

Leaves of Life



Edition 02

The Wheat and the
Tares (part 2)

30 January 2017



By Tree of Life Ministries

*“Blessed are they that **do His commandments**, that they may have right to the **tree of life**, and may enter in through the gates into the city.” Revelation 22:14*

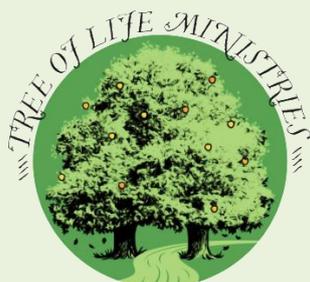
*“The power of a **higher, purer, nobler** life is our great need. The world has too much of our thought, and the **kingdom of heaven** too little.*

*“In his efforts to reach **God’s ideal** for him, the Christian is to despair of nothing. **Moral** and **spiritual perfection**, through the **grace** and **power** of Christ, is **promised** to all. **Jesus** is the source of **power**, the **fountain of life**. He brings us to **His word**, and from the **tree of life** presents to us **leaves** for the **healing** of sin-sick souls. He leads us to the **throne of God**, and puts into our mouth a **prayer** through which we are brought into **close contact** with Himself. In our behalf He sets in operation the **all-powerful agencies** of Heaven. At **every step** we touch His **living power**.” {The Acts of the Apostles, p. 478.1-2}*

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Leaves of Life



*for the healing
of the nations*

The Prophet Still Speaks

“Let the **truths** that are the **foundation of our faith** be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils... We are now to understand what the **pillars of our faith** are – the **truths** that have made us as a people what we are, leading us on **step by step**.

“After the passing of the time in 1844 we searched for the **truth** as for **hidden treasure**. I met with the brethren, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, **praying for light** and **studying the Word**. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, ‘We can do nothing more,’ **the Spirit of the Lord would come upon me**. I would be **taken off in vision**, and a **clear explanation** of the passages we had been studying would be given me, with instruction as to how we were to labour and teach effectively. Thus **light** was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A **line of truth** extending from that time to the time when we shall enter the city of God was made plain to me; and I gave to others the instruction that the Lord had given me...

“Many **errors** arose, and though I was then little more than a child, I was sent by the Lord from place to place to rebuke those who were holding these **false doctrines**. There were those who were in **danger** of going into fanaticism, and I was bidden in the name of the Lord to give them a **warning from heaven**.” {*The Review and Herald, May 25, 1905 par. 23-24, 26*}

“In 1844, when anything came to our attention that we did not understand, we kneeled down and asked God to help us take the right position; and then we were able to come to a **right understanding** and **see eye to eye**. There was **no dissension, no enmity, no evil-surmising, no misjudging** of our brethren. **If we but knew the evil of the spirit of intolerance, how carefully would we shun it!**

“We are to be **established** in the **faith**, in the **light** of the **truth** given us in our **early experience**. At that time... the **power of God** would come upon me, and I was enabled **clearly to define** what is **truth** and what is **error**.” {*Gospel Workers, p. 302.1-2*}

The Wheat and the Tares

....Continued from Edition 01....

In *Edition 01*, we learned that the purpose of **prophecy** is to turn us from our evil ways, “**that we may do all the words of this law.**”

All **prophecy** teaches a **moral lesson**.

In this *Edition of Leaves of Life*, we are going to learn that, in addition to being symbols of **people**, the “**wheat**” and the “**tares**” can symbolise “**truth**” and “**error.**”

The parable of the **wheat** and the **tares** is a parable about **people**.

The **everlasting gospel** always produces **two classes** of **people**: the **wheat** and the **tares**. However, prior to the **third step**, one’s **character** is subject to **change**. As long as **probation** is open, sinners have the opportunity to confess their sins and **overcome** through the grace of Christ.

It is only at the **third step** where one’s **character** is finally **fixed** and **manifested**:

“It is in a **crisis** that **character** is **revealed**. When the earnest voice proclaimed at **midnight**, ‘Behold, the bridegroom cometh; go ye out to meet Him,’ and the sleeping virgins were roused from their slumbers, it was **seen** who had made preparation for the event. Both parties were taken unawares; but one was prepared for the **emergency**, and the other was found without preparation. So now, a **sudden** and **unlooked-for calamity**, something that brings the soul **face to face with death**, will **show** whether there is any **real faith** in the **promises** of God. It will **show** whether the soul is sustained by grace. The **great final test** comes at the **close of human probation**, when it will be too late for the soul’s need to be supplied.” {*Christ’s Object Lessons*, p. 412.1}

When will character be **revealed**? When will it be **seen** who is wise or foolish?

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At the **third step** - the **binding-off period** for the priests - the **close of human probation** - **midnight** - it will be **seen** who has made preparation for the event. **Only then** will the two classes be **manifested** or **revealed**.

Wheat and Tares: a Symbol of Truth and Error



From William Miller's rules of prophetic interpretation, we know that "**figures** sometimes have **two or more different significations**," (*Miller's Rules*, #10).

That is, **figures can have more than one meaning**.

Although, in the parable, the **wheat** and the **tares** symbolise **people**; these symbols can also represent **truth** and **error** - especially pertaining to the **sowing** of the **seeds**.

"The **seed** is the **word of God**," and the **word of God** is the **truth**. See Luke 8:11, 1 Thessalonians 2:13 and John 17:17.

The **good seed** represents the **truth**; the **tare seeds** signify **error**.

"The **tares** are mingled with the **wheat**, **error** with **truth**, coldness with zeal, darkness with light." {*The Review and Herald, January 1, 1889 par. 20*}

"...the **wheat** developing among the **tares**; **truth** standing on its own eternal basis in contrast with **error**." {*Manuscript Releases, Volume 1, p. 372.2*}

"The **tares** are always sown by **Satan**, the **enemy**." {*Christ's Object Lessons, p. 70.3*}

"Satan has sown plentifully the **seed** of **dangerous heresies**, that will produce a harvest of corruption, and will be as **tares** among the **wheat**. He is filling the hearts and minds of men with **fables**, and causing them to turn away their ears from hearing the **truth**." {*The Signs of the Times, July 11, 1895 par. 11*}

“They are **deceptive theories** that will be brought in as **tares** sown among the **wheat**.”
{*The Paulson Collection of Ellen G. White Letters, p. 6.1*}

“Ever since the fall of man, **Satan** has been sowing the **seeds of error**... A Sower from a higher world, **Christ** came to sow the **seeds of truth**.” {*Christ’s Object Lessons, p. 37.1*}

“Christ... came to scatter the heavenly **grain of truth**.” {*Christ’s Object Lessons, p. 33.1*}

“Let us sow the **seed of gospel truth**.” {*Testimonies for the Church, Volume 5, p. 381.1*}

Christ is the sower of the **good seed; the wheat – the truth**.

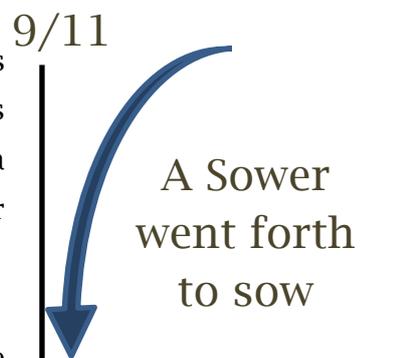
Satan is the sower of the **evil seed; the tares – error**.

The **soil** represents the human **heart**.

“The **soil** of the **heart** is prepared to receive the **seeds** of spiritual **truth**.” {*Christ’s Object Lessons, p. 86.1*}

“If you do not plant the precious **seeds of truth, of love**... in the **heart**, **Satan** will **sow** the **field** of the **heart** with **tares**.” {*The Signs of the Times, April 30, 1894 par. 1*}

The **good seed** represents the **message**; and this message is sown by Christ and His faithful servants since 9/11 (the time of **sowing**). The **tares** represent a **counterfeit message**, which is sown by **Satan** and/or **Satan’s agents**:



“**The church** was to be as a **field of wheat**, but a strange hand has planted **tares** among the **wheat**... **Men of evil minds** bring in **false doctrines**, and in many cases these **false doctrines** have **supplanted** the **truth** of God.” {*The Review and Herald, December 19, 1893 par. 10*}

Satan employs **human agents** to sow **false doctrines (tares)** among the **wheat (truth)**:

“**Satan’s agents**... **misconstrue and pervert the Scriptures** to accomplish their object.”
{*The Spirit of Prophecy, Volume 4, p. 326.2*}

“Sometimes that which **men teach** as ‘**special light**’ is in reality specious **error**, which, as **tares** sown among the **wheat**, will spring up and produce a **baleful harvest**. And **errors** of this sort will be entertained by some until the close of this earth’s history.”
{*This Day with God*, p. 126.2}

“If [Satan] finds **any whom he can press into his service**, he will suggest **ideas** and **false theories**, and make them **zealous** in advocating **error**... Jesus has warned us to beware of **false teachers**.” {*The Review and Herald*, September 12, 1893 par. 5}

“**Satan** and his confederacy of **human agents** have endeavoured to mix the chaff of **error** with the **wheat of truth**.” {*The Review and Herald*, September 11, 1894 par. 2}

“**Satan**... improves every opportunity to set **his agents** to scatter **error**, which finds good soil in many unsanctified hearts.” {*Testimonies for the Church*, Volume 3, p. 113.1}

“**What are you sowing?** Every word you utter, every act you perform, is a **seed** which will bear **good** or **evil fruit**.” {*Testimonies for the Church*, Volume 3, p. 363.2}



“**Every word spoken** is a **seed** for **good** or **evil**.”
{*Testimonies for the Church*, Volume 3, p. 226.2}

“A **good man** out of the good treasure of the **heart** bringeth forth **good things** [a **good message**]: and an **evil man** out of the evil treasure bringeth forth **evil things** [a **counterfeit message**]. But I say unto you, That every idle word that men shall **speak**, they shall give account thereof in the day of judgment. For by thy **words** thou shalt be **justified**, and by thy words thou shalt be **condemned**.” *Matthew 12:35-37*

Satan’s agents are **human beings**, who sow **tares**, by **preaching a false message**. These agents are also called “**his ministers**” in 2 Corinthians 11:13-15. And these **false ministers** are themselves **tares**, for they **sow tares**:

“The **tares** multiply themselves, for they **sow tares**, and they have their part with the root of all sin - the **devil**.” {*Testimonies to Ministers and Gospel Workers*, p. 235.1}

Therefore, “**Satan’s agents**,” who **sow error**, are **themselves tares**!

Satan's Agents Listen to, and Repeat, Gossip

“There has ever been a **class professing godliness**, who, instead of following on to know the truth, make it their religion to **seek some fault of character or error of faith in those with whom they do not agree**. Such are **Satan's right-hand helpers**. Accusers of the brethren are not few, and they are **always active** when God is at work and His servants are rendering Him true homage. They will put a false colouring upon the words and acts of those who love and obey the truth. They will represent the most earnest, zealous, self-denying servants of Christ as deceived or deceivers... In every conceivable manner they will seek to cause that which is **pure and righteous** to be regarded as **foul and deceptive**.”
{*The Great Controversy*, p. 519.2}



“**Satan** has **many helpers**. Many who profess to be Christians are aiding the tempter to **catch away the seeds of truth** from other hearts. Many who listen to the preaching of the word of God make it the **subject of criticism** at home. They sit in **judgment** on the sermon as they would on the words of a lecturer or a political speaker. The **message that should be regarded as the word of the Lord** to them is dwelt upon with **trifling or sarcastic comment**. The **minister's character, motives, and actions, and the conduct of fellow members of the church**, are freely



discussed. Severe judgment is pronounced, gossip or slander repeated, and this in the hearing of the unconverted. Often these things are spoken by parents in the hearing of their own children. Thus are **destroyed respect for God's messengers, and reverence for their message.** And many are taught to regard lightly God's word itself.” {*Christ's Object Lessons*, p. 45.1}

“Those who **reject the truth** will stand to **accuse** and **oppress** the disciples... Thus will be seen the contrast between **Satan’s agents** and the representatives of Christ.” *{The Desire of Ages, p. 354.2}*

“How far you will be left to work as **Satan’s agents** to **oppress**, to **accuse**, to **wound**, and **bruise** the soul, we cannot determine... If every member of the church would try to find what good there is in one another, what a Heaven we should have on earth! Cherishing **bitterness** and **suspicion** toward **one person** makes us feel **hard** and **cold** and **distrustful** of everybody.” *{Pamphlet 155 - Special Testimony to the Battle Creek Church, p. 20.1}*

“If you let **love** die out of the soul, and accept the **accusations** of **Satan’s agents** against the children of God, you become **servants of sin** and are **helping the devil** in his work.” *{Manuscript Releases, Volume 15, p. 177.1}*

“The **spirit of Cain**... **always** leads men to act as **Satan’s agents**.” *{The Signs of the Times, March 21, 1900 par. 13}*

“In this warfare there is no release. **Satan’s agents** never pause in their **work of destruction**.” *{Testimonies for the Church, Volume 9, p. 220.1}*

“**Open sin** should be as openly confessed... If any who are seeking health have been guilty of **evil-speaking**, if they have **sowed discord** in the **home**, the **neighbourhood**, or the **church**, and have stirred up **alienation** and **dissension**, if by any wrong practice they have led others into sin, these things should be confessed before God and before those who have been offended.” *{The Ministry of Healing, p. 228.2}*



“Christ has plainly taught that those who persist in **open sin** must be separated from the church.” “It is true that **open sin** excludes the guilty. This the Holy Spirit plainly teaches.” *{Christ’s Object Lessons, p. 71.3}; {The Desire of Ages, p. 656.1}*

By **accusing** and **oppressing** their brethren, through **evil-speaking**, “**Satan’s agents**” are committing **open sin** and should therefore be excluded from the church! “**Speak evil of no man.**” “He that **soweth discord** among brethren” is an **abomination** unto the LORD. Titus 3:2; Proverbs 6:16, 19.

“The spirit of **gossip** and **tale-bearing** is one of **Satan’s special agencies** to sow **discord** and strife, to **separate friends**, and to **undermine the faith** of many in the truthfulness of our positions.” {*The Adventist Home*, p. 441.1}

What should you **do** if an **agent of Satan** approaches you with **secret gossip**?



“If someone approaches you with **words of criticism** regarding **one of God’s children**, **turn a deaf ear** to every such word... When under provocation, remember that ‘**silence is eloquence.**’ Silence is the **greatest rebuke** that you can possibly give a **faultfinder** or one whose temper is irritated. **Keep your eye fixed on Jesus.** **Keep your eye on the**

One who never finds fault with you, only to lay before you perils from which He would deliver you.” {*Manuscript Releases, Volume 7, p. 271.3*}

“**Speak evil of no man. Hear evil of no man.** If there be no hearers, there will be no speakers of evil. If anyone speaks evil in your presence, check him. **Refuse to hear him**, though his manner be ever so soft and his accents mild. He may profess attachment, and yet throw out covert hints and **stab the character** in the **dark**.

“Resolutely **refuse to hear**, though the whisperer complains of being burdened till he speak. Burdened indeed! with a **cursed** secret which **separateth very friends**. Go, burdened ones, and free yourselves from your burden in God’s appointed way. First go tell your brother his fault between you and him alone. If this fail, next take with you one or two friends, and tell him in their presence. If these steps fail, then tell it to the church... **Telling it to the church is the last step to be taken.** Publish it not to the

enemies of our faith. They have no right to the knowledge of church matters, lest the weakness and errors of Christ's followers be exposed." {*Testimonies for the Church, Volume 2, p. 54.1-2*}

These are the **foolish virgins**: "They **measuring** themselves by themselves, and **comparing** themselves among themselves, are **not wise**." *2 Corinthians 10:12*

"Where no wood is, there the fire goeth out: so **where there is no talebearer, the strife ceaseth**." *Proverbs 26:20*

"**Shall we join the company** of those who are acting as **Satan's agents** to compass the ruin of our souls? Shall we choose Barabbas before Christ? **God forbid!**" {*The Review and Herald, October 15, 1895 par. 8*}

The Conflict between Truth and Error

"Which will obtain the **supremacy**? Which will become **possessor of the soul**? If the **truth** impressed upon human hearts is carefully **cherished**, and the **weeds** are **uprooted**, there will be a **precious crop** of **grain**. But the gospel seed often drops among thorns and noxious weeds; and if there is not a **moral transformation** in the human **heart**; if old habits and practices and the former life of sin are not left behind; if the **attributes of Satan** are not **expelled** from the soul, the wheat crop will be stunted. **The tares will come to be the crop, and will kill out the wheat.**" {*The Review and Herald, October 3, 1899 par. 2*}; also see {*Christ's Object Lessons, p. 50.3*}



"While **evil** is increasing and taking deep root, it is **choking the good seed** which has been sown in the **heart**." {*Testimonies for the Church, Volume 1, p. 189.2*}

Applying the **symbols** of "**wheat**" and "**tares**" to **people**, the **wheat** represents those who follow the **truth**, whereas the **tares** represent those who are born of **error**:

"The **good seed** represents those who are **born** of the **word of God**, the **truth**. The **tares** represent a class who are the **fruit** or **embodiment** of **error**, of **false principles**." {*Christ's Object Lessons, p. 70.3*}

One definition of the word “**embodiment**” is the word “**personification**.” When true or false doctrine becomes the “**possessor of the soul**,” **character** will then be **manifested**. At the **third step**, the “**children of the kingdom**” will **demonstrate** that they have **become the truth personified**, the precious crop of wheat grain, ready to be gathered into the heavenly barn. On the other hand, “**the children of the wicked one**” will then **manifest** that they have **become the personification of error or false principles**.



If the **truth** has been treasured in the **heart** and has been allowed to **transform** the **character**, then the person who holds onto that **truth** thus becomes the ‘**embodiment of truth**,’ he becomes the ‘**body**’ that **carries** that **truth**. These people will be **harvested** as the “**children of the kingdom**.”

The same process is equally true of the **wicked** class. If the seeds of **error** have prevailed in the soil of the **heart**, then, at the **third step**, the person who has held onto and cherished that **error** becomes the “**embodiment of error**” – the **carrier** of that **error**. This class of people will be **manifested** as the **tares**, at the **third step**.

Prior to the third step, you must have the **ability** to **discern** between **truth** and **error**. However, even with **this ability**, you cannot identify the wheat and the tares (as pertaining to people). Nobody can read the heart. **Prior to the third step**, the **wicked have every opportunity to change their course and embrace the truth**. In *Edition 03*, we will study further this concept: *When are the Two Classes “Fully Developed”?*

Hope for the Tares

Prior to the **third step**, is there any **hope** for the **tares**? Is their **destiny** forever fixed? Or is there **opportunity** for them to **change their final destination**?

“There have been and always will be **tares** among the **wheat**, the **foolish virgins** with the **wise**.” {*The Signs of the Times*, October 23, 1879 par. 10}



“The class represented by the **foolish virgins**... are represented also by the **stony-ground hearers**.” *{Christ’s Object Lessons, p. 411.1}*

“The wayside, the **stony-ground**, the thorny-ground hearers **need not remain such**.” *{Christ’s Object Lessons, p. 56.1}*

“**The grace of Christ can transform them**.” *{The Ministry of Healing, p. 494.1}*

“If the **wicked** will **turn** from all his sins that he hath committed, and keep all My statutes, and do that which is lawful and right, he shall surely live, **he shall not die**. All his transgressions that he hath committed, they shall not be mentioned unto him: in his **righteousness** that he hath done he shall **live**.” *Ezekiel 18:21-22*

“**Christ** is the source of every **right impulse**. He is the **only one** that can **implant** in the **heart enmity against sin**. Every desire for **truth** and **purity**, every **conviction** of our own **sinfulness**, is an evidence that **His Spirit** is moving upon our **hearts**.” “**Jesus** loves to have us come to Him **just as we are: sinful, helpless, dependent**. We may come with **all our weakness, our folly, our sinfulness**, and fall at His feet in **penitence**. It is His **glory** to encircle us in the arms of **His love** and to **bind up our wounds**, to **cleanse us** from **all impurity**.” *{Steps to Christ, pp. 26.3; 52.2}*

“Say unto them, As I live, saith the Lord GOD, **I have no pleasure in the death of the wicked**; but that the wicked **turn** from his way and **live: turn ye, turn ye** from your evil ways; for **why will ye die**, O house of Israel?” *Ezekiel 33:11*

“Shall I bind myself up with the bundles of **tares** because my neighbours refuse to be bound up with the **wheat**?” *{Manuscript Releases, Volume 14, p. 20.2}*

“**None** are under the **necessity** of **becoming tares** because every plant in the field is not **wheat**.” *{The Review and Herald, January 16, 1894 par. 8}*

On the other hand:

“The Saviour does **not** point forward to a time when **all the tares** become **wheat**.” “Both the parable of the tares and that of the net plainly teach that there is **no time** when **all the wicked** will **turn to God**. The wheat and the tares **grow together** until the **harvest**.” *{Christ’s Object Lessons, pp. 75.1; 123.1}*

Although not **all** the wicked will turn to God, **some will turn back** with repentance. The prophetic message always produces **two classes of worshippers**. **Both classes are capable of discerning faults in themselves, as well as in other people**. However:

“Not **judgment and condemnation** of others, but **humility and distrust of self**, is the teaching of Christ’s parable.” *{Christ’s Object Lessons, p. 74.2}*

While one class is **humble and distrustful of self** (the **wise virgins**), the other class (the **foolish**) turn their attention away from themselves to **criticise and condemn** other people. The following quote from Ellen G. White gives a good description of this:

“Among some species of animals, if one of their number is wounded and falls, he is at once set upon and torn in pieces by his fellows. The same **cruel spirit** is indulged by men and women who bear the name of Christians. They manifest a **pharisaical zeal** to stone others less guilty than themselves. There are some who **point to others’ faults** and failures to divert attention from their own, or to gain credit for great zeal for God and the church.” *{Testimonies for the Church, Volume 5, p. 59.1}*



“**The time spent in criticising the motives and works of Christ’s servants might better be spent in prayer**. Often if those who find fault knew the truth in regard to those with whom they find fault, they would have an altogether different opinion of them. How much better it would be if, instead of criticising and condemning others, everyone would say: ‘**I must work out my own salvation**. If I **co-operate** with Him who desires to **save** my soul, I must **watch myself** diligently. I must **cut away every evil** from my life. I must become a **new creature** in Christ. I **must overcome every fault**. Then, instead of weakening

those who are striving against evil, I can strengthen them by **encouraging words**.”
{Testimonies for the Church, Volume 8, p. 83.4}

....To be continued in Edition 03....

A Word from Sister Annie

“Faith”

By Annie Rebekah Smith



By faith, as wandering pilgrims here,
We sojourn in this vale of tears,
It points us to His coming, near,
That ends our sighs, and groans, and fears,
Though raging hosts of foes assail,
The conqueror's trophies, won, will be;
Through sword and flame we shall prevail
By faith, and gain the victory!

Though clouds and tempests, hovering near,
May o'er thy pathway seem to frown,
It bids them quickly disappear,
And brings the promised blessing down.
It breaks the bands that round thee cling -
From sin and bondage sets thee free,
To rise on its triumphant wing,
And shout, by faith, the victory!

Study on Tithes and Offerings

....Continued from Edition 01....

How Can the Tithe be Used?

“The **tithe** is... to be used to **sustain the gospel labourers** in their work.” {*Testimonies for the Church, Volume 9, p. 249.1*}

“The **tithe** is to be used for one purpose, - **to sustain the ministers** whom the Lord has appointed to do His work...

“When a man enters the **ministry**, he is to be paid from the **tithe** enough to sustain his family. He is not to feel that he is a beggar...

“Our conferences should see that the **schools** are provided with **teachers** who are thorough **Bible teachers** and who have a deep Christian experience... The **salaries** of these **teachers** should be paid from the **tithe**.

“God’s **ministers** are His shepherds, appointed by Him to feed His flock. The **tithe** is His provision for **their maintenance**, and He designs that it shall be held sacred to this **purpose**.” *{Manuscript Releases, Volume 1, pp. 188.3, 7; 189.2, 3}*



“Those who **minister** in our **schools**, **teaching** the word of God, **explaining** the Scriptures, **educating** the students in the things of God, should be supported by the **tithe money**.” *{Spalding and Magan Collection, p. 151.4}*

“Institutions that are God’s instruments to carry forward His work on the earth must be sustained. **Churches** must be erected, **schools** established, and **publishing houses** furnished with facilities for doing a great work in the publication of the truth to be sent to all parts of the world. These institutions are ordained of God and should be sustained by **tithes** and **liberal offerings**.” *{Testimonies for the Church, Volume 4, p. 464.2}*

The **tithe** is to be used to support **full-time gospel labourers**. These include **ministers**, who preach at the sacred desk; **teachers**, who teach in Bible schools; and **writers**, who author the various publications of “present truth,” for the LORD’S flock.

What Can the Tithe Not be Used For?

“A very plain, **definite message** has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the **tithe** to **various objects** which, though **good in themselves**, are **not** the **object** to which the Lord has said that the **tithe** should be applied.” *{Testimonies for the Church, Volume 9, p. 248.3}*

“It would be poor policy to support from the **treasury of God** those who really mar and injure His work, and who are **constantly lowering the standard of Christianity.**”
{*Testimonies for the Church, Volume 3, p. 553.2*}

“There are **fearful woes** for those who... maintain the **unsanctified to minister** to them in **word and doctrine.**” {*Testimonies for the Church, Volume 1, p. 261.3*}

“Our **church buildings** are to be supplied with the means that is necessary to keep these buildings in **good repair.** But this money is **not** to come from the **tithe.**”
{*Manuscript Releases, Volume 1, p. 188.4*}

“His people today are to remember that the **house of worship** is the Lord’s property and that it is to be **scrupulously cared for.** But the funds for this work are **not** to come from the **tithe.**” {*Testimonies for the Church, Volume 9, p. 248.2*}

“I was shown that it is wrong to use the **tithe** for defraying the **incidental expenses** of the church... You are **robbing God** every time you put your hands into the treasury for funds to meet the **running expenses** of the church.” {*Counsels on Stewardship, p. 103.3*}

“Said the messenger of heaven, ‘It is not the Oakland church, the Battle Creek church, the Healdsburg church, or the San Francisco church who should draw from the **treasury of God** to supply their weekly **incidental expenses**, incurred in accommodating the people as they assemble together to worship God. Let every soul consider, and humble himself before God.’” {*Manuscript Releases, Volume 1, p. 190.4*}

“Others reason that **canvassers and colporteurs** should be supported from the **tithe.** But a **great mistake** is made when the tithe is drawn from the object for which it is to be used - the support of the ministers.” {*Testimonies for the Church, Volume 9, p. 248.4*}

“The **tithe...** is **not to be regarded as a poor fund.** It is to be especially devoted to the support of those who are bearing God’s message to the world; and it should not be diverted from this purpose.” {*The Review and Herald, December 1, 1896 par. 25*}



“To **help students** to obtain an **education...** This money is **not** to be taken from the **tithe,** but from a separate fund... for that purpose.” {*Selected Messages, Book 2, p. 209.2*}

“God... has made our **duty** on all these points very plain... Let **none** feel at liberty to retain their **tithe** to use according to their **own judgment**. They are **not** to use it for **themselves** in any **emergency**, nor to **apply it as they see fit**, even in what they may regard as the Lord’s work.” *{The Review and Herald, November 10, 1896 par. 9}*

“It is no better than **sacrilege** for a man to take from **God’s treasury** in order to serve **himself** or to serve **others** in their **secular business**... Let **no one**, when brought into a **strait place**, take money consecrated to religious purposes and use it for **his advantage**, **soothing his conscience** by saying that he will repay it at some future time. Far better cut down the expenses... than to use the Lord’s money for **secular purposes**.” *{Testimonies for the Church, Volume 9, p. 246.5}*

The **tithe cannot** be used to **support false teachers**, to **maintain church buildings**, for **weekly church expenses**, to pay **canvassers and colporteurs**, to help the **poor**, to help **students obtain an education**, for **personal emergencies**, or **secular purposes**.

....To be continued in Edition 03....

Ellen White’s Health Spot: Hydrotherapy

“The truth is, the masses are led on **blindly** by **popular physicians**, who are the **last men** to engage in the work of informing the people. Their stronghold is in the **superstitious confidence** of the people in their doses. Should they teach the people how to live so as to keep well, their practice would be **ruined**.” *{The Health Reformer, July 1, 1871 par. 8}*



“Many lives have been sacrificed by **physicians’** administering **drugs** for unknown diseases. **They have no real knowledge of the exact disease that afflicts the patient**. But physicians are expected to know in a moment what to do; and unless they act at once as if they understood the disease perfectly, they are considered by impatient friends, and by the sick, as incompetent. Therefore, to gratify erroneous opinions of the sick and their friends, medicine must be administered, experiments and

tests tried, to cure the patient of a **disease** of which the physician has **no real knowledge**. Nature is loaded with **poisonous drugs**, which she cannot expel from the system. The physicians themselves are often convinced that **death** was the result of their use of powerful medicines for a **disease that did not exist.**" *{The Review and Herald, September 5, 1899 par. 7}*

"More **deaths** have been caused by **drug-taking** than from **all other causes** combined...

"More **die** from the use of **drugs** than would die from disease, were nature left to do her own work." "Many have been treated with **drugs** and the result has been **death.**" *{The Review and Herald, September 5, 1899 par. 1, 6}; {Medical Missionary, p. 227.5}; also see {Manuscript Releases, Volume 7, p. 378.2}*



"Christ **paid too much** for man's redemption to have his body so ruthlessly treated as it has been by **drug medication.**" *{Medical Missionary, p. 229.2}*

"We desire to encourage the sick to **discard** the use of **drugs**, and to substitute the **simple remedies** provided by God, as they are found in **water**, in **pure air**, in **exercise**, and in **general hygiene.**" *{Sermons and Talks, Volume 2, p. 289.3}*

"**Drugs never heal**; they only change the features of the disease." *{The Paulson Collection of Ellen G. White Letters, p. 17.3}*

"**Drugs never cure disease.** They only change its form and location. **Nature alone** is the effectual restorer, and how much better can she perform her task if left to herself! ...

"When **drugs** are introduced into the system, they may for a time seem to have a beneficial effect. A change may take place, but the disease is not cured. It will manifest itself in some other form... such as **skin diseases, ulcers, painful diseased joints**, and **sometimes in a more dangerous and deadly form.** The **liver, heart, and brain** are frequently affected by **drugs**, and often all these organs are burdened with disease; and the unfortunate subjects, if they live, are **invalids for life**, wearily dragging out a **miserable existence.** Oh, **how much that poisonous drug cost!** If it did not cost the life, it cost quite **too much.**" *{The Review and Herald, September 5, 1899 par. 4, 6}*

“There are **many ways** of practicing the healing art, but there is **only one way** that Heaven approves. **God’s remedies** are the **simple agencies** of nature that will not tax or debilitate the system through their powerful properties. **Pure air** and **water, cleanliness, a proper diet, purity of life,** and a firm **trust in God** are remedies for the want of which thousands are dying; **yet these remedies are going out of date** because their **skilful use** requires work that the people do not appreciate. **Fresh air, exercise, pure water,** and **clean, sweet premises** are within the reach of all with but little expense; but **drugs are expensive,** both in the outlay of means and in the effect produced upon the system.” {*Testimonies for the Church, Volume 5, p. 443.1*}

“Experimenting in **drugs** is a **very expensive** business. **Paralysis** of the **brain** and **tongue** is often the result, and the victims die an unnatural **death,** when, if they had been treated **perseveringly** with unwearied, unrelaxed diligence, with **hot and cold water, hot compresses, packs and dripping sheets,** they would be **alive today.**” {*Medical Missionary, p. 228.2*}

The below images are shared from the book: *Rational hydrotherapy: a manual of the physiological and therapeutic effects of hydriatic procedures, and the technique of their application in the treatment of disease,* by **John Harvey Kellogg**

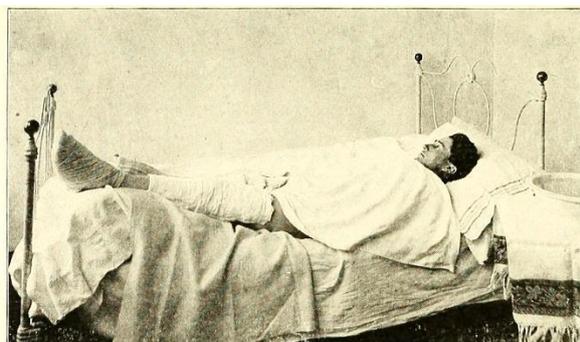


FIG. 173. PROXIMAL COMPRESS (p. 790).

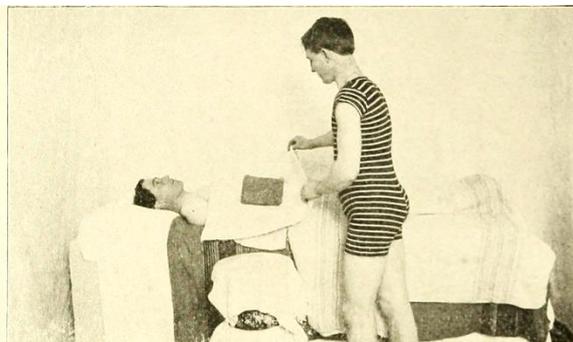


FIG. 174. FOMENTATION TO CHEST (p. 791).

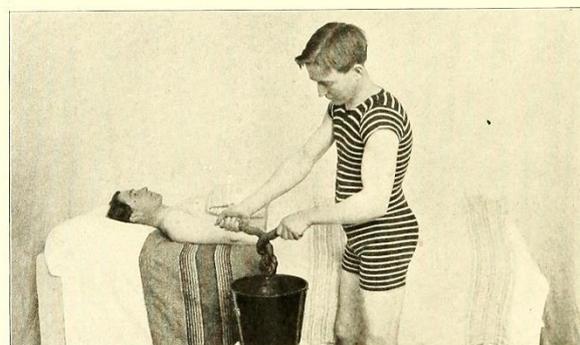


FIG. 175. WRINGING FOMENTATION CLOTH IN A TOWEL (p. 793).

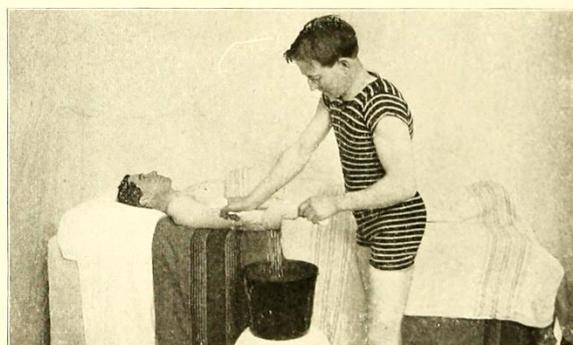


FIG. 176. WRINGING FOMENTATION CLOTH (p. 793).

“Why need anyone be ignorant of **God’s remedies** – **hot water fomentations** and **cold and hot compresses?**” {*Manuscript Releases, Volume 20, p. 1.3*}

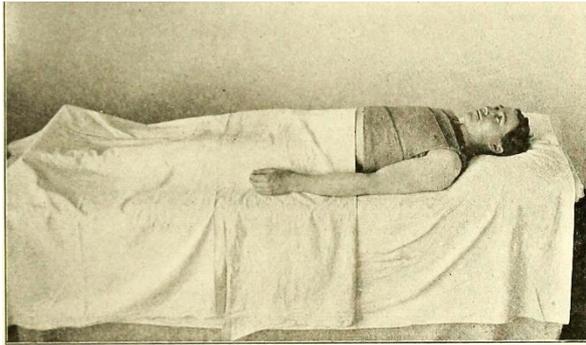


FIG. 197. SQUARE CHEST PACK — Complete (p. 858).

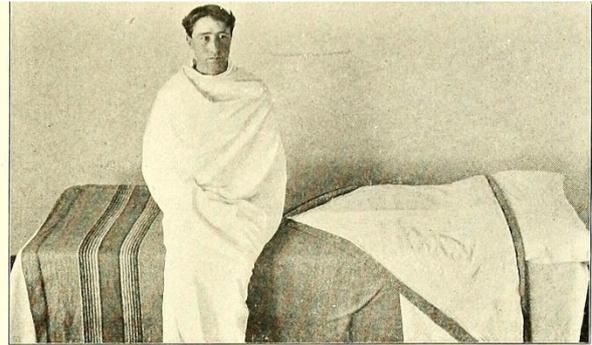


FIG. 198. TRIANGULAR CHEST PACK — Ready for Application (p. 858)

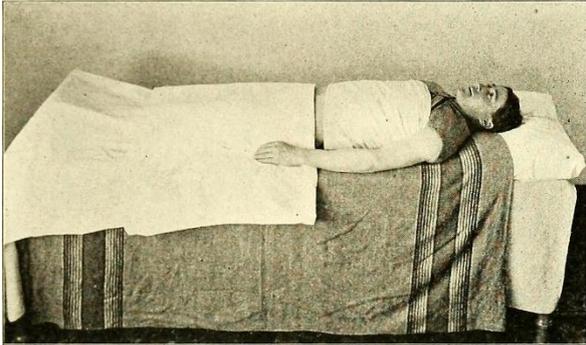


FIG. 199. TRIANGULAR CHEST PACK — Complete (p. 860).

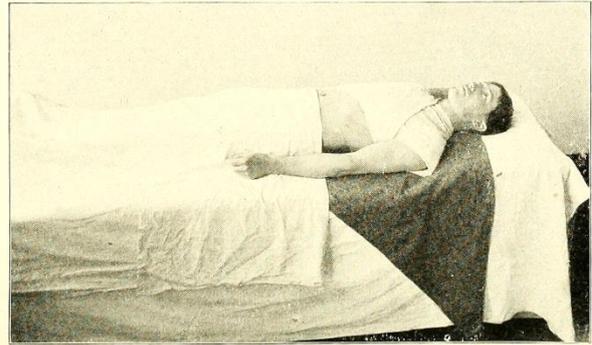


FIG. 200. TOWEL CHEST PACK (p. 860).

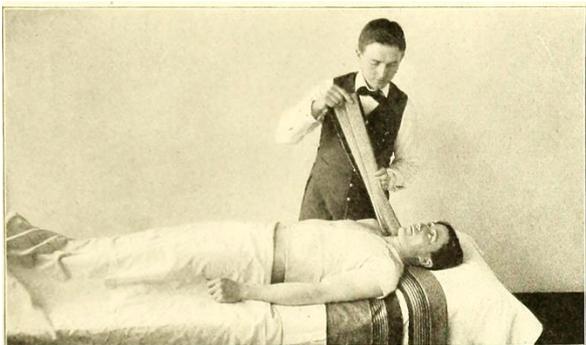


FIG. 201. HALF CHEST COMPRESS (p. 861).

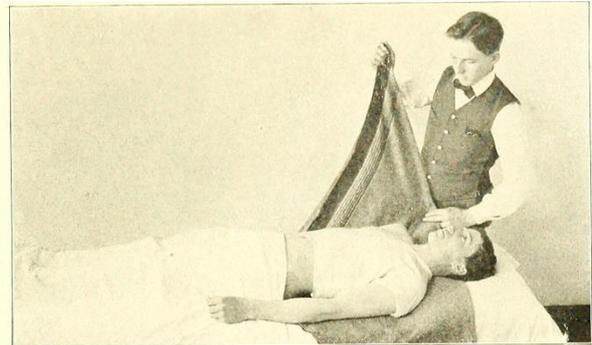


FIG. 202. HALF CHEST COMPRESS — Applied (p. 861).

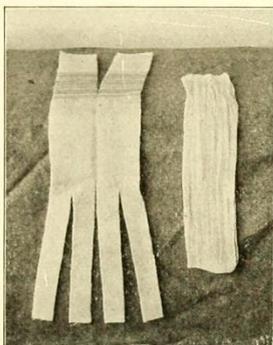


FIG. 203. COMPRESSES FOR THROAT (p. 865).

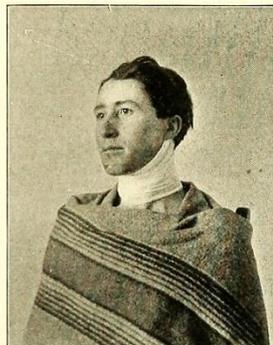


FIG. 204. THROAT COMPRESS — First Step (p. 865).



FIG. 205. THROAT COMPRESS — Second Step (p. 865).

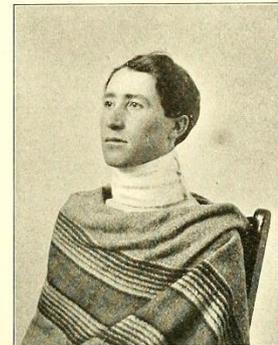


FIG. 206. NECK COMPRESS (p. 865).

“The next day Willie was very sick... He did not seem to see or hear me when I spoke to him... We continued to look to God in his behalf, and to use **water** freely upon his **head**, and a **compress** constantly upon his **lungs**, and soon he seemed rational as ever. He

suffered severe pain in his right side, and could not lie upon it for a moment. This pain we subdued with **cold water compresses**, varying the temperature of the **water** according to the degree of the fever. **We were very careful to keep his hands and feet warm.**" {*Selected Messages, Book 2, p. 304.2*}

"Miss McEnterfer... made her applications of **hot water compresses**. What a **wonderful restorer** this is." {*Manuscript Releases, Volume 16, p. 41.4*}

"I feel that the **ice** used is a **mistake**. The light which has been given me in reference to several critical cases has been represented to me as a sick child I had in charge, and in every case the directions given were: **Do not apply ice to the head**, but **cool water**; apply **hot fomentations** to the **bowels, stomach, and liver**. This will quell the fever much sooner even than cold. The reaction after the **cold applications** raised the fever, in the place of killing it.

"This direction has been given me again and again. In some cases the **ice applications** may be warrantable, but **in most cases they are not advisable**. If the invalid has any vitality, the system will send the blood to where the cold is, and very often the system has no power for this taxation... Use **hot water**; in nine cases out of ten it will do a **more successful** work than the **cold ice** would do.

"...In every case, even in fevers, they have reported success in treating with **hot water** in the place of **cold water** or applications of **ice**.

"...They should keep **hot water bags** to her **feet**, and **hot water bags** to her **lungs and stomach**. The cold water or ice water to the lungs was diverting the blood from limbs and body to meet the cold application, and another haemorrhage would certainly appear soon. 'Why,' the doctors said, '**this is sensible**; why did we not consider, and **reason from cause to effect**?'

"The **cold** was immediately replaced by **hot**, and she was much **more comfortable**... Her clothing was removed the next day, and she began to feel natural. Dr. Lay said, '**You have, by your counsel, saved the life of my wife.**' He was the most grateful man I ever saw. She lived for about twenty years after that sickness.

"There was another woman, greatly respected in Allegan, who was full of malaria. She came to the sanitarium for treatment...

“I said, ‘Give her as **hot treatment** as she can bear.’ ...

“**Cold water** is not the right prescription. Take two **flannel sheets**, wet them as **hot** as you can handle them, and wrap him up in the **pack**, and put a **flannel** wet in **warm water** round his head. Keep this in operation until he manifests **sensibility** to **heat**. Work **quickly** and thoroughly, for you will have **no time to lose**...

“They used to give me **cold (ice) applications** to my head, but it was always an **injury** to me... but **hot applications** were used, and with **good success**.” *{Manuscript Releases, Volume 20, pp. 278.2 - 280.3}*

“**Pure air, sunshine**, and the **intelligent use of water** are beneficial agents in the restoration of health. But the **use of water** is **considered too laborious**. It is easier to employ **drugs** than to use **natural remedies**.” *{Healthful Living, p. 247.3}*

“The blessed, Heaven-sent **water**, skilfully applied, would quench the devouring flame; but it is set aside for **poisonous drugs**.” *{The Review and Herald, June 27, 1882 par. 14}*

“The use of **drugs** is not in accordance with **God’s plan**. Physicians should understand how to treat the sick through the use of **nature’s remedies: pure air, pure water, healthful exercise**...” *{Manuscript Releases, Volume 16, p. 57.1}*

“*Friday, October 3, 1873.* The **horse** called Parson was very sick. We feared he would die. We doctored him as well as we could, putting **hot flannel blankets** around him. He was relieved after several applications. **We learned that hydrotherapy is for animals as well as for human beings**.” *{Manuscript Releases, Volume 3, p. 168.3}*

“We had confidence in the use of **water** as one of God’s appointed remedies, but no confidence in **drugs**. But my own vital energies were too much exhausted for me to attempt to use **hydropathic remedies** in my husband’s case; and we felt that it might be duty to take him to Dansville, New York, where he could rest, and where we could have the care of those well skilled as **hydropathic physicians**. We dared not follow our own judgment, but asked counsel of God, and after prayerful consideration of the matter, decided to go.” *{Life Sketches of Ellen G. White, p. 169.3}*

“We must have a **Sanitarium**, and we must have it **out of the city**, in a convenient location, where there is plenty of **water**, because we use **water** in the place of **drugs**.”
{(Australasian) Union Conference Record, July 28, 1899 par. 16}



“**Water treatments**, wisely and skilfully given, may be the means of **saving many lives**.” {Lake Union Herald, September 13, 1911 par. 3}

“The use of **water** to help the sick, plenty of **exercise**, education as to how to **breathe**, education as to **purity of habits**, would throw **drugs** in the shade in their own place, where they **naturally belong**.”
{Manuscript Releases, Volume 20, p. 374.4}