

The Midnight Cry

“Sanctify them through thy truth: thy word is truth.” John 17:17

Eden to Be Restored

“The Garden of Eden remained upon the earth long after man had become an outcast from its pleasant paths. The fallen race were long permitted to gaze upon the home of innocence, their entrance barred only by the watching angels. At the cherubim-guarded gate of Paradise the divine glory was revealed. Hither came Adam and his sons to worship God. Here they renewed their vows of obedience to that law the transgression of which had banished them from Eden. When the tide of iniquity overspread the world, and the wickedness of men determined their destruction by a flood of waters, the hand that had planted Eden withdrew it from the earth. But in the final restitution, when there shall be “a new heaven and a new earth,” it is to be restored more gloriously adorned than at the beginning.

“Then they that have kept God’s commandments shall breathe in immortal vigor beneath the tree of life; and through unending ages the inhabitants of sinless worlds shall behold, in that garden of delight, a sample of the perfect work of God’s creation, untouched by the curse of sin – a sample of what the whole earth would have become had man but fulfilled the Creator’s glorious plan.

“The great plan of redemption results in fully bringing back the world into God’s favor. All that was lost by sin is restored. Not only man but the earth is redeemed, to be the eternal abode of the obedient. For six thousand years Satan has struggled to maintain possession of the earth. Now God’s original purpose in its creation is accomplished. “The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.” *Advent Home*, 539

“Long have we waited for our Savior’s return. But nonetheless, sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God, and will explain to us the dark providences through which He led us in order to perfect our characters. There we shall see on every hand the beautiful trees of Paradise, in the midst of them the tree of life. There we shall behold with undimmed vision the beauties of Eden restored. There we shall cast at the feet of our Redeemer the crowns that He has placed on our heads, and, touching our golden harps, we shall offer praise and thanksgiving to Him that sitteth on the throne.” *The Review and Herald*, September 3, 1903.

“Let no one run the risk of interposing himself between the people and the message of heaven. The message of God will come to the people; and if there were no voice among men to give it, the very stones would cry out. I call upon every minister to seek the Lord, to put away pride, to put away strife after supremacy, and humble the heart before God. It is the coldness of heart, the unbelief of those who ought to have faith, that keeps the churches in feebleness.” *The Review and Herald*, July 26, 1892.



The Midnight Cry is a magazine by Seventh-Day-Adventists for Seventh-Day-Adventists. It is the editors' intention to bring the foundations underlying the faith of the Millerites and the Advent Pioneers back to light and to examine current prophetic topics. This includes information regarding practical country life as well as health matters. All our articles published to date are available for download on our website. Please visit: www.pip-ministry.com.

About our Ministry

PIP is a ministry active in the German speaking countries and run by Seventh-Day-Adventists. We have set ourselves the task of promulating the last warning message in Revelation 14 as it is found in the Bible and the Spirit of Prophecy. The biblical statements regarding the times of the end are being fulfilled today before our very eyes. The historic and prophetic understanding of the Seventh-Day-Adventists has become the present truth. We are the last generation. Our focus is the Prophetic Word but also each and every council God gives us through His Word. Wanting to know what the future holds is of no use to us unless we are already making experiences and being steadfast in these serious times. Through obedience towards the Word of God and through faith in God's promises we will be given this experience.

Together with the prophetic message, fin puts great emphasis on the missionary health work, the latter being considered an 'entry wedge' that needs to be particularly realised by those who wish to accomplish God's work during the last hours of earth's history.

In our times, country life becomes increasingly important each day. Fin proclaims and upholds these truths of the end times. God's people have to prepare for the coming storm. This preparation requires experience and we need to learn how to live and survive in a simple manner – far away from the big cities.

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Abbreviations

AH The Adventist Home	GCB The General Conference Bulletin
BC SDA Bible Commentary, Vol. 1-7	GW Gospel Workers
COL Christ’s Object Lessons	MCP Mind, Character, and Personality, Vol.1-2
CSA A Call to Stand Apart (202)	MDEM The Medical Missionary
CW Counsels on Writers and Editors	MR Manuscript Releases, Vol. 1-21
DA The Desire of Ages	PP Patriarchs and Prophets
DG Daughters of God	RH The Review and Herald
ED Education	SC Steps To Christ
EP From Eternity Past	SP The Spirit of Prophecy, Vol. 1-4
GC The Great Controversy	SR The Story of Redemption

We need your Help in the Lord's Final Work!



PIP launched its first English newsletter called Advent News. The purpose and desire of this newsletter is to publish the Midnight Cry message in a written format. Many videos exist and proclaim the Midnight Cry message, yet PIP has recognized the need of compiling the information, (given in many presentations and at different locations) into a formalized written message. Therefore, we need your help to spread the Midnight Cry message. If you are interested in writing articles on the Midnight Cry message or you have proof-reading and grammar skills, please contact: www.pip-ministry.com



Studies & Testimonials

Share your studies and special testimonies with us! We would love to hear them.



True Education

Education is an important component of the present truth work, as we know the Lord has opened up schools of the prophets all around the world. Share your knowledge on what you have learned about true education from Inspiration.



Worldwide News

How is the Lord working in your part of the vineyard? It is always a blessing to read updates and news from those working in a personal capacity for the Lord and from those in ministry work.



Country Living

The Lord calls His people to separate from the city life and move to the country – often times a new experience for most of us. If you have any tips, experiences, or studies on this that you would like to share with our readers, please do!



Events

Have an event coming up? – Let us know! Camp-meetings, schools of the prophets, health seminars, etc.



Gardening

Growing your own food is a skill that many of us want to learn about! Whether you are a pro or a newbie to this activity, we would love to hear your tips, preferred methods, and any information that you have found beneficial or interesting for our readers.



Advent Pioneers

Millerite history and the works of our pioneers are an integral part of our learning experience in this movement. Please share any interesting information you know or an insightful passage from their writings that we would all enjoy reading!



Health & Natural remedies

The health message is the right arm of the Gospel. This realm of our message is of utmost importance! Share your knowledge with us on: hydrotherapy, natural remedies, diet and nutrition, homemade products, etc.



Bible Study

The Promise Restored

Introduction

Since the fall of this world, the inhabitants who have remained loyal to the God of heaven have held on to a promise given them back in Eden. That promise was that a Redeemer would come and thus make it possible for them to one day be restored to Eden. In this study, we are going to examine that promise as well as that which comprises of this great restoration.

Those of us who are living very near the final fulfillment of this promise have come to recognize that we have a wonderful treasure in the record of creation and what Eden was like before sin. This is invaluable to our study today because it contains the answers to our present condition and the key to understanding what is to be restored.

Methodology

How do we know that the New Earth or restored Eden will be anything like the original home of Adam and Eve? What assurance gives us the license to use the garden of Eden as a template for the New Earth?

The book of Isaiah tells us that the One True God declares the end from the beginning.

Isaiah 41: 21 *Produce your cause, saith the LORD; bring forth your strong reasons, saith the King of Jacob. 22 Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. 23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.*

Isaiah 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, 10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:*

“Transported with joy, he (Adam) beholds the trees that were once his delight – the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands have trained, the very flowers that he once loved to care for. **His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it.**” GC, 648.1

The history of this world began with Eden and it will end with Eden restored. Therefore, knowing God’s operating principle of declaring the end from the beginning, we can consider this method of study as valid.

Sequence of Creation

God Prepared Man’s First Home – “The Eden home of our first parents was prepared for them by God Himself. When He had furnished it with everything that man could desire, He said: ‘Let Us make man in Our image, after Our likeness.’...” AH, 27.1

Genesis 2: 7 *And the LORD God formed man of the dust of the ground, and breathed into his*

nostrils the breath of life; and man became a living soul. 8 And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

The Animals are created first, followed by the creation of man.

Genesis 2: *19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof. 20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.*

“After the earth was created, and the beasts upon it, the Father and Son carried out their purpose, which was designed before the fall of Satan, to make man in their own image. They had wrought together in the creation of the earth and every living thing upon it. And now God says to his Son, ‘Let us make man in our image.’ As Adam came forth from the hand of his Creator, he was of noble height, and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. His complexion was neither white, nor sallow, but ruddy, glowing with the rich tint of health. Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble – perfect in symmetry, and very beautiful.” 1SP, 24.2

“After the creation of Adam every living creature was brought before him to receive its name; he saw that to each had been given a companion, but among them ‘there was not found an help meet for him.’ **Among all the creatures that God had made on the earth, there was not one equal to man.** And God said, ‘It is not good that the man should be alone; I will make him an help meet for him.’ Man was not made to dwell in solitude; he was to be a social being. Without companionship the beautiful scenes and delightful employments of Eden

would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. **There was none of the same nature to love and to be loved.**” PP, 46.1

God knew that it is not good for man to be alone, yet he had a purpose in making Adam first. Whatever that purpose was we know that is has an important spiritual lesson because God does not do anything carelessly.

Through the task of naming the animals, Adam becomes aware of the fact that he is alone while all the animals have partners. Adam realizes that the animals are in equal pairs; male and female according to their kind but in his case, there is no one else like him, no one of the same nature.

Creation of Eve

Genesis 2: *21 And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; 22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. 23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

“God Himself gave Adam a companion. He provided “an help meet for him” – a helper corresponding to him – one who was fitted to be his companion, and who could be one with him in love and sympathy. **Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him.** A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation. ‘*For no man ever yet hated his own flesh; but nourisheth and cherisheth it.*’ Ephesians 5:29.

‘Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one.’ *PP*, 46.2

Here the creation of Eve is described and the significance of the way in which she is created. Eve is not formed from the dust as Adam was but instead, she is made from a rib taken out of Adam’s side. This was to demonstrate that Eve was not to be higher nor lower than Adam but a joint equal. They were made to stand side by side as a team.

What does “equal” mean and what did it look like in their relationship?

Webster 1828 Dictionary definition of Equal:

“Noun: someone or something that is as good, skillful, valuable, etc., as another person or thing.”

We will look into Adam and Eve’s relationship further but I believe that from what we already know of the creation story, we can take the word “valuable” from the above definition and readily see that as His children, Adam and Eve are of equal value in God’s sight.

To Whom was Dominion Given?

Genesis 1: 26 *And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*

“While they remained true to God, Adam and his companion were to bear rule over the earth. Unlimited control was given them over every living thing. The lion and the lamb sported peacefully around them or lay down together at their feet. The happy birds flitted about

them without fear; and as their glad songs ascended to the praise of their Creator, Adam and Eve united with them in thanksgiving to the Father and the Son. ...” *DG*, 23.3

What Work was Given to the Holy Pair?

Genesis 2: 15 *And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.*

“To Adam and Eve was committed the care of the garden, ‘to dress it and to keep it.’ **Gen 2:15**. Though rich in all that the Owner of the universe could supply, they were not to be idle. Useful occupation was appointed them as a blessing, to strengthen the body, to expand the mind, and to develop the character.” *ED*, 21.2

In this quote, we see the term “man” taken from the verse being used to refer to both Adam and Eve. They shared the same work of caring for the garden.

What Clothing was Given to Adam and Eve?

“The sinless pair wore no artificial garments; they were clothed with a covering of light and glory, such as the angels wear. So long as they lived in obedience to God, this robe of light continued to enshroud them.” *PP*, 45.3

... “They had not been clothed but were draped in light as were the heavenly angels. This light which had enshrouded them had departed. To relieve their sense of lack and nakedness which they realized, their attention was directed to seek a covering for their forms, for how could they meet the eye of God and angels unclothed?” *SR*, 38.1

It is important to note that Adam and Eve wore the same thing. They were both covered with the robes of Christ’s righteousness.

One area where we do not have an example from Eden is that of having children and raising a family, but whatever the circumstances, we can imagine that they would have done it together.

Summary

In the creation story, Adam was made first but this did not make him superior to Eve. The way in which God chose to create Eve was a special demonstration of the relationship that was to exist between the pair. In Eden, there was perfect equality; there was no superiority of one above another. The fact that Adam was created first does not make him better or more important than Eve and he was no more loved by God than was Eve. God gave them equal dominion; equal occupation and they were equally clothed with robes of light. In God's eyes, they possessed the same value as His children.

The Fall and the Resulting Curses

Ever since the Fall, we can see demonstrated in the world around us that there is inequality between men and women. Obviously, this was not what God originally intended but was He the one that put it in place after Adam and Eve's sin? Is it God's will for men to be superior to women? The answers lie in Genesis 3

Before we take a look at the curses, we need to correctly understand God and how He works. The way we view God will affect the conclusions we come to as we study His word.

"God is love. 1 John 4:16. His nature, His law, is love. It ever has been; it ever will be." PP, 33

God's nature and His law are both love, His nature being **Who** He is and His law, how He operates.

God made man with the freedom of choice and He allows him to make his own decisions but for each choice we make, there are consequences either good or bad. These are called blessing or curses. God does not step in between us and the consequences of our choices. He tries to warn us ahead of time by telling us what the results of our actions will be but, in the end, we are responsible for what we bring upon ourselves. Yet in the Lord's mercy, often a curse can be turned into a blessing if we repent.

What is a Curse?

The first mention of the word curse is in **Genesis 3:14**, the fact that it is a cause and effect relationship is seen in the words, *"Because thou hast done this, thou art cursed."*

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

Prov 26: 2 *The curse causeless shall not come.*

Isaiah 3: 10 Say ye to the righteous, that it shall be well with him. ... 11 Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him."

"Terrible is this truth, and deeply should it be impressed. **Every deed reacts upon the doer. Never a human being but may recognize, in the evils that curse his life, fruitage of his own sowing.** Yet even thus we are not without hope." ED, 146.6

Blessings and curses are the side effects of our actions. God does not curse people; we curse ourselves when we place ourselves where God cannot bless us.

A curse is a blessing removed.

"God speaks to His people in blessings bestowed; and when these are not appreciated, He speaks to them in blessings removed, that they may be led to see their sins, and return to Him with all the heart." PP, 470.2

Blessings and curses can be prophetic.

Genesis 49 is a list of prophetic blessings spoken by Jacob to his sons.

In Numbers 23 & 24 Balaam pronounces prophetic blessings on Israel.

Prophetic Curses:

"Noah, **speaking by divine inspiration**, foretold the history of the three great races to spring from these fathers of mankind. Tracing the descendants of Ham, through the son rather than the father, he declared, 'Cursed be Canaan; a

servant of servants shall he be unto his brethren...” *EP*, 117.2

“The posterity of Canaan descended to the most degrading forms of heathenism. Though the prophetic curse had doomed them to slavery, the doom was withheld for centuries. God bore with their impiety and corruption until they passed the limits of divine forbearance. Then they were dispossessed, and became bondmen to the descendants of Shem and Japheth. The prophecy of Noah was no arbitrary denunciation of wrath or declaration of favor. It did not fix the character and destiny of his sons. But it showed what would be the result of the course of life they had severally chosen and the character they had developed.” *EP*, 118

The story of Pharaoh’s heart being hardened is another example where it appears that God is to blame. Furthermore, if we read Exodus 4:21 as a plain “thus saith the Lord” we are forced to make that conclusion but the following quote gives us a different picture showing us that the way we read and perceive God’s word is often incorrect.

“God had declared concerning Pharaoh, Exodus 4: 21 I will harden his heart, that he shall not let the people go. There was no exercise of supernatural power to harden the heart of the king. God gave to Pharaoh the most striking evidence of divine power, but the monarch stubbornly refused to heed the light. Every display of infinite power rejected by him, rendered him the more determined in his rebellion. The seeds of rebellion that he sowed when he rejected the first miracle, produced their harvest. As he continued to venture on in his own course, going from one degree of stubbornness to another, his heart became more and more hardened, until he was called to look upon the cold, dead faces of the first-born.” *PP* 268.1

The prophetic curse in the story of Noah was not an arbitrary decree that God issued against Canaan’s descendants. Ellen White clearly tells us that the curse of Genesis 9 was a prophecy of what was eventually going to happen to

their race because of their wicked course. In the case of Pharaoh, we know that God did not “*harden Pharaoh’s heart*” because God does not force anyone instead the king hardened his own heart by rejecting the messages sent to him by God. The answer we come to all boils down to how we view God and how we read inspiration.

We now have two witnesses that God does not bring negative situations or curses upon His people, so why do we view Gen 3 differently?

Genesis 3: 14 *And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.*

When we are willing to see that the curses of Genesis 3 are not the decree of God but the natural results of Adam and Eve’s sin laid out before them with prophetic vision, we will have a whole new understanding of God and the world in which we live. We will see that God really is a God of love and that He does not curse His children.

So, what changes with this new understanding? First of all, we must recognize that the conditions the curses portray are not God’s will

but the exact opposite of His intended design. Secondly, that these conditions are not permanent but rather they are reversible through repentance and obedience.

Thirdly, we need not wait until the new earth before we see the results of restoration, it begins here.

What are some of the things that can be restored now?

Diet

“In Egypt their taste had become perverted. God designed to restore their appetite to a pure, healthy state, in order that they might enjoy the simple fruits that were given to Adam and Eve in Eden. He was about to establish them in a second Eden, a goodly land, where they might enjoy the fruits and grains that He would provide for them. He purposed to remove the feverish diet upon which they had subsisted in Egypt; for He wished them to be in perfect health and soundness when they entered the goodly land to which He was leading them, so that the surrounding heathen nations might be constrained to glorify the God of Israel, the God who had done so wonderful a work for His people. Unless the people who acknowledged Him as the God of heaven were in perfect soundness of health, His name could not be glorified.” *IBC*, 1102.3

Equality

“If the laws given by God had continued to be carried out, how different would be the present condition of the world, morally, spiritually, and temporally. Selfishness and self-importance would not be manifested as now, but each would cherish a kind regard for the happiness and welfare of others. ... Instead of the poorer classes being kept under the iron heel of oppression by the wealthy, instead of having other men’s brains to think and plan for them in temporal as well as in spiritual things, they would have some chance for independence of thought and action.” *AH*, 372.3

... “The regulations that God established were designed to promote social equality.” *CSA*, 61.5

“God’s method of government is an example of how children are to be trained. There is no oppression in the Lord’s service, and there is to be no oppression in the home or in the school.” *CG*, 295.1

“Many of our people are in danger of trying to exercise a controlling power upon others, and of bringing oppression upon their fellow men. There is danger that those who are entrusted with responsibilities will acknowledge but one power, – the power of an unsanctified will. Some have exercised this power unscrupulously, and have caused great discomfiture to those whom the Lord is using. One of the greatest curses in our world (and it is seen in churches and in society everywhere) is the love of supremacy. Men become absorbed in seeking to secure power and popularity. This spirit has manifested itself in the ranks of Sabbath keepers, to our grief and shame. But spiritual success comes only to those who have learned meekness and lowliness in the school of Christ.” *CW*, 71.3

In the remainder of this study, we are going to focus on the subject of equality and its significance/role at this time in history. Inequality came in after sin and has been here in varying degrees ever since.

“Eve was told of the sorrow and pain that must henceforth be her portion. And the Lord said, ‘Thy desire shall be to thy husband, and he shall rule over thee.’ In the creation, God had made her the equal of Adam. Had they remained obedient to God – in harmony with His great law of love – they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression; and she had fallen into temptation by separating from her companion, contrary to the divine direction. It was by her solicitation that Adam sinned, and she was now placed in subjection to her husband.

Had the principles enjoined in the law of God been cherished by the fallen race, this sentence, though growing out of the results of sin, would have proved a blessing to them; but man's abuse of the supremacy thus given him has too often rendered the lot of woman very bitter and made her life a burden." *PP*, 58

In the scenario of Eve being the first to sin, resulting in subjection to Adam, we see that this is a cause and effect relationship which would have been just as true for Adam had the roles been reversed. Had Adam been the first in transgression he would have experienced the same consequences of subjection as Eve.

Who placed Eve in subjection? Herself! As we learned earlier, a curse is the negative results of our own actions and we bring it upon ourselves. Thus Eve "placed herself" in subjection to Adam and gave him "supremacy" over her by her sin.

God did not suddenly give Adam permission to rule over Eve. Sin brings inequality and it has been broadening and deepening ever since the fall, spreading from the relationship between men and women to the relationships between different races, but that doesn't automatically mean it is to stay that way or that it isn't reversible. It was the violation of God's law that brought about such unpleasant circumstances and yet in the same quote we are given the solution. "Had the principles enjoined in the law of God been cherished by the fallen race, this sentence, though growing out of the results of sin, would have proved a blessing to them. ..." through obedience to the principles of God's law the curse can be turned into a blessing! What are the principles of the law? Christ Himself summed it up in **Mark 12: 29** *And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: 30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31 And the second is like, namely this, Thou shalt love thy neighbour*

as thyself. There is none other commandment greater than these.

Romans 13: 9 *For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. 10 Love worketh no ill to his neighbour: therefore, love is the fulfilling of the law.*

Galatians 5: 14 *For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself.*

Truly loving our neighbor as ourselves leads us right back equality! Whether we experience the blessing or the curse, equality or inequality depends on our choice to uphold the principles of the great law of love. This choice will determine how we treat other people and our eternal life depends on it.

"In order to have eternal life we must love God supremely and our neighbor as ourselves. On these two great arms hang all the law and the prophets. These principles take in the entire Bible. We may have faith, hope, and confidence; but these will do us no good unless we have the love of Christ in the soul. The love that the Savior has expressed for us we are to express for our brethren. This love will exert a vivifying influence upon the life and a reformative influence upon the character. This is what God wants to see." *GCB*, April 16 1901 Art. A par.19

"... Thou shalt love supremely the God of heaven. This is your first work. And when you do this, you will love your neighbor as yourself. You will treat human beings as souls Christ died to save." *GCB*, April 16 1901 Art. A par.20

Selfishness is the opposite of love.

"Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with God. His thoughts were pure, his aims holy. But through disobedience, his powers were perverted, and selfishness took the place of love." *SC*, 17.1

Selfishness is directly opposed to the principles of God's law. It is the putting of one's self first instead of others. This is the root of much of the misery and injustice in the world today.

Ever since the fall of mankind, God has been working progressively for our restoration. How quickly that restoration can take place depends on us because God can only give us as much light as we can handle.

John 16: *12 I have yet many things to say unto you, but ye cannot bear them now.*

Because truth is progressive, we can expect that more truth will be unfolded in each dispensation. There is always more to learn and no time period has ever had all the light. God gives us light as we can accept it and does not hold us accountable for what has not been revealed. God also meets men where they are at and works with them according to the culture and society they are in.

Abraham

Abraham is often looked to as an example of how Christian homes should be structured today and this is portrayed with the father as ruler over his household. However, realizing that male supremacy is not part of God's will, we see that the patriarchal system was just a continuation of the inequality that resulted from the fall. Even so, God still used it at that time and in that society as the best means for spreading the knowledge of himself.

"In early times, the father was the ruler and priest of his own family, and he exercised authority over his children, even after they had families of their own. His descendants were taught to look up to him as their head, in both religious and secular matters. **This patriarchal system of government Abraham endeavored to perpetuate, as it tended to preserve the knowledge of God.** It was necessary to bind the members of the household together, in order to build up a barrier against the idolatry that had become so widespread and so deep-seated. Abraham sought by every means in his power to

guard the inmates of his encampment against mingling with the heathen and witnessing their idolatrous practices, for he knew that familiarity with evil would insensibly corrupt the principles. The greatest care was exercised to shut out every form of false religion and to impress the mind with the majesty and glory of the living God as the true object of worship." *PP*, 141.2

Covenant with Abraham

"At this time, the rite of circumcision was given to Abraham as *"a seal of the righteousness of the faith which he had yet being uncircumcised."* **Romans 4:11.** It was to be observed by the patriarch and his descendants as a token that they were devoted to the service of God and thus separated from idolaters, and that God accepted them as His peculiar treasure. By this rite they were pledged to fulfill, on their part, the conditions of the covenant made with Abraham. They were not to contract marriages with the heathen; for by so doing they would lose their reverence for God and His holy law; they would be tempted to engage in the sinful practices of other nations, and would be seduced into idolatry." *PP*, 138.

"If the descendants of Abraham had kept the covenant, of which circumcision was a sign, there would have been no necessity for God's law to be proclaimed from Sinai or engraved upon tables of stone." *EP*, 255.1

The token of this covenant was something only males took part in; circumcision. Women were included in the covenant through their husbands or fathers but they did not take part directly.

Moses

In the time of Moses when the sanctuary system was set up, only men officiated in its service.

"By divine direction the tribe of Levi was set apart for the service of the sanctuary. In the earliest times every man was the priest of his own household. In the days of Abraham, the

priesthood was regarded as the birthright of the eldest son. Now, instead of the first-born of all Israel, the Lord accepted the tribe of Levi for the work of the sanctuary. By this signal honor He manifested His approval of their fidelity, both in adhering to His service and in executing His judgments when Israel apostatized in the worship of the golden calf. The priesthood, however, was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord; the rest of the tribe were entrusted with the charge of the tabernacle and its furniture, and they were to attend upon the priests in their ministrations, but they were not to sacrifice, to burn incense, or to see the holy things till they were covered.” *PP*, 350.1

The fact that it was the tribe of Levi was chosen for the service of the tabernacle is a beautiful illustration of the truth that those who are repentant can once again partake of God’s blessings.

“Of the sons of Jacob, Levi was one of the most cruel and vindictive, one of the two most guilty in the treacherous murder of the Shechemites. Levi’s characteristics, reflected in his descendants, incurred for them the decree from God, *“I will divide them in Jacob, and scatter them in Israel.”* **Genesis 49:7.** But repentance wrought reformation; and by their faithfulness to God amidst the apostasy of the other tribes, the curse was transformed into a token of highest honor.

“The Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto Him, and to bless in His name.” *“My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared Me, and was afraid before My name. ... He walked with Me in peace and equity, and did turn many away from iniquity.”* **Deuteronomy 10:8; Malachi 2:5, 6.** *ED*, 148.3,4

Schools of the Prophets

Those who could attend the schools of the prophets were only young men.

“Further provision was made for the instruction of the young, by the establishment of the schools of the prophets. If a youth desired to search deeper into the truths of the word of God and to seek wisdom from above, that he might become a teacher in Israel, these schools were open to him. The schools of the prophets were founded by Samuel to serve as a barrier against the widespread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. **In the accomplishment of this object Samuel gathered companies of young men who were pious, intelligent, and studious. These were called the sons of the prophets.** As they communed with God and studied His word and His works, wisdom from above was added to their natural endowments. The instructors were men not only well versed in divine truth, but those who had themselves enjoyed communion with God and had received the special endowment of His Spirit. They enjoyed the respect and confidence of the people, both for learning and piety.” *PP*, 593.1

Kings of Israel

To be a king of Israel, you had to be a man.

Time of Christ

At the time of the first advent, a messenger was sent to prepare the people for the coming of the Messiah. John the Baptist’s message was repent and be baptized. Baptism is a symbol of entering into covenant with God just as circumcision was but instead of it only being men, women are entering into covenant with God as individuals instead of through their husbands or fathers. A shift has taken place from the corporate salvation of the old testament to the individual salvation of the new testament.

Matthew 3: 1 *In those days came John the Baptist, preaching in the wilderness of Judaea, 2 And saying, Repent ye: for the kingdom of heav-*

en is at hand. ... 5 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, 6 And were baptized of him in Jordan, confessing their sins.

... “For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward, that ye might believe him.” COL, 276.1

“John the Baptist came preaching truth, and by his preaching sinners were convicted and converted. These would go into the kingdom of heaven before the ones who in self-righteousness resisted the solemn warning. **The publicans and harlots were ignorant**, but these learned men knew the way of truth. Yet they refused to walk in the path which leads to the Paradise of God. The truth that should have been to them a savor of life unto life became a savor of death unto death. **Open sinners who loathed themselves had received baptism at the hands of John**; but these teachers were hypocrites. Their own stubborn hearts were the obstacle to their receiving the truth. They resisted the conviction of the Spirit of God. They refused obedience to God’s commandments.” COL, 277.1

Acts 8: *12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.*

Even though a huge change has taken place now giving women the opportunity to enter into covenant with God, the society continues to be male dominated and this is enforced as God’s will.

Ephesians 5: *21 Submitting yourselves one to another in the fear of God. 22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. 24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. 25 Hus-*

bands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

In Ephesians, Paul addresses the relationship that Christian men and women are to have with one another. This passage has often been used to support the teaching of male supremacy and the subjection of women. I would like to suggest that we have not correctly understood these verses because Paul is actually teaching the opposite; equality! He instructs the husband to love his wife as his own body, this is the same principle found in the greatest commandment which is to love our neighbors as ourselves. When we love our neighbor as ourselves we cannot be unequal.

But what about the headship part? Isn’t that very word the opposite of equality? If we will take an honest look, we will see that headship is not what the word has been made to mean. Instead, it is very much the opposite. In V. 22, Christ is the saviour or protector of the body. In V. 25, Christ, who is the head of the church, gave his life for her. This is true headship! Self-sacrifice, willingness to lay down one’s life for the protection of another is true headship as opposed to controlling or telling others what to do. Therefore, the husband is the protector of the wife as Christ is of the church.

Before sin, Adam is described as Eve's protector and counsel. Here in **Ephesians 5**, we see the same idea being presented. In V. 23, where Christ is described as the savior of the body, the root of the word means "to protect".

"We need Jesus as our counselor; at every step we need him as our guide and protector." *GW92*, 418.3

A sinful mindset is to protect self, in this type of condition any form of headship will result in the oppression of others for the benefit of oneself.

... "They had received the word, and the thought and the mind of Satan; that mind that "is enmity against God, is not subject to the law of God, neither indeed can be;" **that mind in which self is supreme**, and which will involve in wrong everybody in the universe, including even God, **to protect self**. That mind was now in possession of Adam and Eve. They were enslaved by it, and to him whose that mind is. ... In mind and thought they and he were completely at one. Man was completely fallen." *MDEM*, June 24 1908 page 501.1

"**Neither the husband nor the wife should attempt to exercise over the other an arbitrary control**. Do not try to compel each other to yield to your wishes. You cannot do this and retain each other's love. Be kind, patient, and forbearing, considerate, and courteous. By the grace of God, you can succeed in making each other happy, as in your marriage vow you promised to do." *AH*, 118.2

Dark Ages

During the 1260, the oppression of women reached its height.

In the early Middle Ages, what passed for contemporary opinion came from two sources – the Church and the aristocracy. According to Canon law of the catholic church, marriage was a concert exclusive bond between husband and wife giving the husband all power and control in the relationship.

According to the Bible, Eve was created from Adam's rib and, having eaten the forbidden fruit, was responsible for man's expulsion from paradise. The story underlined the belief that women were inferior to men, and that they were morally weaker and likely to tempt men into sin. **Throughout the Middle Ages, the place of women in society was often dictated by biblical texts. The writings of the apostle Paul, in particular, emphasized men's authority over women, forbidding women from teaching and instructing them to remain silent.**

In general, women at this point were considered inferior to men and their duties were primarily confined to the home and family life.

At this point, it is necessary to consider the role clothing has in the subject inequality. In the beginning, God gave Adam and Eve the same type of clothing before and after the fall. Although this was the way it remained for some time, we gradually begin to see clothing used as a way of stating one's social status and power.

This was seen in the dress of the Pharisees.

"Never before had such a scene been witnessed. **There stood the young Galilean, bearing no earthly honor or royal badge. Surrounding Him were priests in their rich apparel, rulers with robes and badges significant of their exalted station, and scribes with scrolls in their hands, to which they made frequent reference.** Jesus stood calmly before them, with the dignity of a king." *DA*, 610.1

"As the people sat upon the green hillside, awaiting the words of the divine Teacher, their hearts were filled with thoughts of future glory. **There were scribes and Pharisees who looked forward to the day when they should have dominion over the hated Romans, and possess the riches and splendor of the world's great empire.** The poor peasants and fishermen hoped to hear the assurance that their wretched hovels, the scanty food, the life of toil, and fear of want were to be exchanged for mansions of plenty and days of ease. **In place of the**

one coarse garment which was their covering by day, and their blanket at night, they hoped that Christ would give them the rich and costly robes of their conquerors. All hearts thrilled with the proud hope that Israel was soon to be honored before the nations as the chosen of the Lord, and Jerusalem exalted as the head of a universal kingdom.” DA, 299.2

“Jesus continued, “But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings’ courts.” John had been called to reprove the sins and excesses of his time, and his plain dress and self-denying life were in harmony with the character of his mission. Rich apparel and the luxuries of this life are not the portion of God’s servants, but of those who live “in kings’ courts,” the rulers of this world, to whom pertain its power and its riches. Jesus wished to direct attention to the contrast between the clothing of John, and that worn by the priests and rulers. **These officials arrayed themselves in rich robes and costly ornaments. They loved display, and hoped to dazzle the people, and thus command greater consideration.** They were more anxious to gain the admiration of men than to obtain the purity of heart which would win the approval of God. Thus, they revealed that their allegiance was not given to God, but to the kingdom of this world.” DA, 218.5

James 2 talks about not discriminating between those who’s dress indicates that they have wealth over those that are apparently poor.

James 2: 1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 4 Are ye not then partial in yourselves, and are become judges of evil thoughts? ... 8 If ye fulfill the royal

law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

During the middle ages, sumptuary laws were used to enforce social hierarchies through restrictions on clothing and food. The laws frequently prevented commoners from imitating the appearance of aristocrats thus making it easy to identify social rank and privilege and resulting in social discrimination.

The issue of dress is closely woven into the subject of inequality because it is used as a means of differentiating between various levels of society and also between men and women.

The Transition of Dress

Trousers or pants first appeared and persisted because they were practical. They protected the legs and keep the wearer covered up, while still allowing for easy movement.

Extensive studies of the Greeks and their attitude toward the Scythians, a term the Greeks used to describe what were really numerous nomadic, horse-riding tribes that spread across Eurasia- and likely the inventors of pants, reveal that the Scythians appear to have devised them out of necessity for a life spent on horseback. Evidence indicates that both women and men may have donned them. Greek writings refer to Scythian women wearing pants, as do numerous paintings on vases.

The Greeks thought pants were bizarre and derided them as “multi-colored bags” or “sacks” for the legs. The Greeks wore a wrapped garment, the “chiton”, and viewed the wearing of trousers as something done by foreigners and females.

The Greeks never adopted trousers themselves but the Persians did, and by the 5th and 6th centuries, despite their initial resistance, the Romans had as well.

In the Roman world, the “toga” was the typical wrap garment for men on formal occasions.

Casual wear consisted of a tunic. Earlier members of the military didn't wear trousers; seeing them as effeminate like their Greek predecessors. However, the combination of being defeated by the trouser-wearing Teutons, continued norther exploration, and increased usage of cavalry led to their usage. The influence of the Romans also helped in spreading trousers throughout much of the areas where they conquered.

After pants were accepted by the Romans, they became a more standard mode of dress across the Western world. As centuries went on, those who did not wear pants stood out more such as the Scottish soldiers who wore kilts into battle into the 20th century. Even as in previous civilizations, pants had served as a designator of completing a specific task, for the upper class of later Western civilization, they served to show modernity and how the wearer fits the mold of masculinity by being prepared to carry out physical activities and not be constrained by tight clothing or billowing robes.

Pants gradually came to be seen as men's clothing and were off limits to women. Up till 1940, women could still be arrested for wearing pants in public. The notion that pants are masculine and skirts are feminine is much newer than most of us think. The demarcation between trousers for men and skirts for women wasn't actually completely set in stone until around the 19th century.

Where did this thinking come from? What makes pants men's clothes and skirts women's clothes? This conclusion has been formed by society and enforced through a misreading of inspiration, specifically **Deuteronomy 22: 5** *The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD thy God.*

This verse is said to mean that men are to wear pants and women are to wear skirts but the time and context of when this verse was written is failed to be taken into account. When

Moses wrote the book of Deuteronomy, men and women were both wearing robes; they were wearing the same thing!

Another argument against women wearing pants is that they are not modest. In that case, they are not modest for men either because God did not clothe Adam and Eve differently based on their shape. Before sin, Adam and Eve both wore robes of light. After sin, God gave them coats of skin. He clothed them the same; modestly. Pants can be worn modestly or immodestly just like skirts.

What we do understand from Deuteronomy 22:5 is that though men and women are wearing the same thing yet there is to be a distinction between them. In that time, there were robes for men and women and today, there are pants for men and pants for women.

Pants verses skirts has become an issue of inequality today, the fact that women are held to a type of clothing that men have long since laid aside is not right, but for men to go back to wearing robes today would be to radical a step for the society in which we live. Ellen White speaks against drawing attention to ourselves as gazing stocks. This would only hinder the work of the gospel. As Christians today, we can demonstrate our belief in equality by giving women the freedom to wear pants; clothing which is appropriate for our age.

"Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, **appropriate for this age**, and let not the dress question fill the mind. ..." 5MR, 404.4

Ellen White's Time

In many ways Ellen White was revolutionary in her understanding of what women could do. She encouraged women in many areas some of which to all appearances were male only environments, but the fact stands that the Bible never says a woman could not do these things (like being a priest or elder). We simply get that conclusion from the fact that it is not seen, not that it is a stated prohibition. As we trace down

the line of history, we see women taking an active part more and more and this is not condemned but encouraged.

Women as Teachers in our Schools

“There are schools that may be established, not in the elaborate way as Union College, or as Battle Creek College, but after a more simple style, with humble buildings, and then there should be teachers who will conduct them after God’s plan, as near as they can understand, **after the School of the Prophets. Their teachers should be men and women** who not only have a knowledge of the truth, but who are doers of the Word of God.” 12 LtMs; *LT* 83 1897 par 10

Women Doing the Same Work as a Minister

“There are women who should labor in the gospel ministry. In many respects they would do more good than the ministers who neglect to visit the flock of God. Husband and wife may unite in this work, and when it is possible, they should. The way is open for consecrated women.” *DG*, 251.2

Women Should be Paid the Same as Men

“These women give their whole time, and are told that they receive nothing for their labors because their husbands receive their wages. I tell them to go forward and all such decisions will be revised. The Word says, “The laborer is worthy of his hire.”

“When any such decision as this is made, I will in the name of the Lord, protest. I will feel it my duty to create a fund from my tithe money, to pay these women who are accomplishing just as essential work as the ministers are doing, and this tithe I will reserve for work in the same line as that of the ministers, hunting for souls, fishing for souls. **I know that the faithful women should be paid wages as is considered proportionate to the pay received by ministers.** They carry the burden of souls, and should not be treated unjustly. These sisters are giving their time to educating those newly come

to the faith and hire their own work done, and pay those who work for them. All these things must be adjusted and set in order, and justice be done to all.” *Letter 137*, 1898, p. 9. (To “Dear Brothers Irwin, Evans, Smith, and Jones,” April 21, 1898.)

“While I was in America, I was given light upon this subject. I was instructed that there are matters that need to be considered. Injustice has been done to women who labor just as devotedly as their husbands, and who are recognized by God as being as necessary to the work of ministry as their husbands. **The method of paying men-laborers and not their wives, is a plan not after the Lord’s order. Injustice is thus done. A mistake is made.** The Lord does not favor this plan. This arrangement, if carried out in our conference, is liable to discourage our sisters from qualifying themselves for the work they should engage in.” *5MR*, 30.1

Wives not to be Subjugated

“When husbands require the complete subjection of their wives, declaring that women have no voice or will in the family, but must render entire submission, they place their wives in a position contrary to the Scripture. In interpreting the Scripture in this way, they do violence to the design of the marriage institution. This interpretation is made simply that they may exercise arbitrary rule, which is not their prerogative.” *AH*, 116.2

Dress

In the 1800’s, women’s clothing was restricting and very unhealthful. Women were slaves of fashion and very limited in their usefulness. The Lord gave Ellen White a dress pattern that improved the health and mobility of the wearer.

“The reform dress, which was once advocated, proved a battle at every step. Members of the church, refusing to adopt this healthful style of dress, caused dissension and discord. With some there was no uniformity and taste in the preparation of the dress as it had been plainly set before them. This was food for talk. **The**

result was that the objectionable features, the pants were left off. The burden of advocating the reform dress was removed because that which was given as a blessing was turned into a curse. There were some things that made the reform dress a decided blessing. With it the ridiculous hoops which were then the fashion, could not possibly be worn. The long dress skirts trailing on the ground and sweeping up the filth of the streets could not be patronized. But a more sensible style of dress has now been adopted, which does not embrace these objectionable features. We need nothing to come in now to make a test for God's people that shall make more severe for them the test they already have. The enemy would be pleased to get up issues now to divert the minds of the people and get them into controversy over the subject of dress. Let our sisters dress plainly, as many do, having the dress of good material, durable, modest, **appropriate for this age**, and let not the dress question fill the mind...." 5MR, 404.4

The Reform dress was made up of a shorter skirt with pants underneath, some may try to use this as proof that pants by themselves are not modest and that Ellen White's instruction is that women should wear skirts over their pants but the problem was society not the pants, it is clear to see by the women's reaction to the reform dress that if the teaching that women could wear pants was introduced in her day it would have been utterly rejected. For women to just wear pants in Ellen White's day it would not have been appropriate for that age. For that society, any type of pants worn by a woman was seen as an under garment. They were already having a hard-enough time wearing the reform dress with just a little bit of the pants showing. In the following quote Ellen White defends the modesty of pants.

"We advocate that the limbs of women should not be exposed, but sensibly, neatly, and comfortably, clad. Is this immodest? **Many say they have no objections to the length of the dress, but they could never put on the pants.**

They do not blush to witness the exposure of the almost naked limbs. But the limbs thoroughly dressed with warm pants shock their modesty. **Such opposition to the pants, which are positively modest**, and which protect the limbs from exposure and chilliness, should be supported by sensible reason. Many say, Oh! the pants look so singular! Everybody stares, and women nudge one another, and look so comical, and some laugh outright. Weighty reasons, these! It is not among the possibilities to get up anything so deforming and uncomfortable as the hump fashion places on the backs of women. This, and the looped, puffed, and ruffled overskirts are devoid of taste and beauty. But these things are tolerated because they are fashionable. How could these slaves of such hideous fashions reasonably laugh at any manner of dress they should behold? Our work shall be, by the grace of God, to preserve simplicity of dress, and stand with moral independence in defiance of fashions that have no regard for natural beauty or physical law. Home and Health well says" RH, May 1 1872 par 4

For a woman to wear modest pants today is not a sin but instead another step in the progression of equality. One of the biggest issue people have against pants is that they are not modest because for the most part all they see is pants being worn immodestly. One thing we need to remember is that even though the instruction given for each dispensation is based on what is needed at that time, the principles are for all dispensations.

What are the Biblical principles of modesty? When we observe the original dress given by God, we see that robes were loose fitting and did not reveal the form. This, along with the principles found in the spirit of prophecy should guide us when considering what modest pants are. Modesty, health, and simplicity can be used to neatly sum up all the principles found in inspiration.

Why Can't we Just Say That we Believe in Equality and Continue to Wear Skirts?

“Dress is an index of the mind and heart. That which is hung upon the outside is the sign of what is within. ...” *1MCP*, 289.2

This subject is a test for our time and by choosing to wear pants we are demonstrating our belief in that truth. Pants are an outward sign that we believe in equality and yet at the same time, they are also a visual test for those around us, testing others as to how they will react to us and treat us. It reveals hidden prejudices of the heart that people didn't even know they had. Just how deep this issue runs is evident by the reactions it calls forth. Wearing pants does not make people equal, rather, it is an understanding or mindset that must be accepted, but pants reveal which mindset you have.

Today, conservative protestant Christians want to keep alive a system that oppress women and minorities and they use their incorrect interpretation of the Bible to justify their actions.

Jerry Falwell and the Christian right argue that, “God made a distinction on Race and Gender and we need to fight to make sure we maintain those distinctions, so that we can conserve our society”.

“We are standing in a crucial moment. Far right, populist leaders have swept into power on a rising tide of misogyny, racism, white nationalism, and xenophobia. Their supporters lash out with increasing violence at those who strive for equality in the face of entrenched power.”

Some conservative evangelical sects still prohibit women from wearing pants, citing Deuteronomy 22:5. They aren't considering that at the time the Bible was written, not even men wore pants. Most old testament scholars dispute their ultra-conservative interpretation, but the evangelicals probably won't change their minds.

Wearing the Pants: a Brief Western History of Pants.

Mormon women chose to wear pants to church in a gesture of solidarity to protest women's

unequal status in the Mormon church. “Nothing says equality more than a nice pair of pants. Like wearing pants to church”: *Mormon Feminists testing the waters*.

“Pants can be seen as the material manifestation of women's desires to have different lives during times when they were greatly oppressed.” Julia Bruculieri

At this time, we recognize the call for equality and our responsibility to stand up for the oppressed. Because of our warped views of God, Christians have misread the Bible resulting in the idea that a male dominated society is the will of God and this has been believed and practiced for ages. However, the length of time a thing is taught has nothing to do with it being correct or not, also the fact that a new understand goes against what we formally believed does not make it error. Truth does not stand still and if we desire to dwell in its light, we must continue to advance.

Investigation of Doctrine

“There is no excuse for anyone in taking the position that there is no more truth to be revealed, and that all our expositions of Scripture are without an error. The fact that certain doctrines have been held as truth for many years by our people, is not a proof that our ideas are infallible. Age will not make error into truth, and truth can afford to be fair. No true doctrine will lose anything by close investigation. We are living in perilous times, and it does not become us to accept everything claimed to be truth without examining it thoroughly; neither can we afford to reject anything that bears the fruits of the Spirit of God; but we should be teachable, meek and lowly of heart. There are those who oppose everything that is not in accordance with their own ideas, and by so doing they endanger their eternal interest as verily as did the Jewish nation in their rejection of Christ. The Lord designs that our opinions shall be put to the test, that we may see the necessity of closely examining the

living oracles to see whether or not we are in the faith. Many who claim to believe the truth have settled down at their ease, saying, 'I am rich, and increased with goods, and have need of nothing.'" *RH*, December 20, 1892.

In the Earth made new, the effects of the curse will be done away with. Perfect equality will again reign.

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light." Rev 22:3-5.

"Long have we waited for our Savior's return. But nonetheless, sure is the promise. Soon we shall be in our promised home. There Jesus will lead us beside the living stream flowing from the throne of God, and will explain to us the dark providences through which He led us in order to perfect our characters. There we shall see on every hand the beautiful trees of Paradise, in the midst of them the tree of life. There we shall behold with undimmed vision the beauties of Eden restored. There we shall cast at the feet of our Redeemer the crowns that He has placed on our heads, and, touching our golden harps, we shall offer praise and thanksgiving to Him that sitteth on the throne." *RH*, September 3, 1903.

"Then they that have kept God's commandments shall breathe in immortal vigor beneath the tree of life; and through unending ages the inhabitants of sinless worlds shall behold, in that garden of delight, a sample of the perfect work of God's creation, untouched by the curse of sin – a sample of what the whole earth would have become, had man but fulfilled the Creator's glorious plan." *AH*, 539.2

The Redemption of the Purchased Possession. God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. "The righteous shall inherit the land, and dwell therein forever." The time has come to which holy men have looked with longing since the flaming sword barred the first pair from Eden – the time for "the redemption of the purchased possession." The earth originally given to man as his kingdom, betrayed by him into the hands of Satan, and so long held by the mighty foe, has been brought back by the great plan of redemption." *AH*, 540.1

Brothers and sisters, will you join Christ in the work of restoring that which has been lost through the curse of sin? Will you love your neighbor as yourself whatever their color or gender? The opportunity is before you, let us all take part in this great work that we may be finally united again in Eden restored. – **R.C.**





Lest we Forget

The section “Lest we Forget” is a republishing of a series of articles printed in the 1990s by the SDA church. Since these articles give much historical background about the past history of our church, we thought it to be beneficial to republish the articles in our Newsletter. However, we alert the reader to keep in mind that these articles are simply published to learn historical background without any comment of present truth. The publisher of this Newsletter does not agree with every single statement in the articles. (Example: we do not consider W.W. Prescott to be a Pioneer)

The Forgotten Pioneer

Mrs. William Miller

Lucy Smith and her family lived in Poultney, Vermont, about 6 miles from the Miller home in Low Hampton, New York. There is little found in William Miller’s diary with regards to Lucy and her influence in his life, but on January 2, 1803, at age 20, he wrote:

“Be it remembered that on this day, it being a Sunday in the afternoon of the aforesaid day, I did bind myself and was bound to be, the partner of Miss Lucy Smith, of Poultney. And by these presents do agree to be hers and only hers till death shall part us (provided she is of the same mind). Whereunto I here set my hand

and seal.” Evidently being “of the same mind”, they were married on Wednesday, June 29, 1803, and continued together until his death in 1849. They had 10 children, 8 of whom lived to adulthood.

Sylvester Bliss, in his memoirs of Miller, stated, “As Mrs. Lucy Miller is now living, all that might be said to her praise may not be said here. It is sufficient to state, that she was remarkably endowed, by nature and by her industrial and economical habits, to make domestic life highly agreeable, and to favor Mr. Miller’s promotion and success ...”.

William Miller’s Dream

Vol. 1

In the book *Early Writings* (page 48) in the section titled “To the Little Flock”, Ellen G. White referred to William Miller’s dream:

“Dear Brethren: The Lord gave me a view, January 26, 1850, which I will relate. I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in, and that the man with the ‘dirt brush’ [see below] has entered, and that some are in danger of being swept away. I begged of Jesus to save them, to spare

them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, ‘Destruction is coming like a mighty whirlwind.’

I begged of the angel to pity and to save those who loved this world, who were attached to their possessions and were not willing to cut loose from them and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food. “

This is William Miller's dream as recorded on page 81 of *Early Writings*:

"I dreamed that God, by an unseen hand, sent me a curiously wrought casket about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun. I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center table in my room and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

"The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and shout for joy. But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and scattering them on the table. I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they scattered; and now they seemed to scatter them all over the room, on the floor and on every piece of furniture in the room.

"I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct

and ingratitude, and reprov'd and reproach'd them for it; but the more I reprov'd, the more they scattered the spurious jewels and false coin among the genuine.

"I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered everyone of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

"While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help.

"Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.

"I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to 'fear not,' for he would 'take care of them'.

"Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

"He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

“He then called upon me to ‘come and see.’ “I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, everyone in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me.”

Ellen White on William Miller

Ellen Harmon in her teens, heard William Miller deliver two sets of lectures in Portland, Maine, in the years 1840 and 1842. In the book *Early Writings*, pages 229-230, she writes:

“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.

“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.

“I was carried back to the days of the disciples and was shown that God had a special work for the beloved John to accomplish. Satan was determined to hinder this work, and he led on his servants to destroy John. But God sent His angel and wonderfully preserved him. All who witnessed the great power of God manifested in the deliverance of John were astonished, and many were convinced that God was with him, and that the testimony which he bore concerning Jesus was correct. Those who sought to destroy him were afraid to attempt again to take his life, and he was permitted to suffer on for Jesus. He was falsely accused by his enemies and was shortly banished to a lonely island, where the Lord sent His angel to reveal to him events which were to take place upon the earth and the state of the church down to the end - her backslidings and the position which she should occupy if she would please God and finally overcome.”

On page 258 of the same book she writes:

“Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.”

Bible Study Prophetic Interpretation and the 2nd Coming

The Story of William Miller

Three mighty truths were rediscovered and popularized in the United States in the middle 1800s. These truths were:

1. Bible Study - the Bible can be read and understood by ordinary people.
2. Prophetic Interpretation - Bible prophecies can be understood using the day-for-a-year principle.
3. Second Advent Message. As always when the joy and power of Bible study was rediscovered, a mighty spiritual revival took place.

William Miller, as a young man, was a deist. He believed that the Bible was a collection of mystical fables and contradictions. However during his service in the war of 1812, he realized that God intervened and saved his life and he was converted in 1816. He then became a serious Bible student.

William Miller, the Christian, wrote: "I was constrained to admit that the Scriptures must be a revelation from God. They became any delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to any path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me."¹

When challenged by his deist friends to prove that the Bible was the Word of God, Miller decided on two criteria:

1. If the Bible was the Word of God, it must be understandable from the obvious meaning of the language used.

¹ Sylvester Bliss *Memoirs of William Miller* p. 67

2. If the Bible were the Word of God, it had to be consistent within itself. For two years Miller studied to satisfy himself concerning these two points.

After those two years of intensive Bible study, with no aids but his Cruden's concordance, comparing Scripture with Scripture, he was perfectly satisfied that he could understand Scripture, that the Bible said what it meant, and meant what it said, and that the Bible was consistent with itself. In this process Miller became convinced from the study of the prophecies that Jesus would come to earth at the close of the 2300 days of Daniel 8:14 sometime in 1843 or 1844.

From 1816 - 1831 Miller farmed to support his family and continued studying. At age 49 he felt wholly unqualified for public speaking. He had a great struggle responding to God's direct call to preach. Had it not been for the urging of the Holy Spirit, and his brethren, and the indications of unmistakable providences, he would never have entered a pulpit. But at last William Miller became a revivalist Adventist preacher.

From the first, his words were blessed in a remarkable manner to the salvation of souls. His first message was followed by a religious awakening. It was recognized that Miller could reach a class of minds not influenced by other men. In nearly every town in which he preached, scores, and in some, hundreds, were converted. Protestant churches of nearly all denominations were thrown open to him. The invitation to speak usually came from the ministers of the congregations. Miller had determined not to speak except by invitation. Before long, there were so many invitations, that he could not fill half of them.

In 1833, Miller was licensed to preach by his local Baptist church. Miller traveled and

preached extensively in the New England and middle states. Initially he financed his ministry from his own purse. Later, he received some financial help, but it was never enough to meet travel expenses. Miller, his farm and his family, suffered financially during this period of his life.

In 1840, a group of ministers headed by William Miller signed their names to a call for a general conference on the second coming of the Lord Jesus Christ to be held October 13th at Boston. Typhoid fever prevented Miller from attending. Among those who did attend were Joshua V. Himes (the church pastor where the conference was held), Henry Dana Ward, Henry Jones, Josiah Litch, and Joseph Bates.

Miller expected the Lord's appearing sometime in the Jewish year of 1843, between March 21, 1843 and March 21, 1844. Interest and expectation of the Lord's return continued up until the day of March 21st, 1844. But that day came and went with no visible return of Jesus. On May 2nd, six weeks after the fateful March 21st, Miller felt that the time had come to make a frank statement that there was an error in his preaching. He addressed a communication "To Second Advent Believers," in which he said: "Were I to live my life over again, with the same evidence that I then had, to be honest with God and man I should have to do as I have done. ... I confess my error, and acknowledge my disappointment; yet I still believe that the day of the Lord is near, even at the door; and I exhort you, my brethren, to be watchful, and not let the day come upon you unawares."²

² Ibid p. 256

Miller's diary closes in 1844 with these words: "Now I have given, since 1832, three thousand two hundred lectures."³

While laboring in Philadelphia in 1844, a friend gave the following description of Miller's personal appearance:

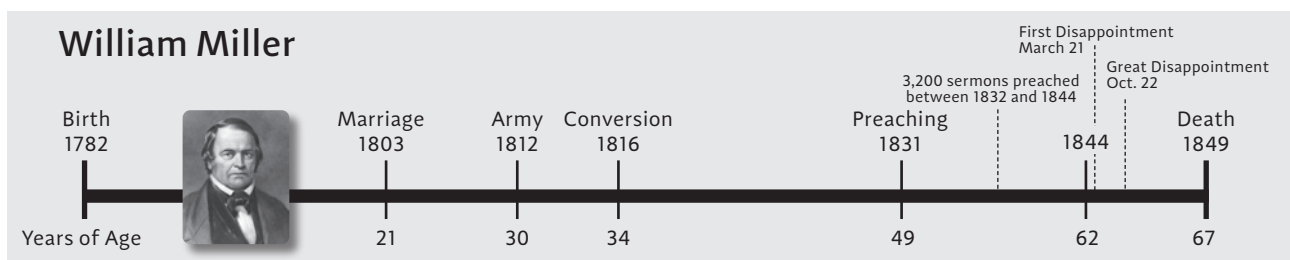
"There is a kindness of soul, simplicity, and power, peculiarly original, combined in his manner; and he is affable and attentive to all, without any affectation of superiority. He is of about medium stature, a little corpulent, and, in temperament, a mixture of sanguine and nervous. His intellectual developments are unusually full, and we see in his head great benevolence and firmness, united with a lack of self-esteem."⁴

Miller accepted the "seventh-month" date of October 22, 1844 only two or three weeks prior to the date, being persuaded by the evidence of the working of God's spirit in that movement. Though disappointed that day too, nevertheless he continued to hold fast his faith in the eminent second coming until his death.

The last five years of Miller's life were spent preaching and writing of the expected Advent. Travel and speaking became more difficult due to illness. The last six months of life he was confined to bed; yet he died with hope undaunted. Miller did not accept the sanctuary truth. God in His great mercy and perfect knowledge saw that Miller's rejection of this advanced light was not rebellion. Miller died in the hope of the Advent.

³ Ibid, 254

⁴ Ibid, p. 249



Rules of Interpretation by William Miller

“In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. Every rule should be well studied, in connection with the scripture references, if the Bible student would be at all benefited by them.

RULE I – Every word must have its proper bearing on the subject presented in the Bible.

PROOF: Matthew 5:18.

RULE II – All Scripture is necessary and may be understood by a diligent application and study.

PROOF: 2 Timothy 3:15–17.

RULE III – Nothing revealed in the Scripture can or will be hid from those who ask in faith, not wavering.

PROOF: Deuteronomy 29:29; Matthew 10:26–27; 1 Corinthians 2:10; Philippians 3:15; Isaiah 45:11; Matthew 21:22; John 14:13–4; 15:7; James 1:5–6; 1 John 5:13–15.

RULE IV – To understand doctrine, bring all the scriptures together on the subject you wish to know, then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error.

PROOF: Isaiah 28:7–29; 35:8; Proverbs 19:27; Luke 24:27, 44–45; Romans 16:26; James 5:19; 2 Peter 1:19, 29.

RULE V – Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me and he should guess at its meaning, or desire to have it so on account of his sectarian creed or to be thought wise, then his guessing, desire, creed or wisdom is my rule, not the Bible.

PROOF: Psalm 19:7–11; 119:97–105; Matthew 23:8–10; 1 Corinthians 2:12–16; Ezekiel 34:18–19; Luke 11:52; Malachi 2:7–8.

RULE VI – God has revealed things to come, by visions, in figures and parables, and in this way

the same things are often time revealed again and again, by different visions, or in different figures, and parables. If you wish to understand them, you must combine them all in one.

PROOF: Psalm 89:20; Hosea 12:11; Habakkuk 2:2; Acts 2:17; 1 Corinthians 5:6; Hebrews 9:9, 24; Psalm 78:2; Matthew 13:13, 34; Genesis 41:1–32; Daniel 2, 7, 8; Acts 10:9–16.

RULE VII:

Visions are always mentioned as such.

PROOF: 2 Corinthians 12:1.

RULE VIII – Figures always have a figurative meaning, and are used much in prophecy, to represent future things, times and events; such as mountains, meaning governments; beasts meaning kingdoms. Waters, meaning people. Lamp, meaning Word of God. Day, meaning year.

PROOF: Daniel 2:35, 44; 7:8, 17; Revelation 17:1, 15; Psalm 119:105; Ezekiel 4:6.

RULE IX – Parables are used as comparisons to illustrate subjects, and must be explained in the same way as figures by the subject and Bible.

PROOF: Mark 4:13.

RULE X – Figures sometimes have two or more different significations, as day is used in a figurative sense to represent three different periods of time.

1. Indefinite. Ecclesiastes 7:14
2. Definite, a day for a year. Ezekiel 4:6
3. Day for a thousand years. 2Peter 3:8

If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not.

RULE XI – How to know when a word is used figuratively. If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally, if

not, figuratively. PROOF: Rev 12:1–2; 17:3–7.

RULE XII – To learn the true meaning of figures, trace your figurative word through your Bible, and where you find it explained, put it on your figure, and if it makes good sense you need look no further, if not, look again.

RULE XIII – To know whether we have the true historical event for the fulfillment of a prophecy. If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true believing children of God may never be ashamed.

PROOF: Psalm 22:5; Isaiah 45:17–19; 1 Peter 2:6; Revelation 17:17; Acts 3:18.

RULE XIV – The most important rule of all is, that you must have faith. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts, and worldly honors. If any of these should hinder our believing any part of God’s word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit his word. And we can have confidence that he that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of his own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in his word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of

the most simple, plain, and intelligible books ever written, containing proof in itself of its divine origin and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted.

This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known. Oh my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you. The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another’s mind, write bigot on their forehead, and send them out as slaves.

From Miller’s Works. Volume I, “Views Of The Prophecies And Prophetic Chronology, Selected From Manuscripts Of William Miller; With A Memoir Of His Life.” Edited By Joshua V. Himes, 1842, pages 20–24

Recipe – Scrambled Tofu

Stuffed shells

- 1 pound tofu, drained and crumbled
- 1/4 cup nutritional yeast flakes
- 1 Tablespoon onion powder
- 1 teaspoon garlic powder
- 1 1/4 teaspoon salt
- 1/4 cup olive oil
- 1/4 cup vegan cheese optional
- 10 oz chopped greens (spinach, kale, swiss chard ect.)
- 1 box Jumbo shells
- 1 jar spaghetti sauce



Mix crumbled tofu, seasonings and chopped greens together in a medium sized bowl.

Cook noodles, drain and rinse. Stuff each shell with about one tablespoon of filling.

In the bottom of a 9x13 pan spread a thin layer of spaghetti sauce, arrange stuffed shells single layer and pour remaining sauce on top. Sprinkle with additional shredded vegan cheese.

Cover with tin foil and Bake at 350° for 35 minutes.

