

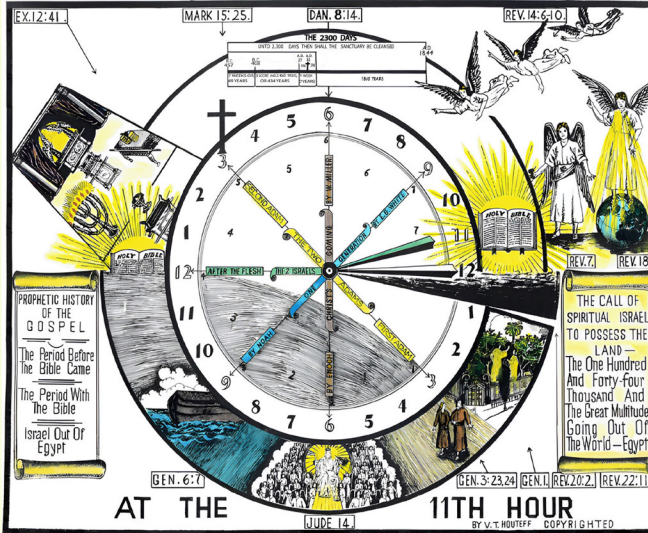
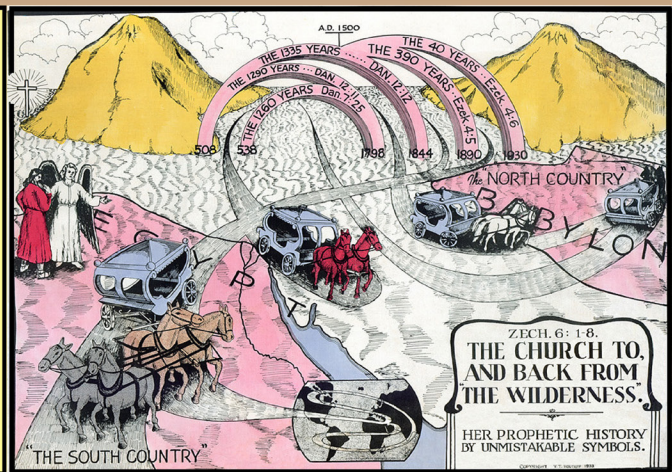
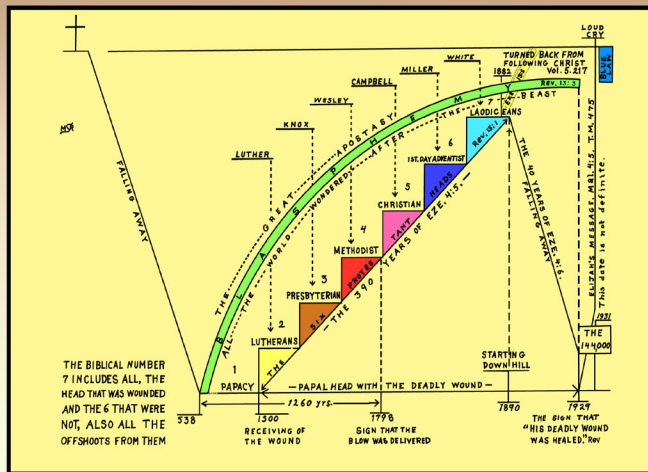
THE SYMBOLIC CODE

Vol. 2025, Nos. 7-8

JUL. - AUG., 2025

Davidian Seventh-day Adventists

WACO, TEXAS



THE HISTORY OF GOD'S CHURCH
THROUGH PROPHECY, PARABLE, AND SYMBOLS
SIXTH-HOUR, PHILADELPHIA AND NINTH-HOUR, LAODICEA

Editor's Letter

IN THE INTEREST OF FINISHING THE WORK OF THE DAVIDIAN SEVENTH-DAY ADVENTIST CHURCH

"THE DESCENDANTS OF THE EARLY CHRISTIAN JEWS WHO ARE PURPORTING TO BE THE FIRST OF THE FIRST FRUITS"

This little paper is dedicated to the mission of conveying news items and reformatory activities to Present Truth believers, answering questions in connection with Elijah's Message, and pulling Elijah's Message out from under the rubbish of false doctrines, so that Christ can be lifted up and be seen in His Message.

This periodical visitor promises to answer questions on such passages of the Scriptures pertaining to the great and dreadful day of the Lord. Also, to call the first of the first fruits of God's Kingdom out of Davidia and Laodicea.

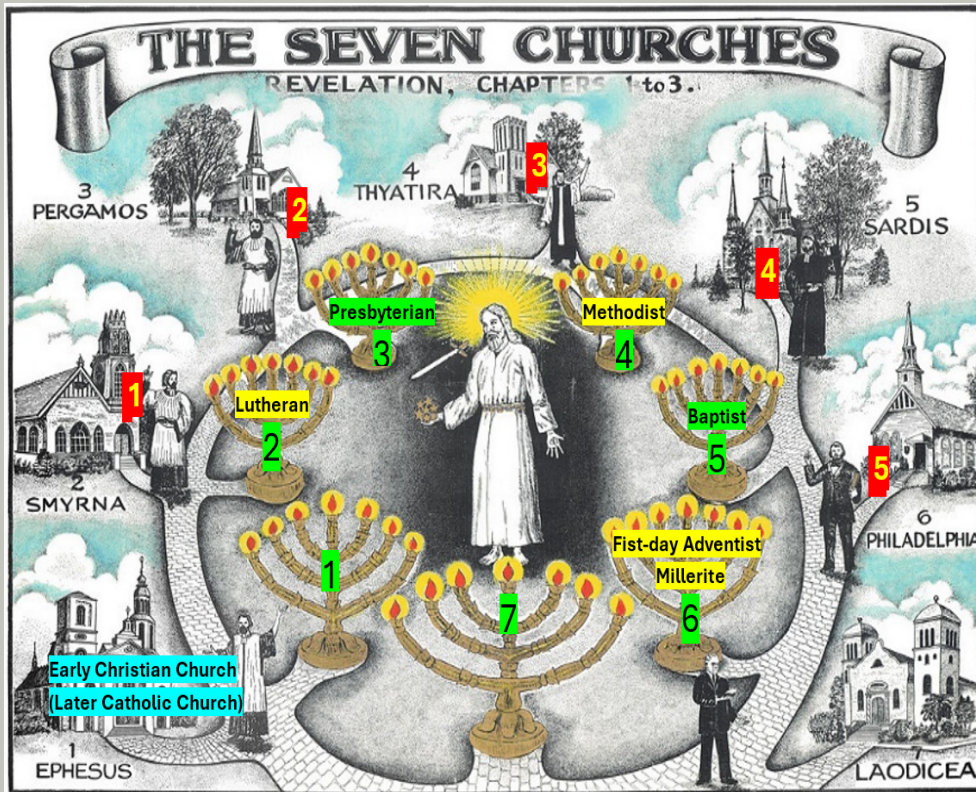
This periodical trumpeter is to wake up the heirs of God's Kingdom from their slumber and sleep, instructing them on how to get ready and remain ready for the Bridegroom's coming. It is the answer to the Lord's instructions: *"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for [it is] nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, [even] to the years of many generations."* (Joel 2:1, 2.)

2SC12: 12.3 - Its main object is to reveal the fact that the time has come for the Lord to manifest His power and unify, and purify the church of God -- calling her to rise up from her dusty bed and put on her strength and her gift of beautiful garments, because "from henceforth" the unclean shall not come unto her. (Isa. 52:1.) Therefore, it positively demands that the messengers of "the great and dreadful day of the Lord," under its supervision, must strictly comply with all its requirements, instructions and advice which it bears to them from time to time. It will not countenance those who ignore its divine authority -- the church is to be a light to the whole world -- fair as the moon, -- clear as the sun, and terrible as an army with banners. Isa. 62:1-7; Prophets and Kings, p. 725.

This periodical comforter gladly calls on all S.D.A.'s who open their doors and welcome its visit. It freely gives its time to minister to those who shall be heirs of salvation and neither collects fees nor makes charges for its unselfish service. It lives on voluntary gifts and free will offerings -- it burdens no one and comforts all. Its constant prayer is that all its clients should prosper and be in health even as their souls prospereth. (III John 2.)

Make your questions plain and distinct, giving the references, and they shall be taken care of as soon as their turn on the waiting list permits.

If you would like to have this electronic or printed friend come to your inbox or home regularly, also other literature, send your name and address to scode@gadsda.com or Symbolic Code Department, P.O. Box 23738 Waco, Texas 76702.



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The History of God's Church part 2

TN2: 33.1 - *"...The true followers of Christ...do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross."*

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TN2: 32.2 - *"The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call."*

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Transition to *Digital SROD*

- Instead of printing the literature, the church will provide tablets with electronic versions of the literature.
- Tablets will be provided to members who do not own a smartphone, tablet, or similar device and do not have hard copy version of the literature.
- **Due to a delay from the manufacturer, we were unable to issue the tablets by the end of July. However, we will be issuing them before the Day of Days.**



DAY OF DAYS

THE DAVIDIAN SEVENTH-DAY ADVENTIST CHURCH

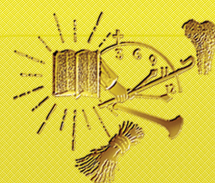
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THE DAY OF DAYS

OCT. 26, 2024 - OCT. 24, 2025 HISTORY

SABBATH, OCTOBER 25, 2025

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Sacred Convocations 2025 - 2026

First Day of the 5th Month,
July 23, 8 pm

First Day of the 11th Month,
January 17, 8 pm

First Day of the 6th Month,
August 23, 7 am

First Day of the 12th Month,
February 16, 8 pm

First Day of the 7th Month,
September 20, 8 pm

First Day of the 13th Month,
March 18, 8 pm

First Day of the 8th Month,
October 20, 8 pm

First Day of the 1st Month,
April 16, 8 pm

First Day of the 9th Month,
November 19, 8 pm

First Day of the 2nd Month,
May 15, 8 pm

First Day of the 10th Month,
December 20, 7 am

First Day of the 3rd Month,
June 14, 8 pm

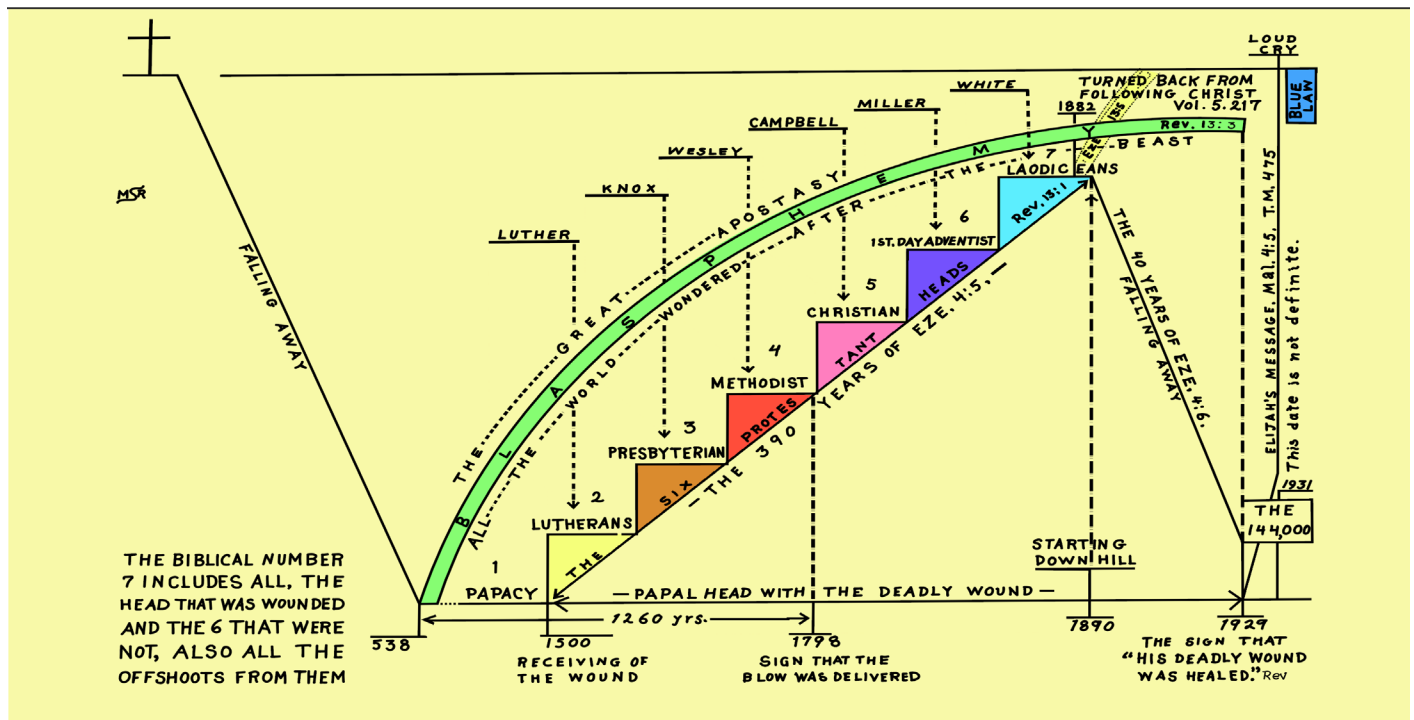
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HISTORY OF GOD'S CHURCH--PART TWO

(Continued from **Symbolic Code, Volume 2025, Nos. 1-6; Pages 6-25**)

To get the interpretation of the sixth candlestick, we begin with the interpretation of the prophecy of **Ezekiel Chapter Four**—

Ezek. 4:9-- Take thou also unto thee wheat, and barley, and beans, and lentiles, and **millet**, and fitches, and put them in one vessel, and make thee bread thereof, [according] to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof.

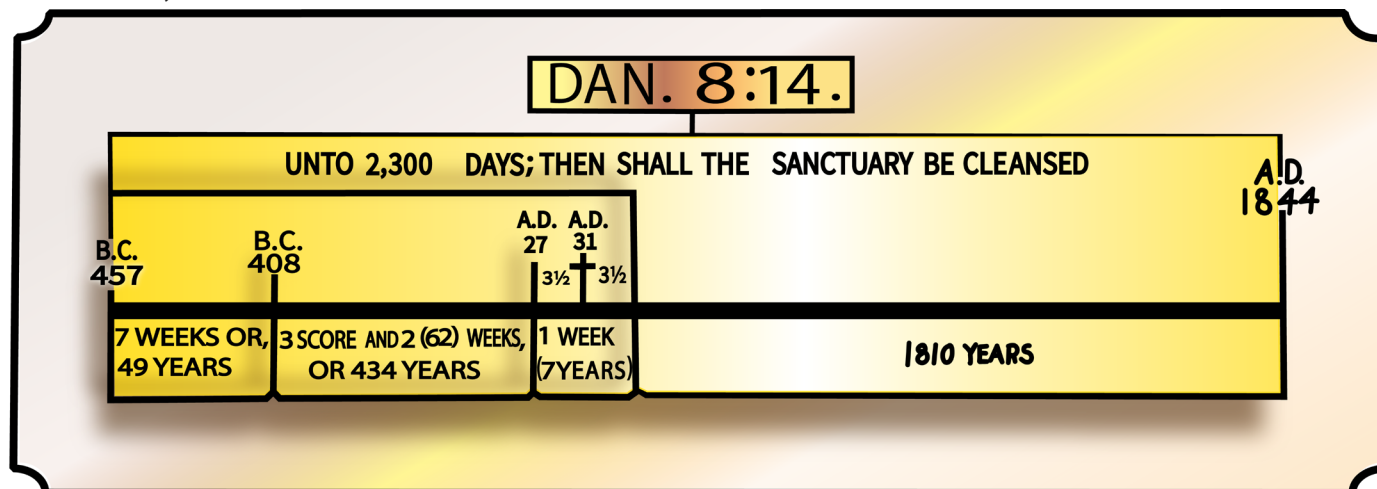


SR1: 119.2 -- The fifth portion of truth is represented by millet, and the fifth reformer was William Miller. He taught the prophecy of Daniel 8:14, which was the doctrine of the 2300 days. Millet is scarcely known, and those who do know what it is say it is of little worth, merely a wild grass with scarcely any farming value, and not desired by anybody. Nevertheless it is a good cereal. Just so with the doctrine taught by Miller. No one has any use for it and Seventh-day Adventists are practically the only people who teach it. Those who do not accept this doctrine say it is good for nothing, and charge Miller as being a false prophet. Though it is a wonderful prophecy and reveals a great truth, yet people will not accept it. "It is good for nothing, with no spiritual value, and we have no need of it", is the cry. Again the question is asked, Could a better symbol than millet be found to represent the doctrine of the 2300 days?

2TG39: 15.1-- The cereals mentioned in **verse 9** are six in number, and are of course symbolical of spiritual food, the food with which the flock has been fed during the 390 years. Six kinds of cereals not only denote six kinds of truths, doctrines, handed to the flock during the 390 year period, but also denote incompleteness of Truth, for number seven, not six, is the Biblical denotation of completeness. They are consequently the doctrines which the reformers brought in:

2TG39: 15.2-- (1) *The doctrine of faith that made the Lutheran denomination; (2) the doctrine of the Spirit that made the Presbyterian denomination; (3) the doctrine of grace that made the*

Methodist denomination; (4) the doctrine of baptism that made the Baptist denomination; **(5) the doctrine of the second Advent of Christ that made the First-day Adventist**; (6) the doctrine of the cleansing of the sanctuary along with the Seventh-day Sabbath that made the Seventh-day Adventists. (All other sects with their additions, omissions, and deductions, have obviously branched from these six denominations.)



The prophecy which seemed most clearly to reveal the time of the second advent was that of **Daniel 8:14**: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Following his rule of making Scripture its own interpreter, Miller learned that a day in symbolic prophecy represents a year (**Numbers 14:34**; **Ezekiel 4:6**); he saw that the period of 2300 prophetic days, or literal years, would extend far beyond the close of the Jewish dispensation, hence it could not refer to the sanctuary of that dispensation. Miller accepted the generally received view that in the Christian age the earth is the sanctuary, and he therefore understood that the cleansing of the sanctuary foretold in **Daniel 8:14** represented the purification of the earth by fire at the second coming of Christ. If, then, the correct starting point could be found for the 2300 days, he concluded that the time of the second advent could be readily ascertained. Thus would be revealed the time of that great consummation, the time when the present state, with "all its pride and power, pomp and vanity, wickedness and oppression, would come to an end;" when the curse would be "removed from off the earth, death be destroyed, reward be given to the servants of God, the prophets and saints, and them who fear His name, and those be

destroyed that destroy the earth."--Bliss, page 76. - **GC 324.3**

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

The angel had been sent to Daniel for the express purpose of explaining to him the point which he had failed to understand in the vision of the eighth chapter, the statement relative to time--"unto two thousand and three hundred days; then shall the sanctuary be cleansed." After bidding Daniel "understand the matter, and consider the vision," the very first words of the angel are: "Seventy weeks are determined upon thy people and upon thy Holy City." The word here translated "determined" literally signifies "cut off." Seventy weeks, representing 490 years, are

declared by the angel to be cut off, as specially pertaining to the Jews. But from what were they cut off? As the 2300 days was the only period of time mentioned in **chapter 8**, it must be the period from which the seventy weeks were cut off; the seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together. The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained. - **GC 326.2**

In the **seventh chapter** of **Ezra** the decree is found. **Verses 12-26**. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. But in **Ezra 6:14** the house of the Lord at Jerusalem is said to have been built "according to the commandment ["decree," margin] of Cyrus, and Darius, and Artaxerxes king of Persia." These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled. - **GC 326.3**

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

4:18. After His baptism He went into Galilee, "preaching the gospel of the kingdom of God, and saying, The time is fulfilled." **Mark 1:14, 15**. - **GC 327.1**

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

"In the midst of the week He shall cause the sacrifice and the oblation to cease." In A.D. 31, three and a half years after His baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease. - **GC 327.3**

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

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

Miller and his associates at first believed that the 2300 days would terminate in the spring of 1844, whereas the prophecy points to the autumn of that year. (See Appendix.) The misapprehension of this point brought disappointment and perplexity to those who had fixed upon the earlier date as the time of the Lord's coming. But this did not in the least affect the strength of the argument showing that the 2300 days terminated in the year 1844, and that the great event represented by the cleansing of the sanctuary must then take place. - GC 328.3

Entering upon the study of the Scriptures as he had done, in order to prove that they were a revelation from God, Miller had not, at the outset, the slightest expectation of reaching the conclusion at which he had now arrived. He himself could hardly credit the results of his investigation. But the Scripture evidence was too clear and forcible to be set aside. - GC 329.1

He had devoted two years to the study of the Bible, when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of His people. "I need not speak," says Miller, "of the joy that filled my heart in view of the delightful prospect, nor of the ardent

longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical, or obscure to me in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and, oh, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the word were gone; and although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scripture which I had not before supposed could be derived from its teachings."--Bliss, pages 76, 77. - GC 329.2

"With the solemn conviction that such momentous events were predicted in the Scriptures to be fulfilled in so short a space of time, the question came home to me with mighty power regarding my duty to the world, in view of the evidence that had affected my own mind."--Ibid., page 81. He could not but feel that it was his duty to impart to others the light which he had received. He expected to encounter opposition from the ungodly, but was confident that all Christians would rejoice in the hope of meeting the Saviour whom they professed to love. His only fear was that in their great joy at the prospect of glorious deliverance, so soon to be consummated, many would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. He therefore hesitated to present it, lest he should be in error and be the means of misleading others. He was thus led to review the evidences in support of the conclusions at which he had arrived, and to consider carefully every difficulty which presented itself to his mind. He found that objections vanished before the light of God's word, as mist before the rays of the sun. Five years spent thus left him fully convinced of the correctness of his position. - GC 329.3

And now the duty of making known to others

what he believed to be so clearly taught in the Scriptures, urged itself with new force upon him. "When I was about my business," he said, "it was continually ringing in my ears, 'Go and tell the world of their danger.' This text was constantly occurring to me: 'When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.'" **Ezekiel 33:8, 9**. I felt that if the wicked could be effectually warned, multitudes of them would repent; and that if they were not warned, their blood might be required at my hand."--Bliss, page 92. - **GC 330.1**

He began to present his views in private as he had opportunity, praying that some minister might feel their force and devote himself to their promulgation. But he could not banish the conviction that he had a personal duty to perform in giving the warning. The words were ever recurring to his mind: "Go and tell it to the world; their blood will I require at thy hand." For nine years he waited, the burden still pressing upon his soul, until in 1831 he for the first time publicly gave the reasons of his faith. - **GC 330.2**

As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office, so was William Miller called to leave his plow and open to the people the mysteries of the kingdom of God. With trembling he entered upon his work, leading his hearers down, step by step, through the prophetic periods to the second appearing of Christ. With every effort he gained strength and courage as he saw the widespread interest excited by his words. - **GC 331.1**

It was only at the solicitation of his brethren, in whose words he heard the call of God, that Miller consented to present his views in public. He was now fifty years of age, unaccustomed to public speaking, and burdened with a sense of unfitness for the work before him.

But from the first his labors were blessed in a remarkable manner to the salvation of souls. His first lecture was followed by a religious awakening in which thirteen entire families, with the exception of two persons, were converted. He was immediately urged to speak in other places, and in nearly every place his labor resulted in a revival of the work of God. Sinners were converted, Christians were roused to greater consecration, and deists and infidels were led to acknowledge the truth of the Bible and the Christian religion. The testimony of those among whom he labored was: "A class of minds are reached by him not within the influence of other men."--Ibid., page 138. His preaching was calculated to arouse the public mind to the great things of religion and to check the growing worldliness and sensuality of the age. - **GC 331.2**

In nearly every town there were scores, in some, hundreds, converted as a result of his preaching. In many places Protestant churches of nearly all denominations were thrown open to him, and the invitations to labor usually came from the ministers of the several congregations. It was his invariable rule not to labor in any place to which he had not been invited, yet he soon found himself unable to comply with half the requests that poured in upon him. Many who did not accept his views as to the exact time of the second advent were convinced of the certainty and nearness of Christ's coming and their need of preparation. In some of the large cities his work produced a marked impression. Liquor dealers abandoned the traffic and turned their shops into meeting rooms; gambling dens were broken up; infidels, deists, Universalists, and even the most abandoned profligates were reformed, some of whom had not entered a house of worship for years. Prayer meetings were established by the various denominations, in different quarters, at almost every hour, businessmen assembling at midday for prayer and praise. There was no extravagant excitement, but an almost universal solemnity on the minds of the people. His work, like that of the early Reformers, tended rather to convince the

understanding and arouse the conscience than merely to excite the emotions. - GC 331.3

In 1833 Miller received a license to preach, from the Baptist Church, of which he was a member. A large number of the ministers of his denomination also approved his work, and it was with their formal sanction that he continued his labors. He traveled and preached unceasingly, though his personal labors were confined principally to the New England and Middle States. For several years his expenses were met wholly from his own private purse, and he never afterward received enough to meet the expense of travel to the places where he was invited. Thus his public labors, so far from being a pecuniary benefit, were a heavy tax upon his property, which gradually diminished during this period of his life. He was the father of a large family, but as they were all frugal and industrious, his farm sufficed for their maintenance as well as his own. - GC 332.1

William Miller possessed strong mental powers, disciplined by thought and study; and he added to these the wisdom of heaven by connecting himself with the Source of wisdom. He was a man of sterling worth, who could not but command respect and esteem wherever integrity of character and moral excellence were valued. Uniting true kindness of heart with Christian humility and the power of self-control, he was attentive and affable to all, ready to listen to the opinions of others and to weigh their arguments. Without passion or excitement he tested all theories and doctrines by the word of God, and his sound reasoning and thorough knowledge of the Scriptures enabled him to refute error and expose falsehood. - GC 335.2

Yet he did not prosecute his work without bitter opposition. As with earlier Reformers, the truths which he presented were not received with favor by popular religious teachers. As these could not maintain their position by the Scriptures, they were driven to resort to the sayings and doctrines of men, to the traditions of the Fathers. But the word of God was the only testimony accepted by

the preachers of the advent truth. "The Bible, and the Bible only," was their watchword. The lack of Scripture argument on the part of their opponents was supplied by ridicule and scoffing. Time, means, and talents were employed in maligning those whose only offense was that they looked with joy for the return of their Lord and were striving to live holy lives and to exhort others to prepare for His appearing. - GC 335.3

Earnest were the efforts put forth to draw away the minds of the people from the subject of the second advent. It was made to appear a sin, something of which men should be ashamed, to study the prophecies which relate to the coming of Christ and the end of the world. Thus the popular ministry undermined faith in the word of God. Their teaching made men infidels, and many took license to walk after their own ungodly lusts. Then the authors of the evil charged it all upon Adventists. - GC 336.1

While drawing crowded houses of intelligent and attentive hearers, Miller's name was seldom mentioned by the religious press except by way of ridicule or denunciation. The careless and ungodly emboldened by the position of religious teachers, resorted to opprobrious epithets, to base and blasphemous witticisms, in their efforts to heap contumely upon him and his work. The gray-headed man who had left a comfortable home to travel at his own expense from city to city, from town to town, toiling unceasingly to bear to the world the solemn warning of the judgment near, was sneeringly denounced as a fanatic, a liar, a speculating knave. - GC 336.2

The ridicule, falsehood, and abuse heaped upon him called forth indignant remonstrance, even from the secular press. "To treat a subject of such overwhelming majesty and fearful consequences," with lightness and ribaldry was declared by worldly men to be "not merely to sport with the feelings of its propagators and advocates," but "to make a jest of the day of judgment, to scoff at the Deity Himself, and condemn the terrors of His judgment bar."--Bliss, page 183. - GC 336.3

The instigator of all evil sought not only to counteract the effect of the advent message, but to destroy the messenger himself. Miller made a practical application of Scripture truth to the hearts of his hearers, reproving their sins and disturbing their self-satisfaction, and his plain and cutting words aroused their enmity. The opposition manifested by church members toward his message emboldened the baser classes to go to greater lengths; and enemies plotted to take his life as he should leave the place of meeting. But holy angels were in the throng, and one of these, in the form of a man, took the arm of this servant of the Lord and led him in safety from the angry mob. His work was not yet done, and Satan and his emissaries were disappointed in their purpose. - GC 336.4

Despite all opposition, the interest in the advent movement had continued to increase. From scores and hundreds, the congregations had grown to as many thousands. Large accessions had been made to the various churches, but after a time the spirit of opposition was manifested even against these converts, and the churches began to take disciplinary steps with those who had embraced Miller's views. This action called forth a response from his pen, in an address to Christians of all denominations, urging that if his doctrines were false, he should be shown his error from the Scriptures. - GC 337.1

"What have we believed," he said, "that we have not been commanded to believe by the word of God, which you yourselves allow is the rule, and only rule, of our faith and practice? What have we done that should call down such virulent denunciations against us from pulpit and press, and give you just cause to exclude us [Adventists] from your churches and fellowship?" "If we are wrong, pray show us wherein consists our wrong. Show us from the word of God that we are in error; we have had ridicule enough; that can never convince us that we are in the wrong; the word of God alone can change our views. Our conclusions have been formed deliberately and prayerfully, as we have seen

the evidence in the Scriptures."--Ibid., pages 250, 252. - GC 337.2

From age to age the warnings which God has sent to the world by His servants have been received with like incredulity and unbelief. When the iniquity of the antediluvians moved Him to bring a flood of waters upon the earth, He first made known to them His purpose, that they might have opportunity to turn from their evil ways. For a hundred and twenty years was sounded in their ears the warning to repent, lest the wrath of God be manifested in their destruction. But the message seemed to them an idle tale, and they believed it not. Emboldened in their wickedness they mocked the messenger of God, made light of his entreaties, and even accused him of presumption. How dare one man stand up against all the great men of the earth? If Noah's message were true, why did not all the world see it and believe it? One man's assertion against the wisdom of thousands! They would not credit the warning, nor would they seek shelter in the ark. - GC 337.3

Christ declares that there will exist similar unbelief concerning His second coming. As the people of Noah's day "knew not until the Flood came, and took them all away; so," in the words of our Saviour, "shall also the coming of the Son of man be." **Matthew 24:39**. When the professed people of God are uniting with the world, living as they live, and joining with them in forbidden pleasures; when the luxury of the world becomes the luxury of the church; when the marriage bells are chiming, and all are looking forward to many years of worldly prosperity--then, suddenly as the lightning flashes from the heavens, will come the end of their bright visions and delusive hopes. - GC 338.2

As God sent His servant to warn the world of the coming Flood, so He sent chosen messengers to make known the nearness of the final judgment. And as Noah's contemporaries laughed to scorn the predictions of the preacher of righteousness, so in Miller's day many, even of the professed people of God, scoffed at the words of warning. - GC 339.1

Since we are preparing for Christ's soon return to purify His Church and set up His Kingdom, it behooves us to hear more about the Church of Philadelphia (Millerite), for their experiences, save the disappointments, are our mirrors. Let us carefully and prayerfully read and study these statements:

When the time passed at which the Lord's coming was first expected,—in the spring of 1844,—those who had looked in faith for His appearing were for a season involved in doubt and uncertainty. While the world regarded them as having been utterly defeated and proved to have been cherishing a delusion, their source of consolation was still the word of God. Many continued to search the Scriptures, examining anew the evidences of their faith and carefully studying the prophecies to obtain further light. The Bible testimony in support of their position seemed clear and conclusive. Signs which could not be mistaken pointed to the coming of Christ as near. The special blessing of the Lord, both in the conversion of sinners and the revival of spiritual life among Christians, had testified that the message was of Heaven. And though the believers could not explain their disappointment, they felt assured that God had led them in their past experience. - GC 391.1

About this time, fanaticism began to appear. Some who had professed to be zealous believers in the message rejected the word of God as the one infallible guide and, claiming to be led by the Spirit, gave themselves up to the control of their own feelings, impressions, and imaginations. There were some who manifested a blind and bigoted zeal, denouncing all who would not sanction their course. Their fanatical ideas and exercises met with no sympathy from the great body of Adventists; yet they served to bring reproach upon the cause of truth. - GC 395.1

Satan was seeking by this means to oppose and destroy the work of God. The people had been greatly stirred by the advent movement, thousands of sinners had been converted, and faithful men were giving themselves to the work of proclaiming the truth, even in the

tarrying time. The prince of evil was losing his subjects; and in order to bring reproach upon the cause of God, he sought to deceive some who professed the faith and to drive them to extremes. Then his agents stood ready to seize upon every error, every failure, every unbecoming act, and hold it up before the people in the most exaggerated light, to render Adventists and their faith odious. Thus the greater the number whom he could crowd in to make a profession of faith in the second advent while his power controlled their hearts, the greater advantage would he gain by calling attention to them as representatives of the whole body of believers. - GC 395.2

Satan is "the accuser of the brethren," and it is his spirit that inspires men to watch for the errors and defects of the Lord's people, and to hold them up to notice, while their good deeds are passed by without a mention. He is always active when God is at work for the salvation of souls. When the sons of God come to present themselves before the Lord, Satan comes also among them. In every revival he is ready to bring in those who are unsanctified in heart and unbalanced in mind. When these have accepted some points of truth, and gained a place with believers, he works through them to introduce theories that will deceive the unwary. No man is proved to be a true Christian because he is found in company with the children of God, even in the house of worship and around the table of the Lord. Satan is frequently there upon the most solemn occasions in the form of those whom he can use as his agents. - GC 395.3

It was not the proclamation of the second advent that caused fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position... - GC 398.2

That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as

had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844. - GC 398.4

Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the "cleansing of the sanctuary" must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled. - GC 399.1

The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." **1 Corinthians 5:7.** The sheaf of first fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: "Christ the first fruits; afterward they that are Christ's at His coming." **1 Corinthians 15:23.** Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God. - GC 399.2

These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as "the Lamb of God, which taketh away the sin of the world." That same night He was taken by wicked hands to be crucified and slain. And as the antitype of the wave sheaf our Lord was raised from the dead on the third day, "the first fruits of them that slept," a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto His glorious body." **Verse 20; Philippians 3:21.** - GC 399.3

In like manner the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the

Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible. - GC 399.4

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God. - GC 400.2

Said Miller in describing that work: "There is no great expression of joy: that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together

with joy unspeakable and full of glory. There is no shouting: that, too, is reserved for the shout from heaven. The singers are silent: they are waiting to join the angelic hosts, the choir from heaven. . . . There is no clashing of sentiments: all are of one heart and of one mind."--Bliss, pages 270, 271. - GC 401.1

Another who participated in the movement testified: "It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, brokenhearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children; they looked to Him whom they had pierced, there was a great mourning in the land, . . . and those who were looking for the Lord afflicted their souls before Him."--Bliss, in *Advent Shield and Review*, vol. I, p. 271 (January, 1845). - GC 401.2

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of many years, all who shared in that movement and who have stood firm upon the platform of truth still feel the holy influence of that blessed work and bear witness that it was of God. - GC 401.3

Carefully and solemnly those who received the message came up to the time when they hoped to meet their Lord. Every morning they felt that it was their first duty to secure the evidence of their acceptance with God. Their hearts were closely united, and they prayed much with and for one another. They often met together in secluded places to commune

with God, and the voice of intercession ascended to heaven from the fields and groves. The assurance of the Saviour's approval was more necessary to them than their daily food; and if a cloud darkened their minds, they did not rest until it was swept away. As they felt the witness of pardoning grace, they longed to behold Him whom their souls loved. - GC 403.1

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

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

The earnest, sincere believers had given up all for Christ and had shared His presence as never before. They had, as they believed, given their last warning to the world; and, expecting soon to be received into the society

of their divine Master and the heavenly angels, they had, to a great extent, withdrawn from the society of those who did not receive the message. With intense desire they had prayed: "Come, Lord Jesus, and come quickly." But He had not come. And now to take up again the heavy burden of life's cares and perplexities, and to endure the taunts and sneers of a scoffing world, was a terrible trial of faith and patience. - GC 404.1

Yet this disappointment was not so great as was that experienced by the disciples at the time of Christ's first advent. When Jesus rode triumphantly into Jerusalem, His followers believed that He was about to ascend the throne of David and deliver Israel from her oppressors. With high hopes and joyful anticipations they vied with one another in showing honor to their King. Many spread their outer garments as a carpet in His path, or strewed before Him the leafy branches of the palm. In their enthusiastic joy they united in the glad acclaim: "Hosanna to the Son of David!" When the Pharisees, disturbed and angered by this outburst of rejoicing, wished Jesus to rebuke His disciples, He replied: "If these should hold their peace, the stones would immediately cry out." **Luke 19:40.** Prophecy must be fulfilled. The disciples were accomplishing the purpose of God; yet they were doomed to a bitter disappointment. But a few days had passed ere they witnessed the Saviour's agonizing death, and laid Him in the tomb. Their expectations had not been realized in a single particular, and their hopes died with Jesus. Not till their Lord had come forth triumphant from the grave could they perceive that all had been foretold by prophecy, and "that Christ must needs have suffered, and risen again from the dead." **Acts 17:3. - GC 404.2**

Five hundred years before, the Lord had declared by the prophet Zechariah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." **Zechariah 9:9.** Had the disciples realized that Christ was going to judgment and to death, they

could not have fulfilled this prophecy. - GC 405.1

The world had been looking on, expecting that if the time passed and Christ did not appear, the whole system of Adventism would be given up. But while many, under strong temptation, yielded their faith, there were some who stood firm. The fruits of the advent movement, the spirit of humility and heart searching, of renouncing of the world and reformation of life, which had attended the work, testified that it was of God. They dared not deny that the power of the Holy Spirit had witnessed to the preaching of the second advent, and they could detect no error in their reckoning of the prophetic periods. The ablest of their opponents had not succeeded in overthrowing their system of prophetic interpretation. They could not consent, without Bible evidence, to renounce positions which had been reached through earnest, prayerful study of the Scriptures, by minds enlightened by the Spirit of God and hearts burning with its living power; positions which had withstood the most searching criticisms and the most bitter opposition of popular religious teachers and worldly-wise men, and which had stood firm against the combined forces of learning and eloquence, and the taunts and revilings alike of the honorable and the base. - GC 405.3

True, there had been a failure as to the expected event, but even this could not shake their faith in the word of God. When Jonah proclaimed in the streets of Nineveh that within forty days the city would be overthrown, the Lord accepted the humiliation of the Ninevites and extended their period of probation; yet the message of Jonah was sent of God, and Nineveh was tested according to His will. Adventists believed that in like manner God had led them to give the warning of the judgment. "It has," they declared, "tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of His coming. It has drawn a line, . . . so that those who will examine their own

hearts, may know on which side of it they would have been found, had the Lord then come--whether they would have exclaimed, 'Lo! this is our God, we have waited for Him, and He will save us;' or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested His people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God."--*The Advent Herald and Signs of the Times Reporter*, vol. 8, No. 14 (Nov 13, 1844). - GC 406.1

The feelings of those who still believed that God had led them in their past experience are expressed in the words of William Miller:

"Were I to live my life over again, with the same evidence that I then had, to be honest with God and man I should have to do as I have done." "I hope that I have cleansed my garments from the blood of souls. I feel that, as far as it was in my power, I have freed myself from all guilt in their condemnation." "Although I have been twice disappointed," wrote this man of God, "I am not yet cast down or discouraged. . . . My hope in the coming of Christ is as strong as ever. I have done only what, after years of solemn consideration, I felt it my solemn duty to do. If I have erred, it has been on the side of charity, love to my fellow men, and conviction of duty to God." "One thing I do know, I have preached nothing but what I believed; and God has been with me; His power has been manifested in the work, and much good has been effected." "Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith and the sprinkling of the blood of Christ, have been reconciled to God." --Bliss, pages 256, 255, 277, 280, 281. "I have never courted the smiles of the proud,

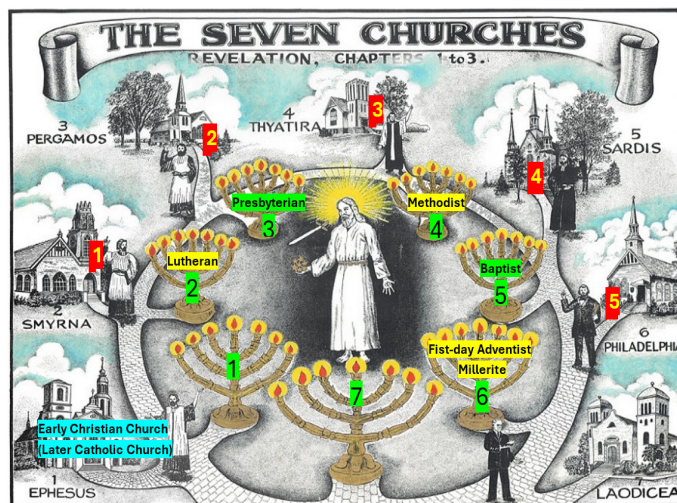
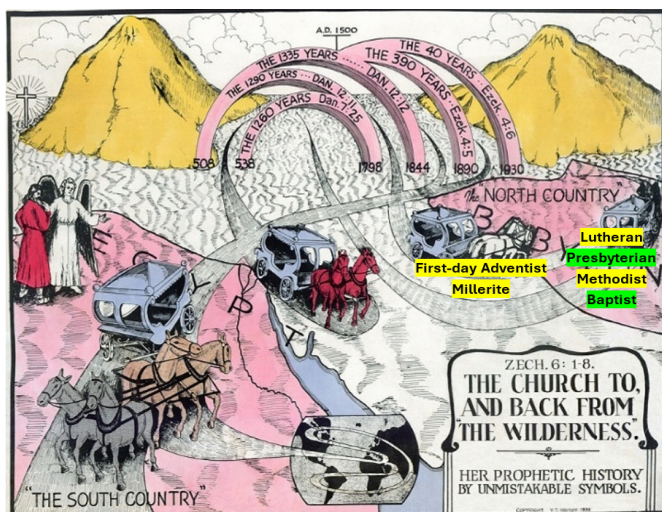
nor quailed when the world frowned. I shall not now purchase their favor, nor shall I go beyond duty to tempt their hate. I shall never seek my life at their hands, nor shrink, I hope, from losing it, if God in His good providence so orders." --J. White, *Life of Wm. Miller*, page 315. - GC 406.2

God did not forsake His people; His Spirit still abode with those who did not rashly deny the light which they had received, and denounce the advent movement. In the Epistle to the Hebrews are words of encouragement and warning for the tried, waiting ones at this crisis: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." **Hebrews 10:35-39.** - GC 407.1

The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844. - GC 409.1

The history of the sixth candlestick is also depicted in **Zechariah's** prophecy in **chapter 6**—



TN2: 28.2 - And there were "in the third chariot white horses." Since black is significant of bondage, then white, being the opposite of black, must denote liberty. Accordingly, the white horses with their chariot must be symbolical of the church, following her 1260 year period of Roman bondage. Said the angel to Zechariah: "The white go forth after" the black horses, to the north country. The white chariot therefore represents a free church, carrying a heaven-born message to the north country shortly after 1798 A.D., in time of liberty. The only such message found on record is that of the Millerite movement, of which we read:

TN2: 29.1 - "To William Miller and his co-laborers it was given to preach the warning in America. This country became the center of the great Advent Movement.... The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return." -- **The Great Controversy, p. 368.**

TN2: 29.2 - But though "the white horses" went to the "north country," the Millerites, or "First Advent Movement," was not in response to the call, "come out of her My people." This is made clear by Miller's own words: "In all my labors...I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at

the expense of another. I thought to benefit all." -- **The Great Controversy, p. 375.**

TN2: 29.3 - The concluding revelation is: "Behold, these that go toward the north country have quieted My Spirit in the north country." **Zech. 6:8.** After the warning message by the Millerite movement had been rejected by the churches, in fulfillment of the words, "have quieted My Spirit in the north country," God withdrew His Spirit from them. In evidence of this, "the Second Angel" announced: "Babylon is fallen." **Rev. 14:8.**

TN2: 30.1 - The foregoing chain of facts surrounding the first three symbolical "chariots," shows that the series of gospel events which they comprehend terminated with the Millerite movement in 1844 A.D. And the additional fact that the "white" color of the "horses" also denotes purity, shows that the "third chariot" is symbolical of the church which of all the seven churches is the only one that is white, without condemnation -- the Philadelphian church (Rev. 3:7).

TN2: 30.2 - The Word of God is full of meaning; its depth unfathomable; and its truth, like the waves that ever break on the shore-line, laving the shore of life with never-ceasing waves, one of which brings in the fact that the Millerite church's being named "Philadelphia" was not merely incidental. The name, meaning "brotherly love," was divinely designed, and will not, in all the Christian era, fit a church

organization other than the Millerite -- the only one that is not guilty of casting out its brethren for hearing a message from God, or of restricting their religious freedom in investigating for themselves any purported truths! It alone, therefore, stands free from the guilt and condemnation underlined in the Lord's charge:

TN2: 31.1 - "Hear the word of the Lord, ye that tremble at His word; Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." **Isa. 66:5.** These heaven-condemned, because self-appointed, judges entered not in themselves, and them that were entering in, they hindered (**Luke 11:52**). To repeat: the Millerite, or "First Advent Movement," being the only one that never cast out any of its brethren, is consequently the only church which can be represented by the white chariot, and the only one worthy of the name "Philadelphia" -- "brotherly love."

TN2: 31.2 - All seven of these antitypical churches (Rev. 2 and 3) started out well, but sooner or later Satan succeeded in bringing into each one in succession a flood of satanic agencies (figuratively, the "tares") in the garb of professed believers of the Truth. Especially has this been so with the ministry, by whom he has been able to lead entire churches astray. And always some of the members who have refused to follow the leadership of man in the place of that of Christ, have been cast out. Indeed, whenever God has sent a message to His church, the ministry, instead of standing by the messenger and helping get the message to the people, has fought against it, standing, almost as a unit, in its way, so that it not reach the people! Showing how the ministry tried to put an extinguisher on the "First Advent

Message," and how they persecuted the laity who dared attend Miller's preaching, church history says:

TN2: 32.1 - "But as ministers and religious leaders decided against the advent doctrine, and desired to suppress all agitation of the subject, they not only opposed it from the pulpit, but denied their members the privilege of attending preaching upon the second advent, or even of speaking of their hope in the social meetings of the church." "... therefore it was largely committed to humble laymen. Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished." -- **The Great Controversy, pp. 376, 368.**

"...The true followers of Christ...do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross..."

TN2: 32.2 - "The work did not stand in the wisdom and learning of men, but in the power of God. It was not the most talented, but the most humble and devoted, who were the first to hear and obey the call.... Those who had formerly led in the cause were among

the last to join in this movement." - **Id., p. 402.** "The fact that the message was, to a great extent, preached by laymen, was urged as an argument against it. As of old, the plain testimony of God's Word was met with the inquiry, 'Have any of the rulers or of the Pharisees believed?'... Multitudes, trusting implicitly to their pastors, refused to listen to the warning; and others, though convinced of the truth, dared not confess it, lest they should be 'put out of the synagogue.' " -- **Id., p. 380.**

TN2: 33.1 - "...The true followers of Christ... do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross." -- **Id., p. 460.** "The half-hearted and superficial could no longer

lean upon the faith of their brethren." -- **Id., p. 395.** "Instead of questioning and caviling concerning that which they do not understand, let them give heed to the light which already shines upon them, and they will receive greater light." -- **Id., p. 528.**

TN2: 33.2 - "There has ever been a class professing godliness, who, instead of following on to know the truth, make it their religion to seek some fault of character or error of faith in those with whom they do not agree. Such are Satan's right-hand helpers." -- **Id., p. 519.**

TN2: 33.3 - "All who look for hooks to hang their doubts upon, will find them. And those who refuse to accept and obey God's word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light." -- **Id., p. 527.**

TN2: 33.4 - Of all "the seven churches" (**Rev. 2 and 3**), only the Philadelphian (the Millerite) church did not run afoul these same satanic practices. Ever true to God, it closed its brief but spotless career in 1844, its appointed destination. Having lived its entire life under the personal supervision of its founder, it was never new-modeled. ...

Zechariah in **chapter 6** did not show the disappointment of the Millerite Movement, for he so did in the **first chapter** of the prophecy. Let us read of it—

Zech. 1:7, 8-- "Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the Word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white."

1TG11: 5.1 - For the interpretation of this symbolism we shall read the prophet's interrogation and the angel's explanation of it in

Zech. 1:9-11-- "Then said I, O my Lord, what

are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest."

1TG11: 5.2 - Since the horses are sent by the Lord to walk to and fro through the earth, and since they have the ability to speak, all this very obviously reveals that the horses are symbolical of the Lord's messengers, of those whom He sends to the nations.

1TG11: 5.3 - The red, speckled, and white -- several species of horses, depict a group of servants of varied races and nationalities. The horses, therefore, cannot be taken to symbolize either the Hebrew servants of Zechariah's day, or those of Christ's day because the Lord's servants in those days were all of one race -- Jews, not red, speckled, and white. Having fulfilled their mission, the horses reported that they "have walked to and fro through the earth" and that in spite of it the earth is sitting still and at rest -- doing nothing about it.

1TG11: 6.1 - Since it is a known fact that in Zechariah's day the message bearers were all Jews (a people of one race and one nation), the symbolism is positively applicable to a day in which God appoints evangelists of various races and nationalities, whom He send to and fro through the earth -- to all nations.

1TG11: 6.2 - All these positive identifications clearly point out that the horses represent the First-day Adventists who arose between the years 1833 and 1844 and who then fulfilled this symbolical prophecy by proclaiming the second advent of Christ to every Christian mission, world over, but having confused the cleansing of the sanctuary (**Dan. 8:14**) -- the purification of the church, the work of the Judgment, harvest, by separating the wheat from the tares (**Matt. 13:30**), the good

fish from the bad (**Matt. 13:47, 48**), the wise virgins from the foolish (**Matt. 25:1-12**), the sheep from the goats (**Matt. 25:32**), the wedding garment dressed guests from those who had not the garment (**Matt. 22:2-13**). This Judicial work commences first among the dead (book work only, of course -- **Dan. 7:10**), then among the living (actual bodily separation -- cleansing -- **Ezek. 9**).

1TG11: 6.3 - As **Daniel's** prophecy of **chapter eight**, namely the 2300 days, pointed out that the Judgment work was to commence in 1844 A.D. but as it was mistakenly understood that the world was to come to an end instead, they were greatly disappointed when the set date came and nothing happened. So it was that as the set date approached they returned from their mission fields with full confidence that they had finished their mission, -- that they had "walked to and fro through the earth" -- and that there was time no longer, that the world was then to end.

1TG11: 7.2 - Thus it was that the horses (messengers) thought their work was finished...

John also prophesied of the disappointment of the sixth candlestick (Millerite Movement):

Rev. 10:10-- And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

TN5: 101.1 - The surpassing joy with which the all-engrossing thought that Christ was coming in the autumn of 1844 A.D. possessed the believers then, was indeed as "sweet as honey" to them. But when the longingly awaited hour came, and failed their joyous expectations, the sweet of hope turned to the "bitter" of disappointment. It did so not only because they had still longer to remain on this cursed and hapless earth, sin-convulsed and death-weary, instead of entering into a land where there is "no more death, neither sorrow, nor crying, neither...any more pain"

(**Rev. 21:4**), but also because they were mocked by the wicked multitude, who hated the idea that the world was then coming to an end.

TN5: 101.2 - In this great joy of expectation and bitterness of disappointment was fulfilled the forecast: "it was in my mouth **sweet** as honey: and as soon as I had eaten it, my belly was **bitter**." **Rev. 10:10**.

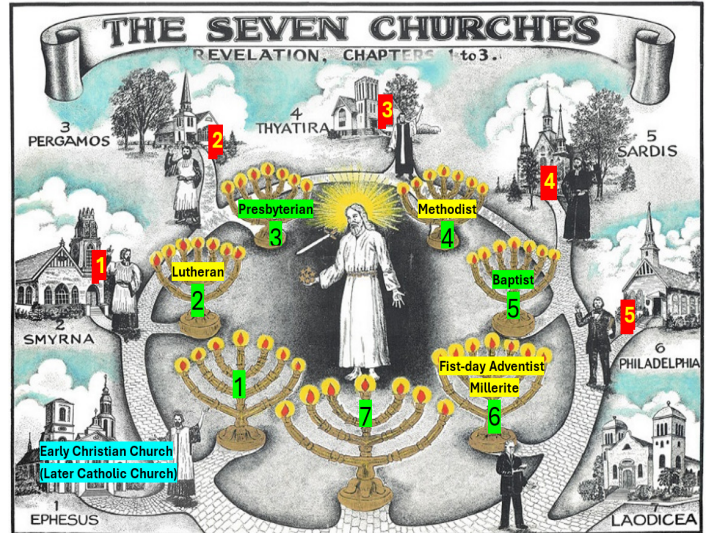
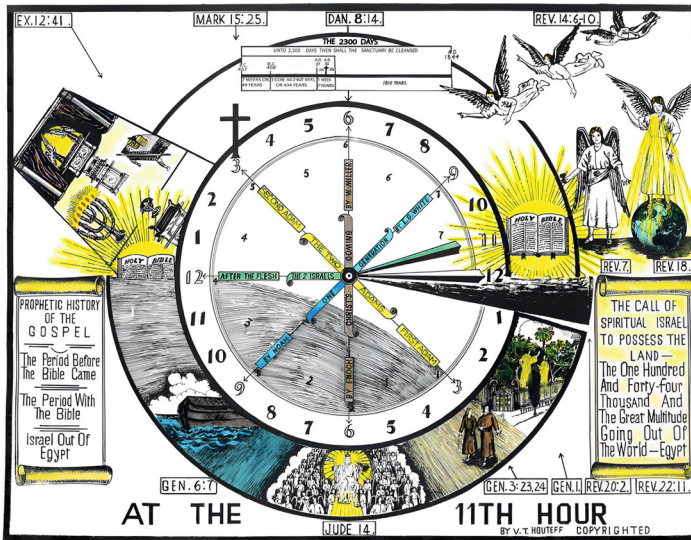
TN5: 101.3 - **Chapter 10, verse 10**, we see, has taken us back to the disappointment in 1844. Also we see that **verses 10 and 11** are sequential. Obviously, the latter must therefore carry us on to the next great event which was to take place, and which was to bring light, hope, and courage to the then disheartened church of God. Says John, concerning the angel's prediction of what was to follow:

TN5: 102.1 - **Verse 11**. "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

TN5: 102.2 - To correct their misunderstanding on **Daniel 8:14** the prophetic Word of God declared: "Thou must prophesy again;" that is, repeat the preaching of Christ's coming to earth. But as His people were then greatly confused and unable to reconcile the Scriptures, **God sent into their midst, one, Ellen G. Harmon, seventeen years of age, to be His mouthpiece unto them.** She was given a vision relative to the disappointment and the ingathering of the first fruits, the 144,000. (See **Early Writings, pp. 13-20**.)

Here we see John prophesying of the disappointment of the Millerite Movement and connecting it with the subsequent Movement, which must again prophesy that Christ is soon to come. In like manner, Christ in His parable in **Matthew chapter twenty**, before John had the vision, connected the sixth and ninth-hour labourers, being the sixth and seventh candlesticks of the Revelation. Let us read--

Matt. 20:5-- Again he went out about the sixth and ninth hour, and did likewise.



WHR: 18.1 - Since the messages of the first two groups (the one carried by the Exodus Movement, and the other carried by the Christians) were each in their respective times fresh from glory, that fact logically establishes itself as Divine precedent and pattern for all the messages of the parable. Accordingly, each of the three remaining groups must likewise be entrusted with a message of new and distinctive revelation, of "meat in due season" -- truth adapted especially and fully to meet the needs of God's people at the time then present. Therefore we need only to trace down through the annals of church history the unfolding of the scroll, till we come upon a newly and originally revealed and proclaimed truth subsequent to the message of the first advent of Christ IT must point out THE SERVANTS OF THE THIRD CALL:

WHR: 18.2 - The Protestant Reformation, being purely an endeavor to restore old, down-trodden truths, and not to reveal new, advanced ones, had no new message of its own - nothing that had not already been taught in times past. It therefore follows that the third group and message must be sought during the years following the Reformation.

WHR: 19.1 - The only revelation of new prophetic truth, subsequent to the Reformation, is the announcement of the year in which was to begin the work of

cleansing the sanctuary, primarily in behalf of the dead (based on Daniel 8:14, but not then fully understood). As its announcement was made by the First-day Adventists, it necessarily follows that they were the third group of servants with a new and distinctive message. And as is well known, they started proclaiming it in the year 1833, announcing that the cleansing of the sanctuary was to commence in the year 1844. Thus in 1833 the clock of parabolic time struck the hour of six.

WHR: 19.2 - The statement, "Again He went out about the sixth and ninth hour, and did likewise," in speaking of the two calls, not singly, as in the cases of the two preceding calls, but conjointly, shows that the "sixth hour" message and servants were to be closely related to and associated with the message and with THE SERVANTS OF THE FOURTH CALL:

WHR: 19.3 - So it was that the sixth-hour group and message, that of the First-day Adventists, and the ninth-hour group and message, that of the Seventh-day Adventists, fused into one because the message of the former was in itself Divinely designed to bring the message of the latter to light. Moreover, as soon as the terminus of the prophetic "2300 days" (Daniel 8:14) was reached in October, 1844, just then Daniel 8:14; Daniel 7:9, 10; Daniel 12:10-12, along with Revelation 14:6, 7 (the First Angel's Message in its primary phase),

were first proclaimed by the Seventh-day Adventists "saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." **Rev. 14:7.**

WHR: 20.1 - Thus the Seventh-day Adventists in 1844 began to proclaim what they termed "the investigative judgment of the dead," which in Scriptural terms is the casting out of those who have not the wedding garment on (**Matt. 22:11 - 13**), the shutting out of the five foolish virgins (**Matt. 25:10**), the dividing of the sheep and goats (**Matt. 25:32, 33**), the separating of the bad "fish" from the good "fish" (**Matt. 13:48**) -- each of these among the dead. Synonymously, they rightly understood it to be "the antitypical day of atonement" -- the day in which are removed from the Books in Heaven the names of those who in closing their life's career failed to attain eligibility to come up in the first resurrection, in the resurrection of the holy ones (**Rev. 20:5, 6**), All these aspects are comprehended in the words: "Then shall the Sanctuary be cleansed." **Dan. 8:14.**

WHR: 21.1 - As the judgment-hour message is of a character and importance singular in all church history; also as it is the only prophetic message to sound subsequent to the sixth-hour message; nothing can be more certain than that as it went forth in 1844 for the first time, God's parabolic timepiece then struck nine.

WHR: 21.2 - Consequently the ninth-hour group in the parable can be none other than the Seventh-day Adventists, who were then on foot to proclaim that "the judgment was set, and the book; were opened" (**Dan. 7: 10**), and that any one who then, during the antitypical Day of Atonement for the dead, should be found among the dead with his sins unconfessed (his soul not afflicted, and without the wedding garment on) would be "cut off from among his people." **Matt. 22:11-13; Lev. 23:29.** In brief, the message declared that the separation in the congregation of the dead had then begun.

Let us now go to the seventh and last candlestick of **Revelation 1**, being the sixth step up from the "Dark Ages," and being the Laodicean Church--

Rev. 3:14-- And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God.

ABN1: 10.2 - The **Revelation, chapters 2 and 3**, describes the condition of each of the seven churches, the last of which is the Laodicean. These churches, admittedly, portray the Christian church in seven different periods; the seventh, Laodicea, depicting her in the period just before the "harvest," the last in which the "wheat and tares" are coming, and the one in which she is to experience the separation of the bad from among the good (**Matt. 13 :30, 47-49**).

ABN1: 11.1 - Since in her every section, the church must be true to her name (it alone being her identification), we shall therefore consider the question: Who is Laodicea?

ABN1: 11.2 - Laodicea may be infallibly recognized amidst the many "isms" of Christendom by the work she is doing--declaring the judgment. Indeed, this mark of identification is pointed out by the very name Laodicea, compounded of the two Greek words lao and dekei, the one meaning "people," also "speak," the other meaning "judgment," the two in one meaning the people declaring judgment. The church therefore, which declares, "Fear God, and give glory to Him; for the hour of His judgment is come" (**Rev. 14:7**), is evidently the one called Laodicea. And it is almost as well known outside Seventh-day Adventist circles as within, that the Seventh-day Adventist church is endeavoring to carry the judgment message of Revelation 14:7, and is therefore unchallenged in her claim to the title, Laodicea.

Note carefully that the Messages of the three angels of **Revelation 14:6-11** cannot be ascribed to any Church period save the Laodicean period, as its name and work infallibly point out. Besides,

the first angel's Message, "Fear God, and give glory to him; for the hour of his judgment is come," is in the present tense, which means that the Message cannot be declared until after "His judgment is come." The judgment hour came on October 22, 1844. Also note that the three angels flying in the midst of Heaven are illustrated only at the ninth hour on the chart of **Matthew 20**.

As before, we begin our journey with the interpretation of **Ezekiel's** prophecy in **Chapter Four**—

SR1: 120.1 - The last cereal mentioned in Ezekiel's prophecy is spelt, which represents the sixth truth or doctrine which is the Sabbath truth in the light as given by Sister E.G. White, in connection with the heavenly Sanctuary.

The definition of "spelt" (as in the margin) according to the Standard Dictionary is as follows: "A cereal intermediate between wheat and barley....It was the chief cereal of ancient Egypt, being probably the rye of the time of Moses, but cultivated now mainly in Switzerland, southern Germany, and northern Spain."

SR1: 120.2 - Spelt is an ancient cereal, used in ancient Egypt in the days of Moses, and it was the rye in the days of Joseph. So is the Sabbath an ancient truth which originated in the Garden of Eden, and was the last recorded act of Creation. It was the truth in the days of Moses, the first man in the Bible who instituted Sabbath keeping. Spelt is a little better known than millet, and has some farming value, but only in certain portions of the globe, even as the Sabbath is better known than the 2300 days. Would any dare say these are not all perfect symbols, or that it is only a certain man's interpretation, and only an accident, or just happened, and yet fit so perfectly? But thus far only one phase has been explained.

“... the Seventh-day Adventist church is endeavoring to carry the judgment message of Revelation 14:7, and is therefore unchallenged in her claim to the title, Laodicea.

SR1: 120.3 - The Lord said to the prophet Ezekiel, "Put them in one vessel" (verse 9). It will now be considered as to whether he really did put all these doctrines in one vessel. Luther believed in the doctrine he taught, but the great enemy flooded the church with deception. Not with arguing the truth. No, no. But suggesting to the people that they now have all the truth, and that they surely were right, thus hardening their hearts against more light. Soon additional truth came, but Satan had already flooded the church with his agents, and prejudice was aroused against the new light. The result was that the majority turned down the truth. A few saw the light, and as the case generally is, they were voted out by the church.

Necessity gave birth to a new movement, or denomination. Such has been the experience with the church in each advancing truth up the line to our own time.

SR1: 121.1 - In like manner, the truth represented by the barley (Spirit) was turned down

by those who had accepted the doctrine symbolized by the wheat (faith). Knox believed in all the truth he had and also all the truth Luther taught. Thus the wheat and the barley were in one vessel and carried to the second step.

SR1: 121.2 - We next have the truth symbolized by the beans (grace) and presented by Wesley, who believed also in the truths previously taught by Luther and Knox, which were represented by the wheat and barley. The third step was made, and the wheat, barley, and beans were in one vessel. The fourth truth was represented by lentils (baptism by immersion) and taught by Campbell, who believed in the doctrines of Luther, Knox, and Wesley. Thus the wheat, barley, beans and lentils were carried to the fourth step.

and in one vessel. The fifth truth (2300) was represented by millet, and this step upward was made by William Miller who believed in all the truths symbolized by wheat, barley, beans, and lentils. The fifth step was made and the five varieties of food of truth were carried in one vessel.

SR1: 121.3 - We now come to the last variety of the cereals: "spelt" (Sabbath), in connection with the judgment. Is it not a fact that the Seventh-day Adventist denomination believes in all these truths: The wheat (faith); barley (Holy Spirit); beans (grace); lentils (immersion); millet (2300 days); spelt (Sabbath, with the sanctuary truth)? It will be noticed the Lord said, "Put them in one vessel". He did not say in two, or more, but in one. There are no other people besides Seventh-day Adventists who believe in the 2300 days (cleansing of the Sanctuary), and it is this denomination (vessel) which teaches all the six doctrines as represented by the six varieties of food. Thus the prophecy meets its fulfillment in our day, and we are amazed with the difficulty to comprehend the great wisdom of the Lord our God.

2TG39: 15.3 - One may raise an argument, though only a losing one, over the denominations here named, but one can hardly raise any honest argument against the fact that these six doctrines (cereals) are the main doctrines upon which Protestantism as a whole is built. However, be they these or other doctrines, the truth that they are only six, means that a seventh truth is to be unfolded. Moreover, these truths, says Inspiration, were to be given sparingly, by weight, -- not everything that pertains to the subject, -- and all Christendom knows that this has been the case.

SR1: 75.2 - The Seventh-day Adventist Church which came into existence in 1845 became Israel (the movement from which the true Israel, the 144,000 are made). It will be noticed that the names of the fathers after the flesh, and by the promise coincide. The father's name of Israel after the flesh was "Jacob". So is the name of the father of

Israel by the promise (Seventh-day Adventist movement). But one may say, It was Jacob in the former, and James White in the latter. True it is, but the names "Jacob" and "James" are the same. Again, the very first vision Sister White had was about the 144,000, and the aim of this denomination has been to make that number.

2SC5,6: 7.2.4 - The 1585 date (co-incidence chart, "**The Shepherd's Rod**," Vol. 1, page 112), being derived from the birth date of Jacob (the father of the twelve tribes), is numerically figurative of the birth of a denomination which must bring forth the spiritual twelve tribes-the 144,000. As the truth of the 144,000 was first revealed in the year 1930, this date stands as the one on which the church gave birth to the "servants of God." The Seventh-day Adventist denomination being 85 years old at that time, the number of years correspond with the number from the call of Abraham to the birth of Jacob (85). Therefore, by subtracting the number of years from Abraham's call to the birth of Jacob (85) from the year the truth of the 144,000 was revealed (1930), it carries us back to the year the S.D.A. denomination came into existence (1845) thereby proving the fact that it is this particular church or denomination which is to bring forth the twelve spiritual tribes.

From this time, up to December, 1844, my joys, trials, and disappointments were like those of my dear Advent friends around me. At this time I visited one of our Advent sisters, and in the morning we bowed around the family altar. It was not an exciting occasion, and there were but five of us present, all women. While I was praying, the power of God came upon me as I had never felt it before. I was wrapped in a vision of God's glory, and seemed to be rising higher and higher from the earth, and was shown something of the travels of the Advent people to the Holy City... - **EW 13.2**

SR1: 22.2 - There is no reason for not knowing the definite time when this angel of **Revelation 7** arrives. If we did not know the

time, we would have no message, and if Satan can deceive us from present truth, he has won with his deceptive powers. John's prophecy in **Revelation 7**, of this ascending angel was only a vision of something to come, and the fulfillment of this prophecy was realized when Sister White was given her first vision in 1844, which was a vision of the 144,000. Read **Early Writings, pages 13-20**. John prophesied of this movement and the scene of the angel ascending in the east (John's vision) became a reality in 1844, but the angel is in the east, and we must await his arrival, for when he arrives, the sealing begins.

SR1: 74.1 - As the prophetic period ended in 1844, the "Most Holy" place in the heavenly Sanctuary was opened, into which Christ entered. If this incident marked the beginning of the atonement, there would have been no better, or more opportune time for a call from heaven than at the end of the great prophetic period; the day of atonement being the most solemn time for the church. Seventh-day Adventists were called out by a prophet, and are practically the only people who believe in the 2300 days. We are the only people who have proclaimed it since 1844, and are now in the atonement, or the time of the judgment. The text for this is here quoted: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment **is come**: and worship him that made heaven, and earth, and the sea, and the fountains of waters." **Rev. 14:6, 7**. Seventh-day Adventists only can fulfill the type, for just at this time they were called by a prophet of God, to organize as a denomination, and to proclaim the glad news: "This gospel in all the world in this generation." Thus the symbol "seventy" met its fulfillment at that time.

TN6: 3.2 - Of the many present-day attacks made by this enemy against the dairy's host of patrons, there has doubtless been none so violent as that against the Seventh-day

Adventist denomination, the main user of the dairy's product, and especially against the work of the denomination's founder, Mrs. E.G. White, whose writings are known by the organization to be the Spirit of Prophecy (**Rev. 12:17; 19:10**).

One may ask, which is the correct year of the Seventh-day Adventist Church's call, 1844 or 1845? We answer that it is comparable to the years 1929 and 1930 in terms of the judgment of the living Message. Sister White received her first vision in December 1844 but did not accept her call and begin sharing the vision until 1845. The two years pertaining to the Seventh-day Adventist Church were only used in the early light of the **Shepherd's Rod** Message; thereafter, only 1844 was used. Let us now hear from the founder of the last denomination of the Revelation's candlesticks:

In like manner Miller and his associates fulfilled prophecy and gave a message which Inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angels' messages were given at the right time and accomplished the work which God designed to accomplish by them. - **GC 405.2**

After the great disappointment in 1844, Satan and his angels were busily engaged in laying snares to unsettle the faith of the body. He was affecting the minds of individuals who had a personal experience in these things. They had an appearance of humility. They changed the first and second messages, and pointed to the future for their fulfillment, while others pointed far back in the past, declaring that they had been there fulfilled. These individuals were drawing the minds of the inexperienced away, and unsettling their faith. Some were searching the Bible to try to build up a faith of their own, independent of the body. Satan exulted in all this; for he knew that those who broke loose from the anchor, he could affect by different errors and drive about with winds of doctrine. Many

who had led in the first and second messages, denied them, and division and scattering was throughout the body. I then saw Wm. Miller. He looked perplexed, and was bowed with sorrow and distress for his people. He saw the company who were united and loving in 1844, losing their love for each other, and opposing one another. He saw them fall back into a cold, backslidden state. Grief wasted his strength. I saw leading men watching Wm. Miller, and fearing lest he should embrace the third angel's message and the commandments of God. And as he would lean towards the light from heaven, these men would lay some plan to draw his mind away. I saw a human influence exerted to keep his mind in darkness, and to retain his influence among them. At length Wm. Miller raised his voice against the light from heaven. He failed in not receiving the message which would have fully explained his disappointment, and cast a light and glory on the past, which would have revived his exhausted energies, brightened up his hope, and led him to glorify God. But he leaned to human wisdom instead of divine, and being broken with arduous labor in his Master's cause, and by age, he was not as accountable as those who kept him from the truth. They are responsible, and the sin rests upon them. If Wm. Miller could have seen the light of the third message, many things which looked dark and mysterious to him would have been explained. His brethren professed such deep love and interest for him, he thought he could not tear away from them. His heart would incline towards the truth; but then he looked at his brethren. They opposed it. Could he tear away from those who had stood side and shoulder with him in proclaiming Jesus' coming? He thought they surely would not lead him astray. - 1SG 166.1

God suffered him to come under the power of Satan, and death to have dominion over him. He hid him in the grave, away from those who were constantly drawing him from God. Moses erred just as he was about to enter the promised land. So also, I saw that Wm. Miller erred as he was soon to enter the

heavenly Canaan, in suffering his influence to go against the truth. Others led him to this. Others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump. - 1SG 168.1

Thus far, we have read that Brother Miller proclaimed the first and second angels' Messages. Let us move to the third angel's Message—

As the ministration of Jesus closed in the Holy place, and he passed into the Holiest, and stood before the ark containing the law of God, he sent another mighty angel to earth with the third message. He placed a parchment in the angel's hand, and as he descended to earth in majesty and power, he proclaimed a fearful warning, the most terrible threatening ever borne to man. This message was designed to put the children of God upon their guard, and show them the hour of temptation and anguish that was before them. Said the angel, They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, yet they must hold fast the truth. The third angel closes his message with these words, Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. As he repeated these words he pointed to the heavenly Sanctuary. The minds of all who embrace this message are directed to the Most Holy place where Jesus stands before the ark, making his final intercession for all those for whom mercy still lingers, and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. Jesus makes an atonement for those who died, not receiving the light upon God's commandments, who sinned ignorantly. - 1SG 162.1

After Jesus opened the door of the Most Holy the light of the Sabbath was seen, and the people of God were to be tested and proved, as God proved the children of Israel anciently, to see if they would keep his law. I saw the third angel pointing upward, showing the

disappointed ones the way to the Holiest of the heavenly Sanctuary. They followed Jesus by faith into the Most Holy. Again they have found Jesus, and joy and hope spring up anew. I saw them looking back reviewing the past, from the proclamation of the second advent of Jesus, down through their travels to the passing of the time in 1844. They see their disappointment explained, and joy and certainty again animate them. The third angel has lighted up the past, present and future, and they know that God has indeed led them by his mysterious providence. - 1SG 163.1

When Christ entered the most holy place of the heavenly sanctuary to perform the closing work of the atonement, he committed to his servants the last message of mercy to be given to the world. Such is the warning of the third angel of Revelation 14. Immediately following its proclamation, the Son of man is seen by the prophet coming in glory to reap the harvest of the earth. - 4SP 273.1

In 1844 our great High Priest entered the most holy place of the heavenly Sanctuary, to begin the work of the investigative Judgment. The cases of the righteous dead have been passing in review before God. When that work shall be completed, judgment is to be pronounced upon the living. How precious, how important are these solemn moments! Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body. In the typical service, when the work of atonement was performed by the high priest in the most holy place of the earthly sanctuary, the people were required to afflict their souls before God, and confess their sins, that they might be atoned for and blotted out. Will any less be required of us in this antitypical day of atonement, when

Christ in the Sanctuary above is pleading in behalf of his people, and the final, irrevocable decision is to be pronounced upon every case? - RH, March 22, 1887 par. 9

"I beheld," says the prophet Daniel, "till thrones were placed, and One that was Ancient of Days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Daniel 7:9, 10, R.V. - GC 479.1

“Each of us has a case pending in the court of heaven. We are individually to be judged according to the deeds done in the body”

Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of Days is

God the Father. Says the psalmist: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God." Psalm 90:2. It is He, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels as ministers and witnesses, in number "ten thousand times ten thousand, and thousands of thousands," attend this great tribunal. - GC 479.2

"And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away." Daniel 7:13, 14.

The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies and there appears in the presence of God to engage in the last acts of His ministration in behalf of man--to perform the work of investigative judgment and to make an atonement for all who are shown to be entitled to its benefits.
- GC 479.3

In the typical service only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement. So in the great day of final atonement and investigative judgment the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. "Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel?" **1 Peter 4:17.** - GC 480.1

The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. Says the prophet Daniel: "The judgment was set, and the books were opened." The revelator, describing the same scene, adds: "Another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." **Revelation 20:12.**
- GC 480.2

The book of life contains the names of all who have ever entered the service of God. Jesus bade His disciples: "Rejoice, because your names are written in heaven." **Luke 10:20.** Paul speaks of his faithful fellow workers, "whose names are in the book of life." **Philippians 4:3.** Daniel, looking down

to "a time of trouble, such as never was," declares that God's people shall be delivered, "everyone that shall be found written in the book." And the revelator says that those only shall enter the city of God whose names "are written in the Lamb's book of life." **Daniel 12:1; Revelation 21:27.** - GC 480.3

"A book of remembrance" is written before God, in which are recorded the good deeds of "them that feared the Lord, and that thought upon His name." **Malachi 3:16.** Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says: "Remember me, O my God, . . . and wipe not out my good deeds that I have done for the house of my God." **Nehemiah 13:14.** In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist: "Thou tellest my wanderings: put Thou my tears into Thy bottle: are they not in Thy book?" **Psalms 56:8.** - GC 481.1

There is a record also of the sins of men. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." "Every idle word that men shall speak, they shall give account thereof in the day of judgment." Says the Saviour: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." **Ecclesiastes 12:14; Matthew 12:36, 37.** The secret purposes and motives appear in the unerring register; for God "will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." **1 Corinthians 4:5.** "Behold, it is written before Me, . . . your iniquities, and the iniquities of your fathers together, saith the Lord." **Isaiah 65:6, 7.** - GC 481.2

Every man's work passes in review before God and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered with terrible exactness every wrong word, every selfish

act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel. - GC 482.1

The law of God is the standard by which the characters and the lives of men will be tested in the judgment. Says the wise man: "Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment." **Ecclesiastes 12:13, 14.** The apostle James admonishes his brethren: "So speak ye, and so do, as they that shall be judged by the law of liberty." **James 2:12** - GC 482.2

Those who in the judgment are "accounted worthy" will have a part in the resurrection of the just. Jesus said: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, . . . are equal unto the angels; and are the children of God, being the children of the resurrection." **Luke 20:35, 36.** And again He declares that "they that have done good" shall come forth "unto the resurrection of life." **John 5:29.** The righteous dead will not be raised until after the judgment at which they are accounted worthy of "the resurrection of life." Hence they will not be present in person at the tribunal when their records are examined and their cases decided. - GC 482.3

As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses: "Whosoever hath sinned against Me, him will

I blot out of My book." **Exodus 32:33.** And says the prophet Ezekiel: "When the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned." **Ezekiel 18:24.** - GC 483.1

All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah: "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." **Isaiah 43:25.** Said Jesus: "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." "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." **Revelation 3:5; Matthew 10:32, 33.** - GC 483.2

God had committed to His people a work to be accomplished on earth. The third angel's message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people. The Sabbath reform was to be carried forward. The breach in the law of God must be made up. The message must be proclaimed with a loud voice, that all the inhabitants of earth might receive the warning. The people of God must purify their souls through obedience to the truth, and be prepared to stand without fault before Him at His coming. - Ev 695.2

The second angel's message of **Revelation 14** was first preached in the summer of 1844, and it then had a more direct application to the churches of the United States, where the

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

Let us list some of the Truths from the foregoing passages we need to follow through to the up-to-date light—

1. William Miller and his associates proclaimed the first and second angels' Messages.
2. The third angel's Message is the Message of the Sanctuary and the Sabbath Truths.
3. The third angel's Message is the last Message of mercy to be given to the world.
4. The three angels' Messages of **Revelation 14** are to be proclaimed by human instrumentalities. The three angels symbolized thus far two individuals, namely Brother William and Sister Ellen.
5. Light from the Sanctuary illuminated the past, the present, and the future.
6. Babylon is not yet fallen as prophesied in **Rev. 14:8**.

Let us now go to the remainder of the Revelator's description and condemnation of the angel of the Laodicean church—

Revelation 3:14-22-- And unto the angel

of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and [that] the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches.

The Laodiceans did not receive the same words of commendation as their immediate predecessor, the Church of Philadelphia. Let us hear from the pen of Inspiration—

2TG11: 17.1 - The "angel," the one that has charge of the church, cannot represent any class but the ministry of the church, His servants. Those who are satisfied (lukewarm), who feel no need of anything, no need of an additional message for the judgment of the living, -- such will He spue out unless they repent. This work, you see, represents the cleansing of His temple.

1TG8: 17.2 - What is wrong with the angel of Laodicea? -- He is lukewarm. He is neither cold nor hot. The Lord recommends that he be either cold or hot, -- uncomfortable, in search of something better rather than stay lukewarm, well contented with his spiritual attainments, supposedly rich and increased with goods (with Truth). Not knowing that he is spiritually poor, blind and naked, he

is warned of it by the All Knowing One and asked to repent. If the Lord's own warning fails to change his mind, then the only thing left for the Lord to do is to spue him out of His mouth.

1TG8: 18.1 - By the words, "I am rich, and increased with goods," the angel of Laodicea is saying that he has good understanding of the Bible and has the "Testimonies for the Church," and that these make him rich. And that in addition to these, he has other denominational publications, his increase. He thus deceives himself that he has the whole truth to carry him right on through the Pearly Gates, that he needs nothing more. The Lord's counsel, however, that he buy of Him gold that is tried in the fire so that he may be rich, unveils the fact that the Laodiceans' riches are not "pure gold," and that their so-called increase is not an increase of Truth, but worthless, un-inspired interpretations not tried in the fire.

1TG8: 18.2 - The angel of Laodicea is naked, too. He has not the wedding garment on he has not the righteousness of Christ. And his being naked, not having on any clothes, denotes that he has no righteousness save his own -- the righteousness with which he was born -- his bare skin. Moreover, he is spiritually blind. And that for his ailment the Lord's eyesalve is the only remedy. If he would but take the Lord's counsel and apply the salve to his ailing eyes, he could then see.

TN2: 63.3 - Calling yourselves men of "experience," you say: "If a brother has any light on the Scriptures, let him submit it to us, and if we see no light in it, let him drop

it." But, Brethren, how can you see light in anything without looking into it? And how can you discern spiritual things unless you "anoint thine eyes with eyesalve ["revealed truth"], that thou mayest see"? Refusing to do this, how will you ever discern truth?

7SC7-12: 4.1.9 - As only the "salve" (truth) will heal them from their deadly Laodicean malady, hence if they fail to avail themselves of the cure (to search for truth as for hidden treasure) and to apply it (to repent), they will be spued out. O, Brother, Sister, will you not call for the "salve"? or will you continue in your wretchedness, misery, blindness, and nakedness, and thus compel Him to spue you out and to uncover your shame?

TN5: 14.2 - Ironically, though, the very ones who usually become involved in the practice of altering the Scriptures, are those who talk the loudest about exercising great care not to be enmeshed by false doctrine. And, to back up their talk, they very carefully keep themselves aloof from everything new which does not come through themselves. Such will never recover from their terrible blindness until they begin to search for "eyesalve" (Inspiration) as they do for gold, for only new truth can open their eyes, unmask their errors, and woo them to the truth. Satan, though, well knowing that their sight will quickly recover if they come with an open heart to the light, consequently fills them with prejudice to keep them from making an unbiased personal investigation of unfolding truths.

“ ...
The gold
tried in the fire
obviously represents
inspired Truth for this
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saves, the only kind God
would sell. And what
can be the white rai-
ment which the True
Witness urges them
to buy, if not the
righteousness
of Christ?”

2TG20: 20.1 - The gold tried in the fire obviously represents inspired Truth for this time, the only truth that saves, the only kind God would sell. And what can be the white raiment which the True Witness urges them to buy, if not the righteousness of Christ?

The church has turned back from following Christ her Leader and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. Doubt, and even disbelief of the testimonies of the Spirit of God, is leavening our churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappreciated. God has spoken to you. Light has been shining from His word and from the testimonies, and both have been slighted and disregarded. The result is apparent in the lack of purity and devotion and earnest faith among us. - **5T 217.2**

Let each put the question to his own heart: "How have we fallen into this state of spiritual feebleness and dissension? Have we not brought upon ourselves the frown of God because our actions do not correspond with our faith? Have we not been seeking the friendship and applause of the world rather than the presence of Christ and a deeper knowledge of His will?" Examine your own hearts, judge your own course. Consider what associates you are choosing. Do you seek the company of the wise, or are you willing to choose worldly associates, companions who fear not God and obey not the gospel? - **5T 217.3**

TN2: 31.2 - All seven of these antitypical churches (Rev. 2 and 3) started out well, but sooner or later Satan succeeded in bringing into each one in succession a flood of satanic agencies (figuratively, the "tares") in the garb of professed believers of the Truth. ...

TN2: 33.4 - Of all "the seven churches" (Rev. 2 and 3), only the Philadelphian (the Millerite) church did not run afoul these same satanic practices. Ever true to God, it closed its brief but spotless career in 1844, its appointed destination. ...

The Laodicean Church did not follow the example of its predecessor; it too ran afoul. Out of necessity, forty-four years later, the Lord sent a Message to the Seventh-day Adventist Denomination in 1888 to awaken the Church to Christ and His righteousness. This Message was not to start a new movement, for His mouthpiece was still in the Church. The instrumentalities used were two prominent leaders of the General Conference. One would think that the General Conference would accept the Message, coming from one of their own. Let us hear—

*I have had the question asked, what do you think of this light which these men [A. T. Jones and E. J. Waggoner] are presenting? Why, I have been presenting it to you for the last forty-five years,—the matchless charms of Christ. This is what I have been trying to present before your minds. Ms 5, 1889, p. 10. (Sermon delivered at Rome, N. Y., June 17, 1889.) - **1MR 142.1***

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

The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe

on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own lifeblood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ. - TM 92.1

The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits. As the high priest sprinkled the warm blood upon the mercy seat, while the fragrant cloud of incense ascended before God, so while we confess our sins and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. Notwithstanding our unworthiness, we are ever to bear in mind that there is One that can take away sin and save the sinner. Every sin acknowledged before God with a contrite heart, He will remove. This faith is the life of the church. As the serpent was lifted up in the wilderness by Moses, and all that had been bitten by the fiery serpents were bidden to look and live, so also the Son of man must be lifted up, that "whosoever believeth in Him should not perish, but have everlasting life." - TM 92.2

Unless he makes it his life business to behold the uplifted Saviour, and by faith to accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now, it has been Satan's determined purpose to eclipse the view of Jesus and lead men to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that

presented the truth as it is in Jesus, which is the third angel's message, in clear, distinct lines. John's words are to be sounded by God's people, that all may discern the light and walk in the light: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand. 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." - TM 93.1

The perils of the last days are upon us. Satan takes the control of every mind that is not decidedly under the control of the Spirit of God. Some have been cultivating hatred against the men whom God has commissioned to bear a special message to the world. They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit testifying that the message was of God, they hated it the more, because it was a testimony against them. They would not humble their hearts to repent, to give God the glory, and vindicate the right. They went on in their own spirit, filled with envy, jealousy, and evil surmisings, as did the Jews. They opened their hearts to the enemy of God and man. Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far as they possibly could. . . . - TM 79.3

The apostasy of Elders Jones and Waggoner—

It is quite possible that Elder Jones or Elder Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they

are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled, and the light which God has given, and they walk in blindness as did the Jews. **Letter 24, 1892, p. 5.** (To Uriah Smith, September 19, 1892.) - **1MR 143.1**

Letters came to me from some attending the Healdsburg College in regard to Brother E. J. Waggoner's teachings in regard to the two laws. I wrote immediately protesting against their doing contrary to the light which God had given us in regard to all differences of opinion. - **5MR 277.1**

I wish to say to you and to the leading men in the church, and to the trustees of the Tabernacle, that light has been given to me very distinctly that Elder A. T. Jones has taken a position that divorces him from the privileges of the use of the Tabernacle. He does not know what spirit is leading him. Efforts are being made in an underhand way to get possession of the Tabernacle. - **10MR 62.1**

Brethren, be on guard. Keep burnished for action the weapons of your warfare, which is the Word of God. Pray, believe, and walk humbly with God, and let all your prayers be without ceasing, that God shall be glorified. Make a most earnest effort to call to Battle Creek the very best ministerial talent, men of experience in the early days of the message, men who will give the trumpet a certain

sound. Hold the fort. Do not let it be taken by those who have placed themselves decidedly in a position of opposition to the truth which God has given us for these last days. - **10MR 62.2**

Our call is Come out from among them, and be ye separate, and the Tabernacle should be set apart decidedly to those who are true and loyal. - **10MR 62.3**

Those who have denied their faith, and who would now tear down that which in past years they have labored to build up, should understand that they have no lot nor part in the faith that has firmly held the people of God in unity. You do not know how earnestly they will work to get possession of the Tabernacle. But this must not be permitted. In no case should a decidedly opposing element be permitted to hold forth in the Tabernacle. --**Letter 354, 1906, pp. 1, 2.** (To G. W. Amadon, September 19, 1906.) White Estate Washington, D. C. May 12, 1980 - **10MR 62.4**

There is no doctrinal safety in the A. T. Jones and E. J. Waggoner's publications that are now being distributed by Seventh-day Adventists, and even some Davidians, over one hundred years after Jones and Waggoner's falling away. No time should be wasted reading these so-called 1888 publications.

We will continue our history in the next Issue of the Symbolic Code. God be with you.



Beware of The Leaven of Davidia and Laodicea

The Holy Convocation



10 Days of Prayer

The First Ten Days of
The First Sacred Month

Date and Time

April 16th to April 25th 2026

6:00 pm PDT	2:00 am WAT
7:00 pm MDT	3:00 am CAT
8:00 pm CDT	4:00 am EAT
9:00 pm EDT	6:30 am IST

"...The Lord gave to Moses the sacred yearly calendar, which cannot be lost or miscalculated so long as the earth remains... Beginning its first month of the year with the first new moon, at, or after, the vernal equinox, March 20-21..."

ABN3: 10, 11

Platform: Zoom
Webinar ID: 865 3500 8421



If you only attend one school, let it be

The School of the Prophets



***Christ**



***Samuel**



***Moses**



Miller



White



Houteff

"... You alone in the closet of prayer and with the aid of the Spirit can determine whether the Elijah has come, or whether he is yet to come."

GCS: 8.1

Undershepherd: Bro. Lennox Sam
God's Ordained Minister

The School of the Prophets
2nd Sabbath of every month - 7:00AM CT
Zoom Meeting ID: 940 2826 1432

Reformation Sabbath
4th Sabbath of every month - 7:00AM CT
Zoom Meeting ID: 940 2826 1432

Western Hemisphere Sabbath Afternoon Study
1st, 2nd & 4th Sabbath of every month - 3:00 PM CT
Zoom Meeting ID: 940 4716 3414

Teachers' School of the Prophets
3rd Sunday of every month (Invite Only) - 5:00 AM CT

On YouTube:
The Davidian Seventh-Day Adventists Channel or
The Eleventh-Hour Church Channel

*The illustrations used in this ad are not intended to depict the individuals represented of whom we have no actual pictures, namely Moses, Samuel and Christ. The illustrations are entirely for educational purposes only.

Antitypical Elijah



Heaven's APPEAL

**WORK FOR GOD AND
HE
WILL WORK FOR YOU**

Why not make your chief interest His business? Why not the Kingdom of God and His righteousness, so that “all these things be added unto you”? Why work to feed yourself? Why not work for God and let Him feed and clothe you? He is far more capable of providing for you than you will ever be. Why not let Him take charge of your work, of your home, of your body?

Timely Greetings Vol. 2 No. 35: 8.2

Contact us:



mdsec@gadsda.com

HEALTH DEPARTMENT

HEALTH WAVE

PART TWO

2. EXERCISE

Thousands are sick and dying around us who might get well and live if they would; but their imagination holds them. They fear that they will be made worse if they labor or exercise, when this is just the change they need to make them well. Without this they never can improve. They should exercise the power of the will, rise above their aches and debility, engage in useful employment, and forget that they have aching backs, sides, lungs, and heads. Neglecting to exercise the entire body, or a portion of it, will bring on morbid conditions. Inaction of any of the organs of the body will be followed by a decrease in size and strength of the muscles, and will cause the blood to flow sluggishly through the blood vessels. - 3T 76.2

God has given us all something to do. In the discharge of the various duties which we are to perform, which lie in our pathway, our lives will be made useful, and we shall be blessed. Not only will the organs of the body be strengthened by exercise, but the mind also will acquire strength and knowledge through the action of those organs. The exercise of one muscle, while others are left with nothing to do, will not strengthen the inactive ones any more than the continual exercise of one of the organs of the mind will develop and strengthen the organs not brought into use. Each faculty of the mind and each muscle has its distinctive office, and all require to be exercised in order to become properly developed and retain healthful vigor. Each organ and muscle has its work to do in the living organism. Every wheel in the machinery must be a living, active, working wheel. Nature's fine and wonderful works need to be kept in active motion in order to accomplish the object for which they were designed. Each faculty has a bearing upon the

others, and all need to be exercised in order to be properly developed. If one muscle of the body is exercised more than another, the one used will become much the larger, and will destroy the harmony and beauty of the development of the system. A variety of exercise will call into use all the muscles of the body. - 3T 77.1

Those who are feeble and indolent should not yield to their inclination to be inactive, thus depriving themselves of air and sunlight, but should practice exercising out of doors in walking or working in the garden. They will become very much fatigued, but this will not injure them. You, my sister, will experience weariness, yet it will not hurt you; your rest will be sweeter after it. Inaction weakens the organs that are not exercised. And when these organs are used, pain and weariness are experienced, because the muscles have become feeble. It is not good policy to give up the use of certain muscles because pain is felt when they are exercised. The pain is frequently caused by the effort of nature to give life and vigor to those parts that have become partially lifeless through inaction. The motion of these long-disused muscles will cause pain, because nature is awakening them to life. - 3T 78.1

Walking, in all cases where it is possible, is the best remedy for diseased bodies, because in this exercise all the organs of the body are brought into use. Many who depend upon the movement cure could accomplish more for themselves by muscular exercise than the movements can do for them. In some cases want of exercise causes the bowels and muscles to become enfeebled and shrunk, and these organs that have enfeebled for want of use will be strengthened by exercise. There is no exercise that can take the place of walking. By it the circulation of the blood is greatly improved. - 3T 78.2

The greatest benefit is not gained from exercise that is taken as play or exercise merely. There is some benefit in being in the fresh air, and also from the exercise of the muscles; but let the same amount of energy be given to the performance of useful work, and the benefit will be greater. A feeling of satisfaction will be realized, for such exercise carries with it a sense of helpfulness and the approval of conscience for duty well done. - CT 308.2

To have health, an equilibrium of action must be maintained. The mind must harmonize with this, or the benefits are not realized. If physical exercise is regarded as drudgery, the mind takes no interest in the exercise of the different parts of the body. The mind must be interested in the exercise of the muscles. In the education of the youth, physical exercise must be combined with mental taxation. - 4LtMs, Lt 6, 1885, par. 27

My brother, your brain is benumbed. A man who disposes of the quantity of food that you do should be a laboring man. Exercise is important to digestion and to a healthy condition of body and mind. You need physical exercise. You move and act as if you were wooden, as though you had no elasticity. Healthy, active exercise is what you need. This will invigorate the mind. Neither study nor violent exercise should be engaged immediately after a full meal; this would be a violation of the laws of the system. Immediately after eating there is a strong draft upon the nervous energy. The brain force is called into active exercise to assist the stomach; therefore, when the mind or body is taxed heavily after eating, the process of digestion is hindered. The vitality of the system, which is needed to carry on the work in one direction, is called away and set to work in another. - 2T 413.1

Those who do not use their limbs every day will realize a weakness when they do attempt to exercise. The veins and muscles are not in a condition to perform their work and keep all the living machinery in healthful action, each organ in the system doing its part. The

limbs will strengthen with use. Moderate exercise every day will impart strength to the muscles, which without exercise become flabby and enfeebled. By active exercise in the open air every day, the liver, kidneys, and lungs also will be strengthened to perform their work. Bring to your aid the power of the will, which will resist cold and will give energy to the nervous system. In a short time you will so realize the benefit of exercise and pure air that you would not live without these blessings. Your lungs, deprived of air, will be like a hungry person deprived of food. Indeed, we can live longer without food than without air, which is the food that God has provided for the lungs. Therefore do not regard it as an enemy, but as a precious blessing from God. - 2T 533.1

Exercise will aid the work of digestion. To walk out after a meal, hold the head erect, put back the shoulders, and exercise moderately, will be a great benefit. . . . The diseased stomach will find relief by exercise. - T., V. II, p. 530. - HL 169.5

But violent exercise should never be taken immediately after eating. For half an hour after eating mental and violent physical exercise should be avoided. After this the student is prepared for close study, but before he takes his next meal, he should take some exercise which will set the organs of his body in action. - 11LtMs, Ms 53, 1896, par. 17

Exercise aids the dyspeptic by giving the digestive organs a healthy tone. To engage in severe study or violent physical exercise immediately after eating, hinders the work of digestion; but a short walk after a meal, with the head erect and the shoulders back, is a great benefit. - MH 240.2

Exercise will aid the work of digestion. To walk out after a meal, hold the head erect, put back the shoulders, and exercise moderately, will be a great benefit. The mind will be diverted from self to the beauties of nature. The less the attention is called to the stomach after a meal, the better. - T., V. II, p. 530. - HL 130.3

Useful manual labor is a part of the gospel plan. The Great Teacher, enshrouded in the pillar of cloud, gave directions to Israel that every youth should be taught some line of useful employment. Therefore it was the custom of the Jews, the wealthy as well as the poorer classes, to teach their sons and daughters some useful trade, so that, should adverse circumstances arise, they would not be dependent upon others, but would be able to provide for their own necessities. They might be instructed in literary lines, but they must also be trained to some craft. This was deemed an indispensable part of their education. - CT 307.1

Students who have gained book knowledge without gaining a knowledge of practical work cannot lay claim to a symmetrical education. The energies that should have been devoted to business of various lines have been neglected. Education does not consist in using the brain alone. Physical employment is a part of the training essential for every youth.

An important phase of education is lacking if the student is not taught how to engage in useful labor. - CT 307.3

The healthful exercise of the whole being will give an education that is broad and comprehensive. Every student should devote a portion of each day to active labor. Thus habits of industry will be formed and a spirit of self-reliance encouraged, while the youth will be shielded from many evil and degrading practices that are so often the result of idleness. And this is all in keeping with the primary object of education; for in encouraging activity, diligence, and purity, we are coming into harmony with the Creator. - CT 308.1

Inactivity is the greatest curse that could come upon most invalids. Light employment in useful labor, while it does not tax mind or body, has a happy influence upon both. It

strengthens the muscles, improves the circulation, and gives the invalid the satisfaction of knowing that he is not wholly useless in this busy world. He may be able to do but little at first, but he will soon find his strength increasing, and the amount of work done can be increased accordingly. - MH 240.1

2SC3-4: 15.1.1 - ...However, before you make your garden, and before you have the opportunity to work in it do not cheat yourself from a brisk daily walk, and having opened all your bedroom windows at night do not sleep with your nose covered.

...Walking is preferable to riding or driving, for it brings more of the muscles into exercise. The lungs are forced into healthy action, since it is impossible to walk briskly without inflating them.

Those whose habits are sedentary should, when the weather will permit, exercise in the open air every day, summer or winter. Walking is preferable to riding or driving, for it brings more of the muscles into exercise. The lungs are forced into healthy action, since it is impossible to walk briskly without inflating them. - MH 240.4

When useful labor is combined with study, there is no need of gymnastic exercises; and much more benefit is derived from work performed in the open air than from indoor exercise. The farmer and the mechanic each have physical exercise; yet the farmer is much the healthier of the two, for nothing short of the invigorating air and sunshine will fully meet the wants of the system. The former finds in his labor all the movements that were ever practised in the gymnasium. And his movement room is the open fields; the canopy of heaven is its roof, the solid earth is its floor. - ST, 1886, No. 33. - HL 128.3

The question of suitable recreation for their pupils is one that teachers often find perplexing. Gymnastic exercises fill a useful place in many schools; but without careful supervision they are often carried to excess. In the gymnasium many youth, by their

attempted feats of strength, have done themselves lifelong injury. - Ed 210.1

Brethren, when you take time to cultivate your gardens, thus gaining the exercise needed to keep the system in good working order, you are just as much doing the work of God as in holding meetings. - GW, p. 174. - HL 129.1

When the weather will permit, all who can possibly do so ought to walk in the open air every day, summer and winter. . . . A walk, even in winter, would be more beneficial to the health than all the medicine the doctors may prescribe. For those who can walk, walking is preferable to riding. The muscles and veins are enabled better to perform their work. There will be increased vitality, which is so necessary to health. The lungs will have needful action; for it is impossible to go out in the bracing air of a winter's morning without inflating the lungs. - T., V. II, p. 529. - HL 130.1

Morning exercise, in walking in the free, invigorating air of heaven, or cultivating flowers, small fruits, and vegetables, is necessary to a healthful circulation of the blood. It is the surest safeguard against colds, coughs, congestions of the brain and lungs, inflammation of the liver, the kidneys, and the lungs, and a hundred other diseases. - H. R. - HL 130.4

A large class of women are content to hover over the stove, breathing impure air for one half or three fourths of the time, until the brain is heated and half benumbed. They should go out and exercise every day, even though some things indoors have to be neglected. They need the cool air to quiet distracted brains. - T., V. II, p. 531. - HL 131.1

If physical exercise were combined with mental exertion, the blood would be quickened in its circulation, the action of the heart

would be more perfect, impure matter would be thrown off, and new life and vigor would be experienced in every part of the body. - T., V. III, p. 490. - HL 132.6

Judicious exercise will induce the blood to the surface, and thus relieve the internal organs. Brisk, yet not violent, exercise in the open air, with cheerfulness of spirits, will promote the circulation, giving a healthful glow to the skin, and sending the blood, vitalized by the pure air, to the extremities. - T., V. II, p. 530. - HL 132.8

A farmer who is temperate in all his habits usually enjoys good health. His work is pleasant; and his vigorous exercise causes full, deep, and strong inspirations and exhalations, which expand the lungs and purify the blood, sending the warm current of life

bounding through arteries and veins. . . . The student sits day after day in a close room, bending over his desk or table, his chest contracted, his lungs crowded. His brain is taxed to the utmost, while his body is inactive. He cannot take full, deep inspirations; his blood moves sluggishly; his feet are cold, his head hot. . . . Let them take regular exercise that will cause them to breathe deep and full, and they will soon feel that they have a new hold on life. - ST, 1886, No. 33. - HL 133.2

Notwithstanding all that is said and written concerning its importance, there are still many who neglect physical exercise. Some grow corpulent because the system is clogged; others become thin and feeble because their vital powers are exhausted in disposing of an excess of food. The liver is burdened in its effort to cleanse the blood of impurities, and illness is the result. - MH 240.3

Bro. Churchill Okaka,
Health Department.

CELESTIAL KITCHEN

HEALTHFUL FOODS

Life is a gift of God. Our bodies have been given us to use in God's service, and He desires that we shall care for and appreciate them. **Our bodies must be kept in the best possible condition physically, and under the most spiritual influences.** . . . - ML 125.2

A pure, healthy life is most favorable for the perfection of Christian character and for the development of the powers of mind and body. - ML 125.3

PROPER DIET

What is the original diet chosen by the Creator?

In order to know what are the best foods, we must study **God's original plan for man's diet.** He who created man and who understands his needs appointed Adam his food. "Behold," He said, **"I have given you every herb yielding seed,. . . and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food."** Upon leaving Eden to gain his livelihood by tilling the earth under the curse of sin, man received permission to eat also "the herb of the field." - CD 81.1

Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator. These foods, prepared in as simple and natural a manner as possible, are the most healthful and nourishing. They impart a strength, a power of endurance, and a vigor of intellect, that are not afforded by a more complex and stimulating diet. - CD 81.2

If ever there was a time when the diet should be of the most simple kind, **it is now.** - CD 82.3

THE NEED OF HEALTHFUL FOOD

Our bodies are built up from the food we eat. There is a constant breaking down of the tissues of the body; every movement of every organ

involves waste, and this waste is repaired from our food. Each organ of the body requires its share of nutrition. The brain must be supplied with its portion; the bones, muscles, and nerves demand theirs. It is a wonderful process that transforms the **food into blood** and uses this blood to build up the varied parts of the body; but this process is going on continually, supplying with life and strength each nerve, muscle, and tissue. - MH 295.1

All who handle the health foods are to work unselfishly for the benefit of their fellow men. Unless men allow the Lord to guide their minds, untold difficulties will arise as different ones engage in this work. When the Lord gives one skill and understanding, let that one remember that this wisdom was not given for his benefit only, but that with it he might help others. - 7T 125.1

EW: 37.1 - "But not all foods **wholesome** in themselves are equally suited to our needs under all circumstances. Care should be taken in the selection of food. Our diet should be suited to the season, to the climate in which we live, and to the occupation we follow. Some foods that are adapted for use at one season or in one climate are not suited to another. So there are different foods best suited for persons in different occupations. Often food that can be used with benefit by those engaged in hard physical labor is unsuitable for persons of sedentary pursuits or intense mental application. God has given us an ample variety of healthful foods, and each person should choose from it the things that experience and sound judgment prove to be best suited to his own necessities." - Ministry of Healing, pp. 296, 297.

It is the Lord's design that in every place men and women shall be encouraged to develop their talents by **preparing healthful foods from the natural products of their own section of the country.** If they look to God, exercising their skill and ingenuity under the guidance

of His Spirit, they will learn how to prepare natural products into healthful foods. Thus they will be able to teach the poor how to provide themselves with foods that will take the place of flesh meat. Those thus helped can in turn instruct others. Such a work will yet be done with consecrated zeal and energy. If it had been done before, there would today be many more people in the truth, and many more who could give instruction. Let us learn what our duty is, and then do it. We are not to be dependent and helpless, waiting for others to do the work that God has committed to us.
- CD 254.2

3SC3-4: 16.1.5 - Still further, as those who are to be translated are to return to the same diet which, in the beginning before nature was marred by sin, was given to the holy family in the garden of Eden, God is now saying to us: "Behold, I have given you, every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." (Gen. 1:29) This scripture teaches that the diet for those who are to be translated will be composed of herbs (grains and vegetables of all kinds) bearing seed, and the fruit of "every tree" (fruits and nuts) yielding seed.

Your calling is a high, an elevated one, to glorify God in your body and spirit, which are His. You are not to measure yourself by others. The word of God has presented you an unerring pattern, a faultless example. You have dreaded the cross. It is an inconvenient instrument to lift, and because it is covered with reproach and shame, you have shunned it. You need to carry out the health reform in your life; to deny yourself, and eat and drink to the glory of God. Abstain from fleshly lusts which war against the soul. You need to practice temperance in all things. Here is a cross which you have shunned. To confine yourself to a simple diet, which will preserve you in the best condition of health, is a task to you. Had you lived up to the light which Heaven has permitted to shine upon your pathway, much suffering might have been

saved your family. Your own course of action has brought the sure result. While you continue in this course, God will not come into your family and especially bless you and work a miracle to save your family from suffering. A plain diet, free from spices and flesh meats and grease of all kinds, would prove a blessing to you and would save your wife a great amount of suffering, grief, and despondency. - 2T 45.1

God Bless.



Sis. Marion Wanjohi,
Celestial Kitchen.



THE TREASURY DEPARTMENT



Welcome to
The Executive Council, Administrative Database
(ECAD)

Gregorian Day of the Year: 203
Gregorian Date: Tuesday, July 22, 2023
Current Time: 13:25:42
Church Fiscal Year: 2024/2025
Day of Fiscal Year: 270



The Treasury field is now on the database.

Tithes & Offerings

Enter Remittance

Remittance history



You can add your tithe remittance every month.

The Davidian Seventh-day Adventists

Tithe Details

Member Name(s): 13000038 & 10001272
Remittance Date: Mon, Jun 19, 2023 12:31 PM
Method: Cash
Area: Kampala
Field: Southwestern

Remitted Funds

Field

First Tithe

Second Tithe

Offerings

Total:



You can receive a receipt once your tithe history has been reconciled.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that [there shall] not [be room] enough [to receive it].

Mal. 3:10

THE TREASURY DEPARTMENT

ARE TITHES, INCLUDING OFFERINGS, TO BE CALCULATED FROM THE GROSS SALARY?

GOD'S PLAN FOR THE TITHES AND OFFERINGS ABUSED

1SC14: 3.5 - Originally God set apart the tithe for the support of the whole tribe of Levi and as only a Levite was permitted to minister in anything pertaining to religious service, it proves that from the high priest, whose office was the highest, down to the janitor, all were supported by the tithe. Howbeit, our leading brethren at this time make the local church elders, the deacons, the choir, etc., who are doing the work that pertains only to a Levite, work for nothing and support themselves, and as a consequence the work of the Lord is neglected, whereas the table of the ministry is overloaded. Moreover, God originally sanctified the gifts and offerings of the people as He did the tithe, but not for the support of the Levites in ancient times or for the ministry in our time, but for feeding the poor, ministering to the sick, etc. notwithstanding, the ministers of our time are consuming both -- tithes and offerings -- and by so doing they have not only deprived other workers in connection with the gospel but also the poor and the sick, the fatherless, and the widow.

WHAT IS SUBJECT TO TITHING?

QUESTION:

2SC10: 7.1.3 - Please explain, "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." (**Deut. 14:22.**)

ANSWER:

2SC10: 7.1.4 - Let us consider the following examples: If one should plant an acre of potatoes, which, without any overhead expense, such as hired labor, irrigation, rent, etc., would yield fifty bushels, then the whole crop would be subject to tithe, which tithe

would amount to five bushels; but if there is an overhead expense against the crop, then such expense should be deducted from the gross value of the produce, before tithing. For instance, if the overhead expense should be five dollars, and if the potatoes are worth one dollar per bushel, the gross value of the crop would be fifty dollars, less the overhead expense of five dollars, or, five bushels, leaving a net increase of forty-five bushels, or, forty-five dollars subject to tithing.

2SC10: 7.1.5 - But if one is working for wages instead of for one's self, and if there is any overhead expense attached to one's wages, such as transportation to and from work, it can be deducted from the wages, before tithing. For example, if one is receiving a hundred dollars per month, and if it takes ten cents a day for transportation, which perhaps may amount to two dollars and sixty cents, it can be deducted before tithing, leaving ninety-seven dollars and forty cents, subject to tithing.

2SC10: 7.2.1 - If one's income is from rentals, then whatever expense may be incurred for the upkeep of the property during the month should be deducted from the gross income before tithing.

This same question was also dealt with in **Tract no. 4**

QUESTION No. 99:

ABN4: 47.1 - **Deuteronomy 14:22** says: "Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year." How shall I tithe my crop?

ANSWER:

ABN4: 47.2 - To facilitate answering this question, let us consider for example the case of a potato grower. Say that he is without

expense for hired labor, irrigation, rent, etc. If free from such overhead and if his gross returns are \$50 an acre, then the whole amount would be subject to tithe, which of course would be \$5 an acre. If, however, he must operate with an overhead expense to produce his crop, then obviously such expense should be deducted from the gross value of the produce, and only the remainder tithed. For instance, if the gross value of the crop be \$50 an acre, and the overhead expense \$10 an acre, then the net increase, the amount subject to tithe, would be \$40 an acre, and the tithe only \$4 instead of \$5 an acre.

ABN4: 48.1 - If, on the other hand, one is a wage earner, sustaining the expense of social security, transportation to and from work, etc, then he deducts the amount of such expenses from his wages before tithing them. For example, if he receives \$100 a month wages, and if he must spend 10 cents a day, or about \$2.60 a month, for transportation, he then deducts \$2.60 from \$100, which leaves \$97.40 to tithe.

ABN4: 48.2 - If one's income is from rentals, then he deducts the amount spent on upkeep of the property from his untithed gross income. Thus figuring one's income, one tithes all his increase.

Then,

FROM WHAT TO TITHE?

QUESTION No. 145:

2SC12: 9.2.2 - "Please give us information concerning the paying of tithe. Am I to tithe the gross or the net income?"

ANSWER:

2SC12: 9.2.3 - In addition to what is already written in our available literature (**tract No. 4, "The Latest News for Mother," pp. 80-84; "The Symbolic Code," Vol. 1, No. 14, p. 3; Vol. 2, No. 1, pp. 7, 8; Vol. 2, No. 5-6, pp. 8, 9; Vol. 2, No. 10, pp. 9-12)** concerning the tithe, it may be helpful to say that our duty in this matter is not to tithe the gross but rather the net increase; that is, the increase which remains after deducting all costs pertaining only to the operating of one's business or whatever employment provides one's living.

2SC12: 9.2.4 - Moreover, except in the cases of dependants and minors, a tithe should be levied on all gratuities, and systematic record of all increases should be kept. Thus will one be more closely practicing systematic benevolence.

As always, gather all the statements on the subject of tithing and gross income and with the aid of the Holy Spirit make use of the privilege of returning to the Lord His own.

May we all be blessed while we give cheerfully.

Sis. Selma Van Niel,
Treasury Department.

HONOR THE LORD WITH THY SUBSTANCE

"How much owest thou unto my Lord?" Shall we receive every blessing from the hand of God, and yet make no returns to him,--not even in giving him our tithe, the portion which he has reserved unto himself? It has become customary to turn everything out of the true line of self-sacrifice into the path of self-pleasing. **But shall we continually receive his favors with indifference, and make no response to his love?**
- YI, August 26, 1897 par. 1

Will you not, dear youth, become missionaries for God? Will you, as you have never done before, learn the precious lesson of making gifts to the Lord by putting into the treasury of that which he has freely given you to enjoy? Whatever you have received, let a portion be returned to the Giver as a gratitude offering. A part should also be put into the treasury for the missionary work to be done both at home and abroad. - YI, August 26, 1897 par. 2

The cause of God should lie very near our hearts. The light of truth which has been a blessing to one family, will, if communicated by parents and children, prove as great a blessing to other families also. But when God's bounties, so richly and abundantly given, are withheld from him, and selfishly bestowed upon ourselves, God's curse, in the place of his blessing, will surely be experienced; for this the Lord has declared. God's claim is to take the precedence of any other claim, and must be discharged first. Then the poor and the needy are to be cared for. These must not be neglected, at whatever cost or sacrifice to ourselves. - YI, August 26, 1897 par. 3

"That there may be meat in mine house." It is our duty to be temperate in all things, in eating, in drinking, and in dressing. Our buildings and the furnishing of our homes should be carefully considered with the heart's desire to render to God his own, not only in tithes, but as far as possible in gifts and offerings also. Very many might be laying up for themselves treasures in heaven, by keeping the Lord's storehouse supplied with the portion he claims as his own, and with gifts and offerings. - YI, August 26, 1897 par. 4

Those who are honestly inquiring what God requires of them in regard to the property they claim as their own, should search the Old Testament Scriptures, and see what Christ, the invisible leader of Israel in their long wilderness journey, directed his people to do in this respect. We should individually be willing to be put to any inconvenience, to be brought into any straits, rather than rob God of the portion that should come into his house. Those who are Bible readers and Bible believers will have an intelligent knowledge of "What saith the Lord" in this matter. - YI, August 26, 1897 par. 5

In that day when every man shall be judged according to the deeds done in the body, every excuse that selfishness may now

...We should individually be willing to be put to any inconvenience, to be brought into any straits, rather than rob God of the portion that should come into his house. ...

make for withholding the tithe, the gifts and offerings, from the Lord, will melt away as the dew before the sun. If it were not forever too late, how glad would many be to go back, and rebuild their characters! But it will be too late then to change the record of those who, weekly, monthly, and yearly, have robbed God. Their destiny will be fixed, unalterably fixed. On such a year, the name of one is mentioned, and his record stands: The selfish heart considered self more than that which is due to his God, more than the souls for whom Christ has died. - YI, August 26, 1897 par. 6

Selfishness is a deadly evil. Self-love and careless indifference to the specific terms of agreement between God and man, the refusal to act as his faithful stewards, have brought upon them his curse, just as he declared would be the case. These souls have separated themselves from God; by precept and example they have led others to disregard God's plain commandments, and he could not bestow his blessing upon them. - YI, August 26, 1897 par. 7

The Lord has specified: The tenth of all your possessions is mine; your gifts and offerings are to be brought into the treasury, to be used to advance my cause, to send the living preacher to open the Scriptures to those who sit in darkness. - YI, August 26, 1897 par. 8

Then will any one run the risk of withholding from God his own, doing as did the unfaithful servant who hid his Lord's money in the earth? Shall we, as did this man, seek to justify our unfaithfulness by complaining of God, saying, "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine"? Shall we not rather present our gratitude offerings to God? - YI, August 26, 1897 par. 9

THE POOR MACEDONIANS

The act of the widow who cast two mites--all that she had--into the treasury, is placed on record for the encouragement of those who, struggling with poverty, still desire by their gifts to aid the cause of God. Christ called the attention of the disciples to this woman, who had given "all her living." **Mark 12:44.** He esteemed her gift of more value than the large offerings of those whose alms did not call for self-denial. From their abundance they had given a small portion. To make her offering, the widow had deprived herself of even the necessities of life, trusting God to supply her needs for the morrow. Of her the Saviour declared, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury." **Verse 43** Thus He taught that the value of the gift is estimated not by the amount, but by the proportion that is given and the motive that actuates the giver. - **AA 342.1**

Even the very poor should bring their offerings to God. They are to be sharers of the grace of Christ by denying self to help those whose need is more pressing than their own. The poor man's gift, the fruit of self-denial, comes up before God as fragrant incense. And every act of self-sacrifice strengthens the spirit of beneficence in the giver's heart, allying him more closely to the One who was rich, yet for our sake became poor, that we, through His poverty might be rich. - **AA 341.3**

The apostle Paul in his ministry among the churches was untiring in his efforts to inspire in the hearts of the new converts a desire to do large things for the cause of God. Often he exhorted them to the exercise of liberality. In speaking to the elders of Ephesus of his former labors among them, he said, "I have showed you all things, how that so laboring ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." "He which soweth sparingly," he wrote to the Corinthians, "shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver."

Acts 20:35; 2 Corinthians 9:6, 7. - AA 342.2

Nearly all the Macedonian believers were poor in this world's goods, but their hearts were overflowing with love for God and His truth, and they gladly gave for the support of the gospel. When general collections were taken up in the Gentile churches for the relief of the Jewish believers, the liberality of the converts in Macedonia was held up as an example to other churches. Writing to the Corinthian believers, the apostle called their attention to "the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, . . . yea, and beyond their power they were willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." **2 Corinthians 8:1-4. - AA 343.1**

The willingness to sacrifice on the part of the Macedonian believers came as a result of wholehearted consecration. Moved by the Spirit of God, they "first gave their own selves to the Lord" (**2 Corinthians 8:5**), then they were willing to give freely of their means for the support of the gospel. It was not necessary to urge them to give; rather, they rejoiced in the privilege of denying themselves even of necessary things in order to supply the needs of others. When the apostle would have restrained them, they importuned him to accept their offering. In their simplicity and integrity and in their love for the brethren, they gladly denied self, and thus abounded in the fruit of benevolence. - **AA. 343.2**

God declares, "Blessed are ye that sow beside all waters." **Isa. 32:20.** A continual imparting of God's gifts wherever the cause of God or the needs of humanity demand our aid, does not tend to poverty. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." **Prov. 11:24.** The sower multiplies his seed by casting it away. So it is with those who are faithful in distributing God's gifts. By imparting

they increase their blessings. "Give, and it shall be given unto you," God has promised; "good measure, pressed down, and shaken together, and running over, shall men give into your bosom."
Luke 6:38. - AA 345.1

3SC3-4: 10.1.2 - Now in the time of the blazing of the light, of the sounding of the trumpet even those who profess to be awakened from their Laodicean "sad deception," are, when it comes to the matter of reform and of the great need to support the cause of God, still soundly asleep. There are hundreds of professed Present Truth believers who barely pay their tithe, and still others who pay neither tithe nor offerings, yet all of whom profess to be reformers, and expect to participate in all of Mt. Carmel's benefits!

2SC12: 9.1.1 - Nowhere do the Scriptures permit any one to use the Lord's money at one's own discretion, except if, for some reason, it be impossible to send it to the Lord's "storehouse." Moreover, if one is allowed to continue in such a practice, then others should be allowed to do the same, which, if done, would not only deplete of means the Lord's treasury, but also cause great waste, confusion, disorder, and neglect, with the attendant consequence that the Lord's business would be as though it had no head at all -- a deprivation which the Lord's work has never in the past been able to survive, and one which it can neither row nor ever transcend.

Sis. Phili Kotram Van niel,
Treasury Department.

GIVE BACK TO GOD WHAT BELONGS TO HIM

God has made the proclamation of the gospel dependent upon the labors and the gifts of His people. Voluntary offerings and the tithe constitute the revenue of the Lord's work. Of the means entrusted to man, God claims a certain portion,--the tenth. He leaves all free to say whether or not they will give more than this. But when the heart is stirred by the influence of the Holy Spirit, and a vow is made to give a certain amount, the one who vows has no longer any right to the consecrated portion. Promises of this kind made to men would be looked upon as binding; are those not more binding that are made to God? Are promises tried in the court of conscience less binding than written agreements of men? - **AA 74.2**

When divine light is shining into the heart with unusual clearness and power, habitual selfishness relaxes its grasp and there is a disposition to give to the cause of God. But none need think that they will be allowed to fulfill the promises then made, without a protest on the part of Satan. He is not pleased to see the Redeemer's kingdom on earth built up. He suggests that the pledge made was too much, that it may cripple them in their efforts to acquire property or gratify the desires of their families. - **AA 74.3**

It is God who blesses men with property, and He does this that they may be able to give

toward the advancement of His cause. He sends the sunshine and the rain. He causes vegetation to flourish. He gives health and the ability to acquire means. All our blessings come from His bountiful hand. In turn, He would have men and women show their gratitude by returning Him a portion in tithes and offerings--in thank offerings, in freewill offerings, in trespass offerings. Should means flow into the treasury in accordance with this divinely appointed plan,--a tenth of all the increase, and liberal offerings,--there would be an abundance for the advancement of the Lord's work. - **AA 75.1**

But the hearts of men become hardened through selfishness, and, like Ananias and Sapphira, they are tempted to withhold part of the price, while pretending to fulfill God's requirements. Many spend money lavishly in self-gratification. Men and women consult their pleasure and gratify their taste, while they bring to God, almost unwillingly, a stinted offering. They forget that God will one day demand a strict account of how His goods have been used, and that He will no more accept the pittance they hand into the treasury than He accepted the offering of Ananias and Sapphira. - **AA 75.2**

Sis. Harriet Waituha,
Treasury Department.

MUSIC DEPARTMENT



**"The hour cometh, and now is, when
the true worshippers shall worship the
Father in Spirit and in [present] truth."
(John 4:23.) - 3SC7: 15.1.4**

THE DEPARTMENT OVERSEES:

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- ✓ Editing New Hymns
- ✓ Music Album
- ✓ Vocal Training
- ✓ Sabbath Hymns
- ✓ Updating the Old Hymnal

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MUSIC DEPARTMENT

A SONG IN THE HEART

As we are tuned to the influence of the Heavenly choir, how precious our moments on this side of the Kingdom ought to be! When thoughts are birthed in the mind, would the temples of our soul echo with a harmony of the celestial beings who round about us attend and watch over us throughout our lives? When the tempest of trial and tribulations beat upon the heart, and its heat of cherished sin char the character, may this thought that the Savior's outstretched arm of love bids the heart, "**peace be still!**" be an instant invitation to an audience with Him before His throne. And may this be the note that will cause you to **"... be filled with the Spirit; speaking to yourself in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. - Ephesians 5:18, 19."** - ML 90.1

God is glorified by songs of praise from a pure heart filled with love and devotion to Him. . . . The gratitude which they [Christians] feel and the peace of God ruling within cause them to make melody in their hearts unto the Lord and by words to make mention of the debt of love and thankfulness due the dear Saviour, who so loved them as to die that they might have life. - ML 90.2

The history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul. - ML 90.3

As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children today gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken

sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort. - ML 90.4

As we are now in the anti-typical dispensation, singing is one of the most effective means of impressing the heart with Spiritual Truth. How often to the soul hard pressed and ready to despair, memory recalls some word of God's long-forgotten burdens of a childhood song and temptations lose their power, life takes on new meaning, new purpose, courage and gladness are imparted to other souls!

Heb. 12:1-- *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,*

SING AND THE WORLD SINGS WITH YOU

Ps. 40:3-- *And he hath put a new song in my mouth, [even] praise unto our God: many shall see [it], and fear, and shall trust in the LORD.*

God wants us to be happy. He desires to put a new song on our lips, even praise to our God. He wants us to believe that He forgives our sins and takes away our unrighteousness. He wants us to make melody in our hearts to Him. . . . - ML 174.2

Let every word we utter, every line we write, be fraught with encouragement and unwavering faith. . . . Think not that Jesus is the Saviour of your brother only. He is your personal Saviour. If you entertain this precious thought, you will . . . make melody to God in your soul. It is our privilege to triumph in God. It is our privilege to lead others to see that their only hope is in God, and to flee to Him for refuge. - ML 174.3

Let the peace of God reign in your soul. Then you will have strength to bear all suffering, and you will rejoice that you have grace to endure. Praise the Lord; talk of His goodness; tell of His power. Sweeten the atmosphere that surrounds your soul. . . . Praise, with heart and soul and voice, Him who is the health of your countenance, your Saviour, and your God. - ML 174.5

Let praise and thanksgiving be expressed in song. When tempted, instead of giving utterance to our feelings, let us by faith lift up a song of thanksgiving to God. Song is a weapon that we can always use against discouragement. As we thus open the heart to the sunlight of the Saviour's presence, we shall have His blessing. AMEN.

Bro. Anthony Odhiambo,
Music Department.

FAMILY LIFE DEPARTMENT

COMMUNICATION IN THE FAMILY CIRCLE

In the gentle sanctuary of our homes, when laughter flashes and love is in every corner, communication becomes a sacred melody. Like tender notes through grace, kindness in our words becomes a radiant gift, reflecting the harmony of Heaven's own embrace. Jesus, who cherishes our prayers, invites us to have every conversation with care, for in these moments we nurture the very essence of family—the heart where love finds its voice and echoes endlessly.

...He gave men the talent of speech, that they might present Christ as the sin-pardoning Saviour. With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. - AH 401.1

Noah-Webster Dictionary defines communication as "the intercourse by words, letters or messages; interchange of thoughts or opinions, by conference or other means." Communications influence the mood of the home environment.

"...The happiness of families and churches depends upon home influences. Eternal interests depend upon the proper discharge of the duties of this life. The world is not so much in need of great minds as of good men who will be a blessing in their homes." - AH 37.6

Our words have the power to uplift, to wound, to bring peace, to stir strife. It is not just what we say, but how we say it that shapes the hearts of those around us. A gentle tone can turn away anger, while harshness breaks the spirit. When love

and patience guide our speech, our homes become havens of warmth and understanding. Now more than ever, the following words should be heeded:-

FB: 32.2 - *"It is not so much what you say, As the manner in which you say it. It is not so much the language you use, As the tones in which you convey it. The words may be mild and fair And the tones may pierce like a dart; The words may be soft as the summer air And the tones may break the heart."*

Effective communication goes beyond just speaking; it is about understanding and connection. The word 'communication' comes from the Latin word 'communis', meaning "common" or "shared," the same root as 'communion'. This means that real communication happens when two people share a common understanding. Talking alone is not enough: what is said must be received and acknowledged by the other person. If someone speaks but the listener is distracted or uninterested, communication does not actually happen. This is why Jesus repeatedly emphasized, **"He that has ears to hear, let him hear."** **Matt. 11:15.** (See also **Mark 4:9; Luke 8:8; Luke 14:35.**) Effective communication requires both speaking clearly and listening attentively.

The words of parents shape the hearts of their children, echoing through generations. A father's gentle counsel, a mother's tender reply—these are the whispers that teach patience in speech and sprouts the tones that nurture love.

...Every word spoken by fathers and mothers has its influence over the children, for good or for evil. If the parents speak passionately, if they show the spirit shown by the children of this world, God counts them as the children of this world, not as His sons and daughters.

- AH 434.2

...Every Christian home should have rules; and parents should, in their words and deportment toward each other, give to the children a precious, living example of what they desire them to be. Purity in speech and true Christian courtesy should be constantly practiced. ... **- AH 16.3**

Satan is always seeking to disrupt good and effective communication in the home, knowing that division weakens families. He tempts family members to argue, shout, and assign blame instead of seeking understanding. He encourages name-calling, pouting, and refusing to discuss problems, fostering resentment and isolation. Through his deceptions, he makes harsh words seem justified and fuels pride so that no one wants to admit fault or seek reconciliation. When communication breaks down, love and unity suffer, creating an environment where bitterness and frustration thrive. But we must recognize these attacks and resist them through prayer, patience, and a commitment to speaking with grace and love. A home guarded by Christ will not fall into Satan's traps, but will grow stronger in faith and harmony.

Prov. 29:20-- *Seest thou a man that is hasty in his words? there is more hope of a fool than of him.*

Jam. 3:2,5-6-- ⁵ *For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.... Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! ⁶ And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.*

Children learn not only by what is said, but

also by how it is spoken. If kindness flows from the lips of parents, it will bloom in the hearts of their little ones. In every word exchanged, in every lesson given, let grace be the language of the home. The Bible says in **Prov. 15:1-2** that *"A soft answer turneth away wrath: but grievous words stir up anger. The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness."* If the home is to be the haven of rest, where angels enjoy to tarry, then let the

COUNTENANCES BE CHEERFUL, BRIGHT AND SOUND

Prov. 15:13-- *A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.*

3SC2: 4.2.1 - *"...And 'God said, it is not good that the man should be alone; I will make him an help meet for him.' Man was not made to dwell in solitude; he was to be a social being. Without companionship, the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love, and to be loved.*

A cheerful countenance is like sunshine in the home, casting warmth into every heart and dispelling the shadows of worry and strife.

...Parents, be cheerful, not common and cheap, but be thankful and obedient and submissive to your heavenly Father. You are not at liberty to act out your feelings if things should arise that irritate. Winning love is to be like deep waters, ever flowing forth in the management of your children. They are the lambs of the flock of God. Bring your little ones to Christ. If parents would educate their children to be pleasant, they should never speak in a scolding manner to them. Educate yourself to carry a pleasant countenance, and bring all the sweetness and melody possible into your voice. The angels of God are ever near your little ones, and your harsh loud tones of fretfulness are not pleasant to their ears. **- AH 432.3**

When each family member chooses joy, the home becomes a little Heaven on earth, reflecting the peace and gladness that Christ desires for His children. A smile, a joyful tone, and a heart filled with gratitude create an atmosphere where love thrives and burdens feel lighter.

...Do not allow the perplexities and worries of everyday life to fret your mind and cloud your brow. If you do, you will always have something to vex and annoy. Life is what we make it, and we shall find what we look for. If we look for sadness and trouble, if we are in a frame of mind to magnify little difficulties, we shall find plenty of them to engross our thoughts and our conversation. But if we look on the bright side of things, we shall find enough to make us cheerful and happy. If we give smiles, they will be returned to us; if we speak pleasant, cheerful words, they will be spoken to us again. - AH 430.1

When a true Christian has learnt to brighten his/her countenance, then the next ingredient for a good home communication is to

TRAIN YOURSELVES TO SPEAK CALMLY

...The chief requisite of language is that it be pure and kind and true— “the outward expression of an inward grace.” ... The best school for this language study is the home. - AH 435.1

...The voice is an entrusted talent, and it should be used to help and encourage and strengthen our fellow men. If parents will love God and keep the way of the Lord to do justice and judgment, their language will not savor of sickly sentimentalism. It will be of a sound, pure, edifying character. Whether they are at home or abroad, their words will be well chosen. They will descend to no cheapness. - AH 434.1

Angels hear the words that are spoken in the home. Therefore, never scold; but let the influence of your words be such that it will ascend to heaven as fragrant incense. - AH 434.4

Parents should keep the atmosphere of the home pure and fragrant with kind words, with tender sympathy and love; but at the same time, they are to be firm and unyielding in principle. If you are firm with your children, they may think that you do not love them. This you may expect, but never manifest harshness. Justice and mercy must clasp hands; there must be no wavering or impulsive movements. - AH 434.5

...The Scripture says of Christ that grace was poured into His lips, that He might “know how to speak a word in season to him that is weary.” And the Lord bids us, “Let your speech be alway with grace,” “that it may minister grace unto the hearers.” - AH 435.2

The home is the best place to learn calm and composed speech because it is where we are most unreserved. Unlike in public, where people may control their words and actions to maintain a good image, at home, our true character is revealed. Family members are the most vulnerable to our words, whether kind or harsh, and there is little room for pretense. This means that home is either a place where we learn to speak with patience and love, or a place where careless words create tension and hurt. God cares deeply about how we communicate, both verbally and non-verbally, as our words have the power to uplift or harm. Every Christian home should take this seriously, praying for God’s guidance and making a conscious effort to ensure that every family member speaks with grace, kindness, and love.

Let every family seek the Lord in earnest prayer for help to do the work of God. Let them overcome the habits of hasty speech and the desire to blame others. Let them study to be kind and courteous in the home, to form habits of thoughtfulness and care. - AH 438.4

...Instruction in vocal culture should be given in the home circle. Parents should teach their children to speak so plainly that those who are listening can understand every word that is said. They should teach them to read the Bible in clear, distinct utterance, in a way that will honor God. And let not those who kneel round the family altar put their faces

in their hands and in their chair when they address God. Let them lift up their heads and, with holy awe and boldness, come to the throne of grace. - AH 435.3

...Cultivate a soft and persuasive, not a harsh and dictatorial, tone of voice. Give the children lessons in voice culture. Train their habits of speech, until no coarse or rough words will come spontaneously from their lips when any trial comes to them. - AH 435.4

When reading the Bible and praying, our words should be spoken with clarity, calmness, and reverence. Clear and distinct speech reflects a heart that values and honors God. Rushed or careless words can diminish the sacredness of worship, while calm and respectful speech uplifts the soul and draws us closer to Him. Whether in private devotion or family worship, let every word be spoken with purpose, dignity, and a deep awareness of God's presence. Moreover, parents should teach by example that silence can be a powerful response in times of stress or conflict. Not every situation requires immediate words. Sometimes, a quiet spirit helps prevent harsh or regrettable speech.

The Bible reminds us in;

Prov. 17:27-28-- *²⁷He that hath knowledge spareth his words: and a man of understanding is of an excellent spirit. ²⁸Even a fool, when he holdeth his peace, is counted wise: he that shutteth his lips is esteemed a man of understanding."*

Moreover, the Spirit of Prophecy qualifies this instruction thus: -

When they [the children and youth] lose self-control and speak words that are passionate, an attitude of silence is often the best course to pursue, not taking up a line of reproof or argument or condemnation. Repentance will come very soon. The silence that is golden will often do more than all the words that can be uttered. - AH 442.3

...Trials will come, it is true, even to those who are fully consecrated. The patience of the most patient will be severely tested. The husband or the wife may utter words that are liable to provoke a hasty reply, but let the one

who is spoken to keep silent. In silence there is safety. Often silence is the severest rebuke that could be given to the one who has sinned with his lips. - AH 442.2

In moments of severe trial or when tempted to complain, filling the home with Christian songs and hymns can uplift the spirit and bring peace to the mind. Singing calm, faith-filled songs shifts the focus from problems to God's promises, easing anxiety and restoring hope. Studies show that good calm music has a profound effect on the brain, reducing stress and promoting emotional stability. Instead of venting frustration through negative words, let the home be filled with sacred melodies, teaching both parents and children to find strength and comfort in God's presence. Make Jesus Christ your very example in this for the Spirit of Prophecy says,

When others are impatient, fretful, and complaining because self is not subdued, begin to sing some of the songs of Zion. While Christ was working at the carpenter's bench, others would sometimes surround Him, trying to cause Him to be impatient; but He would begin singing some of the beautiful psalms, and before they realized what they were doing, they had joined with Him in singing, influenced, as it were, by the power of the Holy Spirit which was there. - AH 443.1

After you have pledged yourself to speak calmly and to compose yourself, then, by all means, see to it that you take advantage of the opportunities you have at home to

PURIFY YOUR SPEECH

In one moment, by the hasty, passionate, careless tongue, may be wrought evil that a whole lifetime's repentance can not undo. O, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing. - ST March 1, 1905, par. 13

"Low, cheap, common talk should find no place in the family. When the heart is pure, rich treasures of wisdom will flow forth." - AH 438.1

3SC11-12: 4.1.2 - We are told that our language should be so "pure" that the most sensitive could not truthfully say that there is the slightest intimation of impropriety; so kind that the most timid would have no fear; so truthful that no doubt could possibly arise in the minds of our hearers as to our veracity.

3SC11-12: 4.1.1 - The very fact that the one hundred and forty-four thousand are to have no guile in their mouths is not only an evidence that they must proclaim the truth and nothing but the truth, but that their language must be free from all unbecoming words. And, if we are to be among this elect company of God's children, it will be necessary for us to weed out of our speech all the sly innuendos, covert insinuation, expletives, and meaningless words and phrases. --"Education," p. 236

When fathers and mothers are converted, there will be a thorough conversion of their principles of management. Their thoughts will be converted; **their tongues will be converted.** ... - AH 436.3

...Take all the ugly features out of the voice. - AH 436.4

We must subdue a hasty temper and control our words, and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All jangling and unpleasant, impatient, fretful words are an offering presented to his satanic majesty. **And it is a costly offering, more costly than any sacrifice we can make for God; for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness.** - AH 437.1

...Let only pleasant words be spoken by parents to their children, and respectful words by children to their parents. **Attention must be given to these things in the home life; for if, in their character building, children form right habits, it will be much easier for them to be taught by God and to be obedient**

to His requirements. - AH 437.4

..., **do not educate yourselves in the line of vulgarity of action, word, or thought.** Coarse sayings, low jests, lack of politeness and true courtesy in the home life, will become as second nature to you and will unfit you for the society of those who are becoming sanctified through the truth. The home is too sacred a place to be polluted by vulgarity, sensuality, recrimination, and scandal. Silence the evil word, ... - AH 437.5

The way you speak to others will come back to you, for words have a way of echoing through life. If you speak with kindness, you will receive kindness in return, but if you use harsh and cruel words, expect the same treatment to be measured back to you. The Bible warns in:-

Luk. 6:38-- ...with the same measure that ye mete withal it shall be measured to you again.

Those who sow bitterness and strife through their words will reap sorrow and regret. Be careful how you communicate, for you always

REAP THAT WHICH YOU SOW

Hard words beat upon the heart through the ear, awakening to life the worst passions of the soul and tempting men and women to break God's commandments **Words are as seeds which are planted.** - AH 439.2

Indulge in no foolish talking in your house. Even very young children will be benefited by "the form of sound words." But idle and foolish words exchanged between father and mother will lead to the same kind of words among the children; while right, candid, truthful, and serious words will lead to the same in all the household and will lead to right actions also. - AH 438.2

...Let your pleasant, cheerful words ever be like sunbeams in your family. The fruits of self-control, thoughtfulness, and painstaking on your part will be a hundredfold. - AH 442.1

What harm is wrought in the family circle

by the utterance of impatient words, for the impatient utterance of one leads another to retort in the same spirit and manner. Then come words of retaliation, words of self-justification, and it is by such words that a heavy, galling yoke is manufactured for your neck; for all these bitter words will come back in a baleful harvest to your soul. - AH 439.1

...When you speak angry words to your children, you are helping the cause of the enemy of all righteousness. ... - AH 438.3

...My brother, your overbearing words hurt your children. As they advance in years, their tendency to criticize will grow. Faultfinding is corrupting your life and is extending to your wife and to your children. Your children are not encouraged to give you their confidence or to acknowledge their faults, because they know that your stern rebuke is sure to follow. Your words are often as a desolating hail which breaks down tender plants. It is impossible to estimate the harm thus done. Your children practice deception in order to avoid the hard words you speak. They will evade the truth to escape censure and punishment. A hard, cold command will do them no good. - AH 439.4

When we reflect on our failures in speech—our harsh words, careless remarks, and unkind tones—it is easy to feel discouraged. But take heart, for God is ever near, ready to help you grow in grace and transform your words into instruments of peace:

YOU ARE NOT ALONE IN THIS BATTLE

Dear fathers, mothers, and children; do not be discouraged if you find yourselves struggling to uphold the standards of good communication in your home. Growth takes time, and no one becomes perfect overnight. Instead of giving up, turn to God in prayer, study His Word, put the *Shepherd's Rod* Message in your hearts, and make a daily effort to practice patience, kindness, and understanding. Jesus and the angels are on your side, ready to help you in this sacred work. God sees your efforts and will send His divine aid to strengthen you. If you remain faithful and persistent, you will be

victorious, and your home will become a place of love, peace, and godly harmony.

If you refuse to storm or fret or scold, the Lord will show you the way through. He will help you to use the talent of speech in such a Christlike way that the precious attributes of patience, comfort, and love will be brought into the home. - AH 443.3

...Say to yourselves: “I will not mar the happiness of my children by a fretful word.” By thus controlling yourselves, you will grow stronger. Your nervous system will not be so sensitive. You will be strengthened by the principles of right. The consciousness that you are faithfully discharging your duty will strengthen you. Angels of God will smile upon your efforts and help you. - AH 441.4

...God looks into every secret thing of life. By some a constant battle is maintained for self-control. Daily they strive silently and prayerfully against harshness of speech and temper. These strivings may never be appreciated by human beings. They may get no praise from human lips for keeping back the hasty words which sought for utterance. The world will never see these conquests, and if it could, it would only despise the conquerors. But in heaven's record they are registered as overcomers. There is One who witnesses every secret combat and every silent victory, and He says, “He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.” - AH 443.2

IN CONCLUSION

Every home has communication, it can either strengthen relationships or create tension. Good communication is not just about words; it involves feelings, honesty, and mutual understanding. In marriage and family life, open and sincere conversations bring people closer together. When family members can express their thoughts and emotions without fear of judgment, they build deeper connections and create a loving, peaceful home. Everyone in the family deserves to be heard, and true

communication happens when listening is just as valued as speaking.

Being a good listener is essential to healthy family communication. Especially should parents make a conscious decision to take time to listen to their children. The Bible teaches us to be—

Jam. 1:19-- *Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God.*

Listening is not just about hearing words: it also means paying attention to tone and body language. Interrupting, making assumptions, or answering before fully understanding can lead to frustrations and misunderstandings (see **Prov. 18:13**). Instead, communication should be guided by patience and wisdom. Speaking the truth in love (see **Eph. 4:15**) helps resolve conflicts, while avoiding quarrels and unnecessary arguments fosters peace in the home (see **Prov. 17:28**).

Healthy communication also involves humility and forgiveness. Being able to admit when we

are wrong and sincerely say “I am sorry,” shows maturity and love. At the same time, offering forgiveness and accepting apologies help restore relationships and prevents bitterness. Nagging and constant criticism harms family unity, but a gentle and understanding approach brings healing. If we want others to listen to us, we must first listen to them. By paying attention to both words and emotions, responding with kindness, and addressing the hidden messages behind what is said, we create a home filled with love, respect, and **godly harmony**.

3SC5,6: 11.1.1 - *"Time is short, and what you do must be done quickly. Resolve to redeem the time. Seek not your own pleasure. **Rescue yourself!**" "The hours of probation are fast passing. We have no time--not a moment--to lose. **Let us not be found sleeping on guard.**" - **"Testimonies for the Church," Vol. 9, p. 200; Vol. 8, p. 252.***

Bro. & Sis. Nelson Getanda,
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DAVIDIAN KINGS, PRINCES AND PRIESTS SOCIETY

MANUAL LABOR, A BLESSING

We are living in times when many are losing interest in manual labour, often leading to a life of hardship and disease. In today's article, we seek to shift our perspective—using the lens of inspiration to uncover the hidden blessing found in diligent work.

THOUGHT FOR MEDITATION

*God would be glorified if men from other countries who **have acquired an intelligent knowledge of agriculture**, would come to this land, and by precept and example teach the people how to cultivate the soil, that it may yield rich treasures. Men are wanted to educate others how to plow, and how to use the implements of agriculture. Who will be missionaries to do this work, to teach proper methods to the youth, and to all who feel willing and humble enough to learn? If any*

do not want you to give them improved ideas, let the lessons be given silently, showing what can be done in setting out orchards and planting corn; let the harvest be eloquent in favor of right methods of labor. Drop a word to your neighbors when you can, keep up the culture of your own land, and that will educate. - FE 324.1

WHEN DID MANUAL LABOR BEGIN?

*...The Lord made Adam and Eve and placed them in **the Garden of Eden to dress the garden and keep it for the Lord**. It was for their **happiness** to have some employment, or else the Lord would not have appointed them their work. - CG 345.1*

When in counsel with the Father before the

world was, it was designed that the Lord God should plant a garden for Adam and Eve in Eden and give them the task of caring for the fruit trees and cultivating and training the vegetation. Useful labor was to be their safeguard, and it was to be perpetuated through all generations to the close of earth's history. - CG 345.2

Manual labour began in Eden and was regarded as a source of happiness. Did it continue in the days of the Patriarchs? Inspiration speaks:

... They were tillers of the soil and keepers of flocks and herds, and in this free, independent life, with its opportunities for labor and study and meditation, they learned of God and taught their children of His works and ways. - Ed 33.3

The Israelites also maintained the same. We read:

In God's plan for Israel every family had a home on the land with sufficient ground for tilling. Thus were provided both the means and the incentive for a useful, industrious, and self-supporting life. And no devising of men has ever improved upon that plan. To the world's departure from it is owing, to a large degree, the poverty and wretchedness that exist today. - CT 275.3

Departing from God's ordained directions regarding the tilling of the soil has resulted in the poverty and wretchedness we see today. How solemn the warning that is sounding to us!

By the Israelites, industrial training was regarded as a duty. Every father was required to see that his sons learned some useful trade. The greatest men of Israel were trained to industrial pursuits. A knowledge of the duties pertaining to housewifery was considered essential for every woman; and skill in these duties was regarded as an honor to women of the highest station. - CT 276.1

MANUAL TRAINING IN THE DSDA CHURCH

The time is fast coming when the controlling power of the labor unions will be very

oppressive. Again and again the Lord has instructed that our people are to take their families away from the cities, into the country, where they can raise their own provisions; for in the future the problem of buying and selling will be a very serious one. We should now begin to heed the instruction given us over and over again: Get out of the cities into rural districts, where the houses are not crowded closely together, and where you will be free from the interference of enemies. --Letter 5, 1904. - 2SM 141.1

...The Lord desires His people to move into the country, where they can settle on the land, and raise their own fruit and vegetables, and where their children can be brought in direct contact with the works of God in nature. Take your families away from the cities is my message. - 2SM 357.4

Many have tried farming and ended up with regrets, claiming that the land does not yield what they expect. To such, the Lord says:

Farmers need far more intelligence in their work. In most cases it is their own fault if they do not see the land yielding its harvest. They should be constantly learning how to secure a variety of treasures from the earth. The people should learn as far as possible to depend upon the products that they can obtain from the soil. ...Let the teachers in our schools take their students with them into the gardens and fields, and teach them how to work the soil in the very best manner. It would be well if ministers who labor in word or doctrine could enter the fields and spend some portion of the day in physical exercise with the students. They could do as Christ did in giving lessons from nature to illustrate Bible truth. ... - FE 325.1

Farming has been pronounced unprofitable. People say that the soil does not pay for the labor expended upon it, and they bemoan the hard fate of those who till the soil. . . . But should persons of proper ability take hold of this line of employment, and make a study of the soil, and learn how to plant, to cultivate, and to gather in the harvest, more

encouraging results might be seen. Many say, "We have tried agriculture and know what its results are," and yet these very ones need to know how to cultivate the soil and to bring science into their work. Their plowshares should cut deeper, broader furrows, and they need to learn that in tilling the soil they need not become common and coarse in their natures. . . . Let them learn to put in the seed in its season, to give attention to vegetation, and to follow the plan that God has devised. - **CG 356.1**

...Both teachers and students would have much more healthful experience in spiritual things, and much stronger minds and purer hearts to interpret eternal mysteries, than they can have while studying books so constantly, and working the brain without taxing the muscles. How can he get wisdom that holdeth the plow, and driveth oxen? -- by seeking her as silver, and searching for her as for hid treasures. "For his God doth instruct him to discretion, and doth teach him." "This also cometh forth from the Lord of hosts, which is wonderful in counsel, and excellent in working." - **FE 325.1**

This work is for men, women, and children alike; none are excluded.

...We want men and women who can be energized by the Spirit of God to do a complete work under the Spirit's guidance. But these minds must be cultivated, **employed, not lazy and dwarfed by inaction.** Just so **men and women and children are wanted who will work the land, and use their tact and skill, not with a feeling that they are menials,** but that they are doing just such noble work as God gave to Adam and Eve in Eden, who loved to see the miracles wrought by the divine Husbandman. **The human agent plants the seed, and God waters it and causes His sun to shine upon it, and up springs the tiny blade.** Here is the lesson God gives to us concerning the resurrection of the body, and the renewing of the heart. We are to learn of spiritual things from the development of the earthly. - **TM 242.2**

What is needed is schools to educate and

train the youth so that they will know how to overcome this condition of things. **There must be education in the sciences, and education in plans and methods of working the soil.** There is hope in the soil, but brain and heart and strength must be brought into the work of tilling it. ... - **FE 318.2**

Train Sons in Agriculture.--Fathers should train their sons to engage with them in their trades and employments. **Farmers should not think that agriculture is a business that is not elevated enough for their sons.** Agriculture should be advanced by scientific knowledge. - **CG 355.5**

Parents who are careless in providing employment for their children, here is the Lord's counsel for you:

...The **carelessness of parents in failing to furnish employment to the children** that they have taken the responsibility of bringing into the world has resulted in untold evil, imperiling the lives of many youth and greatly crippling their usefulness. **It is a great mistake to permit young men to grow up without learning some trade.** - **CG 355.1**

Training of Outstanding Value.--**No line of manual training is of more value than agriculture.** A greater effort should be made to create and to encourage an interest in **agricultural pursuits.** Let the teacher call attention to what the Bible says about agriculture; that it was **God's plan for man to till the earth;** that **the first man, the ruler of the whole world, was given a garden to cultivate;** and that **many of the world's greatest men, its real nobility, have been tillers of the soil.** Show the opportunities in such a life. . . - **CG 356.2**

He who earns his livelihood by agriculture escapes many temptations and enjoys unnumbered privileges and blessings denied to those whose work lies in the great cities. And in these days of mammoth trusts and business competition, there are few who enjoy so real an independence and so great certainty of fair return for their labor as does the tiller of the soil. - **CG 356.3**

For young men, there should be establishments where they could learn different trades, which would bring into exercise their muscles as well as their mental powers. If the youth can have but a one-sided education, which is of the greater consequence—a knowledge of the sciences, with all the disadvantages to health and life, or a knowledge of labor for practical life? We unhesitatingly answer, The latter. If one must be neglected, let it be the study of books. - CG 358.2

The various trades and occupations have to be learned, and they call into exercise a great variety of mental and physical capabilities; the occupations requiring sedentary habits are the most dangerous, for they take men away from the open air and sunshine, and train one set of faculties, while other organs are becoming weak from inaction. Men carry on their work, perfect their business, and soon lie down in the grave. Much more favorable is the condition of one whose occupation keeps him in the open air, exercising his muscles, while the brain is equally taxed, and all the organs have the

privilege of doing their work. To those who can live outside of the cities, and labor in the open air, beholding the works of the great Master Artist, new scenes are continually unfolding. ... - FE 319.2

Emulating the Great Teacher, let us be diligent at every work we do. God, too, “**worketh hitherto**”.

...When He was in the world in the form of humanity, Christ said: “**My Father worketh hitherto, and I work.**” **John 5:17.** So when the students employ their time and strength in agricultural work, in heaven it is said of them, Ye “are laborers together with God.” **1 Corinthians 3:9. - 6T 186.2**

Bro. Kelvin Lundah,
Zambia Division.



THE DYAYA SOCIETY

**THE DAVIDIAN YOUTHS AND YOUNG
ADULTS**

**Young people are needed in the work—those
who will undertake the work interestedly and
will carry it forward zealously and strongly...**

CTr 119.2

DEPARTMENT'S MONTHLY EVENTS

**EVERY FIRST
SUNDAY**

**ZOOM ID
970 9243 2716
PASSCODE: NONE**

**EVERY SECOND
SUNDAY**

**ZOOM ID
970 9243 2716
PASSCODE: NONE**

**EVERY THIRD
SABBATH**

**ZOOM ID
858 9070 3015
PASSCODE: 1**

THEME SONG: DARE TO BE A DANIEL

DAVIDIAN YOUTHS AND YOUNG ADULTS

A CALL FOR THE YOUTH TO STUDY GOD'S WORD

We are fast entering the perils of the last days, when views which conflict with the word of God will be presented by men of giant intellects, and we ought to be able to show the falsity of their claims. Our children also should be thoroughly furnished with Bible truth, so that they will not be moved by every new doctrine that is presented in their hearing. - YI, February 19, 1879 par. 1

As youths, God is showing us the close of time. Many will oppose the Truth, therefore we are encouraged to study the doctrine so that we are not moved by false doctrines.

We desire that the youth shall be able to say, We have become familiar with the Scriptures, and we see that it is of the highest importance that we be obedient to the truth of God found in his word. We want the little children to understand the Bible and grow up in the knowledge of the truth. And we as parents do not wish to be found among those who do not see the necessity of their children's understanding of the Scriptures for themselves, and who are therefore negligent and cause their children to be negligent; but we want to be in earnest in these matters, and search the Scriptures, and see that our children search them. Christ said, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." We should become firm in the truth, the word of God, which testifies of Him in whom all our hopes of everlasting life are centered. If you would know how to imitate the spotless life and character of Christ, obtain a knowledge of him as presented in the word of God. - YI, February 19, 1879 par. 3

We can only be firm in the Truth by studying. Everyone is given instruction, whether young or

old, so that we may testify of God and the benefits we find in knowing the Scriptures.

The apostle says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be thoroughly furnished unto all good works." If, therefore, you would be thus thoroughly furnished, and "ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," study the Bible with all diligence. - YI, February 19, 1879 par. 4

The admonition to "search the Scriptures" was never more appropriate than at the present time. This is an age of unrest, and the youth drink deeply of its spirit. Would that they could be made to realize the importance and the peril of the position they occupy! Would that parents and Sabbath-school teachers could be led to see their duty to guide them wisely! Never before have there been so many important interests at stake. Never were such momentous issues before any generation as await the one now coming upon the stage of action. Never were the youth of any age or country so earnestly observed by the angels of God as are the youth of today. All Heaven is watching with intense interest for every indication of the characters they are forming,--whether, when brought to the test, they will stand firmly for God and the right, or be swayed by worldly influences. - YI, May 7, 1884 par. 1

God has a great work to be done in a short time. He has committed to the young talents of intellect, time, and means, and he holds them responsible for the use they make of these good gifts. He calls upon them to come to the front, to resist the corrupting, bewitching influences of this fast age, and to become

qualified to labor in his cause. They cannot **become fitted** for usefulness without putting heart and energy into the work of preparation. Christian principle must be developed by being cherished and brought into active exercise. Self-control must be gained by earnest effort aided by the grace of God. The influence of the home and the Sabbath-school should combine to aid in this work. - **YI, May 7, 1884 par. 3**

When **the young** choose the service of Christ, and prove that through divine aid they have the moral principle to govern self, they are a power for good, and an influence goes out from them that leads others to glorify God. Satan knows this, and he seeks to gain control of the talents of the young, that he may use them in his service. His bewitching snares are ever around them. He excites the natural tendency to selfishness, self-indulgence, and impatience of restraint. He allures them to ruin by absorbing their time and taking their attention, so that there is neither time nor inclination for prayer and the study of the Scriptures. He tries to make them believe that the requirements of Christ restrict their liberty and hinder their enjoyment. Is it not well to become wise as to his devices? - **YI, May 7, 1884 par. 4**

The service of Christ is not so hard as Satan would make it appear. It is true that liberty to sin is restricted, and **we must learn to suffer reproach for Christ's sake**. But the requirements of God are made in wisdom and goodness. In obeying them, the mind enlarges, the character improves, and the soul finds a peace and rest that the world can neither give nor take away. **When the heart is fully surrendered to Jesus, his ways will be found to be ways of pleasantness and peace**. - **YI, May 7, 1884 par. 5**

Generous-minded youths were devoted to study, investigating Scripture and familiarizing themselves with the masterpieces of antiquity. Possessing active minds and intrepid hearts, these young men soon acquired such knowledge that for a long period none could compete with them. The people had found in the new teachings that which supplied the wants of their souls, and they turned away

from those who had so long fed them with the worthless husks of superstitious rites and human traditions. - **HF 123.1**

Read the Old and New Testaments with a contrite heart. Read them prayerfully and faithfully, pleading that the Holy Spirit will give you understanding. Daniel searched the portion of the Old Testament which he had at his command, and made the word of God his highest instructor. At the same time he improved the opportunities that were given him to become intelligent in all lines of learning. His companions did the same, and we read: "In all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." "As for these four children [**for they were mere youths**], God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams." - **FE. 357.3**

My fellow DYAYAs,

Jesus is now pleading for you in the Sanctuary. **You can now come to him and he will give you strength**. He will wash away your sins if you truly repent of them, and humbly and earnestly seek his pardon. He knows your weakness, and is ready to have compassion upon you, although you may have sinned much against him. Some of you may have faults that it seems hard for you to correct and overcome. You may feel discouraged at times, and think that it is impossible to live out religion; but do not give over the effort. Be determined to get the victory over yourself. You can live out your profession. You can set a good example to your friends and associates, which will tell to them that there is a reality in religion, that you are **Christians in deed and in truth**; for they will see that religion corrects your faults, makes you mild and humble, and removes from you self-conceit, vanity and pride. - **YI, May 1, 1854 par. 2**

Sis. Abigail Muyambago,
Zambia Division.

TESTIMONIES AND PRAISES

OUR MIRACLE, MY QUEEN, MY BABY

The peace that comes from our Father and Savior Jesus Christ be unto you all.

I testify about the Lord's wonderful gift of life to me and my family.

On the 8th of May 2025 when my queen was due for Labour. In the beginning, all seemed well, but as time progressed, she developed serious complications. She got uterine rupture, which led to her bleeding from within the uterus. This was realized later when she developed serious pain, different from that which she had before. After reviewing the condition, the Gynaecologist immediately called for an emergency operation. My queen was rushed to the theater, a Caesarean section was done and a repair of her uterus too. She had lost a lot of blood and almost passed away. The baby, who was in foetal distress, was resuscitated and put on oxygen. I thank God that my queen was transfused and later on after several hours she and the baby had fully recovered and now we are happy that all are doing well. I also thank God that He provided the financial support because the bills were high but miraculously He gave me all the necessary funds and support. We love you all and give praises to our Father in Heaven.

*Bro. Johnmary Sekandi,
Uganda Division.*

A CALL TO SERVE

Peace be unto you members of the Eleventh-hour Church. Praise be to our Heavenly Father, for His goodness endureth forever. I wish to share my journey as a medical missionary. I joined the Eleventh-hour Church in 2016 and in the process of studying the Truth I became quite interested in the health Message, especially on the causes of various diseases/conditions and their solutions. The Lord later connected me with a friend who had gained some experience in the field and from him

I learnt various vegetable juice combinations and their roles in the system. It was interesting to learn that the body has the ability to heal and build itself when given the right building materials – proper diet and the right conditions. The Lord later connected me with a brother who had suffered from Arthritis for many years, but who, by using juices and observing the diet, recovered in ten days. This really encouraged and built my confidence in God's prescription for diseases and conditions. The Lord has allowed me to meet persons with different kinds of diseases and I have seen how God leads them to recovery by the use of simple remedies. I have learnt a lot in this field and have felt the joy that comes with helping someone who was on the verge of death, to come back to life and become part of people's testimony. Indeed, it is a blessing to be a blessing to humanity. My prayer is that the Lord may help me to be faithful.

*Bro. Churchill OKaka,
Kenya Division.*

I WILL GO WHITHERSOEVER HE LEADETH

Greetings,

I thank the Lord for the far He has led me in the way of Righteousness - from Catholicism to Protestantism, then to Watch Tower, thence joining the Pentecostals, the Reform Movements, and now I am a Davidian Seventh-day Adventist, a member of the Eleventh-hour Church. Praise be to the Lord!

I was a Christian with neither vision nor a well-defined aim in life, but I thank the Lord for the **Shepherd's Rod** Message: now both vision and aim are vivid, seen and cherished. In accepting the Present Truth, I lost a lot of friends, influence on my family members, and much more. But with the transaction came the glorious promise – that I shall receive double. To be counted a Davidian today, I had another cost to pay: giving up my former habits.

Isa. 61:7-- *For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them.*

My prayer is that the Lord may prepare us all for His swift coming Kingdom where we shall leap with joy day and night. Beloved brethren and sisters, now is the time to awake from slumber, for we are nearing home. I wish everyone could see the times we are in! As for me, I resolve to go whithersoever He leadeth me. I love you all. God bless.

Bro. Ivan Asimwe,
Uganda Division.

GOD'S WAYS ARE NOT OUR WAYS

Greetings to you all dear brothers and sisters of the Eleventh-hour Church family.

I take this grand opportunity to thank the Lord for surely **His ways are not our ways** as the Gospel prophet affirms in: -

Isa. 55:8, 9-- *For my thoughts are not your thoughts, neither [are] your ways my ways, saith the LORD. For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

I witnessed this being fulfilled when my sweet queen was attacked by a severe illness that caused her to be admitted to the hospital. I constantly trembled and thought of how the end of it all would be. I was sad, depressed and worried! But throughout this situation, I would say to myself, "I will wait for the end of it all". My faith was greatly strengthened as I recalled the Words of God in the Epistle of Paul to Timothy;

2 Tim. 1:12-- *For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.*

One Sabbath, I saw the Lord's purpose for me in this situation. I was providentially joined by my in-laws to spend the Holy day with my sick queen

in the hospital to worship and pray together with her. After the morning visiting hours expired, we were asked to go out until the next visiting session.

As we sheltered outside, I got my gadget to read something, keeping my mind and soul constantly in devotion. Beside me was my brother in-law who is a youth in our Mother Church. A thought crossed my mind to invite him to join me for a study, which he accepted, and I shared with him "**New light and Elijah the Prophet**". He was very receptive.

Cutting the sweet story short, he accepted what the Holy Spirit presented to us on spot, and with zeal, he was able to link me to other youths whom I met the following Sabbath for studies. They are now investigating the **Shepherd's Rod** Message and two of them, including my brother in-law, are already reading some Tracts I gave to them.

I thank the Lord that, in that moment of sorrow and distress, He gave me a foretaste of untold joy by using me to add a star in Jesus' Crown. "**... Every soul saved will be an additional star in the crown of Jesus, our adorable Redeemer. Who is eager to lay off the armor when by pushing the battle a little longer he will achieve new victories and gather new trophies for eternity? - Review and Herald, Oct. 25, 1881. - ChS 90.1**

Bro. Ivan D. Kimuli,
Uganda Division.

BRINGING IN THE SHEAVES

Greetings and the peace of our Lord and Saviour Jesus Christ be upon you all dear Church family. I thank God for His goodness and tender kindness towards His children. Indeed I thank Him for the missionary work He enabled us; Bro. James Kazibwe, Sis. Prossy Kazibwe, Bro. Joel Seruyange, Sis. Cissy Nakiwu and Bro. Lawrence Ssevume.

In July of this year we heard and answered a call from God's sheep in Uganda's Luwero Area. The prospects were members of a reform movement who were dissatisfied with being fed with husks, and desired better pastures. So it was that God led them to this wonderful Message.

After seven days of study, their testimonies were; "We have been in so called reform movement for three years, and we were not able to understand

Bible Truth, especially Present Truth for us today, but now, having studied with you for only a week, we understand things we failed to understand in three years." The leaders of the reform movement were housed by one of the prospects, who after accepting this Truth asked them to relocate if they did not agree with It. We give all glory and honor to our Heavenly Father for the beautiful souls that He added unto this Truth – all save one being members of one family.



*Bro. Lawrence Ssevume,
Uganda Division.*

HOW WONDERFUL THE LORD GOD IS!

Greetings dear brothers and sisters.

How wonderful our Lord is! He knows the past, present and future. Before I was born, He knew of my existence, He had a purpose for me, and He has led me on, step by step, to the stage I am today.

Teaching was not my dream career; I really wanted to do something in the line of health. I loved to see those who worked at the hospital, though I hated taking drugs.

Starting last year, the Lord gave me a conviction that one day the place I live in will be a school. This puzzled me, because I had nothing to make this plan a success. I prayed to the Lord and said "Oh Lord, this is beyond my strength. I cannot take this responsibility, for I am untrained and cannot even pronounce words correctly. Even so, let Thy will, not mine, be done."

I did not know that the Lord had already given me a tool – little Evelyn, my daughter. I spent time teaching her, and in doing this, the Lord

was training me. At the age of three, little Evelyn could understand sounds and count numbers from zero to twenty. She had memorized simple presentations like *The Great Image* of **Daniel 2** and many others.

This year, by God's providence, some of my neighbors' children joined my classes. These children were known to be slow learners at school and even in the community. I praise the Lord that these children were able to learn the alphabet letters and sounds – which helps them to know how to blend them correctly, besides being able to read simple words.

This term the Lord gave me another learner, doing her grade six. She came not knowing even one sound but now she's able to read paragraphs! That's a miracle to me, may God's Name be praised.

The Lord lives and He is the giver of knowledge to those who do not have and wisdom to the judges, so that justice prevails. Amen!

*Sis. Kasamba Hakakwale,
Zambia Division.*

MY GOD, I WILL GIVE THANKS TO THEE, I WILL NOT BE SILENT

Peace be unto you brothers and sisters of the Eleventh-hour Church family.

The Lord has really done many great things for us. Wherefore--

Psa. 30:12-- *"To the end that [my] glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee forever."*

I am so thankful for the privilege of being numbered among the co-workers together with God. Being a young adult and especially serving God at the School of the Prophets where the young minds are shaped is something I cannot take for granted.

I remember the day I quit my secular studies in 2021 for the Lord's sake and decided to follow Him fearing not the future. I well knew that He was well able to take care of me, not knowing exactly where I was heading to. The Lord gave me the grace to be at peace knowing He was leading. Many people

called me an extremist, fanatical and all sorts of names, but all those accusations never discouraged me. I kept my eyes looking fully in Jesus's face.

To many I seemed to be blind, but the Lord has proved that He is a God even unto me. In 2022, though not qualified according to the standards of men, I was called to serve as a teacher of the little lambs in the School of the Prophets. God's marvelous work did not end here. Soon after, I was enrolled to pursue a course to qualify me and broaden my teaching experience, and the Lord helped me to attain it. All those who used to murmur at my decisions were silenced! No more calling me an extremist or a fanatic or the like. See thou, God is a Supreme Ruler.

Serving here at the Lord's school, I am not only helping the little lambs but also working out my salvation with fear and trembling. Here, each day we seek to improve as the Lord directs us in His own ways. I bless the Lord for all the activities that we engage in through the new curriculum. I am always learning how to be an active minister for God, and what it really means to have a child-like faith. I do not take it for granted.

The Lord has taught me how to associate with others. I am also glad that we are no longer training the children as the world does, but training them to be among God's Spirit filled ministers. This helps in shaping our characters too as teachers. The Lord has fed and clothed us We lack nothing and with the psalmist we exclaim:-

Psa. 126:3-- *The LORD hath done great things for us; [whereof] we are glad.*

Here at the School of the Prophets, we are indeed having the Lord in our midst. I would urge all parents who are still taking their children to other schools to bring them to the only good school of this age, the School of the Prophets. I immensely thank God for the students we already have and the parents who are cooperating with us to have all the skills imparted to the little lambs.

In a nutshell, the Lord has done and is doing great things for the School of the Prophets. I pray that He may keep us faithful in our work until the end. May we all continue to pray for the Lord's school together with its new curriculum. May

God's Name be glorified. This is my testimony in Jesus' Name and by the inspiration of the Holy Spirit. Amen!

Sis. Pamela Anshemeza,

V.T.C School of the Prophets.

EHCH #12 -- WALK IN THE PRESENT TRUTH

- 1 -

If a message comes that you do not decipher,
Take pains that you hear what the messenger says,
For your own position can never be shaken,
By coming in contact with theories of men.

-Refrain-

Walk in the present truth,
Walk in the present truth,
Walk in the present truth,
And you'll be amazed.

- 2 -

We have but few days of probation before us,
In which to make ready for eternity,
There's no time to squander, no more time for sinning,
Walk in the present truth; tis light from the King.

- 3 -

He who gets the Rod but then fails to live by it,
And fails to proclaim it to those in the dark.
Because he does not give to sinners the warning.
He will not receive the seal of Christ the king.

- 4 -

You are to surrender your will to God daily,
Walk in given light while awaiting for more,
Let thine eyes look right on, beware of the side-edge,
Your steps may be perfect upon every stage.

UPCOMING EVENTS, 2025



EVENT INFO

ZOOM INFO

EVENT TIME

Midweek Prayer Meeting,
Every Wednesday Night USCT
Wednesday Morning EAT/CAT

Meeting ID:
989 2478 5827
Passcode: None



5:45 pm PDT | 6:45 pm MDT
7:45 pm CDT | 8:45 pm EDT
2:45 am CAT | 3:45 am EAT
0145 hrs CET

WH Sabbath Afternoon Study,
Every First, Second and
Fourth Sabbath

Meeting ID:
940 4716 3414
Passcode: None



1:00 pm PDT | 2:00 pm MDT
3:00 pm CDT | 4:00 pm EDT
10:00 pm CAT | 11:00 pm EAT
2100 hrs CET

General School of the
Prophets,
Every Second Sabbath

Meeting ID:
940 2826 1432
Passcode: None



5:00 am PDT | 6:00 am MDT
7:00 am CDT | 8:00 am EDT
2:00 pm CAT | 3:00 pm EAT
1300 hrs CET

DYAYA Sabbath,
Every Third Sabbath

Meeting ID:
858 9070 3015
Passcode: 1



5:00 am PDT | 6:00 am MDT
7:00 am CDT | 8:00 am EDT
2:00 pm CAT | 3:00 pm EAT
1300 hrs CET

Reformation Sabbath,
Every Fourth Sabbath

Meeting ID:
940 2826 1432
Passcode: None



5:00 am PDT | 6:00 am MDT
7:00 am CDT | 8:00 am EDT
2:00 pm CAT | 3:00 pm EAT
1300 hrs CET

Teachers' School of the
Prophets,
Every Third Sunday

Invitation only:
contact us for more
information



3:00 am PDT | 4:00 am MDT
5:00 am CDT | 6:00 am EDT
12:00 pm CAT | 1:00 pm EAT
1100 hrs CET

QESS, DKPPS and Family life,
Health Dept. Convocation,
Every Fourth Sunday

Meeting ID:
949 2753 5945
Passcode: None



4:00 am PDT | 5:00 am MDT
6:00 am CDT | 7:00 am EDT
1:00 pm CAT | 2:00 pm EAT
1200 hrs CET

New Month Convocation,
See Schedule
on Page 6

Meeting ID:
811 2941 9097
Passcode: None



5:45 pm PDT | 6:45 pm MDT
7:45 pm CDT | 8:45 pm EDT
2:45 am CAT | 3:45 am EAT
0145 hrs CET

THE DAVIDIAN SEVENTH-DAY ADVENTIST CHURCH

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