

# The Midnight Cry

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

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## A Thus Saith the Lord

“In this time of persecution the faith of the Lord’s servants will be tried. They have faithfully given the warning, looking to God and to his Word alone. God’s Spirit, moving upon their hearts, has constrained them to speak. Stimulated with holy zeal, and with the divine impulse strong upon them, they entered upon the performance of their duties without coldly calculating the consequences of speaking to the people the word which the Lord had given them. They have not consulted their temporal interests, or sought to preserve their reputation or their lives. Yet when the storm of opposition and reproach bursts upon them, some, overwhelmed with consternation, will be ready to exclaim, “Had we foreseen the consequences of our words, we would have held our peace.” They are hedged in with difficulties. Satan assails them with fierce temptations. The work which they have undertaken seems far beyond their ability to accomplish. They are threatened with destruction. The enthusiasm which animated them is gone; yet they cannot turn back. Then, feeling their utter helplessness, they flee to the Mighty One for strength. They remember that the words which they have spoken were not theirs, but His who bade them give the warning. God put the truth into their hearts, and they could not forbear to proclaim it.” *GC88*, 608.2

“The same trials have been experienced by men of God in ages past. Wycliffe, Huss, Luther, Tyndale, Baxter, Wesley, urged that all doctrines be brought to the test of the Bible, and declared that they would renounce everything which it condemned. Against these men, persecution raged with relentless fury; yet they ceased not to declare the truth. **Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God’s people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it?** He commands his servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ’s ambassadors have nothing to do with consequences. They must perform their duty, and leave results with God.” *GC88*, 609.1

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

## About our Ministry

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

Together with the prophetic message, PIP 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. PIP 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

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|-------|--|
| AH    | The Adventist Home                       |
| GC    | The Great Controversy                    |
| LS    | Life Sketches                            |
| Lt    | Letter                                   |
| MR    | Manuscript Releases, Vol. 1-21           |
| Ms    | Manuscript                               |
| PH087 | Special Testimony to Battle Creek Church |
| PM    | The Publishing Ministry                  |
| PP    | Patriarchs and Prophets                  |
| RH    | The Review and Herald                    |
| 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](http://www.pip-ministry.com)



### Studies & Testimonials

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



### True Education

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



### Worldwide News

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



### Country Living

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



### Events

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



### Gardening

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



### Advent Pioneers

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



### Health & Natural remedies

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



## Correct and Incorrect Use of “A Plain Thus Saith The Lord”

The phrase “thus saith the LORD” is found just over four hundred times in the Bible and is generally used by the author to emphasize that the succeeding text is a direct thought from God Himself with little to no input from the human author. Subsequent students of the Bible have used this term to explain that a thought or doctrine is derived directly from a surface reading of the Bible, therefore usually without extrapolation.

In September 2019, this movement experienced debatably the most serious shaking it has ever had, in part over this exact subject. The former leadership, Elder Jeff Pippenger and his ministry *Future For America* (FFA) openly admitted that they had reverted from “line upon line methodology” to “a plain thus saith the Lord”, further admitting that it was “Laodicean methodology”. This chapter will attempt to define the correct and incorrect use of “a plain thus saith the Lord”.

For over a decade, Elder Jeff repeatedly mentioned that “our methodology was is “line upon line methodology” or “repetition of history”. Our current church leaders, namely Elders Tess Lambert and Parminder Biant have helped further define “line upon line methodology” as “parable methodology”. Elder Jeff himself has repeatedly taught that the methodology which was confirmed on August 11, 1840 was “a day for a year” paralleling the methodology which was confirmed on September 11, 2001 which was “line upon line”.

Then suddenly, in September of 2019, two months before their shut door, FFA left the movement alleging that we were in error due to our doctrines not being in accordance with a “plain thus saith the Lord”. They withdrew all support and changed the opening statement on their website to the following quote:

“But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority, – not one or all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain “Thus saith the Lord” in its support. ...” *RH*, June 7, 1906.

We will look at each of the doctrines this movement has taught at the formalization time period in the repeating pattern and list all of their supporting “plain thus saith the Lord” verses and quotes, but first we should define what that phrase actually means.

### Correct Usage of a Plain “Thus Saith The Lord”

“But the seventh day is the sabbath of the LORD thy God...” Exodus 20:10

If I asked you for a plain thus saith the Lord for what day the Sabbath is, you could present the above verse. You could then debate if you think it has been changed or done away with, but no student could disagree that the Bible plainly states it is the seventh day. This is not hidden

treasure and this methodology has been used by Christians for hundreds of years. This then is an example of a plain surface reading, or a plain “thus saith the Lord”. We use this methodology to explain the state of the dead for example, using verses with which most Adventists are very familiar and can often quote verbatim.

However, there are plain statements in inspiration that Adventists would agree are not to be taken literally by us today on the basis that today we live in a different age, society or dispensation. For example,

“Let those who profess to be followers of the meek and lowly Jesus, dispose of some of their idols, such as bicycles. ...” *PH087, 7.2*

1 Cor. 11:5 is another plain thus saith the Lord which both the sisters at FFA and Ellen White disregarded, “But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head” (1 Cor. 11:5).

Inevitably, they agree that, “things are different now”, “the culture was different back then” and we use human logic or common sense if you will, to arrive at that conclusion, for there is nothing in inspiration to suggest things will ever be different. For example, it was not a shadow of the cross, nor does the text say “Sisters cover your head when prophesying but only up until 100AD”.

If you were really to strictly adhere to a plain thus saith the Lord, our sisters would not be allowed to attend church during a monthly cycle (Lev. 15:19-20). This is a law in the Torah which is in no way a shadow of the cross, but today we are justified to break this God given law, as far as I know without any revelation from inspiration, simply because we know things are different now. Whether it be modern sanitation, dress culture or the price of a bicycle, it is clear God wants us to be a progressive church who considers the dispensation we are in when we interpret Scripture.

So can we conclude that the only way to properly utilize a plain “thus saith the Lord” is to also

consider for which dispensation or culture etc. in which the thought was intended. For example, we do not enforce stoning as punishment now because it was for a different dispensation, that being a theocracy. We are not required to wear tzit tzit even though it is in the sacred torah itself, is in no way a shadow of the cross and it’s purpose would still be valid today as the ten commandments are still binding.

### Racism

Elder Tess presents this when she confronts the current social, moral and prophetic issues of racism and sexism. If you were to use a plain “thus saith the Lord” without considering for which dispensation it was intended, you could make the case that race-based slavery is God’s will today. From Genesis to Revelation, race-based slavery is approved by God in the Bible (Gen. 9:25-27 & PP 118.1; Gen. 17:23; Lev. 25:35-46; 1 Kings 9:20-22; Philemon).

The Christian basically has to decide if their loving Creator and Redeemer is a pro-slavery racist and is, “the same yesterday, and today, and forever”, or if He was just conforming to the culture of that dispensation; a culture which has now progressed, and hence requires that God’s people should progress with it. In other words, God requires His church to be a progressive church as opposed to a conservative church who only seeks to preserve and “conserve” old traditions and teachings even though they were designed for a past culture or dispensation. It seems there are still many right-wing Christians that believe in the conservation of old traditions and teachings using a “plain thus saith the Lord” to evidence it.

Ellen White however ignored the above Scriptures and was emphatically anti-slavery, because in her dispensation, the practice was at the forefront of the socio and religio-political agenda. She was progressive and understood God was attempting to move His people away from that racist and abusive ancient culture.

She recognized that things were currently different, and that her society was undergoing the turmoil of change in every arena, hence she completely ignored a plain “thus saith the Lord” methodology on this subject and indeed contradicted it.

Apparently God could only move so fast, and in her dispensation, racial segregation would have been a step too fast. Ellen White speaks against interracial marriage. *2SM*, 343-344

And she says also, “...colored people should not urge that they be placed on an equality with white people”. *9T*, 214.3

Furthermore, “You cannot more effectually spoil the colored children of the South than by leading them to think that they are to be placed in every respect on a social equality with the white race. Untold evils will be the outcome.”

*Lt165*, October 22, 1899 par. 9

So for us today, if we insist on observing even the most contemporary of inspired writings, we would have to defy God when we think of our black brothers and sisters as socially equal to our white brothers and sisters. Do you really believe that, or do you instead believe that God knew that it was not the right dispensation to deal with racial equality? If the latter, then without any inspired statement, we can agree that God’s people today are required to adhere to the civil rights movements for equality in modern history, contradicting all previous inspiration.

### Sexism

With those fairly obvious and easy steps, we can evidence that God requires His church to be progressive on the socio and religio-political issues of their own dispensation. One would also have to agree that He has always sent messengers to that effect and never left us guessing. It is just our responsibility to identify those messengers and test the message to see if it follows the aforementioned criteria. That He leads His people to progressively re-

store the original mindset for humanity before sin – not just sinlessness, not just diet, not just at-one-ness with Him, but the equality of Eden too.

“Eve was told of the sorrow and pain that must henceforth be her portion. And the Lord said, ‘Thy desire shall be to thy husband, and he shall rule over thee.’ In the creation, God had made her the equal of Adam. Had they remained obedient to God – in harmony with His great law of love – they would ever have been in harmony with each other; but sin had brought discord, and now their union could be maintained and harmony preserved only by submission on the part of the one or the other. Eve had been the first in transgression; and she had fallen into temptation by separating from her companion, contrary to the divine direction. It was by her solicitation that Adam sinned, and she was now placed in subjection to her husband. Had the principles enjoined in the law of God been cherished by the fallen race, this sentence, though growing out of the results of sin, would have proved a blessing to them; but man’s abuse of the supremacy thus given him has too often rendered the lot of woman very bitter, and made her life a burden.” *AH*, 115.1

Both the Bible and Spirit of Prophecy condone the dictionary definition of sexism. So again, do we believe God is racist and sexist, unswervingly declaring, “For I am the LORD, I change not...” (*Mal.* 3:6), or did He just recognize that His people were living in a racist and sexist society during that particular dispensation? Within this movement it is impossible to think otherwise as we have already broken the gender restrictions placed upon us as a people. Inspiration clearly identifies a male only priesthood and school of the prophets (*PP*, 593; *Lt2*, 1899, January 4 1899, par. 4, & *Ms.14a*, 1897, February 14 1897, par. 5).

In direct contradiction to a plain “thus saith the Lord” the disciples broke the gender restrictions in the sacred law of Moses, given by God Himself, when they baptized women (*Acts* 8:12 & 16:14-15) because they understood that in their

dispensation women were now permitted to personally enter into covenant with God. Before that, only men could enter into covenant with God (Genesis 17:9-11). Circumcision wasn't a shadow of the cross, but God's messenger told the new testament disciples that God wanted His people to be a progressive church and therefore less androcentric.

If we can accept that both the racial and gender inequality expressed in the Bible and Spirit of Prophecy were only for their dispensation, based on their culture at the time, and God wants His people to be a progressive church, restoring us to Eden before sin, then can we compare and contrast Ephesian 5:22 with 6:5 with an honest and objective heart?

"Wives, submit yourselves unto your own husbands, as unto the Lord." Eph. 5:22

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ..." Eph. 6:5

If you think 5:22 is still applicable today on the basis that it is a plain "thus saith the Lord", indifferent to the culture we have progressed to today, then what license do you have to interpret 6:5 any differently? If you are going to conserve the sexist sentiments in Ephesians, consistency demands that you conserve the racist elements too. Those that insist wives must submit to their husbands based on this verse are forced to assert that race-based slavery is still approved by God today as well.

That is exactly why conservative Christians who support Donald Trump believe he is chosen by God, evidenced by his sexist and racist views and policies. God is love, however those so-called Christians embrace all of Mr. Trump's hate and call him chosen of God. They call "evil good, and good evil" (Is. 5:20) because they quote a plain "thus saith the Lord" without considering which dispensation the quote was intended for. The time has truly come when Christians are ripe to receive the mark of the beast and "think that [they] doeth God service" (John 16:2),

and all because they misunderstand how to utilize a plain "thus saith the Lord".

So we can conclude that the correct way to utilize "a plain "thus saith the Lord" is with consideration of the dispensation for which it was intended. Thus the incorrect way to use it would be to enforce the application of an inspired statement during the wrong dispensation. FFA have already agreed to this definition. Elder Jeff has openly admitted he was one of the personalities which led out against time setting for example, based on a plain "thus saith the Lord", but in Italy in the summer of 2018 he fully accepted time setting based solely on the argument that now we are now in a gathering therefore time setting is required of us. He agreed that we must contradict the countless inspired statements which plainly forbid time setting because taking line upon line, we can see in our gathering dispensation, that things are different.

Through the 2520, this movement has understood that each reform line, or time line, depicts the events which God has walked His people through in order to "gather" them into a unified body and declare the warning message for that generation (or dispensation). So we have referred to a time line as a "gathering" time and hence when God's people are not being gathered, for example during the 1260 years or the Babylonian or Egyptian captivity, we refer to as a "scattering".

Sister White uses this terminology in *Early Writings* p.74.1 for example. By the way there is no plain "thus saith the Lord" that implicates the acceptance of time setting during a gathering time. It can only be demonstrated using line upon line and parable methodology. This concept should have been nothing new to Elder Jeff, for knowingly or unknowingly he had led the movement through every doctrine without a single "thus saith the Lord".

### The Methodology for each Formalization & Test

In 1996 when Elder Jeff Pippenger formalized Daniel 11:40-45 in the *Time of the End* magazine, he contradicted inspiration when he allocated 1989 as the time of the end. Sister White plainly states 1798 is the time of the end and to identify 1989 is to directly contradict a plain “thus saith the Lord”. Otherwise, Ellen White is silent on these verses and the only contribution she does make to them is that Smith’s “Daniel and the Revelation” is “God’s helping hand” (MR21, 444). So if Elder Jeff thought he was using a plain “thus saith the Lord” as his methodology, he was woefully negligent of that inspired quote.

The prophetic license Elder Jeff used to apply those verses symbolically was the principle stating that after the cross, prophecy is symbolic, which is incorrect. There is no plain “thus saith the Lord” to back up that assertion and it can be demonstrated that some prophecy is literal after the cross, such as the literal Second Advent described in Revelation. The only way one can come to a correct understanding of these verses for our time is through the parable methodology, as there is no extant plain “thus saith the Lord”. The “Time of the End” magazine does not even adhere to the proposition that after the cross prophecy is symbolic, as that would require Daniel 11 to be symbolic from perhaps around v28, the period of the cross.

### 9/11

9/11 was the next testing message and suffice to say, there is no plain “thus saith the Lord” for that waymark. In fact, the very increase of knowledge it was testing us on was the line upon line methodology and not a plain “thus saith the Lord”! 1991 saw the increase of knowledge on the line upon line methodology and 2001 was the test for that very methodology. The only way one can demonstrate 9/11 as a waymark, is through line upon line and the parable methodology, showing how it lines up with August 11<sup>th</sup> 1840 in one application. The

two quotes which were offered as an apparent “thus saith the Lord” (9T, 11 & RH, July 5, 1906 par. 14 (repeated in LS, 411.5) are in fact no such thing and their original intent places them at Daniel 12:1, the close of human probation. In the total and complete absence for any plain “thus saith the Lord”, we used line upon line and we “made application” to create a waymark at 9/11.

I think time setting is the easiest doctrine to demonstrate that this movement does not use a plain “thus saith the Lord” as our methodology. Moreover, it is well known that Sister White wrote emphatically against time setting. Although FFA still accepts time setting today, they insist that they adhere to a strict “thus saith the Lord” as they do on the home page of their website. Personally, I see this as one of their greater hypocrisies and further evidence of the sea of confusion their ship is drifting in. How can they accept time setting yet demand a plain “thus saith the Lord” for everything they accept?

### 2520

The 2520 (the key that unlocks time setting), derived from Leviticus 26 is a prophecy warning ancient Israel they will go into captivity and be scattered abroad if they do not observe the commandments. Let me be clear, Moses was not giving a time prophecy about a group of people in America in 1798 and 1844. Miller, Edson and therefore this movement “made application” when it understood the 2520 ends on these dates. There is no extant “thus saith the Lord” for the 2520, Ellen White is silent on it and in fact, if you were honest to the principle of a plain “thus saith the Lord” you would have to admit she actually says the 2300 days is, “the longest and last prophetic period brought to view in the Bible”! (GC, 351.1) Again, if you held fast solely to a plain “thus saith the Lord” you would have little to nothing in inspiration to evidence the 2520 as a legitimate time prophecy, but you would have a plain “thus saith the Lord” against it.

## Fractals

There aren't any quotes or verses defending our use of fractals which, by their very nature, are inherently line upon line methodology. For example, it is a complete contradiction of inspiration to say there is a mark of the beast law in 2014 for the priests as the only way to prove that is utilizing fractals with line upon line. At the same time, we started to teach "no public evangelism" from 9/11 until the mark of the beast law. No public evangelism! Suffice to say Elder Jeff Pippenger was in stark contradiction to any "thus saith the Lord" yet again, but correctly utilized, the repeat of history, making application of the story of Jericho among others to come to that conclusion.

## The Midnight Cry Message

That brings us down to our next formalization in 2018 and the midnight cry message Elder Tess Lambert brought us. This very clearly relied heavily on parable methodology, line upon line, making application, literal to spiritual, compare and contrast etc. Inspiration is silent for example on the two World Wars, Pyrrhus, Fatima, information wars, reapplying Raphia and Panium at the end of the world and all the other doctrines FFA agreed with and as far as I know still do. In the absence of a plain "thus saith the Lord", FFA accepted and still accept an amount of that message. The main problems

they verbally admitted to having were "the two streams" and equality. In a very basic generalization, one could say they preferred the right-wing stream which maintains their position on conspiracy theories and sexism and I'm going to allege nationalism.

For decades, Elder Jeff Pippenger repeated and demonstrated on a white board week after week that line upon line was our methodology and by 2015, said that our teachings "are now so way out there" that no Adventist would accept them as Adventist methodology is a plain "thus saith the Lord". Verbally accepting every aforementioned doctrine until a sister from Australia demonstrated that women were equal to men. Then suddenly they charged us with apostasy and demanded a plain "thus saith the Lord". – A.S.

### Sources:

*The Line of Restoration*, Elder Tess Lambert (Germany, September 2019)

[https://www.youtube.com/watch?v=Z-j\\_Ji-6ud6s&feature=emb\\_title](https://www.youtube.com/watch?v=Z-j_Ji-6ud6s&feature=emb_title)

*Thus Saith the LORD; 1989-Present* (France, October 2019)

<https://www.youtube.com/watch?v=dc6Vx-CxuJOk>



## A Brief Essay on Information Technology and the Gospel

Information is an important factor in the controversy between God and Satan. It's been important since before the creation of earth, and the human race. Satan had a version of information or truth, that he presented to the heavenly angels. His version of the truth antagonistically contrasted against the Truth God maintained throughout eternity. Eventually, contention over truth broke out between those who believed the information Satan was propagating and those who trusted the information God always maintained. This controversy extended throughout time eventually reaching the human race during its very beginning. God presented truth, or information to Adam and Eve regarding the tree of knowledge of good and evil. Satan, using the very words of God, also presented information regarding the same tree to Eve. The controversy arises in choosing which information to ultimately trust as true, accurate, and correct. Throughout the history of the human race and their portion in the controversy between God and Satan, information has been a significant factor in motivating the choice of individuals to live according to God's government or not. This article briefly discusses the influence of information on the human race and the gradual advancement in means of communicating information by discussing certain historical examples.

The prototypical example of information as it is utilized in a controversy appears in Genesis chapter 3. But first let this portion of the discussion be prefaced with the information given by God in chapter 2:

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

Genesis 2:16-17

Observe the manner in which God presents the information. There is no careful approach, no intermediary to carry the message; God states the matter plainly, as if completely in expectation that Adam, having no reason to do otherwise, will believe and trust the information given. This also happens to be the approach of the Bible in general; it assumes that the reader will take the information within at its word, and trust it. Consequently, the Bible does not take great care in presenting information in such a manner that removes all doubt from a skeptical

approach. Now, keeping this in mind, consider Satan's presentation of the tree to Eve.

Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

Genesis 3:1, 4-5

The manner Satan uses to present this information is remarkably different in comparison to the way God explained it. Satan was subtle and very careful in presenting the information. He also used an intermediary, the serpent, as a disguise and did not present himself in his natural form to Eve. His approach also contains a subtle challenge to the authenticity and veracity of God's previous claims on the tree. This challenge to God's word must be present, for Eve otherwise has no reason to doubt what God said about the tree. Note also that Satan claims

one specific point to be completely wrong: that Eve will not surely die. This counterpoint to God's claim is encapsulated in the temptation: your eyes shall be opened, and ye shall be as gods, knowing good and evil. The reader would do well to meditate on the contrast in this prototypical example between how God and Satan propagate information. From this example, we find that information itself is not the only potential problem that misleads or misdirects people. It can be observed from this interaction between Satan and Eve that the very manner in which information is presented becomes a factor in how it influences people. Arguably, with the exception of the claim that Eve would not die, everything Satan explained to Eve was apparently true. If Eve ate the fruit, she would indeed have her eyes open to both good and evil, for in eating the fruit from that tree and disobeying God, Eve would commit evil and "know" it by experience.

What if Satan had explained the consequences, in this case, of being "as gods" after having an experience with disobeying God? Things may have turned out differently. So, we also observe that withholding information on a given subject while giving other information on the same subject could produce an influence upon people that misleads them.

The mode of transmission in this prototypical example under consideration is very direct. Both God and Satan presented information regarding the tree of knowledge of good and evil directly to Adam and Eve. No other mode, besides vocalization, occurs in this case. The human race fell, having chosen to take Satan's version of information as truth, and throughout those centuries before the flood we suppose that information remained to be communicated from human to human in the same way—vocal, word of mouth. The first five books of the Bible themselves present to us an observable change in the method of transmission of information. Moses used written language on some means of tangible conveyance. This was

an early and important technological advancement for the human race: the ability to record spoken or imagined language. As humanity developed and spread throughout the earth, the vocal mode of transmission would not suffice as the most efficient mode of communication in all cases. Written language, capable of transport by tangible means, facilitated the transmission of information among humans.

Written communication has considerable limits as well. The medium on which the language appears must be transported by tangible, physical means. A parcel containing written communication must be transported either on foot, using animals, or other subsequent advancements of transportation (boat, train, automobile, airplane, etc). This method of transmission becomes inefficient gradually over time as the human race continues to grow in number and spread out to cover the vast geography of the planet. With this controversy between God and Satan prevailing over the human race, efficient means of communication becomes necessary. The propagation of truth God reveals to people in efforts to present the opportunity of salvation to them must be quick and efficient. Likewise, Satan must remain competitive in his efforts to combat the gospel message God desires to propagate worldwide. Thus, further advancement in communication becomes a reasonable expectation. Historically, a tremendous change from written language to another means of communication can be observed in the early development of electronic transmission such as the telegraph.

Credit should be given to other attempts of improving communication prior to the telegraph. The human race in history has been impressively creative in solving the problem of how to make communication faster and more efficient. Historical observance presents the various methods of improved communication (that will not be discussed in detail here) via the utilization of signals. Humans throughout history prior to the telegraph used signals to carry in-

formation over distances. The signals could be carried by sound, or light, or other means. The information carried in such signals was deliberate and brief. Yet limitations on this means of transmission were still present: the efficiency of utility, the amount of information that could be transmitted, the distance the information could travel, and dependence on ideal environmental factors. This progress in communication via signals is noteworthy, but this discussion's primary focus happens to prefer the most momentous developments in communication. Transmitting a signal via electricity is a momentous development that solved numerous limitations.

The telegraph serves as another means of transmitting a signal. In this manner the telegraph is identical in principle to a lighthouse, the beating of a drum, or flaming pyres arrayed in specific manner, and etc. The major difference that sets the telegraph apart from other signaling methods is the signal travels by electricity carried via cable or other viable means. The idea of developing some manner of carrying a signal via electric means began to be explored as early as the latter half of the 18th century. In the 1840s, Samuel Morse and Alfred Vail developed a notably successful implementation of carrying electric signal using a coded language transmitted via single-wire electric cable. This rather notable development in communication occurs during a time when significant developments surrounding the prophetic gospel message were taking place during the years 1843 and 1844.

And let it not be missed what message was first transmitted via telegraph on May 24, 1844: "What hath God wrought". A good research activity would be to examine history to see if major developments in communication always occur at the same time major developments in prophetic fulfillment involving the great controversy occur. Ever since the technological advancement of electricity, methods of communication rapidly improved over time. These

improvements contribute to the eventual entrance into the "information age"; but, this discussion will now examine another example of the significance of information as it is utilized in the controversy between God and Satan.

Jesus succeeded where Adam failed. The deceptive means by which Satan used the words of God to tempt Adam and Eve has already been observed. Since Adam and Eve failed the test this way, it could be supposed that Jesus would be tested in the same manner when He came to redeem the fallen race. Do we find a deceptive use of information by Satan in efforts to cause Jesus to fail? Observe Matthew 4:1-11:

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterward an hungred. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."

The similarity in the confrontations with Satan experienced by Adam and Jesus are striking. Both were tested over something to eat. As if specifically referring to the failure of Adam so

long ago, Jesus says “man shall live by every word that proceedeth out of the mouth of God”. Adam and Eve failed to do this and chose to eat the fruit that was forbidden by God’s word. Jesus succeeded where they failed by refusing to turn the stones to bread. Then Jesus deals with the deceptive use of “God’s word” itself, as it had been written before. Satan uses prophetic writings to suggest that Jesus could safely cast Himself off the pinnacle of the temple to prove He is the son of God, since it had been written that angels would keep Him safe. Here we have a noteworthy resemblance to the claim given to Eve, “ye shall not surely die”.

Once more, Jesus resists the temptation by countering with the appropriate application and usage of the word of God. The final temptation also exhibits a remarkable parallel to the temptation of Adam and Eve with a promise of gain after agreeing to the temptation: Adam and Eve would gain God-like knowledge and Jesus would gain the world. There are other similarities that can be discussed while comparing the first Adam to the second Adam, but finding the characteristic deceptive usage of God’s word, which will now be called “information warfare”, has been located even in the temptation endured by Jesus on our behalf in the wilderness.

This observation in the comparison is astounding. Jesus provides a way of redemption for the human race that is fundamentally based on the word of God itself. Any faithful Christian may reach out to Jesus for strength to resist temptation and know that they are secure in God’s care. How is it that Satan continues to divert people from discovering and accepting this offer of salvation? The underlying principle of the method of warfare has already been revealed and observed in the temptations of Adam & Eve and Jesus. The method is to use what is known to be true, such as God’s word itself, in a deceptive manner that results in error. Truly, Satan has worked this way even before Jesus experienced His temptation in the

wilderness. We find this information warfare present in the two religious systems presented in the old testament: the worship of God versus paganism. Both forms of worship involved a place considered holy or exclusively reserved for religious rites. Both forms involved a solemn ritual that typically revolved around the sacrifice of animals. Paganism, having so many similarities to the sacrificial rites God instructed the human race to perform ever since the fall, seems to be a veritable counterfeit of the true way to worship. The rites God instructed the human race to perform were intended to reveal by symbols to the worshippers, the gravity of sin, the necessity for salvation, and the dependence on the promised redeemer. The sacrificial rites would use the material things of earth to point to the sublime themes of the means by which the fallen race would be redeemed. Contrarily, the pagan rites cultivated in its observers the false security that salvation could be obtained by the very strength of humanity to perform the rites. Instead of bringing the minds of worshippers to wonder about salvation or ruminate over deep regret of sin, pagan ritual encouraged a preference toward temporal and earthly desires.

Satan’s method of warfare can be observed over time in the Jewish economy and sacrificial rites. The backsliding of the ancient Israelites presents the dreadful truth that even a system of religion given by instruction from God can become corrupt when misused (for example, see Judah compared to Sodom in Isaiah 1:10-15). This stratagem is what Christians must guard against. Satan takes what God has given, presents it to the fallen race in a deceptive way, and encourages systematic and residual misuse of what God has given. Most importantly, what God has given is the way of salvation. This salvation presents itself to the fallen race by way of the gospel message.

The gospel message is information. To carry out war against this gospel message, Satan will use truth from the gospel message and pres-

ent it to humanity in a deceptive way to bring about various undesirable results: a counterfeit system, strong aversion to God, fanaticism, etc. Now that this “information-warfare” quality of the controversy between God and Satan has been discussed, let the subject of information technology be briefly revisited.

The development of the telegraph occurred during the momentous religious events of the Millerite movement that culminated in the year 1844. During the 1800s, prior to any significant improvement in communication that would allow for virtually instantaneous transmission of information, the human race used the best means it had. Information would be carried over land and sea taking significant enough amounts of time to reach its destination so that delay was expected and normal. It is worthwhile to note that the development of a means of communication allowing transmission of information virtually instantaneously worldwide revealed itself during the latter portion of the 20<sup>th</sup> century.

The internet itself became publicly available in the year 1991 via the “World Wide Web”. The World Wide Web itself was invented by Tim Berners-Lee in the year 1989 and has its roots in the technological development of the ARPANET. This is truly fascinating. These two dates happen to be prophetically significant. Recent developments in understanding and interpreting prophecy in the book of Daniel chapter eleven especially around verses forty through forty-five present an expectation of decline for the “king of the south” which actually occurs throughout the years 1989 to 1991. The king of the south represented the Soviet Union, who’s head was Russia. During the years 1989 to 1991, the world observed the gradual decline of the Soviet Union into dissolution. It certainly appears that, as the prophecy in Daniel chapter eleven comes so near to ultimate fulfillment when Michael Himself shall stand (Daniel 12:1), a means of communication became available to the world, by necessity, to facili-

tate the efficient spreading of the final warning message throughout the world. So, both information and the means by which it is carried play profoundly significant roles in the controversy between God and Satan.

Harnessing electricity as an energy source became a reality during the 19<sup>th</sup> century. Since this development in electricity as an energy source, the advancement and development of technology in general has been rapid and tremendous. With electricity as an energy source, communication technology has been vastly improved over time from the telegraph to the internet. In general, electronic communication has improved over time to allow for more information to be carried over vast distances in relatively short amounts of time. These advancements in information technology allow for efficient communication throughout a world that is much more vastly populated and inhabited at the present age than it was during most of the first two millennia A.D. It stands to reason that both sides of the controversy between God and Satan will take advantage of the advancement in information technology to propagate their messages. Let all those who are searching for salvation be wary that information technology is an efficient means for carrying both true and deceptive information. Let all Christians strive to uphold the gospel and all other good and edifying information in truth and verity. – G.S.

# 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

## Empowered to Lighten The Earth

“In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power and who lightens the earth with his glory.” *7T*, 140.

The beginnings of the Seventh-day Adventist publishing work, the important and powerful work of “that other angel,” can be traced to that December meeting between Joshua V. Himes and William Miller (see article on Himes). No longer could the simple farmer remain in the background. Himes became one of the greatest publicity agents of his time; the mouthpiece, yes, the amplifier for Miller.

The searchlight of publicity was turned squarely upon him, and a new field of endeavor opened up before him. The publishing work was used by God to accomplish this. Like a miracle it opened up the great cities to Miller; and within three years, Miller’s name and doctrine became household words.

Miller had felt the need of a medium of communication with the public which would present his views and act as a shield against the abusive attacks of other journals. Joshua V. Himes was used of God to start the first adventist newspaper, *The Signs and the Times*, on

March 20, 1840. By the end of the first year the subscription list stood at 1,500. In July, 1841, Josiah Litch became associate editor; and in April, 1842, the paper was changed from a semi-monthly to a weekly publication. In 1841, readers were offered a 20% commission to act as agents for the paper.

The Berean Society was formed in larger cities to establish reading rooms where books and literature on the prophecies were available to the public. A series of books and pamphlets by Miller and others was published and sold or lent for use in these reading rooms. These included Miller’s *Lectures*, which were published by Himes in Boston in 1842. It was this latter publication that convinced Joseph Bates and Charles Fitch of the truth of the advent message.

From November 17 to December 17, 1842, the first volume of *The Midnight Cry!* was published in New York. Twenty-six editions of ten thousand copies each were published daily and

hawked on the streets by news boys or distributed otherwise. Simultaneously, a series of lectures was offered. On completion of the first volume, the second volume was published as a weekly. Shortly after the disappointment, in October of 1844, the name was changed to *The Morning Watch!*

Many newspapers which lasted only a few weeks or months were printed to publicize the meetings. Among those that endured longer were *The Voice of Truth* in Rochester, *The Western Midnight Cry!* in Cincinnati, *Trumpet of Alarm* in Philadelphia, and the *Voice of Elijah* in Montreal.

By October 22, 1844, eight million copies of *The Midnight Cry!*, *Signs of the Times*, and other published works, including advent hymn books and the 1843 chart, had been scattered to the ends of the earth.

From these flourishing roots which began with such a vision as Joshua Himes had, a new work sprang up, directed and nurtured by God. To the Seventh-day Adventist group came the message through Ellen White:

“At a meeting held in Dorchester, Mass., November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway.

“After coming out of vision, I said to my husband: ‘I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.’” *PM*, 15,16

*The Present Truth* was launched in June, 1849, with the publication of a thousand copies of the first issue. Joseph Bates, published a 72-page pamphlet in 1849 entitled, *A Seal of the Living God*. In November, 1850, *The Present Truth* was enlarged, and the name changed

to the *Advent Review and Sabbath Herald* and printed in Paris, Maine. Under the guidance and protection of God, this paper has continued to this day as the general paper of the Seventh-day Adventist Church and now is named the *Adventist Review*.

“The publications sent forth from our printing houses are to prepare a people to meet God.” *7T*, 139 “We are not only to publish the theory of the truth, but to present a practical illustration of it in character and life. Our publishing institutions are to stand before the world as an embodiment of Christian principles.” *7T*, 142

The commission to publicize the soon-coming of the King of Kings and Lord of Lords—to warn the world of the close of probation and complete “the proclamation of the sealing message”—falls on the remnant described in prophecy as they “that keep the commandments of God, and the faith of Jesus.” Revelation 14:12.

Results from surveys made in various large cities together with the recent experience of giving away multiplied thousands of copies of *The Great Controversy*, reprinted under various names, indicate that in the larger cities of the United States, knowledge of the Seventh-day Adventist message is limited.

It is time again for God to raise up many like Joshua Himes, to revitalize the church presses, and to empower multiplied thousands of “desktop” publishers who will scatter the printed page with the word that the sealing time, and the sealing message of the Seventh-day Sabbath is soon to end with the glorious return of our Lord and Saviour.

From an understanding of the beginnings and importance of the publishing work, may inspiration and insight be gained that will motivate God’s remnant church with greater desire to warn the world of the close of probation and the soon coming of Christ in great glory. At the close of probation the opportunity to know and love God will cease because of the maturation of rebellion in all who do not believe His Word and who reject the love of God.

**“Thou must prophesy again before many peoples, and nations, and tongues, and kings.”**

Revelation 10:11.

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him:

and all kindreds of the earth shall wail because of him. Even so, Amen.” Revelation 1:7.

“Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.” Revelation 22:12. – R.F.

## Scoffers - Hall come in the Last Day

The spirit of lying was „... prevalent, especially among many of the conductors of the public press,” Himes said in an editorial in *Signs of the Times*, Sept. 21, 1842, p. 8, regarding those who scoffed at the advent message.

His droll method of counteracting the media’s gibes was simply to reprint the ludicrous assertions in his Scoffer’s Corner without comment. The candid, unprejudiced reader could easily discern their falsehood. The press attacked the men, the message, and the believers.

“William Miller is a weak-minded, vain and self-confident old man,” published one. “I call him an imposter,” charged another. “His believers are becoming insane,” reported still another. Himes was labeled an embezzler by men who perceived his motives as selfish. (See *Cartoon at right*.) “Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the word of God as unworthy of belief.. .. Skeptics and scoffers ...divert themselves by holding up to ridicule the solemn declarations of Scriptures concerning Christ and the plan of salvation....” GC, 561

But, when Christ appears, “The derisive jests have ceased. Lying lips are hushed into silence. ... The cry bursts forth from lips so lately scoffing, ‘The great day of His wrath is come, and who shall be able to stand?’” GC, 642



**Cartoon depicting the Boston Advent Tabernacle ascending while the Devil below, has Joshua Himes in his grips, supposedly for embezzling**

## Editorial Prowess

No man of the present age, perhaps, has done more for the cause of Christianity, in raising a barrier against the desolating flood of infidelity which has well-nigh overwhelmed the church and the world, than WILLIAM MILLER.

The doctrine of the second coming of Christ, and the great objects of his coming, had well-nigh become obliterated from the mind of the community, or, if believed at all, it was feebly, and with faint impressions with respect to its near approach; the great mass of religious teachers were almost perfectly asleep, assuring their people that they had nothing to fear of the coming of the Judge these one thousand years at least, yet. The doctrine of the resurrection was almost obliterated from the pulpit theology of the age. Yes, the great doctrine, on which rests the whole Christian fabric, was well-nigh abandoned to the enemy. How seldom was it heard from the pulpit,

that, as truly as the body of Christ was raised from the grave by the power of God, so surely all that are in the graves will come forth; they that have done good, at Christ's coming, to the resurrection of life, and they that have done evil, at the end of the one thousand years, to the resurrection of damnation. ...

It is a fact which should make a deep impression on the minds of those interested in this cause, and excite them to diligence in the work of circulating these writings, that *it is only where men read*, after having their minds called up to the subject, *that they become confirmed and consistent believers in the doctrine*. But there is but little doubt in the case of one who reads and studies the subject faithfully, but that he will be confirmed in its truth.'

Comments from the preface to Vol. III of *Miller's Works*, printed in Boston, by J.V. Himes in 1842. Italics supplied.

## That was the Spirit of Joshua Vaughan Himes

– Action and on a large Scale and without delay.

### “Do you really believe this doctrine?”

The question seemed to reverberate through the dimly lit drawing room as the two men faced each other. The younger of the two, eagerly searching for a cause in which to spend his radical energy and remarkable talents, addressed the elder, an honest farmer and avid Bible student whose lectures on Christ's soon coming were beginning to shake the world.

“I certainly do, or I would not preach it.” Miller affirmed. “Well then,” urged Joshua Himes, “what are you doing to spread it throughout the world?”

For eight years Miller had been going mostly to small towns. He had done all he could and had no way to progress any faster in spite of the urgency of his message.

“Well,” charged Himes, “If Christ is to come in a few years, as you believe, no time should be lost in giving the church and the world warning in thunder-tones to arouse them to prepare.”

“What can an old farmer do?” Miller defended himself and pled, “No one, as yet, seems to enter into the object and spirit of my mission, so as to render me aid. I have been looking for help. I want help.”

“Then, Father Miller,” challenged Himes excitedly, “Prepare for the campaign; for doors shall be opened in every city in the Union, and the warning shall go to the ends of the earth!”

Because of this conversation and his conviction that the advent message was truth, Himes dedicated himself, his family, and all he had upon the altar of God. How this stimulating interview in December of 1839 came about, and the amazing results that followed it, make a fascinating, inspiring story.

Joshua Vaughan Himes was born in Wickford, Rhode Island, on May 19, 1805. His home and early education must have been outstanding so as to produce the dynamic personality, principled character, and talented businessman that he became.

Joshua was to have been educated for the ministry, or so his earnest Episcopalian parents had planned. Instead of this, adverse business dealings forced his father to apprentice him at the age of sixteen to William Knights, a Unitarian cabinetmaker in New Bedford, Massachusetts. This apprenticeship lasted from 1821 to 1825 – five long, full years.

At first Joshua attended church with his employer, but could not accept the Unitarian beliefs which negated the teachings of Christ and His disciples. He decided to join the First Christian Church of New Bedford. On February 2, 1823, at just 18 years of age, he was baptized and began preaching. He was licensed as an “exhorter,” and continued preaching on the

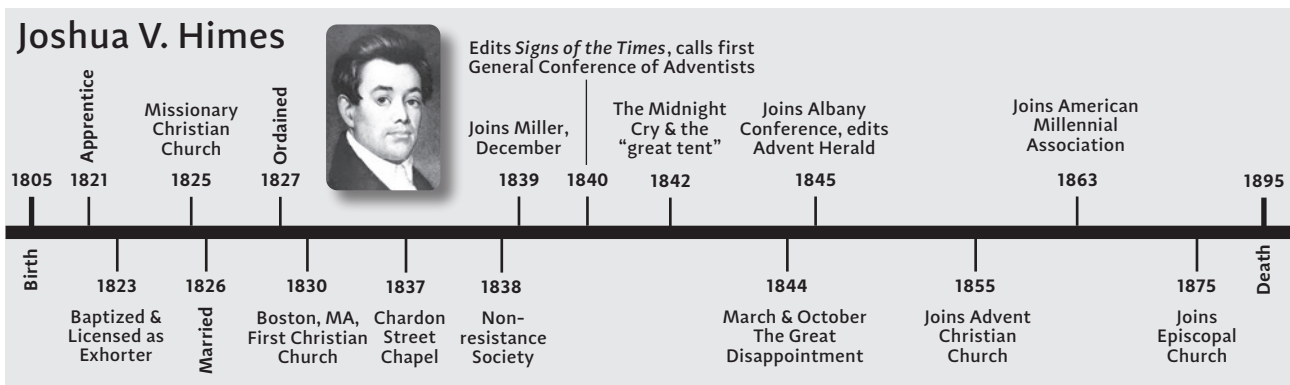
side until 1825 when he completed his apprenticeship.

That same year, the Massachusetts Conference of the Christian Church in New Bedford commissioned Joshua as a self-supporting missionary. Joshua Himes became a minister after all. Whether he made cabinets to support himself is never mentioned.

In November of 1826, Joshua married his sweetheart of New Bedford, Miss Mary Thompson Handy. They were eventually to have a large family of nine boys. Very little is written about Mary except that she supported Joshua in his varied activities and later became a leading member of the Boston Female Anti-slavery Society. Mary would have been considered a female activist in a time when women, by tradition, were relegated exclusively to caring for the home and family.

In 1828, Himes moved to Plymouth and, in 1829, to Fall River, Massachusetts. In each place he worked, he preached wherever he could get a hearing. His enthusiasm and talent must have caught the attention of some leaders of the Christian Church, for in 1830, at the age of 25, he was moved to the First Christian Church at Boston. This church had gone through poor times and the membership had dwindled to only seven families. Within just two years, Himes had the chapel filled.

“Himes saw Christianity as a guide to reforming the world and entered any cause which seemed to promise success in any degree.” 1)



During the first seven years in Boston, youthful, energetic Himes espoused a variety of social reform movements:

**ANTI-SLAVERY:** Himes was a good friend and staunch supporter of William Lloyd Garrison. His church donated \$14.00 in 1833 to the Abolitionist, official organ for the Antislavery Society.

**NONRESISTANCE(PACIFIST) SOCIETY:** He was once elected director of this radical group which also supported WOMEN'S RIGHTS.

**EDUCATION:** He supported a boy's trade school, Cherry Farm Hill, where boys could earn and learn at the same time.

**TEMPERANCE:** Himes served as a traveling lecturer on this subject. A substantial group of church members became dissatisfied with his pastoral work, considering him too radical and progressive a pastor. In 1837, they informed Himes that they wished to hire another pastor in his place. Though he sought to avoid this dismissal at first, he finally left peaceably, taking with him a portion of the church's membership that sympathized with him. They purchased a property on Chardon Street and built a church with a capacity for 500.

Soon it was filled and under Himes's leadership, Chardon Street Christian Church became famous as the site of some of the most radical reform conventions of the times.

Himes met Miller in 1839 in Exeter, New Hampshire. He was so impressed with Miller's message that he invited him to speak at the Chardon Street Chapel. "On December 18, 1839, Miller presented his first series in a major city. Interest was so great that meetings were scheduled twice a day, yet hundreds had to be turned away for lack of space." 2)

### **"Seventh-day Adventists were raised up to carry the work forward to completion."**

It was after hearing Miller's lectures at Chardon Street Chapel that the conversation at the beginning of this article took place.

Himes testified that when Mr. Miller had closed his lectures, he could not continue preaching nor believing as he had before. Light on the subject was blazing on his conscience day and night. Himes, "a man of faith and audacity and a born promoter, set out to find openings for Miller to preach." 3)

Besides influencing other pastors of the Christian Church in the large cities to open their doors to Miller's lectures, Himes became the prime mover, often editor and publisher, of a series of powerful religious newspapers and advent sermons and hymnals that were destined to circle the globe. He ingeniously stimulated interest in the advent message by inviting full and free discussion in the first advent newspaper, The Signs of the Times.

He organized a number of general conferences on the advent and encouraged the scheduling of camp meetings to prepare people for the advent. The combined effect was so successful that thousands were converted to Christ and joyfully embraced the hope of the advent message. He was often heard remarking enthusiastically that what we do must be done quickly!

"Action, and on a large scale and without delay-that was the spirit of Joshua V. Himes. 4) "Through the distribution of their papers to sailors and by the sending of publications to every English and American mission in the world, [the Millerite] message was preached ... to the far comers of the earth. 5) "Himes was the great Napoleon of the press and business manager of the cause. He was the very personification of activity." 6)

Miller declared that, based on the Jewish New Year, he expected Christ's coming somewhere between March, 1843 and March, 1844. But

this period came and went, and Jesus did not appear. However, the leaders had been cautious to declare on the printed page, “If we are mistaken in the time, and the world still goes on ... we shall have the satisfaction of having done our duty. ... Can we ever regret that souls were converted—that the virgins were awakened, and prepared to meet their Lord?” 7)

Himes had cautioned regarding time-setting, “We have no right to be dogmatic respecting it; and we should consider how fallible we are, and how liable we are to be deceived. We should therefore so live that we may be prepared for the earliest appearing of our Lord; and yet also so manage our affairs in connection with the business of life, that we may occupy till He come.” 8)

While Miller and Himes were on a journey to encourage the believers, Elder Samuel S. Snow began preaching what he described as *The Midnight Cry*, proclaiming that the tarrying time was due to end on the tenth day of the seventh month of the Jewish calendar, or October 22, 1844.

“When Miller and Himes returned to the East at the end of summer, they found the Adventist front aflame with the torches of the midnight cry.” 9) In late August, Himes accepted the new message, and on October 6, Miller also endorsed it.

October 22, 1844 came and passed, and an even greater disappointment was felt by the believers. The Millerites grouped and regrouped around different ideas. The Albany Conference, or main body of Adventists, believed that Jesus was soon to come, but that they should not try to set a date. They attempted in April of 1845 to form a permanent organization. Himes was among the leaders, along with Miller and Litch, who organized this group. Another group believed that the prophecies and the dates were correct, but that the event was wrong.

They studied their Bibles to discern their error and later became the Seventh-day Adventist Church. Others abandoned their hope of the advent as a delusion; and others still continued setting new dates.

The Albany Conference split in 1855 into the American Millennial Association which Himes joined in 1855, and the Advent Christian Church which he joined in 1863. At age 70, in 1875, Himes joined the Episcopal Church where he remained up until his death in 1895. Throughout his long life, he continued watching for the advent. He told Dr. Kress at the Battle Creek Sanitarium, that “The Seventh-day Adventists were raised up to carry the work forward to completion—in calling the people in all the world to move forward into the eternal land of promise.” 10) He mentioned to J. N. Loughborough while traveling on the train in 1894, that “He was thankful he had never opposed the work of Mrs. Ellen G. White.” 11)

If Joshua Vaughan Himes had lived today, perhaps he would ask the same questions of each Seventh-day Adventist today that he asked of Father Miller, “Do you really believe this doctrine? Well then, what are you doing to spread it throughout the world?” - M.S.

#### Footnotes:

1.) *Joshua Himes and the Cause of Adventism*, Arthur, D.T., Doctoral Thesis, University of Chicago, Department of History, 1961, p.18.

2.) *Tell It To The World*, Story of Seventh-day Adventists, by C.M. Maxwell, Pacific Press Pub., Mountain View, CA. 1977, p. 16.

3.) *Joshua V. Himes*, SDA Encyclopedia, RH, Publishing Association, 1974, p. 893.

4.) *Millerism Begins Its Rapid Expansion*, RH, Article by F.D. Nichols, Apr. 6, 1944, p. 5.

5.) *Joshua V. Himes*, SDA Encyclopedia, RH, Publishing Association, 1974, p. 893.

6.) *Origin of the Adventist Publishing Work*, Everett Dick, RH, Dec. 10, 1931, p. 8.

7.) *Signs of the Times*, August 3, 1842, p.141.

8.) *Signs of the Times*, April 12, 1843. p. 44.

9.) *Origin and History of SDA*, by Arthur W. Spalding, RH, Publishing, 1961, p. 94.

10.) & 11) RH, April 7, 1949, p.6

## Campmeeting

The camp meeting had been used for revival and evangelistic purposes for some time, but not by the Millerites before Himes joined them. At a general conference of advent believers called by Joshua V. Himes in Boston in May, 1842, it was voted to schedule several campmeetings.

The first of these camp meetings at East Kingston, New Hampshire, was directed by Himes. He reported in the *Signs of the Times*, July 13, 1842, that ten to fifteen thousand attended that camp meeting. Curious visitors and media men swelled the attending throng. Even

John Greenleaf Whittier was among those who wrote describing the event. He was evidently impressed with the organization of the meetings and the sincerity of the worshippers.

He wrote, "When I reached the ground, a hymn ... was pealing through the dim aisles of the forest. ... The preachers were placed in a rude pulpit of rough boards, carpeted only by the dead forest leaves and flowers, and tasseled ... with the green bows of the somber hemlocks around it.

One of them followed the music in an earnest exhortation on the duty of preparing for the great event ... and his description of the last day had the ghastly distinctness of Anelli's painting of the End of the World." 1)

He vividly described, "The white circle of tents; the dim wood arches; the upturned, earnest faces; the loud voices of the speakers, burdened with the awful symbolic language of the Bible...." 2)

At the East Kingston camp meeting an offering was taken up to purchase a very large tent capable of holding a much larger number of worshippers under one roof. Himes carried

the idea forward to completion with exemplary enthusiasm and fully believed there was no time to lose if Christ was coming about 1843.

The great tent was the largest tent in the country, and perhaps the world. With an 120 foot diameter and a center pole of 55 feet, this tent could seat 4000 comfortably; and 2000 extra could squeeze into the aisles. It would also provide protection from inclement weather. "It was no small task to set up the great tent, and with transportation facilities poor, it was an even greater task to move it from one place to another. This they did eight times over from the twenty-eighth of June to the third of November. ..." 3)

"Newspapers were astonished at the speed with which it was dismantled, transported by wagon, steamboat, or train, and raised in another town. When it was pitched, people wagered that it wouldn't fill. When meetings began, they were stunned to see it jammed. 4) About one half million people attended the one hundred twenty-five camp meetings held from 1842 through to October of 1844!

Ellen White said this concerning camp meetings, "This method of presenting the truth to the people is by the devising of our God. ... Our campmeetings should be so conducted as to accomplish the greatest possible amount of good." 5)

"We have been perplexed to know how to break through the barriers of worldliness and prejudice, and bring before the people the precious truth which means so much to them." 6)

Himes declared, "Our Work is one of unutterable magnitude. It is a mission and an enterprise. ... It is an alarm, and a CRY, uttered by those who, as watchmen standing upon the

walls of the moral world, believe the WORLD'S CRISIS IS COME." 7)

"The Lord has instructed us that the camp meeting is one of the most important instrumentalities for the accomplishment of this work." 8) - MS

#### Footnotes:

1. + 2.) J.G. Whittier, *The Works of John Greenleaf Whittier*, (Boston: Houghton, Mifflin and Co., 1892), Vol. V, 425,

426, quoted in D.T. Arthur's Doctoral Thesis; Joshua V. Himes and the Cause of Adventism, p. 24,25.

3.) Francis D. Nichols, "The Great Newark Camp Meeting-November, 1842," RH, May 18, 1944, p. 5.

4.) C. M. Maxwell, *Tell It to the World*, Pacific Press Publ. Association, Mt. View CA., p. 21.

5.) Ellen G. White, *Testimonies*, Vol. 6, Pacific Press Publ. Association. Mt. View, CA. p. 3.

6.) *Ibid.* pp. 31, 32.

7.) *The Midnight Cry*, Nov. 17, 1842, p. 2.

8.) *Testimonies*, Vol. 6, pp. 31, 32.

## The Midnight Cry! Joshua V. Himes, Publisher and N. Southard, Editor

- Vol. VII - No. 15. - New York, Friday October 11, 1844 - Whole No. 146

The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it: because it will surely come, it will not tarry.

Dear Brethren and Sisters: - We find that we have arrived at a most solemn and momentous crisis; and from the light we have, we are shut up to the conviction that the 10th day of the seventh month, must usher in the glorious appearing of the great God and our Saviour Jesus Christ We therefore find our work is now finished and that all we have to do, is to go out to meet the Bridegroom, and to trim our lamps accordingly. In looking back upon our past labors, we can see the workings of God's providence. At first the message of the coming Saviour was given, and its evidence presented in all kindness and love. The effect was, by the blessing of God, efficacious in the conversion of many souls. But then men arose on every hand, to overthrow the truth, it became necessary to fight the battles of the Lord, and to finish the controversies of Zion. We seemed, then to be moved to enter the arena of debate, and contended earnestly for the faith once delivered to the saints. But now we find that our controversies are all over - that the battle has been fought, and our warfare ended. And now we wish to humble ourselves under the mighty hand of God, that we may be accepted at His coming. ... We have been slow of heart to

believe all that Moses and the prophets have spoken, and all our labors and toils appear to us as nothing; and that at best we have been but unprofitable servants. We can there fore only offer the prayer of the publican, God be merciful to us sinners.

We feel that we are now making our last appeal; that we are addressing you through these columns for the last time. In this crisis we must stand alone. If any are hanging upon our skirts, we shake them off. - Your blood be upon your own heads. We ask forgiveness of God and all men, for every thing in which we may have been inconsistent with His honor and glory; and we desire to lay ourselves upon His altar. Here we lay our friends and worldly interests, and trust alone in the merits of Christ's atoning blood, through the efficacious and sanctifying influence of God's Holy Spirit, for pardon and forgiveness and acceptance at the Father's mercy seat. May the blessing of God rest upon all of us; and that we may all meet in God's everlasting Kingdom, is the prayer of your unworthy servant - J.V. Himes.

The above was written in Boston, with the expectation that this would be the last paper. I heartily join in the prayer and confession expressed by J.V. Himes and N. Southard.

## Poem

Submission from Annie Smith

*The Saviour knows our every grief;  
He knows the time to give relief:  
When we are purified and tried,  
And our whole wills are sanctified.*

*How to destroy our dross and tin,  
And cleanse us from each stain of sin, What to inflict,  
the Lord knows best; 'Tis only ours to stand the test.*

*What though we suffer grief and pain, And earth's fair prospects  
strew the plain, Let us submit, whate'er befall,  
And make our God our all in all.*

*What though we're wrongfully accused, Oft times e'en  
slandrously abused? Say not these ills we cannot bear,  
But in our Saviour's sufferings share.*

*What he endured no tongue can tell,  
When on Him our transgressions fell;  
Meekly he bore them on the tree, And paid the debt for you and me.*

*He purchased holiness and Heaven, Or we could ne'er have been forgiven.  
The Saviour's blood redemption cost, Without which all our race was lost.*

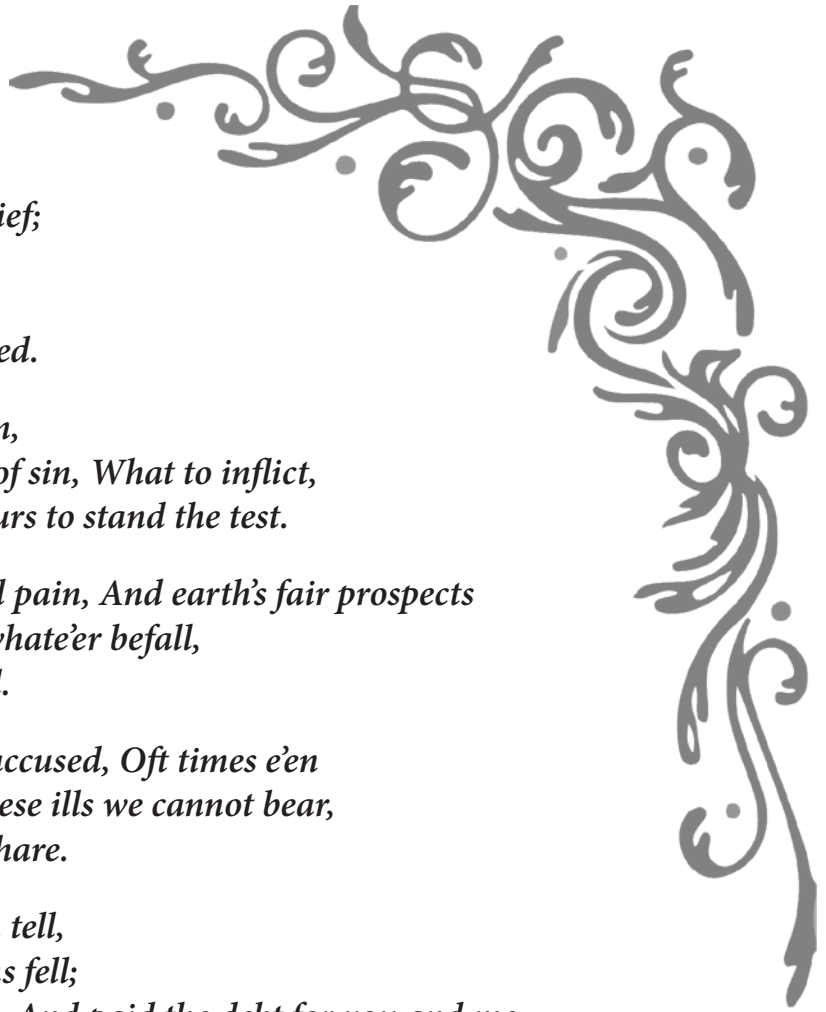
*Shall we then sink beneath the rod, Inflicted by a holy God  
To purify and make us white,  
That he may be our sole delight?*

*No; though it sharply smites, resign, And pray for grace and love divine;  
For all this, Heaven will make amends, And oftentimes quick deliverance sends.*

*The Lord in him would have us free; Through Him we gain the victory,  
All he will be to us we need, That we a holy life may lead.*

*Be holy. Oh! how blest to know, Our Father helps to make us so;  
'Tis but for us to yield our will, His word and promise he'll fulfill.*

*No guilt or fear, no will, no choice ; In God alone we now rejoice,  
And bless the hand that gave the blow, And laid our earthly comforts low.*



## RECIPE

### Hearty Fruit Thins

- 1 ½ cup Walnuts or Brazil nuts
- 1 cup coconut
- 2 cups quick oats
- ½ cup whole wheat flour
- 1 teaspoon salt
- ½ cup warm water
- ¼ honey

Blend coconut and oats for 2 minutes in food processor and place in a bowl.

Blend the nuts, flour and salt for 30 seconds. Mix in bowl with coconut/oat mixture. Mix together honey and water, add to the dry bowl and stir together until a pie-dough-like mixture is formed. Divide into two balls. Place one of the balls between parchment paper and roll out to form a rectangle. Transfer crust to an oiled baking sheet.

#### Filling

- 3 cups dried fruit
- ½ cup water

Any mixture of dried fruit can be used, dates, raisins, cranberries, apricots, cherries ect. Soak dried fruit in warm water for 10 minutes. Drain off all except ½ cup. Blend fruit in food processor until a smooth paste is created. Spread mixture evenly over bottom crust, roll out remaining ball of dough and use as top crust. Gently cut into squares and pick with a fork. Bake at 350° for 25 minutes or until golden brown on the edges.

