

The Midnight Cry

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

The Narrow Way

“The Lord has wrought in a remarkable manner to uphold the messages sent to correct the strange work that was being done. The evil has been checked, but it has not yet been fully rooted out, and if there were not a continuation of the messages from the Lord to His people, the will and ways of men would yet prevail to bring in strife and contention, and a deformed work would be the result. I was shown that human power is constantly working to weave itself into the work of God. This brings in disjointed and inharmonious action. The messages of pure and unadulterated truth are in danger of being trampled under feet by self-willed, unconverted men who work to destroy confidence in the warnings that God would speak to the hearts of His people to correct error, and to encourage righteousness.

“A great many of the difficulties that have come into our work in California and elsewhere have come in through a misunderstanding on the part of men in official positions concerning their individual responsibility in the matter of controlling and ruling their fellow laborers. Men entrusted with responsibilities have supposed that their official position embraced very much more than was ever thought of by those who placed them in office, and serious difficulties arose as the result.

“Simple organization and church order are set forth in the New Testament Scriptures, and the Lord has ordained these for the unity and perfection of the church.” *The Paulson Collection*, 298.2-4

“You may never know the result of your influence from day to day, but be sure that it is exerted for good or evil. Many who have a kind heart and good impulses permit their attention to be absorbed in worldly business or pleasure, while the souls that look to them for guidance drift on to hopeless wreck. Such persons may have a high profession and may stand well in the opinion of men, even as Christians, but in the day of God, when our works shall be compared with the divine law, then it will be found that they have not come up to the standard. Others who saw their course fell a little below them, and still others fell below the latter class, and thus the work of degeneracy went on. **Throw a pebble into the lake and a wave is formed, and another and another; and as they increase, the circle widens until they reach the very shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control.**” *The Review and Herald*, January 24, 1882.



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

RH	The Review and Herald
TAR	The Three Angels of Rev. 14:6-12 - J.N. Andrews
T	Testimonies for the Church, Vol. 1-9

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.

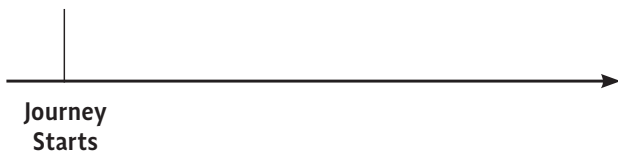
but only 20 people start off the journey. This portion of people took heavily-loaded wagons.

What we have so far:

1. Large Body of people
2. Out of this large Body of people came a portion which prepared to started off the journey
3. Heavily-loaded wagons

Path

As these people started the journey, they noticed that the road was ascending and it had a very deep precipice on one side and on the other a great smooth white wall. They started off the journey and as they moved forward, the path was becoming narrower and steeper.



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

The journey started very smooth however, they reached some areas which were too narrow for the loaded wagons. They decided to leave the wagons behind and took some portions of the luggage which was in the wagons and placed them on the horses. The wagons were the first items to be left behind and this enabled them to continue moving on horseback.

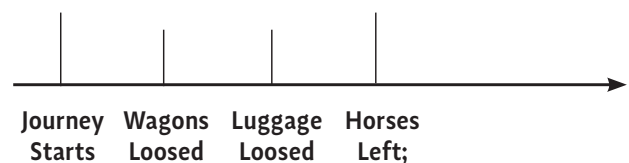


“As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, in order to save ourselves from fall-

ing off the narrow road, down the deep precipice. In doing this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks.” *RH*, January 12, 1869 par. 3

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

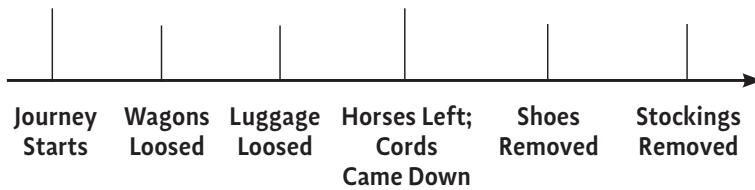
As the path became narrower, they decided to press themselves to the white wall. As soon as they did this, the luggage on the horses pressed against the wall and this endangered their lives. It is at this point they decided to cut the luggage from the horses and it fell down the precipice. As if it was not enough, the path became more narrow to travel on horseback and they decided to leave the horses behind. They started moving on foot in a single file following each other.



“At this point, small cords were let down from the top of the pure white wall, which we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our **shoes**; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our **stockings**; these were removed, and we journeyed on with **bare feet.**” *RH*, January 12, 1869 par. 5

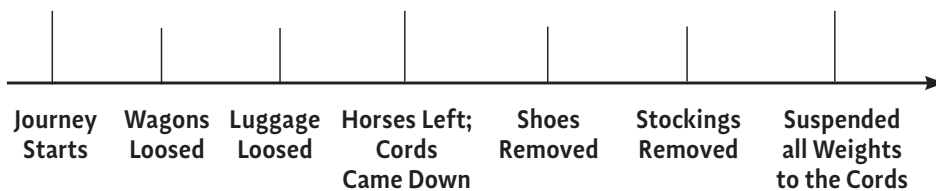
The phrase, at this point, signifies that the small cords were let down from the top of the pure white wall right at the point they left the horses. These cords were moving with them as they moved on a narrow way.

The path grew narrower, therefore they decided to remove the shows from their feet. As they moved it became dangerous to travel with



stockings so they removed them and walked with bare feet.

“We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. **At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships.**



The privations of the way only made these more eager to press on to the end. Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow.” *RH*, January 12, 1869 par. 6

“We then suspended nearly our whole weight upon the cords, and would exclaim, “We have hold from above! We have hold from above!” The same words were uttered by all the company in the narrow pathway. As we heard the sounds of revelry and mirth that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war songs and the dance songs. We heard instrumental music,

and the loud laugh, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway.” *RH*, January 12, 1869 par. 7

The company reached at a most critical moment where they could not fully put their feet upon the ground and they pressed close to the white wall. It is at this time that they suspended their whole weight upon the cords to prevent themselves from falling. Another class of people is introduced here, those who were in the abyss, who were shouting profane oaths. This made the group on a narrow path to be anxious to keep moving and this

was a very hard moment to travel. “Much of the time we were compelled to suspend our whole weight upon the cords. **And these increased in size as we progressed.**” *RH*, January 12, 1869 par. 8

“I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before

them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood should be pressed from their aching feet, they would not faint with discouragement; but, seeing the blood upon the wall, they would know that others had endured the same pain.” *RH*, January 12, 1869 par. 9

The cords increased in size and they saw that the wall was stained with blood. The blood signified to them that others had walked the same path and endured hardships like them. If this path is a the road to heaven, then it is the same path that the Apostles, Millerites and Christ himself passed through; the path is a reform line and all who had lived through the great reformatory movements had trodden on

it. It is important to see that the courage to continue came from knowing that others had passed through the same experience and endured up to the end.

“At length we came to a large chasm at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, ‘To what is the cord attached?’” *RH*, January 12, 1869 par. 10

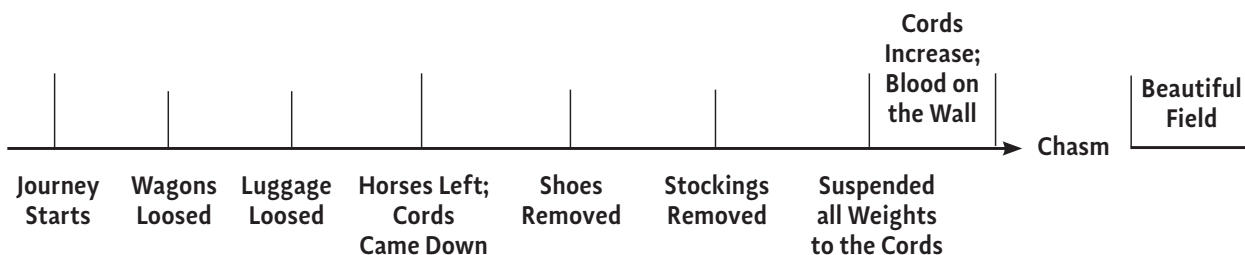
“My husband was just before me. The large drops of sweat were falling from his brow. The veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before.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

their only reliance was upon the cords. James white had the same experience that Christ had in gethsemane; this was the most critical moment in their journey.

“But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish. Again, in whispered anguish, the words were breathed, ‘What holds this cord?’ For a moment we hesitated to venture. Then we exclaimed, ‘Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now.’ Still we were hesitating and distressed. The words were then spoken, ‘God holds the cord. We need not fear.’ These words were then repeated by those behind us, accompanied with, ‘He will not fail us now. He has brought us thus far safely.’” *RH*, January 12, 1869 par. 12

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

For the first time the cords were questioned because at this point, the only solution to cross over the chasm were the cords and if they broke, they would’ve failed to reach the end of the journey. They shouted that their only hope



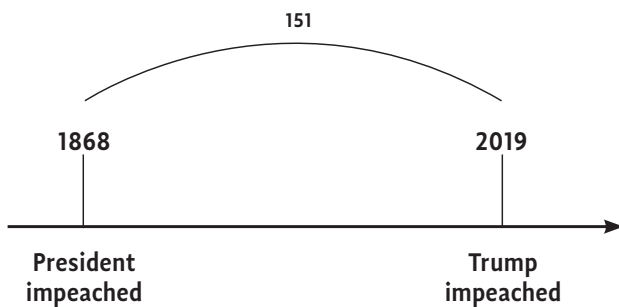
A chasm is a deep hole or opening in the surface of the earth (Merriam dictionary). The path ended and they were at this chasm and after the chasm was a very beautiful place which according to the description is heaven. At this point there was nothing to support their feet and

was to trust wholly to the cords and they received the answer that it is God who holds the cords. They now crossed using the cords and finally reached into the promised land and they were welcomed with songs of triumph.

Application

Historical Setting

Now we have fully developed the natural story and we are required to make a present application of this story for it to have an effect on us. If that is the path to heaven then God's people at the end of the world are going to pass through the same experience.



The 151 from 1868 ends in 2019 and using the principle of Alpha and Omega, we can see that it starts with the dream given and US president impeached and it ends with a presidential impeachment of Trump. 2019 is waymark on the line of the 144000 and on the priest, therefore we can see that the dream is significance in our history.

Large Body of People and A Portion of Assembly

We saw that there was a large body of people in the beginning, out of which came a small group of people who then started the journey. This is the same picture we see in Daniel 2 regarding the mountain and the stone.

- Large body of people -> Mountain
- Portion of Assembly -> Stone

Dan 9:16 O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from **thy city Jerusalem, thy holy mountain:** because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

According to Daniel, the mountain represents God's denominated people. In the days of Daniel, this referred to Ancient Israel; however, in our time, it typifies Modern Israel which is the SDA church. The kingdom of God on earth is represented by His Church, the SDA Church, which has been given a job to take the 3 Angels Messages to the world. The church failed this work because it entered in a Laodicean condition and therefore, God must solve this problem.

Dan 2:44-45 **And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure.**

In verse 45, Daniel says Nebuchadnezzar saw a stone cut from the mountain and it broke in pieces all the metals, which represented Kingdoms. Then Daniel interpreted it as a Kingdom (verse 44) which the Lord will set up which shall break all the Kingdoms (metals) and consume them. Therefore, according to Daniel's interpretation, the Stone represents a Kingdom.

So one can clearly see that there are two kingdoms represented by the mountain and the stone. The kingdom represented by the stone comes from the big kingdom which is the mountain. If the mountain represents the SDA church then it follows that the stone represents a portion of people cut or separated from the SDA church which forms this kingdom represented by the Stone. This new stone kingdom is the one which will finish the work given to the Church. We call the people who will be cut off from the SDA as Priests (144000) and Levites.

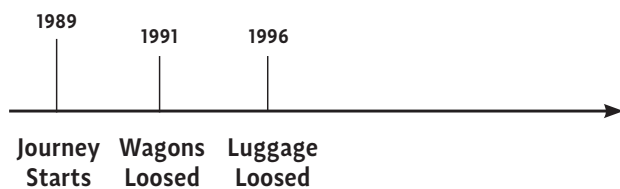
- Large body of people
-> Mountain -> SDA Church

- Portion of Assembly
-> Stone -> the movement

Having established this, we will show how that vision applies to the reform line or the path of the priests.

Start of the Journey

In 1989, which is the Time of the End or the beginning of the end of our generation, a message was unsealed which is Daniel 11:40-45 which was calling for the entire SDA church to start a reform movement in preparation of the final events and the coming of Christ. Only a small portion of people responded to the message which resulted in the formation of the movement. The Priest started their journey in 1989 and carried all the heavy loaded wagons which represent Adventist theology and doctrines, to be more specific, Conspiracy Theories we have taken from apostate protestants. In 1991, which we mark as an increase of knowledge, the movement began to lose some erroneous doctrines

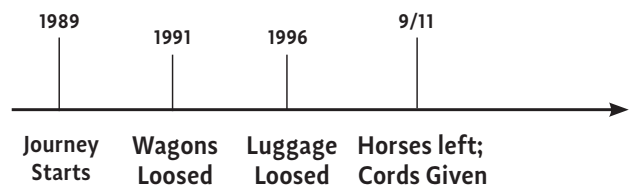


represented by the wagons as this movement received the reformlines. As the Priest progressed with their journey 1996, was the formalization of the message. This is represented through the publication of the *Time of the End* magazine, the message of Daniel 11:40-45. After losing the luggage, they left the horses behind and the cords were given. This is 911, in Acts 27 after the ship was damaged by an East wind which represents radical Islamic attack on the world trade centers on 9/11: the ship was girded by cords to protect it from sinking and these cords represents the lines or line upon line (methodology), therefore the cords represents the lines or the line upon line. At 9/11 the movement was given the cords to protect them throughout their journey. From 911

onward, it was not safe for the movement to move without putting their trust on the cords.

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

Because they haven't let go of their baggage, Christ intervenes and forces them to continue on this path till they are willing to let go of their baggage. It is not till then, that the cords are given to them. So are the cords only given to the Priests at 911 after they have left their luggage behind, and gives them parable methodology.



2009 and 2012

In 2009, the message about the 2520 was presented in a detailed fashion. This message was designed to refine the message of the Priests which was typified by the removing of shoes in the dream. Later, the 2520 message turned into time setting (the 126/151) and it showed the Priests that they were required to remove the “stockings” as well. The stockings represent the doctrine that states that there is no time setting in our generation. Elder Parminder predicted the year 2014 in 2012 but the Priests rejected the prediction because they were still

holding on to a belief that there was no time setting. It is sad that majority of the Priests refused to remove their “stockings” thereby forfeiting their only safeguard in continuing the journey. Without shoes and stockings, having to walk barefoot walking on the path hurts. Having “time setting” introduced to our message hurts. At it at this point that Sister White states, that every time they were required to leave something behind due to the difficulty of the path, some people fell away. Even though we can see people leaving at every state of our journey, this is a interesting time to point it out ,as between 2012-2014 the movement went through its first big shaking.

2014

From 9/11 when the cords were given, they were leading the movement through every step. At first these smalls were small as the path was still wide enough to walk on. But as the Path grew narrower the cords enlarged and the Priest had to start putting their weight on the cords. Which marks the beginning of the Midnight Cry, an increase of parable methodology and the lines they are holding them. This is the point where they are starting to shout “hallelujah, we have hold from above”. They know their security is in the cords. They have confidence in these cords.

Similar to the dream, the cords which represent the methodology or the lines grew in size as Ezra 7:9 was opened and the MC message began to develop. At this point the Priests who had rejected time setting began to fall into the wicked world below; the shakings started happening. The reasons these people were shaken was the failure to continue holding on to the cords. Instead, they trusted in their “shoes” and “stockings” which represent doctrines they came with from Adventism.

Through the MC message, the cords continued to grow bigger and the only safety was to suspend one’s whole weight upon these cords. The message of Equality brought by the MC mes-

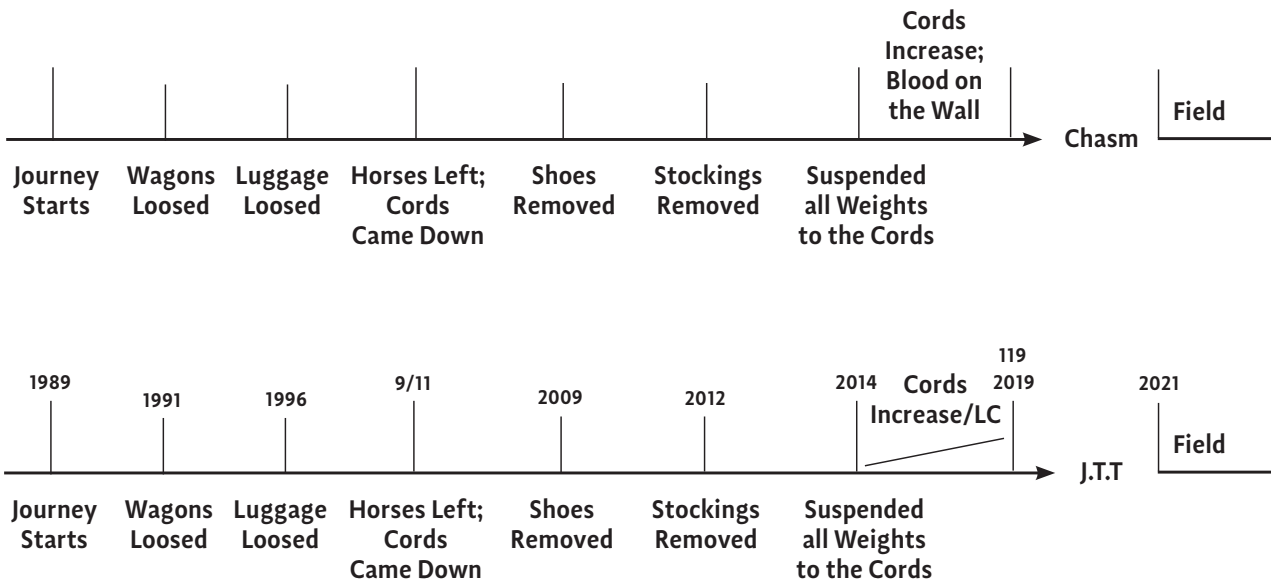
sage caused many to fall because it required all our faith to be placed upon the cords. Instead of trusting the line upon line methodology many trusted and held on to the teachings from Adventism. The evil voices in the abyss below heard by Sr White represent the great attacks the Priests have experienced from those who fell along the way between 2014 and 2019, especially those who left in 2019.

2019 Nov 9th and the Chasm

The path for the Priests, ended on Nov 9th and before them lies the dangerous period typified by the great Chasm which is the period from Nov 9th to 2021 (Panium). This period is the most trying period for the Priests. In the dream, all earthly support was cut off when they reached the chasm and the Priests are currently experiencing the same. What does it mean to have every earthly support cut off? This is a personal experience which everyone is going through individually. Why is that people are in the movement? Is it their spouse, their children, the hope for a position for financial gain? Priests around the world are in difficult situations and some are discouraged and want to give up. This experience shows why people are in the movement. What is their reaction when they realize the nature of the kingdom of God is different to what they first expected? For many it feels like the ground beneath them was taken away. Some are spreading doubts in the message however, our only safety in this period is to hold on to the cords. Those who lose faith in the cords or the reform lines that the Lord has given us will fall into the wicked world below. All Priests must be aware of how dangerous this period is and that the salvation of the world depends upon our success.

Cords Questioned

It was only that when they arrived at the chasm, which represents that all earthly support is being cut off, that they start to question to what the cords are attached to. This is describing



the time period we are in now. In the same way that the cords were questioned at the chasm then, some priests are now questioning the lines thereby spreading doubts in the message. This makes the journey so dangerous and the Priests should be awakened to what is happening. All Priests who lose confidence in the Prophetic lines which grew through the MC message will finally fall into the wicked world and it is happening already.

2021 or Panium

At the end of the chasm was a beautiful field which is heaven, this is the symbolic 2nd advent which is 2021 for the Priests. The hope of every Priest is that very soon, it shall be glorious at 2021 and that we will realize that our journey was not in vain.

Conclusion

In conclusion, it is very important to know where we are located in this dream or parable. This helps us to know how to behave as we approach the waymarks along the way.

We are at the chasm, which is the period from Nov 9th to 2021 and it is showing us that we are in a dangerous time period. Our only safety is to hold on to the cords because those who lose confidence in the cords will find it difficult to continue traveling and will fall in the abyss. The good news is that, even though we are passing through this experience, if we endure, there is a bright future at Panium; this movement will be glorious. May we all hold on to the cords given to us! Amen. — RR





THE FALL OF BABYLON

BY J. N. ANDREWS. PUBLISHED AT THE ADVENT REVIEW OFFICE. ROCHESTER, N. Y. 1855.

What constitutes the fall of Babylon?

Those who contend that the Babylon of Revelation is the city of Rome, answer that the fall of Babylon is the burning of Rome; while those who make Babylon a symbol of the church of Rome only, answer that this fall is the loss of her civil power—the fall of the woman from the beast. We dissent from both these positions, believing that the fall of Babylon is a moral fall, and that it denotes her rejection as a body, by God. That the fall of Babylon is not the burning of Rome appears from the following facts: TAR 51.2

1. The cry “Come out of her my people,” is made after the announcement that she has fallen. Revelation 18:2, 4. It is therefore evident that Babylon exists after her fall, and that the people of God are still in her midst. Hence it is evident that her fall is distinct from her destruction. TAR 52.1

2. When it is said, “Come out of her my people,” it is added as a reason, “that ye be not partakers of her sins, and that ye receive not of her plagues.” Her fall had taken place; but she still existed to sin against God, and her plagues were yet future; therefore her fall and her destruction were events entirely distinct. TAR 52.2

3. When her plagues are named in verse 8, they are said to be death, mourning and famine, and utter destruction by fire. Her plagues were yet future at the time of her fall; consequently her fall is not her destruction by fire. Between those two events the people of God make their escape from her. TAR 52.3

4. The burning of Rome would not cause that city to become the hold of foul spirits and the cage of every unclean and hateful bird. Indeed,

the only effectual cleansing that wicked city will ever receive will be by fire. These facts clearly evince that the fall of Babylon is not the burning of Rome. Beside this, we have clearly proved that Rome is not the Babylon of the Apocalypse, which is sufficient of itself on this point. TAR 52.4

That the fall of Babylon is not the loss of civil power by the Papal church, the following facts clearly prove: TAR 52.5

1. This would make the angel say, Babylon is fallen, that is, has lost her civil power, because she made all nations drink of her wine. Such a statement would be false; for it was by this very means that she obtained her power. TAR 53.1

2. Babylon becomes the hold of every foul spirit and the cage of every unclean and hateful bird in consequence of her fall. Rev. 18:1, 2. It would be perfectly absurd to represent this as the consequence of her loss of civil power. TAR 53.2

3. But the greatest absurdity appears in this fact, that it makes Rev. 18:1–4 utter a sentiment like this: Babylon has lost her civil power; therefore come out of her my people. TAR 53.3

We understand that the fall of Babylon is her rejection by God. That the Holy Spirit leaves her in consequence of her alienation from God and union with the world, and that thus she is left to the spirit of Devils. As an illustration we will refer to the fall of the Jewish church, the harlot of Ezekiel 16. This fall is distinctly stated in Romans 11. Its particulars may be gathered from Matthew 21:43; 23; 12:43–45. That fall was her rejection by God; her destruction was deferred for a considerable period. TAR 53.4

1. The nature of the reasons assigned for the

fall of Babylon proves that it is a moral fall. For it is because she has made the nations drunk with her wine. In other words, it is her wickedness that has caused God to reject her. TAR 53.5

2. The consequences of her fall, testify that that fall is her rejection by God, and not her destruction. For her fall causes her to become the hold of foul spirits, and the cage of unclean and hateful birds. This shows that God has given her up to strong delusions. For this reason it is that the voice from heaven cries, "Come out of her my people." TAR 53.6

The cause of the fall of Babylon is thus stated: "she made all nations drink of the wine of the wrath of her fornication." Her fornication was her unlawful union with the kings of the earth. The wine of this, is that with which the church has intoxicated the nations of the earth. There is but one thing that this can refer to, viz., false doctrine. This harlot, in consequence of her unlawful union with the powers of earth, has corrupted the pure truths of the Bible, and with the wine of her false doctrine, has intoxicated the nations. A few instances of her corruption of the truths of the Bible must suffice: TAR 54.1

1. The doctrine of the natural immortality of the soul. This was derived from the Pagan mythology, and was introduced into the church by means of distinguished converts from Paganism, who became "fathers of the church." This doctrine makes man's last foe, death, the gate to endless joy, and leaves the resurrection as a thing of minor importance. It is the foundation of modern spiritualism. TAR 54.2

2. The doctrine of the Trinity which was established in the church by the council of Nice, a. d. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church, which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush. TAR 54.3

3. The corruption of the ordinance of baptism. Burial in baptism is the divinely authorized me-

morial of our Lord's burial and resurrection. This has been changed to sprinkling, or pouring, the fitting memorial of but one thing, viz., the folly and presumption of man. TAR 55.1

4. The change of the fourth commandment. The pagan festival of Sunday has been substituted by the church for the Rest day of the Lord. The Bible plainly teaches that the sanctified Rest day of the Lord, is the divinely authorized memorial of the rest of Jehovah from the work of creation. But the church has changed this to the first day of the week, to make it a memorial of our Lord's resurrection, in the place of baptism, which has been changed to sprinkling. TAR 55.2

5. The doctrine of a thousand years of peace and prosperity before the coming of the Lord. This doctrine will probably prove the ruin of as many souls as any heresy that ever cursed the church. TAR 55.3

6. The doctrine of the saint's inheritance beyond the bounds of time and space. For this fable, multitudes have turned from the scriptural view of the everlasting kingdom in the new earth. TAR 55.4

7. The spiritual Second Advent. It is well known that the great majority of religious teachers and commentators of the present time openly advocate the view that Christ's second advent, as brought to view in Matthew 24, took place at the destruction of Jerusalem; and also that he comes the second time whenever any person dies. TAR 55.5

8. The right to hold human beings in bondage and to buy and sell them, is now made out in the most confident manner from the Old and New Testaments, by the leading doctors of divinity of most denominations; and some of the most distinguished and skillful are able to make out this from the golden rule. The professed church to a fearful extent, is the right arm of the slave power, and our own nation is a perfect illustration on the subject of slavery, of a nation drunken with the wine of Babylon. That most infamous law, "the fugitive slave bill," was vin-

licated by our most distinguished doctors of divinity as a righteous measure. TAR 56.1

9. Finally, the lowering of the standard of godliness to the dust. This has been carried so far that the multitudes are made to believe that “every one that saith, Lord, Lord, shall enter into the kingdom of heaven.” In proof of this I might appeal to almost every tomb stone or funeral discourse. TAR 56.2

God appointed the church to be the light of the world, and at the same time ordained that his Word should be the light of the church. But when the church becomes unfaithful to her trust, and corrupts the pure doctrines of the gospel, as a natural consequence the world becomes intoxicated with her false doctrine. That the nations of the earth are in such a condition at the present time is too obvious to be denied. The world is intoxicated in the pursuit of riches and honor, but the sin lies at the door of the church; for the church sanctions what the Lord strictly forbade, and she sets the example to the world. If the church had not intoxicated the world with the wine of her false doctrines, the plain truths of the Bible would powerfully move the public mind. But the world seems hopelessly drunken with the wine of Babylon. TAR 56.3

At the time of the first angel’s message, the people of God were in Babylon; for the announcement of the fall of Babylon, and the cry “Come out of her my people,” is made after the first proclamation has been heard. Here also we have a most decisive testimony that Babylon includes Protestant as well as Catholic churches. It is certain that the people of God at the time of the preaching of the hour of his judgment were in all the popular churches. And this fact is a most striking testimony as to what constitutes the great city of confusion. In a word, Paul has well described the Babylon of the Apocalypse, and the duty of the people of God with reference to it, in 2 Tim. 3:1-5. “This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural

affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.” Who would dare to limit this description to the Catholic church? TAR 57.1

The preaching of the hour of God’s judgment, and the immediate coming of the Lord, was at once the test of the church, and the means by which she might have been healed. It was the test of the church in that it showed that her heart was with the world, and not with her Lord. For when the evidences of his immediate Advent were set before her, she rejected the tidings with scorn, and cleaved still closer unto the world. But it might have been the means of healing her. Had she received it, what a work would it have wrought for her! Her unscriptural hope of a temporal reign, her false view of the Second Advent, her unrighteous justification of oppression and wickedness, her pride and conformity to the world, would all have been swept away. Alas that this warning from heaven was rejected! To use the language of the parable, [Luke 14,] none that in their heart rejected that first call to the marriage supper shall ever appear as guests at that table. The last means that heaven had in store to heal Babylon having failed, God gave her up to her own heart’s desire. TAR 57.2

It is well known that in immediate connection with the proclamation of the hour of God’s judgment, the announcement of the fall of Babylon was everywhere made throughout our land. Its connection with the Advent message is well expressed by the following from Elder Himes, dated McConnellsville, O., August 29, 1844. TAR 58.1

“When we commenced the work of giving the ‘Midnight cry’ with Bro. Miller in 1840, he had been lecturing nine years. During that time he stood almost alone. But his labors had been incessant and effectual in awakening professors of religion to the true hope of God’s people, and

the necessary preparation for the Advent of the Lord: as also the awakening of all classes of the unconverted to a sense of their lost condition, and the duty of immediate repentance and conversion to God as a preparation to meet the Bridegroom in peace at his coming. These were the great objects of his labor. He made no attempt to convert men to a sect, or party, in religion. Hence he labored among all parties and sects, without interfering with their organization or discipline: believing that the members of the different communions could retain their standing, and at the same time prepare for the Advent of their King, and labor for the salvation of men in these relations until the consummation of their hope. When we were persuaded of the truth of the Advent at hand, and embraced the doctrine publicly, we entertained the same views and pursued the same course among the different sects, where we were called in the providence of God to labor. We told the ministers and churches that it was no part of our business to break them up, or to divide and to distract them. We had one distinct object, and that was to give the 'cry,' the warning of the 'judgment at the door,' and to persuade our fellow men to get ready for the event. Most of the ministers and churches that opened their doors to us, and our brethren who were proclaiming the Advent doctrine, co-operated with us till the last year. The ministry and membership who availed themselves of our labors, but had not sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or in the crisis which was right upon them they would have difficulty with the decided and determined believers. They therefore decided against the doctrine, and determined, some by one policy and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyments, and when the 'meat in due season'

was with-held from them, and the syren song of 'peace and safety' was resounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, 'Come out of her, my people.' This state of things placed us in a trying position. 1. Because we were near the end of our prophetic time, in which we expected the Lord would gather all his people in one. 2. We had always preached a different doctrine, and now that the circumstances had changed, it would be regarded as dishonest in us, if we should unite in the cry of separation and breaking up of churches that had received us and our message. We therefore hesitated, and continued to act on our first position until the church and ministry carried the matter so far, that we were obliged in the fear of God to take a position in defense of the truth, and the down-trodden children of God. TAR 58.2

Apostolic example for our course. 'And he went into the synagogue, and spake boldly for the space of three months concerning the kingdom of God. But when divers were hardened, and believed not, but spake evil of that way before the multitude; he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.' Acts 19:8, 9. It was not until divers were hardened, and spoke evil of that way (the Lord's coming) before the multitude, that the brethren were moved to come out, and separate from the churches. They could not endure this 'evil speaking' of the 'evil servants.' And the churches that could pursue the course of opposition and 'evil speaking' towards those who were looking for the 'blessed hope,' were to them none other than the daughters of the mystic Babylon. They so proclaimed them and came into the liberty of the gospel. And though we may not be all agreed as to what constitutes Babylon, we are agreed in the instant and final separation from all who oppose the coming and kingdom of God at hand. We believe it to be a case of life and death. It is death to remain connected with those bodies that speak lightly

of, or oppose the coming of, the Lord. It is life to come out of all human tradition, and stand upon the word of God and look daily for the appearance of the Lord. We therefore now say to all who are in any way entangled in the yoke of bondage, 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' 2 Corinthians 6:17, 18." - Advent Herald; TAR 60.1

The testimonies of the churches themselves, given in 1844, are sufficient to establish the fact of their fall. The Congregational Journal says: TAR 61.1

"At a recent meeting of the Presbytery of Philadelphia, Rev. Mr. Barnes, pastor of the 1st Presbyterian Church in Philadelphia, whose notes are so extensively used in our families and Sabbath-schools, stated that he had been in the ministry for twenty years, and never till the last communion had he administered the ordinance without receiving more or less to the church. But now there are no awakenings, no conversions, not much apparent growth in grace in professors, and none come to his study to converse about the salvation of their souls. With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations." TAR 61.2

The Christian Palladium for May 15th, 1844, speaks in the following mournful strains:-"In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the ice-bergs of the north-settling like an incubus on the breasts of the timid, and drinking up the energies of the weak; that lukewarmness, division, anarchy and desolation are distressing the borders of Zion. Perhaps it is so. What then? Do we well, like the howling women of ancient days, to rend our flesh-our hair, and fill the whole atmosphere with our wailings? It is but a few passing months since the whole extent of our wide spread country,

rang with triumphant peals of joy borne upon the wings of numerous religious periodicals, and spontaneously overflowing from every Christian heart. Not a lip but was shouting the victories of the cross, or joining in the triumphant songs of the redeemed. And is the whole scene now so changed?" TAR 62.1

"Great Spiritual Dearth.-It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how 'few and far between,' cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? Or, is the door of mercy closed?'" TAR 62.2

"Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O, he is a Christian? perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, as if nature had deformed her? O, she is a follower and imitator of the humble Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write."-Circleville, Ohio. Religious Telescope, 1844. TAR 63.1

About that time proclamations of fasts and seasons of prayer for the return of the Holy Spirit were sent out in the religious papers. Even the Philadelphia Sun of Nov. 11th, 1844, has the following: "The undersigned ministers and members of various denominations in Philadelphia and vicinity solemnly believing that the pres-

ent Signs of the Times—the spiritual dearth in our Churches generally, and the extreme evils in the world around us, seem to call loudly on all Christians for a special season of prayer, do therefore hereby agree, by divine permission to unite in a week of special prayer to Almighty God, for the outpouring of his Holy Spirit on our City, our Country, and the world. ... Any who cannot devote the whole week as above proposed, are requested to devote as much of the week as may be convenient. TAR 63.2

Thomas H. Stockton, and 30 others.” TAR 64.1

Bishop Soule says: “There has been a decrease of 35,732 members in the Methodist church during the past year. [1845.] The preceding year, [1844,] there was an increase of 155,000.” Northern Christian Advocate says: “In 1845 there was a decrease in the Black River, Oneida and Genesee conferences of 8607.” TAR 64.2

The Baptist Almanac, for 1846, reports a decrease of 4702 of that denomination in the State of New York. Other facts might be given from the statistics of all denominations equally gloomy. TAR 64.3

Prof. Finney, Editor of the Oberlin Evangelist, Feb. 1844, says: “We have had the fact before our minds, that in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all the moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact: the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. It comes to our ears and to our eyes, also through the comes to our ears and to our eyes, also through the religious prints, that very extensively church members are becoming devotees of fashion—join hands with the ungodly in parties of pleasure, in dancing, in festivities, etc. ... But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches

generally are becoming sadly degenerate. They have gone very far from the Lord and he has withdrawn himself from them.” TAR 64.4

How unlike what God designed that his people should be, has this great city become! The church of Christ was to be the light of the world, a city set upon a hill which could not be hid. Matthew 5:14-16. But instead of this, his professed people have united with the kingdoms of this world, and joined affinity with them. They are now established upon the decrees of kings, and the laws of the nations, rather than upon the word of God, the only true foundation of the church. Thus has the wisdom of men taken the place of the power of God. The unlawful connection of the professed church with the wicked world [James 4:4] has resulted in her rejection by God; for how can the God of truth and holiness recognize as his people, those who in addition to their departure from their Lord, have rejected with scorn the tidings of his speedy coming? TAR 65.1

In Rev. 17, the message announcing the fall of Babylon is presented again, with additions, showing as we understand, that there is in the future a mighty movement to take place on this subject. We have no doubt that God has many dear saints united with the various bodies of professed Christians. Those we believe will yet hear the call given in Revelation 18:4. There is however one important fact which demonstrates that it was the Providence of God which caused the proclamation of the first and second angels' messages within a few years past. Rev. 14:6-8. Chap. 18, in presenting again the message respecting the fall of Babylon, informs us that she has become the hold of foul spirits, and a cage of every unclean and hateful bird. As a demonstration that we are correct in regard to the application of Rev. 14, let the present movement respecting the spirits of the dead, answer. An innumerable host of demons are spreading themselves over the whole country, flooding the churches and religious bodies of the land to a very great extent. The immortality of the soul, a doctrine which is held by almost every

church in the world, is the basis and foundation of all their work. This extraordinary movement clearly evinces the rapid approach of the hour of temptation, that shall come on all the world to try them that dwell on the earth. TAR 65.2

It is an interesting fact that the judgment on the great harlot, which is so fully described in Revelation 17, is shown to John by one of the seven angels having the seven vials filled with the wrath of God. Revelation 17:1. From Chap. 16:17-21, we learn that the judgment on the harlot Babylon is inflicted by the angel having the seventh vial. Hence we may justly conclude that the angel, who shows John the judgment of Babylon, is that one of the seven who has her judgment to inflict. In other words, it is the angel who has the seventh vial. It is agreed on all hands that the seventh angel of Revelation 16, is yet future. It follows therefore that Revelation 17, which describes the judgment on Babylon, and gives the call to come out of her, belongs to the future. It is manifest that Babylon is rapidly becoming the hold of foul spirits, and of unclean and hateful birds. The call to come out of her is made while her plagues are immediately impending. TAR 66.1

The destruction of Babylon, as described in Revelation 18, takes place under the seventh vial. For it is under that vial that she comes in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. Revelation 16:17-21. The people of God are called out of her, just before the seven last plagues are poured out. Those plagues are future, as we shall hereafter prove. Hence it is certain that Revelation 18 cannot be applied to the events of the 16th century. It is manifest that the destruction of Babylon begins before the great battle takes place; for the kings are spared to witness her destruction; [Revelation 18:] but in the great battle they are all destroyed. Revelation 19. While the saints eat the marriage supper, they behold the smoke of her burning, and in response to the call of Revelation 18:20, they rejoice over her. Rev. 19:1-9. TAR 67.1

Babylon is to be thrown down with violence as a millstone is cast into the great deep, and she is to be utterly burned with fire. If this utter destruction were her "fall," there would be no need of the second angel's proclamation to announce the fact, for her destruction is to be witnessed by the kings and merchants, and by every ship-master, and by all the company in ships, and sailors, and by as many as trade by sea. This is conclusive proof that the fall and the destruction of Babylon are not the same, and that Babylon itself is not a literal city; for its destruction causes results that the destruction of no city on the globe could cause. It is evident from what has been said, that the destruction of Babylon takes place in immediate connection with the Second Advent. This fact is of itself a sufficient refutation of the view that locates the call, "Come out of her my people," in the future age. For Babylon is destroyed at the very commencement of that age. TAR 67.2

The duty of the people of God is plainly expressed, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Her sins have reached unto heaven, and God hath remembered her iniquities. She has united herself to the kings of the earth, and confided in the arm of flesh, and not in Jehovah of hosts. For the sake of this protection, she has smoothed down the terrible threatenings of God's word against sin, and she has thrown the mantle of religion over some of the basest of human crimes. As an instance, we will cite the fugitive slave law, which has the sanction of the leading doctors of divinity, with some honorable exceptions. Pride, love of the world, and departure from God, too plainly identify the Babylon of the Apocalypse with St. Paul's description of the popular church of the last days. 2 Timothy 3:1-5. "From such," says the Apostle, "turn away." If we would not partake of her sins, and thus share in the plagues that are about to be poured out upon her, we must heed the voice from heaven, "Come out of her my people." TAR 68.1

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

The Unique Pillar

While all the doctrines of the Bible are true, and certainly important. ..., yet all doctrines are not of equal stature and standing. Ellen [White] quickly came to differentiate among them by means of an interesting metaphor, the chief elements of which are: (a) a “solid, immovable platform,” (b) four principal “pillars” that support the platform, and (c) “three steps” that serve the dual functions of supporting the platform (as do the “pillars”) and providing entry to it.¹

Interpreting her own symbols, Ellen [White] explained that the “platform” of “truth” – not merely truth as propositional “theory,” nor yet truth as “controversial subject,” but rather the truth “as it is in Jesus”² – was the total doctrinal construct of the newly developing church.

The pillar doctrines were chiefly those that support the four corners of that platform – cardinal teachings such as the second coming of Christ, conditional immortality (“soul sleep”), the seventh-day Sabbath (in the greater framework of the immutable Law of God), and the high priesthood of Jesus Christ in His heavenly sanctuary.³

And the “three steps”? The three angels’ messages of Revelation 14 not only support the total framework of “present truth,” but also provide the key to unlock contemporary meaning and open the door of understanding. ...⁴

Of all the pillar doctrines, the doctrine of Christ’s high priesthood in the sanctuary ... was “especially” validated by the Holy Spirit “over and over again” and “in a marked manner,” more than any of the others.⁵ Also, it alone constitutes the unique contribution of Seventh-day Adventists to the theology of Protestant Christendom, “the very message that has made us a separate people, and has given character and power to our work.”⁶

(1) Early Writings, E. G. White, pp. 258,259.

(2) Review & Herald, June 3,1890.

(3) Counsels to Writers & Editors, p. 30.

(4) Early Writings, 258.

(5) Evangelism, 224.

(6) Counsels to Writers & Editors, 54.

From a new book we highly recommend: The Great Visions of Ellen G. White, Vol. 1, Roger W. Coon, Review & Herald Publishing Association, 1992, pp. 42, 43.

The Voice of God

“Go, heal thy sick brother.” The impression was powerful, as though an audible voice had given the command.

Hiram Edson had been praying at home, when this command was clearly impressed upon his mind. At first he doubted the voice was from God. His mind plunged into a terrible experience of darkness. The same command was repeated. Edson yielded, “Anything, Lord, to save me from this despair.” He went to his neighbor’s very late that night with the message, “Brother, the Lord Jesus make you whole.” Because Edson obeyed the command impressed upon his mind, the man was healed. His family learned of and rejoiced in the advent message; and many among the congregation that attended the next night’s preaching service responded to the powerful testimony of how God had wrought the miraculous healing.

“Go talk the truth to your neighbors,” the voice spoke on another occasion regarding the new advent belief. Solemnly, Edson promised to obey, but being a simple farmer, he hesitated. Before this command, he had been rejoicing at the victory, liberty and freedom he had experienced since learning the advent message. He longed to continue in this experience, but felt as though he was being shut off from God. As he prayed earnestly one day, he remembered his broken promise. It seemed the heaviest cross ever presented to him to lift. But, realizing the cause of his despondency and darkness, he made the supreme effort.

What a blessed result! At the third house he visited, “old and young, the grey-headed and youth, were melted to tears; expressing their desire for saving grace.”¹

There was one house he refused to visit. The father was dissipated and Edson felt it would be casting pearls before swine. He described his experience, “I was stopped on the road opposite the house, by some unseen power, and

could not make progress...a shadowy form in human shape ... led toward the house ... Twice ... Thrice ... The Lords’ [sic] angel was accompanying me and leading me ... I entered the house, was received kindly ... and learned that they were backsliders and desirous to return to the Lord.”² This experience confirmed Edson’s belief that the new doctrine was from heaven.

“Go, encourage the brethren.” – Hiram Edson received another impression from God on October 23, 1844, the day after the disappointment. Hiram described how they felt when Christ failed to appear: “Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before ... We wept ... till the day dawn.”³

“I said to some of my brethren, Let us go to the bam. We entered the granary, shut the doors ... and bowed before the Lord. ... We continued in earnest prayer until the witness of the Spirit was given that our prayer was accepted, and that light should be given, our disappointment be explained, and made clear and satisfactory.”⁴

With this assurance he and Brother Crosier left to encourage some of the brethren in the faith. They walked through the cornfield to avoid the mocking jeers of the neighbors who had refused to believe the advent message. Edson stopped in the field to pray once more. There, heaven was opened to his view. Whether an impression or a vision, Edson says, “I saw distinctly, and clearly, that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth ... at the end of the 2,300 days, that he for the first time entered on that day the second apartment of that sanctuary and that he had a work to perform in the Most Holy before coming to this earth. ... While I was thus standing in the midst of the field, my comrade passed on almost beyond speaking distance before missing me. He inquired why I was stopping so long. I replied, ‘The Lord was answering our morning prayer, by giving light with regard to our disappointment.’”⁵

The two men decided they must share with the world the glad message Jesus had sent clarifying the event that actually had taken place at the end of the 2,300 days. Crosier says that, "Very early in the morning I was on horseback going from place to place to tell the good news and to cheer those whom I could reach."⁶

Together with Doctor F. B. Hahn, they studied in depth the new light. Scriptures they had read before, but not understood, now came to life with new meaning. As they began studying, "Edson's Bible fell open to Hebrews 8 and 9. There they found confirmation of the concept that the sanctuary to be cleansed was neither the earth nor the church, but rather the heavenly temple, of which that on earth had been a type."⁷

Crosier was selected to write up their sanctuary study, and they financed a printing of it that winter (likely March, 1845) in *The Day Dawn*, a Millerite paper published by Crosier. A more in depth sanctuary article entitled, "The Law of Moses," was printed in an extra edition of another advent paper, *The Day-Star*, February 7, 1846. This latter printing was the one Ellen and James White read and thrilled to see how the Lord was leading towards the understanding of this pivotal doctrine. "The Lord shew [sic] me in vision more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, etc.; and that it was his will, that Brother C. should write out the view which he gave us in the *Day-Star*, Extra, February 7, 1846." She added, "I feel fully authorized by the Lord, to recommend that Extra to every saint."⁸

Several important concepts were advanced in the published February, 1846, article: "(1) A real, literal, sanctuary exists in heaven. (2) On October 22, 1844, Christ moved from the first apartment of the sanctuary to the second (the most holy place). (3) Before He returns to earth, Christ has a work to do in the most holy place ... (4) The Hebrew sanctuary system was a complete visual representation of the plan of salvation, with every type having its antitype. (5) The real

purpose of the Day of Atonement. . . is to prepare a cleansed people. (6) Christ's cleansing of the heavenly sanctuary also involves cleansing the hearts of His people. (7) The typical 'scape-goat' represents not Christ, but Satan. (8) As the 'author of sin,' Satan will receive the ultimate guilt for the sins he has caused Israel (God's People) to commit. (9) Atonement for sin did not begin until Christ entered the heavenly sanctuary following His resurrection."⁹

Go into the vineyard. Edson was shown that "we must prophesy again," indicating a preaching commission. Ellen White explained the importance of Edson's sanctuary revelation and indicated the message to be preached, "They saw their great High Priest had entered upon another work of ministration, and following Him by faith, they were led to see also the closing work of the church. They had a clearer understanding of the first and second angels' messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14"¹⁰ "Everyone who has received the gospel has been given sacred truth to impart to the world."¹¹

"Hundreds, yea, thousands, who have heard the message of salvation, are still idlers in the marketplace, when they might be engaged in some line of active service. To these Christ is saying, 'Why stand ye here all the day idle?' and He adds, 'Go ye also into the vineyard' ..., There is a large work to be done outside the pulpit, by thousands of consecrated lay members."¹²

"When the members of the church of God do their appointed work ... the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory."¹³ – MS

(1) & (2) *The Life and Work of Hiram Edson* by James Nix, Thesis, Andrews University, Berrien Springs, 1971, p.12. From Edson's Manuscript.

(3), (4), (5) & (6) *Ibid.*, pp. 18-20.

(7) R.W. Schwarz, *Light Bearers to the Remnant*, Pacific Press Publishing Assoc., Mt. View, CA., 1979, p.62.

(8) Nix p. 27, & also, *A Word to the Little Flock*, p. 12.

(9) Schwarz, p. 62, 63.

(10) *Great Controversy*, p. 432.

(11), (12) & (13) *Acts of the Apostles*, pp. 109-11.

Get ready!!

Dear and well beloved companions in tribulation:

I feel something of the present crisis; I feel that these are important moments, fraught with momentous and eternal consequences, which hang upon a few short days or weeks, and then the die is cast; then he that is unjust and unholy, will remain so still, and he that is unholy and filthy, must remain so still; and then, says Jesus, behold I come quickly, and my reward is with me, to give to every man according as his WORK shall be. Let us WORK then brethren [sic] with our might what our hands find to do, as we never worked before; for we have but a few lingering moments to work in, and remember our reward is to be according as our WORK shall be. Feeling something of the sublimity of the present crisis, and the grand and momentous crisis which is just ready to burst upon us, I wish to offer a few thoughts for your candid reflection and deliberate consideration ... We have before shown that the 2,300 days ended the 10th of the 7th month, 1844, and no where else. Jesus became a minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man, at the end of the seventy weeks. In A.D. 33, then there was [sic] but 1810 years remaining to fill up the 2300 which brought us to 1843, to the tarrying of the vision. In the pattern the figure of the true tabernacle, the typical sanctuary, there were two apartments, the holy and the most holy place, the first and second veil. Into the second went the High Priest alone once every year on the tenth day of the seventh month, and he could enter it on no other day on pain of death. – Lev. 16:2, 23:27. everything upon his day, verse 37.

Aaron, the typical priest, on the 10th day of the 7th month, was arrayed in the holy linen garments with the golden mitre, the holy crown upon his head with the breast plate of judgement, upon which were four rows of stones, in them engraved the names of the Twelve Tribes

of Israel, that Aaron might bear their names on his heart when he goeth into the most holy place before the mercy seat to make an atonement for them.

A golden bell and a pomegranate, upon the hem of the robe round about, and it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not. – Ex. 28:33-35. Now Paul tells us that this service was an example and shadow of heavenly things. – Heb. 8:1-5, 9:1-7. Type must have its antitype; there can be no shadow without a body and substance which casts the shadow. Said our high priest, I am the vine, ye are the branches. Can a vine be removed and not affect the branches? certainly not. There is a company which follow the lamb whithersoever he goeth. – Rev. 12:4. So also when Jesus our high Priest and minister of the true sanctuary and tabernacle was arrayed in the royal robe to go into the most holy place before the mercy seat, to blot out the sins of his people, make atonement, and cleanse the sanctuary at the end of the 2300 days. We heard the sound of his going in 1844. Behold the Bridegroom cometh, &c.

And now, with all the confidence and positiveness with which we proclaimed the midnight cry in 1844, yea, with tenfold more confidence and positiveness, we now declare that we are now beginning to hear the sound of our high priest coming out. ... But before he stands up the servants of God must all be sealed and their sins be blotted out – the plan and work of redemption be completed. ... My brethren, the great day of the Lord is near. It is near and hasteth greatly. Get ready! get ready!! get ready, in the name of God, get ready!! Blow the trumpet in Zion! sanctify a fast, call a solemn assembly, gather the people, sanctify the con-

gregation, assemble the elders. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach that the heathen should rule over them: wherefore should they say among the heathen, where is their God? Then will the

Lord be jealous for his land and pity his people, and drive far off from them the northern army, the destroyer of the Gentiles. – H. EDSON

Excerpts from: THE TIME OF THE END; ITS BEGINNING, PROGRESSIVE EVENTS, AND FINAL TERMINATION, by Hiram Edson, printed by Henry Oliphant, 1849, p. 1,14,27.

Hiram Edson 1806-1882 Chosen Instrument

Who was this “... chosen instrument of God for the introduction of the sanctuary truth?”¹

Little is known of Hiram Edson, his family, or life before he became a follower of the Millerite advent message. He descended from an English clergyman named Elijah Edson, who had immigrated to Boston in order to escape religious persecution. Hiram was born Dec. 30, 1806, in Jefferson County, New York. We have been unable to discover the names of Edson’s parents and “... whether or not he had any brothers or sisters, or even the exact place of his birth. Time has obscured all these facts.”²

Edson was a Methodist farmer when he married Miss Effa Chrisler on December 2, 1830. After five years, in 1835, they bought a 56-acre farm near Port Gibson, New York. Effa died in May of 1839, leaving Edson with three children – George, 8, Susan, 6, and Belinda, 4. He so greatly felt the need of a mother for his small children that he remarried in about six months. Youthful, 23-year-old Esther Persons became his second wife in October of 1839.

Edson and Esther’s first child, Viah Ophelia was born June 5, 1841; but she was only with them for about a year. Their second daughter was born June 2, 1843, and also named Viah Ophelia, taking the place of their first baby. Their third and last child, Lucy Jane, was born 13 years later on July 30, 1856. This completed Edson’s family. By 1843, Millerism was spreading rapidly, but little had been done in central

New York before the summer of 1843. A camp meeting using the “great tent” was scheduled to begin June 23, 1843, in Rochester, New York, about 30 miles from Port Gibson. The camp meeting lasted for two weeks; then J. V. Himes moved on with the tent, leaving Charles Fitch and T. F. Barry to continue with the meetings in a rented hall.

His daughter, Viah Ophelia, told that she was born about the time her parents accepted the advent doctrine as preached by Miller. It is safe to conclude that they attended some of those meetings held in the great tent that summer of 1843 and that, during the latter part of November, when Miller spent ten days in Rochester, they heard him preach his convincing message. These facts considered as a whole would place the Edsons’ conversions during 1843.

The Edson home was often a common meeting place for the little company of advent believers in the area. Some accounts of the story say that the group met there on October 22, 1844, to wait for Christ to appear in glory. Edson says that several believers met together in his granary on the dawn of October 23, 1844, and prayed that “God would not desert them ... in this hour of trial. ...”³ [See article, THE VOICE OF GOD.]

That same morning Edson received the revelation about Christ’s work in the heavenly sanctuary that explained the disappointment – Jesus had a work of cleansing to perform in the most holy place before He would return in

power and glory. Edson was led to understand that the Millerites' experience was a fulfillment of John's prophecy in Revelation 10:9, "It will make your stomach bitter, but it will be as honey in your mouths."

Edson held a conference on the sanctuary at Port Gibson, perhaps in the fall of 1846. Both James White and Joseph Bates planned to attend, but only Bates was able to be there. He was invited to preach at the conference and took advantage of the opportunity to share the news of the Sabbath. "Edson had already discussed the Sabbath with friends before Bates approached him on this subject. ...

Edson stated [in his manuscript] that from 'my understanding of the opening of the tabernacle of the testimony in heaven, and the seeing of the ark of his testimony [Rev. 11:19] and the few lines I had seen from the pen of T. M. Preble, I had been looking at the subject of the seventh day Sabbath.'⁴ "As soon as the reading was finished, Brother Edson was on his feet and said, 'Brother Bates, that is the light and truth! The seventh day is the Sabbath, and I am going to keep it with you!'⁵ Bates likewise studied into and accepted the sanctuary doctrine during this conference.

The light on the sanctuary was "a revolutionary idea, the germ of a doctrine so radical as to bear a chief part in differentiating between the old and the new adventist bodies."⁶

The new party which arose from this idea, "... accepting the High-Priest-in-the-Sanctuary concept, and maintaining the reliability of the reckoning which came out at October 22, 1844, held that the last time prophecy had been therein fulfilled, and time should no longer be a tenet or test."⁷

The Seventh-day Adventist Church was later organized upon a platform of basic cardinal teachings including the literal "...second coming of Christ, conditional mortality, [the] seventh-day Sabbath, and the high priesthood of Jesus Christ in His heavenly Sanctuary."



After this experience, Edson dedicated long periods of time, often in the winter, to evangelistic trips in New York and in Canada. At different times he traveled with J. N. Andrews, G. W. Holt, and F. Wheeler, and was a pioneer in Canada, alone and with Joseph Bates. Young John Loughborough was trained in the ministerial work by Edson, "... who at the request of James White took him on a horse-and-buggy campaign through western Pennsylvania, and later labored much with him."⁹

Edson farmed to support his family, but lived to preach the Sanctuary and Sabbath doctrines. In those days, there was no organization to issue licenses or pay salaries; but this did not deter spirit-filled men like Edson.

Over the years Edson generously supplied funds to support the work, often on a sacrificial basis. Some family silverware was sold to raise funds to publish Crosier's exposition of the Sanctuary doctrine. The Port Gibson farm was sold in 1850 to help the cause of God. His new farm, at Port Byron, was sold next and

\$700.00 was lent for the purchase of the first SDA press and type. Another time Edson provided funds „ ... to hire a man to go and do Elder J. N. Andrews’ work, so that Andrews would be free to do evangelistic work with a tent.”¹⁰

In the mid-1850’s Edson began slowing down. He spent more time at home, and wrote out a first-hand 30-page document of how God had worked in his life, adding to this a long series of theological speculations. Ellen White commented regarding his manuscript, “... the matter which he brought together, was ... not meat in due season for the flock of God. It ... would bear fruit in dissension and discord.”¹¹ The whole manuscript was never published.

There was despondency among the converts in the area and Edson worked to encourage them. Elder White wrote that “A rash, hasty, fitful spirit has had a blighting influence in Central New York; but it has been removed under the judicious labors of Brn. Wheeler and Edson.”¹²

The Review of July 26, 1864 carried an appeal for funds to sustain Brother Edson at the Dansville, N.Y., Water Cure. Edson wrote afterwards, “I am thankful for the light on health reform received while at Dansville and from the publications, How to Live, etc.”¹³

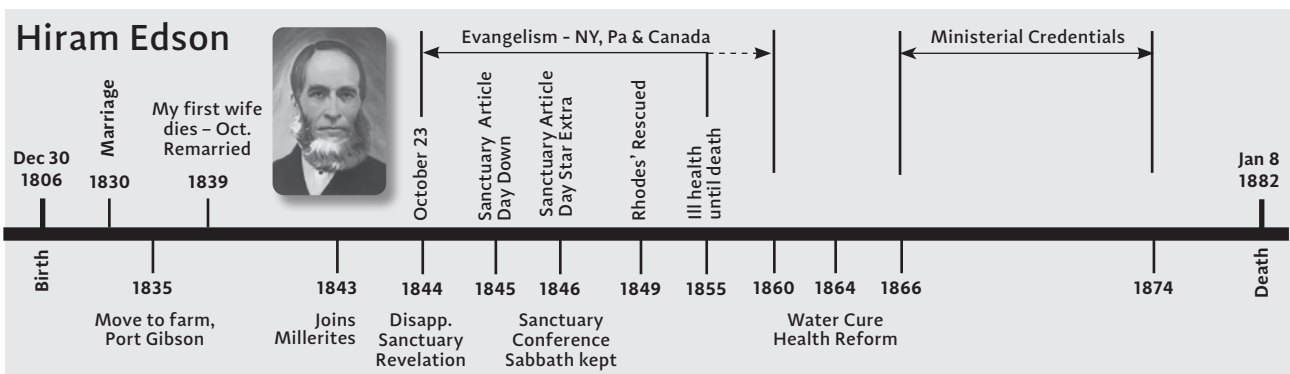
There is enough evidence to uphold the belief that Edson was an ordained minister, at least some part of his life. Official records report he was granted a ministerial credential during the years between September 28, 1866 and September 9, 1875. In spite of the fact that Edson became somewhat cantankerous in his

old age, and perhaps stayed away from church for a few years in the late 1870’s, his daughter wrote that Edson and his family were “firm believers in the cause of truth to the close of their lives, and were true to the message.”¹⁴

The “chosen instrument” died on January 8, 1882. “The text that Edson asked to be used at his funeral certainly expressed well the confidence of this man who had had such a remarkable experience in his Christian life.”¹⁵

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

- (1) Origin and History of SDA, A. W. Spalding, Review & Herald Publishing, 1961, p. 216.
- (2) The Life and Work of Hiram Edson by James Nix, Thesis, Andrews University, Berrien Springs, 1971, p. 3.
- (3) Origin and History of SDA, p. 101.
- (4) Foundations of the Seventh-day Adventist Message and Mission, P.G. Damsteegt, W. B. Eerdmans Publishing Co., Grand Rapids, MI, 1977, p.139,140.
- (5) Quoted from Pioneer Days of the Advent Movement, by A. W. Spicer, p. 62, quoted in Nix’s thesis, p. 30.
- (6) Nix, p. 102.
- (7) Ibid., p. 103.
- (8) The Great Visions of Ellen G. White, Vol. 1, R. W. Coon, R. & H. Pub. Association, Hagerstown, MD. 21740, 1992, p. 43.
- (9) Origin and History of SDA, p. 216.
- (10) Nix, p. 73.
- (11) E.G. White Letter, found in White Estate Doc. File, #588, in CWE, p. 155 and Nix, p. 89
- (12) Review & Herald, Sep. 15, 1859, p. 132.
- (13) Review & Herald, Feb. 13, 1866, p. 158.
- (14) Review & Herald, Apr. 1, 1920. p. 22.
- (15) Nix, p. 94.



E.G. White's first Sanctuary Vision

I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. ... Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who were bowed before the throne would offer up their prayer and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left

in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. February, 1845, Early Writings 54-56.

Sanctuary Visions – Ellen G. White

Date	Place	Reference
February, 1845	East ME	Early Writings, 54-56
October, 1845	unknown	EGW & Her Critics, 626-627
Feb.-Apr. 1846	unknown	A word to the Little Flock, 12
March 6, 1846	Fairhaven, MA	A word to the Little Flock, 21
April 3, 1847	Topsham, ME	Early Writings, 32-35
1847-1848	Referred to in	Life Sketches, 162
January 5, 1849	Rocky Hill, CN	Early Writings, 36-38 (2 Visions)
March 24, 1849	Topsham, ME	Early Writings 42, 43, 86
September, 1850	Sutton, VT	Early Writings, 52-53
May 14, 1851	unknown	Early Writings, 70-71

Rhodes' Rescue

S. W. Rhodes had labored diligently and effectively in the Advent Awakening in 1843 and 1844. He was a man of means, which he dedicated to spreading the message. When the time of the expected advent of Christ passed in 1844, Rhodes was humiliated. He withdrew from public contact and secluded himself in a forest in the heart of New York State, sustaining himself by hunting and fishing and raising a small garden. Hiram Edson knew where Rhodes was and twice journeyed by foot to the hideout and tried to persuade him to rejoin his brethren. Both attempts failed.

On November 7, 1849, Edson started a third time in an attempt to rescue Rhodes. After walking fourteen miles, he felt impressed to turn back. With Rhodes uppermost in Edson's mind, he attended the conference at Centerport, New York, on Sabbath and Sunday, November 17 and 18. There he met Brethren Ralph and Belden, who had come from Connecticut, and James and Ellen White, who had come from nearby Oswego. The meeting was a "refreshing season."

At the close of the conference, Edson told Ralph about Rhodes. He discovered that both he and Ralph were impressed that they should visit Rhodes together. That evening a half dozen joined in a season of prayer over the Rhodes case. Hiram Edson reported:

"Brother Ralph asked the Lord, in secret, to pour out his Spirit upon us if it was His will that we should go after Brother Rhodes.

"The Spirit was poured out, and it settled upon us, so that the place was awful, and glorious. While I was inquiring of the Lord if He had sent His servant so far to go with me to hunt up Brother Rhodes, at that moment Brother Ralph broke out in a new tongue, unknown to us all. Then came the interpretation – 'Yes, to go with thee.' – PT; December, 1849.

The group knew that neither James nor Ellen White had much faith in the interest that was felt for Rhodes, and she cautioned Ralph "to be sure to get a clear duty from the Lord." She told him that she thought Edson's feelings for Rhodes were mere sympathy. Edson continues the story:

"The next morning we had a season of prayer, and the Spirit was richly poured out, and the Lord gave Sister White the following vision, which was contrary to her former opinion and feeling relating to our going after Brother Rhodes, up to the time that the Spirit took her off in vision." – *Ibid.*

From the account of the vision as recorded in *Present Truth* we quote the heart of the message:

"While in vision the angel pointed to the earth, where I saw Brother Rhodes in thick darkness; but he still bore the image of Jesus. I saw it was the will of God that Brethren Edson and Ralph should go.

"Then I was shown Brother Rhodes's past labors in the Advent cause; that he had been mighty in word and in deed. I saw him standing before the people, with the Bible in his hand, and a stream of light coming from his mouth, which found its way to the hearts of the people. ... I saw that he had proclaimed the Advent with great confidence, and had shown his faith by his works, and when the time passed, the disappointment was very great. ...

"I saw, that Jesus was pleading His blood for Brother Rhodes, and that the angel was ready to enroll his name, as soon as he would come out of that dark place, and stand on all the present truth. ... I saw that Brethren Edson and Ralph should make him believe there was hope and mercy for him, and tear him away, then he would come among the flock; and that angels would attend them on their journey." –

Shortly after the vision, the two men started on their way to rescue Rhodes. They found him at work in a field by the Black River. They told him that they had come in the name of the Lord to get him to go with them to see the brethren and go with them into the kingdom. Again there was a speaking in an unknown tongue. Hiram Edson as eyewitness reported:

“God displayed His convincing power, and Brother Ralph spoke in a new tongue, and gave the interpretation in power, and in the demonstration of the Holy Ghost.”

Triumphantly, Hiram Edson reported:

“Brother Rhodes finally consented to come with us, and went about arranging his business in order to leave. ... Friday, November 23, we returned as far as Brother Arnold’s of Volney. ... They were all rejoiced to see Brother Rhodes.”

The account closes with these words:

“He stands firm in all the present truth; and we heartily bid him Godspeed as he goes to search out and feed the precious, scattered flock of Jesus.”

Records of the influence and work of Elder Rhodes following this experience attest to his effective ministry. – A.W.

(This story comes largely from an account by Hiram Edson published in *Present Truth*, November 26, 1849. It has been written up by Arthur L. White in his biographical series about Ellen G. White, Vol. I, *THE EARLY YEARS, 1827-1862*, Review & Herald Publishing Association, 1985, pp. 196-198. The publishers recommend this biographical work to the readers.)



RECIPE

Squash Casserole

- 6 cups cubed summer squash (yellow crook neck in the pics)
- 1 batch of basic cream sauce
- ½ Large onion diced
- ½ cup whole wheat flour
- 1 bread crumbs
- 1 cup any fake shreddable cheese
- ½ t Salt

Add all ingredients but 1/2 cup cheese in a bowl, mix well, spoon into casserole dish, sprinkle remaining cheese on top. bake at 350° for 1 hour.



Basic Cream Sauce

- 1 C raw Cashews
- 2 cup water
- 1 t Salt
- 2 t Onion Powder
- 1 ½ Garlic Powder
- 1 t Vegan Chicken Seasoning
- 1 t Whole Wheat Flour or Cornstarch

Now put all into blender and blend on high for 2 minutes. Used in multiple recipes. Add or remove water to change to desired consistency.



Poem from Annie Smith



The Vanity of Earth

Sickness prostrates; helpless sufferer,
Who can stem the sorrowing tide?
Oh! how vain, when death approacheth,
Earthly pleasures, wealth and price.
Though your name may be illustrious,
Handed down through ages yet,
Worldly honor and distinction,
We shall all ere long forget.
Weeping friends may stand around you,
Flattering prospects urge your stay;
But compelled by the destroyer,
To be launched from earth away.
Past reflections, oh! How painful,
If not answered life's great end;
Time all spent in vain delusion,
Now no hope, no God, no friend.
Who can paint the bitter anguish,
Felt at such a time as this;
Soon to leave those cherished idols,
Purchased with unending bliss.
Though we gain the world, what profit,
If we lose our soul at last?
Buy the gold, the shining raiment,
Ere the day of grace is past.

