

# The Midnight Cry

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

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## We Do Not Understand Equality

“Hatred of the Romans, and national and spiritual pride, led the Jews still to adhere rigorously to their forms of worship. The priests tried to maintain a reputation for sanctity by scrupulous attention to the ceremonies of religion. The people, in their darkness and oppression, and the rulers, thirsting for power, longed for the coming of One who would vanquish their enemies and restore the kingdom to Israel. They had studied the prophecies, but without spiritual insight. Thus they overlooked those scriptures that point to the humiliation of Christ’s first advent, and misapplied those that speak of the glory of His second coming. Pride obscured their vision. They interpreted prophecy in accordance with their selfish desires.” *DA*, 30.2

“When Jesus opened the understanding of the disciples to the meaning of the prophecies concerning himself, he assured them that all power was given him in Heaven and on earth, and bade them go preach the gospel to every creature. **The disciples, with a sudden revival of their old hope that Jesus would take his place upon the throne of David at Jerusalem, inquired, “Wilt thou at this time restore again the kingdom to Israel?”** The Saviour threw an uncertainty over their minds in regard to the subject by replying that it was not for them “to know the times or the seasons, which the Father hath put in his own power.” *3SP*, 263.3

“The disciples began to hope that the wonderful descent of the Holy Ghost would influence the Jewish people to accept Jesus. The Saviour forbore to farther explain, for he knew that when the Holy Spirit should come upon them in full measure their minds would be illuminated and they would fully understand the work before them, and take it up just where he had left it. *3SP*, 264.1

“Under this heavenly illumination, the scriptures which Christ had explained to them, stood forth in their minds with the vivid luster and loveliness of clear and powerful truth. **The vail which had prevented them from seeing the end of that which was abolished was now removed, and the object of Christ’s mission and the nature of his kingdom were comprehended with perfect clearness.**” *3SP*, 266.1

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**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](http://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.

## Imprint

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## Abbreviations

### Ellen G. White

DA	The Desire of Ages
EW	Early Writings
GC	The Great Controversy
LP	Scetches from the Life of Paul (1883)
LS	Life Sketches
ML	My Life Today
Ms	Manuscript
RH	The Review and Herald
SP	The Spirit of Prophecy, Vol. 1-4

## 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](http://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.



# We Do Not Understand Equality

## Introduction

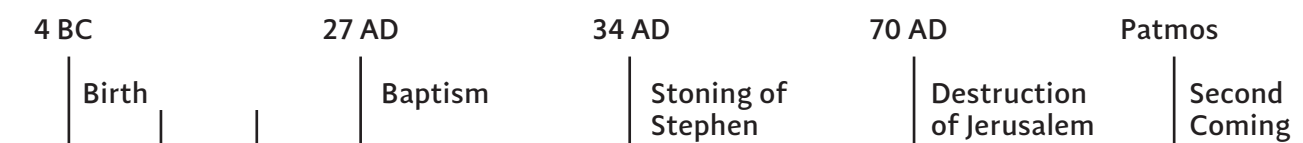
The subjects of race and gender equality are present truth. This light was at the centre of the most severe shaking the movement has suffered to date. A shaking which saw the departure of the founding ministry and the messenger of the first angel. All can be grateful for having made it this far in the process of shakings and siftings through which God is establishing His church. However there is a danger of becoming comfortable with the thought that the shaking has passed, the subject of equality has been understood, and new developments can be looked forward to in the present and near future. The evidence from God's Word is that this subject has not been understood. Further to this, the evidence on the ground is that some are yet to fully embrace it. Such are in danger of making shipwreck of their faith if a thorough reformation is not enacted.

The history of Christ and His disciples has been an important point of reference for understanding the history of the priesthood of this movement. This history will be considered here for lessons on the movement's present position with regards to equality, and the work that needs to be done to successfully navigate through the tests of this dispensation.

## Conceptual Groundwork

The line of the end of ancient Israel covers close to 100 years of history from the birth of John in 4 BC to Christ's "second coming" at Patmos to deliver the prophecies of Revelation to John. This line typifies the end of modern Israel (the line of the 144,000) which began in 1989 and continues through to the close of probation and the second coming.

## End of Ancient Israel

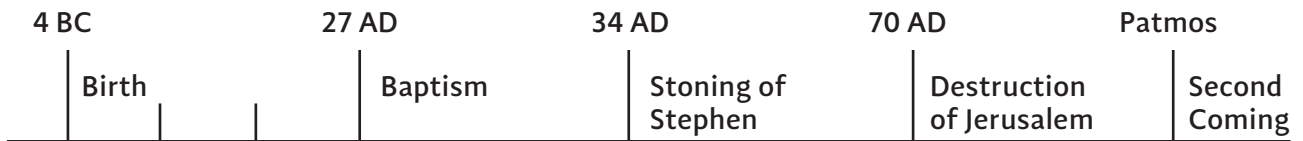


## End of Modern Israel (144,000)

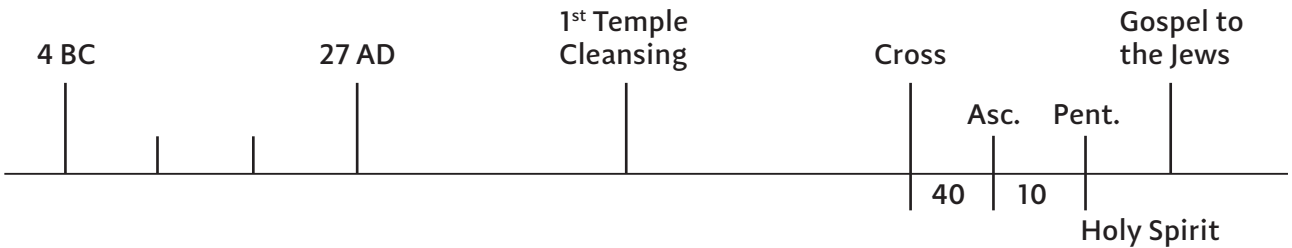


This 100 year history can be divided into sections. And when these sections are examined they will be found to present a pattern of events similar to that seen within the parent line from which they have been derived. These smaller sections which repeat the pattern seen in the larger line are fractals. An example of a fractal that can be derived from the end of Ancient Israel is that which covers the history of Christ and His disciples from the birth of John in 4 BC to the outpouring of the Holy Spirit at Pentecost and the carrying of the gospel to the Jews thereafter.

### End of Ancient Israel

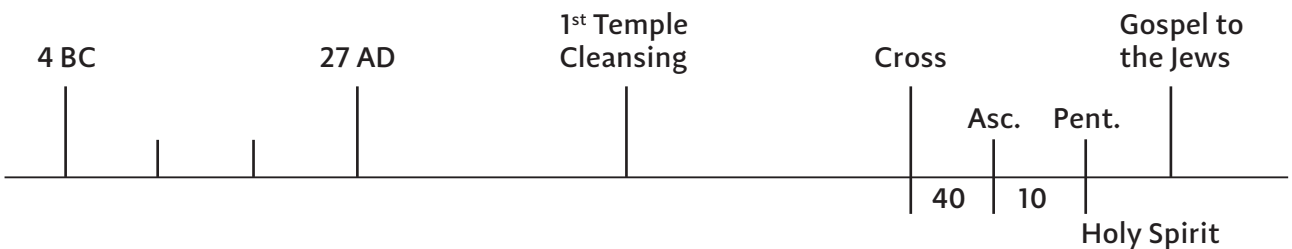


### Christ and the Disciples (Fractal)



This fractal of the end of ancient Israel presents a model for the history of the priests. When these two lines are paralleled with one another they appear as follows:

### Christ and the Disciples (Fractal)



### Line of the Priests



The birth of John typifies the time of the end in 1989. The empowerment of His ministry at His baptism typifies the empowerment of the first angel in the history of the priests at 9/11. At the first temple cleansing Christ manifested His power to drive the money changers out of the temple.<sup>1</sup> Two classes were seen - the pharisees and robbers on one side and the poor worshippers on the other. And there was a separation of these two classes as the pharisees and traders flee the manifestation of Christ's power. These events typify 2014 where the manifestation of God's power in the opening up new light led to a separation of two classes within the movement. The cross typifies 2019 and 34 AD typifies 2021. Just before the cross Christ had His triumphal entry into Jerusalem. Ellen White draws parallels between the Triumphal entry and the Midnight Cry of Millerite history.<sup>2</sup> The Midnight Cry in the history of the priests began to be proclaimed in October 2018. Immediately following His triumphal entry Christ cleansed the temple for the second time. This second temple cleansing typifies the shaking and separation that took place in October 2019 where *Future for America* left the movement.

<sup>1</sup> DA, 158.1-2, 162.3

<sup>2</sup> GC, 402.2

Following the cross there were fifty days until Pentecost. Christ personally taught His disciples in the forty days after His crucifixion and ascended to Heaven when these forty days had elapsed. The disciples spent the remaining ten days in preparation for the outpouring of the Holy Spirit that came upon them at Pentecost. The forty days illustrate the period of increasing knowledge that the priests have been going through since November 9<sup>th</sup>, 2019. Pentecost would therefore mark the formalization of the message the priests are to understand and proclaim in this dispensation. As of this writing the formalization of the message is yet future.

Having laid out the fractal of the end of ancient Israel and how it parallels the line of the priests, specific lessons regarding the movements current position can now be drawn.

### **The Nature of the Kingdom**

Before the time of the end in the line of Christ and His disciples the pharisees developed an understanding of the nature of the kingdom that would be established by the Messiah. They believed Christ would come as a worldly king who would militarily eject their Roman occupiers and restore them to a position of preeminence among the nations of the world. They gravely misinterpreted the scriptures about the Messiah's work to suit their own worldly ambitions.

“Hatred of the Romans, and national and spiritual pride, led the Jews still to adhere rigorously to their forms of worship. The priests tried to maintain a reputation for sanctity by scrupulous attention to the ceremonies of religion. The people, in their darkness and oppression, and the rulers, thirsting for power, longed for the coming of One who would vanquish their enemies and restore the kingdom to Israel. They had studied the prophecies, but without spiritual insight. Thus they overlooked those scriptures that point to the humiliation of Christ's first advent, and misapplied those that speak of the glory of His second coming. Pride obscured their vision. They interpreted prophecy in accordance with their selfish desires.” *DA*, 30.2

This was the state of affairs that Christ was born into. These corrupting ideas took hold and did their work in the years of darkness that preceded His advent. When the time came for Him to enter upon His labours these beliefs formed an entrenched orthodoxy that even the Son of God would struggle to penetrate.

The disciples, being Jews, were not immune to the popular interpretations set forth by the religious teachers. They to a large extent saw matters as the pharisees did. And further to this, the reformer raised up to herald the coming of the Messiah believed and taught these popular errors as well. It was Christ's work to extricate them from these false understandings and correct them with regards to the nature of His kingdom. This He did through His parables which taught that His kingdom was a spiritual one. But that His efforts were a failure is demonstrated at the cross. Christ's teaching about the spiritual nature of His kingdom, and that He would suffer and die in the process of establishing it was lost to His disciples. Their disappointment at the cross was as complete and crushing as if they had received no prior warning.<sup>3</sup>

Had the disciples not been blinded by the false interpretations of the pharisees, and had they not been so slow to understand Christ's teaching they could have avoided the bitter disappointment. They could have met the crisis with courage and fortitude rather than despair. A testimony of the intransigence of deep rooted and long-cherished beliefs is seen in the fact that even after the cross the disciples inquired of the risen Jesus as to whether He would then establish an earthly kingdom.

<sup>3</sup> *GC*, 594.1

“When Jesus opened the understanding of the disciples to the meaning of the prophecies concerning himself, he assured them that all power was given him in Heaven and on earth, and bade them go preach the gospel to every creature. **The disciples, with a sudden revival of their old hope that Jesus would take his place upon the throne of David at Jerusalem, inquired, “Wilt thou at this time restore again the kingdom to Israel?”** The Saviour threw an uncertainty over their minds in regard to the subject by replying that it was not for them “to know the times or the seasons, which the Father hath put in his own power.” *3SP, 263.3*

“The disciples began to hope that the wonderful descent of the Holy Ghost would influence the Jewish people to accept Jesus. The Saviour forbore to farther explain, for he knew that when the Holy Spirit should come upon them in full measure their minds would be illuminated and they would fully understand the work before them, and take it up just where he had left it.” *3SP, 264.1*

“Under this heavenly illumination, the scriptures which Christ had explained to them, stood forth in their minds with the vivid luster and loveliness of clear and powerful truth. **The veil which had prevented them from seeing the end of that which was abolished was now removed, and the object of Christ’s mission and the nature of his kingdom were comprehended with perfect clearness.**” *3SP, 266.1*

What the disciples failed to comprehend during the years of Christ’s ministry they were brought to understand at Pentecost.<sup>4</sup> When the Spirit opened their understanding of the parables which taught the nature of Christ’s kingdom, and when they were in oneness of heart between themselves, they were then ready to preach the gospel with power.

This history has important lessons for the priests today. The priests are typified by the disciples. As the disciples received a wrong understanding of the nature of the kingdom to be established in their time, it follows that the priests in like manner have misunderstood the nature of the kingdom in their history. The pharisees represent the religious establishment. As the false teachings of the pharisees can be traced back to the years of darkness before the birth of John, the false teachings that lead the priests to misunderstand the nature of the kingdom can be traced back to the history preceding 1989.

What is seen in the years preceding 1989? There is the Moral Majority and its work of politicizing the evangelical churches and mobilizing them towards the election of conservative politicians. The leaders of the Moral Majority held to a conservative Christianity which opposed the civil rights movement and racial integration. It presented a patriarchal worldview which saw the feminist movement as evil and opposed its efforts to elevate the status of women. They also virulently opposed the gay rights movement which sought to obtain civil rights and legal protections for the homosexuals. In summary their movement was racist, sexist, and homophobic.

Interwoven within the worldview of the moral majority was the belief in American Exceptionalism. This is the idea that America is in a special sense led by God and that it has been ordained to rule the world. It is true that God raised up America and He raised it up to hold a position of preeminence within the theatre of nations. His purpose was that America would be “a light on a hill” - a shining example to the world of divine principles.<sup>5</sup> But evangelicals, like the Jews in Christ’s day, have perverted this truth and used it to promote a toxic nationalism - a discriminatory and conceited exclu-

<sup>4</sup> Christ taught the nature of His kingdom through His parables. *8T, 276* says the disciples understood the parables when the Spirit was poured upon them at Pentecost.

<sup>5</sup> The Lord has done more for the United States than for any other country upon which the sun shines. Here He provided an asylum for His people, where they could worship Him according to the dictates of conscience. Here Christianity has progressed in its purity. The life-giving doctrine of the one Mediator between God and man has been freely taught. God designed that this country should ever remain free for all people to worship Him in accordance with the dictates of conscience. He designed that its civil institutions, in their expansive productions, should represent the freedom of gospel privileges. *21LtMs, Ms 17, 1906, par. 1*

sivity. The conservative Christian worldview delineated above is also significant because Seventh Day Adventists have been influenced by it. Throughout the history of darkness from 1863 to 1989 the Adventist Church has imbibed the influence and theology of the protestant churches. Today very many Adventists can be found who reflect conservative Christian attitudes towards race, gender, and homosexuality. And many can be found who sympathize with, if not openly express, their support for Donald Trump - the archetypal Christian nationalist.<sup>6</sup>

The priests of this movement are Seventh Day Adventists. As the false teachings of the pharisees affected the disciples, the priests within the movement have been influenced by this conservative Christian worldview. Prior to the Midnight Cry various nationalisms were openly expressed without the faintest regard for the thought that they were wrong. There was a strong, conservative American nationalism at what was then the heart of the work. Sexism as expressed through a patriarchal reading of the Bible also formed part of the movements orthodoxy. As John the Baptist was involved in the propagation of the errors of his day, the movement's own reformer - the messenger of the first angel - taught the errors of the Adventist church, which are the errors of the evangelical churches and of the Moral Majority.

Christ taught parables in an effort to extricate His disciples from their false understandings. He gave one of his most striking and explicit lessons regarding the nature of His kingdom at the last supper when He washed His disciples feet. Through this He communicated the principle of servant leadership which was contrary to the character of the earthly kingdoms the like of which they hoped He would establish. Parallel to this, the Midnight Cry message communicated the principles of the nature of the kingdom in the history of the priests. Just prior to November 9th, 2019 (the cross) the Midnight Cry opened up the principle of equality as present truth. The emphasis of these messages were equality as it pertained to race and gender. Equality in matters of race does away with nationalist sentiments and calls God's people to view and value each person as an individual without any weight given to racial, national, or tribal considerations. Equality as it pertains to gender does away with patriarchy and calls for men to view women as standing on a full equality with themselves. Race and gender equality represent two of the three areas in which evangelicals have failed and are failing; and in which many in this movement are failing also.

### **We Do Not Understand Equality**

It is one thing for the disciples not to have understood the nature of Christ's kingdom through the duration of His active ministry. But they did not understand it even after the cross. Christ arose and began to re-teach them the things He taught them in previous years. But it was not until Pentecost that the nature of Christ's kingdom and the work they were to do was fully understood. All this typifies the position of the priests today.

If the disciples did not understand the nature of Christ's kingdom notwithstanding Christ's teaching prior to the cross, it follows that even after November 2019, the priests do not understand the principle of equality as God would have them. If the lines are allowed to speak for themselves then this conclusion is unavoidable. Beyond the testimony of the lines, this fact can be seen within the movement by simple observation. However, more troubling than a mere failure to understand, there is evidence that this truth has not been received and is merely being paid lip service in some quarters. Nationalistic, racial, and tribal sentiments have not been completely abandoned. Some

<sup>6</sup> For an elaboration of the relationship between Trump and Christian nationalists read the following article - "Why Christian Nationalists Think Trump is Heaven-Sent," <[https://www.washingtonpost.com/outlook/why-christian-nationalists-think-trump-is-heaven-sent/2020/03/20/a3c42734-5983-11ea-9b35-def5a027d470\\_story.html](https://www.washingtonpost.com/outlook/why-christian-nationalists-think-trump-is-heaven-sent/2020/03/20/a3c42734-5983-11ea-9b35-def5a027d470_story.html)>

still give expression to preference in these matters. There has not been a thorough and zealous reformation by some in their attitudes and behaviour towards women. This reformation in behaviour is not only speaking to the attitudes of individuals. It extends to the operations of local and national ministries, and churches. The evidence that equality has not fully been embraced within these structures is manifested in lukewarm efforts to actually implement it. Practically speaking, if women are still being relegated to the kitchens and if men are not sharing equally in this work it demonstrates that equality has not been embraced. If patriarchal cultural practices of women serving men continue to be tolerated then equality has not been embraced. If women are still being overridden and spoken over in business meetings, and if they are being tokenized in their appointments to boards and are not being taken seriously, then equality has not truly been embraced. If there is an intellectual assent to equality but it is business as usual on the ground then surely the principle has not been embraced.

If equality has not been embraced it follows that the Midnight Message was not truly embraced. And if the Midnight Cry has not been embraced then such a preparing to fail the tests of this dispensation and leave the movement.

### **What Must We Do?**

Following His resurrection Christ repeated the prophecies that the disciples should already have been familiar with. This work was just as essential as that which was done in the upper room which prepared the disciples for Pentecost. Today messages are being presented by the movements leaders that are clarifying and refining that which was brought to light under the Midnight Cry. Understanding and receiving these messages is vital preparation for the clarification of the principle of equality that will come in parallel to the outpouring of the Spirit at Pentecost.

The work to be done at the individual level also involves self-reflection on one's honesty with the subject of equality. The light has been presented. Has it been understood and accepted? And have the old patriarchal beliefs and feelings been renounced? It would be a rare occurrence to find someone openly opposing equality now given the strength of the evidence for it. But this truth can be shut out from the heart without any open opposition being expressed. And here lies the danger that calls for thorough introspection. The extent to which equality has been embraced will be manifested more fully in the course of time as new phases of light are unsealed in this dispensation. Every new phase of light reveals whether that which preceded it had truly been received.<sup>7</sup> But now is the time to resolve any internal contradictions between the message and oneself as experience has demonstrated that it is difficult, if not nearly impossible, to turn oneself around when the rejection of new light is preceded by the rejection of former messages upon which that new light is based.

There is also a work of restitution that needs to take place. Restitution means giving to the women in the movement that which a patriarchal order had taken from them. This includes opportunities to lead and opportunities to hold offices of leadership that were previously reserved for men. It involves training them both as teachers and leaders, and giving them space to learn and become experienced. It involves giving weight to their voices whether it be in the home, in the fellowship, in the business meeting, or in the pulpit. This work must continue until the women in the movement stand on an equality with their male counterparts in every meaningful way. — TM

<sup>7</sup> This principle is set forth in EW, 259-260

## A Dream

While at Battle Creek, about five months since, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. We had heavily-loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice. On the other side was a high, white, smooth wall, like the hard finish upon plastered rooms.

*RH* January 12, 1869, par. 1

As we journeyed on, the road grew narrower and steeper. Some places in the road seemed very narrow, so much so that we concluded that we could travel no longer with the loaded wagons. We then loosed them from the horses, and took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback. *RH* January 12, 1869, par. 2

As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, in order to save ourselves from falling off the narrow road, down the deep precipice. In doing this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks.

*RH* January 12, 1869, par. 3

We then cut the luggage from the horses, which fell over the precipice. We continued, on horseback, greatly fearing as we came to the narrower places in the road, that we should lose our balance, and fall. At such times, a hand seemed to take the bridle and guide us over the perilous way. As the path grew more narrow, we decided that we could go no longer on horseback with safety, and we left the horses and went on foot, in single file, one following in the footsteps of another. *RH* January 12, 1869, par. 4

At this point, small cords were let down from the top of the pure white wall, which we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along

with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet.

*RH* January 12, 1869, par. 5

We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end. Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow.

*RH* January 12, 1869, par. 6

We then suspended nearly our whole weight upon the cords, and would exclaim, "We have hold from above! We have hold from above!" The same words were uttered by all the company in the narrow pathway. As we heard the sounds of revelry and mirth that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war songs and the dance songs. We heard instrumental music, and the loud laugh, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. *RH* January 12, 1869, par. 7

Much of the time we were compelled to suspend our whole weight upon the cords. And these increased in size as we progressed.

*RH* January 12, 1869, par. 8

I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling,

however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood should be pressed from their aching feet, they would not faint with discouragement; but, seeing the blood upon the wall, they would know that others had endured the same pain. RH January 12, 1869, par. 9

At length we came to a large chasm at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, "To what is the cord attached?"

*RH January 12, 1869, par. 10*

My husband was just before me. The large drops of sweat were falling from his brow. The veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. A fearful struggle was before us. If we failed here, all the difficulties of our journey had been experienced for naught. Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun, but bright, soft beams of light, resembling fine gold and silver, were resting on this field. Nothing I had seen upon earth could compare in beauty and glory with this field. RH January 12, 1869, par. 11

But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed, "What holds this cord?" For a moment we hesitated to venture. Then we exclaimed, "Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now." Still we were hesitating and distressed. The words were then

spoken, "God holds the cord. We need not fear." These words were then repeated by those behind us, accompanied with, "He will not fail us now. He has brought us thus far safely."

*RH January 12, 1869, par. 12*

My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices raised in triumphant praise to God. I was happy, perfectly happy. RH January 12, 1869, par. 13

I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve on my being seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue.

*RH January 12, 1869, par. 14*

### **Ellen G. White**

# 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)

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” LS, 196

## Zerviah Fitch

Zerviah was deeply loved and appreciated by the young minister Charles Fitch, who penned this prophetic poem before they were married.

*„O, I would not give the dear delight,  
of praying, laboring, weeping, wearing out  
in the blest cause of Him who died on Calvary,  
for all the gems and crowns  
which monarchs ever wore ...  
and will you share my tot in life and with me  
put your trust in Him who never yet has  
failed to be all that my highest hopes  
have aimed at ... ?“<sup>1</sup>*

They were married in the springtime, on May 19, 1828: This was the beginning of nearly seventeen years of marriage in which Zerviah was to experience not only love and joy but also struggle, cross bearing, and grief. She bore Charles eight children of which four were “laid in die dust” at an early age.

Because she was married to a minister and evangelist, she had to remain alone long periods of time with all the responsibilities of home building and child training resting on her shoulders. Once, while on an extended preaching tour, Charles wrote to her, “My

Ever Dear And. Precious Wife, ... I know ... that the cares of my precious wife at home are at best numerous... It must be an exceeding trial to have no husband on whom to lean from day to day.”<sup>2</sup>

He trusted she would keep in view the glorious reward which would be hers if she were a faithful wife and mother. Her struggles, self-denials and cross bearing were suffered in the faith that her Saviour would soon return. It was encouraging to her that Charles was engaged by the Lord and. Master in the task of. enlightening as many souls as he possibly could in the time that remained before the Coming which, according to prophecy, was even at the doors.

Within one year ‘s time three of her close family died. First, seven-year-old Willie in December of 1843; then, her 20-month-old baby boy in January of 1844; and finally, her husband himself on October 14, 1844. His powerfully convincing voice would be laid in the dust just eight days before the anticipated Coming. But when Charles died, she and her remaining children were consoled by the thought that there was but a short time before Christ would come

to “gather the scattered members of the family.” Bro. Williamson reported that she was at the funeral, “without a tear, expecting to meet her husband very soon. So, far from sorrow, she is smiling and happy.”<sup>3</sup>

In December of 1844, the *Midnight Cry* published a short letter Zerviah wrote enclosing a poem by her friend, a Sister Janes. The poem expressed, as she said, “my own thoughts and feelings” and contained in the first verse words (in bold) often preached by her husband.

*“The blessed Jesus loves to claim  
The purchase of his blood;  
To take us for his own,  
and make Our hearts bis loved abode -  
To ‘take away our dross and tin,  
And make us glorious all within.”*<sup>4</sup>

Footnotes:

- 1.) Charles Fitch, Hiram Edson and the Raison D’etre of the Seventh-day Adventist Church (Doctoral Thesis-A. U. ), by Patrick, A. H.
- 2.) Manuscript Letter to Zerviah Fitch written June 17, 1842.
- 3.) *Midnight Cry*, Oct. 31, 1844, p.1.
- 4.) *Ibid.*, Dec.19, 1844, p.1

## SANCTIFICATION

### HOW I CAME TO PREACH THE DOCTRINE OF HOLINESS - by Charles Fitch

After this, I left Boston and went to New Jersey, where my mind became deeply absorbed in examining the subject of full sanctification by faith in Christ. So fully had all my previous teachings set me against that doctrine, and so unprepared was I in my experience to appreciate its value, and the blessedness to be derived from it, that it was a long time before I felt established and confirmed in the belief and experience of it, as a doctrine of the Bible.

But I was at length led by the Holy Spirit to cast myself by faith upon the faithfulness of Him, who is declared „faithful to sanctify us wholly and to preserve our whole spirit and soul and bock blameless unto the coming of Christ.“ In doing this, I have found a blessedness in Christ which is indeed a „peace that passeth all understanding,“ and a „joy unspeakable and full of glory“. Such was the power of the Gospel which I now felt in my own soul, that I thought, if God were to fill the whole earth, as He had filled me, with the blissful presence, it

***I think that I now better understand, what the coming of Christ meant, to which God is faithful to preserve us blameless.***

would make this world a blessed place indeed; and as I knew that He was „able to do for use exceeding abundantly, above all that we ask or think, according to the power that worked in us,“ and had said, „But as truly as I live, all the earth shall be filled with the glory of the Lord,“ I preached, as the expected millennium, the universal prevalence, and experience of entire sanctification. Respecting the Christian’s delightful privilege, to be „sanctified whole, and preserved in spirit, soul and body, blameless to the coming of Christ,“ through his faith in the faithfulness of Him who hath called him, and will do it.

I have the same blessed convictions and experience that I have for a considerable time entertained: but I think that I now better understand what that coming of Christ meant, to which Got is faithful to preserve us blameless; and also better (understand) what Paul meant by exhorting „as many as be perfect,“ like him to „forget those things behind, and reach forth unto those before; and thus follow after, to apprehend that for which they are apprehended by Christ Jesus, if by any means they may attain unto the resurrection of the dead.“ In

the state of mind which I have described, I remained up to the time when you called upon men, having delightful enjoyment in my soul, from receiving Christ as „of God made unto me sanctification,“ as well as „wisdom, righteousness, and redemption,“ and endeavoring, by all means in my power, to urge the blessed doctrine and experience of holiness, or full sanctification through faith in Christ, upon all who call themselves His people.

I rejoice, dear brother, in thus opening my feelings to you on this subject, that you are prepared to appreciate my feelings to you on this

subject, by your connection with that branch of Christ’s visible church, whose founder, and whose ministry, for the most part, I trust, to this day, have felt and preached the importance and practicability of being fully sanctified to God; and many of whose members, I believe, from my acquaintance with the writings of some, and my delightful personal intercourse with others, have, and do now enjoy this blessing in its rich experience.

(From a Letter to Josiah Litch, on the Second Coming of Christ, by Charles Fitch, published by Elder J.V. Himes, 1841, p. 9-11)

## Charles Fitch

1805-1844

„The Man of the Chart“



Scholar, theologian, poet, prophetic chart maker, popular preacher and evangelist, proponent of sanctification by faith, abolitionist, tender husband and father, Charles Fitch was there at the precise time where God meant him to be.

After studying at Brown University in Rhode Island, Fitch began his ministry in the Congregational Church at Abington, Connecticut. Other cities where he ministered were Warren and Boston, Massachusetts, Hartford, Connecticut, and Newark, New Jersey. By 1832 he was an honorary member of the American Board of Commissioners for Foreign Missions and had been ordained.

In March of 1838 Fitch wrote William Miller stating that he had read Miller’s Lectures and did not doubt the correctness of his views. However, for Charles Fitch, as for many other similarly trained ministers of that remarkable reform time, it took great courage and intense conviction to identify with the advent Millerites.

In a letter to Josiah Litch, Charles declared, regarding Miller’s views, that “the reproach which I saw would come upon me if I advocated them led

me to lay the matter aside. ... The truth is, that the fear of man brought me into a snare; I was unwilling at this time to appear as an advocate of the truth defended by Mr. Miller ...”<sup>1</sup> So, for approximately three and a half years, he held back from preaching the Millerite message because highly respected ministers not only considered the message to be unsound, but also made light of the message and messenger.

He explained to Elder Litch how he finally had been led by the Holy Ghost to cast himself upon Christ. He wrote, “The great question is, ‘Who shall stand when he appeareth?’” He exhorted, “Let us see to it that we are prepared, by being wholly the Lord’s and then it matters not when the day arrives.”<sup>2</sup> Eventually because he preached the doctrine of „holiness“ and was exhorted not to do so, Fitch felt it necessary separate from the established church. This separation caused him to be less influenced by the fear of man regarding the Millerite doctrine.

Josiah Litch had visited Fitch and told him he needed the doctrine of the second advent to add to his doctrine of holiness. Litch had left him more literature to study and requested he correspond as to the result of his study.

Fitch wrote to "My Dear Bro. & Sister Palmer" describing that experience, "I went to the Lord; I read my Bible, and all the works that I could obtain. I possessed myself of all the evidences in the case that I could; and then with fasting and prayer I laid them and myself with my all before the Lord, desiring only that the Blessed Spirit might guide me into all truth. I faith that I had no will of my own, and wished only to know the will of my Saviour. Light seemed breaking in upon my mind, ray after ray, and I found myself more and more unable to resist the conviction that it was indeed the truth, that the coming of the Blessed Saviour was at the door."<sup>3</sup>

Thereafter, Fitch trebled tirelessly, throwing himself unreservedly into proclaiming the need of preparation for the Second Coming of Christ. He moved his family to Cleveland, Ohio and held meetings and baptisms all over Ohio. His words testify to his dedication to both doctrines, „Wherever I have been I have preached holiness. My usual practice has been to preach on Holiness in the afternoon and on the Second Advent in the evening. I have seen saints sanctified and sinners led to Christ.“<sup>4</sup>

In 1842, feeling the need of an accurate chart, Fitch and Apollos Hale prepared the famous chart illustrating the fulfillment of the last-time prophecies of Daniel. This was used extensively by the Millerites even though it included an error which God permitted concerning the prophecies. (See Story of Redemption, pages 366, 367) Fitch himself used this chart and also other visual aids including a replica of the Daniel 2 statue that could be separated into its various parts. „As he told of Babylon's fall, he removed the head, and so on with others sections. When only the feet of the modern nations were left, the people understood that we are truly living in the last day.“<sup>5</sup>

Fitch also preached the message of the second angel of Revelation 14. „Come out of her my people.“ Therefore he is considered an inseparable

link of the advent movement. In once sermon he addressed the following questions: What is Babylon? What is the fall of Babylon? What is it for God's People to come out of Babylon?

A letter by Charles Fitch, which he wrote from Cleveland, Nov. 29, 1842, and published in the Signs of the Times, reveals his attitude about an extensive and permanent reformation in this crazy world is a hopeless thing. Never, till fire purifies it and the wicked are destroyed out of it and the devil chained and put into the pit. Shall we have peace without, though we may within, thank God, have peace with God through Our Lord, Jesus Christ.“<sup>6</sup>

Two of the Fitches' young sons died from feverish illnesses within a month of each other. Fitch wrote about the death of little „Willie“ buried Dec. 5, 1843, who would have been seven years old on Dec. 15. „We believe that he lived and died with confidence in Christ, and we cannot doubt that the blessed Saviour is indeed Willie's Saviour ... When he was three years old, I was accustomed to relate to him in language suited to his capacity, the interesting incidents in the life of our Saviour for the purpose of teaching him to know and love the character of Christ. ... He arose from his bed one morning very early and came to me calling my name repeatedly to get my attention. ... He said ‚The blessed Saviour is my Saviour.‘ Sweeter accents never fell on my ear. Never from that moment to this has his faith in Jesus wavered.“<sup>7</sup>

After the death of another son, his 20 month old, the following editorial appeared on page 211 of the January 24, 1844 edition to the Midnight Cry: „Bro. Charles Fitch is now at Cleveland. He has buried another child, and has taken occasion to write the ... article: ‚Comfort for Bereaved Parents.‘“<sup>8</sup>

Expounding upon Mat. 2:16-18 and Jer. 31:15-17, Elder Fitch concluded:

„Those parents therefore who are themselves prepared for the Kingdom of God, have God’s word to assure them that they shall there find their infants, returned from the land of the enemy and there shall their work be rewarded. They have not labored in vain for their tittle ones, they shall find them in ... the renovated earth, the glorious kind of our Lord. ...“<sup>9</sup>

Charles Fitch became seriously ill, probably with pneumonia, in the month of October 1844. He had chilled while baptizing converts. „On Monday last, Bro C. Fitch was yet very sick in Buffalo: his life was despaired of. On Hearing Bro Storrs’ article on the Seventh Month read, he (Fitch) shouted ,Glory several times; said it was true, and he should be raised to proclaim it. So we have just been informed. Soon we hope our afflicted brother will enter that land where the inhabitants will not say, ,I am sick.“<sup>10</sup>

„Bro. Judson informs us that ... he found Bro Fitch at Buffalo barely alive. His soul, however, was full of hope and glory. He said that it was indelibly written on his soul, that the Lord would come on the 10th day of the 7th month and if we went into the grave, he would only have to take a short sleep, before he should be waked in the resurrection morn.“<sup>11</sup>

Evidently Bro Judson had visited Fitch on or prior to October 14, when he actually died. The next *Midnight Cry* to be published was October 31, 1844, because none was published during the week of the disappointment. This issue contained Charles Fitch’s obituary:

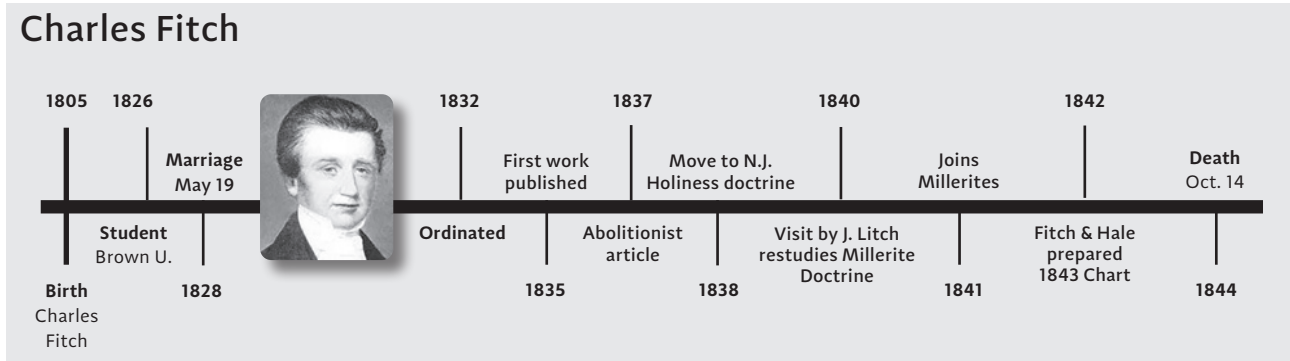
„This dear brother has fallen asleep in Jesus. Those lips from which the words of God have been poured forth with power upon so many thousands of listening ears. Are now sealed. That heart, which beat with a father’s tenderness, and a brother’s love for the children of God, has ceased beating.

„After his arduous labors at Morrisville and St. Georges’ camp meetings, he left New York for Cleveland, on Monday, September 16. At Rochester, while apparently in perfect health, he stated, in a public meeting that he had a presentiment that he must sleep a little while before the coming of the Lord. On arriving at Buffalo, he was attacked with a severe bilious fever, and died on Monday, October, 14th, in full faith that he should awake in a few days in the likeness of his Redeemer.“<sup>12</sup>

Ellen White wrote regarding Brother Fitch’s early death that God had laid him in the grave to save him and that while in vision she had met him at the tree of life in heaven. (See *Early Writings* p. 17). Charles Fitch left a definitely inspiring example for those followers of Christ today who, loving their Saviour supremely, desire His Second Advent above all earthly treasures and are willing gibe their all towards that end. - MS

#### Footnotes:

- 1.) + 2.) Letter to Rev. J. Litch on The Second Coming of Christ, by Charles Fitch,, published by V. Himes, Nov. 1841, p. 9, &: 11.
- 3.) + 4.) Manuscript letter by Charles Fitch to Dr. & Mrs. W.C. Palmers, July, 1842.
- 5.) *Midnight Cry*, June 6, 1844, p. 372.
- 6.) Charles Fitch and Hiram Edson and the Raison D’etre of the SDA Church, Doctorate Thesis, Andrews U., by Patrick, A.H., photocopy in the Appendix.
- 7.) *Midnight Cry*, Dec. 21, 1843, p. 167.
- 8.) + 9) *Ibid.*, Jan. 24, 1844, p. 211.
- 10.) *Ibid.*, Oct. 12, /844, p. 124.
- 11.) *Ibid.*, Oct. 19, 1844.
- 12.) *Ibid.*, Oct. 31, 1844, p. 142



## Write the Vision

### Comments on the 1843 Chart

#### JOSEPH BATES:

“In May 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting, Dr. Chs. Fitch and A. Haie of Haverhill presented us the Visions of Daniel and John, which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. Fitch, in explaining the subject, said ... he had been turning it over in his mind, and felt that if something of this kind could be clone, it would simplify the subject, and make it much easier for him to present to the people. Here new light seemed to spring up .... This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who faith the message may read and run With it.”

Second Advent Way Marks and High Heaps, April, 1847, pages 10,11.

#### HIRAM EDSON:

“The Advent chart of 1843, without a doubt, was arranged in the order of God’s counsel; but perfection of knowledge in understanding all parts of the inspired volume had not then been attained; knowledge is still increasing. It is evident that God saw fit to suffer a mistake

in some of the figures in the ’43 chart, but for wise purposes hid that mistake until the proper time arrived for the mistake to be developed.” RH, January 10, 1856.

#### JAMES WHITE:

“I had purchased the chart illustrating the prophecies of Daniel and John, used by lecturers at that time, and had a good assortment of publications upon the manner, object, and time of the second advent. And with this chart hung before me, and these book.; and the Bible in my hands, I spent several weeks in close study, which gave me a clearer view of the subject.” Life Incidents, p. 72,73.

#### ELLEN WHITE:

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

„The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they

had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time, “Though it tarry, wait for it.’ In their love for Christ’s immediate coming, they had overlooked the tarrying time of the vision, which was calculated to manifest the true waiting ones. Again they had a point in time.” *Ibid.*, 243.

“Jesus did not come to the earth as the waiting joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing.” *Ibid.*, 236.

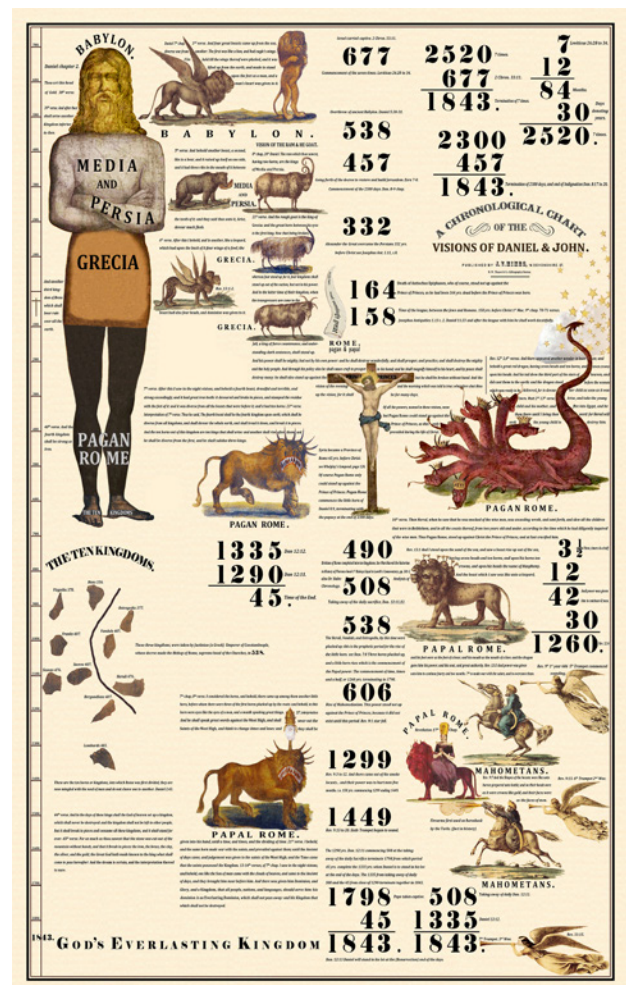
Thus the ‘1843 Chart’ used by the Millerite advent preachers, served the purpose for which God had intended it. It powerfully aided in clarifying the message and convincing of the nearness of Christ’s return. And, though not free of error, it evidences even to believers today that God was leading in the past, and is controlling events in these last days.

(All quotes printed in this article are found in *The Keys to the Pioneer Charts*, a 16-page, compilation by Lee Coleman, Tue Writer’s Inkhorn Ministry, P.O. Box 371, Redwood Valley, CA 95470.)

**Order here your copy of the 1843 chart:**

[https://shop.fin1844.info/index.php?id\\_product=62&rewrite=1843-prophetic-chart&controller=product](https://shop.fin1844.info/index.php?id_product=62&rewrite=1843-prophetic-chart&controller=product)

## 1843 Chart



## RECIPE

### Veggie Sausage

- 2C Vital Wheat Gluten Flour
- 1/2 C Yeast Flakes
- 1/2 C Chickpeas or Soy Flour
- 1 T Fennel Seed
- 2 t Onion Powder
- 2t Paprika
- 2 t Garlic Powder
- 1 t Oregano
- 1 t Sage
- 1/2 t Salt
- 1/4 t Allspice
- 4 T Braggs Liquid Aminos

Mix all dry ingredients into a bowl and set aside. Mix all wet ingredient in another bowl and slowly add to dry ingredients.

Take approximately 3 T of dough and shape into a small log. Wrap in tinfoil, twist the ends closed and place into a steamer basket. Repeat until dough is gone. Steam for 30 minutes. Makes Approximately 15 pieces.

Alternatively, you can roll entire mixture into one bigger log, then wrap with cheesecloth, twist and tie ends closed, and boil it in a large pot for 1 hour. Then slice sausage patties off for sausage slices.

