

HISTORIC
LANDMARKS
OF ADVENTISM

*Spiritual Wickedness in
High Places*

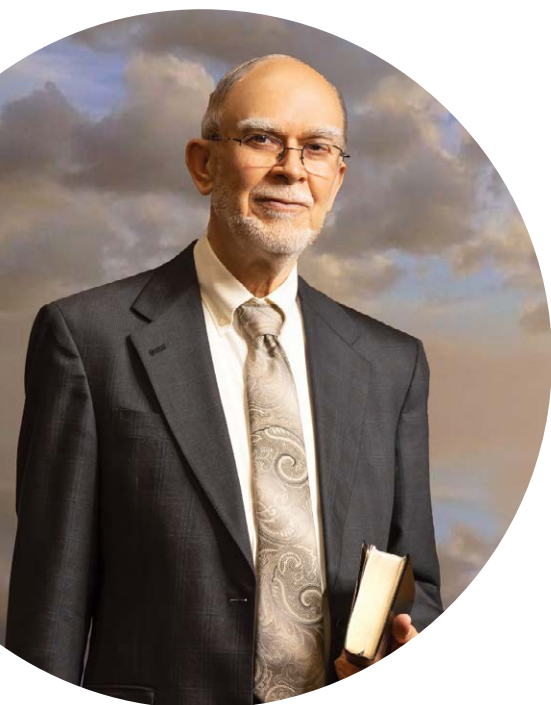
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From the Editor

John J. Grosboll

Strive to Enter the Strait Gate

Jesus said, “Strive to enter in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.’ These roads are distinct, separate, and in opposite directions. One leads to eternal life, the other to eternal death.” *Testimonies for the Church*, Vol. 1, 127

Concerning these two roads Ellen White wrote, “I saw the distinction between these roads, also the distinction between the companies traveling them. The roads are opposite; one is broad and smooth, the other narrow and rugged. So the parties that travel them are opposite in character, in life, in dress, and in conversation.

“Those who travel in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not dress like the company in the broad road, nor talk like them, nor act like them. A pattern has been given them. A man of sorrows and acquainted with grief opened that road for them, and traveled it Himself. His followers see His footsteps, and are comforted and cheered. He went through safely; so can they, if they follow in His footsteps.

“In the broad road all are occupied with their persons, their dress, and the pleasures in the way. They indulge freely in hilarity and glee, and think not of their journey’s end, of the certain destruction at the end of the path. Every day they approach nearer their destruction; yet they madly rush on faster and faster. Oh, how dreadful this looked to me!

“I saw many traveling in this broad road who had the words written upon them: ‘Dead to the world. The end of all things is at hand. Be ye also ready.’ They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like that of the gay, thoughtless ones around them; but they would occasionally point with great satisfaction to the letters on their garments, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of the number who were traveling the narrow way.” *Ibid.*, 127, 128

Paul wrote that we are to examine ourselves (2 Corinthians 13:5). It is easy to deceive ourselves while thinking we are on our way to heaven; if our dress, speech, and actions do not immediately make it apparent to all men that we are completely different from those who are of this world, our eternal ruin is sure. **LM**

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LANDMARKS

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LANDMARKS is a magazine of Steps to Life, a ministry established in 1988 by Seventh-day Adventists. It is dedicated to the publication of the historic doctrines held by God’s true people in all ages. Its special emphasis is to present truth (2 Peter 1:12)—those historic doctrines espoused by Seventh-day Adventist pioneers in the nineteenth century. Its purpose is to help all of God’s remnant people to press together in unity, holding high the banner on which is inscribed the commandments of God and the faith of Jesus. This magazine is designed to help believers to defend the faith and to expose the flood of false doctrine by which the truth is being assailed in these last days. It is the goal of LANDMARKS’ editors to present articles based on truth from the Bible and the Spirit of Prophecy. Viewpoints of writers and/or contributors expressed outside of articles printed in this publication are not necessarily the views of this magazine’s editors and are not endorsed by Steps to Life Ministries.

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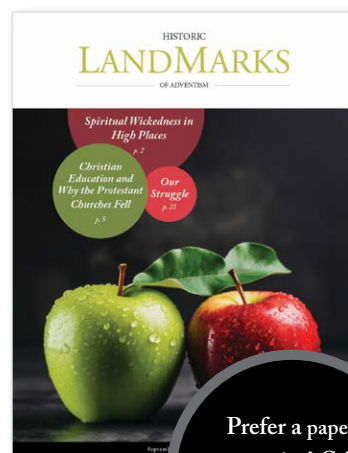
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Spiritual Wickedness in High Places

John R. Pearson

One of the most familiar and popular portions of Ephesians 6 is the description of the whole armor of God. It is interesting to note that all of the weapons Paul describes are spiritual weapons of faith, which indicates that our battle against the rulers of darkness is a spiritual battle, one that our Redeemer has already won, and His victory can be ours if we faithfully use the weapons that Paul describes in verses 13 through 17.

However, there is a very interesting point Paul makes prior to his description of our weapons of spiritual warfare that is often overlooked. He mentions it in verse 12, *first part*.

“For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.”

This is certainly encouraging counsel in the Christian’s battle against spiritual hosts of wickedness, but often overlooked is what Paul wrote immediately before that.

In this verse, the New King James Bible (NKJV) translates the Greek word *aion* as *age*, while the Kings James Bible (KJV) translates it as *world*. Actually, either is correct.

Understanding that either is correct helps us gain a broader and deeper understanding of the passage. It also helps us in our struggles in facing life's daily challenges. Any time we are having difficulty dealing with a particularly trying situation (or person, for that matter), it helps to remember that our struggle, our wrestling, is not against that situation or that person, but against the rulers of darkness. It is usually and commonly understood that this phrase refers to Satan and his agents. It's worth noting that Satan has agents who do not know that they are, in fact, his agents.

Inspiration confirms that Satan and his agents can influence our thinking and therefore our actions.

"The greatness and power with which the Creator endowed Lucifer he has perverted; and yet, when it suits his purpose, he can impart to men sentiments that are enchanting. Everything in nature comes from God; yet Satan can inspire his agents with thoughts that appear elevating and noble. Did he not come to Christ with quotations of Scripture when he designed to overthrow Him with his specious temptations? This is the way in which he comes to man, as an angel of light disguising his temptations under an appearance of goodness, and making men believe him to be the friend rather than the enemy of humanity. It is in this way that he has deceived and seduced the race—beguiling them with subtle temptations, bewildering them with specious deceptions." *Christian Education*, 73

Clearly, we have an enemy in this world.

Now let's focus on the rest of verse 12: "... against spiritual hosts of wickedness in the heavenly places."

"Spiritual hosts of wickedness" usually refers to Satan and his agents, but let's give these prepositional phrases a deeper look. The NKJV says these spiritual hosts of wickedness are "in the heavenly places." Note that "places" is a word added by the translators, supposedly for clarity. In fact, Paul used that same phrase with the same added word five times in Ephesians. They all use the same Greek word *epouranios*. This is a word composed from two other words that we'll leave to others more learned in Greek to explain. The word occurs 20 times in the New Testament. It is translated as *heavenly* 16 times, as *celestial* twice, as *heaven* once, and as *high* once.

For now, let's look at the five occurrences in Ephesians using the NKJV and KJV Bibles.

Ephesians 1:3

NKJV: "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly *places* in Christ."

KJV: Essentially the same

Ephesians 1:20

NKJV: "which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly *places*."

KJV: Essentially the same

Ephesians 2:6

NKJV: "and raised us up together, and made us sit together in the heavenly *places* in Christ Jesus."

KJV: Essentially the same

Ephesians 3:10

NKJV: "to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly *places*."

KJV: "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

ISV: "He did this so that now, through the church, the wisdom of God in all its variety might be made known to the rulers and authorities in the heavenly realm."

This wisdom of God in verse ten is a reference to the mystery that Paul explains in Ephesians 3:6: "[T]hat the Gentiles should be fellow heirs, of the same body, and partakers of His promise in Christ through the gospel." Note that this mystery, this gem of the wisdom of God, is to be made known "through the gospel."

That implies that only those who understand and accept the gospel of Christ can understand this mystery and gain this wisdom. Therefore, all non-Christian religions are left in the dark and are in that condition by their own choices of refusing to accept Christ as the vicegerent of God.

Now let's look at the fifth occurrence of this phrase, one that builds on what we have just learned and takes us back to where we started.



Ephesians 6:12

NKJV: “For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly *places*.”

In this verse, the KJV and the NKJV differ.

KJV: “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.”

Everything
in nature
comes from
God.

“

Paul was warning the Ephesians against high church officers who ‘preach not the truth.’

We see a significant difference between the NKJV and the KJV, and a deeper study reveals that the KJV may be more correct.

Here’s something to think about for a minute: Are there words in the English language that have completely different meanings, depending on the context? Of course, there are. Think of the word *set*. This simple three-letter word has the longest entry of any word in the Oxford English Dictionary.

Here are some examples of usages in which the meaning differs, based on the context:

- The church uses a set of utensils for the communion service.
- Are we set for what lies ahead in the time of trouble?
- The rabble set up quite a furor for Jesus to be crucified.
- The pharisees strived to set up Christ for a charge of blasphemy.
- Christ came to set the prisoners free.
- The Lord set a mark on Cain.

In fact, there are almost 600 verses in the Bible containing the word *set*. A study of those occurrences is a powerful educational process.

It is possible that Paul’s use of the Greek word *epouranios* in Ephesians 6:12, is different from the other five uses in his letter to the church at Ephesus.

Note that Paul was in prison and facing death when he wrote his letter to the Ephesians. He undoubtedly wanted to give them counsel to strengthen them for the opposition that the new church was facing, opposition that came from the highest rank in the Jewish church.

So, in verse 12, when Paul was giving encouragement to the new Christians in Ephesus, he warned them that their struggle was against spiritual wickedness in high places. Although the NKJV says, “in the heavenly places,” consider what we are told in Revelation 12:7–9. “And war broke out in heaven: Michael and his angels fought with the dragon; and the dragon and his angels fought, but they did not prevail, nor was a place found for them in heaven any longer. So, the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.”

There were not then and there are not now “spiritual hosts of wickedness in the heavenly places.” Thus, I will contend that the KJV translation “against spiritual wickedness in high *places*,” is correct and that Paul was warning the Ephesians, and therefore us as well, against high church officers who preach not the truth and are, in fact, agents of Satan.

Just as the early Christians needed to be on guard against being led astray by church leaders, so too, do the followers of Christ today need to know and understand what the word of God says to avoid being led astray by church leaders.

May God help us to know and do His will in all situations and all circumstances, according to His word, and not according to those in high office. **LM**

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Christian Education and Why the Protestant Churches Fell

E. A. Sutherland



That church triumphs which breaks the yoke of worldly education, and which develops and practices the principles of Christian education.

“Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God.” *Christian Educator*, August 1, 1897

“The science of true education is the truth The third angel’s message is truth.” *Testimonies for the Church*, Vol. 6, 131

It is taken for granted that all Seventh-day Adventists believe that Christian education and the third angel’s message are the same truth. The two are as inseparable as are a tree’s roots and its trunk and branches.

The object of this study is to give a better understanding of the reason for the decline and moral fall of the Protestant denominations at the time of the midnight cry in 1844, and to help us as Seventh-day Adventists to avoid their mistakes as we approach the Loud Cry, soon due to the world.

“

*The science of true
education is the truth.
The third angel's truth.*

A brief survey of the history of the Protestant denominations shows that their spiritual downfall in 1844 was the result of their failure “to understand the true science of education.” Their failure to understand and to practice Christian education unfitted them to proclaim to the world the message of Christ’s second coming. The Seventh-day Adventist denomination was then called into existence to take up the work, which the popular churches had failed to train their missionaries to do. The Protestant denominations could not give the third angel’s message, a reform movement, which is a warning against the beast and his image, because they were still clinging to those doctrines and those principles of education which themselves form the beast and his image.

It is important that young Seventh-day Adventists seriously study the causes of the spiritual decline of these churches in 1844, lest we repeat their history, and be cast aside by the Spirit of God, and thus lose our place in the kingdom. If Seventh-day Adventists succeed where they failed, we must have a system of education which repudiates those principles which in themselves develop the beast and his image.

“Now, all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.” 1 Corinthians 10:11

Protestantism, born in the sixteenth century, was about to lose its light in Europe. God then prepared a new land, the future United States, as a cradle for the protection and development of those principles, and from this country is to go forth the final worldwide message that heralds the Saviour’s return.

“It was the desire for liberty of conscience that inspired the Pilgrims to brave the perils of the long journey across the sea, to endure hardships and dangers of the wilderness, and, with God’s blessing, to lay on the shores of America the foundation of a mighty nation. ... The Bible was held as the foundation of faith, the source of wisdom and the character of liberty. Its principles were diligently

taught in the home, in the school, and in the church, and its fruits were manifest in thrift, intelligence, purity, and temperance. ... It was demonstrated that the principles of the Bible are the surest safeguards of national greatness.” *The Great Controversy*, 292, 296

These Reformers, on reaching America, renounced the papal doctrines in church and state, but they retained the papal system of education. While the Reformers rejected the creed of Rome, they were not entirely free from her spirit of intolerance. “The English Reformers, while renouncing the doctrines of Romanism, had retained many of its forms.”

Some “looked upon them as badges of the slavery from which they had been delivered, and to which they had no disposition to return. ...

“Many earnestly desired to return to the purity and simplicity which characterized the primitive church. ...

“‘England was ceasing forever to be a habitable place.’ Some at last determined to seek refuge in Holland. Difficulties, losses, and imprisonment were encountered. ...

“In their flight they had left their houses, their goods, and their means of livelihood. ... But they cheerfully accepted the situation, and lost no time in idleness or repining. ... ‘They knew they were pilgrims’. ...

“In the midst of exile and hardship, their love and faith waxed strong. They trusted the Lord’s promises, and He did not fail them in time of need. His angels were by their side, to encourage and support them. And when God’s hand seemed pointing them across the sea, to a land where they might found for themselves a state, and leave to their children the precious heritage of religious liberty, they went forward, without shrinking, in the path of Providence. ...

“The Puritans had joined themselves together by a solemn covenant, as the Lord’s free people, ‘to walk together in all His ways made known or to be made known to them.’ Here was the true spirit of reform, the vital principle of Protestantism.” *Ibid.*, 289–291

The educational system of the church, which had driven them from their native home, was one of the most serious errors from which the Puritans failed to break away.

Their system of education, while papal in spirit, was, to a certain extent, Protestant in form. The historian writes of the schools of the Puritans in the New World, that their courses were “fitted to the time-sanctioned curriculum of the college. They taught much Latin and Greek, and extended courses in mathematics, and were strong generally on the side of the humanities. ... This was a modeling after Rugby, Eton, and other noted English schools.” Again, we read, “The roots of this system were deep in the great ecclesiastical system.” “From his early training,” Dunster, one of the first presidents of Harvard, “patterned the Harvard course largely after that of the English universities.” They so faithfully patterned after the English model—Cambridge University—that they were called by that name, and the historian wrote of Harvard, “In several instances youths in the parent country were sent to the American Cambridge for a finishing education.” Boone, speaking of the courses of study of William and Mary prior to the Revolution, says, “All were of English pattern.” Of Yale, started later, it is said, “The regulations for the most part were those at Harvard, as were also the courses of study.” The younger patterned after the older. It is very natural that Yale should be established after the English papal system, because the founder, Elihu Yale, had spent twenty years in the English schools. “Twenty years he spent in the schools and in special study.” *Boone’s Education in the United States*, 24–40

Seventh-day Adventists should not let this fact escape their attention: The three leading schools of the colonies were established by men who had fled from the papal doctrines of the Old World; but these educators, because of their training in these papal schools and their ignorance of the relation between education and religion, unwittingly patterned their institutions after the educational system of the church from which they had withdrawn.



It is surprising that these English Reformers, after sacrificing as they did for a worthy cause, should yet allow a system of education, so unfitted to all their purposes, to be in reality the nurse of their children, from whose bosom these children drew their nourishment. They did not realize that the character and Christian experience of these children depended upon the nature of the food received. Had they grasped the relation of the education of the child to the experience of the same individual in the church, they would not have borrowed this papal system of education, but would have cast it out bodily as too dangerous for tolerance within the limits of Protestantism.

Some facts from educational history will make clear the statement that the system of education in Oxford, Cambridge, Eton, and Rugby was papal, and the New England Reformers, patterning their schools after these models, were planting the papal system of education in America. Laurie says, “Oxford and Cambridge modeled themselves largely after Paris. ... A large number of masters and their pupils left Paris. ... Thus, the English portion of (Paris) University went to Oxford and Cambridge.” The relation of the University of Paris, the mother of Cambridge and Oxford, to the papacy is thus expressed, “It was

because it was the center of theological learning that it received so many privileges from the pope, and was kept in close relation to the Papal See.” *Laurie’s Rise and Constitution of Universities*, 153, 162, 242

Luther and Melancthon, the great sixteenth century Reformers, understood clearly that it was impossible to have a permanent religious reform without Christian education. So, they not only gave attention to the doctrines of the papacy, but also developed a strong system of Christian schools. Melancthon said, “To neglect the young in our schools is just like taking the spring out of the year. They indeed take away the spring from the year who permit the schools to decline, because religion cannot be maintained without them.” “Melancthon steadily directed his efforts to the advancement of education and the building up of good Christian schools. ... In the spring of 1525, with Luther’s help, he reorganized the schools of Eisleben and Magdeburg.” He declared, “The cause of true education is the cause of God.” *Life of Melancthon*, 81

“In 1528, Melancthon drew up the ‘Saxony School Plan,’ which served as the basis of organization for many schools throughout Germany.” This plan dealt with the question of a “multiplicity of studies that were not only unfruitful

but even hurtful. ... The teacher should not burden the children with too many books." *Painter's History of Education*, 152

These Reformers realized that the strength of the papal church lay in its educational system, and they struck a crushing blow at this system and, wounding it, brought the papal church to her knees. The Reformers established a system of Christian schools that made Protestants of the children. This wonderful revolution in education and religion was accomplished in one generation, in the brief space of one man's life.

To give an idea of the power in that great Christian educational movement, the historian, speaking of several European countries, says: "The nobility of that country studied in Wittenberg—all other colleges of the land were filled with Protestants. ... Not more than the thirtieth part of the population remained Catholic. ... They withheld their children, too, from the Catholic schools. The inhabitants of Mainz did not hesitate to send their children to Protestant schools. The Protestant nations extended their vivifying energies to the most remote and most forgotten corners of Europe. What an immense domain had they conquered within the space of forty years. ... Twenty years had elapsed in Vienna since a single student of the University had taken priests' orders. ... About this period the teachers in Germany were all, almost without exception, Protestants. The whole body of the rising generation sat at their feet and imbibed a hatred of the pope with the first rudiments of learning." *Von Ranke's History of the Popes*, 135

After the deaths of Luther and Melanchthon, the theologians, into whose hands the work of the Reformation fell, instead of multiplying Christian schools, became absorbed in the mere technicalities of theology, and passed by the greatest work of the age. They sold their birthright for a mess of pottage.

When the successors of Luther and Melanchthon failed to continue that constructive work, which centered largely in the education of the youth, who were to be the future missionaries and pillars of the church, internal dissension arose. Their time was spent very largely

in criticizing the views of some of their co-laborers who differed with them on some unimportant points of theology. Thus, they became destructive instead of constructive. They paid too much attention to doctrines, and spent the most of their energy in preserving orthodoxy. They crystallized their doctrines into a creed; they ceased to develop, and lost the spirit of Christian education, which was the oil for the lamps. Protestantism degenerated into dead orthodoxy, and they broke up into opposing factions. The Protestant church, thus weakened, could not resist the great power of rejuvenated papal education.

The success of the Reformers had been due to their control of the young people through their educational system. The papal schools were almost forsaken during the activity of Luther and Melanchthon. But when these Reformers died and their successors became more interested in abstract theology than in Christian education, and spent their time, energy, and the money of the

church in preaching and writing on abstract theology, the papal school system, recovering itself, rose to a life and death struggle with the Protestant church. The papacy realized that the existence of the papal church itself depended upon a victory over Protestant schools. We are surprised at the skill and tact the papal educators used in their attack, and the rapidity with which they gained the victory. This experience should be an object lesson forever to Seventh-day Adventists.

A Christian School Animated by the Papal Spirit

The eyes of the successors of Luther and Melanchthon were blinded. They did not understand "the true science of education." They did not see its importance, and grasp the dependence of character upon education. "The true object of education is to restore the image of God in the soul." *Christian Education*, 63

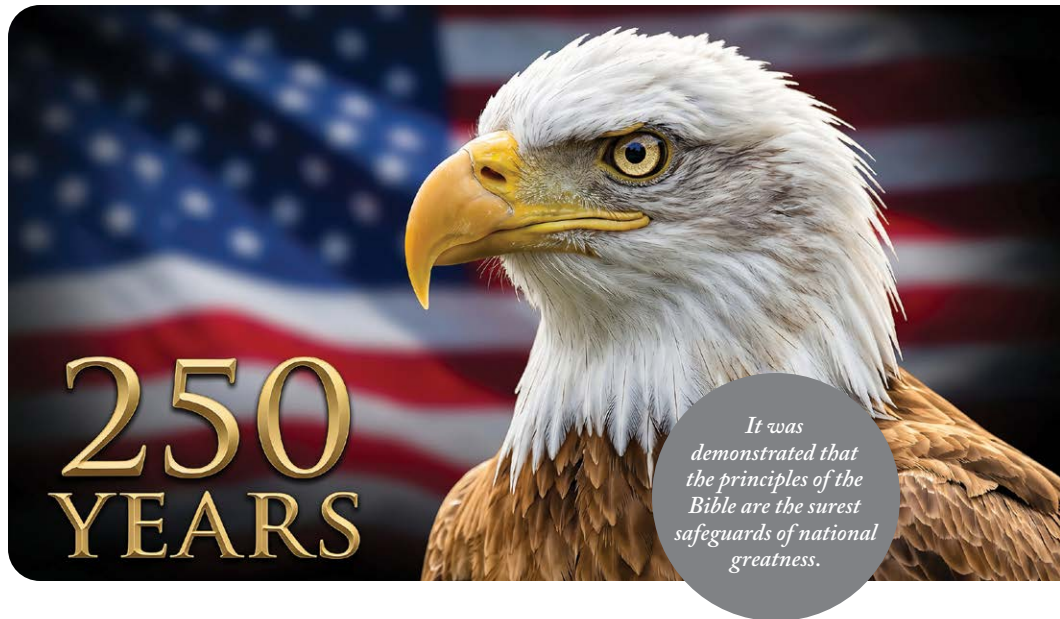
Satan took advantage of this blindness to cause some of their own educators, like wolves in sheep's clothing, to prey on the lambs. Chief among these was John Sturm, who, by these blind Reformers, was supposed to be a good Protestant. Sturm introduced practically the entire papal system of education into the Protestant schools of Strasbourg. And because he pretended to be a Protestant, the successors of Luther looked with favor upon his whole educational scheme. He was regarded by the so-called Reformers as the greatest educator of his time, and his school became so popular among Protestants that it was taken as their model for the Protestant schools of Germany, and its influence extended to England, and thence to America. "No one who is acquainted with the education given at our principal classical schools—Eton, Winchester, and Westminster—forty years ago, can fail to see that their curriculum was formed in a great degree on Sturm's model." The historian says that it was Sturm's ambition "to produce Greece and Rome in

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God prepared a new
land, the future United
States, as a cradle for the
protection and development
of the protestant
principles.”

the midst of modern Christian civilization.” *Painter’s History of Education*, 163

The educational wolf, dressed in Christian fleece, made great inroads on the lambs of the flock, and made possible a papal victory. Most dangerous of all enemies in a church is a school of its own, Christian in profession, with “teachers and managers who are only half converted;” who are accustomed to popular methods; who “concede some things and make half reforms ... preferring to work according to their own ideas” (*Testimonies for the Church*, Vol. 6, 141), who, step by step, advance toward worldly education, leading innocent lambs with them. In the day of judgment, it will be easier for that man who has been cold and an avowed enemy to a reform movement than for that one who professes to be a shepherd, but who has been a wolf in sheep’s clothing, who deceives the lambs until they are unable to save themselves. It is the devil’s master stroke for the overthrow of God’s work in the world, and there is no influence harder to counteract. No other form of evil is so strongly denounced. “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.” Revelation 3:15, 16 KJV

Sturm’s school stood as a half-way mark between the Christian schools of Luther and Melancthon and the papal schools around him. It offered a mixture of medieval, classical literature with a thin slice of Scripture, sandwiched in for effect, and flavored with the doctrines of the church. Its course of study was impractical; its methods of instruction mechanical; memory work was exalted; its government was arbitrary and empirical. “A dead knowledge of words took the place of a living knowledge of things. ... The pupils were obligated to learn, but they were not educated to see and hear, to think and prove, and were not led to a true independence and personal perfection. The teachers found



their function in teaching the prescribed text, not in harmoniously developing the young human being according to the laws of nature.” *Painter’s History of Education*, 156

Thomas Macaulay, speaking of this system of education, adds: “They promised what was impracticable; they despised what was practicable. They filled the world with long words and long beards, and they left it as ignorant and as wicked as they found it.” *Macaulay’s Bacon*, 379

Jesuit Schools

This study should make it clear that the Protestant teachers weakened and unfitted the Protestant denominations for the attack made by the papacy through the counter system of education introduced by Loyola, founder of the Order of Jesuits. Before this, the Catholic Church realized its helplessness to withstand the great movement of Protestantism, inaugurated by thousands of missionaries trained in the Christian schools of Luther and Melancthon. Noting the return of the Protestant church to the dead orthodoxy under the inefficient leadership of Luther’s successors, the papacy recognized the vulnerable point in Protestantism.

The Order of Jesuits found its special mission in combating the Reformation. As the most effective means of arresting the progress of Protestantism, it aimed at controlling education. “It developed an immense educational activity” in Protestant countries, “and earned for its schools a great reputation. ... More than any other agency it stayed the progress of the Reformation, and it even succeeded in winning back territory already conquered by Protestantism. ... It worked chiefly through its schools, of which it established and controlled large numbers. Every member of the order became a competent and practical teacher.” *Painter’s History of Education*, 166

The following methods of teaching are characteristic of Jesuit schools: “The memory was cultivated as a means of keeping down free activity of thought and clearness of judgment.” In the place of self-government “their method of discipline was a system of mutual distrust, espionage, and informing. Implicit obedience relieved the pupils from all responsibility as to the moral justification of their deeds.” *Rosencranz’s Philosophy of Education*, 270

“The Jesuits made much of emulation. He who knows how to excite emulation has found the most powerful auxiliary in



On reaching America, the reformers renounced the papal doctrines on church and state.

his teaching. Nothing will be more honorable than to outstrip a fellow student, and nothing more dishonorable than to be outstripped. Prizes will be distributed to the best pupils with the greatest solemnity.

... It sought showy results with which to dazzle the world; a well-rounded development was nothing. ... The Jesuits did not aim at developing all the faculties of their pupils, but merely the receptive and reproductive facilities."

When a student "could make a brilliant display from the sources of a well-stored memory, he had reached the highest points to which the Jesuits sought to lead him." Originality and independence of mind, love of truth for its own sake, the power of reflecting and forming correct judgments were not merely neglected, they were suppressed in the Jesuit system. *Painter's History of Education*, 172, 173

"The Jesuit system of education was remarkably successful, and for nearly a century, all the foremost men of Christendom came from Jesuit schools." *Rosencranz*, 272

Success of Jesuit Schools

Concerning the success of the Jesuit educational system in overcoming the careless and indifferent Protestants, we read: "They carried their point." They shadowed the Protestant schools and, like a parasite, sucked from them their life. "Their labors were above all, devoted to the universities. Protestants called back their children from distant schools and put them under the care of the Jesuits. The Jesuits occupied the professors' chairs. ... They conquered the Germans on

their own soil, in their very home, and wrested from them a part of their native land."

Macaulay's Von Ranke, Vol. 4, 134-139

This conquest rapidly went on through nearly all European countries. They conquered England by taking the English youth to Rome and educating them in Jesuit schools, and sending them back as missionaries and teachers to their native land. And thus, they were established in the schools of England. The Jesuits overran the New World also, becoming thoroughly established, and employing their characteristic methods here ever since. Here, as elsewhere, their only purpose is "to obtain the sole direction of education, so that by getting the young into their hands they can fashion them after their own pattern." *Footprints of the Jesuits*, 419

"Within fifty years from the day Luther burned the Bull of Leo before the gates of Wittenberg, Protestantism gained its highest ascendancy, an ascendancy which it soon lost, and which it has never regained." *Macaulay's Von Ranke*

"How was it that Protestantism did so much, yet did no more? How was it that the church of Rome, having lost a large part of Europe, not only ceased to lose, but actually regained nearly half of what she had lost? This is certainly a most curious and important question." We have already had the answer, but it is well stated thus by Macaulay, who understood the part played by the Jesuit schools founded by Loyola.

"Such was the celebrated Ignatius Loyola, who, in the great reaction, bore the same part which Luther bore in the great Protestant movement. It was at the feet of that Jesuit that the youth of higher and middle classes were brought up from childhood to manhood, from the first rudiments to the courses of rhetoric and philosophy. ... The great order went forth conquering and to conquer. ... Their first object was to drive no person out of the pale of the church."

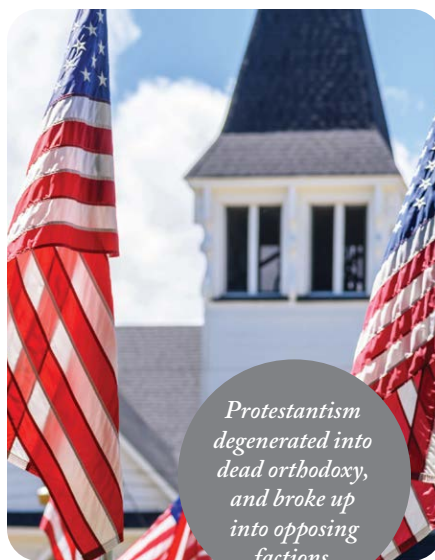
Heresy Hunting Defeats the Protestant Cause

Macaulay thus gives the causes for this defeat of Protestantism and the success of the papacy: "The war between Luther and

Leo was a war between firm faith and unbelief; between zeal and apathy; between energy and indolence; between seriousness and frivolity; between a pure morality and vice. Very different was the war which degenerate Protestantism had to wage against regenerate Catholicism," made possible by the Jesuit educational system. "The Reformers had contracted some of the corruptions which had been justly censured in the Church of Rome. They had become lukewarm and worldly. Their great, old leaders had been borne to the grave and had left no successors. ... Everywhere on the Protestant side we see languor; everywhere on the Catholic side we see ardor and devotion. Almost the whole zeal of the Protestants was directed against each other. Within the Catholic Church there were no serious disputes on points of doctrine. ... On the other hand, the force which ought to have fought the battle of the Reformation was exhausted in civil conflict."

The papacy learned a bitter lesson in dealing with heretics. Since the Reformation, she conserves her strength by setting them to work. Macaulay says: "Rome thoroughly understands what no other church has ever understood—how to deal with enthusiasts. ... The Catholic Church neither submits to enthusiasm nor prescribes it, but uses it. ... She accordingly enlists him (the enthusiast) in her services. ... For a man thus minded there is within the pale of the establishment (Orthodox Protestant churches) no place. He has been at no college ... and he is told that if he remains in the communion of the church, he must do so as a hearer, and that, if he is resolved to be a teacher, he must begin by being a schismatic (a heretic). His choice is soon made; he harangues on Tower Hill or in Smithfield. A congregation is formed, and in a few weeks the (Protestant) church has lost forever a hundred families."

The papacy was wiser than the Protestants in dealing with those who become somewhat irregular in their views. She



spent little time in church trials. She directed their efforts, instead of attempting to force them from the church. "The ignorant enthusiast whom the English church makes ... a most dangerous enemy, the Catholic Church makes a companion. She bids him nurse his beard, covers him with a gown and hood of course dark stuff, ties a rope around his waist, and send him forth to teach in her name. He costs her nothing. He takes not a ducat away from the regular clergy. He lives by the alms of those who respect his spiritual character and are grateful for his instructions. ... All this influence is employed to strengthen the church. ... In this way the church of Rome unites in herself all the strength of the establishment (organization) and all the strength of dissent. ... Place Ignatius Loyola at Oxford. He is certain to become the head of a formidable succession. Place John Wesley at Rome. He is certain to be the first general of a new society devoted to the interest and honor of the church." *Macaulay's Von Ranke*

The Church of Rome, since its rejuvenation, is literally alive with determined, enthusiastic, zealous soldiers who know nothing but to live, to be spent, and to die for the church. She is determined to conquer and bring back humiliated, broken down, and completely subjugated,

the Protestant denominations. She has everywhere, through her Jesuit teachers, editors, and public officials, men at work to fashion public sentiment, to capture the important and controlling positions of government, and most of all, to obtain control, through her teachers, of the minds of Protestant children and youth. She values that eternal principle, and makes use of it, "Train up a child in the way he should go, and when he is old he will not depart from it." Let me teach a child until he is twelve years old, say the Catholics, and he will always remain a Catholic. We can now better comprehend why those English Reformers did not understand the character and the danger of the school system in vogue at Cambridge, Oxford, Eton, and Westminster, and unwittingly planted this system of education upon the shores of their new home and in every one of their Christian schools. They ignorantly fostered it and scattered it, and their successors, like the successors of Luther and Melancthon, became so infected with the spirit of Rome that by 1844 the Protestant churches were morally like their mother.

In this we have been tracing the roots which bore the tree of education in the United States. While Harvard, the first school in New England, at first "was little more than a training school for ministers," and "the Bible was systematically studied," yet it is plain to any student of Harvard's course of study that, aside from Bible teaching, its curriculum was modeled after Eton, Rugby, and other noted English schools which were all based on Sturm's system. Yale, William and Mary, and other institutions of the United States are modeled after this same system. Behold Protestant America training her children in schools which were modeled after Sturm's papal schools.

The secret of the rejection of the Protestant denominations in 1844 is contained in the educational history just given. We see that, while they

clung to the forms of Protestantism, their educational system continually instilled into the student the life of the papacy. This produced a form of Protestantism imbued with the papal spirit. This spells Babylon. Should not our students seriously question the character of the educational system that they are under, lest they find themselves in the company of those five foolish virgins who are rejected in the time of the Loud Cry, just as the great Christian churches were rejected at the time of the Midnight Cry, because they failed to understand the “true science of education?” “They did not come into the line of true education,” and they rejected the message.

Certain divine ideas of reform in civil government were received from God by some men in this country during the days of the wounding of the papacy. These men dared teach and practice these truths. They fostered true principles of civil government to such an extent that the third angel’s message could be delivered under its shelter. But the papal system of education, as operated by Protestant churches, was a constant menace to this civil reform, because the churches would not break away from the medieval, classical course with the granting of degrees and honors—without which it is difficult for aristocracy and imperialism in either church or state to thrive. But in spite of the failure of the churches to break away from this system, the civil reformers repudiated all crowns, titles, and honors that would have perpetuated European aristocracy and imperialism. The churches, because they still

clung to the papal educational system, became responsible, not only for the spirit of the papacy within themselves, but also for the return of imperialism now so plainly manifesting itself in our government, and especially noticeable in such tendencies toward centralization as the trusts, monopolies, and unions.

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While the Reformers rejected the creed of Rome, they were not entirely free from her spirit of intolerance.

1844 was one of the most critical periods in the history of the church since the days of the apostles. Toward that year the hand of prophecy had been pointing for ages. All heaven was interested in what was about to happen. Angels worked

with intense interest for those who claimed to be followers of the Christ to prepare them to accept the message then due to the world. But the history quoted above shows that the Protestant denominations clung to the system of education borrowed from the papacy, which wholly unfitted them either to receive or give the message. Consequently, it was impossible for them to train men to proclaim it.

The world was approaching the great Day of Atonement in the heavenly sanctuary. Prior to 1844, history records a most remarkable Christian educational movement and religious awakening. The popular churches were rapidly approaching their crucial test. And God knew it was impossible for them to acceptably carry the closing message unless they should “come into the line of true education”—unless they had a clear understanding of “the true science of education.” These words were applicable to them: “Now as never before we need to understand the true science of education.

If we fail to understand this, we shall never have a place in the kingdom of God.”

What the Protestant churches faced in 1844, the Seventh-day Adventist church is facing today. We shall see how the Protestant denominations opposed the principles of Christian education and thus failed to train their young people to give the Midnight Cry. Seventh-day Adventist young people, thousands of whom are in the schools of the world, cannot afford to repeat this failure. The moral fall of the popular churches causing that mighty cry, “Babylon is fallen, is fallen,” would never have been, had they been true to the principles of Christian education. If individual Seventh-day Adventists approach the Loud Cry with the same experience that the Protestants approached the Midnight Cry, they likewise will be foolish virgins to whom the door is closed. The virgins in Christ’s parable all had lamps, the doctrines; but they lacked a love of truth which lights up these doctrines, “The science of true education is the truth, which is to be so deeply impressed on the soul that it cannot be obliterated by the error that everywhere abounds. The third angel’s message is truth, and light, and power.” *Testimonies for the Church*, Vol. 6, 131. Is not Christian education, then, the light to the doctrines? Papal education fails to light up those lamps, for it is darkness.

Surely It Is a Serious Time for Young Seventh-day Adventists

Every teacher in the land, every student and prospective mission worker in the church, should look the situation squarely in the face and determine his attitude toward the principles of Christian education. For “before we can carry the message of present truth in all its fullness to other countries, we must first break every yoke.” *The Madison School*, 30

“Now as never before we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God.” We are dealing with a life-and-death question. **LM**



A Horse Is a Horse

Is there anyone in the world who doesn't or at least did at some time in their life love horses? Is there anything on this earth more beautiful than a herd of horses racing across the prairie, heads held high with manes and tails whipped by the wind?

Humans began domesticating the horse around 3,500 BC in Central Asia.

The horse is especially adapted to running, with a good sense of balance, and a strong fight-or-flight instinct. Horses sleep both standing and lying down. A mare carries her foal for 11 months, but once born, it is capable of walking and running within an hour after its birth. Foal is the generic word for a young horse regardless of its gender. Specifically, a male is referred to as a colt and a female as a filly.

Horses are divided into three categories based on temperament:

Hot blood – spirited, known for speed and endurance (such as the Thoroughbred and Arabian)

Cold blood – suitable for slow, heavy work (draft horses such as the Shire and Belgian)

Warmbloods – obviously a cross between hot and cold blood breeds, specifically for riding, often in competitions that include jumping and dressage, and as those high-stepping carriage horses depicted strutting their stuff down the streets of London in times past.

The typical lifespan for a horse is 25–30 years.

The height of a horse is measured from its withers, the bony point at the base of the neck where it meets the beginning of the horse's back and the apex of the horse's shoulders, and the ground. The horn of a saddle would sit just behind it. The unit of measure for a horse is a hand, approximately four inches. The average, well-cared for horse is typically 14–16 hands, weighing between 800–1,200 pounds. The larger riding breeds can be 15–17 hands, weighing

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The horse is especially adapted to running, with a good sense of balance, and a strong fight-or-flight instinct.

between 1,100–1,320 pounds. A draft breed can be 16–18 hands weighing between 1,500–2,220 pounds. The Shire Horse, as a breed, is recognized as the strongest in the world, able to pull as much as 58,000 pounds (29 tons), like Old Billy, the oldest horse living to be 62 (1760–1822), a record that is yet to be broken.

For centuries, horses have been used by man in many ways—as a companion, for transportation, in construction, farming, shipping, towing, even in war, and sadly, in some countries, as food, to name just a few.

The fastest breeds are the American Quarter Horse, the Thoroughbred, the Arabian and the Akhal-Teke.

The American Quarter Horse is the fastest in short distances, particularly in the quarter mile (hence its name) reaching speeds over 50 mph. *A Long Goodbye* is recorded as the fastest at 55 mph. This breed is most often used on ranches working with cattle, and can be found in rodeo competitions such as barrel racing and cattle roping and cutting out.

Thoroughbreds on the other hand, run at a speed around 44 mph, but dominate in the flat, 2–3-mile races, such as the Preakness, Belmont Stakes, and the Kentucky Derby. Horses who win all three of these races in a racing season are said to have won the Triple Crown.

The Arabian runs at about 40 mph but is known for its endurance and stamina during 100-mile endurance races.

The lesser-known Akhal-Teke is no slouch reaching up to 35 mph. They are highly resilient and excel in endurance riding and competition events such as show jumping and dressage.

A horse's value is most often determined by the races he or she wins and the prize money that comes with winning. Or its value may be determined by how long it can work and how much it can carry or pull. Or its value may be not what it can earn, but what it passes on to the following generations.

According to the United Nations Food and Agriculture database, there are 784 horse breeds, though only 200 of those are recognized by equine experts. However, Wikipedia believes a more reasonable estimate would be around 350 recognized breeds.

All horses originate from the base colors black, bay, chestnut/sorrel, and gray. From these colors, more colors emerge: black, bay, chestnut, sorrel, brown, dun, buckskin, gray, palomino, roan, pinto, and spotted patterns. Then you have the dapples and stripes with facial and/or leg markings. This amounts to four primary base colors, 12 common colors and 12 rarer colors, all effected by combinations of base colors, gene dilution, modifiers, patterns and shading. The genetic foundation is simple, the resulting diversity is vast.

The eyes of a horse are vastly different from the human eye. Placed on the sides of their head, they have wide peripheral vision, almost a 360° ability to see in any direction. Small blind spots over the tail and in the center of the forehead prevent it from being a full 360°. The eyes are not a perfect sphere but flattened from anterior to posterior. They are usually dark brown in color, but blue eyes are not uncommon and a variety of other colors, hazel, amber, and green, are also seen. They also have excellent night vision.

Scripture uses the horse as a symbol of strength and majesty, serving as instruments of warfare (Job 39:19–25; Psalm 33:17; Revelation 6:2; Jeremiah 46:4; Zechariah 1:8). The Bible offers the horse to symbolize grace and beauty (Isaiah 63:13). Revelation depicts Christ riding on a white horse and it associates the horse with Christ's work of atonement and justice (Revelation 19:11).

“When the encircling hills were filled with the horses and chariots of the king of Syria, and the great host of his armed men, Elisha beheld the nearer hill slopes covered with the armies of God—horses and chariots of fire round about the servant of the Lord.”

The Desire of Ages, 240

Sources: horseyhooves.com/fastest-horse-breeds; wikipedia.org/wiki/Horse; wikipedia.org/wiki/Sergeant_Reckless; horsefactbook.com/guides/horse-colors; wikipedia.org/wiki/Equine_vision

Did You Know?



The tallest and heaviest horse recorded is a Shire Horse named **Sampson** (photo above). Foaled in 1846, he stood 21.25 hands (7' 2.5") and weighed 3,359 pounds. He died in 1866. The smallest recorded horse is **Thumbelina** (photo below), a dwarf miniature horse foaled in 2001, she stood 17.5" and weighed 57 pounds. She died in 2018.



Sergeant Reckless (left photo) is the most decorated war horse (yes, they received medals, too), a chestnut-coated Mongolian mare. She was purchased by the United States Marines for \$250 to carry ammunition and supplies and transport the wounded during the Korean War. She was the first horse in the Marine Corps to be promoted to staff sergeant. She made 51 solo trips in a single day, carrying 9,000 pounds of ammunition during the Battle for Outpost Vegas in 1953. She was awarded, among others, two Purple Hearts, the Marine Corps Good Conduct Medal, and the Korean Service Medal. She died in 1968 at the age of 20. [LM](#)



Blue eyes are often associated with white markings or patterns in the horse's coat. Horses are also capable of having dichromatic eyes (each eye a different color).



Fusaichi Pegasus (photo above), a Thoroughbred stallion, holds the record for being the most expensive horse with a ticket price of \$70 million.

That Other Angel

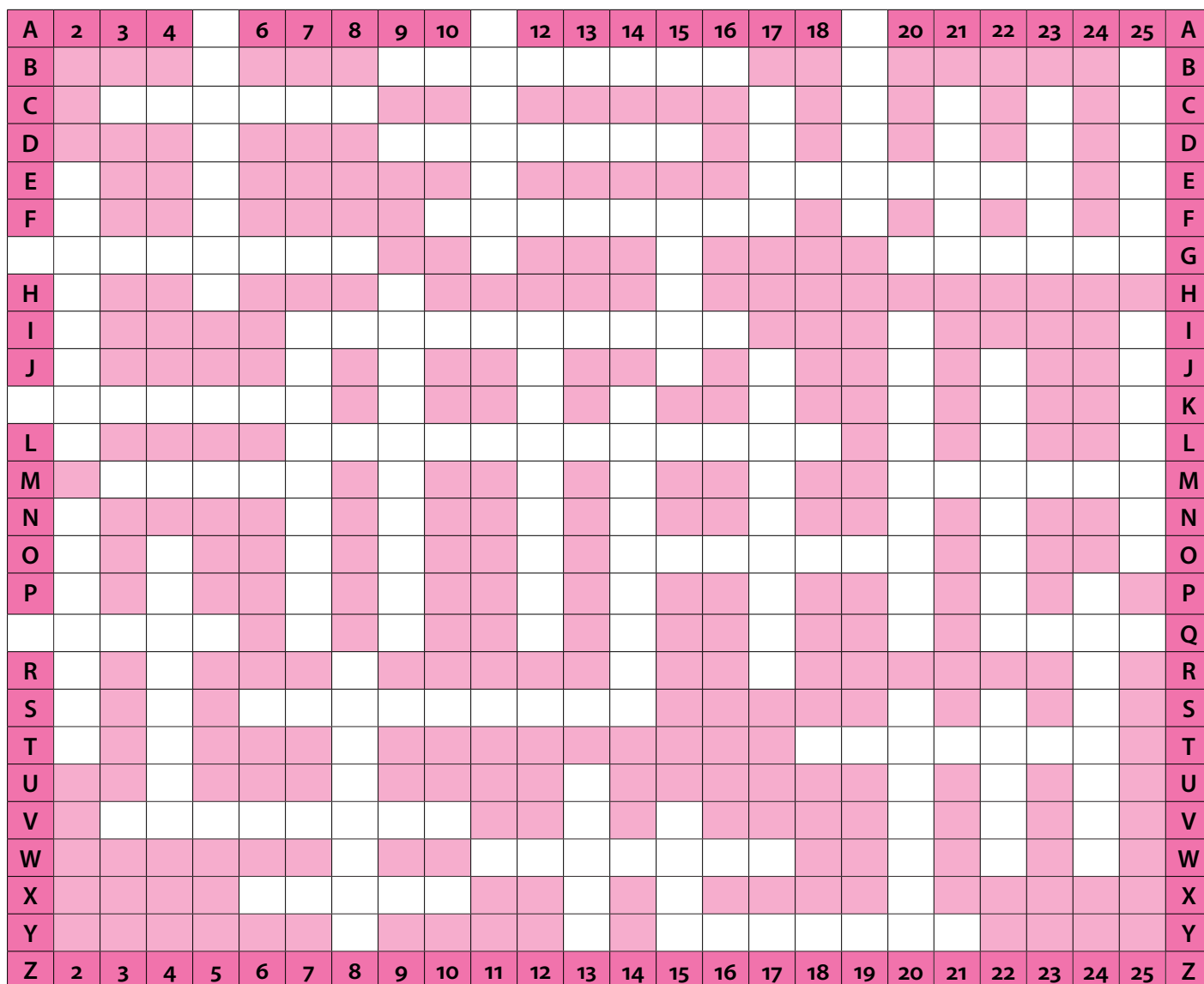
Clues – NKJV

Across

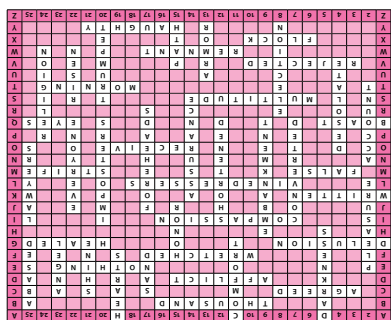
- B9 Seven _____ men have not bowed the knee to Baal. Romans 11:4
 C3 Can two walk together unless they are _____? Amos 3:3
 D9 I have chosen a day for a man to _____ his soul. Isaiah 58:5
 E17 There is _____ new under the sun. Ecclesiastes 1:9
 F10 You do not know that you are _____ and blind. Revelation 3:17
 G1 God will send strong _____ to those who do not love the truth. 2 Thessalonians 2:11
 G20 Pray for one another that you may be _____. James 5:16
 I7 The Chaldeans had no _____ on young man or virgin. 2 Chronicles 36:17
 K1 I have _____ for him the great things of My law. Hosea 8:12
 L7 He will come and destroy those _____. Luke 20:16
 M3 For _____ christs and prophets will rise and show great signs. Matthew 24:24
 M20 Indeed you fast for _____ and debate. Isaiah 58:4
 O14 He came to His own, and His own did not _____ Him. John 1:11
 Q1 You who make your _____ in the law dishonor God by breaking it. Romans 2:23
 Q22 The _____ of Adam and Eve were opened and ... they were naked. Genesis 3:7
 S6 A sinner turned from his way covers a _____ of sins. James 5:20
 T18 Then your light shall break forth like the _____. Isaiah 58:8
 V3 Because you have _____ knowledge, I also will reject you. Hosea 4:6
 W11 The _____ will return, to the mighty God. Isaiah 10:21
 X6 There will be one _____ and one shepherd. John 10:16
 Y15 Do not be _____, but fear. Romans 11:20

Down

- A5 For behold, _____ shall cover the earth. Isaiah 60:2
 A11 That we through the patience and _____ of the Scriptures might have hope. Romans 15:4
 A19 In their _____, they turned back to Egypt. Acts 7:39
 B25 I know how to be _____ and I know how to abound. Philippians 4:12
 C17 The children of Israel are as the _____ of the sea. Romans 9:27
 C21 Arise, _____; for your light has come! Isaiah 60:1
 C23 After these things, I saw another _____ coming down from heaven. Revelation 18:1
 E2 It is your Father's good _____ to give you the kingdom. Luke 12:32
 F15 These people _____ Me with their lips. Isaiah 29:13
 H9 Your enemies will build an _____ around you. Luke 19:43
 I7 Repent therefore and be _____ that your sins may be blotted out. Acts 3:19
 I12 The Lord's hand is not _____ that it cannot save. Isaiah 59:1
 I20 Evil men and _____ will grow worse, deceiving and being deceived. 2 Timothy 3:13
 I25 Woe to you _____! For you have taken away the key of knowledge. Luke 11:52
 J17 Put a mark on the _____ of the men who sigh over the abominations. Ezekiel 9:4
 J22 Not _____ who says 'Lord, Lord' shall enter the kingdom of heaven. Matthew 7:21
 K14 Let us draw near with a true heart in full _____ of faith. Hebrews 10:22
 N2 God requires an _____ of what is past. Ecclesiastes 3:15
 O4 Your house is left to you _____. Matthew 23:38
 P24 Pure and undefiled _____ is visiting orphans and widows. James 1:27
 R8 There is a remnant according to the _____ of grace. Romans 11:5



Answer Key:



- S20 Cry aloud, spare not; lift up your voice like a _____. Isaiah 58:1
 S22 Rise and shine, the glory of the Lord is _____ upon you. Isaiah 60:1
 U13 Put on the whole _____ of God and stand against the devil. Ephesians 6:11
 V15 The _____ of the just is like the shining sun. Proverbs 4:18



The Birthday Party

"O Mama!" cried little Ruth Lee, "next Thursday is my birthday! I'll be ten years old. May I have a party, and a nice supper, and lots of presents, as Mabel Murray did?" Mrs. Lee looked thoughtful for a moment, then said, "How would my little daughter like to have a Good Samaritan party?"

"What kind is that, Mama?"

But without waiting for a reply, Ruth clapped her hands, saying, "O, I know I shall like it! May I have one? When may I invite the girls?"

Mrs. Lee explained that this kind of party was different from any that Ruth had ever attended, and said she would make all the arrangements for it. A part of the plan was that Ruth should say nothing about it to anyone else.

Ruth found it pretty hard to keep from talking about it, as it was in her mind almost all the time. But she was happy in thinking how she would enjoy the company, and supper, and presents, when the time came.

On Thursday, Mrs. Lee made some nice scones, and some of Ruth's favorite biscuits cut in squares and diamond shapes, each with a little hollow in the center filled with bright-colored jelly.

Then there were apples, oranges, and nuts, and a few pretty flowers.

"And here are the presents, Ruth," said Mrs. Lee, uncovering the basket.

Ruth took out a pair of warm mittens, a beautiful little shawl, a pair of warm house slippers, and a few other articles of clothing. In the bottom of the basket was a picture book that Ruth had grown tired of.



Ruth's eyes filled with tears. "Why, Mama, where are the girls and my new presents? I do not need these things, and some of them are old."

"Never mind, dear, we are not at the party yet. Get your hat, while I pack the supper and presents in baskets, and then we will go."

"O, it's at some other house!" Ruth said. She brightened up, and they soon started. She said nothing when her mother turned down a narrow street, but walked close by her side.

When they stopped at a poor-looking house, she whispered, "Why, mama, the party isn't here, is it?" The door was opened by a pleasant-faced woman, who seemed very glad to see them. Lying on a cot was a little girl about Ruth's age. Mrs. Lee went up to her and took her hand.

"How is Mary today?" she asked.

Mary's mother said she thought her little girl was better, and added, "She gets so tired lying there with nothing to do."

Ruth thought of the picture book, and in a moment, it was in Mary's hands. In a little while the beautiful shawl was

around her shoulders, and some of the fruit, cakes, and flowers were on a low table near her. You could not have told which looked the happier, Mary or Ruth.

When Mrs. Lee and Ruth were again in the street, Ruth said, "This is a splendid party, Mama. Where shall we go next?"

At the next place they stopped, there was a poor woman sitting alone by the fire. Mrs. Lee called her "Auntie," and talked a little while with her. Ruth was wondering what she had in her basket that would be nice for her, when a little boy came in and held his hands, blue with cold, over the fire to warm them.

Auntie said: "Johnnie is a good boy. He does all the cleaning up for me. It's pretty cold for his hands sometimes, but he is really brave."

Ruth began at once to hunt for something in the basket of presents. She soon found what she was looking for, and with a bright smile she said, "Will these fit you?" Johnnie put the mittens on, and they did fit him just as if they had been knit for him.

"Do you suffer much with the cold, Auntie?" said Mrs. Lee. "Only my feet. The floor is so cold I can hardly keep them warm."

Ruth knelt at her feet and in a moment the thin shoes were off and the warm house slippers on. Then she took a plate from the table, and piled it high with some of the dainties she had brought. The thanks of poor Auntie and the smiles on Johnnie's face made Ruth feel very happy.

They made several other calls, Ruth finding a place for all the things she had brought.

When they got home, Ruth threw her arms around her mother's neck, saying, "You are the dearest Mama, and this is the best kind of party that ever was."

"My daughter, when Jesus was here on earth, He said something about giving and receiving presents. You can read about it in the last part of Acts 20. See if you can find the verse."

"Remember the words of the Lord Jesus, how He said, 'It is more blessed to give than to receive.'" Acts 20:35

Hope for You, January 2023 **LM**

The World Needs a Revelation of Christ

“That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”

Philippians 2:15

We are living in the midst of an “epidemic of crime,” at which thoughtful, God-fearing men everywhere stand aghast. The corruption that prevails, it is beyond the power of the human pen to describe. Every day brings fresh revelations of political strife, bribery, and fraud. Every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide. Who can doubt that satanic agencies are at work among men with increasing activity to distract and corrupt the mind, and defile and destroy the body?

And while the world is filled with these evils, the gospel is too often presented in so indifferent a manner as to make but little impression upon the consciences or the lives of men. Everywhere there are hearts crying out for something which they have not. They long for a power that will give them mastery over sin, a power that will deliver them from the bondage of evil, a power that will give health and life and peace. Many who once knew the power of God’s word have dwelt where there is no recognition of God, and they long for the divine presence.

The world needs today what it needed nineteen hundred years ago—a revelation of Christ. A great work of reform is demanded, and it is only through the grace of Christ that the work of restoration, physical, mental, and spiritual, can be accomplished.

To everyone who becomes a partaker of His grace the Lord appoints a work for others. Individually we are to stand in our lot and place, saying, “Here am I; send me” (Isaiah 6:8). Upon the minister of the Word, the missionary nurse, the Christian physician, the individual Christian whether he be merchant or farmer, professional man or mechanic—the responsibility rests upon all. It is our work to reveal to men the gospel of their salvation. Every enterprise in which we engage should be a means to this end. ...

Let all cultivate their physical and mental powers to the utmost of their ability, that they may work for God where His providence shall call them. The same grace that came from Christ to Paul and Apollos, that distinguished them for their spiritual excellencies, will today be imparted to devoted Christian missionaries. God desires His children to have intelligence and knowledge, that with unmistakable clearness and power His glory may be revealed in our world.

Reflecting Christ, 231 **LM**

Our Struggle

“Then Jacob was left alone; and a Man wrestled with him until the breaking of the day. Now when He saw that He did not prevail against him He touched the socket of his hip; and the socket of Jacob’s hip was out of joint as He wrestled with him. And He said, ‘Let Me go, for the day breaks.’ But he said, ‘I will not let You go unless You bless me!’”

Genesis 32:24–26

As I contemplated this struggle between Jesus and Jacob, I thought about our struggle with sin. Can you picture it, Jacob—alone, afraid for his family and what the next day’s meeting with Esau might bring—and a Man appears. At first, Jacob believes He is just a man, perhaps someone sent by Esau to kill him in the night, so that his family and all of his flocks and wealth can be taken by Esau. So, he fights with everything he has against Him. The Man is strong and Jacob, no weakling himself, is unable to prevail against Him, nor did the Man prevail either. Of course, we know that the man was Jesus and He did not prevail until dawn at which time He crippled Jacob.

Jacob knew he was a sinful man. He was about to confront probably his worst sin the next day. Facing Esau, from whom he stole (bowl of porridge aside) the birthright, and lying to his father Isaac. Jacob needed forgiveness and he sensed that this Man could give it. So, he fought and pleaded, “I cannot let You go until I am forgiven.”

Our sinful nature struggles every day against the Holy Spirit’s efforts to transform us. We are sinful and left to ourselves, we would be happy being sinful except, I believe,

there is a God-sized hole inside us and no matter what we do, we cannot fill it. We are looking for something. Even the most hardened sinner, can feel the drawing of the Holy Spirit. It is just a matter of surrendering or not. Nero, Felix, Judas all felt the attraction of the Holy Spirit, but when the time came to decide, they chose wrong.

Jesus has saved us. He loves us. He wants to make us like Himself. He will provide all the strength and grace necessary to achieve this miraculous transformation in our character.

“What more could the Lord do for us than He has done? He has promised us power and strength here, and for the overcomer He has promised an eternal life in the kingdom of glory. He will help you in all your struggles with sin. You can take your trials to Him. Who will now accept of Christ, and give himself to Him as he has never done before? Who will seek for the comfort and encouragement that Christ has given? Who will search the Scriptures to learn what is truth? Let those arise to their feet who will today make a new covenant with God.” *The Review and Herald*, December 16, 1909

“I will not let You go unless You bless me!” **LM**



Tennessee Camp Meeting

with Pastor John Grosboll

November 13 & 14, 2026

**Friday: 7:00 pm,
Sabbath: 9:15 am - 8:30 pm**

CUMBERLAND MOUNTAIN STATE PARK

24 Office Dr, Crossville, TN 38555
On Highway 127 South of Crossville
at the Recreation Center next to the
swimming pool.

MEALS:

Provide your own breakfast. Bring food
to share in a vegan fellowship meal on
Sabbath after the church service. Bring
extra for those coming from long distanc-
es! A light evening meal will be provided.

A children's program is planned.

CAMPING, CABINS, MOTELS:

See your *In His Steps* newsletter for
more information, or call the camp
meeting hosts:

Danny & Paula Frisby
(931) 863-8071 - home
(931) 210-7587 - cell

Camping and cabins at the Park:
(931) 484-4726

September Sermon of the Month

The Truth About Revelation

John J. Grosboll

God gave our church founding fathers
much truth, but there is still more He
wants to reveal to His people today.

All who
have donated in
the past month will
automatically receive this
Sermon of the Month
free of charge.

From the Desk of Pastor John J. Grosboll

September 2026

Dear Friend,

In just a few words, I will attempt to explain to you how to witness, how to be
the light of the world, and finally, how to go to heaven.

Thousands of years ago there was One who decided to clothe His divinity
within humanity, coming to this world disguised as a man, He came as the living
fountain of life in the world, a living manifestation of what pure religion really is.

Before He left this world, He gave His followers power to become like Him-
self—having a heavenly conversation, meekness, and blameless conduct. Because
they were like Him and His Spirit lived in them, they were called Christians; the
light of the world and the salt of the earth with the help of the Holy Spirit and
the words of eternal life that were in their minds and hearts.

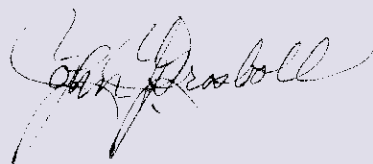
What distinguished their character and conduct from all others in the world
was the habitual Christlike love that found expression in their words and deeds
of love for their brothers and sisters in Christ and the miracle of miracles—their
hatred of sin which could not be hidden while at the same time the whole world
saw that they loved the sinful people of this world so much that they would give
their life to save someone.

They were not irregular in their conduct but were faithful in watching for
someone who was in trouble and needed a helping hand. They drew these souls
to the side of Jesus, prayed with them, wept with them, had deep sympathy for
them, loved them, and would not let them go on in discouragement without
encouragement and a helping hand. They would not let go of the sinner who was
struggling with doubt and discouragement and who felt like giving up.

At the same time, the Christians were striving for unity among themselves and
pressing together with forbearance and love for one another. They were heart to
heart with one another and were making supplications in the Spirit.

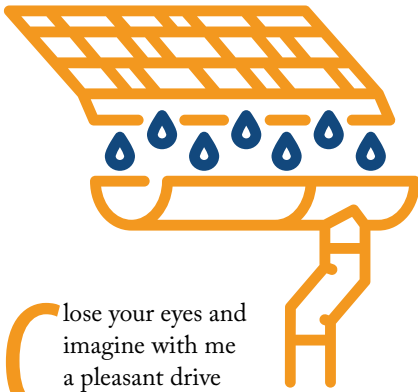
But today, many professed Christians have sharp traits of character which
have not been smoothed by the grace and love of Christ and as a result they are
unskilled in dealing with the minds and hearts of others. They are oppressive
when they should be kind. They become dictatorial, and accuse and judge their
brethren with an unsanctified heart and an unholy temper and in their efforts to
correct the wrongs in the church they become totally unskillful in their work for
each other and become a source of weakness to each other instead of a source of
strength and they drive souls out of the church into the arms of the world.

Your brother in Christ,



Pastor John J. Grosboll

Cleaning the Body's Sewer System



Close your eyes and imagine with me a pleasant drive through your favorite city. Suddenly, you come upon a section of town where bags of trash are piled one on top of the other, obviously for weeks, because they haven't been picked up by the trash collectors. Actually, you could hardly believe they are bags because they are now just a complete mess. Now imagine the scavengers and wildlife crawling around, among, inside the mess, armies of flying bugs brought in by the odor brewing out of it. Not a pleasant thought, right? What if I could tell you that's exactly what is happening within your own system?

The alcantarilla system in our brain is a well-functioning trash pickup and cleaning mechanism that would assure us peace of mind and a healthy body.

The Glymphatic System

Studies show that eight hours of sleep regularly is needed to excrete brain fluids containing toxic substances, and thus recover resilience and promote a healthier thinking and emotional stability.

Dr. Tara Swart explains that this process is carried out by the glymphatic system conformed by the glial cells in the central nervous system of the brain. In 2012, a

team of researchers from the Universities of Rochester (United States) and Copenhagen (Denmark) revolutionized the field of neuroscience by discovering the glymphatic system, which functions as a drainage method used by the brain to eliminate waste products from the central nervous system, including beta-amyloid and tau proteins, which are harmful in excessive quantities.

Glia Cells

A group of cells known simply as glia or neuroglia consist of cells of the central nervous system that interact with neurons in increasingly surprising ways. Decades ago, when they were first identified, it was believed that they served only as support for neurons. But now it is known that glial cells can release neurotransmitters—molecules that regulate neuronal activity, such as glutamate and serotonin—overturning the idea that only neurons could release neurotransmitters. Recent studies have indicated that glial cells play an important role in pain transmission, primarily in neuropathic pain.

Generally round in shape, these cells do not have axons and are ten times more numerous than neurons which resemble stars in shape. When glia are active, they appear brighter and more reactive.

In some physiological processes, glial cells may be as important as, or even more important than, neurons. More comprehensive studies will be able to better clarify the effect of glia in the maintenance of pain processes.

Physiology

The glymphatic system is made up of water channels and uses cerebrospinal fluid (CSF) as its transport fluid. The CSF is clear and colorless, surrounding the brain and spinal cord. Its main function is to provide protection cushioning against impacts or injuries.

Brain Cleaning System

The glymphatic system, broadly speaking, involves the flow of interstitial fluid, facilitated by glial cells, and performs the same water drainage function in the brain just as the lymphatic system does in the rest of the body's organs, facilitating the transport of solutes and waste products from the CSF.

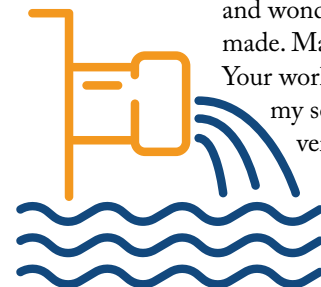
It is a vascular system for waste removal in the brain—similar to the lymphatic system—transporting solutes and waste products from the cerebrospinal fluid and the extracellular fluid of the brain.

It is fascinating how the brain works. What a perfect piece of machinery it is! That perfection comes from our Creator.

“Let your heart therefore be loyal to the Lord our God, to walk in His statutes, and keep His commandments, as at this day.” 1 Kings 8:61

“I will praise You, for I am fearfully and wonderfully made. Marvelous are Your works, and that my soul knows very well.”

Psalm 139:14 



The World Mission Field Is Vast

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matthew 28:19, 20

"And He said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15

"The means in His treasury is to be used in building up the work in the places where there are no conveniences. The workers in foreign fields should not be left to beg. The condition of every new mission field should be examined, that there may be equality in the distribution of means." *General Conference Bulletin*, July 1, 1900

"From all countries and tongues and peoples is heard the Macedonian cry, 'Come over and help us.' There are openings for the truth in every land. Those who are not of our faith are calling for the living preacher. Our publications are doing a good work, but the people say, 'We want the living speaker to teach us the truth more fully.' The mission field is as broad as the world, and yet the work is bound by those who are not

giving to the Lord His own portion, designed to be used in just this kind of work. The withholding of means that is due to God places barriers in the way of accomplishing work that should be done by those who have been enlightened by the truth." *The Review and Herald*, February 19, 1889

"Not all can go as missionaries to foreign fields, but all can live the Christlife where they are. All can give of their means for the support of workers in foreign fields." Ibid., November 23, 1905

Using either the Bible or the writings of Ellen G. White as your source, you will find that mission work—seeking the lost in unworked fields—is a calling for every follower of Christ. Whether personally working in the vineyard or supporting those who do, all can play a part in supporting the work in the mission field.

Being a recipient of the Steps to Life newsletter, you have undoubtedly read of the many mission projects undertaken by this ministry in fulfilling this mandate.

Pastor Domingo Nunez our Director of Outreach for the ministry, has spent countless days and traveled many thousands of miles nurturing and train-

ing workers and establishing churches according to the New Testament gospel order. As a result of his efforts, funded entirely by your donations, the work in that portion of the Lord's vineyard, touched by his efforts on your behalf, has expanded exponentially.

Churches, mission headquarters, evangelistic efforts, Bible correspondence schools, prison ministries, prophecy and health seminars, publishing programs, and training centers have been established in Ghana, Kenya, Zambia, Malawi, Mozambique, Nigeria, Mexico, Colombia, and Bolivia. Important points of contact and field workers have been sponsored in India, the Philippines, Brazil, and Panama.

Printing and publishing operations have been funded allowing the spread of the three angels' messages in previously unreached areas, often in the local languages, a resource that heretofore has been unavailable.

Except for ministers' and Bible workers' salaries or evangelistic expenses, all these mission projects are funded from our Mission fund. For the past five years, faithful and dedicated workers have caused the expansion of the work to such an extent that the ministry has funded projects

and workers at a level that has exceeded the income to our Mission fund by well more than half a million dollars.

Establishing this work has consumed the majority of this amount, but on-going operating and upkeep expenses continue to draw on this funding source, which is now overdrawn.

While it might seem appropriate to cease these activities until the mission fund is replenished, we cannot let these newly established efforts “die on the vine.” Thus, we appeal to you to help us in our efforts to continue encouraging and supporting the growth in these portions of the vineyard.

The signs of the time show more and more clearly each day that the coming of our Saviour is rapidly approaching. Please continue to help us as we strive to reach as many souls as possible in as many areas as possible.

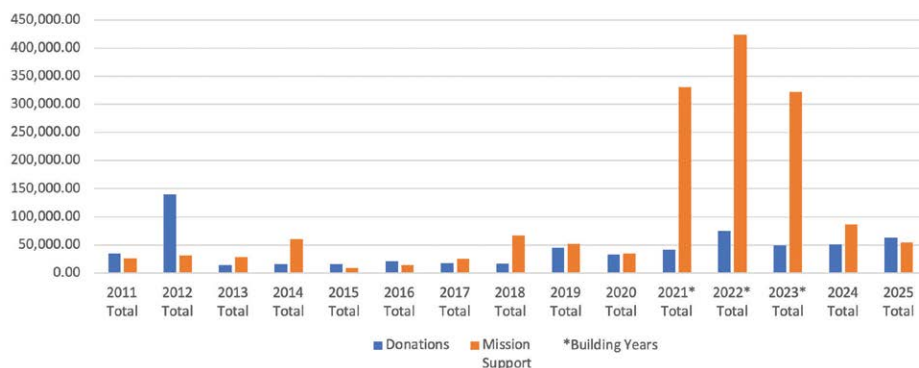
To assist Steps to Life in our continuing efforts to spread the three angels’ messages around the world, please designate the amount of your total donation that you want to go to the Mission fund as *Missions*.

We would appreciate your prayers for us as we try to recover from this indebtedness in our Mission fund. Somebody might question how we can keep operating. The reason we can keep operating with sufficient cash flow is because we use a fund accounting system. Monies donated to Steps to Life are placed in several different funds. Because of the many projects Steps to Life is involved in, we have over 30 different funds. These are three of the major ones:

Non-Tithe Fund

If your donation is not labeled as tithe or not designated for the Mission fund or a specific mission project, it will go into our general operating fund and will be used to pay our office building monthly expenses—maintenance, utilities, insurance, and so forth. The general fund also covers wages for ministry staff. Our monthly receipts from

Mission Donations vs. Mission Support 2011-2025



non-tithe donations sometimes pays all of these expenses with money left over and other months these donations are less than our expenses.

Tithe Fund

This fund has a goodly reserve of cash in it from Tithe donations which are used to pay the salaries and evangelistic expenses of the ministry’s ministers and Bible workers. This is the only way we use tithe money (we support ministers and Bible workers from this fund both in the United States and foreign countries).

Staff Medical Support and Expense Fund

This fund helps us to partially reimburse our staff for large expenses resulting from sickness or accidents. Over the last 20 years, we have placed a small percentage from our general income into this fund monthly and it has grown to a relatively large sum. Although some of our staff have had large medical expenses, the Lord has blessed our staff with much better health than average. We do not want to use money from this fund to help pay our mission debt because this would place the ministry in financial jeopardy if one or more of our experienced had a catastrophic illness, which happens both to God’s children and the people of this world alike.

Because we have enough money in these other funds to cover our Mission fund deficit, we are solvent and can continue operating. We appreciate the sacrifice that our donors make in sending donations, but if most of our supporters could donate a few extra dollars for the mission fund, we could eventually retire this debt without having to stop any of our present mission outreach programs. These programs have been blessed by God in past years with hundreds of baptisms, but we believe that the Lord will increase His blessings on our mission work as we draw nearer the close of time. Where we see hundreds of baptisms today, we believe we will see thousands as a result of the latter rain that has been promised (Joel 2:23).

For nearly 40 years, the devil has worked with devious and determined purpose to shut down Steps to Life Ministries. Our God, who neither slumbers nor sleeps, has provided, blessed, and protected the work He has given us to do. And part of the way He has blessed us is through you. We could not fulfill the mission He has laid before us without your continuing support, both by prayer and donations.

Thank you. And may God bless each and every one of you as you continue to support His ministry. **LM**



Only One Lord, All Brethren

John J. Grosboll

"**B**ut He said to them, 'Have you not read what David did when he was hungry, he and those who were with him: how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests? Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless?'" Matthew 12:3–5

David said to Ahimelech, " 'Now therefore, what have you on hand? Give me five loaves of bread in my hand, or whatever can be found.'" 1 Samuel 21:3

David and his men were passing through Nob, fleeing from King Saul who was seeking to kill him. On the Sabbath, David had left his men and gone alone to Ahimelech for food. The only food available was shewbread that had been blessed as an offering to the Lord. A new set of 12 unleavened loaves had been blessed the day before and placed on the table of shewbread. The old loaves had been given to the priests to eat in a holy place (Leviticus 24:9). This wasn't a disposal, but a sacred transfer—a part of the priests' weekly services, and the old loaves, no longer fresh, were actually considered very holy because they had been in God's presence for a week.

"So, the priest gave him holy bread; for there was no bread there but the shewbread which had been taken from before the Lord, in order to put hot bread in its place on the day when it was taken away." Verse 6

Ahimelech gave David the old loaves as food for him and his men. Was it wrong for David and his men to eat the shewbread? No. With no other food at hand, it was not wrong. There are foods that, even if you have nothing else to eat, would still be wrong to eat, such as swine's flesh. But given David's situation, it was not wrong for him nor his men to eat the old loaves of shewbread.

Controversy Over the Shewbread

There has been a huge controversy in Adventism for over 100 years because of the Minneapolis General Conference in 1888 and what followed for many years after. On one side were Leroy Froom, A. W. Spalding, and L. H. Christian and those who believed that the church recovered over the next few years from that controversy and accepted the 1888 message. Books were written about it—*Through Crisis to Victory* and *Movement of Destiny*.

Another group interpreted history completely different. They believe that the 1888 message was not accepted, not then and not today.



The reason for the differences is because many Adventists do not know what the 1888 message really was. It is this confusion about the 1888 message and the different interpretations of history that caused this controversy and fed it for over 100 years.

What Is the 1888 Message?

People who say it was about righteousness by faith would be right. They talked about the law in the book of Galatians and they argued about the ten horns. But what most people today do not comprehend is that one of the most vital parts of the 1888 message dealt with church organization. And if the 1888 message had been accepted, the way the Adventist church is organized and operates would have changed. But few people accepted the message, so nothing changed; in fact, things got worse. Because Mrs. White endorsed the 1888 message and the two young men who presented the doctrine of righteousness by faith, church leadership, who did not fully agree with her endorsement, sent her to Australia, and A. T. Jones and E. J. Waggoner were rejected. Only at the end of time will we

fully understand the damage that this exercise in kingly power, not only the cost for these two young men who were given a special message by God for His people at that time, but also for all those who rejected the message and the messengers as well due to the influence of church leadership.

Reorganization

Mrs. White returned from Australia in 1901. She said there should have been a reorganization. It was at that point that union conferences were created; their purpose was to weaken the power of the general conference so that no one part of the organization held all the power. What's more, they agreed that the Adventist church organization would follow the guidelines outlined in the New Testament. It was a wonderful new start for the Seventh-day Adventist church. However, just two years later, everything changed.

Babylon?

In 1903, almost every change that had been implemented in 1901 was reversed. They kept the union conferences, but retained the general conference with its

kingly power, and this organization is still with us today.

Now, don't misunderstand. When I say these things, I am not calling the Seventh-day Adventist church Babylon. When Israel decided that they wanted a king like the countries around them, God told Samuel not to feel bad. Remember, Samuel, as the high priest and a prophet of God, stood as the conduit between God Himself and His chosen people. The Hebrews had lived under a visible government that was a

theocracy since the days of Moses and Joshua; God spoke to His children through Samuel. When the people decided and cried for a king, they weren't rejecting Samuel; they were rejecting God. Once God allowed them to have a king, were they still His people? Yes. They were on a road that would end in destruction, but they were still God's people.

Madison School

God allows us freedom to do things. God allows human beings, church organizations, His people, His leaders to work the best they know how. He allows freedom of choice, but God also has freedom of choice and the freedom to do things in His own work, too.

In 1904, special light was given to Mrs. White concerning the development of a self-supporting, educational institution that was not to be controlled by the conference. It was called the Madison School. In 1906, Ellen White wrote to a conference president and to a southern union committee encour-

aging them to support the Madison School, near Madison, Tennessee:

"It has been presented to me that before this our people should have provided this school with means, and thus placed it on vantage ground." *The Madison School*, 19

Brethren Sutherland and Magan had worked as the leaders of Battle Creek College, and were largely instrumental in Battle Creek College moving to Berrien Springs, Michigan. But once in Berrien Springs, they had so much trouble they gave up and found "a farm of 400 acres for sale, which they thought might be used for school purposes. ... The size of the farm, its location, the distance that it is from Nashville, and the moderate sum for which it could be purchased, seemed to point it out as the very place needed for our school work here. The house is old, but it can be used until more suitable buildings can be erected." *Manuscript Releases*, Vol. 14, 43. And Madison School was born. But Madison School was rejected and ignored.

"The Lord does not set limits about His workers in some lines as men are wont to set. In their work, Brethren Magan and Sutherland have been hindered unnecessarily. Means have been withheld from them because in the organization and management of the Madison School, it was not placed under the control of the conference.

"But the reasons why this school was not owned and controlled by the conference have not been duly considered.

"The lack of interest in this work, by some who should have valued it highly, is decidedly wrong. ...

"The Lord does not require that the educational work at Madison shall be changed all about before it can receive the hearty support of our people. The work that has been done there is approved of God, and He forbids that this line of work shall be broken up." *Pamphlet SpTBII - The Madison School*, 31, 32

There were reasons, Mrs. White says, that what would be done at Madison School was not placed under conference control. God forbids that this line of work shall be broken up, and yet our people have tried to break it up over and over again.



Mrs. White tells us there should be many independent Adventist schools.

“Brethren Sutherland and Magan are as verily set to do the work of the Lord at Madison as other workers are appointed to do their part in the cause of present truth. The light given me is that we should help these brethren and their associates, who have worked beyond their strength, under great disadvantages.” Ibid., 32

So, in 1908, Ellen White sent out a general appeal to all Seventh-day Adventists who had means to help support Madison School and to establish other self-supporting places like Madison all around the country.

“Every possible means should be devised to establish schools of the Madison order in various parts of the South.” *Pamphlet PH119 - An Appeal for the Madison School*, 2

All of this was a result of the rebellion against the 1888 message and proper New Testament church organization.

“The Lord has instructed me that, from the first, the work in Huntsville and Madison should have received adequate help. But instead of this help being rendered promptly, there has been long delay. And in the matter of the Madison school, there has been a standing off from them because they were not under the ownership and control of some conference.”

“This is a question that should sometimes be considered, but it is not the Lord’s plan that means should be withheld from Madison, because they are not bound to the conference. The attitude which some of our brethren have assumed toward this enterprise shows that it is not wise for every working agency to be under the dictation of conference officers. There are some enterprises under certain conditions, that will produce better results if standing alone.” *Manuscript Releases*, Vol. 8, 202

Finally, Successful

Sadly, in the 1960s, the conference was successful in gaining control of



Madison School and immediately shut it down. Concerning the ownership, dictates, and control by the conference, she wrote:

“There are some enterprises under certain conditions, that will produce better results if standing alone. ...

“The Lord did not design that this should be. The circumstances were such that the burden bearers in the Madison School could not bind up their work with the conference. I knew their situation, and when many of the leading men in our conferences ignored them, because they did not place their school under conference dictation, I was shown that they would not be helped by making themselves amenable to the conference. They had better remain as led by God, amenable to Him, to work out His plans.” Ibid., 202, 203

Conference Adventists who were supporting Madison School would come to Mrs. White for advice. The conference was saying that all their money should come to the conference, but they wanted to continue supporting Madison. What should they do?

“When my advice was asked in reference to the Madison School, I said, Remain as you are. There is danger in binding every working agency under the dictation of the conference.” Ibid.

That didn’t mean Mrs. White was against the conference; only that the people should follow as the Lord leads them.

A woman came to my brother Marshall and said, “You people are too small to finish the work. We need the machinery of the church organization.” It’s perfectly fine with me for the Adventist Church organization to finish the work any time. I would like for Jesus to come and take us all home to heaven. I’m not against anything that the conference does to spread the three angels’ messages in the world as long as it is following the counsels outlined in the Bible and Spirit of Prophecy.

But Mrs. White’s statements are plain. Sometimes circumstances are such that the work the Lord designates for a particular group or individual should not be given over to conference control (Ibid., 203).



We
need to
expand God's
work—more
churches, more
institutions.

“The Lord in His providence has brought about the establishment of the Madison School.” Ibid., Vol. 11, 182

“God forbids you to put yokes on the necks of His servants. Brethren Sutherland and Magan have a right to solicit means for the support of the Madison School. This wonderful burden to restrict their work, which some suppose God has bestowed upon them with their official position, has never been laid upon them. If they were standing free on the high platform of truth, they would never accept the responsibility of framing rules and regulations that will hinder and cramp the laborers in their work for this time. When they learn the lesson that ‘All ye are brethren,’ ... they will remove the yokes that they are now binding upon them, and will give them credit for love for souls and a desire to labor unselfishly to promote the interests of the cause.” Ibid., Vol. 20, 103

But We Didn't Learn

This is what the Lord tried to teach us in 1888 and again in 1901.

In the Adventist church as the Lord designed it to be, there were not to be

lords and servants. Jesus said all of you are brethren. You only have one Lord. The pastors, the deacons, the elders are not lords over the congregation. If you start walking down that path, you will reach Catholicism. The Adventist church has committees. We don't look to any one person to be king or have all the authority. We have a committee of people who pray for the Lord to lead and help them make wise decisions. Our church officers are selected by a nominating committee, not one person. And once they are nominated, they must be accepted for those offices by the church at large before they can actually fulfill the office.

Percy T. Magan was the dean for the first ten years at Madison School. During that time, he kept a diary. This is what he wrote on August 8, 1904, when they were first getting started:

“Worked with W. C. White during the forenoon getting article of plans ready regarding incorporating school at Madison.”

We've had people come to Steps to Life and say that it shouldn't be incorporated. But Madison was incorporated.

“In afternoon met Daniells [the general conference president], Prescott, Griggs, Washburn, Baird, W. C. White to consider our plan of organization. Daniells didn't like it. Prescott thought we weren't fit to guide the youth [not qualified to have a school].”

“Byron referred unfavorably to our previous work in the South.”

“Griggs wouldn't lend his influence on account of one study plan. Prescott thought we had too much land. Washburn thought public confession in the *Review and Herald* would be good.”

“Prescott thought we traveled too much. So did Daniells. Bland thought other teachers would envy our independence and would want to do likewise. We would boss the Southern Union Conference instead of the Southern Union Conference bossing us.”

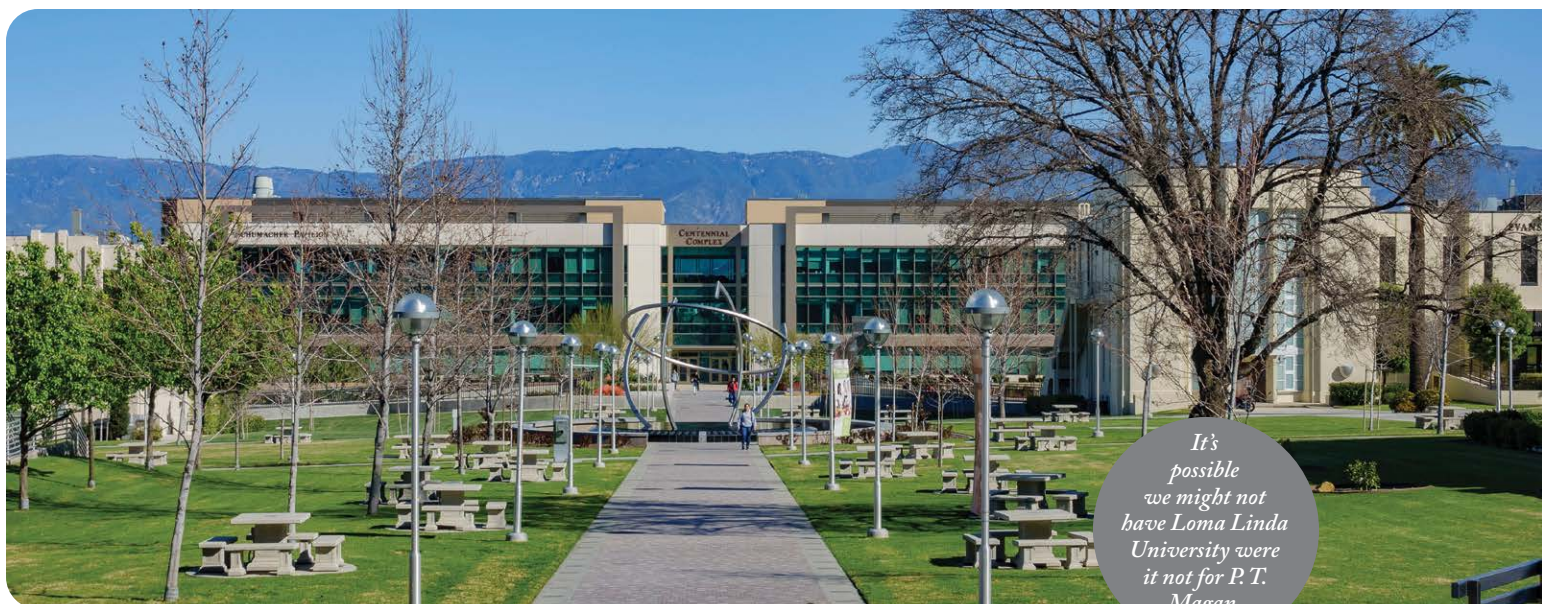
“Why can't we loan our money? I told them they only believed testimonies which suited them and their attitude was unfavorable. Interview lasted from 3:00 until 8:30 pm.”

August 9, 1904: “Talked with Mrs. E. G. and W. C. White regarding our plan for organization. She said we were not to go under the domination of the Southern Union Conference and seemed to have no objection to our general plan.”

Do you see the controversy? The difference of opinion?

April 14, 1906: “Washington D. C. Breakfasted with Elder [former general conference president] and Mrs. Erwin. Took car to Tacoma Park and spent afternoon with Daniells. Had a very satisfactory conversation. Told him why our school was independent and that we would have to eat shewbread.”

By “eating shewbread” he meant soliciting God's people for financial support, for their holy money [shewbread] dedicated to God's work to keep the school operating. Remember David and the shewbread? Under normal circumstances, David and his men would not have eaten the shewbread from the temple. But they were in dire need of



*It's
possible
we might not
have Loma Linda
University were
it not for P. T.
Magan.*

food and it was permitted under those circumstances. These same circumstances existed for Madison School. And Percy Magan stood up to the general conference and stated: Madison School is an independent institution and we are going to have “to eat shewbread.”

May 7, 1907: “Paradise Valley, California. Talked to Sister White regarding attitude of the General Conference toward us. Miss Sara McEnterfer and Lillian present. Told Sister White that the administration held we had no right to petition God’s people for financial support unless the school is owned by the conference.” Mrs. White replied, “You are doing double what they are. Take all the donations you can get. The money belongs to the Lord and not to those men.”

When people send tithe or offering to Steps to Life, I have told our staff many times this is the Lord’s money and we have to use it to do the Lord’s work in the Lord’s way if we want the Lord to bless us. We will be just as accountable as the conference will be in the day of judgment.

“The money belongs to the Lord and not to those men. The position they take is not of God. The Southern Union

Conference is not to own or control you. You cannot turn things over to them.”

May 14, 1907: “I [Percy Magan] talked to her [Ellen White] about the general conference position that concerns non-conference owned institutions should have no money. She answered, ‘Fiddlesticks. A pack of fools ought to know better than that. Daniells and those with him have taken a position on this matter that is not of God.’”

May 16, 1907: “Met the forenoon with W. C. White. Told him how Elder Evans had sent \$300 as a gift from general conference that in reality had held up pledges sent in from Alberta. Told him how I could not trust Daniells. He gave me Sister White’s letters to Daniells regarding us. He told me he did not agree with the administration at Washington in insisting that monies pass through their hands. Told how Daniells and Erwin accused him of softening and holding back the testimonies. Said he would not agree to our going under the conference domination.”

Ellen White wrote, “Some have entertained the idea that because the school at Madison is not owned by a conference organization, those who are in charge of the school should not be

permitted to call upon our people for the means that is greatly needed to carry on their work. This idea needs to be corrected. In the distribution of the money that comes into the Lord’s treasury, you are entitled to a portion just as verily as are those connected with other needy enterprises that are carried forward in harmony with the Lord’s instruction.” *Spalding and Magan Collection*, 411

Then she wrote to some of our administrators, “Do not worry lest some means shall go direct to those who are trying to do missionary work in a quiet and effective way. All the means is not to be handled by one agency or organization. There is much business to be done conscientiously for the cause of God.” *Ibid.*, 421

As the end of this world is drawing ever nearer, we need to greatly expand God’s work—more churches, more institutions.

“To those in our conferences who have felt that they had authority to forbid the gathering of means in a certain territory I now say: This matter has been presented to me again and again. I now bear my testimony in the name of the Lord to those whom it concerns. Wherever you are, withhold your for-

“
*Jesus was not
 supported by the temple
 treasury, nor was He part
 of the church organization
 of His time. He was a self-
 supporting minister.*”

biddings. The work of God is not to be thus trammelled. God is being faithfully served by these men whom you have been watching and criticizing. They fear and honor the Lord; they are laborers together with Him. God forbids you to put any yokes on the necks of His servants. It is the privilege of these workers to accept gifts or loans that they may invest them to help in doing an important work that greatly needs to be done. This wonderful burden of responsibility which some suppose God has placed upon them with their official position, has never been laid upon them. If men were standing free on the high platform of truth, they would never accept the responsibility to frame rules and regulations that hinder and cramp God's chosen laborers in their work for the training of missionaries.

When they learn the lesson that 'All ye are brethren', and realize that their fellow-workers may know just as well as they how to use in the wisest way the talents and capabilities entrusted to them, they will remove the yokes that are now binding their brethren, and will give them credit for having love for souls and a desire to labor unselfishly to promote the interests of the cause." Ibid., 422, 423

"When you learn." That means we haven't learned, but when we do learn, we will all be brethren. In the church, we do not have lords and servants. The pastors, the elders, the deacons, the deaconesses, any officers are not the lords over the rest of the congregation. Jesus said we are all brethren. The real underlying problem is a lack of understanding regarding New Testament church organization.

"In the past, Brethren Sutherland and Magan have used their tact and ability in raising means for the work in other places." Ibid., 425

They raised the means so we could get started in Berrien Springs. That's why we have Andrews University today. It's possible we might not have Loma Linda University were it not for P. T. Magan.

"They have worked and planned for the good of the cause as a whole. And the time

has now come when these faithful workers should receive from their brethren, the Lord's stewards, the means that they need to carry on successfully the work of the Madison School and the little Madison Sanitarium." Ibid., 425, 426

"Brethren Sutherland and Magan should be encouraged to solicit means for the support of their work. It is the privilege of these brethren to receive gifts from any of our people whom the Lord impresses to help." Ibid., 422

Jesus Had a Self-Supporting Ministry

"Now when He [Jesus] came into the temple, the chief priests and the elders of the people confronted Him as He was teaching, and said, 'By what authority are You doing these things? And who gave You this authority?'" Matthew 21:23

Jesus was a self-supporting minister, often described today with derision as being an independent minister. He was not supported by the temple treasury, nor was He part of what they would call their church organization. In this context, the word independent is a misnomer because no true minister of God is independent. Regardless of whether he is self-supporting or part of a church organization, if he is a true minister of God, he will not be independent of God. He may be independent of man, but not God.

"By what authority are You doing this?" Jesus did not have a diploma from one of the recognized schools of the Jews. His authority did not come from the proper church authorities of the day. It came from Someone much higher—His heavenly Father.

Have we learned the lesson that Jesus tried to teach in Matthew 23 when He said, "you only have one Lord. You are all brethren?" The church that Jesus established was not structured as a hierarchy with different orders of clergy and each order subject to the next order above them. That is the way the Roman Catholic church is organized and that is the way the Jewish church was organized in the time of Christ, but Jesus' church did not have that type of organization. We only have one Lord, Jesus Christ, and we are all brethren in Him.

Have we learned the lesson? **LM**

September 27 – October 3, 2026

Lessons from the Past

Key Text

“For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope.” Romans 15:4

Study Help: *Christ’s Object Lessons*, 296–306; *The Great Controversy*, 17–38

Introduction

“The experience of Christians in these days is much like the travels of ancient Israel. Please read 1 Corinthians 10, especially from the 6th to the 15th verse.” *Testimonies for the Church*, Vol. 1, 284

Sunday

1 HISTORY REPEATED

1.a. What does the Bible assure us about history?
Ecclesiastes 1:9; 3:15

Note: “History is being repeated. The world today has its Ahabs and its Jezebels. The present age is one of idolatry, as verily as was that in which Elijah lived.” *Prophets and Kings*, 177

1.b. What serious warning should we take from the condition of the Jewish church in the days of Christ?
Matthew 23:1–3

Note: “The greatest deception of the human mind in Christ’s day was that a mere assent to the truth constitutes righteousness. In all human experience a theoretical knowledge of

the truth has been proved to be insufficient for the saving of the soul. It does not bring forth the fruits of righteousness. A jealous regard for what is termed theological truth often accompanies a hatred of genuine truth as made manifest in life. The darkest chapters of history are burdened with the record of crimes committed by bigoted religionists. The Pharisees claimed to be children of Abraham, and boasted of their possession of the oracles of God; yet these advantages did not preserve them from selfishness, malignity, greed for gain, and the basest hypocrisy. They thought themselves the greatest religionists of the world, but their so-called orthodoxy led them to crucify the Lord of glory.

“The same danger still exists. Many take it for granted that they are Christians, simply because they subscribe to certain theological tenets. But they have not brought the truth into practical life. They have not believed and loved it, therefore they have not received the power and grace that come through sanctification of the truth. Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence it is a curse to the world.” *The Desire of Ages*, 309, 310

Monday

2 GOD’S PROMISES CONDITIONAL

2.a. The Jews misinterpreted God’s promise of eternal favor to Israel. How could the same mistake be repeated by believers in the three angels’ messages?
Revelation 3:14–22

Note: “To a people in whose hearts His law is written, the favor of God is assured. They are one with Him. But the Jews had separated themselves from God. Because of their sins they were suffering under His judgments. This was the cause of their bondage to a heathen nation. Their minds were darkened by transgression, and because in times past the Lord had shown them so great favor, they excused their sins. ...

“These things ‘are written for our admonition, upon whom the ends of the world are come.’ 1 Corinthians 10:11. How often we misinterpret God’s blessings, and flatter ourselves that we are favored on account of some goodness in us! God cannot do for us that which He longs to do.” *The Desire of Ages*, 106

“A blessing or a curse is now before the people of God—a blessing if they come out from the world and are separate, and

walk in the path of humble obedience; and a curse if they unite with the idolatrous, who trample upon the high claims of heaven. The sins and iniquities of rebellious Israel are recorded and the picture presented before us as a warning that if we imitate their example of transgression and depart from God we shall fall as surely as did they.” *Testimonies for the Church*, Vol. 1, 609 (1867)

2.b. What divine words to ancient Israel and its leaders include likewise a warning to modern Israel? Hosea 8:12; 4:6; 2 Chronicles 15:2

Note: “Shall the warnings from God be passed by unheeded? Shall the opportunities for service be unimproved? Shall the world’s scorn, the pride of reason, conformity to human customs and traditions, hold the professed followers of Christ from service to Him? Will they reject God’s word as the Jewish leaders rejected Christ? The result of Israel’s sin is before us. Will the church of today take warning?” *Christ’s Object Lessons*, 306 (1900)

Tuesday

3 IN THE STEPS OF ANCIENT ISRAEL

3.a. In what respect is the disobedience of ancient Israel a warning to modern Israel? Isaiah 29:13; Romans 2:17, 18, 23, 24

Note: “The sin of ancient Israel was in disregarding the expressed will of God and following their own way according to the leadings of unsanctified hearts. Modern Israel are fast following in their footsteps, and the displeasure of the Lord is as surely resting upon them.” *Testimonies for the Church*, Vol. 5, 94 (1882)

“If most earnest vigilance is not manifested at the great heart of the work to protect the interests of the cause, the church will become as corrupt as the churches of other denominations.” *Ibid.*, Vol. 4, 513 (1880)

3.b. What parallel can be seen between ancient and modern Israel regarding the allurements of Egypt? Acts 7:39

Note: “The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing and that peace and spiritual prosperity are in all her borders.

“The church has turned back from following Christ her Leader and is steadily retreating toward Egypt.” *Testimonies for the Church*, Vol. 5, 217 (1882)

Wednesday

4 DO WE SEE THINGS CLEARLY?

4.a. What was the spiritual condition of the Jewish leaders in the days of Christ? Matthew 15:14 Why were they guilty before God in spite of their blindness? John 9:41

Note: “Some of His [Jesus’] hearers, feeling that Christ’s words applied to them, inquired, ‘Are we blind also?’ Jesus answered, ‘If ye were blind, ye should have no sin.’ If God had made it impossible for you to see the truth, your ignorance would involve no guilt. ‘But now ye say, We see.’ You believe yourselves able to see, and reject the means through which alone you could receive sight. To all who realized their need, Christ came with infinite help. But the Pharisees would confess no need; they refused to come to Christ, and hence they were left in blindness—a blindness for which they were themselves guilty. Jesus said, ‘Your sin remaineth.’” *The Desire of Ages*, 475

- 4.b. What particular condition has developed among those who live in the period of Laodicea? Revelation 3:17. What are the consequences of the spiritual blindness which characterizes this last generation?

Note: “Has not blindness fallen upon the watchmen standing on the walls of Zion?” *Testimonies for the Church*, Vol. 8, 248 (1903)

“My brethren, you are disregarding the most sacred claims of God by your neglect to consecrate yourselves and your children to Him. Many of you are reposing in false security, absorbed in selfish interests, and attracted by earthly treasures. You fear no evil. Danger seems a great way off. You will be deceived, deluded, to your eternal ruin unless you arouse and with penitence and deep humiliation return unto the Lord. ... The deadly lethargy of the world is paralyzing your senses. Sin no longer appears repulsive because you are blinded by Satan.” *Testimonies for the Church*, Vol. 5, 233 (1882)

Thursday

5 THE DESTRUCTION OF JERUSALEM

- 5.a. What woe was pronounced upon the Jews as a nation because they knew not the time of their visitation? Luke 19:42–44. What lesson should we learn from their mistake? Matthew 23:38

Note: “The great sin of the Jews was that of neglecting and rejecting present opportunities. As Jesus views the state of His professed followers today, He sees base ingratitude, hollow formalism, hypocritical insincerity, pharisaical pride and apostasy.” *Testimonies for the Church*, Vol. 5, 72 (1882)

“The spirit of the world is fast leavening the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God’s peculiar people.

You are having fellowship with the unfruitful works of darkness. Your concord with unbelievers has provoked the Lord’s displeasure. You know not the things that belong to your peace, and they are fast being hid from your eyes. Your neglect to follow the light will place you in a more unfavorable position than the Jews upon whom Christ pronounced a woe.” *Ibid.*, 75, 76

- 5.b. How did God punish the disobedience of the Jews on two occasions? 2 Chronicles 36:17–19; Matthew 22:7; 24:1, 2. What does the destruction of Jerusalem tell us?

Note: “A sin-hating God calls upon those who claim to keep His law to depart from all iniquity. A neglect to repent and to render willing obedience will bring upon men and women today as serious consequences as came upon ancient Israel. There is a limit beyond which the judgments of Jehovah can no longer be delayed. The desolation of Jerusalem in the days of Jeremiah is a solemn warning to modern Israel, that the counsels and admonitions given them through chosen instrumentalities cannot be disregarded with impunity.” *Prophets and Kings*, 416, 417

“Outward opposition will not cause the faith of God’s people, who are keeping His commandments, to become dim. The neglect to bring purity and truth into practice will grieve the Spirit of God and weaken them because God is not in their midst to bless. Internal corruption will bring the denunciations of God upon this people as it did upon Jerusalem.” *Selected Messages*, Book 2, 378 (1886)

Friday

PERSONAL REVIEW QUESTIONS

- 1 What danger, existing today, parallels the mistake of the Jews?
- 2 What should we learn from the failure of the Jewish nation?
- 3 How can modern Israel follow the example of ancient Israel in their inclination toward Egypt?
- 4 What characteristics are used in the description of modern Israel?
- 5 If modern Israel refuses to repent, what will be the unavoidable consequences?

October 4 – 10, 2026

A Faithful Remnant

Key Text

“Even so then, at this present time there is a remnant according to the election of grace.” Romans 11:5

Study Help: *Testimonies for the Church*, Vol. 3, 265–271; *Ibid.*, Vol. 5, 75–84

Introduction

“In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived.” *The Acts of the Apostles*, 11

Sunday

1 A CONDITIONAL RELATIONSHIP

1.a. Why was the spiritual “vineyard” taken from the Jewish nation? To whom was it transferred, and on what condition? Matthew 21:43; Luke 12:32. How is this a warning to us?

Note: “The Jewish leaders thought themselves too wise to need instruction, too righteous to need salvation, too highly honored to need the honor that comes from Christ. The Saviour turned from them to entrust to others the privileges they had abused and the work they had slighted. God’s glory must be revealed, His word established.” *The Acts of the Apostles*, 16

“Because they failed of fulfilling God’s purpose, the children of Israel were set aside, and God’s call was extended to other peoples. If these too prove unfaithful, will they not in like manner be rejected?” *Christ’s Object Lessons*, 304

1.b. How does the Bible teach that the “vineyard” is not entrusted to any church unconditionally? Romans 11:20–22. How does this principle apply to those living in the Laodicean period?

Note: “The Lord Jesus will always have a chosen people to serve Him. When the Jewish people rejected Christ, the Prince of life, He took from them the kingdom of God and gave it unto the Gentiles. God will continue to work on this principle with every branch of His work. When a church proves unfaithful to the work of the Lord, whatever their position may be, however high and sacred their calling, the Lord can no longer work with them. Others are then chosen to bear important responsibilities. But, if these in turn do not purify their lives from every wrong action, if they do not establish pure and holy principles in all their borders, then the Lord will grievously afflict and humble them and, unless they repent, will remove them from their place and make them a reproach.” *The Upward Look*, 131 (1903)

“Brethren, if you continue to be as idle, as worldly, as selfish as you have been, God will surely pass you by, and take those who are less self-caring, less ambitious for worldly honor, and who will not hesitate to go, as did their Master, without the camp, bearing the reproach. The work will be given to those who will take it, those who prize it, who weave its principles into their everyday experience. God will choose humble men who are seeking to glorify His name and advance His cause rather than to honor and advance themselves. He will raise up men who have not so much worldly wisdom, but who are connected with Him, and who will seek strength and counsel from above.” *Testimonies for the Church*, Vol. 5, 461 (1885)

Monday

2 PREREQUISITES UNMET

2.a. What condition renders the work of a church unacceptable to God? Isaiah 59:1, 2

Note: “A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinctive people should not be held out so strikingly; for they claimed it was not the best policy in securing success to our institutions.” *Selected Messages*, Book 2, 385 (1896)

“Instead of leading the world to render obedience to God’s law, the church is uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world.” *Testimonies for the Church*, Vol. 8, 119 (1903)

“Christ longs to work mightily by His Spirit for the conviction and conversion of sinners. But, according to His divine plan, the work must be performed through the instrumentality

of His church; and her members have so far departed from Him that He cannot accomplish His will through them.” Ibid., Vol. 5, 189 (1882)

2.b. In case the majority shows open apostasy and refuses to repent, whom does the Lord call to continue the work? Isaiah 1:9; Romans 9:27

Note: “Many who have had great light have not appreciated and improved it as it was their privilege to do. They have not practiced the truth. And because of this the Lord will bring in those who have lived up to all the light they have had. And those who have been privileged with opportunities to understand the truth and who have not obeyed its principles will be swayed by Satan’s temptations for self-advancement. They will deny the principles of truth in practice and bring reproach upon the cause of God.

“Christ declares that He will spew these out of His mouth, and leave them to follow their own course of actions to distinguish themselves. This course of action does indeed make them prominent as men that are unfaithful householders.

“The Lord will give His message to those who have walked in accordance with the light they have had, and will recognize them as true and faithful, according to the measurement of God. These men will take the place of those who, having light and knowledge, have walked not in the way of the Lord, but in the imagination of their own unsanctified hearts.” *Selected Messages*, Book 3, 421, 422 (1898)

Tuesday

3 A SMALL MINORITY

3.a. What plan does God have for the faithful souls still in the fallen churches? John 10:16

Note: “Notwithstanding the spiritual darkness and alienation from God that exist in the churches which constitute Babylon,



The Jewish leaders thought themselves too wise to need instruction, too righteous to need salvation.

the great body of Christ’s true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart further and further from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation.” *The Great Controversy*, 390

“The light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant.” *Early Writings*, 261

3.b. What should the faithful minority among Seventh-day Adventists do in the face of sin in their churches? Ezekiel 9:4

Note: “None but divine power can stay the arrogance of Satan united with evil men; but in the hour of the church’s greatest danger most fervent prayer will be offered in her behalf by the faithful remnant.” *Testimonies for the Church*, Vol. 5, 524

Wednesday

4 WHY SIGH AND CRY?

- 4.a. What object should the faithful minority have in mind? James 5:19, 20. What will be the effect of their sighing and crying?

Note: “These sighing, crying ones had been holding forth the words of life; they had reproofed, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking.” *Testimonies for the Church*, Vol. 5, 210

- 4.b. What does Paul mean when he says that God will never cast away His people? Romans 11:1–5

Note: “Thank God, all will not be rocked to sleep in the cradle of carnal security. There will be faithful ones who will discern the signs of the times. While a large number professing present truth will deny their faith by their works, there will be some who will endure unto the end.” *Testimonies for the Church*, Vol. 5, 10

Thursday

5 NO UNCONDITIONAL AFFILIATION

- 5.a. How do we know that God does not demand, but rather forbids His people to have unconditional affiliation? Amos 3:3

Note: “There are few really consecrated men among us, few who have fought and conquered in the battle with self. Real conversion is a decided change of feelings and motives; it is a virtual taking leave of worldly connections, a hastening from their spiritual atmosphere, a withdrawing from the controlling power of their thoughts, opinions, and influences. The separation causes pain and bitterness to both parties. It is the variance which Christ declares that He came to bring. But the converted will feel a continual longing desire that their friends shall forsake all for Christ, knowing that, unless they do, there will be a final and eternal separation.” *Testimonies for the Church*, Vol. 5, 82, 83

- 5.b. What historical pattern has always been ignored by the majority? Luke 20:16. What evidence shows that the prophesied shaking must be completed before the seal of God can be received?

Note: “The time of the judgment is a most solemn period, when the Lord gathers His own from among the tares. Those who have been members of the same family are separated. A mark is placed upon the righteous. ...

“The tares and wheat are now commingled, but then the one hand that alone can separate them will give to everyone his true position. ...

“The righteous are those who keep the commandments of God, and they will be forever separated from the disobedient and unrighteous who trampled underfoot the law of God. The pure ore and the dross will no longer commingle.” *Testimonies to Ministers and Gospel Workers*, 234–236

“The angel is to place a mark upon the forehead of all who are separated from sin and sinners, and the destroying angel will follow, to slay utterly both old and young.” *Testimonies for the Church*, Vol. 5, 505

Friday

PERSONAL REVIEW QUESTIONS

- 1 How is the experience of the Jewish leaders a warning to us?
- 2 What danger exists among all who are entrusted with great light?
- 3 What should be our attitude toward souls in Babylon and why?
- 4 Explain the timeless lesson to be learned from Romans 11:1–5.
- 5 Why is it that true conversion forbids unconditional church affiliation?

October 11 – 17, 2026

The Third Angel's Message Strengthened

Key Text

"Arise, shine; for your light is come! And the glory of the Lord is risen upon you." Isaiah 60:1

Study Help: *Testimonies for the Church*, Vol. 5, 294–297; *Selected Messages*, Book 2, 104–107; 115–118

Introduction

"In the night of spiritual darkness God's glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn." *Christ's Object Lessons*, 417

Sunday

1 A CLEAR UNDERSTANDING OF PRESENT TRUTH

- 1.a. To what extent does our salvation depend on our belief and practice of present truth? 1 Corinthians 15:1, 2; 2 Thessalonians 2:13, *last part*; 2 Peter 1:10–12

Note: "The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light." *The Great Controversy*, 597

"A belief in the theory of the truth is not enough. To present this theory to unbelievers does not constitute you a witness for Christ. The light that gladdened your heart when you first understood the message for this time, is an essential element in your experience and labors, and this has been lost out of your heart and life." *Selected Messages*, Book 1, 370, 371 (1890)

- 1.b. In view of what danger, and how, does Paul emphasize the importance of possessing the truth? Ephesians 6:11–18

Note: "The doctrines must be plainly understood. The men accepted to preach the truth must be anchored; then their vessel will hold against storm and tempest, because the anchor holds them firmly. The deceptions will increase, and we are to call rebellion by its right name. We are to stand with the whole armor on. In this conflict we do not meet men only, but principalities and powers. We wrestle not against flesh and blood." *Selected Messages*, Book 2, 395

Monday

2 OBSTACLES TO BE MET

- 2.a. What obstacles must be faced by the faithful remnant standing in defense of the threefold message? 2 Timothy 3:13; 4:3, 4

Note: "I was shown three steps—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.'" *Early Writings*, 258, 259

"Satan is constantly seeking to cast a shadow about these messages, so that the people of God shall not clearly discern their import, their time and place." *Testimonies for the Church*, Vol. 6, 18

- 2.b. What will happen to those who do not have the love of the truth? 2 Thessalonians 2:10–12. Against what danger must we stand on guard? Matthew 24:24, *last part*

Note: “Satan hopes to involve the remnant people of God in the general ruin that is coming upon the earth. As the coming of Christ draws nigh, he will be more determined and decisive in his efforts to overthrow them. Men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God’s work, yet souls will be deceived.” *Testimonies for the Church*, Vol. 5, 295 (1885)

Tuesday

3 THE PROMISED HELP

- 3.a. Why was it necessary for God to send another angel to join the three angels of Revelation 14? Revelation 3:15–17; 18:1

Note: “Satan has devised a state of things whereby the proclamation of the third angel’s message shall be bound about. We must beware of his plans and methods. There must be no toning down of the truth, no muffling of the message for this time. The third angel’s message must be strengthened and confirmed. The eighteenth chapter of Revelation reveals the importance of presenting the truth in no measured terms but with boldness and power.” *Evangelism*, 230

“We are in danger of giving the third angel’s message in so indefinite a manner that it does not impress the people. So many other interests are brought in that the very message which should be proclaimed with power becomes tame and voiceless.” *Testimonies for the Church*, Vol. 6, 60

“Another mighty angel [is] commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message.” *Early Writings*, 277

- 3.b. How is the third angel’s message to be strengthened by the coming of the other angel, and what is the result of his work? Isaiah 60:1, 2

Note: “The third angel’s message must go over the land, and awaken the people, and call their attention to the command-

ments of God and the faith of Jesus. Another angel unites his voice with the third angel, and the earth is lighted with its glory. The light increases, and it shines out to all the nations of the earth. It is to go forth as a light that burneth. It will be attended with great power, until its golden beams have fallen upon every tongue, every people, and every nation upon the face of the whole earth. Let me ask you, What you are doing to prepare for this work? Are you building for eternity? You must remember that this angel represents the people that have this message to give to the world. Are you among that people?” *The Review and Herald*, August 18, 1885

Wednesday

4 LEARNING LESSONS FROM PAST MISTAKES

- 4.a Why did the Jews reject Christ, the expected Messiah? John 1:11; Luke 24:20, 21. In what sense should their mistake be a warning to us?

Note: “The Jews were looking for the Messiah; but He did not come as they had predicted that He would, and if He were accepted as the Promised One, their learned teachers would be forced to acknowledge that they had erred. These leaders had separated themselves from God, and Satan worked upon their minds to lead them to reject the Saviour. Rather than yield their pride of opinion, they closed their eyes to all the evidences of His Messiahship, and they not only rejected the message of salvation themselves, but they steeled the hearts of the people against Jesus. Their history should be a solemn warning to us. We need never expect that when the Lord has light for His people, Satan will stand calmly by and make no effort to prevent them from receiving it. He will work upon minds to excite distrust and jealousy and unbelief. Let us beware that we do not refuse the light God sends, because it does not come in a way to please us. Let not God’s blessing be turned away from us because we know not the time of our visitation.” *Testimonies for the Church*, Vol. 5, 728 (1889)

“Many look upon the great work to be accomplished for God’s people, and their prayers go up to Him for help in the great harvest. But, if help does not come in just the manner they expect, they will not receive it, but turn from it as the Jewish nation turned from Christ because disappointed in the manner of His appearing.” *Ibid.*, Vol. 2, 142 (1868)

- 4.b. Show evidence that, in God's plan, the door of opportunity is not open indefinitely. Isaiah 55:6. What great need has the Lord been urging upon the church especially since 1888? Acts 3:19

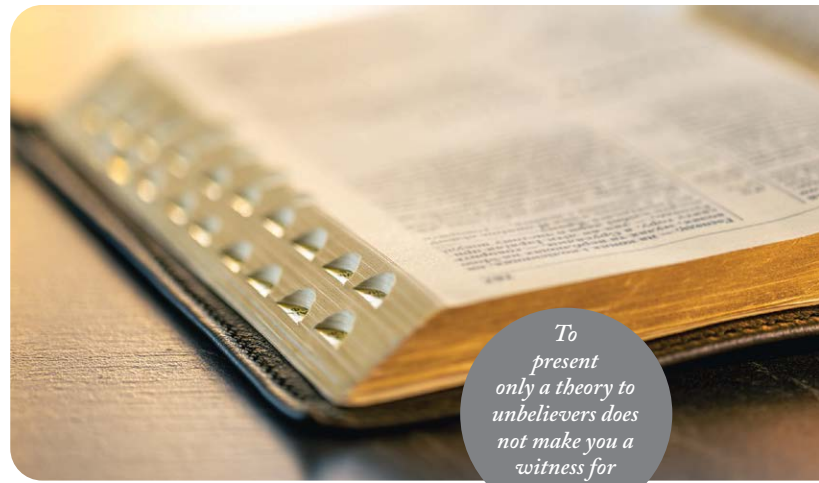
Note: "Brethren, your own lamps will surely flicker and grow dim until they go out in darkness unless you make decided efforts to reform. 'Remember therefore from whence thou art fallen, and repent, and do the first works.' The opportunity now presented may be short. If this season of grace and repentance passes unimproved, the warning is given: 'I will come unto thee quickly, and will remove thy candlestick out of his place.' These words are uttered by the lips of the long-suffering, forbearing One. They are a solemn warning to churches and individuals that the Watcher who never slumbers is measuring their course of action." *Testimonies for the Church*, Vol. 5, 612 (1889)

Thursday

5 TWO PARTIES

- 5.a. What mistake of the Jews stands as a warning before believers in the threefold message in view of Revelation 18:1? Luke 11:52

Note: "The rebuke of the Lord will rest upon those who would bar the way, that clearer light shall not come to the people. A great work is to be done, and God sees that our leading men have need of more light, that they may unite with the messengers whom He sends to accomplish the work that He designs shall be done. The Lord has raised up messengers, and endued them with His Spirit, and has said, 'Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.' [Isaiah 58:1]. Let no one run the risk of interposing between the people and the message of Heaven." *Gospel Workers*, 304



- 5.b. What divergence among the professed people of God is unavoidable? Why? Isaiah 55:8, 9

Note: "There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness." *Testimonies to Ministers and Gospel Workers*, 300

"Divisions will come in the church. Two parties will be developed. ... All who are laborers together with God will contend most earnestly for the faith once delivered to the saints. They will not be turned from the present message, which is already lightening the earth with its glory." *Selected Messages*, Book 2, 114 (1896)

Friday

PERSONAL REVIEW QUESTIONS

- 1 Why must our Bible-based doctrines be clearly understood?
- 2 Why is the true understanding of the threefold message of vital importance?
- 3 Why is the angel of Revelation 18 needed?
- 4 What lesson should we learn from the mistake of the Jews who rejected the Messiah?
- 5 What will surprise many about God's closing work?

October 18 – 24, 2026

The Beginning of the Light

Key Text

“And after these things I saw another angel come down from heaven, having great authority, and the earth was illuminated with his glory.” Revelation 18:1

Study Help: *Seventh-day Adventist Bible Commentary*, Vol. 4, 1148–1152; *Testimonies to Ministers and Gospel Workers*, 404–415

Introduction

“As foretold in the eighteenth of Revelation, the third angel’s message is to be proclaimed with great power by those who give the final warning against the beast and his image.” *Testimonies for the Church*, Vol. 8, 118

Sunday

1 CHRIST’S RIGHTEOUSNESS REVEALED

1.a. How, through whom, and when did the light of the other angel begin to shine? Revelation 18:1

Note: “The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones [1888]. 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.” *Testimonies to Ministers and Gospel Workers*, 91, 92

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.” *Selected Messages*, Book 1, 363

1.b. What is the difference between the beginning and the fullness of the light of Revelation 18? Compare *Selected Messages*, Book 1, 363 (note above) with *The Review and Herald* April 1, 1890 (note below). What is God’s method in sending light to His servants? Proverbs 4:18

Note: “The prophet declares, ‘And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ Brightness, glory, and power are to be connected with the third angel’s message, and conviction will follow wherever it is preached in demonstration of the Spirit. How will any of our brethren know when this light shall come to the people of God? As yet, we certainly have not seen the light that answers to this description. God has light for His people, and all who will accept it will see the sinfulness of remaining in a lukewarm condition; they will heed the counsel of the True Witness.” *The Review and Herald*, April 1, 1890

Monday

2 OBSTACLES TO BE OVERCOME

2.a. Since God sent the light of Revelation 18 (1888), on what condition can we see it and receive it? Hebrews 10:22

Note: “If we would receive the light of the glorious angel that shall lighten the earth with his glory, let us see to it that our hearts are cleansed, emptied of self, and turned toward heaven, that they may be ready for the latter rain. Let us be obtaining a fitting up to join in the proclamation of the angel who shall lighten the earth with his glory.” *The Signs of the Times*, August 1, 1892

2.b. How hard will Satan try to hinder the work that is to be done for the church? On what condition can the faithful remnant stand clear in the eyes of God? Ezekiel 33:10–12

Note: “Satan has laid every measure possible that nothing shall come among us as a people to reprove and rebuke us, and exhort us to put away our errors. But there is a people who will bear the ark of God. . . . They will proclaim the word of the Lord; they will lift up their voice like a trumpet. The truth will not be diminished or lose its power in their hands. They will show the people their transgressions, and the house of Jacob their sins.” *Testimonies to Ministers and Gospel Workers*, 411

Tuesday

3 BEGIN A WORK OF REFORMATION

3.a. Besides Isaiah 58, what other prophecy inspired the messengers of 1888? Revelation 3:18

Note: “God has raised up men to meet the necessity of this time who will cry aloud and spare not, who will lift up their voice like a trumpet, and show my people their transgressions and the house of Jacob their sins. Their work is not only to proclaim the law, but to preach the truth for this time—the Lord our righteousness.” *The Review and Herald*, August 13, 1889

“We thank God that there are souls who realize that they are in need of something which they do not possess—gold of faith and love, white raiment of Christ’s righteousness, eye salve of spiritual discernment.” *Ibid.*, July 23, 1889

“Will you not seek God most humbly, that you may give the Laodicean message with clear, distinct utterance? Where are God’s watchmen who will see the peril and give the warning? Be assured that there are messages to come from human lips under the inspiration of the Holy Spirit. ‘Cry aloud, spare not . . . show My people their transgression, and the house of Jacob their sins. Yet they seek Me daily . . . as a nation that did righteousness, and forsook not the ordinance of their God.’” *Testimonies to Ministers and Gospel Workers*, 296



3.b. Describe the work that must be done in behalf of the believers in the threefold message before the world can be enlightened with the glory of God. Isaiah 58:1

Note: “‘Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.’ Though they are called the people of God, the house of Jacob, though they profess to be linked with God in obedience and fellowship, they are far from Him. Wonderful privileges and promises have been given to them, but they have betrayed their trust. With no words of flattery must the message be given them. ‘Show My people their transgression, and the house of Jacob their sins.’ Show them where they are making a mistake. Set their danger before them. Tell them of the sins they are committing, while at the same time they pride themselves on their righteousness.” *Seventh-day Adventist Bible Commentary*, Vol. 4, 1149

Wednesday

4 DISTINGUISHING BETWEEN RIGHT AND WRONG

4.a Why is it that the worshipers mentioned in Isaiah 58:1–3 cannot readily see their problem? Isaiah 58:4, 5

Note: “These worshipers, while mourning and lamenting, retain all their objectionable traits of character. Their hearts are not humbled, nor cleansed from spiritual defilement. They have not received the softening showers of the grace of God. They are destitute of the Holy Spirit, destitute of the sweetness of the heavenly influence. They manifest no repentance, nor faith that works by love and purifies the soul. They are unjust and selfish in their dealings, mercilessly oppressing those whom they regard as their inferiors. Yet they charge God with a neglect to manifest His power to them, and exalt them above others because of their righteousness.” *Seventh-day Adventist Bible Commentary*, Vol. 4, 1150

“The inward work of grace is needed. Humiliation of soul is essential. God looks upon this. He will graciously receive those who will humble their hearts before Him. He will hear their petitions and heal their backslidings.

“Ministers and people need the work of purification in their souls, that God’s judgments may be turned away from them. God is waiting, waiting for humiliation and repentance. He will receive all who will turn unto Him with their whole heart.” *Ibid.*, 1150, 1151

4.b. What kind of “fast” does the Lord wish us to observe? Isaiah 58:6, 7; Matthew 23:34–40; James 1:27

Note: “All around us are afflicted souls. Let us search out these suffering ones, and speak a word in season to comfort their hearts. Here and there—everywhere—we shall find them. Let us ever be channels through which may flow to them the refreshing waters of compassion. To those who minister to the necessities of the hungry and afflicted, the promise is, ‘Then shall thy light rise in obscurity.’

“Many are in obscurity. They have lost their bearings. They know not what course to pursue. Let the perplexed ones search out others who are in perplexity, and speak to them words of hope and encouragement. When they begin to do this work, the light of heaven will reveal to them the path that they should follow. By their words of consolation to the afflicted they themselves will be consoled. By helping others, they themselves will be helped out of their difficulties.” *Seventh-day Adventist Bible Commentary*, Vol. 4, 1151

Thursday

5 VISIBLE CHARACTERISTICS

5.a. What are some characteristics of true reformers? Isaiah 58:9–14

Note: “Here are given the characteristics of those who shall be reformers, who will bear the banner of the third angel’s message, those who avow themselves God’s commandment-keeping people, and who honor God, and are earnestly engaged, in the sight of all the universe, in building up the old waste places. Who is it that calls them, The repairers of the breach, The restorers of paths to dwell in? It is God. Their names are registered in heaven as reformers, restorers, as raising the foundations of many generations.” *Seventh-day Adventist Bible Commentary*, Vol. 4, 1151

5.b. What does the Lord promise to do in behalf of His remnant people when the fulfillment of the conditions mentioned in question becomes a visible reality? Isaiah 58:8

Note: “As Christians we are to have a righteousness that shall be developed and seen—a righteousness that represents the character of Jesus Christ when He was in our world.” *Seventh-day Adventist Bible Commentary*, Vol. 4, 1151

Friday

PERSONAL REVIEW QUESTIONS

- 1 How did the angel of Revelation 18 begin his work?
- 2 On what conditions can we receive the light of this angel?
- 3 How is the work of reformation described in Isaiah 58?
- 4 How can we bring consolation to many souls in these last days?
- 5 Name some qualities of God’s true reformers.

October 25 – 31, 2026

Our Great Danger

Key Text

“Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.” Matthew 7:21

Study Help: *Christ’s Object Lessons*, 307–319; *My Life Today*, 311

Introduction

“Brethren, we must beware of the pretended holiness that permits transgression of the law of God. Those cannot be sanctified who trample that law under their feet, and judge themselves by a standard of their own devising.” *Seventh-day Adventist Bible Commentary*, Vol. 5, 1099

Sunday

1 SELF-RIGHTEOUSNESS, A FAILURE

- 1.a. When Adam and Eve lost their spiritual garments, how did they try to cover their nakedness? Genesis 3:7. Since then, how have we all tended to cover our spiritual “nakedness”?

Note: “Naked and ashamed, they [our first parents] tried to supply the place of the heavenly garments by sewing together fig leaves for a covering.

“This is what the transgressors of God’s law have done ever since the day of Adam and Eve’s disobedience. They have sewed together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising, by works of their own they have tried to cover their sins, and make themselves acceptable with God.” *Christ’s Object Lessons*, 311

- 1.b. What has always been the attitude of the majority of professed believers toward sin, and why? Matthew 15:8; Proverbs 14:9

Note: “The heart is deceitful above all things, and desperately wicked. Professors of religion are not willing to closely examine themselves to see whether they are in the faith; and it is a fearful fact that many are leaning on a false hope. Some lean upon an old experience which they had years ago; but when brought down to this heart-searching time, when all should have a daily experience, they have nothing to relate. They seem to think that a profession of the truth will save them. When they subdue those sins which God hates, Jesus will come in and sup with them and they with Him. They will then draw divine strength from Jesus, and will grow up in Him.” *Testimonies for the Church*, Vol. 1, 188

Monday

2 GOD ABHORS SELF-RIGHTEOUSNESS

- 2.a. How does Paul’s attitude, before his conversion, reflect the position of professed believers? Philippians 3:6. Describe a self-righteous Pharisee. Luke 18:11, 12

Note: “The Pharisee goes up to the temple to worship, not because he feels that he is a sinner in need of pardon, but because he thinks himself righteous and hopes to win commendation. His worship he regards as an act of merit that will recommend him to God. At the same time, it will give the people a high opinion of his piety. He hopes to secure favor with both God and man. His worship is prompted by self-interest.

“And he is full of self-praise. He looks it, he walks it, he prays it. Drawing apart from others as if to say, ‘Come not near to me; for I am holier than thou’ (Isaiah 65:5), he stands and prays ‘with himself.’ Wholly self-satisfied, he thinks that God and men regard him with the same complacency.” *Christ’s Object Lessons*, 150

- 2.b. How does Christ illustrate self-righteousness in the parable of the garnished house? Matthew 12:43–45

Note: “The garnished house represents the self-righteous soul. Satan is driven out by Christ. But he returns, in the hope of finding entrance. He finds the house empty, swept, and garnished. Only self-righteousness is abiding there. ‘Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first.’ Self-righteousness is a curse, a human embellishment, which Satan uses for his glory. Those who garnish the soul with self-praise and flattery, prepare the way for the seven other spirits more wicked than the first. In their very reception of the truth these souls deceive themselves. They are building upon a foundation of self-righteousness.” *The Review and Herald*, December 12, 1899

Tuesday

3 ISRAEL MEETS A STUMBLING BLOCK

- 3.a. Explain why and how the Jewish nation claimed to be following after God’s righteousness while, in reality, they were turning away from it. Romans 9:31, 32; 10:3

Note: “Israel had not perceived the spiritual nature of the law, and too often their professed obedience was but an observance of forms and ceremonies, rather than a surrender of the heart to the sovereignty of love. As Jesus in His character and work represented to men the holy, benevolent, and paternal attributes of God, and presented the worthlessness of mere ceremonial obedience, the Jewish leaders did not receive or understand His words. They thought that He dwelt too lightly upon the requirements of the law; and when He set before them the very truths that were the soul of their divinely appointed service, they, looking only at the external, accused Him of seeking to overthrow it.” *Thoughts from the Mount of Blessing*, 46

- 3.b. Since the Jewish people failed to receive God’s righteousness, what loss did they suffer? Matthew 21:43. Nevertheless, how have some Jews been blessed? Isaiah 10:21

Note: “Notwithstanding the awful doom pronounced upon the Jews as a nation at the time of their rejection of Jesus of Nazareth, there have lived from age to age many noble, God-fearing Jewish men and women who have suffered in silence. God has comforted their hearts in affliction and has beheld with pity their terrible situation. He has heard the agonizing prayers of those who have sought Him with all the heart for a right understanding of His word. Some have learned to see in the lowly Nazarene whom their forefathers rejected and crucified, the true Messiah of Israel. As their minds have grasped the significance of the familiar prophecies so long obscured by tradition and misinterpretation, their hearts have been filled with gratitude to God for the unspeakable gift He bestows upon every human being who chooses to accept Christ as a personal Saviour.” *The Acts of the Apostles*, 379, 380

Wednesday

4 WITHOUT THE WEDDING GARMENT

- 4.a. In the parable of the wedding garment (Matthew 22:11), what is meant by the sentence “the king came in to see the guests”? 2 Corinthians 5:10

Note: “By the king’s examination of the guests at the feast is represented a work of judgment. The guests at the gospel feast are those who profess to serve God, those whose names are written in the book of life. But not all who profess to be Christians are true disciples. Before the final reward is given, it must be decided who are fitted to share the inheritance of the righteous.” *Christ’s Object Lessons*, 310

“Many who profess to be Christians are such only in name. They are not converted. They keep self prominent. They do not sit at the feet of Jesus, as Mary did, to learn of Him. They are not ready for Christ’s coming.” *Selected Messages*, Book 1, 80

- 4.b. What sentence was pronounced on the man without the wedding garment? Matthew 22:12, 13. What is the only means by which salvation is possible?

Note: “It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll.” *Christ’s Object Lessons*, 312

“It is impossible for man to save himself. He may deceive himself in regard to this matter, but he cannot save himself. Christ’s righteousness alone can avail for his salvation, and this is the gift of God. This is the wedding garment in which you may appear as a welcome guest at the marriage supper of the Lamb. Let faith take hold of Christ without delay, and you will be a new creature in Jesus, a light to the world.” *Selected Messages*, Book 1, 331

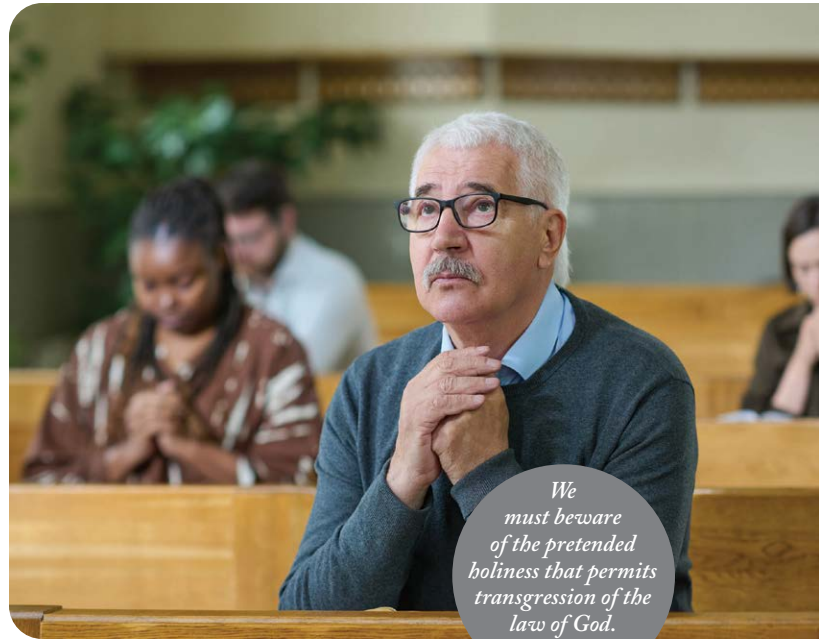
Thursday

5 HUMAN MORALISTS

5.a. What class of believers does the man without the wedding garment represent? Titus 1:16; Ezekiel 33:31

Note: “The man who came to the feast without a wedding garment represents the condition of many in our world today. They profess to be Christians, and lay claim to the blessings and privileges of the gospel; yet they feel no need of a transformation of character. They have never felt true repentance for sin. They do not realize their need of Christ or exercise faith in Him. They have not overcome their hereditary or cultivated tendencies to wrongdoing. Yet they think that they are good enough in themselves, and they rest upon their own merits instead of trusting in Christ. Hearers of the word, they come to the banquet, but they have not put on the robe of Christ’s righteousness.” *Christ’s Object Lessons*, 315

5.b. What essential principle has not been understood by these people? Matthew 7:21; James 2:22–24. If, in searching our individual hearts, we find ourselves in this condition, what is our only hope?



We must beware of the pretended holiness that permits transgression of the law of God.

Note: “Many who call themselves Christians are mere human moralists. They have refused the gift which alone could enable them to honor Christ by representing Him to the world. The work of the Holy Spirit is to them a strange work. They are not doers of the word. The heavenly principles that distinguish those who are one with Christ from those who are one with the world have become almost indistinguishable. The professed followers of Christ are no longer a separate and peculiar people. The line of demarcation is indistinct. The people are subordinating themselves to the world, to its practices, its customs, its selfishness.” *Christ’s Object Lessons*, 315, 316

“We have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us.” *Steps to Christ*, 63

Friday

PERSONAL REVIEW QUESTIONS

- 1 In what sense may we be guilty of “sewing together fig leaves”?
- 2 What lesson must we—like the apostle Paul—make sure to learn?
- 3 How may we be in danger of repeating the mistake of the Jews?
- 4 What should we learn from the parable of the wedding garment?
- 5 What only gift will enable us to represent Christ before the world?

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Laura Williams

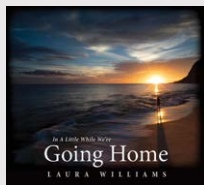
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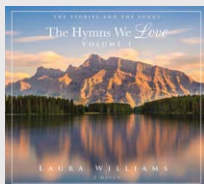
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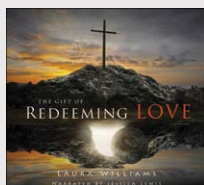
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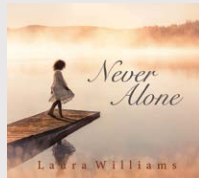
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nic soils of the tropics and naturally fertilized with sea water, which contains a complete mixture of all of the trace minerals required in the human body.

Coconuts were originally cultivated on island countries in Southeast Asia, such as the Philippines and Malaysia. Although no one knows the exact history and discovery of coconut flour, it was admired in Tahiti and other parts of Polynesia. It started as a by-product of coconut milk made from the leftover pulp. Once they drained and extracted the milk, the pulp from the meat would be dried in an oven, most likely using

a traditional Tahitian oven, called an Ahima'a. Presumably, the pulp would be placed in this underground oven, and once it had dried, would then be ground into flour.

Coconut works differently from wheat flour in standard recipes because it has no gluten and it is highly absorbent. Use 15-25% in place of other flours in most standard recipes. A variety of delicious recipes can also be made using 100% coconut flour.

Sources: <https://be-still-farms.com/blogs/healthy-organic-living-blog/why-coconut-flour-part-1-history>, www.niulife.com.au/coconut-flour-explained/

Fruit

Vegetables

Legumes

Nuts/Seeds

Grains



SALTED MAPLE PECAN FUDGE

Ingredients

1 cup creamy cashew butter
1/2 cup maple syrup
1/2 tsp. fine salt
1/2 cup plus 1 Tbs. and 1 tsp. coconut flour, no substitutes
1/2 cup chopped pecans
1 tsp. vanilla flavoring
Extra pecans and salt, for sprinkling

Process

To a bowl, add the cashew butter, maple syrup, and salt, then mix well. Next, add the coconut flour, pecans, and vanilla, and mix very well. Line a small deep baking dish with cling wrap or parchment paper. Pack the fudge mixture into the dish and flatten out the top. (Dipping the spatula in water then shaking it off to smooth the fudge will prevent it from sticking to the spatula.) Sprinkle extra pecans and salt over the top and press lightly. Place the dish in the freezer for about 30 minutes, remove, lift out of the pan, and cut into pieces. Store in either the refrigerator or freezer. **LM**





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