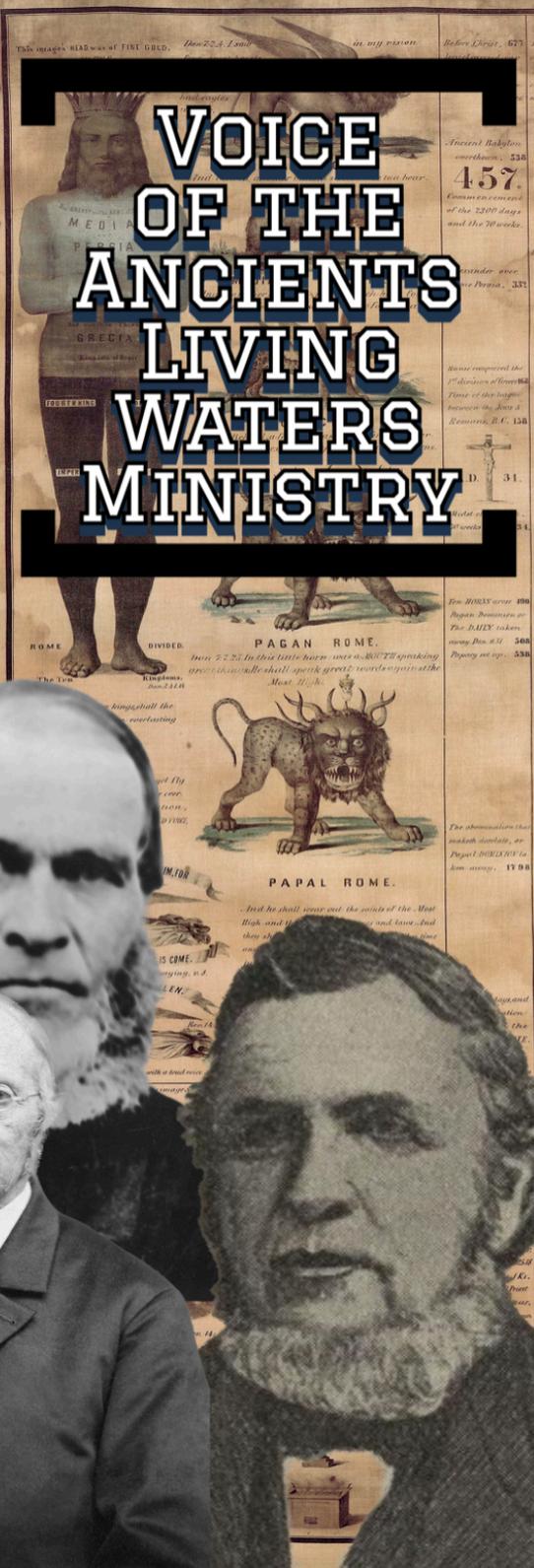




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LOGICAL CHART
OF THE
DANIEL & JOHN.



VOICE OF THE ANCIENTS LIVING WATERS MINISTRY

ROME DIVIDED.

PAGAN ROME.

PAPAL ROME.



Support & Contact



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Living Waters Ministry

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About the Author

The ministry of Living Waters is to proclaim the final warning message of Revelation 14 as identified within the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future – for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth.

We are the final generation. Our emphasis on the prophetic word includes all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to

stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, Living Waters Ministry emphasizes all aspects of the medical missionary work. The "entering wedge" – medical missionary work – must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. Living Waters Ministry upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

Prologue

Rev 14:13 And I heard a voice from heaven saying unto me, **Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.**

Isa 46:9 Remember the former things of old: for *I am* God, and *there is none else; I am* God, and *there is none like me,*

Jer 6:16 Thus saith the LORD, **Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.** But they said, We will not walk therein.

God has given me light regarding our periodicals. What is it?—He has said that the dead are to speak. How?—Their works shall follow them. **We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work.** They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. **The word given me is, Let that which these men have written in the past be reproduced.** And in *The Signs of the Times* let not the articles be long or the print fine. Do not try to crowd everything into one number of the paper. Let the print be good, and let earnest, living experiences be put into the paper. - {RH May 25, 1905 Par. 21}

1

ADVENTIST PIONEERS

Many Adventists have never heard of some of those old standard bearers, those who endured their cross for Christ. It is the effort of this section to help those who do not have a knowledge of these men and women to gain a knowledge and read their writings.

PIONEER, *noun*

1. In the art and practice of war, one whose business is to march with or before an army, to repair the road or clear it of obstructions, work at intrenchments, or form mines for destroying an enemy's works.

2. One that goes before to remove obstructions or prepare the way for another.

As the definition states, a pioneer is one who goes before to remove obstructions or prepares the way for another. The first definition applies aptly as well. We are in this spiritual warfare and the ones who were in the beginning years or early years of adventism repaired and clear the road for us in this day to continue on in the fight.

A pioneer of Adventist faith is accurately associated with those who were there in the rise of the faith, in the time of

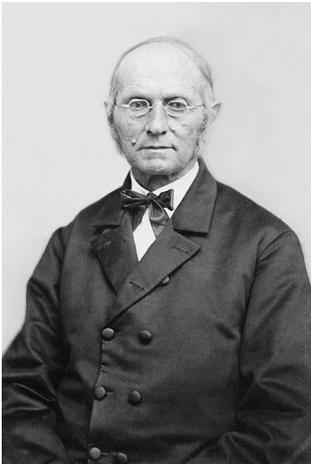
the first and second angel's messages and fought the good fight.

As the world and nations know their “ancient men”, we as Seventh-Day Adventist must know ours as well.

All excerpts of the pioneers are taken from Wikipedia — https://en.wikipedia.org/wiki/Seventh-day_Adventist_Church_Pioneers



John Nevins Andrews (July 22, 1829 in Poland, Maine - October 21, 1883 in Basel, Switzerland), was a Seventh-day Adventist minister, missionary, writer, editor, and scholar. J. N. Andrews was the first SDA missionary sent to countries outside North America. He was the most prominent author and scholar of his time, in the Adventist church.



Joseph Bates (July 8, 1792 - March 19, 1872) was an American seaman and revivalist minister. He was the founder and developer of Sabbatarian Adventism, a strain of religious thinking that evolved into the Seventh-day Adventist Church. Bates is also credited with convincing James White and Ellen G. White of the validity of the

seventh-day Sabbath.



Daniel T. Bourdeau (1835-1905) was an evangelist and missionary, and brother of A. C. Bourdeau. At 11 years of age he joined the Baptist Church and at 16, with his brother, attended a Baptist French-language institution at Grand Ligne, Lower Canada. In 1861 he married Marion E. Saxby. Ordained to the SDA ministry in

1858, he, with his brother, spent many years in evangelism in New England and Canada. As far as is known, the two brothers were the first of French descent to have accepted the SDA faith. In 1868, with J. N. Loughborough, he responded to a call from an SDA group in California, headed by M. G. Kellogg, to open SDA work in that State. When he returned to the East in 1870 he resumed work among the French-speaking people and organized churches in Wisconsin and Illinois. In 1876 he went to Europe to spend a year of evangelistic work in Switzerland, France, and Italy, and associated with J. N. Andrews in editorial work. Again in 1882, with his brother, he took up evangelistic work in Europe, working in France, Switzerland, Corsica, Italy, and Alsace-Lorraine. Altogether he spent seven years overseas. On returning to America (1888), he continued as a minister and writer, working at

first for French-speaking people, and then largely for the English folks.



Owen Russell Loomis Crosier

(1820-1912) was a Millerite preacher and editor, from [Canandaigua, New York](#). He collaborated with Hiram Edson and Dr. F. B. Hahn in publishing a small Millerite paper, the Day-Dawn. He was with Edson on the morning after the great

disappointment on October 22, 1844. Edson received an inspiration from God which explained that the Millerites' error was not in the date, but in the event; that Jesus had begun His work as High Priest in the most holy place in Heaven. Crosier, Edson, and Hahn joined to study the subject, and Crosier was selected to write out their findings on the subject of the sanctuary and its cleansing. Joseph Bates and James White were among those Millerites who were convinced by the resulting article. When Ellen White read the second and expanded printing of the article published in the Day-Star Extra, of February 7, 1846, she immediately recommended it to the brethren as "true light." When Elder Bates presented the Sabbath message to a group at Edson's, Crosier at first accepted the new light and kept the Sabbath. But eventually, he abandoned

Sabbath keeping, and also his early sanctuary view. Even though Crosier made no contribution other than the development of our early views of the sanctuary, this doctrine is unique to the Seventh-day Adventist Church. The plan of salvation is perfectly typified and beautifully explained by the services carried out in the tabernacle Moses built.



William Miller (1782-1849)

God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to

God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He

regarded the sacred Word of God with joy and with the deepest respect and awe. {EW 229.1}

As he followed down the prophecies, he saw that the inhabitants of the earth were living in the closing scenes of this world's history, yet they knew it not. He looked at the churches and saw that they were corrupt; they had taken their affections from Jesus and placed them on the world; they were seeking for worldly honor, instead of that honor which cometh from above; grasping for worldly riches, instead of laying up their treasure in heaven. He could see hypocrisy, darkness, and death everywhere. His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the

second advent of Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God. {EW 229.2}



**James Springer
White (1821-1881)**

In his youth James White was a school teacher. He later became a Christian minister in Maine. He accepted William Miller's views on the second advent and was successful in preaching the doctrine of the soon coming of the Savior. He was a talented and capable executive, missionary leader, and powerful public evangelist. Not only did he participate with William Miller, Joseph Bates, and scores of other preachers in announcing the advent of our Lord near in the 1840's, but he outlived the Millerite movement to become the first great apostle of the Seventh-day Adventist cause.

White was the publisher of the first periodical issued by Seventh-day Adventists, *Present Truth* (1849); the first editor of the *Review and Herald* (1850), the *Youth's Instructor* (1852), also the *Signs of the Times* (1874). He was president of the General Conference between 1865-1867, 1869-1871, and 1874-1880.

If there was a founder of the Review and Herald Publishing Association, it was James White along with his wife, Ellen. He was the sponsor and promoter of the Pacific Press Publishing Association.

He died August 6, 1881, when he was only sixty. He literally worked himself to death. The brethren leaned on him so heavily that his towering figure fell. His sixty years of life were spent unselfishly and sacrificially. No other Seventh-day Adventist minister did more than he to build high principle and efficiency into the life of our churches and institutions.



Ellen G. White (1827-1915)

Ellen Harmon was born in Gorham, Maine. Ellen and her family first heard William Miller preach in 1840. She was converted at a Methodist camp meeting that same year, and was baptized two years later. In December of 1844, Ellen received her first vision, regarding the travels of the advent people to the city of

God. The Lord called her to a life-long ministry as His messenger. She met James White in February 1845, marrying him in August of 1846.

The early years of their marriage were marked with poverty, hard work, and poor health. In 1849 in response to a message from God through Ellen, James began a publishing work, beginning with the *Present Truth*.

In addition to personal messages given her for specific people, Mrs. White received visions and dreams outlining the Bible truths for our time. She wrote extensively on topics as varied as the great controversy between Christ and Satan, healthful living, proper methods of education, and godly family relations. Out of these messages, the believers were led to begin schools, sanitariums, and publishing houses.

She did the bulk of her writing during the last three decades of her life. During these years she labored particularly with others to bring the message of righteousness by faith in an end-time setting to the church, and then endeavored to contain the damage that ensued when this truth was rejected.

Mrs. White's last years were spent living in California. Through times of apostasies and fires of judgment, the Lord continued to speak through her until the end, guiding, reproving, instructing the remnant church, ever pointing the sinner to Jesus and the cross, and sounding a clarion call to prepare to meet the Lord.



2

PRESENT TRUTH

As was stated before, the purpose of this paper is to republish the works of the pioneers, that the spirit that guided them might guide us as we accept the truths that the Spirit of the Lord opened to them in the past.

In this first edition, we will go over the very first paper that was written by James White upon the topic of “present truth”.

THE PRESENT TRUTH. VOL. I.-MIDDLETOWN, CONN.-NO. 1

James White

PUBLISHED SEMI-MONTHLY

VOL. I.-MIDDLETOWN, CONN, JULY, 1849.-NO. 1.

“The secret of the Lord is with them that fear him; and he will shew them his covenant.”-Psalm 25:14.

“WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH.” 2 Peter 1:12. PTJW July 1849, page 1.1

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom.

Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. “Sanctify them through thy truth; thy word is truth;” John 17:17. This was the prayer of Jesus. “I have no greater joy than to hear that my children walk in truth,” 3 John 4. PTJW July 1849, page 1.2

Error, darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, “rejoiceth in the truth;” 1 Corinthians 8:6. “Thy law is the truth.” Psalm 119:142. PTJW July 1849, page 1.3

David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day,

so that, “a thousand shall fall at thy side and ten thousand at thy right hand,” says - PTJW July 1849, page 1.4

“He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER.” Psalm 111:4. PTJW July 1849, page 1.5

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God. PTJW July 1849, page 1.6

In Peter’s time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostles day, and it certainly is no less important for us, who are living just before the close of time.
PTJW July 1849, page 1.7

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. **I tremble at the word of the Lord, and the importance of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days,**

until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the “covering of the Almighty God,” is my prayer. PTJW July 1849, page 1.8

“...but it is “present truth” that the flock needs now.”

Rev 22:21 The grace of our Lord Jesus Christ *be* with you all. Amen.

Support



That there may be funds in the treasury for the support of the ministry, and to meet the calls for assistance in missionary enterprises, it is necessary that the people of God give cheerfully and liberally. A solemn responsibility rests upon ministers to keep before the churches the needs of the cause of God and to educate them to be liberal. When this is neglected, and the churches fail to give for the necessities of others, not only does the work of the Lord suffer, but the blessing that should come to believers is withheld. - {AA 341.2}

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