

The Midnight Cry

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

The Bible – A Parable

In our institutions, where many are laboring together, the influence of association is very great. It is natural to seek companionship. Everyone will find companions or make them. And just in proportion to the strength of the friendship, will be the amount of influence which friends will exert over one another for good or for evil. All will have associates, and will influence and be influenced in their turn.

The link is a mysterious one which binds human hearts together, so that the feelings, tastes, and principles of two individuals are closely blended. One catches the spirit, and copies the ways and acts, of the other. As wax retains the figure of the seal, so the mind retains the impression produced by intercourse and association. The influence may be unconscious, yet it is no less powerful.

If the youth could be persuaded to associate with the pure, the thoughtful, and the amiable, the effect would be most salutary. If choice is made of companions who fear the Lord, the influence will lead to truth, to duty, and to holiness. A truly Christian life is a power for good. But, on the other hand, those who associate with men and women of questionable morals, of bad principles and practices, will soon be walking in the same path. The tendencies of the natural heart are downward. He who associates with the skeptic will soon become skeptical; he who chooses the companionship of the vile will most assuredly become vile. To walk in the counsel of the ungodly is the first step toward standing in the way of sinners and sitting in the seat of the scornful. *CH*, 414.1-3



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

Ellen G. White

EW	Early Writings
GC	The Great Controversy
LS	Life Sketches
RH	The Review and Herald
SM	Selected Messages, Vol. 1-3
T	Testimonies for the Church, Vol. 1-9
TM	Testimonies to Ministers and Gospel Workers

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 Bible - A Parable

This chapter will investigate the assertion that the entire Bible can be approached as a parable. While it is obvious that parables like the good Samaritan or the parable of the lost coin exist within the Bible, this movement has made the assertion that in fact the entire Bible can be interpreted as a parable. Thus by using the same methodology as one would to interpret these obvious parables, we can interpret any and indeed every biblical narrative as a parable. The purpose of “parable methodology” to interpret any story in the Bible is to dig for hidden treasure which does not appear in the surface text thereby discovering new prophetic light for the last generation.

For millennia Jews, Christians and literary critics alike have scoured the surface text of the Bible to glean truth and by now every gem of truth has already been discovered using a surface reading to find a plain thus saith the LORD. There is not a single verse in the Bible which has not been read and interpreted by countless scholars over countless years by now. So how will God reveal to His last day church new light for their dispensation? The only way to discover new gems from the Bible now is to dig for them, under the surface, as for hidden treasure, and the only way to do that is by using parable methodology.

Parable methodology reveals truths that do not appear in the surface text but instead identify “patterns” within the biblical text. For example, if I said to you, “There is a horse. What colour is the horse?” You would reply, “I don’t know because you haven’t told me”. If however I said, “There is a horse, there is a cat, there is a dog. The cat is brown, the dog is brown. What colour is the horse?” Then from the literary pattern you would know the horse in this story is brown. Yet still I did not tell you what colour the horse is. It was not in the surface text. You could only derive this information by identifying a pattern in the sentence structure, and God uses seven types of patterns (or parables) in His word, some of which will overlap:

- Compare and contrast
- Juxtaposing
- Natural to spiritual
- The end from the beginning (alpha and omega)
- Prophecies
- Chiasms
- Repeat and enlarge

It is not the purpose of this chapter to study each type of parable above or even to study the definitions, so the reader is encouraged to study the sources at the end of this chapter. This chapter only serves as an introduction to the subject offering examples from Scripture to make its point.

Compare & Contrast and Juxtaposition

There came a time in Christ’s ministry when, “without a parable spake he not unto them” (Matt. 13:34) and the time has come when we, called to be the 144000 must only speak in parables too. That is to say, only interpret Scripture with parable methodology. Ellen White often adopted parable methodology when she juxtaposed a story from ancient history with a prophetic event of the future, and compared or contrasted them.

In Luke 17:26 & 27 Jesus compares the similarities in the condition of the antediluvian world with the second advent, “And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.” Yet we can contrast the differences too. For example, Peter juxtaposes the flood at the beginning of the world with the fire at the end of the world, “... the world that then was, being overflowed with water, perished: But the heavens and the earth, which are now... are... reserved unto fire...” (2Peter 3:6 & 7). So we know we can take the story of Noah and by mining all the details from it, discover new prophetic light for the last days, but this is not just an isolated example.

Ellen White and even Jesus Himself are governed by principles when they interpret Scripture. Jesus in the name of consistency still has to obey certain rules of prophetic interpretation. He Himself would have inspired the biblical authors to adhere to those rules. Even He cannot just fabricate a random teaching out of thin air so to speak, with no good principle behind it. If He says the history of Noah repeats at the end of the world He will be using some kind of principle to make that claim. When He says we can juxtapose an ancient story with a future event He is also saying it is a legitimate, exegetical principle to use consistently and therefore it can be done with other biblical narratives too.

Natural to Spiritual

It is commonly understood that all inspired authors will take a natural phenomena and compare and contrast it with a spiritual phenomena. For example we compare a natural (literal) shepherd with Jesus and understand He is our spiritual Shepherd. Knowing therefore that this is God’s methodology, we can safely apply this principle ourselves to all passages of Scripture. We are being consistent with God’s principles

of interpretation. For example sister White compares Jacob’s night of wrestling with “a time of trouble such as never was” (Dan. 12:1) and calls it, “the time of Jacob’s trouble” *EW*, 36.2

We also take literal Babylon and by comparing and contrasting the natural with the spiritual we are able to identify spiritual Babylon in eschatology. These methods of interpretation are not done in a vacuum. As it can be demonstrated to be God’s methodology throughout inspiration we know we can utilise it if we correctly apply the rules. Again, this chapter does not have the time and space to identify the rules of parable methodology but please refer to the sources at the end of this chapter.

So when sister White takes some biblical stories and compares and contrasts them to end time events, she has not done this in a vacuum. Those are not the only biblical stories that can be interpreted using parable methodology. God uses specific principles of interpretation and as sister White has applied them to some stories, it gives us licence to apply them to other stories. God’s methodology for biblical interpretation is consistent. He doesn’t take the actors, events, names and places in one story and apply them at the end of the world, just to say it cannot be done in any and all stories. He is consistent in His methodology, “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1Cor. 10:11).

Ordinarily when Christians interpret a verse like 1Cor. 10:11 they extract moral lessons from the ancient stories, believing that we cannot glean any new prophetic light for ourselves. For example, “Now these things were our examples, to the intent we should not lust after evil things, as they also lusted” (v6), or the children of Israel shouldn’t have murmured against God so we shouldn’t. That’s about as far as Christians take these ensamples for us at the end of the world, but now we understand we can take biblical stories and derive new light on end time prophetic events from them. For example, with

the story of the altar to the golden calf most Christians will only identify some moral lesson like we should not worship modern-day idols, but if you approach the story as a parable, you will notice a calf is a beast, and a golden calf is an image of a beast one starts to realise this story offers hidden treasure pertaining to Rev. 13:14 & 15.

Alpha and Omega

If we take the history of the beginning of ancient Israel and juxtapose it with the end of ancient Israel, we can discover hidden treasure for our history. As the children of Israel wandered in the wilderness forty years being tempted and failed, Christ was in the wilderness forty days (a day for a year) being tempted and prevailed. If you understand that Christ's forty days occurred after His baptism and we can line His baptism up with 2019 then we can expect the same experience between 2019 and the next waymark, 2021. So do we just say we need to fast and draw closer to God in this time, and apply the lessons morally, or that the manna was the children of Israel's fast but ours is veganism? No, we can also make application to the forty days/years prophetically. We do not compare and contrast natural to natural when using this kind of prophetic parable methodology, and say literal food in the biblical story represents literal food at the end of the world. We apply the natural to spiritual pattern and understand that spiritual food is a doctrine or message (Ezek. 3:1-4, Rev. 10:9-11). So the lesson for us? That we are to learn and digest the messages of God from heaven symbolised by the manna, and not turn the messages from the stones into bread, and eat that.

So what is a stone a symbol of? We know it is people, for the temple is made up of "lively stones" (1Peter 2:5) but there is also another group of stones that "would immediately cry out" (Luke 19:40) if God's people do not. Now we see symbols can have more than one meaning, they can be God's people or gentiles depend-

ing on context. What is the context of Satan tempting Christ with a stone? If it is a stone in Satan's hand then it is of his kingdom, so in this example, this stone is of the world. Turning it into bread would be to take a message from the world and turn it into our message. Here we are juxtaposing the manna with the stone and contrasting the differences to understand a prophetic event that did actually occur during 2019 and 2020 when some took the world's message of equality and repeated it as if it was our message from God.

We can take another line of ancient history and juxtapose the literal (natural) forty days from it with this period from 2019-2021. In the forty days after the resurrection of Christ, the disciples were required to use this time to understand the nature of the Messiah's kingdom on Earth. Previous to the cross they thought Jesus would be an earthly king with an earthly kingdom, but as on the road to Emmaus, they began to understand the nature of the Messiah's kingdom on Earth. This forty day period occurred immediately after the cross and for those who understand it, using line upon line methodology (i.e. juxtaposing the historic time lines of God's people with ours) 2019 can also be lined up with the cross. Hence in this time period we were investigating the issue of equality in God's kingdom on Earth, in preparation for Heaven. Jesus fasted in His forty days, hence we received no new message. Like the disciples we were only to continue to investigate the message the second and third angels had already given.

There was also a forty day period in the time of Noah, but when Jesus said, "... as it was in the days of Noe, so shall it be also in the days of the Son of man" (Luke 17:26), Christians tend to glean only very general moral lessons from that, but again, we can dig for hidden treasure and look at the forty days it rained using parable methodology.

The story of Noah is so simple it is taught as a children's story. Noah builds an ark and calls

the people to board. Then the clean and unclean animals are called. The door is shut and it rains for forty days. There are three groups called to board the ark. The people, then the clean and the unclean animals. A ship is a symbol of God's church, for the disciples were called to be "fishers of men" (Mark 1:17) and cast out nets to drag those fish on board. Unclean animals are a symbol of gentiles as seen in Peter's rooftop vision (see especially Acts 10:12 & 28), therefore oppositely clean animals would be a symbol of God's people. So we see two groups of God's people (the people and the clean animals) as well as the gentiles all called to come aboard the ark. Then the door is shut which sister White equates to a close of probation (ISM 63) and the saved aboard the ark are symbolically harvested from the world whilst for forty days the rain destroys those who rejected Noah's prophetic message. The rain was the prophetic warning message Noah gave. There was no new message during the harvest as the door was shut and nobody new could choose to board, but Noah was experiencing how his message was being realised. Same as the disciples in their forty days after the cross were experiencing how Christ's message was being fulfilled.

The disciples, like in Noah's history, had to call out a second group from the Jewish church from 31A.D. until 34A.D., then from 34A.D. they too went to the gentiles. This is no coincidence. Then when the door was shut for ancient Israel, the executive judgement fell upon Jerusalem in 70A.D. and the saved were harvested from the city, most of which fled to Pella. GC, 30.2

In the introduction we mentioned the parable of the good Samaritan and how prophetic light for the end of the world could be gleaned if one dug for hidden treasure, interpreting it using parable methodology. In that parable we see first a priest and then a levite neglecting their God given duty (Luke 10:31 & 32). Jesus told the lawyer it was his duty to love his neighbour as himself (Luke 10:25-29) but the priest and the levite neglected this duty. So this parable also identi-

fies two actors from God's people and one gentile. This is a third witness that at the end of the world there will be two groups from God's people called and one from the world. The Samaritans were actually descendants of God's people who had gone into the world so to speak. This is the natural, literal story, so to compare and contrast them with God's people who are called out of the world at the end, we can identify this third group as the eleventh-hour workers who answer the call of the loud cry of Rev. 18:4 to, "Come out of her, my people..."

In Ezra 7 there are also two groups from within God's people and one from without, who are called out of Babylon by three decrees, to serve in the temple of God in Jerusalem. They are the priests and the levites, but this time the gentiles are called "nethinims" (Ezra 7:7 & 24).

The period of harvest for the first group, we will call priests at the end of the world is from 2019-2021, hence the reference to these years above. To understand this concept properly requires a study of fractals in line upon line methodology which is not the purpose of this chapter. As this involves juxtaposing various lines of prophetic history, also known as "reform lines" or "time lines", line upon line methodology is also another type of parable methodology.

There is one more story of a ship in the Bible I would like to investigate using parable methodology. Until 2017, Acts 27 had only ever been understood to have moral value to it. Paul was humble and faithful when he was suffering as a prisoner so we should be humble and faithful. Paul clung to God during the storm so when we experience difficult times we too should cling to God. This is the kind of surface treasure that has already been mined from the biblical stories, of which there are no new gems to discover, but like Christ, if the last generation teach only parable methodology, we can look at Acts 27 and see a ship (a church) with two groups of prisoner singled out on board (Paul and the 273 other prisoners), then a shipwreck where it is the final end of the ship (close of probation) and

at that point Paul is taken to a third group, the islanders whose leader's name is "Publius" (Acts 28:7) meaning "public" as it is derived from the same root as "publicus", meaning "the people" or "of the people"

[https://en.wikipedia.org/wiki/Publius_\(praenomen\)](https://en.wikipedia.org/wiki/Publius_(praenomen))

There a deadly serpent tries to give Paul a mark on his hand but Paul prevails and by that stage he cannot die.

Interpreting this story as a parable there is so much hidden treasure that it has taken a several hours to present, but suffice to say for now, by looking into the name of the ship and the names of the ports, countries and seas which are mentioned we can mine so much hidden, prophetic treasure for the last days. What does it mean that "Euroclydon" (Acts 27:14) means "east wind"? What prophetic actor is symbolised by the east wind?

Sister White says the four winds represent "political strife" (1M, 444.3) and "war" (1SM 221.3). What political strife and war comes from the east? What does it mean that the journey starts at Caesarea (Acts 25:4) which comes from the Latin verb "caesa", to cut out?

Another type of alpha and omega parable is the first and last mention of a word or phrase. The rule of first mention says that the first time a word or phrase is used in Scripture, it contains all the information we need to understand it prophetically or as a symbol at the end of the world.

The word for cut out is from "caesa" as in the term cesarean section where a fetus is cut out of the womb. So when we search for the first use of this term we should search for something being separated from something else, and not for example being "cut off" meaning to die or be ostracised, or when a tomb is hewn out of a rock (Matt. 27:60). The first mention is of a stone being "cut out" or "hewn out" of a mountain in Exodus 34:1 when "the LORD said unto Moses, Hew thee two tables of stone like unto the first". So searching for the last mention of

a stone being cut out of a mountain we find Daniel 2:34 & 45.

The mountain which the stone is cut out of in Daniel 2 is juxtaposed to the statue which is Satan's kingdom. A mountain is a symbol of a kingdom, so contrasting it with Satan's kingdom on Earth, the mountain must be God's kingdom on Earth. The stone is a small part of the mountain which destroys the statue at the end of the world. We already know from Rev. 18 and Dan. 11:40-45 that it is the loud cry which brings down modern Babylon. We also know that the loud cry will be a warning against receiving the mark of the beast by keeping the ten commandments. So by comparing the first and last mention of a stone being cut out of a mountain, we can see the loud cry is a warning message to keep the ten commandments which will bring down Babylon. That Paul's journey began at Caesarea shows that this is the beginning of the cutting out of that stone at the end of the world and the very beginning of that message. The loud cry will be a message of equality evidenced through line upon line (parable) methodology. So Paul starts his journey when God first gave his final church line upon line methodology in 1989. Caesarea is a representation of that prophetic waymark.

Prophecies

If you use the rule of first mention for the word "parable" in the Bible, it will take you to Num. 23:7 where it's theme runs through to Num. 24:23. This is a discourse between Balaam and Balak where Balaam is asked to curse Israel but instead, his parables are a series of seven prophecies blessing Israel (see Num. 23: 7 & 18; 24:3, 15, 20, 21 & 23). Understanding that the rule of first mention relays all the information we need to understand a word or a phrase, we see here that parables are prophecies. That might be a challenge to most Christians who believe parables only have moral lessons to offer and don't give us any information on prophetic events at the end of the world, but now we understand why

we can approach parables like the good Samaritan as prophecies.

Repeat and Enlarge

Let us use one of Balaam's prophecies, or parables to examine a repeat and enlarge pattern. Num. 24:17, "I shall see him, but not now: I shall behold him, but not nigh...". You can see this phrase just repeats itself using different wording. While the meaning of this phrase is obvious, if you didn't know what "behold" meant you could compare it to its counterpart in this phrase and understand that it meant "see". If you didn't know what "nigh" meant you could compare it to its counterpart in the pattern and see that it means "now".

The verse then enlarges upon the identity of "him", "...there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel..." You may already be aware that the "Star out of Jacob" is a prophecy of King David, but if you were asked how could you prove a star represents a king, I'm not sure how you would do it without using parable methodology. I may be wrong but by proof texting the word star I think you can only find representations of angels or messengers (e.g. Rev. 2:28, 9:1, 12:4). Either way if you interpret this verse using parable methodology you can see that "Star" corresponds with "Sceptre" in this repeat and enlarge pattern and it is clear that a sceptre is a symbol of a king. If you didn't know what was meant by "Jacob" just compare it to its counterpart in the pattern and you will see it is referring to "Israel".

The verse then enlarges on what this king will do, "...and shall smite the corners of Moab, and destroy all the children of Sheth." If you didn't know what the word "smite" meant, you can see from this pattern it means "destroy". Likewise when the verse talks of "the corners" of a country it means "all the children" or in other words, all the inhabitants, because we know parents will never just stand back and allow anyone to destroy their children. You would have to go through the parents to destroy the children.

The above verse was fairly simple, but you can see how repeat and enlarge patterns could be an enormously effective methodology for interpreting even the most challenging verses. It is William Miller's fifth rule of prophetic interpretation in its truest and fullest sense; that Scripture must be its own expositor. You are literally using one portion of a verse to explain another.

Chiasms

A chiasm is a very common pattern used in Scripture. It can appear in the way the text is laid out, commonly described as (a), (b), (c), (c), (b), (a) for example. A chiasm is as if a mirror is placed in the middle of the sentence, phrase or paragraph. So in this example you can place a mirror between the two letters (c). Using a previous example such a chiasm might read, "There was a cat (a), there was a dog (b), there was a horse (c). The horse (c) was brown, the dog (b) was brown, the cat (a) was brown."

If the text just read, "There was a cat (a), there was a dog (b), there was a horse (c). The horse (c) was brown, the dog (b) was brown" then from the structure or pattern alone you know there is some missing information. You know there is an imbalance in your pattern. You would only have (a), (b), (c), (c), (b). You can see there is information missing on (a) but only if you recognise that God uses chiasms to structure His word. If you were arguing with someone who insisted solely on a plain thus saith the LORD, you could never convince them God is telling you the cat was brown, because it is just not there in the surface text. This is exactly how we can find hidden treasure in these last days.

However God not only embeds chiasms in sentence structures, He also uses them in visual representations. Using Daniel 2 again we see that God has presented a visual picture of a statue standing next to a mountain. In that visual representation a stone is cut out of the mountain. So as God has juxtaposed the statue and the mountain, and placed them side by side

in this picture, we can interpret it as a chiasm and know that if a stone is cut out of the mountain, then there has to be something cut out of the statue. From Rev. 18:4 we already know that it is God's people in Babylon that come out of the statue when the loud cry from the stone hits the statue.

If you see a face looking into a mirror, and the face has two eyes but the reflection in the mirror you only see one eye, then you know a second eye is meant to be there. In like manner, if you place the mountain next to the statue juxtaposing them, and you can see something come out of the mountain, then you know something is meant to come out of the statue. While it is not mentioned in the surface text of Daniel 2 it is alluded to in v35 where it says the statue "became like the chaff of the summer threshing floors". The summer harvest was the wheat harvest so we know the chaff is separated from the wheat on the summer threshing floors. Therefore we know the wheat is there, it's just not mentioned in the text. From a knowledge of the natural (agriculture) we can understand that the wheat has to be there if the chaff is there, and using natural to spiritual parable methodology we know the wheat represents God's people, hence Rev. 18:4 says, "Come out of her my people".

Now, using parable methodology alone, we know what the stone must be. If God's people come out of the statue then it is God's people that come out of the mountain. The stone represents the two groups from within the church we call the priests and the levites. They come out of the church (mountain, kingdom) to give the loud cry telling God's people in Babylon to keep the commandments of God, subsequently bringing her down.

Conclusion

Sister White tells us that all of the biblical authors wrote for us at the end of the world, "Each

of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. "Now all these things happened unto them for ensamples: [types, patterns, models, figures] and they are written for our admonition, upon whom the ends of the world are come (1 Corinthians 10:11)." 3SM, 338.1 Yet when we read these ancient narratives plainly they are clearly a historic narrative of events taking place in their own time. To understand "each" of the ancient prophets as speaking for our time is to interpret all of the biblical stories as parables or prophecies.

Jesus Himself was a living parable. The natural (humanity) had been combined or juxtaposed with the spiritual (divinity) in Jesus Christ. His nature was a parable and His message was given in parables. He came to show us spiritual things from the natural things of the world. He would tell us what the end of the world will look like by comparing it to agriculture, with the latter rain and harvest, or the wheat and the tares for example. He came to show us the character of the Father (the spiritual) by revealing it through the human (natural) character.

Jesus was the Word made flesh. Is it not self evident then that if Jesus was a parable, and Jesus was the word, then the entire word of God is also a parable? – A.S.

Sources & Further Study:

- Tess Lambert, Arkansas. September 2018: <http://themidnightcry.co.uk/tess.html>
- Parminder Biant, Germany. January 2018: <http://themidnightcry.co.uk/parmindergermany3.html>
- Parminder Biant, Martinique. April 2019: <http://themidnightcry.co.uk/parmindermartinique2.html>





Are Vaccines Good or Bad?

How Vaccines Work

The body has many ways of defending itself against pathogens (disease-causing organisms). When a pathogen does infect the body, our body's defences, called the immune system, are triggered and the pathogen is attacked and destroyed or overcome.

A pathogen is a bacterium, virus, parasite or fungus that can cause disease within the body. Each pathogen is made up of several subparts, usually unique to that specific pathogen and the disease it causes. The subpart of a pathogen that causes the formation of antibodies is called an antigen. The antibodies produced in response to the pathogen's antigen are an important part of the immune system. You can consider antibodies as the soldiers in your body's defense system. Each antibody, or soldier, in our system is trained to recognize one specific antigen. We have thousands of different antibodies in our bodies. When the human body is exposed to an antigen for the first time, it takes time for the immune system to respond and produce antibodies specific to that antigen. In the meantime, the person is susceptible to becoming ill.

Once the antigen-specific antibodies are produced, they work with the rest of the immune system to destroy the pathogen and stop the disease. Antibodies to one pathogen generally don't protect against another pathogen except when two pathogens are very similar to each other, like cousins. Once the body produces antibodies in its primary response to an antigen, it also creates antibody-producing memory cells, which remain alive even after the pathogen is defeated by the antibodies. If the body is exposed to the same patho-

gen more than once, the antibody response is much faster and more effective than the first time around because the memory cells are at the ready to pump out antibodies against that antigen.

This means that if the person is exposed to the dangerous pathogen in the future, their immune system will be able to respond immediately, protecting against disease.

Vaccines contain weakened or inactive parts of a particular organism (antigens) that trigger an immune response within the body. Newer vaccines contain the blueprint for producing antigens rather than the antigen itself. Regardless of whether the vaccine is made up of the antigen itself or the blueprint so that the body will produce the antigen, this weakened version will not cause the disease in the person receiving the vaccine, but it will prompt their immune system to respond much as it would have on its first reaction to the actual pathogen.

Some vaccines require multiple doses, given weeks or months apart. This is sometimes needed to allow for the production of long-lived antibodies and development of memory cells. In this way, the body is trained to fight the specific disease-causing organism, building up memory of the pathogen so as to rapidly fight it if and when exposed in the future.

The History of Vaccines

For many centuries smallpox devastated mankind. Smallpox affected all levels of society. In the 18th century in Europe, 400,000 people died annually of smallpox and one third of the

survivors went blind. The symptoms of smallpox, or the speckled monster as it was known in 18th century England, appeared suddenly and the sequelae were devastating. The case fatality rate varied from 20% to 60% and left most survivors with disfiguring scars. The case fatality rate in infants was even higher, approaching 80% in London and 98% in Berlin during the late 1800s.

Edward Jenner, an English physician born in 1749, would eventually become one of the most famous scientists in medical history and the so-called “Father of Immunology”. After observing that cowpox infection seemed to protect humans against smallpox, Jenner inoculated an eight-year-old boy with cowpox matter from the blister on the hand of an English milk maid. He then repeatedly attempted to “challenge” the cowpox inoculation by exposing the boy to smallpox material – but the boy never fell ill.

Jenner carried out his now famous experiment on James Phipps in the year 1796. In 1797, he submitted a paper to the Royal Society describing his experiment but was told that his ideas were too revolutionary and that he needed more proof. Undaunted, Jenner experimented on several other children, including his own 11-month-old son. In 1798, the results were finally published and Jenner coined the word vaccine from the Latin “vacca” for cow. This was the first vaccine.

Jenner was widely ridiculed. Critics, especially the clergy, claimed it was repulsive and ungodly to inoculate someone with material from a diseased animal. A satirical cartoon of 1802 showed people who had been vaccinated sprouting cow’s heads. But the obvious advantages of vaccination and the protection it provided won out, and vaccination soon became widespread.

Jenner’s method of vaccination against smallpox grew in popularity and eventually replaced variolation, which had been the standard before his demonstration. In the latter part of

the 20th century, about 150 years after Jenner’s death in 1823, smallpox would be making its last gasps. It would eventually be eradicated after a massive surveillance and vaccination program – thanks largely to the initial efforts of the Father of Immunology.

Following Jenner was Louis Pasteur, the brilliant French chemist who developed what he called the rabies vaccine in 1885, before that point vaccines only referred to cowpox inoculation for smallpox. Although what Pasteur actually produced was a rabies antitoxin that functioned as a post-infection antidote only because of the long incubation period of the rabies germ, he expanded the term beyond its Latin association with cows and cowpox to include all inoculating agents.

Thus, we largely have Pasteur to thank for today’s definition of vaccine as a “suspension of live (usually attenuated) or inactivated microorganisms (e.g., bacteria or viruses) or fractions thereof administered to induce immunity and prevent infectious disease or its sequelae.”

The development of vaccines continued at a fairly slow rate until the last several decades when scientific discoveries and technologies led to rapid advances in virology, molecular biology, and vaccinology. By the 1940s, scientific knowledge had developed enough so that large-scale vaccine production was possible and disease control efforts could begin in earnest.

Polio vaccine – the vaccine everyone was waiting for. In the late 1940s, polio outbreaks in the U.S. increased in frequency and size, disabling an average of more than 35,000 people each year. Parents were frightened to let their children go outside, especially in the summer when the virus seemed to peak. They kept their children away from swimming pools, sent them to stay with relatives in the country, and clamored for an understanding of the spread of polio. Travel and commerce between affected cities were sometimes restricted. Public health officials imposed quarantines

(used to separate and restrict the movement of well people who may have been exposed to a contagious disease to see if they become ill) on homes and towns where polio cases were diagnosed.

Researchers had been seeking to develop polio vaccines from the 1930s. 1948 brought a breakthrough when a team at the Children's Hospital Boston cultivated polio virus in human tissue in the lab for the first time. In 1952, Dr Jonas Salk and his team at the University of Pittsburgh developed an inactivated polio vaccine.

After successful preliminary testing and positive results from the Francis Field Trial, which involved 4,000 children, the vaccine was licensed in 1955. Huge public vaccination programs followed, and by the early 60s new polio cases had dropped from the tens of thousands to the hundreds. The early 60s also saw the introduction of an oral vaccine incorporating attenuated strains of all three forms of polio virus, developed by Albert Sabin. The oral vaccine, cheaper and easier to administer than the inactivated version, would become key to eliminating polio all over the world. Thanks to a successful vaccination program, the United States has been polio-free since 1979. This means that there is no year-round transmission of poliovirus in the United States.

In 1963 the measles vaccine was developed, and by the late 1960s, vaccines were also available to protect against mumps (1967) and rubella (1969). These three vaccines were combined into the MMR vaccine in 1971.

Autism

The story of how vaccines came to be questioned as a cause of autism dates back to the 1990s. In 1995, a group of British researchers published a cohort study in the *Lancet* showing that individuals who had been vaccinated with the measles-mumps-rubella vaccine (MMR) were more likely to have bowel disease than

individuals who had not received MMR. One of these researchers was gastroenterologist Andrew Wakefield, MD, who went on to further study a possible link between vaccine and bowel disease by speculating that persistent infection with vaccine virus caused disruption of the intestinal tissue that in turn led to bowel disease and neuropsychiatric disease (specifically, autism).

In 1998, Wakefield, along with 12 co-authors, published a case series study in the *Lancet* claiming that they found evidence, in many of the 12 cases they studied, of measles virus in the digestive systems of children who had exhibited autism symptoms after MMR vaccination. Though in the paper they stated that they could not demonstrate a causal relationship between MMR vaccination and autism, Wakefield suggested in a video released to coincide with the paper's publication that a causal relationship existed between the MMR and autism:...the risk of this particular syndrome[what Wakefield termed autistic enterocolitis] developing is related to the combined vaccine, the MMR, rather than the single vaccines. He then recommended that the combination MMR vaccine be suspended in favor of single-antigen vaccinations given separately over time. (Wakefield himself had filed for a patent for single-antigen measles vaccine in 1997 and so would seem to have a potential financial interest in promoting this view.

Reaction to the Wakefield publication was immediate. Press outlets covered the news widely and frightened parents began to delay or completely refuse vaccination for their children, both in Britain and the United States. MMR vaccination rates in Britain plummeted.

Over the next twelve years, the possibility of a link between MMR and autism was studied exhaustively. No reputable, relevant study confirmed Wakefield's findings; instead, many well-designed studies have found no link between MMR and bowel disease or MMR and autism.

In 2004, then – editor Dr. Richard Horton of the *Lancet* wrote that Wakefield should have revealed to the journal that he had been paid by attorneys seeking to file lawsuits against vaccine manufacturers. In television interviews, Horton claimed that Wakefield’s research was “fatally flawed”. Most of the co-authors of the study retracted the interpretation in the paper and in 2010, the *Lancet* formally retracted the paper itself.

Three months after the retraction, in May 2010, Britain’s General Medical Council banned Wakefield from practicing medicine in Britain, stating that he had shown “callous disregard” for children in the course of his research. The council also cited previously uncovered information about the extent to which Wakefield’s research was funded by lawyers hoping to sue vaccine manufacturers on behalf of parents of children with autism.

On January 6, 2011, the *BMJ* published a report by Brian Deer, a British journalist who had previously reported on flaws in Wakefield’s work. For this new report, Deer spoke with parents of children from the retracted study and found evidence that Wakefield committed research fraud by falsifying data about the children’s condition. Although the findings of Wakefield’s paper have long been discredited by scientists, the evidence that the data itself was falsified makes this report by the *BMJ* a landmark moment in the history of vaccines. Evidence is strong that the original study should not have been published, not merely because it was poorly conducted, but also because it was a product of research fraud.

MMR is not the only vaccine or vaccine component that has been targeted for scrutiny by those who suspect vaccination might be related to autism. After the MMR controversy died down, critics turned their questions to thimerosal, a mercury-containing preservative used in some vaccines. (Thimerosal had never been used in MMR, as antimicrobial agents are not used in live vaccines).

In the 1990s environmentalists and public health workers became concerned about environmental exposures to mercury, particularly from consumption of fish. Mercury in fish appears in the form of methylmercury, which is not readily metabolized and excreted in the human body. It is known to cause, at certain high levels of exposure, harmful neurological effects. The mercury in thimerosal metabolizes in the body to ethyl mercury, a compound that, while not widely studied at the time, was thought to be much less harmful than methylmercury.

Because of the lack of recommendations for exposure to levels of ethyl mercury, the FDA along with the American Academy of Pediatrics and other groups called for vaccine companies to reduce or eliminate the use of thimerosal in vaccines.

Today, thimerosal is no longer used in most childhood vaccines, though some forms of influenza vaccine available in multi-dose vials may contain the preservative.

After thimerosal was removed from most vaccines, autism rates did not drop. Rather, they continued to rise. Some vaccine critics shifted their attention from a hypothesized mercury exposure/autism connection to other targets. One such target is the number of vaccines given to children. Many vaccines have been added to the childhood immunization schedule since the 1980s, and some critics have voiced concern that this increase in vaccine exposure results in autism.

It is often thought that giving a child multiple vaccinations for different diseases at the same time increases the risk of harmful side effects and can overload the immune system, but the fact of the matter is that children are exposed to many foreign antigens every day. Eating food introduces new bacteria into the body, and numerous bacteria live in the mouth and nose, exposing the immune system to still more antigens. An upper respiratory viral infection exposes the child to anywhere from 4

to 10 antigens, and a case of strep throat to 25-50! According to “Adverse events Associated with childhood vaccines”, a 1994 report from the Institute of Medicine in the United States, “ in the face of these normal events, it seems unlikely that the number of separate antigens contained in childhood vaccines ... would represent an appreciable added burden on the immune system that would be immune-suppressive”.

Indeed, available scientific data shows that simultaneous vaccination with multiple vaccines has no adverse effect on the normal childhood immune system.

Others have focused on aluminum adjuvant in some vaccines as a potential cause of autism. Yet the amounts of aluminum used in vaccines are small in comparison to other exposures to aluminum, such as in breast milk and infant formula. Aluminum in vaccines has not been implicated in any infant or childhood health problems.

Vaccines Developed Using Human Cell Strains

For certain Christians, the decision of whether to vaccinate comes down to the origins of the vaccines themselves. Some pro-life parents cite a moral disgust and a deep lament over the use of 58-year-old aborted fetal cell lines in development for several recommended immunizations, including MMR (measles, mumps, and rubella) and chickenpox.

The first licensed vaccine made with the use of a human cell strain was the adenovirus vaccine used by the military in the late 1960s. Later, other vaccines were developed in human cell strains, most notably the rubella vaccine developed by Stanley Plotkin, MD, at the Wistar Institute in Philadelphia.

In 1941, Australian ophthalmologist Norman Gregg first realized that congenital cataracts in babies were the result of their mothers being infected with rubella during pregnancy. Along with cataracts, it was eventually deter-

mined that congenital rubella syndrome (CRS) could also cause deafness, heart disease, encephalitis, mental retardation, and pneumonia, among many other conditions. At the height of a rubella epidemic that began in Europe and spread to the United States in the mid-1960s, Plotkin calculated that 1% of all births at Philadelphia General Hospital were affected by congenital rubella syndrome. In some cases, women who were infected with rubella while pregnant terminated their pregnancies due to the serious risks from CRS.

Following one such abortion, the fetus was sent to Plotkin at the laboratory he had devoted to rubella research. Testing the kidney of the fetus, Plotkin found and isolated the rubella virus. Separately, Leonard Hayflick (also working at the Wistar Institute at that time) developed a cell strain called WI-38 using lung cells from an aborted fetus. Hayflick found that many viruses, including rubella, grew well in the WI-38, and he showed that it proved to be free of contaminants and safe to use for human vaccines.

After testing, Plotkin’s vaccine was first licensed in Europe in 1970 and was widely used there with a strong safety profile and high efficacy. In light of that data, and of larger side effect profiles with the other two rubella vaccines, it was licensed in the United States in 1979 and replaced the rubella vaccine component that had previously been used

for Merck’s MMR (measles, mumps, rubella) combination vaccine. In 2005 the CDC declared rubella eliminated from the United States, though the threat from imported cases remains. The World Health Organization declared the Americas free from rubella in 2015.

In total only two fetuses, both obtained from abortions done by maternal choice, have given rise to the human cell strains used in vaccine development. Neither abortion was performed for the purpose of vaccine development nor are vaccines dependent on future abortions to provide further fetal cells.

Researchers have estimated that vaccines made in WI-38 and its derivatives have prevented nearly 11 million deaths and prevented (or treated, in the example of rabies) 4.5 billion cases of disease.

Christians who refuse to vaccinate are part of a larger trend, as younger parents in general are more likely than previous generations to believe the benefits don't outweigh the risk. Only 78 percent of 30- to 49-year-olds support an MMR vaccine requirement for school children, compared to 90 percent of those over 65, according to a 2017 Pew study.

While many evangelicals – both in favor of vaccines and against, see their faith as compatible with science, the questions they raise over immunizations coincide with some distrust around the medical industry and human authority.

In 1966, more than 75% of Americans had great confidence in the medical leaders; today only 34% do. Compared with people in other developed countries, Americans are considerably less likely to trust doctors, and only a quarter express confidence in the health system. One area where this distrust is clearly seen is the subject of vaccination.

Two decades ago, measles was declared eliminated in the U.S. Yet in the first five months of this year (2019), the Centers for Disease Control and Prevention recorded 1,000 cases – more than occurred from 2000 to 2010.

The straightforward explanation for measles' return is that fewer Americans are receiving vaccines. Since the turn of the century, the share of American children under the age of 2 who go unvaccinated has quadrupled. But why are a growing number of American parents refusing vaccines – in the process welcoming back a disease that decades ago killed hundreds of people a year and hospitalized close to 50,000?

One answer is that contemporary America suffers from a dangerous lack of historical memo-

ry. Most of the parents who are today skipping or delaying their children's combined measles, mumps, and rubella (MMR) vaccine don't remember life with measles, much less that it used to kill more children than drowning does today. Nor do they recall how other diseases stamped out by vaccines – most prominently smallpox and polio – took lives and disfigured bodies.

Declining vaccination rates not only reflect a great forgetting; they also reveal a population that suffers from overconfidence in its own amateur knowledge. In her book *Calling the Shots: Why Parents Reject Vaccines*, the University of Colorado at Denver's Jennifer Reich notes that starting in the 1970s, alternative-health movements "repositioned expertise as residing within the individual." This ethos has grown dramatically in the internet age, so much so that "in arenas as diverse as medicine, mental health, law, education, business, and food, self-help or do-it-yourself movements encourage individuals to reject expert advice or follow it selectively." Autodidacticism can be valuable. But it's one thing to Google a food to see whether it's healthy. It's quite another to dismiss decades of studies on the benefits of vaccines because you've watched a couple of YouTube videos. In an interview, Reich stated that some anti-vaccine activists describe themselves as "researchers," thus equating their scouring of the internet on behalf of their families with the work of scientists who publish in peer-reviewed journals.

In many ways, the post-1960s emphasis on autonomy and personal choice has been liberating. But it can threaten public health. Considered solely in terms of the benefits to one's own child, the case for vaccinating against measles may not be obvious. Yes, the vaccine poses little risk to healthy children, but measles isn't necessarily that dangerous to them either. The problem is that for others in society – such as children with a compromised immune system – measles may be deadly. By vac-

cinating their own children, and thus ensuring that they don't spread the disease, parents contribute to the "herd immunity" that protects the vulnerable. But this requires thinking more about the collective and less about one's own child. And this mentality is growing rarer in an era of what Reich calls "individualist parenting," in which well-off parents spend "immense time and energy strategizing how to keep their children healthy while often ignoring the larger, harder-to-solve questions around them."

Historical amnesia and individualism have contributed to a third cultural condition, one that is more obvious but also, perhaps, more central to measles' return and at least as worrying for society overall: diminished trust in government. For earlier generations of Americans, faith in mass vaccines derived in large part from the campaign to eradicate polio, in the 1950s – a time when the country's victory in World War II and the subsequent post-war boom had boosted the public's belief in its leaders. This faith made it easy to convince Americans to accept the polio vaccine, and the vaccine's success in turn boosted confidence in the officials who protected public health. So popular was the vaccine's inventor, Jonas Salk, that in 1955 officials in New York offered to throw him a ticker-tape parade.

In the 1960s, the Johnson administration made mass inoculation one component of the ambitious assault on poverty, ignorance, and disease known as the Great Society. In 1964 – a year in which 77 percent of Americans told pollsters they trusted government to do the right thing most or all of the time – the surgeon general established a committee to determine how states should administer vaccines. There was little public resistance. By 1968, half the states required children to be vaccinated to attend school, and the rest soon followed.

Today's skepticism of vaccines has its roots in the alternative-medicine and self-help movements of the 1970s, which encouraged peo-

ple to question established medical authority. This questioning coincided with a post-Watergate, post-Vietnam disillusionment with government that Ronald Reagan exploited when he declared in his 1981 inaugural address that "government is not the solution to our problem; government is the problem." As distrust of government has grown, so too has distrust of vaccines.

Although polls suggest that conservatives are slightly less accepting of vaccines than liberals are, a 2014 study found that distrust of government was correlated with distrust of vaccines among both Republicans and Democrats. Indeed, the best predictor of someone's view of vaccines is not their political ideology, but their trust in government and their openness to conspiracy theories.

It's not surprising, therefore, that a plunge in the percentage of Americans who trust Washington to do the right thing most or all of the time – which hovered around 40 percent at the turn of the century and since the 2008 financial crisis has regularly dipped below 20 percent – has coincided with a decline in vaccination rates. In 2001, 0.3 percent of American toddlers had received no vaccinations. By 2017, that figure had jumped more than fourfold. Studies also show a marked uptick in families requesting philosophical exemptions from vaccines, which are permitted in 16 states.

This surge reflects the ease with which conspiracy theories can spread, and not only via social media. Anti-vaccination activists have enjoyed particular success in communities whose cultural isolation makes them easy prey for misinformation. In 2010 and 2011, Wakefield – who now lives in the U.S. – reportedly visited the Somali community in Minnesota three times, and his supporters distributed pamphlets at community events. As of 2014, the local childhood MMR vaccination rate – which had been 92 percent in 2004 – had fallen to 42 percent. By 2017, children of Somali descent accounted for a majority of America's

measles cases. The implications of all of this go far beyond one disease. Although measles may be the most vivid medical manifestation of America's political and cultural ailments, it won't be the last. If Americans won't take expert advice about something as scientifically proven as the benefits of vaccinating their children, what other life-and-death advice will they ignore?

"What the Measles Epidemic Really Says About America. The return of a vanquished disease reflects historical amnesia, declining faith in institutions, and a troubling lack of concern for the public good." The Atlantic.

Ellen G. White and Vaccination

Approval of Progressive Medical Procedures

Vaccination – Vaccination for Smallpox: D. E. Robinson, one of Mrs. White's secretaries, under date of June 12, 1931, wrote as follows concerning Mrs. White's attitude toward vaccination:

"You ask for definite and concise information regarding what Sister White wrote about vaccination and serum.

"This question can be answered very briefly for so far as we have any record, she did not refer to them in any of her writings.

"You will be interested to know, however, that at a time when there was an epidemic of smallpox in the vicinity, she herself was vaccinated and urged her helpers, those connected with her, to be vaccinated. In taking this step Sister White recognized the fact that it has been proven that vaccination either renders one immune from smallpox or greatly lightens its effects if one does come down with it. She also recognized the danger of their exposing others if they failed to take this precaution." [Signed] D. E. Robinson." 2SM, 303.3-6 – R.C.

Further Study – Milestones in Vaccines:

<https://www.nature.com/immersive/d42859-020-00005-8/index.html?fbclid=IwAR0nkl-JsOo0HJ55h8tZHBpcaXL-ybme7tmQXh7idrF0ilkawPU7wwz-kMMU>



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

Behold!

The camp meeting at Exeter, New Hampshire, lacked inspiration, depth, spirit! Elder Joseph Bates was preaching on the third day, August 15, 1844, reviewing the great lines of prophecy which proved Christ’s second coming was at the door.

An Interrupted Sermon

Suddenly, a strong, clear, pleasant voice rang out across the crowd of believers, “Brother Bates! It’s too late to spend our time upon these truths! We know them well and they have blessed us and guided us in their time.”

A middle-aged, modest-appearing woman had interrupted Elder Bates. She continued, “It is too late! Too late to spend our precious camp meeting time as we have till now. Time is too short!”

The crowd leaned forward, eager to catch her words. “Let the Lord’s servants speak who have meat in season for his household. Here is a man with a message from God. ‘Behold, the Bridegroom cometh, go out to meet Him!’”

“Amen!” responded the vast throng with emotion. Elder Bates invited the man to come forward and speak; then he sat down to listen.

Samuel Sheffield Snow had arrived on horseback while Bates was speaking. He had joined a sister and her husband, Elder & Mrs. John Couch. With open Bible, he whispered into her ear the words that had inspired her to interrupt Elder Bates.

The result was electrifying! Snow had a message regarding the calculation of the time prophecy that brought new inspiration, purpose and consecration to the believers. Christ would come in the autumn that year, 1844! How did he arrive at his time calculations and startling conclusion?

Error in the Calculations

In the May 17, 1844, issue of *The Midnight Cry*, William Miller had pointed out several Jewish events that suggested the seventh month as a possible time for the advent. Among these events were the atonement and cleansing of

the sanctuary. He said that on the Day of Atonement, the tenth day of the seventh month, the High Priest entered the inner sanctuary for the work of atonement. Miller recommended it as worthy of prayerful consideration.

Perhaps Snow considered this possibility, for he wrote a challenging article printed in *The Midnight Cry*, February 16, 1844, p. 243, in which he declared, "The Lord has shown me... that we must wait and suffer a little longer." Giving several arguments regarding the "dispensation of the fullness of times" (Eph. 1:10), he proposed that the termination of the prophetic periods would be in the autumn of A.D. 1844 rather than in the spring.

His first argument was based on the idea of a week of 7000 years, wherein for each day of the creation week, 1000 years would correspond to the age of the earth. The last 1000 years or Sabbath rest, would be during the Millennium. Entire years must be taken into account, and events such as the Hebrew captivity (B.C. 742) and the breaking of the power of Manasseh (B.C. 677) occurred in the autumn, rather than the spring or beginning of the year. This would bring the end of the age and the beginning of the millennial Sabbath to the fall of 1844.

His second argument was based on the 2300 day prophecy of Daniel 8. He proposed that the 70 year period did not begin on the first day of the year; that Artaxerxes began to reign in the autumn of B.C. 457; and that the other dates on the time line like A.D. 27, the end of the 69 weeks, with the imprisonment of John the Baptist, which occurred after the passover, should be adjusted accordingly. This left 1817 full years to be fulfilled, which would bring the end of the prophetic period down to the autumn of A.D. 1844.

Not until the Exeter camp meeting did this prophetic chronology become prominent. James White, an eye witness at the camp meeting, narrated how the solemn, dignified preacher, S. S. Snow, "... showed to the entire satisfaction of that vast body of intelligent believers...

the prophetic period [would] ...terminate in the fall." He told how, on "The next day...the same speaker repeated, with still greater clearness and force ..., that the types pointed to the tenth day of the seventh month as the time for our great High Priest to come out of Heaven and bless his waiting people." *Life Incidents in Connection with the Great Advent Movement*, J. S. White, S.D.A. *Publishing Association*, Battle Creek, MI, 1868, pp. 161, 162, 164.

Elder Bates declared that Snow's message "worked like leaven throughout the whole camp." When that meeting ended, "the granite hills of New Hampshire were ringing with the mighty cry,

'Behold the Bridegroom cometh! Go ye out to meet him! ', Joseph Bates, *Life of Joseph Bates, Review & Herald Pub.*, 1927, p. 218.

Though the leaders were slow to accept the message, it spread like wildfire through the ranks of the believers. The tenth day of the seventh month, the Jewish Day of Atonement, October 22, 1844, was considered to be the target date. The countdown to the Advent was on! Snow intensified efforts to get the news to the public. He published the *True Midnight Cry*, a four page article, at Haverhill, Massachusetts, on August 22.

It was filled with brief but convincing arguments. His preaching of the "definite time" was soon taken up by hundreds of Millerite preachers, while Snow himself lectured continuously throughout the East. Great power attended the cry and eventually, the ranks of the believers and leaders closed together in support of the new date, and the message spread with surprising swiftness, working a deeper consecration in the believers.

Perhaps due to their profound certainty regarding the corrected date, the believers were destined to suffer an even more bitter disappointment when Jesus failed to return to the earth on October 22, 1844, in the Fall as expected, than the disappointment of March-April of that year.

Behold, the Bridegroom Cometh!

Snow's prophetic chronology had been correct. God had given him insight and understanding, and sent through this talented, though imperfect, man the message which electrified the Adventists of 1844. Today, we understand that time setting is not wise. Nevertheless, Jesus said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21:31). The signs of the times are shouting out the same electrifying message of the midnight cry, but with even greater force and urgency, "Behold, the Bridegroom cometh; go ye out to meet Him!" (Matt. 25:6).

Ellen G. White envisioned the last days, declaring, "As the third angel's message swells into a loud cry, great power and glory will attend its proclamation." 7T, 17

May God grant His people in 1993 even greater consecration, urgency, and power than was manifested in the advent movement of 1844. Let us wake up! Let us lay aside quarrelsome divisions and theological questionings. Let us consecrate our lives anew to the Saviour, and unite in the power of the Holy Spirit to preach the warning to a suffering and dying world. The Bridegroom, Jesus, is coming! Get ready!! "Even so, Come, Lord Jesus." Revelation 22:20.' – MS

Wake up the Mighty Men!

1844 is a date rooted in Bible prophecy. Out of this cradle in time our denominating church was born. The Lord then raised up godly men and women to understand, at least in part, the awesome work He was to take up at that time—the closing work of salvation. Though the "coming" prophesied was not that which they expected (the coming of Christ to this earth would take place later in the anti typical Day of Atonement). He did "come" to the Ancient of Days to receive a kingdom. (Dan. 7:13,14) This coming of the bridegroom was at midnight, as mentioned in Christ's parable of Matthew 25, and was heralded by the midnight cry. This midnight cry is still light for us; if we will but take it to Scripture and build upon it.

What is the marriage into which Christ has gone? If He has already gone into it, He is clearly ready. Who is left to be ready for it? What does it mean for Him to receive a kingdom? How does He obtain subjects? What type of King is He? How does He exercise dominion? Could answers to these questions explain why He has not yet come to claim His bride, His kingdom?

We are told that 1844 was the last of the time prophecies, that after that time, as the angel declared, "there should be time no longer." (Rev. 10:6)

The reason for this was that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Rev. 10:7)

Since God has no more time prophecies on His agenda, for what is He waiting? What is this "mystery of God" that is to be finished? Has it happened?

The Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. EW, 14.

What events were to take place between the coming of Christ to the Ancient of Days in the Holy of Holies, and the coming of Christ to this earth? The answer to these questions should engage our deepest study and strongest commitment. If we review the sequence of events in broad strokes as revealed in Scripture, we find that before the coming of the day of the Lord, He in His great mercy does a special work to prepare a people to meet Him (cf. Mal. 4:5,6; Luke 1:17). Times of judgment have ever been revelations of God's character and man's need. This work we believe the Lord undertook in 1844. There has been no time prophecy since to delay His second coming. But since this work of preparation is non coercive, those being prepared can delay it. And they have. The Lord attempted to complete this work numerous times since 1844. Many times He tells us He could have come "ere this". Especially in 1888, He confronted this church with the message that was to prepare them, and through them, the world. Notice some inspired comments on that history: "Satan has been having things his own way; but the Lord has raised up men and given them a solemn message to bear to His people, to wake up the mighty men to prepare for battle, for the day of God's preparation.

This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of Satan there was a drawing apart; there were differences of opinion." (EGW 1888 Materials, p. 210, 211)

"Questions were asked at that time. 'Sister White, do you think that the Lord has any new and increased light for us as a people?' I answered, 'Most assuredly, I do not only think so, but I can speak understandingly. I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God's preparation.'" (Ibid. p. 219).

"Do not allow your minds to be diverted from the all important theme of the righteousness of Christ by the study of theories. Do not imag-

ine that the performance of ceremonies, the observance of outward forms, will make you an heir of heaven. We want to keep the mind steadfastly to the point for which we are working; for it is now the day of the Lord's preparation, and we should yield our hearts to God, that they may be softened and subdued by the Holy Spirit." (Ibid. p. 962)

"The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel's message is to be sounded by God's people. It is to swell to the loud cry. The Lord has a time appointed when he will bind off the work; but when is that time? When the truth to be proclaimed for these last days shall go forth as a witness to all nations, then shall the end come. If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged." (Ibid. 1525).

Let us unite the light of the midnight cry with the loud cry of Christ's righteousness given to this church. Let us allow the Lord the freedom to do the work in and through us. Thus we will hasten the day when the desire of His heart (John 17:24) is met, and His disappointment at the delay (RH12/15/04) is removed. - FB

The 7th Month

A Prophetic Chronology by Samuel S. Snow

Dear Bro. Southardt: I have shown in a previous No. [Aug. 22, 1844], the confirming of the covenant signifies the establishing of the gospel on its firm foundation, i. e. "Jesus and the resurrection," by the testimony of Christ and of his apostles, accompanied by those miracles which were indispensably necessary. Now if we can ascertain when that work began, we shall have the exact chronology of the last week of the 70, and consequently of the 2300 days. This is my present purpose.

John began his ministry in the fifteenth year of Tiberius Cesar. Luke 3:1-3 According to the harmonious testimony of chronologists, the administration of Tiberius began in Aug., A.D. 12. From that point fourteen full years reach to Aug., A.D. 26, when the fifteenth year began. John's ministry, therefore, commenced in the latter part of A.D. 26. After he had baptized the mass of the

people, Jesus was baptized. Luke 3:21 We are told in verse 23, that he "began to be about thirty years of age."

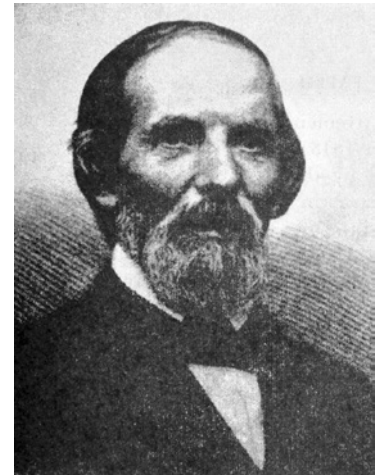
The Christian era is reckoned from the end of the year of the Julian period, 1473—the year 1, of our era coinciding with 4717. But it is evident that Jesus was born four years before this date. Josephus, in his Antiquities, B. 17, ch. 6, mentions particularly, an eclipse of the moon, which occurred just before the death of Herod. By examining the astronomical tables, Ferguson has shown that this very eclipse was March 13, in the Julian year, 4710. Christ was born before this; for this same monster, Herod, sought to destroy him, and he was carried into Egypt till Herod was dead. The true time, therefore, of the birth of our Lord, is near the end of the Julian year, 4709, just four years before the common era. He was consequently, thir-

ty years old, near the end of A.D. 26. The first pass-over after this is given in John 2:13. This was in the spring of A.D. 27.

Jesus was in Jerusalem, the capital of Judea, at this time, but after this he was absent from that land for a while; for in chap. 3:22, we are told that he "returned into Judea." We are also informed, in verse 24, that "John was yet cast into prison." It is certain, therefore, that the imprisonment of John was as late as the summer or autumn of A.D. 27. From Matt. 4:12,17; Mark 1:14,15; and Acts 10:37, we learn that "after John was put in prison," Jesus began his public preaching in Galilee, saying, "the time is fulfilled." Here ended the 69 weeks, and here began the confirming of the covenant for one week. As the beginning of the week was in the autumn of A.D. 27, the "midst of the week," was the spring of A.D. 31, at the crucifixion; and the week ended in autumn, A.D. 34, when Paul, the special and last witness, gave his testimony to "Jesus and the resurrection."

The remaining 1810 years extend to autumn, A.D., 1844. And as the middle of the week was in the first month, so the week ended in the seventh month. The 2300 days must, therefore, end in the seventh month of this year.

The Midnight Cry, Sept. 19, 1844, p. 87.



Samuel S. Snow 1806-1870*

* Some evidence exists that Snow was born in 1786

Modern Elijah?

„I stand before you as a monument of the grace of God, a living proof of his truths ... A few years ago I was a callous and hardened Infidel, and was so for years Falling in with unbelievers in the Bible, and various skeptics, I became impregnated with their false doctrines, and, up to my 35th year, I was a settled unbeliever in the Bible ... From 1833 to 1839, I was a constant patron of the Boston Investigator, the organ of the Infidels. ... I took an active part in this cause, and was for several years an agent for the Investigator... and a contributor to its columns.“ (1)

“I remained a skeptic till 1839, and then, through the power of God, who ordered my steps to be turned into the right way, a book written by Mr. Miller fell into my hands, which advocated the coming of Christ. ... I had often heard of Mr. Miller and his views, and supposed them to be all moonshine ... I took the book home and read it, and the more I read it the more was I impressed with its truth. ... I saw the perfect harmony between Daniel and the Revelation ..., that the Bible, which I had so long rejected, was the word of God ..., [and] that I had been rebelling against [God]. ... I prayed to God in secret, I prayed in my family, and I went forward in the discharge of that duty that belongs to Christians.“ (2)

Snow’s “family” always remains in the background. Evidently, they were in agreement with his change of heart. His wife, son and three daughters supported him and often followed him wherever he would be staying any length of time.

In 1840, Snow united with a congregationalist church, even though it was against the advent faith, but within three years, felt it necessary to withdraw from the church.

In 1842, Snow felt it was his duty to begin preaching the Millerite doctrine, though without good results. At the East Kingston camp meeting in 1843, he consecrated himself for the first time; and, laying all on the altar before God, he left his family and began laboring full time, without wages in the vineyard of his heavenly Father. His witness was, “I believe that as certain as the Bible is God’s truth, that just so certain the next event will be the coming of the Lord Jesus Christ.“ (3) This conviction possessed Snow’s life from this time on.

After closely studying the prophetic calculations, Snow became convinced that they were in error. That the true end of time date should fall in the autumn of 1844. This he wrote of at least twice to the editor of *The Midnight Cry*. The issues of February 22, and March 7, 1844 carried his arguments.

In April of 1844, Snow moved his family to Worcester, Massachusetts., where they were located through to the end of that year.

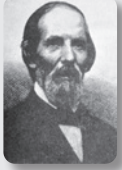
Snow’s conviction that Miller’s proposed date was incorrect was greatly augmented when the Spring date passed uneventfully. He continued agitating the idea in his correspondence with *The Midnight Cry* on May 2, June 27, August 22, and September 19.

His great breakthrough came with the camp meeting at Exeter, New Hampshire, August 15. Snow next published his chronological conclusions in a paper called *The True Midnight Cry*. He was welcomed at other camp meetings. His message, that Jesus would come Oct. 22, 1844, with its application to the ten foolish virgins, and its cry, “Behold the Bridegroom Cometh! Go ye out to meet Him!” stirred the advent believers to action. [See article entitled, “BEHOLD, THE BRIDEGROOM COMETH!,” p.1.]

Nevertheless, this date also passed. The EVENT the Millerites so fervently awaited once again failed to occur. For a brief time after the disappointment, Snow questioned as to whether a mistake had been made in the prophetic reckoning of the year, and searched for another time or event. He rejected the message Hiram Edson had received, that the date had indeed been correct, and that Jesus had then entered the most holy place and had a work to do before He would return to the earth, He continued searching for a definite time for Christ's return. He preached it would be October 22, of 1845, 1846, or 1847, and this caused sharp conflicts to develop between him and the Millerites who had decided against further date setting. Finally, he moved to New York in January of 1845, where he had been invited to pastor the Franklin Hall congregation.

The story is told that "The people in Worcester wanted Snow to be their Pastor, but would not let him unless he confessed ... that their time setting was wrong." He would not relinquish this belief, and decided to go to New York. "So without enough money to get to New York, he left his wife and four children and headed south. He stopped in Hartford and gave only three lectures because he caught cold. They gave him six dollars with which he proceeded to New York." Once there, he was invited to pastor the Franklin Hall congregation and only "accepted on the condition that they move his family to New York. They arrived January 10, 1845." (4)

Snow next adopted the "shut door" theory from Joseph Turner, which in essence taught that the date was correct, but the event in error, that the Bridegroom came spiritually and shut the door to His house, and therefore, "only those who entered on the twenty-second of October were saved, all other sinners were condemned." (5) Because of adopting this idea, he was dismissed from the Franklin Hall church in February, 1845, after his last sermon on the 27th. With a group of members who



Samuel S. Snow

	1806 1786				Birth (Perhaps 1786)
					1833 — Infidel Snow supports <i>Boston Investigator</i>
					1839 — Reads Miller's book, Snow converted
					1840 — Joins Congregational Church
					1842 — Begins preaching, little success
					1843 — East Kingston Camp meeting, Complete consecration to Ministry
1 8 4 4	Feb.	—	15.	Aug.	Snow's Article in <i>The Midnight Cry</i> suggesting error in proph. chronology
	Mar.	—			Disappointment, Spring
	Apr.	—			Moves family to Worcester, MA
	Aug.	—			15. Exeter, N.H. camp meeting: "midnight cry" begins
	Aug.	—			22. Haverhill, MA., Snow prints "The True Midnight Cry"
	Oct.	—			22. Great Disappointment
	Dec.	—			Preaches advent to be in Fall of any year between 1843 and 1847
1 8 4 5	Jan.	—			Moves family to N.Y., Pastors Franklin Hall Church
	Feb.	—			Preaches "Shut Door" Dismissed from Franklin Hall
	Mar.	—			Mount Zion Church founded, <i>Jubilee Standard</i> printed, Snow falls out with advent leaders, and begins calling self Elijah
	Aug.	—			
					1848 — Book: <i>Overflowing Source</i> , in it Snow claims to be the "Premier of King Jesus."
					1863 — Book: <i>The Voice of Elias</i> , Commentary on Daniel and Revelation
					1868 — Mount Zion Church Manual published: <i>The Sacred Symbol</i>
					1870 — Death

agreed with him, he established a new group in March, 1845, called the Mount Zion Church. He began publishing a paper entitled *The Jubilee Standard* to disseminate the "shut door" theory, but it continued only sporadically for 21 issues, from March to August, 1845. Regarding the "shut door" theory, He declared, "... every one that has eyes to see will at once perceive that the testimony must be closed. ... God has

been judging his people, dead and living, since the 1st day of the 7th month. ... the messengers of the lukewarm 'Advent churches' lire, by our Lord, addressed thus: 'I know thy works ..., because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.' This signifies utter rejection." (6)

He went so far as to say, "With those who do not believe this great and glorious truth, we have nothing to do. ... Their doom is sealed, and it is just. ... They have likewise rejected the world's last warning – the true Midnight Cry, and God has rejected them." (7)

This reasoning regarding the shut door was not accepted by the group of adventists who later was developed into the Seventh-day Adventist church. Ellen G. White explained their belief regarding the shut door, "I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it. ... (Rev. 3:7,80). The enemies of the present truth have been trying to open the door of the holy place, that

Jesus has shut, and to close the door of the most holy place, which He opened in 1844 ... (8)

In May, 1845, Snow fancied himself to be Elijah, the prophet. In a chapter entitled "A Proclamation", from a book he wrote, he declared about himself, "By the special favor of God, through Jesus Christ. ..., I have been called and commissioned to go before the face of the Lord, in the spirit and power of Elijah, to prepare the way for His descent from heaven ... as His Prime Minister, i demand of all Kings, Presidents, Magistrates, and Rulers, civil or ecclesiastical, a full surrender of all power and authority, into my hands, on behalf of King Jesus the Coming One WAR, FAMINE, PESTILENCE, and DESTRUCTION shall go forth among the nations more and more, till the earth be utterly desolate. Then shall ye know that a prophet hath been among you." (9) His followers began publishing The True Day Star, Dec. 29, 1845, proclaiming that Jesus was King and Snow, his

messenger, Elijah. Snow also refused to endorse the movement which was growing under the leadership of James and Ellen White. Denouncing a woman in the pulpit, he said, "Let your woman [sic] keep silent in the congregation ... I suffer not a woman to teach, nor to usurp authority over man, but to be in silence." (10) Neither did he accept the additional light, such as the seventh-day Sabbath and the sleeping state of the dead.

He preached his last sermon, Sunday, July 13, 1870, at the Mount Zion Church. He died at the age of 84, according to his funeral service. (11) Snow's thinking had become twisted, and he continued believing himself to be Elijah until the day he died. From Samuel Snow's life we can understand that God may use a man to present actual truth, but that fact will in no wise preserve him from undue exaltation nor from erring from the path of truth. - MS

(1), (2), & (3) The Midnight Cry, March 7, 1844, p. 260.

(4) Snow; S. S., The Sacred Symbol: A Manual of the History, Laws, and Doctrines of the Church of Mount Zion. New York: Baker and Goodwin, 1868, pp. 34-37, Quoted by Davis, S. A., pp. 9, 10.

(5) Davis, S. A., Research paper, Samuel Sheffield Snow, May 28, 1973, Andrews University, pp. 9, 10.

(6) The Jubilee Standard, June 19, 1845. p. 117.

(7) Morning Watch, March 29, 1845, p. 94.

(8) Early Writings, pp. 42, 43.

(9) Snow, S. S., The Overflowing Scourge, May 21, 1848, p. 4.

(10) Snow, S. S., The Voice of Elias: Or Prophecy Restored, Baker and Goodwin Printers, New York, 1863, commentary on Daniel and Revelation, p. 218.

(11) Davis, S. M., Appendix A.

Leaders' Reactions to the 7th Month

JOSIAH LITCH:

"I am looking for the coming of the King of kings on the tenth day of the seventh month... I now rejoice in the glorious light which shines forth in the word of God from the types of the Old Testament." *The Midnight Cry*, Oct. 12, 1844, p. 125.

CHARLES FITCH:

(Ill at the time, died before October 22, 1844,-See *Lest We Forget*, Vol. 2, No.3.) "... On hearing Brother Storr's article on the Seventh Month read, he shouted 'Glory!!' several times, said it was true, and he should be raised to proclaim it." *Ibid.*, Oct. 12, p. 124.

WILLIAM MILLER:

"I see a glory in the seventh month which I never saw before. ... Let Brother Snow, Brother Storrs and others be blessed for their instrumentality in opening my eyes. I am almost home, Glory! Glory!! Glory!!!" *Ibid.*, Oct. 12, p. 121.

J. V. HIMES:

"Our present position the expectation that the Second Coming of the Lord is to take place on the tenth day of the seventh Jewish month, which coincides nearly with October 22nd, has produced an unexpected sensation." *Ibid.*, October 19, 1844, p. 136.

GEORGE STORRS:

"On this present truth, I, through grace, dare venture all, and feel that to indulge in doubt about it, would be to offend God and bring upon myself swift destruction." *Ibid.*, October 3, 1844, p. 99.

ELLEN G. WHITE:

It was "a great light from heaven shining upon the people of God.. .to give power to the second angel's message. . . , Angels were watching With the deepest interest the effect of the message, and were elevating those who received it, and drawing them from earthly things to obtain large supplies of salvation's fountain." *Early Writings*, p. 239.

Like a Tidal Wave

by Ellen G. White

In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year ..., the message was proclaimed ..., "Behold, the Bridegroom cometh!"

That which led to this ... was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844. Arguments drawn from the Old Testament types also pointed to the autumn as the time", when the event represented by the "cleansing of the sanctuary" must take place.

Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (*Leviticus 16:29-34*), when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.

In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from

prophecy and from the types. They carried strong conviction of their truthfulness; and the "midnight cry" was heralded by thousands of believers.

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun ... Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration ... Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. *GC, 398-401*



RECIPE

Vegetarian Stroganoff

- 1 Tablespoon oil or water
- 1 medium onion, chopped
- 8 ounces fresh mushrooms, sliced
- 3 cloves garlic, minced
- 1 teaspoon thyme
- ½ teaspoon salt
- ¼ cup all purpose flour
- 3 cups gluten or vegetarian beef strips
- 1 cup cashews
- 3 cups broth from gluten or veg. broth

Sauté onion in oil or water over medium heat until translucent (almost clear). Add mushrooms, garlic, thyme, and salt, cook until water starts to come out of the mushrooms and they get a little brown.

While mushrooms are cooking, put flour in a plastic bag and add the gluten strips. Toss together until strips are covered in flour. Add flour-covered gluten strips to the cooked mushrooms. Cook for 5 to 8 minutes, stirring occasionally until gluten strips are browned.

In a blender, blend cashews and broth until very smooth. Pour mixture into the pan with the mushrooms and gluten. Cook until mixture becomes thick. If the mixture gets too thick you can add some more broth or water to thin it out. Serve over pasta or potatoes.





Poem from Annie Smith

Despair of the Lost

*Of our strength we are shorn by indulgence in sin;
Where Jesus has reigned, now there's no room within;
A host of his murderers dwell in the heart;
Rejected, though grieved, he's obliged to depart.
As he goes who can know he will ever return?
That the blessing is lost we may soon have to learn,
With a wail of despair, a lamentable cry,
We may soon see ourselves forever passed by.
Too late! oh, too late! now my soul must be lost;
Though redemption was offered at infinite cost;
Though help has been laid on one mighty to save;
To self and the world I the preference gave.
Could the hope of salvation be given once more,
Would we not turn our backs on our Lord, as before?
Would not the same spirit still bear the same fruit?
And the Lord still to us our transgressions impute?
Oh! poor fallen man, rushing on to despair,
With high hopes all anchored in earth's fatal snare,
To be swept away soon, with the refuge of lies,
While the soul in deep anguish the second death dies.*