA 569



“All are accountable for their actions while in this world upon probation. All have power to control their actions, if they will. If they are weak in virtue and purity of thoughts, and acts, they can obtain help from the Friend of the helpless. Jesus is acquainted with all the weaknesses of human nature, and if entreated, will give strength to overcome the most powerful temptations. All can obtain this strength if they seek for it in humility.

Jesus gives all a blessed invitation who are burdened, and laden with sin, to come to him, the sinner's friend. “Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” ApM 31.2



“You should feel grateful to God for his care over you. Morning and evening you should have an interest in, and respect for, the hour of prayer, and from your hearts offer to God true gratitude. Shut out from your

thoughts everything which would divert the mind from God, and while others are praying, fix your thoughts upward. When you pray, tell the dear Saviour just what you want in order to be kept from sin, and that you may have a heart to glorify him. Jesus deserves your gratitude and love. If you lack these things you cannot be children of God. Jesus can give you strength to overcome every fault. He can strengthen you in your purposes to do right." AY pg. 65



"Ample provision has been made for all who sincerely, earnestly, and thoughtfully set about the work of perfecting holiness in the fear of God. Strength and grace have been provided through Christ, to be brought by ministering angels to the heirs of salvation. None are so low, so corrupt and vile, that they cannot find in Jesus, who died for them, strength and purity and righteousness, if they will put away their sins, turn from their course of iniquity, and with full purpose of heart seek the living God. He is waiting to take away their stained garments, polluted by sin, and to put upon them the pure robe of his righteousness, to bid them live and not die. In him, as branches of the Living Vine, they may flourish. Their boughs will not wither nor be fruitless. If they abide in him, they can draw nourishment from him, be imbued with his spirit, walk as he walked, overcome as he overcame, and be exalted to his own right hand." CTBH 140.1





“God bids us fill the mind with great thoughts, pure thoughts. He desires us to meditate upon His love and mercy, to study His wonderful work in the great plan of redemption. Then clearer and still clearer will be our perception of truth, higher, holier, our desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought will be transformed by communion with God through the study of Scriptures.” COL 60.1



“The refining influence of the grace of God changes the natural disposition of man. Heaven would not be desirable to the carnal-minded; their natural, unsanctified hearts would feel no attraction toward that pure and holy place, and if it were possible for them to enter, they would find there nothing congenial. The propensities that control the natural heart must be subdued by the grace of Christ before fallen man is fitted to enter heaven and enjoy the society of the pure, holy angels. When man dies to sin and is quickened to new life in Christ, divine love fills his heart; his understanding is sanctified; he drinks from an inexhaustible fountain of joy and knowledge, and the light of an eternal day shines upon his path, for with him continually is the Light of life”. AA 273.2



“And the word that was spoken to Jesus at the Jordan, “This is My beloved Son, in whom I am well pleased,” embraces humanity. God spoke to Jesus as

our representative. With all our sins and weaknesses, we are not cast aside as worthless. "He hath made us accepted in the Beloved." Ephesians 1:6. The glory that rested upon Christ is a pledge of the love of God for us. It tells us of the power of prayer,--how the human voice may reach the ear of God, and our petitions find acceptance in the courts of heaven. By sin, earth was cut off from heaven, and alienated from its communion; but Jesus has connected it again with the sphere of glory. His love has encircled man, and reached the highest heaven. The light which fell from the open portals upon the head of our Saviour will fall upon us as we pray for help to resist temptation. **The voice which spoke to Jesus says to every believing soul, This is My beloved child, in whom I am well pleased**

Do we expect to meet our brethren in heaven? If we can live with them here in peace and harmony we could live with them there. But how could we live with them in heaven if we cannot live with them here without continued contention and strife? **Those who are following a course of action that separates them from their brethren and brings in discord and dissension, need a thorough conversion.** Our hearts must be melted and subdued by the love of Christ. We must cherish the love that He showed in dying for us on the cross of Calvary. We need to draw closer and closer to the Saviour. We should be much in prayer, and we must learn to exercise faith. We must be more tenderhearted, more pitiful and courteous. We shall pass through this world but once. Shall we not strive to leave on those with whom we associate the impress of the character of Christ?

Our hard hearts need to be broken. We need to come together in perfect unity, and we need to realize that we are the purchase of the blood of Jesus Christ of Nazareth. Let each one say: "He gave His life for me, and He wants me, as I go through this world, to reveal the love that He revealed in giving Himself for me." Christ bore our sins in His own body on the cross, that God might be just and yet the justifier of those who believe in Him. There is life, eternal life, for all who will surrender to Christ." CCh 290

"We do not value as we should the power and efficacy of prayer. "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." God desires us to come to him in prayer, that he may enlighten our minds. He alone can give clear conceptions of truth. He alone can soften and subdue the heart. He can quicken the understanding to discern truth from error. He can establish the wavering mind, and give it a knowledge and a faith that will endure the test. Pray then; pray without ceasing. The Lord who heard Daniel's prayer, will hear yours if you will approach him as Daniel did. Let us live in close communion with God." RH March 24, 1904

"There can be no growth or fruitfulness in the life that is centered in self. If you have accepted Christ as a personal Saviour, you are to forget yourself, and try to help others. Talk of the love of Christ, tell of His goodness. Do every duty that presents itself. Carry the

burden of souls upon your heart, and by every means in your power seek to save the lost. As you receive the Spirit of Christ--the Spirit of unselfish love and labor for others--you will grow and bring forth fruit. The graces of the Spirit will ripen in your character. Your faith will increase, your convictions deepen, your love be made perfect. More and more you will reflect the likeness of Christ in all that is pure, noble, and lovely. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." Galatians 5:22, 23. This fruit can never perish, but will produce after its kind a harvest unto eternal life.

"When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ, (2 Peter 3:12, margin). Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain." COL 68-69

“There are many in the church who at heart belong to the world, but God calls upon those who claim to believe the advanced truth, to rise above the present attitude of the popular churches of today. Where is the self-denial, where is the cross-bearing that Christ has said should characterize his followers? The

reason we have had so little influence upon unbelieving relatives and associates is that we have manifested little decided difference in our practices from those of the world. Parents need to awake, and purify their souls by practicing the truth in their home life. When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, straight-laced extremists. "We are made a spectacle unto the world, and to angels, and to men." {RH, January 9, 1894 par. 10}



"But those who are waiting to behold a magical change in their characters without determined effort on their part to overcome sin, will be disappointed. We have no reason to fear while looking to Jesus, no reason to doubt but that He is able to save to the uttermost all that come unto Him; but we may constantly fear lest our old nature will again obtain the supremacy, that the enemy shall devise some snare whereby we shall again become his captives. We are to work out our own salvation with fear and trembling, for it is God that worketh in you to will and to do of His good pleasure. With our limited powers we are to be as holy in our sphere as God is holy in His sphere. To the extent of our ability, we are to make manifest the truth and love and excellence of the divine character. As wax takes the impression of the seal, so the soul is to take the impression of the Spirit of God and retain the image of Christ." Mar 227

God's Warnings to Church-Leaders-Members



“In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: "Found wanting." By the light bestowed, the opportunities given, will she be judged.” 8T 247.2



“The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed

with Christ's righteousness, will appear in the shame of their own nakedness. When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David--willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful; sun, and terrible as an army with banners." 5T 81.2



"I am instructed that the Lord, by His infinite power, has preserved the right hand of His messenger for more than half a century, in order that the truth may be written out as He bids me write it for publication, in periodicals and books, **Why?—Because if it were not thus written out, when the pioneers in the faith shall die, there would be many, new in the faith, who would sometimes accept as messages of truth teachings that contain erroneous sentiments and dangerous fallacies. Sometimes that which men teach as "special light" is in reality specious error, which, as tares sown among the wheat, will spring up and produce a baleful harvest. And errors of this sort will be entertained by some until the close of this earth's history.**

There are some, who upon accepting erroneous theories, strive to establish them by collecting from my

writings statements of truth, which they use, separated from their proper connection and perverted by association with error. Thus seeds of heresy, springing up and growing rapidly into strong plants, are surrounded by many precious plants of truth, and in this way a mighty effort is made to vindicate the genuineness of the spurious plants.” This Day with God, chapter 118



“Let not the days pass by and precious opportunities be lost of seeking the Lord with all the heart and mind and soul. If we accept not the truth in the love of it, we may be among the number who will see the miracles wrought by Satan in these last days, and believe them.—“ Letter 136, April 27, 1906, to Brethren Butler, Daniells, and Irwin. This Day with God, page 126



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

compromise of truth and righteousness, then let there be difference, and even war.” GC88 45

“God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat. The Lord calls upon all who believe His word to awake out of sleep. Precious light has come, appropriate for this time. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting.” 5T, page 707

“That night I dreamed that I was in Battle Creek looking out from the side glass at the door and saw a company marching up to the house, two and two. They looked stern and determined. I knew them well and turned to open the parlor door to receive them, but thought I would look again. The scene was changed. The company now presented the appearance of a Catholic procession. One bore in his hand a cross, another a reed. And as they approached, the one carrying a reed made a circle around the house, saying three times: “This house is proscribed. The goods must be confiscated. They have spoken against our holy order.” Terror seized me, and I ran through the house, out of the north door, and found myself in the midst of a company, some of whom I knew, but I dared not speak a word to them for fear of being betrayed. I tried

to seek a retired spot where I might weep and pray without meeting eager, inquisitive eyes wherever I turned. I repeated frequently: "If I could only understand this! If they will tell me what I have said or what I have done!"

I wept and prayed much as I saw our goods confiscated. I tried to read sympathy or pity for me in the looks of those around me, and marked the countenances of several whom I thought would speak to me and comfort me if they did not fear that they would be observed by others. I made one attempt to escape from the crowd, but seeing that I was watched, I concealed my intentions. I commenced weeping aloud, and saying: "If they would only tell me what I have done or what I have said!" My husband, who was sleeping in a bed in the same room, heard me weeping aloud and awoke me. My pillow was wet with tears, and a sad depression of spirits was upon me." 1T 577

"I am charged to tell our people that some do not realize that the devil has device after device and he carries these out in ways that they do not expect. Satan's agencies will invent ways to make sinners out of saints. I tell you now, that when I am laid to rest, great changes will take place. I do not know when I shall be taken, but I desire to warn all against the devices of the devil. ... They should watch every conceivable sin that Satan will try to immortalize (Letter, Elmshaven, February 24, 1915).

"In reviewing our past history, having traveled over every step of advance to our present standing, I

can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." {LS 196.2}



"I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board, that there could not be one left. Said the angel, "They are binding in bundles ready to burn." Then he showed me the conductor, who appeared like a stately, fair person, whom all the passengers looked up to and revered. I was perplexed and asked my attending angel who it was. He said, "It is Satan. He is the conductor in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie, that they may be damned. This agent, the next highest in order to him, is the engineer, and other of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition."

I asked the angel if there were none left. He bade me look in an opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united, bound together by the truth, in bundles, or companies. Said the angel, "The third angel is binding, or sealing, them in bundles for the heavenly garner." This little company looked careworn, as if they had passed through severe trials and conflicts. And it

appeared as if the sun had just risen from behind a cloud and shone upon their countenances, causing them to look triumphant, as if their victories were nearly won.

I saw that the Lord has given the world opportunity to discover the snare. This one thing is evidence enough for the Christian, if there were no other; namely, that there is no difference made between the precious and the vile." EW 88-89

"The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays." RH May 27, 1890

"That night the angel of the Lord stood by my bed and said to me many things which I will not attempt to write here, but I was commanded to stand at my post of duty; that there was a spirit coming in taking possession of the churches, that if permitted would separate them from God as verily as the churches who refused light that God sent them in messages of warning and of light that they might advance in regard to His second coming to our world.

I have been shown that the people of God are not fully enlightened in regard to the many devices of the relentless foe whom they will have to encounter. Those

who should be well experienced are, in a large measure, ignorant of the workings of Satan and he is taking them unawares. There is a great, grand charge to be made by a united front against the enemy and Satan has great victories because there is a difference in views in our ranks upon some points of Scripture not (of) a vital character. Men who claim to believe the truth, I have been shown, will develop their true standing before God. My guide said, "Follow me." I was then taken to the different houses where our people made their homes. I heard the conversation, the remarks, made in reference to myself; the testimonies borne at that meeting were commented upon. W.C.W. was talked of and presented in a most ridiculous light. I could define the speakers by their voices.

A. T. Jones was commented upon in like manner, so was E. J. Waggoner, Said my guide, "Where is the earnest prayer, the seeking of God with humble heart for light?" I was listening in the different rooms to the sarcastic remarks, unchristian comments, the excitable, exaggerated statements made all because that there was a difference in the views of the law in Galatians. O consistency, hast thou departed from the midst of Seventh-day Adventists? After listening some time to the free, unchristlike words, then my work was appointed me.

I was told this spirit had been gathering strength for years and the leavening influence was at work and spiritual life was going out of the churches. In their gatherings for meeting there was lightness, trifling, jesting, joking,--a spirit that God frowns upon. I was promised that if I stood faithfully at my post of duty the

Lord would sustain me to do the work given me of God. His everlasting arms would be beneath me, but I must bear the message the Lord gave me whether men would hear or forbear. I have tried to do this. I sent word that I would speak Sabbath forenoon and I did speak and I did not leave the meeting until my work was ended. I bore my testimony in Battle Creek but there was not one of my brethren who had the moral courage to stand by my side and take back or confess that they had pursued a wrong course and misjudged their brethren and misjudged me." 1888 296-297



"The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Proverbs 16:25. Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is traveling and comes to a place where there are several roads and a guideboard indicating where each one leads. If he disregards the guideboard, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road." GC 597



“Not one can afford to be silent now; the burden of the work is to present Christ to the world. All who venture to have their own way, who do not join the angels who are sent from heaven with a message to fill the whole earth with its glory, will be passed by. The work will go forward to victory without them, and they will have no part in its triumph.” RH December 23, 1890

Traditions of Men



“The substitution of the precepts of men for the commandments of God has not ceased. Even among Christians are found institutions and usages that have no better foundation than the traditions of the fathers. Such institutions, resting upon mere human authority, have supplanted those of divine appointment. Men cling to their traditions, and revere their customs, and cherish hatred against those who seek to show them their error. In this day, when we are bidden to call attention to the commandments of God and the faith of Jesus, we see the same enmity as was manifested in the days of Christ. Of the remnant people of God it is written, "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. DA 398.3



“But "every plant, which My heavenly Father hath not planted, shall be rooted up." In place of the authority of the so-called fathers of the church, God bids us accept the word of the eternal Father, the Lord of heaven and earth. Here alone is truth unmixed with error. David said, "I have more understanding than all my teachers: for Thy testimonies are my meditation. I understand more than the ancients, because I keep Thy precepts." Psalm 119:99, 100. Let all who accept human authority, the customs of the church, or the traditions of the fathers, take heed to the warning conveyed in the

words of Christ, "In vain they do worship Me, teaching for doctrines the commandments of men." DA 398.4



"Diverging Paths of Truth and Error.--Satan's angels are wise to do evil, and they will create that which some will claim to be advanced light, and will proclaim it as new and wonderful; yet while in some respects the message may be truth, it will be mingled with human inventions, and will teach for doctrine the commandments of men. If there was ever a time when we should watch and pray in real earnest, it is now. Many apparently good things will need to be carefully considered with much prayer, for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from it. But the eye of faith may discern that it is diverging, though almost imperceptibly, from the right path. At first it may be thought positively right, but after a while it is seen to be widely divergent from the way which leads to holiness and heaven. My brethren, I warn you to make straight paths for your feet, lest the lame be turned out of the way.—" Undated Manuscript 111



"Heresies Now Presented as Bible Doctrines.--The time has come when we cannot depend upon the doctrine which comes to our ears, unless we see that it harmonizes with the Word of God. There dangerous heresies that will be presented as Bible doctrines; and we are to become acquainted with the Bible so that we may know how to meet them. The faith of every

individual will be tested, and everyone will pass through a trial of close criticism."--Review and Herald, May 3, 1887. EV 590.2



"Be ye also ready: for in such an hour as ye think not the Son of man cometh" [Matthew 24:44]. This is our message, the very message that the three angels flying in the midst of heaven are proclaiming. The work to be done now is that of sounding this last message of mercy to a fallen world. A new life is coming from heaven and taking possession of all God's people. But divisions will come in the church. Two parties will be developed. The wheat and tares grow up together for the harvest.

The work will grow deeper and become more earnest to the very close of time. And all who are laborers together with God will contend most earnestly for the faith once delivered to the saints. They will not be turned from the present message, which is already lightening the earth with its glory. Nothing is worth contending for but the glory of God. The only rock that will stand is the Rock of Ages. The truth as it is in Jesus is the refuge in these days of error." 17MR 17-18



"The fact that there is no controversy or agitation among God's people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves to

make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition and worship they know not what.” 5T, page 707



“I have been shown that many who profess to have a knowledge of present truth know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested they knew not their great ignorance. And there are many in the church who take it for granted that they understand what they believe; but, until controversy arises, they do not know their own weakness. When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God and a turning to men, putting human in place of divine wisdom.” 5T, page 707



“Why will not men see and live the truth? Many study the Scriptures for the purpose of proving their own ideas to be correct. They change the meaning of God's Word to suit their own opinions. And thus they do also with the testimonies that He sends. They quote half a sentence, leaving out the other half, which, if quoted, would show their reasoning to be false. God has

a controversy with those who wrest the Scriptures, making them conform to their preconceived ideas." Ms 22, 1890, pp. 5, 6. (Diary, Jan. 10, 1890.) {2MR 152.1}



"It seems impossible for me to be understood by those who have had the light but have not walked in it. What I might say in private conversations would be so repeated as to make it mean exactly opposite to what it would have meant had the hearers been sanctified in mind and spirit. I am afraid to speak even to my friends, for afterwards I hear, Sister White said this, or Sister White said that. My words are so wrested and misinterpreted that I am coming to the conclusion that the Lord desires me to keep out of large assemblies and refuse private interviews. What I say is reported in such a perverted light that it is new and strange to me. It is mixed with words spoken by men to sustain their own theories."--Letter 139, 1900, p. 5. (To the Officers of the General Conference. Oct. 24, 1900.)



Mingling with & Learning from Other Churches



“These men had received their talents from God, and every gem of thought by which they had been esteemed worthy of the attention of scholars and thinkers, belongs not to them, but to the God of all wisdom, whom they did not acknowledge. Through tradition, through false education, these men are exalted as the world's educators; but in going to them students are in danger of accepting the vile with the precious; for superstition, specious reasoning, and error are mingled with portions of true philosophy and instruction. This mingling makes a potion that is poisonous to the soul,-- destructive of faith in the God of all truth. Those who have a thirst for knowledge need not go to these polluted fountains; for they are invited to come to the fountain of life and drink freely. Through searching the word of God, they may find the hidden treasure of truth that has long been buried beneath the rubbish of error, human tradition, and opinions of men.” FE 170.3



“Let believers in the truth for this time, turn away from authors that teach infidelity. Let not the works of skeptics appear on your library shelves, where your children can have access to them. Let those who have tasted the good word of God, and the powers of the world to come, no longer deem it an essential feature of a good education to have a knowledge of the writings of

those who deny the existence of God, and pour contempt upon His holy word. Give no place to the agents of Satan, since there is nothing by which to vindicate their doings; a clean thing cannot come out of an unclean. –“ Review and Herald, Nov. 10, 1891. FE 172.2

“There is to be no compromise with those who make void the law of God. It is not safe to rely upon them as counselors. Our testimony is not to be less decided now than formerly; our real position is not to be cloaked in order to please the world's great men. They may desire us to unite with them and accept their plans, and may make propositions in regard to our course of action which may give the enemy an advantage over us. "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy." While we should not seek for controversy, and should not needlessly offend, we must present the truth clearly and decidedly, and stand firm to what God has taught us in his word. You are not to look to the world in order to learn what you shall write and publish or what you shall speak. Let all your words and works testify, "We have not followed cunningly devised fables." "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." GCDB, April 13, 1891

“At this time, when we are so near the end, shall we become so like the world in practice that men may look in vain to find God's denominated people? Shall any man sell our peculiar characteristics as God's

chosen people for any advantage the world has to give? Shall the favor of those who transgress the law of God be looked upon as of great value? Shall those whom the Lord has named His people suppose that there is any power higher than the great I AM? Shall we endeavor to blot out the distinguishing points of faith that have made us Seventh-day Adventists? Our only safety is in standing constantly in the light of God's countenance.—“Manuscript 84, 1905.



“Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel's message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there.....they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare...Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider

that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before." EW 260



"I was shown the necessity of those who believe that we are having the last message of mercy, being separate from those who are daily imbibing new errors. I saw that neither young nor old should attend their meetings; for it is wrong to thus encourage them while they teach error that is a deadly poison to the soul and teach for doctrines the commandments of men. The influence of such gatherings is not good. If God has delivered us from such darkness and error, we should stand fast in the liberty wherewith He has set us free and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go." [Italics supplied] EW 124, 125



"My brother, whom I respect in the faith and message of truth, cut yourself loose from misleading influences. The leader of the rebellion in heaven is working to spoil and ruin the medical missionary work, to cause it to be corrupted by heresy and infidelity.

Shall Christ be compelled to bear continually the shameful infirmities of His people because they accept the false sentiments proceeding from the first traitor in the heavenly courts? If the angels were deceived by Lucifer's ingenious methods of misrepresenting God, if Adam and Eve were deceived by his declaration that

God was withholding from them the higher education that would make them as gods, is there not danger that men today will be deceived? Please read the first chapter of Patriarchs and Prophets and see if the precious truths contained in this book are not given by the Lord to protect His people from deceptions that are urged upon them just now.

I tell you in the name of the Lord God of Israel, that Satan is presenting his sophistries to ministers and medical workers, and if our people listen to these sophistries, they will become impregnated with the same false idea of a popular religion that will cause them to develop into gods, and there will be no place in their lives for God or for Christ.

Just as long as men consent to listen to these sophistries, a subtle influence will weave the fine threads of these seductive theories into their minds, and men who should turn away from the first sound of such teaching will learn to love it. As loyal subjects we must refuse even to listen to these sophistries. Their influence is something like a deadly viper, poisoning the minds of all who listen. It is a branch of hypnotism, deadening the sensibilities of the soul.

I have not strength to dwell upon this, for I feel so strong an indignation against Satan and those who, with the Word of God in their possession, listen to the teaching of human agencies; who are intent upon declaring theories which they present as more wonderful, higher, grander than the teachings of Christ, the One who gave His life to save the world from Satan's higher education. We cannot afford to exchange Christ's teachings for the devil's lies.

My brother, there is a work to be done by yourself and many of your associates, in repentance toward God and faith in our Lord Jesus Christ as the sin pardoning Saviour.—“ Letter 212, 1906, pp. 1-3.



“If God has any new light to communicate, He will let His chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error.” [Italics supplied] EW 124



“The man-ruling power that has been coming into our ranks has no sanction in the word. Satan has stolen in to lead men to depend on men, and to make flesh their arm. ... The influence will be to destroy the God-given personality of men, and place them under human jurisdiction. ... The men, who instruct their fellowmen to look to men for guidance, are really teaching them that when they go to the Lord for counsel and the direction of His Spirit regarding their duty, they must not follow that counsel without first going to certain men to know if this is what they must do. Thus a species of slavery is developed that will bring only weakness and inefficiency to the church of God.”

“Those who bring in this unhappy chapter into the experiences of our work, and willingly accept the idea that the ruler ship of other men’s conscience has been given to them, need to understand that they have made a grave mistake. Their office was never intended to give to them the responsibility which they have been led to

think it bestowed. The danger signal is now lifted against this evil. Never, never let men consent to stand in a position which God alone should occupy." Letter 344, 1907, p. 3 (Oct. 1, 1907, to A G. Daniells, G. A. Irwin, and W. W. Prescott)

Bible as Creed



“When God's word is studied, comprehended, and obeyed, a bright light will be reflected to the world; new truths, received and acted upon, will bind us in strong bonds to Jesus. The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this holy word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, "It is written." Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline.” The Review and Herald, Dec. 15, 1885



“Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings as interpreted by the church; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed or the established teaching of their church.

Notwithstanding the Bible is full of warnings against false teachers, many are ready thus to commit the keeping of their souls to the clergy. There are today thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders.

They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's word that they are light bearers?" GC 597



"There are deep mysteries in the word of God; there are unexplainable mysteries in His providences; there are mysteries in the plan of salvation that man cannot fathom. But the finite mind, strong in its desire to satisfy its curiosity and solve the problems of infinity, neglects to follow the plain course indicated by the revealed will of God and pries into the secrets hidden since the foundation of the world. Man builds his theories, loses the simplicity of true faith, becomes too self-important to believe the declarations of the Lord, and hedges himself in with his own conceits. Many who profess our faith are in this position. They are weak and powerless because they trust in their own strength." 4T 163



"The warnings of the word of God regarding the perils surrounding the Christian church belong to us today. As in the days of the apostles men tried by tradition and philosophy to destroy faith in the Scriptures, so today, by the pleasing sentiments of higher criticism, evolution, spiritualism, theosophy, and pantheism, the enemy of righteousness is seeking to lead souls into forbidden paths. To many the Bible is as a lamp without oil, because they have turned their

minds into channels of speculative belief that bring misunderstanding and confusion. The work of higher criticism, in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation. It is robbing God's word of power to control, uplift, and inspire human lives. By spiritualism, multitudes are taught to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself. The follower of Christ will meet with the "enticing words" against which the apostle warned the Colossian believers. He will meet with spiritualistic interpretations the Scriptures, but he is not to accept them. His voice is to be heard in clear affirmation of the eternal truths of the Scriptures. Keeping his eyes fixed on Christ, he is to move steadily forward in the path marked out, discarding all ideas that are not in harmony with His teaching. The truth of God is to be the subject for his contemplation and meditation. He is to regard the Bible as the voice of God speaking directly to him." AA 474-5

Criticism, Controversy, Strife, Contention, and Judging One Another



"I urge our people to cease their criticism and evil speaking, and go to God in earnest prayer, asking him to help them to help the erring. Let them link up with one another and with Christ. Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. **He is the Comforter. He will abide in their hearts,** making their joy full." RH Jan 27 1903



(Written December 2, 1902, from "Elmshaven," Sanitarium, California, to "Dear Children Edson and Willie White.")

"I thank the Lord with heart and soul and voice that my health is as good as it is. I have every reason to praise my heavenly Father for the clearness of thought that He has given me in regard to Bible subjects. **I long to bring out these precious things so that the minds of ministers and people may, if possible, be drawn away from contention and strife to something that is nourishing to the soul--food that will give health, hopefulness, and courage.** Many are now saying, "Report, and he will report it." Some are greedy for those things that satisfy a depraved spiritual appetite and that will ruin their religious experience, placing them outside the city of God with those who live and make a lie.

In the night season many things are passing before me. The Scriptures, full of grace and richness, are presented before me. The word of the Lord to me is: "Look on these things, and meditate on them. You may claim the rich grace of truth, which nourishes the soul. Have naught to do with controversy and dissension and strife, which bring darkness and discouragement to your soul. Truth is clear, pure, savory. Avoid all council meetings where there is dissension, and where men will neither credit My words and obey My lessons nor heed your counsel. Speak the truth in faith and love, leaving the result with God. The work is not yours, but the Lord's. In all your communications, speak as one to whom the Lord has spoken. He is your authority, and He will give you His sustaining grace." My sons, I would have you firmly united as brothers in the flesh and as brothers in Christian fellowship.

I have a work to do, and I am now making decisions. I must remain away from conference meetings. I must not attend camp meetings. The spirit of drawing apart, as the result of judging one another, has become so common, and the churches are becoming so leavened with this spirit, that I have no desire to attend these meetings. After returning from them, it is often weeks before I am able to take up my neglected work.

Because those in positions of responsibility have for years left the Southern field unworked, notwithstanding the most decided testimonies urging them to take up this work; because they continue to neglect this field and use every manner of device in trying to uproot the confidence of the people in those

who have done the hardest and most self-sacrificing work in the South, I have but very little confidence that the Lord is giving these men in positions of responsibility spiritual eyesight and heavenly discernment. I am thrown into perplexity over their course; and I desire now to attend to my special work, to have no part in any of their councils, and to attend no camp-meetings, nigh nor afar off. My mind shall not be dragged into confusion by the tendency they manifest to work directly contrary to the light that God has given me. I am done. I will preserve my God-given intelligence.

My voice has been heard in the different conferences and at camp meetings. I must now make a change. I cannot enter the atmosphere of strife and then have to bear testimonies that cost me much more than those to whom they are sent can imagine. When I attend the different meetings, I am compelled to deal with men, standing in responsible places, who I know are not exerting an influence that God can endorse. And when I bear a testimony in reference to their course of action, advantage is taken of this testimony. These men have not clear understanding. Should I say the things that I know, they would not, with their present experience, use this instruction wisely, and would bring upon me inconceivable burdens.

I shall, therefore, leave them to receive word from the Bible, in which the principles upon which they should work are laid down in straight lines. There are those who look upon themselves as the Lord's servants, but who, as shown by the way in which the Southern work has been handled, are working away

from the light that God has for years been giving. I have pity for them, but I cannot be forever pointing out for them the way of righteousness. They are brought no nearer right actions by what I say than if the words were never spoken. So long as those in responsible positions see things through a false medium, they will put a wrong construction on my work.

The light I have for our ministers is: Seek God; stop your whisperings and your evil surmisings instigated by Satan, and see if the love of God will not fill heart and soul. And I will go on with my writing. This is the light given me, and I shall not depart from it.

Let all keep the way of the Lord, to do justice and judgment. Let prayer ascend to God for the Holy Spirit's instruction. Then when it comes, look at yourselves in the great moral looking glass, God's Word, which will always tell you the truth. When God's servants work as laborers together with God out of love for Christ and the souls ready to perish, a very different atmosphere will be brought into our churches. Each man will be found in his place, recognizing the work God has put in his hands to be done for this time.

Religion not only improves but beautifies the disposition and the character. Christ must be blended with all our thoughts, our feelings, our affections. He must be exemplified in the minutest details of everyday service in the work that He has given us to do. When, in the place of leaning upon human understanding or conforming to worldly maxims, we sit at the feet of Jesus, eagerly drinking in His words, learning of Him, and saying, "Lord, what wilt Thou have me to do?" our natural independence, our self-confidence, our strong

self-will, will be exchanged for a childlike, submissive, teachable spirit. When we are in right relation to God, we shall recognize Christ's authority to direct us and His claim to our unquestioning obedience.—“ Letter 186, 1902.

Ellen G. White Estate Washington, D. C. May 7, 1987, Entire Letter. {17MR 65.5}



Attack against the Testimonies



"Do we believe that we are coming to the crisis, that we are living in the very last scenes of the earth's history? Will we now awaken and do the work which this time calls for, or will we wait till the things which I have presented come upon us? ... And this witness Satan will strive most earnestly to silence, that he may better obtain access to minds by making of none effect the testimonies of the Spirit of God." 1SAT 91



"The word of God is not silent in regard to this momentous time, determining not to hear, not to receive, not to obey. The Lord's messages of light have been before us for years, but there have been influences working indirectly to make of none effect the warnings coming through the Sentinel and the "Testimonies" RH, December 18, 1888



"It was the spirit of Satan expressed in looks and words to make of none effect the Testimonies of the Spirit of God. "This," said the guide with me, "is the way any message of Heaven will be treated." PH155



"Satan's purpose is, through his devices, to make of none effect the testimonies of the Spirit of God. If he can lead the minds of the people of God to see things in a perverted light, they will lose confidence in the messages God sends through His servants; then he can

the more readily deceive, and not be detected.” 12MR
201



“Very adroitly some have been working to make of no effect the Testimonies of warning and reproof that have stood the test for half a century. At the same time, they deny doing any such thing.” SpTA 12



“The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish." Proverbs 29:18. Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.” FLB 296



“It is Satan's plan to weaken the faith of God's people in the Testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.” 4T 211



“Many now despise the faithful reproof given of God in testimony. I have been shown that some in these

days have even gone so far as to burn the written words of rebuke and warning, as did the wicked king of Israel." 4T 179.3



How God Views His Precious Church

"The church of Christ is very precious in His sight. It is the case which contains His jewels, the fold which encloses His flock.

Christ "loved the church, and gave himself for it." Ephesians 5:25. It is the purchase of His blood. The divine Son of God is seen walking amid the seven golden candlesticks. Jesus Himself supplies the oil to these burning lamps. He it is that kindles the flame. "In him was life; and the life was the light of men." John 1:4. No candlestick, no church, shines of itself. From Christ emanates all its light. . . The Lord God Almighty and the Lamb are the light thereof.

At times the Lord may seem to have forgotten the perils of His church, and the injury done her by her enemies. But God has not forgotten. Nothing in this world is so dear to the heart of God as His church. It is not His will that worldly policy shall corrupt her record. He does not leave His people to be overcome by Satan's temptations.

God declares that even a mother may forget her child, "yet will I not forget thee." . . . God thinks of His children with the tenderest solicitude and keeps a book of remembrance before Him, that He may never forget the children of His care." FLB 280

"During ages of spiritual darkness the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of

heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts.

"Whereunto," asked Christ, "shall we liken the kingdom of God? or with what comparison shall we compare it?" Mark 4:30. He could not employ the kingdoms of the world as a similitude. In society He found nothing with which to compare it. Earthly kingdoms rule by the ascendancy of physical power; but from Christ's kingdom every carnal weapon, every instrument of coercion, is banished. This kingdom is to uplift and ennoble humanity. God's church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless." AA 12



"But near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power that Christians are to send their petitions to the Lord of the harvest "in the time of the latter rain." In response, "the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down . . . the rain, the former rain, and the latter rain," Zechariah 10:1; Joel 2:23.

"But unless the members of God's church today have a living connection with the Source of all spiritual

growth, they will not be ready for the time of reaping. Unless they keep their lamps trimmed and burning, they will fail of receiving added grace in times of special need.

“Those only who are constantly receiving fresh supplies of grace, will have power proportionate to their daily need and their ability to use that power. Instead of looking forward to some future time when, through a special endowment of spiritual power, they will receive a miraculous fitting up for soul winning, they are yielding themselves daily to God, that He may make them vessels meet for His use. Daily they are improving the opportunities for service that lie within their reach. Daily they are witnessing for the Master wherever they may be, whether in some humble sphere of labor in the home, or in a public field of usefulness.”

AA 55



“We as a people profess to have truth in advance of every other people upon the earth. Then our life and character should be in harmony with such a faith. The day is just upon us when the righteous shall be bound like precious grain in bundles for the heavenly garner, while the wicked are, like the tares, gathered for the fires of the last great day. But the wheat and tares “grow together until the harvest.”

In the discharge of life's duties the righteous will to the last be brought in contact with the ungodly. The children of light are scattered among the children of darkness, that the contrast may be seen by all. Thus are the children of God to “show forth the praises of Him who hath called you out of darkness into His marvelous

light." The divine love glowing in the heart, the Christ like harmony manifested in the life, will be as a glimpse of heaven granted to men of the world that they may see and appreciate its excellence." CCh 343

"The church militant is not now the church triumphant; but God loves his church, and describes through the prophet how he opposes and resists Satan who is clothing the children of God in the blackest and most defiled garments, and pleading for the privilege of destroying them. The angels of God were protecting them from the assaults of the enemy. The prophet says: "And he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" RH, October 17, 1893

"God loves His Church. There are tares mingled with the wheat, but the Lord knows His own. "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels. He that hath an ear, let him hear what the Spirit saith unto the churches."

Shall not the counsel of Christ have an effect on the churches? Why halt, ye who know the truth, between two opinions? "If the Lord be God, follow Him: but if

Baal, then follow him." Christ's followers have no right to stand on the ground of neutrality. There is more hope of an open enemy than of one who is neutral." RH, February 25, 1902

"That same power that has raised Christ from the dead will raise His church—as His bride—and glorify it, with Christ, above all principalities, above all powers, above every name that is named, not only in this world, but in the heavenly courts, the world above. . . ." Manuscript 115, 1897

"God has a church. It is not the great cathedral, neither is it the national establishment, neither is it the various denominations; it is the people who love God and keep His commandments. "Where two or three are gathered together in My name, there am I in the midst of them." Where Christ is, even among the humble few, this is Christ's church, for the presence of the High and Holy One who inhabiteth eternity can alone constitute a church." Letter 108, Oct. 28, 1886

Jewels of Truth Restored



William Miller's Dream

“I dreamed that God, by an unseen hand, sent me a curiously wrought casket about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun.

I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center table in my room and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and shout for joy. But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be

immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they scattered; and now they seemed to scatter them all over the room, on the floor and on every piece of furniture in the room.

I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reprovved and reproached them for it; but the more I reprovved, the more they scattered the spurious jewels and false coin among the genuine.

I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help.

Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.

I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to "fear not," for he would "take care of them".

Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

He then called upon me to "come and see." I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me." EW 81-83



"The dust and rubbish of error have buried the precious jewels of truth, but the Lord's workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, "Open thou mine eyes that I may behold wondrous things out of thy law." Truths that have been for ages unseen and unheeded, will blaze forth from the

illuminated pages of God's holy word. The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but "the wise," those who are honest, will understand. The book is open, and the words of God reach the hearts of those who desire to know his will. At the loud cry of the angel from heaven who joins the third angel, thousands will awake from the stupor that has held the world for ages, and will see the beauty and value of the truth." RH, December 15, 1885



"We do not half understand the Lord's plan in taking the children of Israel from Egyptian bondage, and leading them through the wilderness into Canaan. As we gather up the divine rays shining from the gospel, we shall have a clearer insight into the Jewish economy, and a deeper appreciation of its important truths. Our exploration of truth is yet incomplete. We have gathered up only a few rays of light. Those who are not daily students of the Word will not solve the problems of the Jewish economy. They will not understand the truths taught by the Temple service. The work of God is hindered by a worldly understanding of His great plan. The future life will unfold the meaning of the laws that Christ, enshrouded in the pillar of cloud, gave to His people.—"Letter 156, 1903



"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at

night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." Revelation 13:16; Philippians 2:15. The darker the night, the more brilliantly will they shine." PK 188



"Christ was the originator of all the ancient gems of truth. Through the work of the enemy these truths had been displaced. They had been disconnected from their true position and placed in the framework of error. Christ's work was to readjust and establish the precious gems in the framework of truth. The principles of truth that had been given by Himself to bless the world had, through Satan's agency, been buried and had apparently become extinct. Christ rescued them from the rubbish of error, gave them a new, vital force, and commanded them to shine as precious jewels and stand fast forever. Christ Himself could use any of these old truths without borrowing the

smallest particle, for He had originated them all. ”
13MR 241



“The Sabbath school should be a place where the jewels of truth are searched for and rescued from their environment of error, and placed in their true setting in the framework of the gospel. Precious gems of truth, long lost sight of, are now to be restored to the children of God.” TSS 52



“The question is, “What is truth?” It is not how many years have I believed that makes it the truth. You must bring your creed to the Bible and let the light of the Bible define your creed and show where it comes short and where the difficulty is. The Bible is to be your standard, the living oracles of Jehovah are to be your guide. You are to dig for the truth as for hidden treasures. You are to find where the treasure is, and then you are to plow every inch of that field to get the jewels. You are to work the mines of truth for new gems, for new diamonds, and you will find them.” FW 77



“The truth must not be placed in the background as it now is; for subjects of vast importance to the soul receive only a passing notice, while these objectionable things have the foreground. The workers overlook the great truths that would make them wise unto salvation. They do not see that daily they are to receive manna from the heavenly table, that they are to feed upon the Word of life, and so gain spiritual strength. They are now to store up for the present and the future, supplies

that will provide for the soul in times of emergency. They are to lay up in store the precious gold and silver and precious gems of the Word of God, jewels that will never perish." PH152 46



"Christians are Christ's jewels. They are to shine brightly for Him, shedding forth the light of His loveliness. Their luster depends on the polishing they receive. They may choose to be polished or to remain unpolished. But every one who is pronounced worthy of a place in the Lord's temple must submit to the polishing process. Without the polishing that the Lord gives they can reflect no more light than a common pebble." 4BC 1177



"We have purchased the field of truth because of the treasure that is hidden therein. The rich gems of truth do not lie on the surface. You must dig for them. Take your Bible, and compare passage with passage, and verse with verse, and you will find the precious jewels of truth. You should put the precious gems of light in a beautiful setting, and hang them in memory's hall. Shall we not arise and work diligently in the strength of Jesus for the treasure we have so long neglected? "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." RH, April 16, 1889



Statutes, Judgements, Law, & Commandments

“In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern the everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law.” RH May 6, 1875

“Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine, and ye shall be unto me a kingdom of priests, and a holy nation.”

“And Moses came and called for the elders of the people, and laid before their faces all these words.”
“And all the people answered together, and said, All that the Lord hath spoken we will do.”

This covenant is of just as much force today as it was when the Lord made it with ancient Israel.”
Mrs. E. G. White. Elmshaven," Sanitarium, Cal., Jan. 7, 1904.



"In these last days there is a call from Heaven inviting you to keep the statutes and ordinances of the Lord. The world has set at naught the law of Jehovah; but God will not be left without a witness to his righteousness, or without a people in the earth to proclaim his truth. The door of the heavenly sanctuary has been opened, and no man can shut it, and the light of the Holy of Holies is shining into the world. The people of God have had their attention called to the ark of the testimony, and the law within it has been revealed with its unalterable precepts. In holy vision, John saw the remnant church on the earth, in an age of lawlessness, and he points them out in unmistakable language: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." They are in harmony with that law that rests in the ark in the most holy place of the heavenly sanctuary. The whole duty of man is summed up in its sacred precepts. In the heart of the law is the commandment enjoining upon man the observance of the Sabbath of Jehovah, which the world and the church have trodden under their feet. For centuries men have walked in blindness concerning the true Sabbath, and the times of this ignorance God winked at; but now is the day of reformation, and he calls upon men everywhere to repent. When the light of God's disregarded commandment shone upon the path of those who sincerely loved God, they delayed not to keep his statutes. They realized that they must come out from the world and be separate, and touch not the

unclean, that they might claim the promise, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." They became the repairers of the breach that has been made in the law of God, because they turned away their feet from the Sabbath, from doing their pleasure on God's holy day, and called the Sabbath a delight, the holy of the Lord, honorable, and did honor him, not speaking their own words or finding their own pleasure." ST, February 3, 1888

“The proclamation of the gospel is the only means in which God can employ human beings as His instrumentalities for the salvation of souls. As men, women, and children proclaim the gospel, the Lord will open the eyes of the blind to see His statutes, and will write upon the hearts of the truly penitent His law. The animating Spirit of God, working through human agencies, leads the believers to be of one mind, one soul, unitedly loving God and keeping His commandments--preparing here below for translation” RH Oct. 13, 1904).

“We are to become familiar with the Levitical law in all its bearings; for it contains rules that must be obeyed; it contains the instruction that if studied will enable us to understand better the rule of faith and practice that we are to follow in our dealings with one another. No soul has any excuse for being in darkness. Those who receive Christ by faith will receive also power to become the sons of God.” (Letter 3, 1905). {1BC 1110.4}



“In every age there is a new development of truth, a message of God to the people of that generation. The old truths are all essential; new truth is not independent of the old, but an unfolding of it. It is only as the old truths are understood that we can comprehend the new. When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets and "expounded unto them in all the scriptures the things concerning Himself." Luke 24:27. But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form.” COL 127-8



“Said my Guide, "There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory. The great decisive question is to be brought before all nations, tongues, and peoples. The closing work of the third angel's message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life, and decisions will be made for God." --Ms 15, 1888, p. 5. (To "Dear Brethren Assembled at General Conference," Nov. 1, 1888.)



“It is time that we understood the high claims that God has upon us. Many of us have had a dyspeptic religion. We have fed our souls on dark forebodings

and unbelief, and the most indigestible food. An abundance of wholesome spiritual food has been provided in the word of God. Now let us turn over a new leaf in our experience. Let us confess and forsake our sins, and come to Christ for the bread of life. Do not stop to bemoan yourself, but roll your burden into the open sepulcher. Our blessed Lord is a very present help in every time of trouble. We are required to represent our Lord in life and in character. Satan has misrepresented our Lord, and we have unconsciously aided him in his work. The Lord revealed his true character to Moses." RH April 16, 1889



New Light



"The question has been asked me, "Do you think that the Lord has any more light for us as a people?" I answer that he has light that is new to us, and yet it is precious old light that is to shine forth from the word of truth. We have only the glimmerings of the rays of the light that is yet to come to us. We are not making the most of the light which the Lord has already given us, and thus we fail to receive the increased light; we do not walk in light already shed upon us.

We call ourselves commandment-keeping people, but we do not comprehend the exceeding breadth of the far-reaching principles of the law of God; we do not understand its sacred character." RH, June 3, 1890



"Elder E. J. Waggoner had the privilege granted him of speaking plainly and presenting his views upon justification by faith and the righteousness of Christ in relation to the law. This was no new light, but it was old light placed where it should be in the third angel's message. . . . What is the burden of that message? John sees a people. He says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:12). This people John beholds just before he sees the Son of man "having on his head a golden crown, and in his hand a sharp sickle"" 12MR 187



"The downtrodden law of God is to be exalted before the people; as soon as they turn with

earnestness and reverence to the Holy Scriptures, light from heaven will reveal to them wondrous things out of God's law. Great truths that have long been obscured by superstition and false doctrine will blaze forth from the illuminated pages of the Sacred Word." 5T 388



"Light and grace will be given to those who thus obey God. They will behold wondrous things out of his law. Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new." RH August 17, 1897



"Said my Guide, "There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory. The great decisive question is to be brought before all nations, tongues, and peoples. The closing work of the third angel's message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life, and decisions will be made for God." --Ms 15, 1888, p. 5



"New light will ever be revealed on the word of God to him who is in living connection with the Sun of Righteousness. Let no one come to the conclusion that there is no more truth to be revealed. The diligent, prayerful seeker for truth will find precious rays of

light yet to shine forth from the word of God. Many gems are yet scattered that are to be gathered together to become the property of the remnant people of God.”
--Counsels on Sabbath School Work, p. 34. (1892.)

“Investigation of Doctrine.--There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation.

We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart.” CW 35

“The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.

“There is a way that seemeth right unto a man, but the end thereof are the ways of death.” Proverbs 16:25. Ignorance is no excuse for error or sin, when there is

every opportunity to know the will of God. A man is traveling and comes to a place where there are several roads and a guideboard indicating where each one leads. If he disregards the guideboard, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road." {GC 597.3}



"There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. "Why," they say, "should not we know the Spirit of God, when we have been in the work so many years?"-- Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, "I am rich, and increased with goods, and have need of nothing." Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness, and are called, and chosen, and prepared by the endowment of the Holy Spirit. When men who handle sacred things will humble themselves under the mighty hand of God, the Lord will lift them up. He will make them men of discernment--men rich in the grace of his Spirit. Their

strong, selfish traits of character, their stubbornness, will be seen in the light shining from the Light of the world. "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." If you seek the Lord with all your heart, he will be found of you." RH, December 23, 1890



"We must not for a moment think that there is no more light, no more truth, to be given us. We are in danger of becoming careless, by our indifference losing the sanctifying power of truth, and composing ourselves with the thought, "I am rich, and increased with goods, and have need of nothing." [Revelation 3:17.] While we must hold fast to the truths which we have already received, we must not look with suspicion upon any new light that God may send." GW 310



False latter Rain



“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 interpretation of Scripture, a spurious loud cry, that the real message may 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.—“Letter 20, 1884, p. 2. (To Uriah Smith, July 27, 1884.)



““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.] The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and his followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy

Scriptures. By their testimony every statement and every miracle must be tested.

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in his Word; they can honor him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict.”
GC88 593



Marriage & Relationships

“Ministers professing to be servants of Jesus Christ will have to learn not to be servants of their companions at home. God's work comes first, and they are not to be called from it on any account, whether the wife submits to it or not. Satan often makes the wife an agent to make the husband unfaithful to his Master's calling.” 21MR 261.4

“To a Hopelessly Mistreated Wife.--I have received your letter, and in reply to it I would say, I cannot advise you to return to D unless you see decided changes in him. The Lord is not pleased with the ideas he has had in the past of what is due to a wife. . . . If [he] holds to his former views, the future would be not better for you than the past has been. He does not know how to treat a wife.

I feel very sad about this matter. I feel indeed sorry for D, but I cannot advise you to go to him against your judgment. I speak to you as candidly as I spoke to him; it would be perilous for you to again place yourself under his dictation. I had hoped that he would change. . . . The Lord understands all about your experiences. . . . Be of good courage in the Lord; He will not you nor forsake you. My heart goes out in tenderest sympathy for you.” AH 343

Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; While they behold your chaste conversation

coupled with fear. Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: (1Pe 3:1-5)

“Wives Subject Only As Husbands Are Subject to Christ.--The Lord Jesus has not been correctly represented in His relation to the church by many husbands in their relation to their wives, for they do not keep the way of the Lord. They declare that their wives must be subject to them in everything. But it was not the design of God that the husband should have control, as head of the house, when he himself does not submit to Christ. He must be under the rule of Christ that he may represent the relation of Christ to the church. If he is a coarse, rough, boisterous, egotistical, harsh, and overbearing man, let him never utter the word that the husband is the head of the wife, and that she must submit to him in everything; for he is not the Lord, he is not the husband in the true significance of the term. . . .

Husbands should study the pattern and seek to know what is meant by the symbol presented in Ephesians, the relation Christ sustains to the church. The husband is to be as a Saviour in his family. Will he stand in his noble, God-given manhood, ever seeking to uplift his wife and children? Will he breathe about him a pure,

sweet atmosphere? Will he not as assiduously cultivate the love of Jesus, making it an abiding principle in his home, as he will assert his claims to authority?

Let every husband and father study to understand the words of Christ, not in a one-sided manner, merely dwelling upon the subjection of the wife to her husband, but in the light of the cross of Calvary, study as to his own position in the family circle. "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word." Jesus gave Himself up to die upon the cross in order that He might cleanse and keep us from all sin and pollution by the influence of the Holy Spirit.

Mutual Forbearance Is Needed.--We must have the Spirit of God, or we can never have harmony in the home. The wife, if she has the spirit of Christ, will be careful of her words; she will control her spirit, she will be submissive, and yet will not feel that she is a bonds slave, but a companion to her husband. If the husband is a servant of God, he will not lord it over his wife; he will not be arbitrary and exacting. We cannot cherish home affection with too much care; for the home, if the Spirit of the Lord dwells there, is a type of heaven. . . . If one errs, the other will exercise Christlike forbearance and not draw coldly away.

Neither the husband nor the wife should attempt to exercise over the other an arbitrary control. Do not try to compel each other to yield to your wishes. You cannot do this and retain each other's love. Be kind, patient, and forbearing, considerate, and courteous. By the grace of God you can succeed in making each other

happy, as in your marriage vow you promised to do.”
AH 118



“Without mutual forbearance and love no earthly power can hold you and your husband in the bonds of Christian unity. Your companionship in the marriage relation should be close and tender, holy and elevated, breathing a spiritual power into your lives, that you may be everything to each other that God's word requires. When you reach the condition that the Lord desires you to reach, you will find heaven below and God in your life.

Remember, my dear brother and sister, that God is love and that by His grace you can succeed in making each other happy, as in your marriage pledge you promised to do.

Men and women can reach God's ideal for them if they will take Christ as their helper. What human wisdom cannot do, His grace will accomplish for those who give themselves to Him in loving trust. His providence can unite hearts in bonds that are of heavenly origin. Love will not be a mere exchange of soft and flattering words. The loom of heaven weaves with warp and woof finer, yet more firm, than can be woven by the looms of earth. The result is not a tissue fabric, but a texture that will bear wear and test and trial. Heart will be bound to heart in the golden bonds of a love that is enduring.” AH 112-113



“Each Has Individual Responsibilities.--The two who unite their interest in life will have distinct

characteristics and individual responsibilities. Each one will have his or her work, but women are not to be valued by the amount of work they can do as are beasts of burden. The wife is to grace the family circle as a wife and companion to a wise husband. At every step she should inquire, "Is this the standard of true womanhood?" and, "How shall I make my influence Christlike in my home?" The husband should let his wife know that he appreciates her work.

The wife is to respect her husband. The husband is to love and cherish his wife; and as their marriage vow unites them as one, so their belief in Christ should make them one in Him. What can be more pleasing to God than to see those who enter into the marriage relation seek together to learn of Jesus and to become more and more imbued with His Spirit?

You now have duties to perform that before your marriage you did not have. "Put on therefore, . . . kindness, humbleness of mind, meekness, longsuffering." "Walk in love, as Christ also hath loved us." Give careful study to the following instruction: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church. . . . Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it." AH 114



"A Disappointing, Self-centered Wife.--The moral character of those united in marriage is either elevated or degraded by their association; and the work of

deterioration accomplished by a low, deceptive, selfish, uncontrollable nature is begun soon after the marriage ceremony. If the young man makes a wise choice, he may have one to stand by his side who will bear to the utmost of her ability her share of the burdens of life, who will ennoble and refine him, and make him happy in her love. But if the wife is fitful in character, self-admiring, exacting, accusing, charging her husband with motives and feelings that originate only in her own perverted temperament; if she has not discernment and nice discrimination to recognize his love and appreciate it, but talks of neglect and lack of love because he does not gratify every whim, she will almost inevitably bring about the very state of things she seems to deplore; she will make all these accusations realities." AH 110

“Sanctity of the Family Circle.--There is a sacred circle around every family which should be preserved. No other one has any right in that sacred circle. The husband and wife should be all to each other. The wife should have no secrets to keep from her husband and let others know, and the husband should have no secrets to keep from his wife to relate to others. The heart of his wife should be the grave for the faults of the husband, and the heart of the husband the grave for his wife's faults. Never should either party indulge in a joke at the expense of the other's feelings. Never should either the husband or wife in sport or in any other manner complain of each other to others, for frequently indulging in this foolish and what may seem perfectly harmless joking will end in trial with each

other and perhaps estrangement. I have been shown that there should be a sacred shield around every family.

The home circle should be regarded as a sacred place, a symbol of heaven, a mirror in which to reflect ourselves. Friends and acquaintances we may have, but in the home life they are not to meddle. A strong sense of proprietorship should be felt, giving a sense of ease, restfulness, trust." AH 177



Dangers of Spiritualism

“... the dangers to which the church was to be exposed in the last days, says that as there were false prophets who led Israel into sin, so there will be false teachers, "who privily shall bring in damnable heresies, even denying the Lord that bought them. . . . And many shall follow their pernicious ways." 2 Peter 2:1, 2. Here the apostle has pointed out one of the marked characteristics “Modern spiritualism, resting upon the same foundation, is but a revival in a new form of the witchcraft and demon worship that God condemned and prohibited of old. It is foretold in the Scriptures, which declare that "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." 1 Timothy 4:1. Paul, in his second letter to the Thessalonians, points to the special working of Satan in spiritualism as an event to take place immediately before the second advent of Christ. Speaking of Christ's second coming, he declares that it is "after the working of Satan with all power and signs and lying wonders." 2 Thessalonians 2:9. And Peter, describing of spiritualist teachers. They refuse to acknowledge Christ as the Son of God. Concerning such teachers the beloved John declares: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father." 1 John 2:22, 23. Spiritualism, by denying Christ, denies both the Father and the Son, and the Bible pronounces it the manifestation of antichrist.” PP 686



“The warnings of the word of God regarding the perils surrounding the Christian church belong to us today. As in the days of the apostles men tried by tradition and philosophy to destroy faith in the Scriptures, so today, by the pleasing sentiments of higher criticism, evolution, spiritualism, theosophy, and pantheism, the enemy of righteousness **is seeking to lead souls into forbidden paths**. To many the Bible is as a lamp without oil, because they have turned their minds into channels of speculative belief that bring misunderstanding and confusion. The work of higher criticism, in dissecting, conjecturing, reconstructing, is destroying faith in the Bible as a divine revelation. It is robbing God's word of power to control, uplift, and inspire human lives. By spiritualism, multitudes are taught to believe that desire is the highest law, that license is liberty, and that man is accountable only to himself.

The follower of Christ will meet with the "enticing words" against which the apostle warned the Colossian believers. He will meet with spiritualistic interpretations of the Scriptures, but he is not to accept them. His voice is to be heard in clear affirmation of the eternal truths of the Scriptures. Keeping his eyes fixed on Christ, he is to move steadily forward in the path marked out, discarding all ideas that are not in harmony with His teaching. The truth of God is to be the subject for his contemplation and meditation. He is to regard the Bible as the voice of God speaking directly to him." AA 474

“Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin.” GC 589



“Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. Some look with horror upon one deception, while they readily receive another. Satan deceives some with Spiritualism. He also comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit. The excitement will die away and leave the world and the church in a worse condition than before.” EW 260



“Our position is, that a change has taken place in the position and work of our literal High Priest in the literal Sanctuary in heaven, which is to be compared to the coming of the bridegroom in the marriage. This view is a perfect safeguard against spiritualism. We not

only believe in a literal Jesus, who is a "Minister of the Sanctuary," but we also believe that the Sanctuary is literal. - And more, when John says that he saw "one like the Son of man" "in the midst of the seven candlesticks," that is, in the Holy Place, we know not how to make the candlestick spiritual, and the Son of man literal. We therefore believe that both are literal, and that John saw Jesus while a "Minister" in the Holy Place...The Most Holy, containing the Ark of the ten commandments, was then opened for our Great High Priest to enter to make atonement for the cleansing of the Sanctuary. If we take the liberty to say there is not a literal Ark, containing the ten commandments in heaven, we may go only a step further and deny the literal City, and the literal Son of God. Certainly, Adventists should not choose the spiritual view, rather than the one we have presented. We see no middle ground to be taken." James White, The Parable pg. 16



“For thousands of years Satan has been experimenting upon the properties of the human mind, and he has learned to know it well. By his subtle workings in these last days he is linking the human mind with his own, imbuing it with his thoughts; and he is doing this work in so deceptive a manner that those who accept his guidance know not that they are being led by him at his will. The great deceiver hopes so to confuse the minds of men and women that none but his voice will be heard.—“ Letter 244, 1907



“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 (1904).



Alpha and Omega of Deadly Heresies



“We are now to be on guard, and not drawn away from the all-important message given of God for this time. Satan is not ignorant of the result of trying to define God and Jesus Christ in a spiritualistic [USED HERE IN REFERENCE TO A SYSTEM OF INTERPRETATION, NOT SPIRITISM POPULARLY CALLED SPIRITUALISM.] way that sets God and Christ as a nonentity. The moments occupied in this kind of science are, in the place of preparing the way of the Lord, making a way for Satan to come in and confuse the minds with mysticisms of his own devising. Although they are dressed up in angel robes they have made our God and our Christ a nonentity. Why?-- because Satan sees the minds are all fitted for his working. Men have lost tract of Christ and the Lord God, and have been obtaining an experience that is Omega to one of the most subtle delusions that will ever captivate the minds of men. We are forbidden to . . . set the imagination in a train of conjecture.” --Diary, #48, pp. 153, 163, Aug. 25 and Aug. 28, 1904.



“I call upon those who have been connected with these binding influences to break the yoke to which they have long submitted, and stand as free men in Christ. Nothing but a determined effort will break the spell that is upon them.”

Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature.

We need to study the words that Christ uttered in the prayer that He offered just before His trial and crucifixion. "These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee. As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou has sent." SpTB02 16.1



Her Most Solemn Warning – Then a Prediction, Now History



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

It is at this point that I would like to address all these statements and especially the above statement in detail. The trinity doctrine is one such system of philosophy where it is stated that Jesus isn't really the Son of God but an eternal co-equal being with God. It is stated that God isn't really the Father either. They are acting out roles and their relationship as father and son should only be viewed metaphorically. Thus when the Bible states "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3), it really doesn't mean that the Father is the only God, there is a separate Holy Spirit God as well. Thus Jesus didn't really mean the only TRUE God. The trinity doctrine has the Father speaking only metaphorically when he told us that "This is my beloved son, Hear Him". He is not really the Father, and that Jesus was really not His Son. Thus this new philosophy undermines our traditional and root understanding as the Bible simply reveals it and actually is calling God a liar. Thus we see the following philosophical views of God in the church today.

Gordon Jensen: "A plan of salvation was encompassed in the covenant made by the Three Persons of the Godhead, who possessed the attributes of Deity equally. In order to eradicate sin and rebellion from the universe and to restore harmony and peace, one of the divine Beings accepted, and entered into, the role of the Father, another the role of the Son. The remaining divine Being, the Holy Spirit, was also to

participate in effecting the plan of salvation. All of this took place before sin and rebellion transpired in heaven. By accepting the roles that the plan entailed, the divine Beings lost none of the powers of Deity. With regard to their eternal existence and other attributes, they were one and equal. But with regard to the plan of salvation, there was, in a sense, a submission on the part of the Son to the Father." Adventist Review, October 31, 1996, p.12 (Week of Prayer readings)

“The Father–Son relationship in the Godhead should be understood in a metaphorical sense, not in a literal sense”. (Max Hatton, Understanding the Trinity, p. 97)

The Holy Spirit takes the place of Jesus - (Max Hatton, Understanding the Trinity, p. 104)

J. R. Spangler: To me this signifies the interchangeableness of the members of the Godhead since they are one in action and purpose." - Review and Herald, Oct. 21, 1971

Thus the final view of God and Jesus actually looks nothing like the Father and Son relationship referred to over 70 times in the New Testament alone. This is done in spite of the fact that the term “trinity” “triune” or any other type word is ever used in the scriptures. No reference to roles or metaphors used by God is found either. Their Father and Son role is used way too much to be viewed in the prophetic sense only. The only place

we see this type of philosophy is in fallen apostate Christianity and Rome.

One could put it this way. Christ was begotten before creation from the Father, He is truly the Son. The Spirit flows like a river from the Father who is the source, through the Son, and to the people.

On the contrary the SDA teaches that before creation, there existed three divine beings. Unrelated, who because of the fall of man entered into three roles, Father, Son and Holy Ghost. They plainly deny the Filial and Ontological Son-ship of Christ. Here is a quote from the Bible Research Institute:

“The sonship of Jesus, however, is not ontological, but functional. In the plan of salvation each member of the trinity has accepted a particular role”. - The Trinity In Scripture by Gerhard Pfandl, Biblical Research Institute, Silver Spring, MD. June 1999.

Look at the three articles written in the fall and winter of the 2010 and spring 2011 quarterly issues of Elders Digest that is sent to all the Elders in the Church (at least in the North American Division). The article is called “Trinity in the Bible”. This is a portion of the 3rd part that deals with what we have been talking about here.

“Not one of the foundational pillars - No specific view of the Trinity and the Godhead was regarded by our pioneers as one of the foundational pillars of the Seventh-day Adventist Church. That we have gained

more insight from Scripture and so now hold a different view evidences that we belong to a movement but not that we have left the foundation. This conclusion is confirmed by a number of observations.

First, the topic of the Trinity was never a major point of discussion in the early Adventist movement. Today, it is possible via computer to gather what seems, when viewed in totality, an impressive amount of anti-Trinitarian quotes from the period of 1844 to 1888, and in the following decade but when read in their historical context, along with all the other issues debated by the pioneers, Trinitarian issues quickly disappear from our radar. During this period, they did not occupy a major place in the minds of our pioneers.

Second, even some of the most open critics of Trinitarian beliefs changed their own position over the years. This holds true for influential leaders like Uriah Smith and James White. Uriah Smith first believed Jesus to be created but changed his view to think that the Son was “born but not made.” James White, who in 1846 spoke harshly about “the old unscriptural trinitarian creed,”⁴ in 1876-77, in a comparison of our beliefs with the Seventh-day Baptists, stated that “Adventists hold the divinity of Christ so nearly with the trinitarian, that we apprehend no trial [controversy] here.”⁵ The pioneers themselves moved.

Third, new members of the Seventh-day Adventist movement in these years came from many different denominations, most of them Trinitarian. These new members were not usually asked to make any changes in their Trinitarian beliefs, and most became members without being challenged in this area.

When baptized, they were asked to confess their belief in the Second Coming and the prophecies, the sanctuary, the Sabbath and the nature of man but not to confess any specific position for or against the Trinity. Accordingly, when Ellen White at a later stage responds to the fear new ideas might overthrow the pillars or landmarks of our beliefs, she speaks in favor of both progressive openness and healthy conservatism but she clearly does not include a specific view of the Godhead among the distinctive pillars of our faith: “The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God’s people upon the earth, [also] the first and second angels’ messages and the third, unfurling the banner on which was inscribed, ‘The commandments of God and the faith of Jesus.’ One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God’s law. The non-immortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks.” Our move toward a Trinitarian understanding is thus based on the principle of biblical authority and an openness to new light arising from the study of Scripture. Furthermore, as Trinitarian we are walking in the footsteps of our pioneers because we continue in the direction they followed in the early period of our church’s journey. This becomes evident

when we look at the development of our understanding.”

As I read this document, I evaluated whether it was scriptural and whether it gave accurate details especially in light of the above Ellen White quotes. This is important because every church elder in America got this issue.

The first reason to accept the trinity in spite of our pioneers’ beliefs was as follows. It suggests that the trinity doctrine did not occupy a major place in the minds of our founding fathers. Yet how does one account for all of them speaking on the subjects so profusely. The article argues with itself by saying it wasn’t an issue yet states that there is “an impressive amount of anti-Trinitarian quotes from the period of 1844 to 1888, and in the following decade” (so I guess it should have said 1898). The two can’t both be correct. He also states that the issue fell off the radar near the turn of the century. There are three reasons for this that we should recognize.

- 1. We were by then a well-established non-trinitarian church (see appendix one).**
- 2. Righteousness by Faith in Jesus became the Doctrine that was being debated and rejected by many.**
- 3. The doctrine of pantheism (attack on the nature of God and his Son) was trying to infiltrate the church.**

The second reason given by Elders Digest for ignoring our pioneer's stance was that the men who made these statements changed their position later in life. Yet I find that the 1905 statement of beliefs had not changed but still recognized Jesus as the Son of God with no statement of the Holy Spirit being a third entity. The following website shows that these men did not change their position. hullquist.com/Bible/bib-onegod-2.htm#Early There are no statements concerning a change of position offered by any of these men or by Sister White.

The final reason actually concerns me the most. They quote Ellen White to prove that the personality of Jesus and His Father was not one of the 'Old Landmarks'. It is given to the elders as absolute proof yet where was this statement?

"Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor. Those who claim to be identified with the message that God has given us should have keen, clear spiritual perceptions, that they may distinguish truth from error. The word spoken by the messenger of God is "Wake up the watchmen." If men will discern the spirit of the messages given and strive to find out from what source they come, the Lord

God of Israel will guard them from being led astray.“
MR 760 pg. 9-10 (written between 1905-1907)

Here EGW clearly states that the Personality of God and Christ as established by our pioneers is one of the pillars of Faith and that those who try to remove this pillar are working as blind men. Further, the watchmen of Zion are to wake up and give warning. Our elders are being told that this doctrine is based on “biblical authority and openness to new light arising from the study of Scripture” when in fact they are being led by blind men who desperately need spiritual eye salve. It may not make us popular but as watchmen we must sound the alarm. Spiritual watchmen have always been rejected by most and often persecuted. Why should it be any different now? Yet the alarm must be sounded. “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand; ...” (Joel 2:1-2)

Controversial Statements by Ellen White

A quote from Evangelism needs to be looked at. It is a compilation of Ellen White's writings.

"The Pre-existent, Self-existent Son of God.-- Christ is the pre-existent, self-existent Son of God... In speaking of his pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him." EV 615.

Taken out of its original context, it sounds pretty convincing that Christ is co-eternal with the Father. Now let's look at the original text as printed in Signs of the Times.

"Before Abraham was, I am." Christ is the pre-existent, self-existent Son of God. The message He gave to Moses to give to the children of Israel was, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The prophet Micah writes of Him, "But thou, Bethlehem Ephratah, tho thou be little among the thousands of Judah, yet out of Thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

Through Solomon Christ declared: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the

beginning, or ever the earth was. When there were no depths, I was **brought forth**; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I **brought forth**. . . . When He gave to the sea His decree, that the waters should not pass His commandment; when He appointed the foundations of the earth; then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him."

"In speaking of His pre-existence, Christ carries the mind back through dateless ages. He assures us that there never was a time when He was not in close fellowship with the eternal God. He to whose voice the Jews were then listening had been with God as one brought up with Him." ST, August 29, 1900

Here we see it in its full light. Here we see Him being brought forth from the Father and then the statement made. We see that this is in reference to man's existence not to His Father's existence. It is assuring us that we have never existed in a time when He was not one with the Father.

*"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days **spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person,** and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on*

high; *Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?*" Hebrews 1:1-5



"Still seeking to give a true direction to her faith, Jesus declared, "I am the resurrection, and the life." *In Christ is life, original, unborrowed, underived.* "He that hath the Son hath life." 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life. "He that believeth in Me," said Jesus, "though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die. Believest thou this?" *Christ here looks forward to the time of His second coming.*" DA 530

This is one of those statements made that is used by both sides of this issue. To those who believe that Jesus is not the true Son of God, they take that the "original, unborrowed, underived life", as proof that Jesus is co-eternal with the Father. But it all depends upon how you read it.

This quote was given as an assurance that Christ has the power of life in Himself to give us eternal life at the second coming. To those of us who believe that Jesus is the true Son of God, we see this statement of "original, unborrowed and

underived” as proof He is born of God and thus fully God, not a created being.

I personally believe that this is showing that Christ with His inheritance also inherited true life “original, unborrowed and underived”. Without this there would be no hope in the gospel of Jesus.



“But while God's Word speaks of the humanity of Christ when upon this earth, **it also speaks decidedly regarding his pre-existence.** The Word existed as a divine being, even as the eternal Son of God, in union and oneness with his Father. **From everlasting he was the Mediator** of the covenant, the one in whom all nations of the earth, both Jews and Gentiles, if they accepted him, were to be blessed. "The Word was with God, and the Word was God." Before men or angels were created, the Word was with God, and was God.

The world was made by him, "and without him was not anything made that was made." If Christ made all things, he existed before all things. The words spoken in regard to this are so decisive that no one need be left in doubt. Christ was God essentially, and in the highest sense. He was with God from all eternity, God over all, blessed forevermore.

The Lord Jesus Christ, **the divine Son of God, existed from eternity,** a distinct person, yet one with the Father. He was the surpassing glory of heaven. He was the commander of the heavenly intelligences, and the adoring homage of the angels was received by him as his right. This was no robbery of God. "The Lord possessed me in the beginning of his way," he declares,

"before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depth."

There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it resplendent with divine, original glory. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible." RH, April 5, 1906

Notice that in the use of "eternity", it is used in reference to man's existence again. It is tied to the covenant with man and then proves this is how it is used by stating He came forth from the Father before the foundations of the world was laid.

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?" (Proverbs 30:4)

There is another quote we will look at here. Again it comes from a compilation of Ellen White's writings. I have come to believe that most compilations are written from the agenda of the compiler's mind. It is almost impossible for them to compile it exegesisly. Thus I find that if you really want to know the truth in context, read the original document. In the book Evangelism it speaks of the three heavenly dignitaries. Let's look at the full text found in Manuscript Releases vol 16.

“The Lord Jesus described the difficulties they should meet. Having called their minds to rise to an eminence, He bids them behold the vast confederacy of evil arrayed against God, against Christ, against all who unite with these holy powers. Christ tells them they were to fight in fellowship with all the children of light; that satanic agencies would combine their forces to extinguish the light of the life of Christ out of their ranks. But they were not left to fight the battles in their own human strength. The angelic host coming as ministers of God would be in that battle. Also there would be the eternal heavenly dignitaries--God, and Christ, and the Holy Spirit--arming them with more than mortal energy, and would advance with them to the work, and convince the world of sin.

This is your work. "I left heaven, My riches, My command, My honor, My glory, to save a world from death. If they will take hold of My strength, and make peace with Me, I will make peace with them." 16MR 204-5

Here we see that evil would unite against God (see John 17:3) and Christ. It would also be against their followers. Note that in the text Ellen White calls God and Christ the Holy Powers. Then she promises that in our battle we will have the aid of the angels, God (Father), Son, and Holy Spirit. It is the word dignitaries that are believed by some to prove the trinity doctrine. But what does the word dignitary mean? It can be used as personage and thus the argument. It is also equally used as meaning notable visitor or public figure. If the Holy Powers as seen above work together here in the form of the Holy Spirit in us, as well as independently in heaven, then this makes the lower half of this statement consistent with the upper half as well as the bulk of her other writings.

The holy powers are represented by the three ministries of the Father and Son, not three persons.



Let's look at the next controversial quote in its original context. It was written March 1, 1906.

The Father, Son, and Holy Ghost

"The Father cannot be described by the things of earth. The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight. The Son is all the fullness of the Godhead manifested. The word of God declares Him to be "the express image of His person." "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not

perish, but have everlasting life." Here is shown the personality of the Father.

The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fullness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio. In the name of these three powers,--the Father, the Son, and the Holy Ghost, those who receive Christ by living faith are baptized, and these powers will cooperate with the obedient subjects of heaven in their efforts to live the new life in Christ.

What is the sinner to do?--Believe in Christ. He is Christ's property, bought with the blood of the Son of God. Through test and trial the Saviour redeemed human beings from the slavery of sin. What then must we do to be saved from sin?--Believe on the Lord Jesus Christ as the sin-pardoning Saviour. He who confesses his sin and humbles his heart will receive forgiveness. Jesus is the sin-pardoning Saviour as well as the only begotten Son of the infinite God. The pardoned sinner is reconciled to God through Jesus Christ our Deliverer from sin. Keeping in the path of holiness, he is a subject of the grace of God. There is brought to him full salvation, joy, and peace, and the true wisdom that comes from God.

Faith in the atoning blood of Jesus Christ is the assurance of pardon. Christ can cleanse away all sin. Simple reliance on that power day by day will give the human agent keen wisdom to discern what will keep the soul in these last days from the bondage of sin. By

faith and prayer, through the knowledge of Christ, he is to work out his own salvation.

The Holy Spirit recognizes and guides us into all truth. God has given His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. Christ is the sinner's Saviour. Christ's death has redeemed the sinner. This is our only hope. If we make a full surrender of self, and practice the virtues of Christ, we shall gain the prize of eternal life.

"He that believeth in the Son, hath the Father also." He who has continual faith in the Father and the Son has the Spirit also. The Holy Spirit is his comforter, and he never departs from the truth." BTS, March 1, 1906

The first thing we should remember is that the "heavenly powers" are described as seen in the previous quote as the Father and Son. Lest we attempt to make it sound that EGW changes positions like the wind, we must take this quote in light of the previous. The fullness of the Godhead is the Father and the Son. When the Holy Spirit comes in the fullness of the Godhead, it is coming with the very presence of the Father and Son. Thus, each ministry of God will have a personality. The Father, the Son, and their combined personality, working together will comprise three separate personalities. Let's look at this concept of three ministries.

Today there is much confusion concerning God and His nature. Many are baffled and deceived by a doctrine called the Trinity. This blindness and subsequent belief in the trinity tradition is a result

of not understanding the three references to God's ministry which is being accomplished at this time.

1. Jesus in the most holy place. (Hebrews 2:7, Daniel 8:14)

2. The Father on His high throne of majesty as supreme ruler and Judge. (Hebrews 1:3, Revelation 3:21, and others)

3. The Father and Son together in the heart and mind of all who recognize and worship them. (John 14:23, Romans 8:9-11, 1John 4:13-15)

To the individual who understands these ministries, the work of God's Spirit is no mystery. We know that our fellowship is with the Father and Son just as the Bible tells us. *"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ"*. (1John 1:3)

We recognize that there is no text that states that Jesus is not God's Son nor is there a text that states God is a trinity of three co-eternal beings. To wrench the scriptures from their obvious meaning to support these unspoken doctrines is purely philosophical in nature. It requires us to let go of our foundations as established by our SDA pioneers and start a new system of worship. We were warned this would happen.

Ellen White under inspiration warned: "Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion

would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced.” SpTB02 204

In wresting scriptures from their obvious meaning, individuals point to Matthew 28:19 as proof of a third deity. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.” (Matthew 28:19-20) Yet in the promise given in this text is the assurance that it is Christ who is with us always, even unto the end of the world. In John 14:18, Jesus promises “I will not leave you comfortless: I will come to you.” The fact that we should be baptized into God’s three-fold ministry should be self-evident.

Our pioneers and Ellen White understood all this. Thus the many warnings against the trinity doctrine by our pioneers and the word “trinity” never appearing even once in inspiration. It seems a mystery to me why so many either cannot or refuse to conceive of the Father and Son having three ministries to be accomplished. Every time a reference is made, concerning the Holy Spirit ministry of God, they jump on the phrase with an Eisogesis zeal to try and prove the existence of a deity that supposedly does the ministry that Christ

clearly states is His and His Father's. Yet Ellen White clearly reveals the three-fold nature of God's "ministry" not His "personage".

I believe that this is a fulfillment of the following text: *"And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness ... Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work."* 2Thessalonians 2:11-12, 16-17

God has given us abundant evidence that it is God (our Father) that works in us both to will and to do His good pleasure. He assures us that our hope of glory is Christ in us. He has given us abundant testimony, including His own, that Jesus is His Son.

It should be clear that this doctrine of the trinity is of the world. All of apostate Protestantism, because of their apostasy, is following this doctrine. It is not only the central doctrine of Rome but now has been accepted by all of those who are not of spiritual Israel. It is the central philosophy of the Gentiles. *"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:"* Ephesians 4:17-18

From this blindness God calls us to understand what is a mystery to the Gentiles. *“To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:”* Colossians 1:27

In the world’s belief of the trinity, we are told it is just a mystery and we must accept it. Yet in understanding the three ministries of the Father and Son, there is no mystery in who God is or who it is that works in us. This is only a mystery to the Gentiles. *“Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:”* Colossians 1:26

Finally, therefore, know that those who walk in blindness will deny this truth and try to cause others to share in their apostasy. Recognize them for who and what they are, for they are liars. How will you recognize them? *“Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also. Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life”.* 1John 2:22-25

The quote from EGW stating that there are three persons comprising the Godhead needs to be looked at historically as well. If you study it out carefully you will find that it was Harvey Kellogg

that began to push the concept of the personage of the Holy Spirit as separate from the Father and Son.

Ms. White was not in agreement with Kellogg's view of her quote on the "third person of the Godhead".

Her son Willie White however had come to understand what it meant but was somewhat perplexed about it. In a conversation between H. W. Carr and Willie White they discuss this issue. H.W. Carr used to use Ms. Whites quotes on the "third person" to combat the trinity. However this was changing in 1935.

"It is urged by some of our leaders now that The Holy Spirit is a third person of the same nature of the Father and Son, a member of the heavenly trio, cooperative in creation and personally active with the Father and Son. For many years I have used these statements of Sr. White in combating false teachings relative to defining the Holy Spirit." (Letter by H. W. Carr to Willie White, January 24, 1935)

Now this is quite interesting that some of our pioneers used these statements of Ms. White in combatting the false teaching regarding the Holy Spirit being a being of the same nature as the Father and the Son. Notice Willie's clearly anti-trinitarian response. And not only that but how Willie understood his mother to be using the words "Person" and "Personality" interchangeably. These words Ms. White used interchangeably. If you look at her original quote "three living persons of the heavenly trio" what she actually wrote was "three

living personalities of the heavenly trio". I will attach a photocopy of it for your verification. Look at Willies response to H.W. Carr.

"In your letter you request me to tell you what I understand to be my mother's position in reference to the personality of the Holy Spirit." "This I cannot do because I never clearly understood her teachings on the matter. There always was in my mind some perplexity regarding the meaning of her utterances which to my superficial manner of thinking seemed to be somewhat confusing...."

If this statement stood alone, as in the books, it could be confusing but with all the evidence given against the trinity understanding and the scriptural absence of support, using this quote to contradict her other clear statements concerning Christ as the only begotten son of God is certainly Eisegesis in nature and simply bad theology.

John 1:1-14

The Father is not to be described by the words

The Father is all the fullness of the Godhead
invisible to mortal earthly sight

The Son is all the fullness of the Godhead
revealed & manifested, He is the express image of his
Father
The Son God so loved the world that he gave
his only begotten Son that whosoever
believeth in him should not perish but have
everlasting life. Here is the personal of the Father

The Spirit the Comforter whom the Father
promised to send, and who he ascended to heaven
is Christ in the Spirit in all the fullness
of the Godhead eternally manifest to the
Father
All who receive him and believe in his
name are living, these persons of the Deity
in which ever soul repenting of their
sins believe in receiving Christ by a living
faith in them who are baptized in the name
of Jesus Christ to them in the name of the

Father and of the Son and of the Holy
Ghost these single dignified personalities
to the Father and the Son
X Give power to the Father they are Gods properly
to be called the Sons of God, Christ is the Son
to do, believe in Jesus Christ because they
are his property which he hath purchased
with his own blood through the death and burial
of his only begotten Son in the blood of the Son

The Elijah Message



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



"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor." Man by wicked works alienated himself from God, but Christ gave His life that all who would, might be freed from sin and reinstated in the favor of the Creator. It was the anticipation of a redeemed, holy universe that

prompted Christ to make this great sacrifice. Have we accepted the privileges so dearly purchased? Are we followers of God as dear children, or are we servants of the prince of darkness? Are we worshipers of Jehovah, or of Baal? of the living God, or of idols? No outward shrines may be visible, there may be no image for the eye to rest upon, yet we may be practicing idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and His attributes. They are as verily serving a false god as were the servants of Baal. Are we worshiping the true God as He is revealed in His word, in Christ, in nature, or are we adoring some philosophical idol enshrined in His place? God is a God of truth. Justice and mercy are the attributes of His throne. He is a God of love, of pity and tender compassion. Thus He is represented in His Son, our Saviour. He is a God of patience and long-suffering. If such is the being whom we adore and to whose character we are seeking to assimilate, we are worshiping the true God. If we are following Christ, His merits, imputed to us, come up before the Father as sweet odor. And the graces of our Saviour's character, implanted in our hearts, will shed around us a precious fragrance. The spirit of love, meekness, and forbearance pervading our life will have power to soften and subdue hard hearts and win to Christ bitter opposers of the faith. "Let

nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." "Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." 5T 173-4



"Through the long centuries that have passed since Elijah's time, the record of his lifework has brought inspiration and courage to those who have been called to stand for the right in the midst of apostasy. And for us, "upon whom the ends of the world are come" (1 Corinthians 10:11), it has special significance. History is being repeated. The world today has its Ahabs and its Jezebels. The present age is one of idolatry, as verily as was that in which Elijah lived. No outward shrine may be visible; there may be no image for the eye to rest upon; yet thousands are following after the gods of this world--after riches, fame, pleasure, and the pleasing fables that permit man to follow the inclinations of the unregenerate heart. Multitudes have a wrong conception of God and His attributes, and are as truly serving a false god as were the worshipers of Baal. Many even of those who claim to be Christians have allied themselves with influences that are unalterably opposed to God and His truth. Thus

they are led to turn away from the divine and to exalt the human. The prevailing spirit of our time is one of infidelity and apostasy--a spirit of avowed illumination because of a knowledge of truth, but in reality of the blindest presumption. Human theories are exalted and placed where God and His law should be." PK 177-8



"The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands and conformed to worldly customs will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At that time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will then appear in the shame of their own nakedness.

Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the

islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. Even now they are appearing in every nation, among every tongue and people; and in the hour of deepest apostasy, when Satan's supreme effort is made to cause "all, both small and great, rich and poor, free and bond," to receive, under penalty of death, the sign of allegiance to a false rest day, these faithful ones, "blameless and harmless, the sons of God, without rebuke," will "shine as lights in the world." Revelation 13:16; Philippians 2:15. The darker the night, the more brilliantly will they shine." PK 188.2



“The work of John was foretold by the prophet Malachi: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers.” [Malachi 4:5, 6.] John the Baptist went forth in the spirit and power of Elijah, to prepare the way of the Lord, and to turn the people to the wisdom of the just. He was a representative of those living in the last days, to whom God has intrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ”. CTBH 39.1 - Christian Temperance and Bible Hygiene (1890)



“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Malachi 4:5, 6.

The closing words of Malachi are a prophecy regarding the work that should be done preparatory to the first and the second advent of Christ. Those who are to prepare the way for the second coming of Christ are represented by faithful Elijah, as John came in the spirit of Elijah to prepare the way for Christ's first advent.

Our message must be as direct as was that of John. He rebuked kings for their iniquity. Notwithstanding the peril his life was in, he never allowed truth to languish on his lips. . . . In this time of well-nigh universal apostasy, God calls upon His messengers to proclaim His law in the spirit and power of Elias. As John the Baptist, in preparing a people for Christ's first advent, called their attention to the Ten Commandments, so we are to give, with no uncertain sound, the message: "Fear God, and give glory to him; for the hour of his judgment is come." With the earnestness that characterized Elijah the prophet and John the Baptist, we are to strive to prepare the way for Christ's second advent. The hour of God's judgment has come, and upon the members of His church on

earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin.” FLB 290

The Song of Moses



“Songs as Prophecy--The more deeply to impress these truths [In Moses' farewell speech to the children of Israel, he set before them the results of obedience versus disobedience, a choice between life and death.] upon all minds, the great leader embodied them in sacred verse. This song was not only historical, but prophetic. While it recounted the wonderful dealings of God with His people in the past, it also foreshadowed the great events of the future, the final victory of the faithful when Christ shall come the second time in power and glory. The people were directed to commit to memory this poetic history, and to teach it to their children and children's children. It was to be chanted by the congregation when they assembled for worship, and to be repeated by the people as they went about their daily labors.—“PP 467, 468



“Song of Moses--These words [the song of Moses] were repeated unto all Israel, and formed a song which was often sung, poured forth in exalted strains of melody. This was the wisdom of Moses to present the truth to them in song, that in strains of melody they should become familiar with them, and be impressed upon the minds of the whole nation, young and old. It was important for the children to learn the song; for this would speak to them, to warn, to restrain, to reprove, and encourage. It was a continual sermon.”--EV 496, 497



The Actual Song of Moses
Deuteronomy 32:1-43

- (1) Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.
- (2) My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass:
- (3) Because I will publish the name of the LORD: ascribe ye greatness unto our God.
- (4) *He is* the Rock, his work *is* perfect: for all his ways *are* judgment: a God of truth and without iniquity, just and right *is* he.
- (5) They have corrupted themselves, their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.
- (6) Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not made thee, and established thee?
- (7) Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.
- (8) When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.
- (9) For the LORD'S portion *is* his people; Jacob *is* the lot of his inheritance.
- (10) He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

- (11) As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings:
- (12) *So* the LORD alone did lead him, and *there was* no strange god with him.
- (13) He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock;
- (14) Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.
- (15) But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness*; then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.
- (16) They provoked him to jealousy with strange *gods*, with abominations provoked they him to anger.
- (17) They sacrificed unto devils, not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.
- (18) Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.
- (19) And when the LORD saw *it*, he abhorred *them*, because of the provoking of his sons, and of his daughters.
- (20) And he said, I will hide my face from them, I will see what their end *shall be*: for they *are* a very froward generation, children in whom *is* no faith.
- (21) They have moved me to jealousy with *that which* is not God; they have provoked me to anger with

their vanities: and I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

(22) For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

(23) I will heap mischiefs upon them; I will spend mine arrows upon them.

(24) *They shall be* burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

(25) The sword without, and terror within, shall destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

(26) I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

(27) Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.

(28) For they *are* a nation void of counsel, neither *is there any* understanding in them.

(29) O that they were wise, *that* they understood this, *that* they would consider their latter end!

(30) How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

(31) For their rock *is* not as our Rock, even our enemies themselves *being* judges.

- (32) For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:
- (33) Their wine *is* the poison of dragons, and the cruel venom of asps.
- (34) *Is* not this laid up in store with me, *and* sealed up among my treasures?
- (35) To me *belongeth* vengeance, and recompence; their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.
- (36) For the LORD shall judge his people, and repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.
- (37) And he shall say, Where *are* their gods, *their* rock in whom they trusted,
- (38) Which did eat the fat of their sacrifices, *and* drank the wine of their drink offerings? let them rise up and help you, *and* be your protection.
- (39) See now that I, *even* I, *am* he, and *there is* no god with me: I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.
- (40) For I lift up my hand to heaven, and say, I live for ever.
- (41) If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.
- (42) I will make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

(43) Rejoice, O ye nations, *with* his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

Appendix One

SDA Beliefs Now and Then

This is a simple comparative of Seventh-day Adventist Church doctrines that existed prior to 1905 and the doctrines that exist today. Presented here is a statement of Fundamental Principles by the General Conference President THEN and a look at some of the Fundamental Beliefs NOW. After reviewing these, please read what Ellen White had to say concerning their beliefs. Judge whether the current statement of beliefs “undermines” these truths or “reinforces” them. I will say no more. Let the words speak for themselves.

Then



FUNDAMENTAL PRINCIPLES OF SEVENTH-DAY ADVENTISTS.

By the late Uriah Smith.

Seventh-day Adventists have no creed but the Bible; but they hold to certain well-defined points of faith, for which they feel prepared to give a reason "to every man that asketh" them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as is known, entire unanimity throughout the body. They believe:—

1. That there is one God, a personal, spiritual being, the Creator of all things, omnipotent, omniscient, and eternal; infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139: 7.

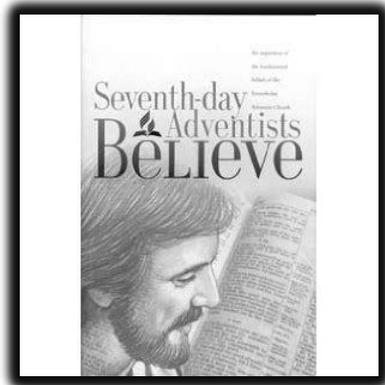
2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and as the closing portion of his work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3: 19) and borne away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Leviticus 16; Heb. 8: 4, 5; 9: 6, 7.

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2. That there is one Lord Jesus Christ, the Son of the eternal Father, the one by whom he created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in heaven, where through the merits of his shed blood, he secures the pardon and forgiveness of the sins of all those who persistently come to him; and as the closing portion of work as priest, before he takes his throne as king, he will make the great atonement for the sins of all such, and their sins will then be blotted out (Acts 3:19) and born away from the sanctuary, as shown in the service of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7.

Now



The Trinity

There is one God: Father, Son, and Holy Spirit, a unity of three co-eternal Persons. God is immortal, all-powerful, all-knowing, above all, and ever present. He is infinite and beyond human comprehension, yet known through His self-revelation. He is forever worthy of worship, adoration, and service by the whole creation. Support is found in these Bible passages: Deuteronomy 6:4: Matthew 28:19: 2Corinthians 13:14: Ephesians 4:4-6: 1Peter 1:2: 1Timothy 1:17: Revelation 14:7

The Father

God the eternal Father is the Creator, Source, Sustainer, and Sovereign of all creation. He is just and holy, merciful and gracious, slow to anger, and abounding in steadfast love and faithfulness. The qualities and powers exhibited in the Son and the Holy Spirit are also revelations of the Father. Support is found in these Bible passages: Genesis 1:1: Revelation 4:11: 1Corinthians 15:28: John 3:16: 1John 4:8: 1Timothy 1:17: Exodus 34:6,7: John 14:9

The Son

God the eternal Son became incarnate in Jesus Christ. Through Him all things were created, the character of God is revealed, the salvation of humanity is accomplished, and the world is judged. Forever truly God, He became also truly man, Jesus the Christ. He was conceived of the Holy Spirit and born of the virgin Mary. He lived and experienced temptation as a human being, but perfectly exemplified the righteousness and love of God. By His miracles He manifested God's power and was attested as God's promised Messiah. He suffered and died voluntarily on the cross for our sins and in our behalf. He will come again in glory for the final deliverance of His people and the restoration of all things. Support is found in these Bible passages: John 1:1-3 and John 1:14: Col. 1:15-19: John 10:30: John 14:9: Romans 6:23: 2Corinthians 5:17-19: John 5:22: Luke 1:35: Phil. 2:5-11: Hebrews 2:9-18: 1Corinthians 15:3,4: Hebrews 8:1,2: John 14:1-3

The Holy Spirit

God the eternal Spirit was active with the Father and the Son in creation, incarnation, and redemption. He inspired the writers of Scripture. He filled Christ's life with power. He draws and convicts human beings; and those who respond He renews and transforms into the image of God. Sent by the Father and the Son to be always with His children, He extends spiritual gifts to the church, empowers it to bear witness to Christ, and in harmony with the Scriptures leads it into all truth. Support is found in these Bible passages: Genesis 1:1,2: Luke 1:35: Luke 4:18: Acts 10:38: 2Peter 1:21: 2Corinthians 3:18: Ephesians 4:11,12: Acts 1:8: John 14:16-18 and John 14:26: John 15:26,27: John 16:7-13

Who is the Comforter according to Ellen White?

"Christ tells us that the Holy Spirit is the Comforter, and the Comforter is the Holy Ghost, "the Spirit of truth, which the Father shall send in My name." "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him, for He dwelleth with you, and shall be in you" [John 14:16, 17]. This refers to the omnipresence of the Spirit of Christ, called the Comforter. Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth is come, He will guide you into all truth" [John

16:12, 13]. There are many mysteries which I do not seek to understand or to explain; they are too high for me, and too high for you. On some of these points, silence is golden. Piety, devotion, sanctification of soul, body, and spirit--this is essential for us all. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent" 14 MR 179

"I urge our people to cease their criticism and evil speaking, and go to God in earnest prayer, asking him to help them to help the erring. Let them link up with one another and with Christ. Let them study the seventeenth of John, and learn how to pray and how to live the prayer of Christ. He is the Comforter. He will abide in their hearts, making their joy full." Review and Herald Jan 27 1903

Should the Position of the Pioneers be Accounted as Error?

"Let Pioneers Identify Truth.—When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after-suppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit." CW 31

Are the changes consistent with the Pioneers' Teachings?

Famous author and Andrews University seminary professor George Knight made the following statement found in MINISTRY magazine, Oct/1993 p. 10.

"Most of the founders of Seventh-day Adventism would not be able to join the church today if they had to subscribe to the denomination's Fundamental Beliefs." "More specifically, most would not be able to agree to belief number 2, which deals with the doctrine of the Trinity. For Joseph Bates the Trinity was an unscriptural doctrine, for James White it was that 'old Trinitarian absurdity,' and for M.E. Cornell it was a fruit of the great apostasy, along with such false doctrines as Sunday keeping and the immortality of the soul."

"In like manner, most of the founders of Seventh-day Adventism would have trouble with fundamental belief number 4, which holds that Jesus is both eternal and truly God. For J.N. Andrews 'the Son of God...had God for His Father, and did, at some point in the eternity of the past, have beginning of days.' And E.J. Waggoner, of Minneapolis 1888 fame, penned in 1890 that 'there was a time when Christ proceeded forth and came from God...but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.'"

"Neither could most of the leading Adventists have agreed with fundamental belief number 5, which implies the personhood of the Holy Spirit. Uriah Smith,

for example, not only was anti-Trinitarian and semi-Arian, like so many of his colleagues, but also like them pictured the Holy Spirit as 'that divine mysterious emanation through which They [the Father and the Son] carry forward their great and infinite work.' On another occasion, Smith pictured the Holy Spirit as a 'divine influence' and not a 'person like the Father and the Son.'

“A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time. Preach the Word, p. 5. 1905, Counsels to Writers and Editors, pages 31, 32

Ellen White's Protest against Removing Landmarks and Her Support of Pioneers' Doctrinal Positions

“When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time

and trial. Ms 62, 1905, p. 6. A Warning against False Theories, May 24, 1905. Manuscript Releases Volume One, 55

“The Testimony of Pioneer Workers.—I have had presentations regarding the deceptions that Satan is bringing in at this time. *I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord’s witnesses. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan’s deceptions. This instruction has been repeated recently. I must present before the people the testimonies of Bible truth, and repeat the decided messages given years ago.* I desire that my sermons given at camp meetings and in churches may live and do their appointed work.—“ *Letter 99, 1905. Counsels to Writers and Editors, 26*

“I long daily to be able to do double duty. *I have been pleading with the Lord for strength and wisdom to reproduce the writings of the witnesses who were confirmed in the faith in the early history of the message. After the passing of the time in 1844, they received the light and walked in the light, and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, we had, through the moving of the Holy Spirit, testimonies right to the point, which cut off the*

influence of such messages as Elder A. F. has been devoting his time to presenting. This poor man has been working decidedly against the truth that the Holy Spirit has confirmed. When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after-suppositions contrary to the light God has given are to be entertained. ...

*We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture and pile it as proof around their asserted theories. This has been done over and over again during the past fifty years. And while the Scriptures are God's Word, and are to be respected, the application of them, **if such application moves one pillar of the foundation that God has sustained these fifty years, is a great mistake.** He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages that have come to the people of God.*

Elder proofs are not reliable. If received, they would destroy the faith of God's people in the truth that has made us what we are. We must be decided on this subject, for the points that he is trying to prove by Scripture are not sound. They do not prove that the past experience of God's people was a fallacy. We had the truth: we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for everyone to keep silent in regard to the features of our faith in which they acted no part.

God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But ***we stand by the old landmarks.*** [1 John 1:1-10 quoted.]

I am instructed to say that these words we may use as appropriate for this time, for the time has come when sin must be called by its right name. We are hindered in our work by men who are not converted, who seek their own glory. They wish to be thought originators of new theories, which they present, claiming that they are truth. But *if these theories are received, they will lead to a denial of the truth that for the past fifty years God has been giving to His people*, substantiating it by the demonstration of the Holy Spirit.

Let all men beware what is the character of their work. They would better be falling into line for their own souls' sake and for the sake of the souls of others. "If we walk in the light as He is in the light, the blood of Jesus Christ His Son us from all sin" (1 John 1:7). It is nothing to the credit of any man to start on a new track, using Scripture to substantiate theories of error, leading minds into confusion, away from the truths that are to be indelibly impressed on the minds of God's people, that they may hold fast to the faith.—*Letter 329*, 1905. (To J. A. Burden, December 11, 1905). *Manuscript Release No. 760: The Integrity of the Sanctuary Truth*, pages 18-20

The Prophet's Stand on SDA Doctrines Prior to 1905 and Her Counsel on Standing Against Incoming Error.

"The leading points of our faith as we hold them today were firmly established. Point after point was clearly defined, and all the brethren came into harmony. The whole company of believers were united in the truth. There were those who came in with strange doctrines, but we were never afraid to meet them. Our experience was wonderfully established by the revelation of the Holy Spirit.—MS 135, 1903. The Early Years Volume 1 - 1827-1862, page 145

Safety Found in Pre-1905 Doctrines

"In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. *Not one pin is to be removed from that which the Lord has established.* The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?" Advent Review and Sabbath Herald, May 5, 1905

Was the personality of God and Jesus one of our foundational doctrines supported by Ellen White?

“Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor.” MR 760 9-10

Appendix Two

Key to Abbreviations of E. G. White Books and Major Church Papers	
Abbr.	Book or Periodical Title
1888	Ellen G. White 1888 Materials, The
AA	Acts of the Apostles, The
AG	God's Amazing Grace
AH	Adventist Home, The
ApM	An Appeal to Mothers
AUCR	[Australasian] Union Conference Record
AY	Appeal to Youth
1BC	Bible Commentary, The SDA , Vol. 1 (2BC for Vol. 2, etc.)
BE	Bible Echo
1Bio	Biography of E. G. White, Vol. 1 (2Bio for Vol. 2, etc.)
BLJ	To Be Like Jesus
BTS	Bible Training School
CC	Conflict and Courage
CCh	Counsels for the Church
CD	Counsels on Diet and Foods
CE	Christian Education
CET	Christian Experience and Teaching
CEv	Colporteur Evangelist
CG	Child Guidance
CH	Counsels on Health
ChL	Christian Leadership
ChS	Christian Service
CL	Country Living
CM	Colporteur Ministry
COL	Christ's Object Lessons
Con	Confrontation
COS	Christ Our Saviour
CS	Counsels on Stewardship
CSW	Counsels on Sabbath School Work
CT	Counsels to Parents, Teachers, and Students

CTBH	Christian Temperance (EGW) and Bible Hygiene (James White)
CTr	Christ Triumphant
CW	Counsels to Writers and Editors
DA	Desire of Ages, The
DF	Document File
DG	Daughters of God
Ed	Education
Ev	Evangelism
EW	Early Writings
FE	Fundamentals of Christian Education
FLB	Faith I Live By, The
FW	Faith and Works
GC	Great Controversy, The
GC88	Great Controversy, The (1888 Edition)
GCB	General Conference Bulletin
GCDB	General Conference Daily Bulletin
GdH	Good Health
GH	Gospel Herald
GW	Gospel Workers
GW92	Gospel Workers (1892 edition)
HL	Healthful Living
HP	In Heavenly Places
HPMMW	Health, Philanthropic, and Medical Missionary Work
HR	Health Reformer
HS	Historical Sketches of the Foreign Missions of the Seventh-day Adventists
Hvn	Heaven
LDE	Last Day Events
LHU	Lift Him Up
LL	Lion on the Loose
LP	Sketches From the Life of Paul
LS	Life Sketches of Ellen G. White
LS88	Life Sketches of James and Ellen White (1888 edition)
Lt	Letter, E. G. White
LYL	Letters to Young Lovers
Mar	Maranatha, the Lord is Coming
MB	Thoughts From the Mount of Blessing

1MCP	Mind, Character and Personality, Vol. 1 (2MCP for Vol. 2)
MH	Ministry of Healing, The
ML	My Life Today
MM	Medical Ministry
1MR	Manuscript Releases, Vol. 1 (2MR for Vol. 2, etc.)
Ms	Manuscript, E. G. White
MYP	Messages to Young People
NL	New Life, A
1NL	Notebook Leaflets, Vol. 1 (2NL for Vol. 2)
PaM	Pastoral Ministry
OFC	Our Father Cares
OHC	Our High Calling
PHJ	Pacific Health Journal
PM	Publishing Ministry, The
PP	Patriarchs and Prophets
PK	Prophets and Kings
Pr	Prayer
PUR	Pacific Union Recorder
RC	Reflecting Christ
RH	Review and Herald
RR	Radiant Religion
RY	Retirement Years, The
SA	Solemn Appeal, A
1SAT	Sermons and Talks, Vol. 1 (2SAT for Vol. 2)
SC	Steps to Christ
SD	Sons and Daughters of God
SF Echo	Southern Field Echo
1SG	Spiritual Gifts, Vols. 1 (3SG for Vols. 3, etc.)
SJ	Steps to Jesus (adapted from SC) or Story of Jesus (on CD-ROM)
SL	Sanctified Life, The
1SM	Selected Messages, Book One (2SM for Book 2, etc.)
SOJ	Story of Jesus, The
1SP	Spirit of Prophecy, The, Vol. 1 (2SP for Vol. 2, etc.)
SpT"A"	Special Testimonies, Series A (Nos. 1-12)
SpT"B"	Special Testimonies, Series B (Nos. 1-19)

SpTBCC	Special Testimonies to the Battle Creek Church
SpTEd	Special Testimonies on Education
SpTMMW	Special Testimonies Relating to Medical Missionary Work
SpTMWI	Special Testimonies to Managers and Workers in Institutions
SpTPH	Special Testimonies to Physicians and Helpers
SR	Story of Redemption, The
ST	Signs of the Times
SW	Southern Work, The
SW	Southern Watchman (if with date)
1T	Testimonies for the Church Vol. 1 (2T for Vol. 2, etc.)
TA	Truth About Angels, The
TDG	This Day With God
Te	Temperance
TM	Testimonies to Ministers and Gospel Workers
TMK	That I May Know Him
TSA	Testimonies to Southern Africa
TSB	Testimonies on Sexual Behaviour, Adultery, and Divorce
TSDF	Testimony Studies on Diet and Foods
TSS	Selections From the Testimonies Bearing on Sabbath School Work (1900)
1TT	Testimony Treasures, Vol. 1 (2TT for Vol. 2, etc.)
UL	Upward Look, The
Und Ms	Undated EGW Manuscript
VSS	Voice in Speech and Song, The
WM	Welfare Ministry
YI	Youth's Instructor, The
YRP	Ye Shall Receive Power, A
WLF	Word to the "Little Flock," A

Appendix Three

Catholic Professed Authority!

Antichrist?



EGW on how to view Rome

Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to infidelity. It is a backsliding church that lessens the distance between itself and the Papacy. ST, February 19, 1894



Rome's Printed Views

"The new law has its own spirit ... and its own feasts which have taken the place of the appointed in the Law of Moses. If we would know the days to be observed ... we must go to the Catholic Church, not the Mosaic Law." Catholic Catechism quoted in ST Nov 2, 1919



Q. 436. How prove you that the Church hath power to command feasts and holydays?

A. By the very act of changing the sabbath into Sunday, which Protestants allow of; and

therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same Church.

Q. 437. How prove you that?

A. Because by keeping Sunday, they acknowledge the Church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.

The Douay Catechism of 1649 by Henry Tuberville, D.D.



"The mystery of the Trinity is the central doctrine of Catholic Faith. Upon it are based all the other teachings of the Church." Handbook for Today's Catholic pg.11



EGW states Rome never changes! What does "Adventist Today" say?

The following article was published by [Adventist Today](http://www.atoday.com), in Jan 4, 2010. <http://www.atoday.com/letting-roman-catholics-hook>

Letting Roman Catholics Off the Hook

by : By Loren Seibold

For over a century, even before the publication of *The Great Controversy*, we Adventists have regarded the Roman Catholic Church leadership, typified in the first beast of

Revelation 13, as our arch-nemesis, our *bête noire*, the enemy that takes the evil part in the apocalyptic scenario against God's remnant.

Here are seven reasons why it may be time to question them in that role.

1. **More than a hundred years have passed since our prophet approved these prophetic applications.** Ellen White expected Jesus to return long before this.¹ We're not sure why that hasn't happened. But isn't it possible that some details of the apocalyptic scenario set out in the 1890s may have changed by the 2010s? It happened to Israel. Not all of the original Old Testament prophecies about them and their role came to pass. We call it "conditional prophecy."

2. **Principles might be more diagnostic than players.** That we oppose those who would legislate matters that should be left to an individual's conscience is a principle I value, and I'm proud of Seventh-day Adventist efforts to protect religious liberty. But if it should happen that someone other than the Roman Catholic Church begins to act like the beast of Revelation 13, we will be more ready to respond if we are watching for a violation of the *principle* than if waiting for one specific group to offend.

3. **Ellen White fingered Catholicism in a very different world.** Historians have shown that 19th-century American anti-

Catholicism grew out of a general anti-immigrant nativism.² In an era when we have had and could again have a liberty-loving Roman Catholic president, when Catholic immigrants have become our young work force, why can't we preach the gospel without identifying Roman Catholicism as Satan's exclusive tool?

4. The Roman Catholic Church of today is a much different institution than it was during Ellen White's time.

The Second Ecumenical Council of the Vatican (1962-1965) radically altered that denomination's theology and practices. Vatican II declared the gospel central to church theology, made worship accessible, denied that Roman Catholics only can be saved, encouraged lay Bible study, and affirmed religious liberty. While not quite a Protestant Reformation, today's Catholic Church is not the same Catholic Church referenced in our 19th-century eschatological studies. Among other things, the Second Ecumenical Council weakened Vatican authority over world Catholics-as evidenced by the 78 percent of American Catholics who oppose their church's ban on contraception.³

5. By focusing on Roman Catholicism, we may miss more dangerous anti-Christian opponents. Far more Christians have been killed, persecuted, or denied their religious liberty by Communism, military Fascism, and Islamist extremism in the past century than by Roman Catholics; we've

let these pass with minimal comment (in the case of Naziism, even offering some pusillanimous cooperation) as we continued to warn against the pope. Today religious liberty still has more dangerous enemies than Catholicism—in the United States, perhaps even some of our fellow conservative Protestants.

6. God has given us time to become a world church, and that changes the cast of characters in our eschatology.

The "antichrists"-opposers of Christ—to many of today's world Christians are radical imams or cruel dictators. One site of Christian persecution right now is northern Nigeria, where Muslims burn churches and kill Christians.⁴ An eschatology that expects only Roman Catholics to initiate religious oppression, only in the United States, and only around the Sabbath question, may fail to speak prophetically should apocalyptic markers appear elsewhere.

7. Religious liberty has arguably improved in countries where Catholicism has influence.

During my lifetime, the papacy has frequently been a force for peace and freedom. Pope John Paul II opened the first breach in the Iron Curtain, and Catholics have been more forthright in speaking against violence and oppression than many of our fellow conservative Protestants. Consider the irony that our evangelists are employing anti-Catholic teachings for soul winning in countries where the papacy helped win them that freedom! (And the

even greater irony that some of us still think that calling the Pope the Antichrist is necessary to win souls to Christ.)

Of course, we don't give the Roman Catholic church a free pass; we subject it to the same Biblical scrutiny we would any other influential world power. (And while we're at it, we'd do well always to scrutinize ourselves by the same metrics we use on others—which is Jesus' advice, not mine.⁵)

But perhaps we needn't single out Roman Catholicism any longer. Ellen White, who was often more flexible than her followers, wrote: "God wants us all to have common sense, and He wants us to reason from common sense. Circumstances alter conditions. Circumstances change the relation of things."⁶

Roman Catholicism has served us well as an enemy: provocative enough to keep us energized, yet doing minimal actual damage to us. Such an important enemy made us feel significant, "in the know," and in control, while not really disturbing our lives.

Opposing *current* enemies might thrust us into prophetic roles that take more commitment and action. My friend Bert B. Beach, speaking of Adventist eschatology, once said to me: "I'm suspicious when people are constantly focused on what's going to happen in the future. I think they're trying to avoid dealing with what's going on right now."

I think Bert is on to something. Could we become as enthusiastic in taking on the religious persecution that's happening to Christians *right now*, in places like Nigeria, as we've been in accusing Roman Catholicism of planning to someday persecute us here?



A wonderful and horrible thing is committed in the land; The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so: and what will ye do in the end thereof? (Jer 5:30-31)



Neal C. Wilson

"Although it is true that there was a period in the life of the Seventh-day Adventist Church when the denomination took a distinctly anti-Roman Catholic viewpoint...that attitude on the church's part was nothing

more than a manifestation of widespread anti-popery among conservative Protestant denominations in the early part of this century and the latter part of the last, and which has now been consigned to the historical trash heap so far as the Seventh-day Adventist Church is concerned." (Neal C. Wilson, past president of the Seventh-day Adventist General Conference, Court Transcript of United States vs the Seventh-day Adventist Church, Equal Employment Opportunity Commission vs the Pacific Press Publishing Association and the General Conference, Reply Brief for Defendants, p 4, Civil Case #74-2025 CBR, presided over by Judge Charles B. Renfrew, U.S. District Court, San Francisco, California, 1974-1975.)

"there is another universal and truly catholic organization, the Seventh-day Adventist Church." (Neal C. Wilson, General Conference President of the Seventh-day Adventist Church, in Adventist Review, March 5, 1981, p 3).



"The church that holds to the word of God is irreconcilably separated from Rome. Protestants were once thus apart from this great church of apostasy, but they have approached more nearly to her, and are still in the path of reconciliation to the Church of Rome. Rome never changes. Her principles have not altered in the least. She has not lessened the breach between herself and Protestants; they have done all the advancing. But what does this argue for the Protestantism of this day? It is the rejection of Bible truth which makes men approach to

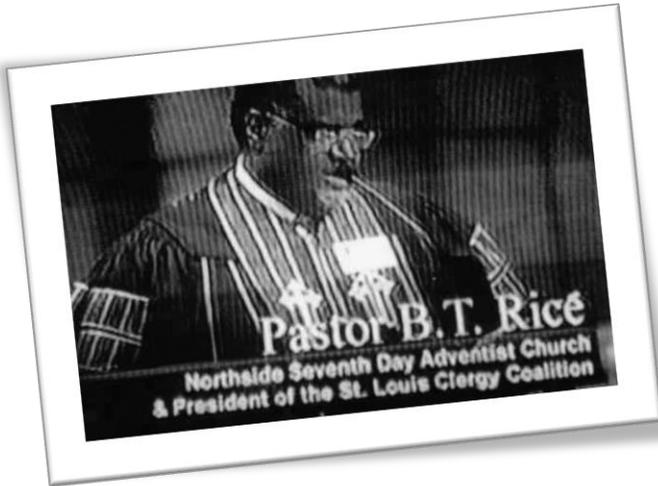
infidelity. It is a backsliding church that lessens the distance between itself and the Papacy. {ST, February 19, 1894 par. 4}”



"Beach's encounter with the Roman Pontiff came as member of the Christian World Communions, and following a special luncheon at the Vatican." *Review* Nov. 8, 2001 [Note: The Seventh-day Adventist church is the member, not Beach individually. Beach was representing the Adventist church.]

General conference representative Bert B. Beach, was sent as a representative of the General Conference of Seventh-day Adventists, the "world church," to meet with the pope. Instead of preaching the three angels' messages around the world!

**SDA Conference representative calls the
pope "your holiness"**



St. Louis television broadcasts the SDA church calling the pope, "your holiness(!)" then meeting the "man of sin" and presenting him with a gift.



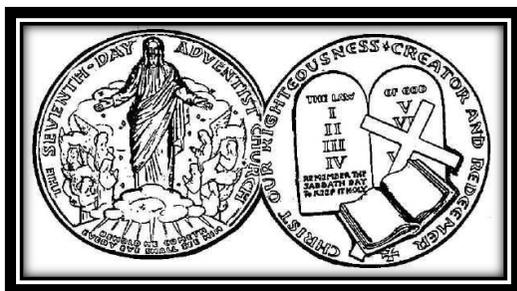
When the pope visited St. Louis in January 1999, he held a vespers service where there was an ecumenical gathering. Representatives of many faiths came together to meet the Pope and welcome him to America. The Dayton Daily News of January 28, 1999, recorded this event. "The pope continued the theme of unity at his final ceremony Wednesday evening at the Cathedral Basilica of St. Louis, where representatives of many faiths - Judaism, Hinduism, and Seventh-day Adventists joined him in prayer."

The conference representative pastor B.T. Rice, of the Northside Seventh-day Adventist church, spoke and made a presentation to the Pope! Before he and other religious leaders spoke, a Catholic representative made the statement, "For many people outside the Catholic community with willingness and graciousness, our brothers and sisters of the ecumenical and inter-religious community, have accepted the invitation to come together this evening with your holiness." A little later, Pastor Rice spoke, "*Pope, your Holiness [!]. Your historic visit to St. Louis Missouri has served as a catalyst in the creation of this program and it transforms your presence into a lasting legacy for our region.* Today, we present to you, this proclamation, announcing the creation of Faith Beyond Walls, your commitment to improving inter-faith relations has fostered an environment wherein the spirit of collective faith positively action can thrive. In addition, we also present you with this banner, the emblem of Faith Beyond Walls. We hope and pray it will inspire inter-faith communities

around the world. To focus their efforts on improving health and the quality of life for all humanity. Again, we welcome you to our region." He then approached the pope and shook his hand. This was covered on television with 2,800 members of the press covering the event. The Banner or Emblem we presented to the Pope was no doubt purchased with either tithes or offering money.

Gift to Pope

The World Confessional Families met in Rome, with B. B. Beach the secretary of the Northern Europe-West Africa Division representing the conference, where he met with the Pope in a private ceremony. Why is the conference a member of the WCF? Beach presented the Pope with a conference-issued gold medal. There are several unusual features on it. The 8-11-77 *Review* said it was a "symbol of the Seventh-day Adventist church." Today, the conference is not ashamed of its presentation to the papacy, and is defending the gold medal presentation via a detailed description of the meeting. "It was felt that it was of interest to meet with the man who is the religious leader of some 700 million people....[Beach] gave him one of the medallions that...are given from time to time to statesmen...."



There are several items on this gold medal which are designed to please the pope. 1. Christ is in a Catholic stance, like the Vatican painting by Francis de Assisi, and idols. 2. He is standing on earth like Satan will when personating Christ. 3. There is a cloud with lightning bolts extending from it, just as mystery religions and the medieval papacy used. It was a symbol of Satan in the mysteries. 4. There are eight angels. Eight is the symbol of the sun day. 5. The Maltese cross is a Vatican symbol. 6. THE FOURTH COMMANDMENT IS CHANGED TO READ THE SAME WAY THE PAPACY ATTEMPTED TO CHANGE IT!



Andrews University clasps hands with ecumenical leader and invites him to share his doctrine.

The Andrews University Seventh-day Adventist Theological Seminary welcomed Michael Kinnamon, general secretary of the National Council of Churches, as the keynote speaker for the annual Seminary Scholarship Symposium. The symposium was held at the Seminary on the campus of Andrews University and ran from Jan. 31–Feb. 3, 2012. The symposium was free and open to the public.

A prominent member of the Ecumenical Movement, Kinnamon firmly believes in the need for unity in the church and works hard to build that unity. *"The church is where the Spirit is," he says. "Look for that*

when we sit around these tables. Trust that the Spirit has claimed these others. Getting to know one another builds that trust. This is how we deal with ongoing conflicts”
Note that he believes that resolution of differences does not come through trusting the word of God but by trusting in each other.



Kinnamon is a prominent religious leader in the United States. He is a clergyman in the Christian Church (Disciples of Christ) and a well-known ecumenical leader and educator, as well as the Allen and Dottie Miller Professor of Mission, Peace, and Ecumenical Studies at Eden Theological Seminary in Lexington, Ky. Previously, he served as the general secretary of the

Consultation on Church Union and executive secretary of the World Council of Church's Commission on Faith and Order. Kinnamon earned his PhD from the University of Chicago Divinity School. Recently he was asked the following question.

Q: Once these various reform ideas from denominations are absorbed into the larger church, what role if any do denominations have?

A: "My vision of the future of the church would be a church that may have a number of distinctive centers. It may have various ways, like the orders within the Catholic Church. You could speak about how Jesuits have a particular charisma or a particular kind of calling and gift, but you don't talk about them as somehow separate from the other Catholics."

"It is a backsliding church that lessens the distance between itself and the Papacy." ST, February 19, 1894

Appendix Four

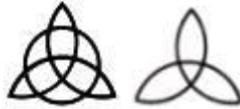
Occult Symbolology



CIRCLE (sun disc, sacred hoop, ring): The Circle is an ancient and universal symbol of unity, wholeness, infinity, the goddess, female power, and the symbol sun. To earth-centered religions throughout history, as well as to many contemporary pagans, it represents the feminine spirit or force, the cosmos or a spiritualized Mother Earth, and a sacred space. Gnostic traditions linked the unbroken circle to the "world serpent" forming a circle as it eats its own tail. This is often used in occult symbolology to represent the earth.



TRIANGLE or Pyramid. It is associated with the number three. Pointing upwards, it symbolizes fire, male power and counterfeit view of God. The illuminati uses it as a representation of the all seeing eye of Lucifer. Occultists use the triangle as a summoning symbol. At the culmination of a ritual, the desired being is expected to appear within a triangle inscribed. The occultist often performs his ritual from the protection of a circle.



TRIQUETRA: The triquetra -- with or without the circle -- has been found on runestones in Scandinavia, in ancient goddess-oriented pagan groups, in Celtic manuscripts, and on early Germanic coins. It is associated with numerous mythical gods and goddesses and has been used as a protective charm by Wiccans. Removing the circle leaves 3 interlinked sixes. Though recently used among ecumenical churches as a sign of the trinity, it is undeniable from the occult as it has been used by various pagan religions throughout history.



When three parallel lines are used in the new age, it is representing the channeling of energy. When these are seen as wavy line, they are seen to represent waves of change. To the masonic cults and Catholicism, holy water can also be represented by a series of three wavy lines. This water is connected to occult ceremonies, and is typically related to healing and purification. To occultist and mystics, holy water is used in nearly every spiritual path! Typically, holy water is regular water that has had salt added to it -- an additional symbol of purification -- and then a blessing is said over it to consecrate it. In many Wiccan (witchcraft) covens, such water is used to consecrate the circle and all the tools within it. These wavy lines are seen in many places today.



When mystics and occultists design a logo, the blending of geometric shapes, elemental symbols and astrological, Wiccan, and Masonic occult signs are used. Each part is representing the various "elements" and forces needed for magical work in the quest for physical transformation and spiritual illumination and immortality. Many medieval alchemists based their philosophies on mystical traditions rooted in the Kabbala (Jewish mysticism), Hermetic magic and the occult practices of ancient civilizations such as Egypt and China. Now using what we have learned, consider this logo or symbol.



As you can see, the logo is laid out in a triangle or pyramid shape facing up. Within it is a circle or earth. We are clearly shown that this symbology is a representation of male (supernatural Luciferianism) and female (sacred mother earth) powers joined as seen often in new age and witchcraft fertility rites. Remember that the triangle is also prominently used for summoning familiar spirits and demons in the occult and witchcraft practices. What is being summoned in this triangle is appearing as three wavy lines of flame wrapping around the “protective circle” of mother earth, representing the baptism in holy water and fire by whatever is being summoned. It should also be noted that the general shape is that of a triquetra which is a symbol used heavily in pagan religions and the occult. The triquetra, without the circle, is seen on many of the NKJV bibles with its unmistakable interlinked 666. What message are we sending the occultists, masons, Jesuits, and Wiccans with this logo? This SDA logo also shows prominently the four mystic elements of earth, wind, fire, and water. Now consider the cross placed within these. It is a clear reference pointing to the new age cosmic Christ who it

is believed exists in the “Ether” that binds it all together (pantheism). Thus this logo is a symbol of the false holy spirit of Lucifer being summoned into the world as the cosmic Christ.

One might say that this is all just happen stance by accident. If so, should we not even avoid the appearance of evil and return to the three angels that once truly represented our message to the world. It was distinct and unmistakable.



“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." 5T 455-6

Fellow SDA members, AWAKE! The enemy is upon us.

Appendix Five

EGW on the law!

RH May 6, 1875

The Law of God.

By Mrs. E. G. White.

“The fact that the holy pair in disregarding the prohibition of God in one particular, thus transgressed his law, and as the result suffered the consequences of the fall, should impress all with a just sense of the sacred character of the law of God. If the experience of our first parents in the transgression of what many who profess to fear God would call the lesser requirements of the law of God, was attended with such fearful consequences, what will be the punishment of those who not only break its most important precepts, as clearly defined as is the fourth commandment, but also teach others to transgress?

All will yet understand, as did Adam and Eve, that God means what he says. Men who pass on indifferently in regard to the especial claims of God's holy law, and who turn from and reject the light given upon the Sabbath of the fourth commandment, and seek to ease their consciences by following traditions and customs, will be held responsible by God, and in a greater degree, than if Christ had not come to the earth,

and suffered on Calvary. The fact that the redemption of man from the penalty of the transgression, required this wonderful sacrifice on the part of Christ, gives unmistakable proof of the unchanging nature of the law of God.

God gave a clear and definite knowledge of his will to Israel by especial precepts, showing the duty of man to God and to his fellow-men. The worship due to God was clearly defined. A special system of rites and ceremonies was established, which would secure the remembrance of God among his people, and thereby serve as a hedge to guard and protect the ten commandments from violation.

God's people, whom he calls his peculiar treasure, were privileged with a two-fold system of law; the moral and the ceremonial. The one, pointing back to creation to keep in remembrance the living God who made the world, whose claims are binding upon all men in every dispensation, and which will exist through all time and eternity. The other, given because of man's transgression of the moral law, the obedience to which consisted in sacrifices and offerings pointing to the future redemption. Each is clear and distinct from the other. From the creation the moral law was an essential part of God's divine plan, and was as unchangeable as himself. The ceremonial law was to answer a particular purpose of Christ plan for the salvation of the race. The typical system of sacrifices and offerings was

established that through these services the sinner might discern the great offering, Christ. But the Jews were so blinded by pride and sin that but few of them could see farther than the death of beasts as an atonement for sin; and when Christ, whom these offerings prefigured, came, they could not discern him. The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with his Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah's law.

The law of types reached forward to Christ. All hope and faith centered in Christ until type reached its antitype in his death. The statutes and judgments specifying the duty of man to his fellow-men, were full of important instruction, defining and simplifying the principles of the moral law, for the purpose of increasing religious knowledge, and of preserving God's chosen people distinct and separate from idolatrous nations.

The statutes concerning marriage, inheritance, and strict justice in deal with one another, were peculiar and contrary to the customs and manners of other nations, and were designed of God to keep his people separate from other nations. The necessity of this to preserve the people of God from becoming like the nations who had not the love and fear of God, is the

same in this corrupt age, when the transgression of God's law prevails and idolatry exists to a fearful extent. If ancient Israel needed such security, we need it more, to keep us from being utterly confounded with the transgressors of God's law. The hearts of men are so prone to depart from God that there is a necessity for restraint and discipline.

The love that God bore to man whom he had created in his own image, led him to give his Son to die for man's transgression, and lest the increase of sin should lead him to forget God and the promised redemption, the system of sacrificial offerings was established to typify the perfect offering of the Son of God.

Christ was the angel appointed of God to go before Moses in the wilderness, conducting the Israelites in their travels to the land of Canaan. Christ gave Moses his special directions to be given to Israel. "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink." These words were called out by witnessing a representation by the Jews of water

flowing from the flinty rock. This commemoration of bringing water from the rock in the wilderness moves the heart of the Son of God to tenderest compassion and pity for their darkened understanding; for they will not see the light which he has brought to them. Christ tells them that he is that rock. I am that living water. Your fathers drank of that spiritual rock that followed them. That rock was myself. It was through Christ alone that the Hebrews were favored with the especial blessings which they were continually receiving, notwithstanding their sinful murmurings and rebellion.

In consequence of continual transgression, the moral law was repeated in awful grandeur from Sinai. Christ gave to Moses religious precepts which were to govern the everyday life. These statutes were explicitly given to guard the ten commandments. They were not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last. These commands were enforced by the power of the moral law, and they clearly and definitely explained that law.

Christ became sin for the fallen race, in taking upon himself the condemnation resting upon the sinner for his transgression of the law of God. Christ stood at the head of the human family as their representative. He had taken upon himself the sins of the world. In the likeness of sinful flesh he condemned sin in the flesh. He recognized the claims of the Jewish law until his

death, when type met antitype. In the miracle he performed for the leper, he bade him go to the priests with an offering in accordance with the law of Moses. Thus he sanctioned the law requiring offerings.

Christians who profess to be Bible students can appreciate more fully than ancient Israel did the full signification of the ceremonial ordinances that they were required to observe. If they are indeed Christians, they are prepared to acknowledge the sacredness and importance of the shadowy types, as they see the accomplishment of the events which they represent. The death of Christ gives the Christian a correct knowledge of the system of ceremonies and explains prophecies which still remain obscure to the Jews. Moses of himself framed no law. Christ, the angel whom God had appointed to go before his chosen people, gave to Moses statutes and requirements necessary to a living religion and to govern the people of God. Christians commit a terrible mistake in calling this law severe and arbitrary, and then contrasting it with the gospel and mission of Christ in his ministry on earth, as though he were in opposition to the just precepts which they call the law of Moses.

The law of Jehovah, dating back to creation, was comprised in the two great principles, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like,

namely this: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." These two great principles embrace the first four commandments, showing the duty of man to God, and the last six, showing the duty of man to his fellow-man. The principles were more explicitly stated to man after the fall, and worded to meet the case of fallen intelligences. This was necessary in consequence of the minds of men being blinded by transgression.

God graciously spoke his law and wrote it with his own finger on stone, making a solemn covenant with his people at Sinai. God acknowledged them as his peculiar treasure above all people upon the earth. Christ, who went before Moses in the wilderness, made the principles of morality and religion more clear by particular precepts, specifying the duty of man to God and his fellow-men, for the purpose of protecting life, and guarding the sacred law of God, that it should not be entirely forgotten in the midst of an apostate world.

Professed Christians now cry, Christ! Christ is our righteousness, but away with the law. They talk and act as though Christ's mission to a fallen world was for the express purpose of nullifying his Father's law. Could not that work have been just as well executed without the only beloved of the Father coming to this world and enduring grief, privation, and the shameful death of the cross? Ministers preach that the atonement gave men liberty to break the law of God, and to commit sin, and

then praise the free grace and mercy revealed through Christ under the gospel, while they despise the law of God. {RH, May 6, 1875 par. 15}

They cast aside the restraint of the law, and give loose rein to the corrupt passions and the promptings of the natural heart, and then triumph in the mercy and grace of the gospel. Christ speaks to such: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." What is the will of the Father? That we keep his commandments. Christ, to enforce the will of his Father, became the author of the statutes and precepts given through Moses to the people of God. Christians who extol Christ, but array themselves against the law governing the Jewish church, array Christ against Christ

The death of Jesus Christ for the redemption of man, lifts the veil and reflects a flood of light back hundreds of years, upon the whole institution of the Jewish system of religion. Without the death of Christ all this system was meaningless. The Jews reject Christ, and therefore their whole system of religion is to them indefinite, unexplainable, and uncertain. They attach as much importance to shadowy ceremonies of types which have met their antitype, as they do to the law of the ten commandments, which was not a shadow, but a reality as enduring as the throne of Jehovah. The death of Christ elevates the Jewish system of types and

ordinances, showing that they were of divine appointment, and for the purpose of keeping faith alive in the hearts of his people." RH, May 6, 1875

Appendix Six

EGW Visions of the Journey!

Traveling the Narrow Way

"While at the Battle Creek in August, 1868, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice; on the other was a high, smooth, white wall, like the hard finish upon plastered rooms.

As we journeyed on, the road grew narrower and steeper. In some places it seemed so very narrow that we concluded that we could no longer travel with the loaded wagons. We then loosed them from the horses, took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback.

As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, to save ourselves from falling off the narrow road down the steep precipice. As we did this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks. We then cut the luggage from the horses, and it fell over the precipice. We continued on horseback, greatly fearing, as we came to the narrower places in the road, that we should lose our balance, and fall. At such times, a hand seemed to take the bridle, and guide us over the perilous way.

As the path grew more narrow, we decided that we could no longer go with safety on horseback, and we left the horses and went on foot, in single file, one following in the footsteps of another. At this point small cords were let down from the top of the pure white wall; these we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet. {LS 190.4}

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end. {LS 191.1}

Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow. We then suspended nearly our whole weight upon the cords, exclaiming: "We have hold from above! We have hold from above!" The same words were uttered by all the company in the narrow pathway. As we heard the sounds of mirth and revelry that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war song and the dance song. We heard instrumental music, and

loud laughter, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. Much of the time we were compelled to suspend our whole weight upon the cords, which increased in size as we progressed.

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood shall be pressed from their aching feet, they will not faint with discouragement; but, seeing the blood upon the wall, they will know that others have endured the same pain.

At length we came to a large chasm, at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, "To what is the cord attached?" My husband was just before me. Large drops of sweat were falling from his brow, the veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. Should we fail here, all the difficulties of our journey had been experienced for naught.

Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun, but bright, soft beams of light, resembling fine gold and silver, were resting upon this field. Nothing I had seen upon earth could compare in beauty and glory with this field. But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish.

Again, in whispered anguish, the words were breathed, "What holds the cord?" For a moment we hesitated to venture. Then we exclaimed: "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now." Still we were hesitating and distressed. The words were then spoken: "God holds the cord. We need not fear." These words were repeated by those behind us, accompanied with: "He will not fail us now. He has brought us thus far in safety."

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy." 2T 594-7



Vision of Heaven

While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, "Look again, and look a little

higher." At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, "Alleluia!" Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. Soon we [SEE APPENDIX.] heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses' did when he came down from Mount Sinai.

The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name. At our happy,

holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us into prison, when we would stretch forth the hand in the name of the Lord, and they would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet and salute the brethren with a holy kiss, and they worshiped at our feet.

Soon our eyes were drawn to the east, for a small black cloud had appeared, about half as large as a man's hand, which we all knew was the sign of the Son of man. We all in solemn silence gazed on the cloud as it drew nearer and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire; a rainbow was over the cloud, while around it were ten thousand angels, singing a most lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders; and upon His head were many crowns. His feet had the appearance of fire; in His right hand was a sharp sickle; in His left, a silver trumpet. His eyes were as a flame of fire, which searched His children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, "Who shall be able to stand? Is my robe spotless?" Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke: "Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you." At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth.

Then Jesus' silver trumpet sounded, as He descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised His eyes and hands to heaven, and cried, "Awake! awake! awake! ye that sleep in the dust, and arise." Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, "Alleluia!" as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air.

We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the city. Jesus raised His mighty, glorious arm, laid hold of the pearly gate, swung it back on its glittering hinges, and said to us, "You have washed your robes in My blood, stood stiffly for My truth, enter in." We all marched in and felt that we had a perfect right in the city.

Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side

of the river, both of pure, transparent gold. At first I thought I saw two trees. I looked again, and saw that they were united at the top in one tree. So it was the tree of life on either side of the river of life. Its branches bowed to the place where we stood, and the fruit was glorious; it looked like gold mixed with silver.

We all went under the tree and sat down to look at the glory of the place, when Brethren Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us that we could not speak them out, and we all cried out, "Alleluia, heaven is cheap enough!" and we touched our glorious harps and made heaven's arches ring.

With Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We all cried out, "The city, the great city, it's coming, it's coming down from God out of heaven," and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most glorious houses, that had the appearance of silver, supported by four pillars set with pearls most glorious to behold. These were to be inhabited by the saints. In each was a golden shelf. I saw many of the saints go into the

houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads, and they were continually shouting and offering praises to God.

I saw another field full of all kinds of flowers, and as I plucked them, I cried out, "They will never fade." Next I saw a field of tall grass, most glorious to behold; it was living green and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts--the lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here; no, no; but light, and all over glorious; the branches of the trees moved to and fro, and we all cried out, "We will dwell safely in the wilderness and sleep in the woods." We passed through the woods, for we were on our way to Mount Zion.

As we were traveling along, we met a company who also were gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for Him. With them was an innumerable company of little ones; they also had a hem of red on their garments. Mount Zion was just before us, and on the mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or, if they chose, use their little

wings and fly, to the top of the mountains and pluck the never-fading flowers. There were all kinds of trees around the temple to beautify the place: the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig tree bowed down with the weight of its timely figs--these made the place all over glorious. And as we were about to enter the holy temple, Jesus raised His lovely voice and said, "Only the 144,000 enter this place," and we shouted, "Alleluia."

This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The wonderful things I there saw I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us and went to the city. Soon we heard His lovely voice again, saying, "Come, My people, you have come out of great tribulation, and done My will; suffered for Me; come in to supper, for I will gird Myself, and serve you." We shouted, "Alleluia! glory!" and entered into the city. And I saw a table of pure silver; it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, "Not now. Those who eat of the fruit of this land go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life and drink of the water of the fountain." And He said, "You must go back to the earth again and relate to others what I have revealed to you."

Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer; all things of earth look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest!" EW 14-19



A View of Events Occurring at the End of the 2300 Days

"I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired his lovely person. The Father's person I could not behold, for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself. He said he had, but I could not behold it, for said he, if you should once behold the glory of his person you would cease to exist. Before the throne I saw the Advent people, the church and the world. I saw a company bowed down before the throne, deeply interested, while the most of them stood disinterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then he would look to his Father, and appeared to be pleading with him. A light would come from the Father to the Son, and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light; many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it, and went and bowed down with the little praying company. This company all received

the light, and rejoiced in it, as their countenances shone with its glory. And I saw the Father rise from the throne, and in a flaming chariot go into the Holy of Holies, within the veil, and did sit. Then Jesus rose up from the throne, and the most of those who were bowed down arose with him: and I did not see one ray of light pass from Jesus to the careless multitude after he arose, and they were left in perfect darkness. Those who rose up when Jesus did, kept their eyes fixed on him as he left the throne and led them out a little way. Then he raised his right arm and we heard his lovely voice saying, "Wait here—I am going to my Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to myself." And I saw a cloudy chariot, with wheels like flaming fire, and angels were all around it as it came where Jesus was. He stepped into the chariot and was borne to the Holiest where the Father sat. There I beheld Jesus, standing before the Father, a great High Priest. On the hem of his garment was a bell and a pomegranate, a bell and a pomegranate. And I saw those who rose up with Jesus send up their faith to him in the Holiest, and pray—my Father give us thy Spirit. Then Jesus would breathe upon them the Holy Ghost. In the breath was light, power, and much love, joy and peace. Then I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne and pray, Father give us thy Spirit; then Satan would breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy and

peace. Satan's object was to keep them deceived, and to draw back and deceive God's children." ExV 42-3



Train Vision

"I saw that the saints must get a thorough understanding of present truth, which they will be obliged to maintain from the Scriptures. They must understand the state of the dead; for the spirits of devils will yet appear to them, professing to be beloved friends and relatives, who will declare to them that the Sabbath has been changed, also other unscriptural doctrines. They will do all in their power to excite sympathy and will work miracles before them to confirm what they declare. The people of God must be prepared to withstand these spirits with the Bible truth that the dead know not anything, and that they who appear to them are the spirits of devils. Our minds must not be taken up with things around us, but must be occupied with the present truth and a preparation to give a reason of our hope with meekness and fear. We must seek wisdom from on high that we may stand in this day of error and delusion.

We must examine well the foundation of our hope, for we shall have to give a reason for it from the Scriptures. This delusion will spread, and we shall have to contend with it face to face; and unless we are prepared for it, we shall be ensnared and overcome. But if we do what we can on our part to be ready for the conflict that is just before us, God will do His part, and His all-powerful arm will protect us. He would sooner send every angel out of glory to the relief of

faithful souls, to make a hedge about them, than have them deceived and led away by the lying wonders of Satan.

I saw the rapidity with which this delusion was spreading. A train of cars was shown me, going with the speed of lightning. The angel bade me look carefully. I fixed my eyes upon the train. It seemed that the whole world was on board, that there could not be one left. Said the angel, "They are binding in bundles ready to burn." Then he showed me the conductor, who appeared like a stately, fair person, whom all the passengers looked up to and revered. I was perplexed and asked my attending angel who it was. He said, "It is Satan. He is the conductor in the form of an angel of light. He has taken the world captive. They are given over to strong delusions, to believe a lie, that they may be damned. This agent, the next highest in order to him, is the engineer, and other of his agents are employed in different offices as he may need them, and they are all going with lightning speed to perdition."

I asked the angel if there were none left. He bade me look in an opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united, bound together by the truth, in bundles, or companies. Said the angel, "The third angel is binding, or sealing, them in bundles for the heavenly garner." This little company looked careworn, as if they had passed through severe trials and conflicts. And it appeared as if the sun had just risen from behind a cloud and shone upon their countenances, causing them to look triumphant, as if their victories were nearly won.

I saw that the Lord has given the world opportunity to discover the snare. This one thing is evidence enough for the Christian, if there were no other; namely, that there is no difference made between the precious and the vile." EW 87-89



SDA Catholic Procession

"That night I dreamed that I was in Battle Creek looking out from the side glass at the door and saw a company marching up to the house, two and two. They looked stern and determined. I knew them well and turned to open the parlor door to receive them, but thought I would look again. The scene was changed. The company now presented the appearance of a Catholic procession. One bore in his hand a cross, another a reed. And as they approached, the one carrying a reed made a circle around the house, saying three times: "This house is proscribed. The goods must be confiscated. They have spoken against our holy order." Terror seized me, and I ran through the house, out of the north door, and found myself in the midst of a company, some of whom I knew, but I dared not speak a word to them for fear of being betrayed. I tried to seek a retired spot where I might weep and pray without meeting eager, inquisitive eyes wherever I turned. I repeated frequently: "If I could only understand this! If they will tell me what I have said or what I have done!"

I wept and prayed much as I saw our goods confiscated. I tried to read sympathy or pity for me in the looks of those around me, and marked the countenances of several whom I thought would speak

to me and comfort me if they did not fear that they would be observed by others. I made one attempt to escape from the crowd, but seeing that I was watched, I concealed my intentions. I commenced weeping aloud, and saying: "If they would only tell me what I have done or what I have said!" My husband, who was sleeping in a bed in the same room, heard me weeping aloud and awoke me. My pillow was wet with tears, and a sad depression of spirits was upon me." 1T 577