

## Habakkuk's Two Tables #8

### FIGURATIVE DELINEATION

“There are those now living who, in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment **in their order**. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. **Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history.**” *Selected Messages*, book 2, 101–102.

FIGURATIVE, *a.* [Fr. *figuratif*, from *figure*.] 1. Representing something else; representing by resemblance; **typical**. 2. Representing by resemblance; not literal or direct. *Webster's 1828 Dictionary*.

DELINEATION, *n.* [L. *delineatio*.] 1. First draught of a thing; outline; **representation of a form or figure by lines; sketch**; design. *Webster's 1828 Dictionary*.

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” *The Great Controversy*, 343.

### 1798: THE FIRST ANGEL'S MESSAGE ARRIVES

“Daniel stood in his **lot** to bear his testimony which was sealed until **the time of the end, when** the first angel's message should be proclaimed to our world.” *Testimonies to Ministers*, 115.

### 1798: THE “TIME OF THE END”

“But **at the time of the end**, says the prophet, ‘Many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4. . . . **Since 1798** the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” *The Great Controversy*, 356.

### THE LION OF THE TRIBE OF JUDAH

“It was **the Lion of the tribe of Judah who unsealed the book** and gave to John the revelation of what should be in these last days.

“Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel's message should be proclaimed to our world. These matters are of infinite importance in these last days; but while ‘many shall be purified, and made white, and tried,’ ‘the wicked shall do wickedly: and none of the wicked shall understand.’” *Testimonies to Ministers*, 115.

## THE UNSEALING

“What Daniel was commanded to seal up and close, (Daniel 12:4) is now, through the all-powerful mediation of **the Lion of the tribe of Judah**, revealed unto us. Revelation 5:5. Hence ‘many run to and fro, and knowledge is increased.’ Never, since the days of our Lord’s first advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on this subject. ‘The Revelation of Jesus Christ,’ contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for it is written that, ‘none of the wicked shall understand, but the wise shall understand.’ Daniel 12:10. So St. Paul speaks: ‘But ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.’ 1 Thessalonians 4:4–5. Though ‘the true light now shineth,’ it enlighteneth only those who believe. Those who are paying a prayerful attention to these things, ‘have,’ like the Israelites of old, ‘light in their dwellings,’ whilst the rest of the world are sitting in darkness, even ‘darkness such as may be felt.’ **The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the ‘mystery of God,’ being reserved unto ‘the time of the end.’ Daniel 12:9; Revelation 10:7.**” James White, *Review and Herald*, November 1, 1853.

## TRADITIONS, CUSTOMS & MAXIMS

“The scribes and Pharisees professed to explain the Scriptures, but they explained them in accordance with **their own ideas and traditions**. Their **customs** and **maxims** became more and more exacting. In its spiritual sense, the sacred Word became to the people as **a sealed book**, closed to their comprehension.” *Signs of the Times*, May 17, 1905.

“When Christ came to this earth, the **traditions** that had been **handed down from generation to generation**, and **the human interpretation of the Scriptures**, hid from men the truth as it is in Jesus. The truth was buried beneath a mass of **tradition**. The spiritual import of **the sacred volumes** was lost; for in their unbelief men locked the door of the heavenly treasure. Darkness covered the earth, and gross darkness the people. Truth looked down from heaven to earth; but nowhere was revealed the divine impress. A gloom like the pall of death overspread the earth.

“But **the Lion of the tribe of Judah** prevailed. He opened **the seal that closed the book of divine instruction**. The world was permitted to gaze upon pure, unadulterated truth. Truth itself descended to roll back the darkness and counteract error. A Teacher was sent from heaven with the light that was to light every man that comes into the world. There were men and women who were eagerly seeking for **knowledge, the sure word of prophecy**, and when it came, it was as a light shining in a dark place.” *Spalding Magan*, 58.

## THE BOOK OF DIVINE INSTRUCTION

“Let everyone who has been blessed with reasoning faculties take up the Bible and search its pages, that he may understand the will of God concerning him. In this Book **divine instruction** is given to all. The Bible is addressed to every one—to every class of society, to those of every clime and age.” *Signs of the Times*, July 11, 1906.

## STANDING IN HIS LOT

“Daniel has been standing in his **lot since the seal was removed** and the light of truth has been shining upon his visions. He stands in his **lot**, bearing the testimony which was to be understood at **the end of the days.**” *Sermons and Talks*, volume 1, 225–226.

## FULFILLING HIS PURPOSE

“When God gives a man a special work to do, he is to **stand in his lot** and place as did Daniel, ready to answer the call of God, ready **to fulfill His purpose.**” *Manuscript Releases*, volume 6, 108.

## 1833: MESSAGE FORMALIZED—THE FIRST ANGEL’S MESSAGE PROCLAIMED

### AUGUST 11, 1840: THE FIRST ANGEL’S MESSAGE EMPOWERED

And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth. Revelation 10:1–2.

## THE MIGHTY ANGEL

“The mighty angel who instructed John was **no less a personage than Jesus Christ**. Setting His right foot on the sea, and His left upon the dry land, shows **the part which He is acting in the closing scenes of the great controversy with Satan.**” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

## THE ANGEL’S POSITION

“The angel’s position, with one foot on the sea, the other on the land, signifies **the wide extent of the proclamation of the message**. It will cross the broad waters and be proclaimed in other countries, even to all the world.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

“The message of Revelation 14, proclaiming that the hour of God’s judgment is come, is given in the time of the end; and the angel of Revelation 10 is represented as having one foot on the sea and one foot on the land, showing that the message will be carried to distant lands, the ocean will be crossed, and the islands of the sea will hear the proclamation of the last message of warning to our world.” *Selected Messages*, book 2, 108.

## MILLER’S RULES CONFIRMED

“**The event exactly fulfilled the prediction.** When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and **a wonderful impetus** was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and **from 1840 to 1844 the work rapidly extended.**” *The Great Controversy*, 334–335.

## FIRST MESSAGE EMPOWERED

“The advent movement of 1840–44 was a glorious manifestation of the power of God; **the first angel’s message was carried to every missionary station in the world.**” *The Great Controversy*, 611.

“Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God. The tidings of the Lord’s soon coming in power and great glory to our world is truth, and in **1840** many voices were raised in its proclamation.” *Manuscript Releases*, volume 9, 134.

#### TESTING PROCESS INITIATED

And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. Revelation 10:8–10.

And he said unto me, Son of man, **stand upon thy feet**, and I will speak unto thee. And **the spirit entered into me when he spake unto me, and set me upon my feet**, that I heard him that spake unto me.

And he said unto me, Son of man, **I send thee to the children of Israel**, to a **rebellious nation** that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day. For *they are* impudent children and stiffhearted. **I do send thee** unto them; and thou shalt say unto them, **Thus saith the Lord God**. And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

And thou, son of man, be not afraid of them, neither be afraid of their words, though **briers and thorns** *be* with thee, and thou dost dwell among **scorpions**: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house. And thou shalt **speak my words unto them**, whether they will hear, or whether they will forbear: for they *are* most rebellious.

But thou, son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: **open thy mouth, and eat that I give thee**. And when I looked, behold, an hand *was* sent unto me; and, lo, a roll of a book *was* therein; And he spread it before me; and it *was* written within and without: and *there was* written therein lamentations, and mourning, and woe. Moreover he said unto me, Son of man, **eat that thou findest; eat this roll, and go speak unto the house of Israel**. So **I opened my mouth, and he caused me to eat that roll**. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat *it*; and **it was in my mouth as honey for sweetness**.

And he said unto me, Son of man, **go, get thee unto the house of Israel, and speak with my words unto them**. For thou *art* not sent to a people of a

strange speech and of an hard language, *but* to the house of Israel; Not to many people of a strange speech and of an hard language, whose words thou canst not understand. Surely, had I sent thee to them, they would have hearkened unto thee. But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* impudent and hardhearted.

Behold, I have made thy face strong against their faces, and **thy forehead strong** against their foreheads. As an adamant harder than flint have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house. Ezekiel 2:1–3:9.

**Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart:** for I am called by thy name, O Lord God of hosts.

I sat not in the assembly of the mockers, nor rejoiced; **I sat alone because of thy hand:** for thou hast filled me with indignation. Why is my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me as a liar, *and as waters that fail*?

Therefore thus saith the Lord, If thou return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the precious from the vile, **thou shalt be as my mouth:** let them return unto thee; but return not thou unto them. And I will make thee unto this people a fenced brazen wall: and **they shall fight against thee**, but they shall not prevail against thee: for I *am* with thee to save thee and to deliver thee, saith the Lord.

And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. Jeremiah 15:16–21.

“The comprehension of truth, the glad reception of the message, is represented in **the eating of the little book**. The truth in regard to the time of the advent of our Lord was a precious message to our souls.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

#### MAY 1842: THE 1843 CHART

“In May, 1842, a General Conference was convened in Boston, Massachutes. At the opening of this meeting, Brethren Charles Fitch and Apollos Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. **Here was more light in our pathway.** These brethren had been doing what the Lord had shown Habakkuk in his vision 2,468 years before, saying, ‘Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time.’ Habakkuk 2:2.

“After some discussion on the subject, it was voted unanimously to have **three hundred** similar to this one lithographed, which was soon accomplished. They were called ‘the ‘43 charts.’ This was a very important Conference.” *The Autobiography of Joseph Bates*, 263.

“It was the united testimony of Second Advent lecturers and papers, when standing on ‘the original faith,’ that the publication of the chart was a fulfillment of Habakkuk 2:2, 3. If the chart was a subject of prophecy (and **those who deny it leave the original faith**), then it follows that B.C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that ‘the vision’ should ‘tarry,’ or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.” *Second Advent Review and Sabbath Herald*, Volume I, Number 2, James White.

“Now our history shows that there were hundreds teaching from the same chronological charts that William Miller was, all of one stamp. Then it was the oneness of the message all on one theme, the coming of the Lord Jesus at a certain time, 1844.” Joseph Bates, *Early SDA Pamphlets*, 17.

#### **JUNE 1842: THE SECOND ANGEL’S MESSAGE ARRIVES**

“**In June, 1842**, Mr. Miller gave his second course of lectures at the Casco Street church in Portland [Maine]. . . . With few exceptions, **the different denominations closed the doors of their churches** against Mr. Miller.” *Testimonies*, volume 1, 21.

#### **MARCH 22, 1844: THE TARRYING TIME AND THE FIRST DISAPPOINTMENT**

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

“A portion of Ezekiel’s prophecy also was a source of strength and comfort to believers: ‘The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God. . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged.’ ‘They of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God; There shall none of My words be prolonged any more, but the word which I have spoken shall be done.’ Ezekiel 12:21–25, 27, 28.” *The Great Controversy*, 392.

#### **1843 & 1844: THE SECOND ANGEL’S MESSAGE PROCLAIMED**

“The first and **second messages were given in 1843 and 1844**, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By pen and voice we are to sound the proclamation, showing their order, and the application of the

prophecies that bring us to the third angel's message. There cannot be a third without the first and second. These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be." *Selected Messages*, book 2, 104.

#### **AUGUST 12–17, 1844: THE MIDNIGHT CRY; THE SECOND ANGEL'S MESSAGE EMPOWERED**

"Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold, the Bridegroom cometh; go ye out to meet Him!'

"This was **the midnight cry**, which was to give power to the second angel's **message**. Angels were sent from heaven **to arouse** the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this **message**. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, 'Behold, the Bridegroom cometh; go ye out to meet Him!'" *Early Writings*, 238.

#### **OUTPOURING OF THE SPIRIT**

"**Like a tidal wave the movement swept over the land.** From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. **It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age.** There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration to God." *The Great Controversy*, 400, 401.

#### **THE SEVEN THUNDERS**

And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. Revelation 10:4.

#### **A DELINEATION OF EVENTS**

"The . . . seven thunders was a delineation of **events** which would transpire under the first and second angels' messages." *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

1. 1798—FIRST MESSAGE ARRIVES
2. AUGUST 11, 1840—FIRST MESSAGE EMPOWERED
3. MAY 1842—THE 1843 CHART PUBLISHED
4. JUNE 1842—SECOND MESSAGE ARRIVES
5. MARCH 22, 1844—THE TARRYING TIME ARRIVES
6. AUGUST 12–17, 1844—SECOND MESSAGE EMPOWERED
7. OCTOBER 22, 1844—THIRD MESSAGE ARRIVES

#### THE SEVEN THUNDERS: EVENTS

“The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the first and second angels’ messages.”

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to **future events** which will be disclosed in their order.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

#### THE PASSING OF TIME—1844, 1845 AND 1846

“I do not wish to ignore or drop one link in the chain of evidence that was formed as, after the passing of the time in 1844, little companies of seekers after truth met together to study the Bible and to ask God for light and guidance. . . . The truth, point by point, was fastened in our minds so firmly that we could not doubt. . . . **The evidence given in our early experience has the same force that it had then.** The truth is the same as it ever has been, and not a pin or a pillar can be moved from the structure of truth. That which was sought for out of the Word in 1844, 1845, and 1846 remains the truth in every particular.” *Manuscript Releases*, volume 1, 53.

#### 1846

“In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year. I there became acquainted with Elder Joseph Bates, who had early embraced the advent faith, and was an active laborer in the cause. Elder B. was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Elder B. erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave me a view of the heavenly sanctuary. The temple of God was opened in heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood, one at each end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. My accompanying angel informed me that these represented all the heavenly host looking with reverential awe toward the holy law which had been written by the finger of God. Jesus raised the cover of the ark, and I beheld the tables of stone on which the Ten Commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. Said the angel: ‘It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was laid the foundation of the Sabbath also.’” *Testimonies*, volume 1, 75.

#### SHOULD NOT BE ALTERED

“I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered; that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that none could see it, until His hand was removed.” *Early Writings*, 74–75.

“I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord’s, and that necessary means should not be spared to make it plain. I saw that **the old chart was directed by the Lord**, and that not a figure of it should be altered **except by inspiration**. I saw that the figures of the chart were as God would have them, and that His hand



was over and hid a mistake in some of the figures, so that none should see it till His hand was removed.” *Spalding and Magan*, 2.

## 1850

“I saw that **God was in the publishment of the chart by Brother Nichols**. I saw that there was **a prophecy of this chart in the Bible**, and if this chart is designed for God’s people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much.” *Manuscript Releases*, volume 13, 359.

## 1863: ADVENT MOVEMENT ENDS

“**The advent movement of 1840–44** was a glorious manifestation of the power of God. . . but these are to be far exceeded by **the mighty movement under the last warning of the third angel**.” *The Great Controversy*, 611.

“But Satan was not idle. He now attempted what he has attempted in every other reformatory movement—to deceive and destroy the people by palming off upon them a counterfeit in place of the true work. As there were false Christ’s in the first century of the Christian church, so there arose false prophets in the sixteenth century.” *The Great Controversy*, 186.

“Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God’s judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. **The Spirit and power of God will be poured out upon His children**. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and His word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time to prepare a people for the Lord’s second coming. The enemy of souls desires to hinder this work; and **before the time for such a movement shall come**, he will endeavor to prevent it by introducing **a counterfeit**. In those churches which he can bring under his deceptive power he will make it appear that God’s special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.” *The Great Controversy*, 464.

“In a vision of the night I was shown distinctly that these sentiments have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing this man and that man to loosen the timbers supporting this platform. Then I heard a voice saying, ‘Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present doctrines that deny the past experience of the people of God? The time has come to take decided action.’”

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

“**Who has authority to begin such a movement?** We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?” *Selected Messages*, book 1, 204–205.

#### **SEVENTH-DAY ADVENTISTS CHURCH INCORPORATED 1863 CHART INTRODUCED: REMOVING THE 2520**

“I will here copy from another testimony written June 6, 1863: ‘I was shown that our testimony was still needed in the church, and that we should labor to save ourselves trials and cares, and that we should preserve a devotional frame of mind. It is duty for those in the Office to tax their brains more, and my husband tax his less. Much time is spent by him upon various matters which **confuse and weary his mind, and unfit him for study, or for writing, and hinder his light from shining** in the *Review* as it should.

“I saw that my husband’s mind should not be crowded and overtaxed. **His mind must have rest**, and he be left free to write and attend to matters which others cannot do. Those engaged in the Office can lift from him a great weight of care if they would dedicate themselves to God, and feel a deep interest in the work. No selfish feelings should exist among those who labor in the Office. It is the work of God in which they are engaged, and they are accountable to God for the motives and manner in which this branch of his work is performed. They are required to discipline their minds, and to bring their minds to task. Forgetfulness is sin. Many feel that no blame should be attached to forgetfulness. There is a great mistake here; and this leads to many blunders, and much disorder, and many wrongs. The mind must be tasked. Things that should be done should not be forgotten. The mind must be disciplined until it will remember.

“My husband has had much care, and he has done many things which others ought to have done, fearing they would, in their heedlessness, make mistakes which would involve losses not easily remedied. **This has been a great perplexity to his mind.** Those who labor in the Office should learn. They should study, and practice, and exercise their own brains; for they have this branch of business alone, while my husband has the responsibility of many departments of the work. If the workmen make a failure, they should feel that it rests upon them to repair damages from their own purses, and not allow the Office to suffer loss through their carelessness. They should not cease to bear responsibilities, but should try again, avoiding their former mistakes. In this way they would learn to take that care which the word of God ever requires, and then they will do no more than their duty.

“I was shown that my husband should take time to do those things which his judgment tells him would preserve his health. He has thought that he must throw off the burdens and responsibilities which were upon him, and leave the Office, or his mind would become a wreck. I was shown that when the Lord released him from his position, he would give him just as clear evidence of his release as he gave him when he laid the burden of the work upon him. But he has borne too many burdens, and those laboring with him at the Office, and his ministering brethren also, have been too willing that he should bear them. They have, as a general thing, stood back from bearing burdens and have sympathized with those that were murmuring against him, and left my husband to stand alone while he was bowed down beneath censure until God has vindicated his own cause. If they had taken their share of the burdens, he would have been relieved.” *Pamphlets 159*, 14–15.

#### **TURNING POINT IN CIVIL WAR BETWEEN NORTH & SOUTH SLAVERY ENDING**

“Science and history cannot of themselves make men wise unto salvation; but through the aid of the Holy Spirit, which, in answer to prayer, will be given to guide into all truth, science and history may be made use of as a clear, definite light, blending with that of the written, inspired word. **There are lessons to be learned from the history of the past; and attention is called to these, that all may understand that God works on the same lines now that He ever has done.** His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden.

“There are periods which are **turning points in the history of nations and of the church.** In the providence of God, when **these different crises arrive, the light for that time is given.** If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. **The Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement.** From that word we understand that the forces are now at work that will usher in the last great conflict between good and evil—between Satan, the prince of darkness, and Christ, the Prince of life. But the coming triumph for the men who love and fear God is as sure as that His throne is established in the heavens.” *Bible Echo*, August 26, 1895.

#### **HEALTH REFORM**

“Seventh-day Adventists are handling momentous truths. More than forty years ago [in 1863] the Lord gave us special light on health reform, but how are we walking in that light? How many have refused to live in harmony with the counsels of God! As a people, we should make

advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform. On the subject of temperance we should be in advance of all other people; and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please and work as they please.” *Counsels to the Church*, 235.