

FUTURE NEWS

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“SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH” JOHN 17:17

The Yoke of Restraint & Obedience

He Sees Not as Man Sees *The Review and Herald, October 23, 1900.*

“Men frame for their own necks yokes that seem light and pleasant to wear, but they prove galling in the extreme. Christ sees this, and he says, Take my yoke upon you. The yoke you would place upon your own neck, thinking it a precise fit, will not fit at all. Take my yoke upon you, and learn of me the lessons essential for you to learn; for I am meek and lowly in heart, and ye shall find rest unto your souls. My yoke is easy, and my burden is light. The Lord never makes a false estimate concerning his heritage. He measures the men with whom he is working. When they submit to his yoke, when they give up the struggle that has been unprofitable for themselves and for the cause of God, they will find peace and rest. When they become sensible of their own weakness, their own deficiencies, they will delight to do God’s will. They will submit to the yoke of Christ. Then God can work in them to will and to do of his good pleasure, which is often entirely contrary to the plans of the human mind. When the heavenly anointing comes to us, we shall learn the lesson of meekness and lowliness, which always brings rest to the soul.

“God brings men into trying places, to see if they will trust in a power out of and above themselves. He sees not as man sees. He often has to break up human connections and change the order which man has mapped out, which is perfect in his estimation. What man thinks is for his spiritual and temporal interests may be altogether at variance with the experience he must have in order to be a follower of Christ. His idea of his own value may be far out of the way.

“Tests are placed all along the way from earth to heaven. It is because of this that the road to heaven is called the narrow way. Character must be tested, else there would be many spurious Christians, who would keep up a fair semblance of religion until their inclinations, their desire to have their own way, their pride and ambition, were crossed. When, by the Lord’s permission, sharp trials come to them, their lack of genuine religion, of the meekness and lowliness of Christ, shows them to be in need of the

Future News is the monthly newsletter from **Future for America**.

We also coordinate the **School of the Prophets** for the education of this final generation.

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The ministry of Future for America is to proclaim the final warning message of Revelation 14 as identified by the prophecies of the Bible and the Spirit of Prophecy. The end-time fulfillment of Bible prophecy is no longer future—for it is taking place before our eyes. The historic, prophetic understanding of Seventh-day Adventism is now present truth. We are the final generation. Our emphasis is on the prophetic word including all the counsel of God's Word. To know what lies ahead is useless if we do not possess the experience to stand during these solemn times. Through obedience to God's law, and faith in the promises of God's Word, we are to receive that experience.

Coupled with the prophetic message, **Future for America** emphasizes all aspects of the medical missionary work. The "entering wedge"—medical missionary work—must be practiced by those who are to finish God's work in these final hours.

During this time period, country living becomes more essential with each passing moment. **Future for America** upholds and promotes this end-time truth. God's people must prepare for the coming storm, and that preparation includes the experience of learning how to survive in a simple fashion, away from the great centers of population.

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work of the Holy Spirit. Christ's command, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me,' is the touchstone that discovers the quality of the experience. When a man's inclinations or ambitious hopes are crossed, he reveals the spirit that governs him. "Christ declares that the only course for men and women to pursue for their present and eternal good is to comply with his invitation. He invites all to wear his yoke and learn his meekness and lowliness. He knows that it is positively necessary for them to do this. But no human being can wear the yoke of submission and obedience who does not learn daily in the school of Christ. Whatever may be a person's supposed amiability, however qualified for usefulness he may appear to be, however righteous he may be apparently, he can not work for God unless he learns of Christ. Qualifications for true service can never be acquired apart from Christ. No one, whatever his supposed abilities, can bear the test of trial unless he is a student in the school of Christ.":

On March 5, 1977 my wife and I were baptized into the Seventh-day Adventist church. The pastor that performed the ceremony gave me the book *Early Writings* as a baptismal gift. Inside the front cover, he wrote a short note, signed it, and dated it—that date might have left my mind if it was not written therein. *Early Writings* was thus one of the first Spirit of Prophecy books I ever read. As I was reading it, I found a personal confirmation of the only spiritual dream I have ever been given by the Lord. The dream was of a personal nature—the kind that I am sure the Lord has bestowed upon many Christians—and I have never presented it as anything other than simply the Lord providing me with a personal confirmation concerning the Spirit of Prophecy. Before I lay out this dream I will provide a little background:

I was raised as an un-churched individual. While growing up, I had only stepped foot in such places for events like weddings or funerals. I believe there were a couple times other than that, that I had attended a church to visit relatives—again, such an attendance of a church had no impact on me. By the time I reached twenty-five (1976), I had no knowledge whatsoever about the Bible or any type of religion. During this year, I worked for the County of Los Angeles Department of Parks and Recreation at a natural park just northeast of the Los Angeles basin. That park is the most photographed piece of land on planet earth in terms of movies, television shows, and commercials... at least it was in 1976. Nevertheless, I still see this park in magazines and commercials to this very day. The park is called Vasquez Rocks. The origin of its name is partly attributed to the hideout location of Tiburcio Vasquez—one of the most infamous banditos in the early days of California history (1873-1874). The name is also attributed to its distinctive rock formation, which exists as an outcropping of California's famous San Andreas fault.

While working at the park, my job description entailed keeping the trash picked up, cleaning and servicing the public bathrooms, and performing crowd control when a film company was making movies, television shows, or commercials. Beyond that, there was not much to do. As a result, my boss was keenly aware of the fact that if his superiors (who would drop in unexpectedly from time to time) saw that he and his crew were not busy, they would find extra jobs to assign to our work force. Therefore, my boss insisted that when I had my basic jobs accomplished, I should make my way into the rocks and hide out so his superiors would never see his crew standing around. I spent hours hiding out in those rocks, just as Tiburcio Vasquez did a little over one-hundred years before. I knew where everything in that park was, and had keys to every building on that property.

One day in my boredom, I entered one of the old buildings that had been used for miscellaneous



storage and spent some time rummaging through the collection of clutter in there. The items included an old desk, which I discovered contained an old Bible. With nothing to do and time to kill, I began to read this old Bible. My attention was immediately caught, and I could not put that Bible down. From then on when I came to work, I had a zeal to quickly finish my routine so that I could climb up to a special hiding spot that I had found where tourists rarely visited, plus it provided me with a view of all the activities in the park. As I mentioned earlier, I did not know anything about religion at this point in my life, but after reading the Bible, I was firmly convicted that whoever or whatever this person Jesus was, He was somehow speaking to my mind as I randomly read that old Bible. I never heard any audible voice, but I became acutely aware that whoever or whatever this biblical God was, He was speaking directly to me from this book. Before that experience, my concern at work was centered around when it was time to clock out and go home. But thereafter, my drudgery turned into a strong desire to go to work, finish my tasks, and return to my hideout so that I could continue reading this amazing book that was somehow speaking to my mind.



I then realized I needed to become a Christian. I had no concept of what that meant. But, I remembered my longtime friend that I attended school with—he had separated himself from the worldly party scene that he and I had participated in throughout and beyond our high school years because he desired to become a Christian—and began to re-connect with him in hope that he could explain what was happening with me and the Bible.

He was fairly young in his experience with Christianity, and unfortunately had become a charismatic Christian (which I found possesses very little true understanding of the Bible and its Author). But, he provided a human sounding board as I began to consider what was happening in my life. Thereafter, I determined to

move away from my home town—a town that I had lived in since I was five years old—in order to flee from my established lifestyle and reputation. It was thoroughly evident to me that I could not follow the direction that the Bible was taking me if I continued the typical lifestyle that a twenty-five year old man living in southern California during the 1960's and 1970's participated in... so I moved ninety miles northward to work with my father who ran a stucco company in the high desert of California.

After moving, I would visit my old hometown on the weekends to interact with my charismatic friend and his fellowship of like-minded charismatic believers, though it became increasingly more and more difficult. The practices of their group included speaking in tongues (something that seemed scary and foolish to my wife and I). Their group was led by an elderly woman that they insisted had the gift of miracles. She spoke (or shouted, rather) in tongues and all the other satanic shenanigans that encompasses that religious persuasion. Having no knowledge of religion or the Bible, my wife and two-year-old daughter simply trusted that the Lord was in charge, and suffered through the foolishness of their religious practice. Once we moved northward, we located a mobile home to move into. The day we were moving into our newly-rented trailer home, an elderly couple (in their early eighties) from the next trailer came out and immediately asked, "Are you Christians?"

Of course I still did not know what a Christian was, but I knew at that point I did not want to deny the new Friend I had found in the Bible, so I answered, "Yes."

He then asked, "Do you want to study the Bible?"

I answered, "Sure."

He asked what we wanted to study. Since I did not know enough to answer intelligently, I told him I did not care, so he said, "Okay, let's study the book of Daniel."

That began a regular ongoing study that would take place once (and sometimes several times) per week

of the book of Daniel, beginning with chapter one, right through the last verse in chapter twelve. When we finished the book of Daniel, we proceeded right into the book of Revelation. Of course, we found out these elderly people were Seventh-day Adventist, a religion I had never heard of before (though from sixth through twelfth grade, I had walked past an Adventist church every day to and from school for six years). We were renting the trailer we were living in, but the elderly brother owned his trailer. Later on, we had purchased his trailer from him when he determined that the only reason he and his wife had moved to this town was to give us Bible studies.

Hazel and Luther Johnson owned eighty acres (perhaps more) of country property in Nevada. They had moved temporarily to this community to receive chelation treatments from an Adventist doctor in the area that provided this treatment. But, once they saw the direction of the Bible studies, they informed us that they believed they had actually been led to that community to meet and study with us and not for the chelation treatments. By the time they finished taking us through the book of Revelation they determined to return to their country property in Nevada, and we, by that time good friends, purchased their trailer and lived there for some time.

Our Bible studies had progressed rapidly, but I was in constant spiritual turmoil. Our new elderly Seventh-day Adventist friends had wanted us to visit their Sabbath-keeping church, but we ultimately returned to our old home town on the weekends and submitted ourselves to the torture of sitting through the wildly foolish worship services that were led by this elderly charismatic woman. My old school friend began to warn me of the false teachings of Adventism, but this conflicted in my mind since I knew that Luther never taught anything that was not soundly established from the Bible. What were we going to do about the struggle that appeared to be more and more concerned with worshipping on Sunday or Sabbath?

Traveling each weekend back to our old home town



was becoming a burden, so we decided to visit a local Sunday church that was the same denomination of my charismatic friend. We visited the church and had actually determined to join and begin to attend that Sunday keeping church while our neighbor, Luther, was leading us through a study on the seventh-day Sabbath. I was in great turmoil. It was Saturday night and I thought I was sure that Luther was right about the seventh-day Sabbath... but my friend told me that the law had been done away with at the Cross, etc. That night I could not sleep—did not even try for that matter. I repeatedly went to verses that Luther had shown me about the seventh day. After midnight, I gave up and confessed in prayer to the Lord that I did not know which way to turn. I immediately got up from my knees and opened the Bible at random to a certain three chapters, only to realize that these passages contained my answer. The voice or impression that had become so familiar to me from the beginning of my experience convinced me that these chapters contained my answer. Those chapters were Isaiah 56–58. After that evening, I never entered a Sunday church. Along with those chapters, the Lord gave me a personal promise that He waited to fulfill for almost fifteen years afterwards when He emphasized Isaiah 58:12–14.

*And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken *it*.*

After reading all three of those chapters, I remember that when I got to the last three verses, I knew without a doubt that the Influence I had begun to know when I found that old Bible impressed upon me that He would fulfill these three verses if I would turn my foot away from trampling down His seventh-day Sabbath. A decade-and-a-half later, I had semi-forgotten that promise, when I stood in front of about two to three-hundred brethren in some city in Colombia presenting the prophetic message. For some reason during the presentation I had read these verses, and as the translator read them in Spanish, I was reminded of that promise from so many years before. It was at that point that I understood He had fulfilled His promise of allowing me to ride upon the high places of the earth, and He was feeding me with the heritage of Jacob as I participated in sharing the third angel's message to His people at the end of time. Although it was a private experience in front of a few hundred people, it was electric for me. Though I continued in the presentation at hand, I did so with tears running down my face.

My life in this early experience was turning upside down. When we first began to attend an Adventist church, my hair was still flowing down over my shoulders, as was the style of those from my generation in southern California in the 1960's and 1970's. I knew nothing of the truth, except for what my elderly Adventist neighbor was sharing at our regular Bible studies. The Lord had confirmed the Sabbath was the seventh-day, but there was much more to understand. My family had heard through the family grapevine that my former lifestyle was at an end. Although they had not appreciated my past lifestyle, very few of my relatives had any greater respect for biblical religion. My sister, who then lived in the state of Ohio, had been told by my parents (whom I now was employed by) that I had left the partying lifestyle behind and was considering Christianity. She remembered that years before, she had purchased some Christian books that she never looked at, so she retrieved them from her attic to mail them to me. She determined that even



Christianity would be better than the last decade of her brother's life.

Our Bible study with our Adventist friends had progressed to the point that he was teaching us about the seven churches of Revelation 2 and 3. Luther was thorough. He had taken time to explain all the symbols, and had even noted that each of the seven churches had historical figures associated with each period of time that they represented. When he reached the study about the church of Philadelphia, I for the first time was compelled to look closely at his bookcase. I had seen his bookcase for weeks in each of our Bible studies, but this time something drew my attention. I noticed for the first time that the majority of the books had the word "White" upon the cover, so I asked him very innocently if those books had been "published by the White Publishing company."

For the first time, I saw fear and confusion in his eyes, and I was quick to press the issue. Why did my question make him defensive? I refused to back down. Before the evening Bible study was over, I was convinced that these "Adventist" people thought this "Ellen White" woman was something more than an author, and I was even surmising that

they may have thought this woman was the historical figure associated with the church of Philadelphia. For the first time I thought I may have found something unbiblical with these Adventist people. When we left that evening to return next door to our home, I asked if we could borrow a couple of his Ellen White books, and he agreed, so I reached out randomly and took two volumes of *Testimonies for the Church* home with me that evening.

After my wife and I returned home and briefly discussed how weird this Bible study had become once the subject of Ellen White was introduced,

I sat down on the couch and took one

of those *Testimonies* and opened it at random to a passage that began with the words "Dear Brother . . ." Instantly, I knew the words I was reading were producing the identical impression that I had come to know and recognize when I began to read the Bible, and I was amazed that the testimony that I was reading was addressing an issue that spoke directly to my experience. I was overwhelmed with the presence of God that I had witnessed so often when I read the Bible, and could not stop the tears from flowing down my cheeks. A little embarrassed at my unmanly loss of emotional control, I glanced over to see if my wife was watching me cry, only to see that she had taken up the other volume of the *Testimonies* and was having the identical experience I had just had, as she too randomly opened to a passage that was to "Dear Sister . . ." with a message that spoke to her then-current situation. The tears were already flowing from her eyes as she was having the identical experience. The next morning, we received a box from my sister in Ohio that had been mailed days before and it contained the *Conflict of the Ages* series, along with *Bible Readings for the Home* in the large hard-cover edition.

"We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given in the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through his Word. He has spoken to us through the Testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy..."



This experience took place during the time when I was still endeavoring to make a decision about Sabbath or Sunday, and where to attend. All of this history needed to be in place so you might get the gist of the one dream I had that I know was from the Lord, and that it was confirmed with my baptismal gift of the book *Early Writings*.

During the time when we were led to understand that the same influence that exists in the Bible also exists in the writings of Ellen White (and had prior severed all ties with the charismatic Sunday keepers that were led in their worship services by an elderly charismatic woman), I had a dream. I know that it was from the Lord, and one of the reasons I am personally convinced of this is because even now, thirty-seven years later, I can still see this dream in my mind's eye. It was not a detailed dream, and as I already said I am sure it was a dream for my personal edification, and I am making no claims otherwise in this article. The dream is as follows:

It was the middle of the night, and it was dark and stormy. It was a type of stormy that I had never at that point witnessed before (though I have now many times witnessed it here in Arkansas). Growing up in California, I was unfamiliar with the type of electrical storms that occur here in Arkansas—the kind where there is virtually no lapse of time that there isn't some type of illumination from the lightening. I had never witnessed this type of electrical power in California, but that was what I was seeing in my dream.

I was on a path that was going up a mountain that was virtually solid rock. The path ascended the edge of the mountain, so there was a cliff on one side of the path, and a steep-sided wall that ran on the other side of the path that got increasingly narrower as I ascended. Since it was nighttime, there were several times that I would get close to the edge of the path—for the only source of light that I had was the eruptions of lightening that would consume the sky. The setting was windy, dark, stormy and dangerous.

In spite of the occasional illumination from the

lightening, there were several times that I was just about to step over the edge of the path and fall down the steep cliff, when to my amazement there appeared an elderly woman in front of me who was walking up the path ahead of me. She held in her hand a walking stick, and every time I was about to step over the cliff, there would be a flash of light, and I would see that she had turned around to use her walking stick to push or tap me back on the path.

Initially I thought the dream was my human anxiety over making a decision between the influence of the elderly charismatic woman or the writings of this Ellen White. But, shortly after we were baptized into the Seventh-day Adventist church, we were given the book *Early Writings* (as mentioned earlier), and I began to read the book. When I came to the following vision, it was confirmation for me that the lady with the walking stick in my dream was Sister White.

“As God has shown me the travels of the Advent people to the Holy City and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have many trials to pass through. But our light afflictions, which are but for a moment, will work for us a far more exceeding and eternal weight of glory—while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report. (Numbers 14:10.) But I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it.

“While I was praying at the family altar,

the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, ‘Look again, and look a little higher.’ At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising His glorious right arm, and from His arm came a light which waved over the Advent band, and they shouted, ‘Alleluia!’ Others rashly denied the light behind them and said that it was not God that had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below. Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus’ coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spoke the time, He poured upon us the Holy Ghost, and our faces began to light up and shine with the glory of God, as Moses’ did when he came down from Mount Sinai.” *Early Writings*, 13, 14.

Once I had read this portion of her first vision, I was convinced the path I had been on in my dream was the same path that she had seen. Maybe it sounds a bit presumptuous on my part, but I recognized the same inaudible voice in the writings of Sister White that I had already come to know in my study of the Bible. Before I was ever given biblical support that the Spirit of Prophecy had been manifested through Sister White, I settled into the fact that the same Spirit that speaks through the Bible, also speaks through the Spirit of Prophecy. I would not hold my experience up as a Christian over the past thirty-seven years to anyone as an example of holy sanctified living, but I can give testimony to the many times the writings of the Spirit of Prophecy have kept me from falling over the cliff into the dark world below. I also know that the Spirit of Prophecy upholds the conclusion I had drawn from the dream in terms of the elderly woman that provided safety on the perilous pathway.

“Perilous times are before us. Everyone who has a knowledge of the truth should awake, and place himself, body, soul, and spirit, under the discipline of God. Wake up, brethren, wake up. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. **We must follow the directions given in the spirit of prophecy.** We must love and obey the truth for this time. **This will save us from accepting strong delusions.** God has spoken to us through his Word. **He has spoken to us through the Testimonies to the church, and through the books that have helped to make plain our present duty and the position that we should now occupy.** The warnings that have been given, **line upon line, precept upon precept**, should be heeded. If we disregard them, what excuse shall we offer?” *Spalding and Magan*, 324.

As I look back at this dream I was given, I now find that for me, personally, it has some similarities to



Sister White's first vision. The light of the Midnight Cry was to provide guidance all the way to heaven for the Advent band. To deny that light was to fall off the path to the dark and wicked world below. Similarly, through the years I have watched men who professed faith in the Spirit of Prophecy, but ultimately rejected the light of the Spirit of Prophecy. From that point on, their march into darkness was under way.

The bright light of the Midnight Cry represents the sacred history of 1798 through 1844, and the sacred messages that were recognized and proclaimed during those years. The denial of that light that causes men to fall off into the dark world below, is also represented by those who forget.

“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.**”
Life Sketches, 196.

To reject, deny, or forget that history can be manifested in a variety of ways. For years, those in Conference employment that opposed the prophetic message we share have rejected the light of the Midnight Cry as representing the sacred Millerite history. But now, those that actually profess to accept and teach the validity of the pioneer charts and the doctrines represented upon those charts are also rejecting the light of the Midnight Cry. They are doing so, for they do not understand that the Midnight Cry represents the entire history of 1798 through 1844, nor do they accept that the history of the Millerites during that time was sacred history. Their public rejection commenced when they began to move the waymarks of our history that have been typified by the history of the Millerites, as well as all of the sacred reform movements. But in the recent past, they have even arrived to the point where they are now arguing that the Millerite history does not repeat in our history. Once you step off the path you are already on your way to the darkness of the world below. It is fairly simple to demonstrate that the Midnight Cry represents the entire history of

1798 through 1844. The Midnight Cry joined the second angel's message, and in so doing, marked when the second angel's message was empowered.

“Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities. This message seemed to be an addition to the third message, and joined it, **as the midnight cry joined the second angel's message in 1844.** The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her; that they might escape her fearful doom.” *Spiritual Gifts*, volume 1, 195.

The Midnight Cry joined the second angel's message on August 15, 1844. The Bible teaches that what God has joined together is not to be separated.

Wherefore they are no more twain, but one flesh. **What therefore God hath joined together, let not man put asunder.** Matthew 19:6, Mark 10:9.

The Midnight Cry is the waymark that identifies when the second angel's message was empowered.

“This was **the midnight cry, which was to give power to the second angel's message.** Angels were sent from heaven **to arouse** the discouraged saints and prepare them for the great work before them. The most talented men were not the first to receive this message. Angels were sent to the humble, devoted ones, and constrained them to raise the cry, ‘Behold, the Bridegroom cometh; go ye out to meet Him!’” *Early Writings*, 238.

Therefore, the Midnight Cry was part of the message of the second angel, which had arrived in history at the first disappointment on April 19, 1844.

“Another mighty angel was commissioned to descend to earth. Jesus placed in his hand **a writing**, and as he came to earth, he cried, Babylon is fallen! is fallen! Then I saw **the disappointed ones** again look cheerful, and raise their eyes to heaven, looking with faith and hope for their Lord’s appearing. But many seemed to remain in a stupid state, as if asleep; yet I could see the trace of deep sorrow upon their countenances. The disappointed ones saw from the Bible that they were in the **tarrying time**, and that they must patiently wait the fulfillment of the vision. **The same evidence which led them to look for their Lord in 1843, led them to expect him in 1844.**” *Spiritual Gifts*, volume 1, 153.

The history of April 19, 1844 through October 22, 1844 represents the history of the second angel, while the Midnight Cry is the waymark that identifies when the power came to the second message. Therefore, the light of the Midnight Cry must include the light from the history of the second angel. But, just as we cannot separate the Midnight Cry from the second angel, we can no more separate the first or third angel from the second.

“The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed. It is just as essential now as ever before that they shall be repeated to those who are seeking for the truth. By **pen** and **voice** we are to sound the proclamation, showing their order, and the application of the prophecies that bring us to the third angel’s message. **There cannot be a third without the first and second.** These messages we are to give to the world in publications, in discourses, showing in the line of prophetic history the things that have been and the things that will be.” *Selected Messages*, book 2, 104–105.

All three message are linked together and they cannot be separated from one another.

“The first, second, and third angels’ messages **are all linked together.**” *Selected Messages*, book 2, 118.

Therefore, the light of the Midnight Cry that shone all along the pathway to heaven is the light of all three messages. The first angel’s message arrived in history at the time of the end.

“Daniel stood in his lot to bear his testimony which was sealed until **the time of the end, when the first angel’s message should be proclaimed** to our world.” *Testimonies to Ministers*, 115.

The time of the end, which is when the first angel’s message arrived, was 1798.

“But **at the time of the end**, says the prophet, ‘Many shall run to and fro, and knowledge shall be increased.’ Daniel 12:4. . . . **Since 1798** the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.” *The Great Controversy*, 356.

We cannot separate what God hath joined together, and all three of the messages are linked together. We have no right to change the location of the messages.

“The proclamation of the **first, second, and third** angels’ messages has been **located** by the word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the **location** of these messages than to substitute the New Testament for the Old.” *Counsels to Writers and Editors*, 26–27.

The first message arrived at the time of the end in 1798, and the second angel arrived on April 19, 1844, and the third angel arrived on October 22, 1844.



“As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent **another mighty angel with a third message to the world**. A **parchment was placed in the angel’s hand**, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man.” *Early Writings*, 254.

Since (1) there cannot be a third message without a first or a second; (2) we cannot separate what God hath joined together; (3) all three messages have been located in history, and (4) we have no right to change the location of these messages, then the history of the Millerites from 1798 through 1844 is represented by the light of the Midnight Cry. It is the Millerite history that is set up at the beginning of the path to heaven. To reject that history is to fall off the path to the dark and wicked world below. Yet there are many ways to reject the light of the Midnight Cry, and the most sinister way is the rejection that is accomplished by those who actually profess to believe in and uphold that history.

Those who do this, deny that the history was “sacred” history. To argue that the history is not sacred, is to repeat the accusations of those that opposed the movement in that very history, while denying the fruits of that history and the power of the Holy Spirit.

“The **fruits** of the advent movement, **the spirit of humility and heart searching, of renouncing of the world and reformation of life**, which had attended the work, **testified that it was of God**. They dared not deny that **the power of the Holy Spirit had witnessed to the preaching of the second advent**, and they could detect no error in their reckoning of the prophetic periods. The ablest of their opponents had not succeeded in overthrowing their system of prophetic interpretation. They

could not consent, without Bible evidence, to renounce positions which had been reached through earnest, prayerful study of the Scriptures, **by minds enlightened by the Spirit of God and hearts burning with its living power**; positions which had withstood the most searching criticisms and the most bitter opposition of popular religious teachers and worldly-wise men, and which had stood firm against the combined forces of learning and eloquence, and the taunts and revilings alike of the honorable and the base.” *The Great Controversy*, 405.

The advent movement possessed the identical fruits of every genuine reformation of sacred history, and those fruits testified that the movement was of God. There could be no denial that the Holy Spirit empowered the work that took place in that period of time. Within the book *The Great Controversy* alone there are several passages that uphold the sacredness of the history of the Millerites from 1798 through 1844:

“That this admonition is addressed to the church in the last days is evident from the words pointing to the nearness of the Lord’s coming: ‘For yet a little while, and He that shall come will come and will not tarry.’ And it is plainly implied that there would be a seeming delay and that the Lord would appear to tarry. The instruction here given is especially adapted to the experience of Adventists at this time. The people here addressed were in danger of making shipwreck of faith. **They had done the will of God in following the guidance of His Spirit and His word**; yet they could not understand His purpose in their past experience, nor could they discern the pathway before them, and they were tempted to doubt whether God had indeed been leading them. At this time the words were applicable: ‘Now the just shall live by faith.’ As the bright light of the

'midnight cry' had shone upon their pathway, and they had seen the prophecies unsealed and the rapidly fulfilling signs telling that the coming of Christ was near, they had walked, as it were, by sight. But now, bowed down by disappointed hopes, they could stand only by faith in God and in His word. The scoffing world were saying: 'You have been deceived. Give up your faith, and say that **the advent movement was of Satan.**' But God's word declared: 'If any man draw back, My soul shall have no pleasure in him.' To renounce their faith now, and **deny the power of the Holy Spirit which had attended the message, would be drawing back toward perdition.** They were encouraged to steadfastness by the words of Paul: 'Cast not away therefore your confidence;' 'ye have need of patience,' 'for yet a little while, and He that shall come will come, and will not tarry.' Their only safe course was to cherish the light which they had already received of God, hold fast to His promises, and continue to search the Scriptures, and patiently wait and watch to receive further light." *The Great Controversy*, 408.

God was the leader of the movement of 1798 through 1844, and He attended His work.

"But **God had led His people in the great advent movement; His power and glory had attended the work**, and He would not permit it to end in darkness and disappointment, to be reproached as a false and fanatical excitement." *The Great Controversy*, 410.

The advent movement was no less sacred than the deliverance of ancient Israel from Egypt.

"The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, **even as** He led the children of Israel from Egypt. In the great

disappointment their faith was tested as was that of the Hebrews at the Red Sea." *The Great Controversy*, 457.

The light of the Midnight Cry represents the sacred history of the Millerites from 1798 through 1844, and in so doing that history possesses the identical characteristics of all other sacred histories that are recorded within God's inspired record.

"The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time." *The Great Controversy*, 343.

The emphasis that we are identifying with the phrase "sacred history", as opposed to simply "history", is necessary, due to the fact that it was a history governed by the direction of the Holy Spirit, and thus fulfills the criteria of every other sacred history in God's inspired record. According to Paul, those histories illustrate the end of the world.

Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. 1 Corinthians 10:11.

Sister White confirms that Paul's biblical examples in 1 Corinthians 10:11 are for the end of the world.

"Each of the ancient prophets spoke less for their own time than for ours, so that their prophesying is in force for us. 'Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.' 1 Corinthians 10:11. 'Not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have



preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.’ 1 Peter 1:12. . . .

“The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.” *Selected Messages*, book 3, 338–339.

Because the “work of God in the earth” demonstrates that His “dealings with men are ever the same” and that the “movements of the present have their parallel with those of the past” the sacred reform movement of the Millerites from 1798 to 1844 was also recorded “for” the “admonition” of the “last [fourth] generation.” The sacred history of the Millerites typifies the last generation of God’s people. How sad it is that there are now men who profess to endorse and teach the pioneer charts and uphold the Millerite history that are now suggesting otherwise!

To give lip service to Millerite history, while denying its sacred purpose is to deny the light set up behind the Advent people of the pathway to heaven. The denial of this light is set forth as a warning to all who would choose to walk upon that narrow path. Sister White informs us that those that deny the light behind us fall off into the dark world below. Isaiah provides a second witness to this as he identifies that there will also be a denial of the light that is in front of the Advent band.

In the first seven verses of Isaiah 30, Isaiah pronounces a “woe” upon those that trust in the shadow of Egypt, as opposed to trusting in the shadow of the Most High. In the first three verses of chapter thirty-one he repeats his pronouncement of “woe,” while identifying what is represented by trusting in the shadow of Egypt.

Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because *they are many*; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet he also *is* wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity. Now the Egyptians *are* men, and not God; and **their horses flesh, and not spirit**. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together. Isaiah 31:1–3.

To trust in Egypt is to trust in men, and to trust in horses or the strength of Egypt is to reject the Spirit. After Isaiah pronounces his woe in the first seven verses of chapter thirty, he then states:

Now go, write it before them in a table, and note it in a book, that it may be for the time to come for ever and ever: That this *is* a rebellious people, lying children, children *that* will not hear the law of the Lord: Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits: Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us. Isaiah 30:8–11.

"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..."

Paul informs us that the spirits of the prophets are subject to the prophets in 1 Corinthians 14:32, and Sister White identifies that her writings are also in agreement with the testimony in the Bible.

“The Bible must be your counselor. Study it and the testimonies God has given; for they never contradict His Word.

“If the Testimonies speak not according to the word of God, reject them. Christ and Belial cannot be united.” *Selected Messages*, book 3, 32.

It is evident that the path in Sister White’s first vision and Isaiah’s path are one and the same. Sister White warns of those who reject the light of the Midnight Cry in our past history, and Isaiah identifies those that turn aside out of the path and desire to have the Holy One of Israel to cease from “before” them. Before those in Isaiah’s vision call for the Holy One to get out of their way, while also turning aside out of the path, they are identified as liars that say to the seers and prophets that they do not want the truth, but smooth and deceitful things. The Advent people who fall off the path to heaven do so for either rejecting the light of the sacred history of the Millerites from 1798 through 1844 as represented by the Midnight Cry, or because they reject the light that comes from the Holy One of Israel before them, waving His glorious right arm over them. Whether they reject the light behind them or before them, they are rejecting the light of the Midnight Cry.

The attribute of Christ when represented as the Alpha and Omega, the First and the Last, or the Beginning and the Ending, demonstrates that the light that radiates from His glorious right arm is the light of the Midnight Cry of our history. I am aware that there are other understandings of the light which Christ waves over the Advent people as they navigate the narrow path, but Christ always illustrates the end from the beginning. The following passage is found in *Early Writings*, but the original includes the qualifying statement that the vision she recorded had to do with the “events

commencing with the Midnight Cry.” It is the only other place in her writings, besides her first vision where she speaks of Christ “waving” a bright and glorious light over His Advent people.

“In February, 1845, I had a **vision of events commencing with the Midnight Cry**. 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. I asked Jesus if his Father had a form like himself. He said he had, but I could not behold it, for said he if you should once behold the glory of his person you would cease to exist. Before the throne I saw the Advent people, the church, and the world. **I saw a company**, bowed down before the throne, deeply interested, while the most of them stood up disinterested and careless. Those who were bowed before the throne would offer up their prayers and look to Jesus; then he would look to his Father, and appeared 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, as their countenances shone with its glory. **And I saw** the Father rise from the throne, and in a flaming Chariot go into the Holy of Holies, within the veil, and did sit. There I saw thrones that I had never seen before. Then Jesus rose up from the throne, and the most of those who were bowed down



arose with Him; and 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 rose up 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.’ And I saw a cloudy chariot, with wheels like flaming fire, and Angels were all around it as it came where Jesus was. He stepped into the chariot and was borne to the Holiest where the Father sat. There I beheld Jesus, as He was standing before the Father, a great High Priest. On the hem of His garment was a bell and pomegranate. Then Jesus shew me the difference between faith and feeling. And I saw those who rose up with Jesus 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 the breath was light, power, and much love, joy and peace. Then 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, my Father give us thy Spirit; then Satan would 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. I saw one after another leave the company who were praying to Jesus in the Holiest, and go and join those before the throne, and they at once received the unholy influence of Satan.” *Broadside 1*, April 6, 1846.

The history of the Midnight Cry from August 15 to October 22, 1844, was the climax of the sacred history of the Millerite movement, and it typified the climax of the final sacred reform movement when the Midnight Cry experience is repeated.

“There is a world lying in wickedness, in deception and delusion, in the very shadow of death,—asleep, asleep. Who are feeling travail of soul to awaken them? What voice can reach them? **My mind was carried to the future, when the signal will be given. ‘Behold, the Bridegroom cometh; go ye out to meet him.’** But some will have delayed to obtain the oil for replenishing their lamps, and too late they will find that character, which is represented by the oil, is not transferable.” *Review and Herald*, February 11, 1896.

The parable of the ten virgins reaches its conclusion when the door is closed against the foolish virgins that did not obtain the oil for their vessels while probationary time was still available for them to do so. As the virgins reached the period of time when the announcement arrived that awakened both the wise and foolish from their sleeping condition, Sister White identified that Christ was waving His arm over the virgins. But one class would not receive the light, while the other did. Sister White’s first vision portrays Christ leading the Advent people up the narrow path and waving His glorious right arm over them, thus marking that the light of the Midnight Cry is to be given at the end of Adventism just as the light of the Midnight Cry was given at the beginning of Adventism. This fact is consistent with Christ illustrating the end with the beginning.

Recently a couple of the self-supporting ministries that have turned against the ministry of Future for America, and have been arguing against the truth of the Midnight Cry, have insisted that Sister White never says, “Millerite history will be repeated to the very letter.”

They do not believe the Millerite history was sacred, because if it was sacred, it would possess the

same characteristics of every other sacred reform movement, and therefore typifies the final reform movement of the one-hundred and forty-four thousand.

It is true that Sister White never says, “The Millerite history will be fulfilled again to the very letter,” in those very words, but this is as convoluted as someone that claims the Bible never says we are not to drink vodka. There is no specific reference to vodka in the Bible, but the Bible clearly prohibits the consumption of any alcohol, including vodka. So too, the Spirit of Prophecy repeatedly teaches that the Millerite history is to be repeated to the very letter. We have already provided the passage where she identified that the Midnight Cry is to be repeated. She also identifies that the closing of the door is to be repeated.

“The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. **A time will come when the door will be shut.**” *Manuscript Releases*, volume 16, 270.

We have shown that the first angel’s message arrived in 1798 at the time of the end, the second angel arrived on April 19, 1844, and that the third angel on October 22, 1844. She identifies directly that all of these messages are to be repeated.

“The first, second, and third angels’ messages are to be repeated.” *Review and Herald*, October 31, 1899.

To claim that Sister White never says the Millerite history is to be repeated to the very letter is technically correct, but at the same time it is totally false. The light of the history of the Millerites is the light represented by the Midnight Cry at the beginning of Adventism, and the repetition of that history is the light that Jesus waves over His Advent people as they approach the Sunday law crisis where the door closes in the parable. When Christ waves His glorious right arm, He is identifying when He breathes His Holy Spirit upon one class of virgins,

while Satan breathes his unholy spirit upon the other. Sister White repeatedly connects the three angels with the parable of the ten virgins, while emphasizing that both the parable and the three angels are identifying a progressive testing process. She also locates the repetition of this sacred history in the history of Revelation 18.

“**Many who heard the first and second angels’ messages** thought they would live to see Christ coming in the clouds of heaven. Had all who claimed to believe the truth acted their part as wise virgins, the message would ere this have been proclaimed to every nation, kindred, tongue, and people. But **five were wise and five were foolish.** The truth should have been proclaimed by the ten virgins, but only five had made the provision essential to join that company who walked in the light that had come to them. The third angel’s message was needed. This proclamation was to be made. Many who went forth to meet the Bridegroom under the messages of the first and second angels, refused the third angel’s message, **the last testing message to be given to the world.**”

“**A similar work will be accomplished when that other angel,** represented in Revelation 18, gives his message. **The first, second, and third angels’ messages will need to be repeated.** The call will be given to the church, [Revelation 18:2–5 quoted].”

“Take each verse of this chapter, and read it carefully, especially the last two: [verse 23, 24 quoted.]”

“The parable of the ten virgins was given by Christ Himself, and every specification should be carefully studied. A time will come when the door will be shut. We are represented either by the wise or the foolish virgins. We cannot now distinguish, nor have we authority to say, who are wise and who foolish. **There are those**



who hold the truth in unrighteousness, and these appear outwardly like the wise.

“Said Christ, ‘Every plant, which My heavenly Father hath not planted, shall be rooted up. . . . Those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man’ [Matthew 15:13, 18–20].

“It is impossible for men to read the human heart, for **the tares so closely resemble the wheat**. It is not given to human beings to try to separate them. But the angels of God know them, for their fruits declare their character. **Have they not been commissioned to counterwork the work of those who fight against the truth of God’s word?** These angels will never make a mistake in gathering the wheat from among the tares.

“**Beware of false prophets, which come to you in sheep’s clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits.** Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, **have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?** And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Matthew 7:15–23.

“**This is the test.** Those who are counted among the wise virgins will let their light burn in good works. **There are many who will not remain at the feet of Jesus**, and learn of Him. **They have not a knowledge of His ways.** Let none rest in the idea that baptism has saved them, while they give no evidence that they are conformed to the image of Christ, while they cling to their old habits, while they exert their influence on the side of the world, and weave their fabric with the threads of worldly ideas and customs. These have not kept the oil in the vessels with their lamps. They are not ready for the Bridegroom. The oil is the holy grace that is sent from heaven, and there must be an inward adorning with that grace, that they may be enabled to stand when He appeareth.” *Manuscript Releases*, volume 16, 269–271.

In the previous passage, the sacred history represented by the Midnight Cry in Sister White’s first vision is not only presented as repeating in the history of Revelation 18, but it is set within the context of a progressive testing process. The history of the Millerites that is represented by the Midnight Cry in Sister White’s first vision represents a progressive testing process. The light that Jesus waves over the Advent people represents the repetition of the progressive testing process that is typified in the Millerite history. We now hear the accusations from those ministries that profess faith in the pioneer charts and the doctrines represented thereon, that, “*Future for America* considers the entire prophetic message which they share as a testing message.” The response to this foolish accusation is that “if” what we share is true, then it is absolutely a testing message—for it is nothing less than the advancing light of the third angel.

The testing process in the previous passage is associated with the foolish virgins, who are also “false prophets” “who fight against the truth of



God's word." The path the Advent people ascend represents a progressive testing process which is accomplished among the wise and foolish virgins. That path was also a subject of an impressive dream given to Sister White.

"While at Battle Creek in August, 1868, I dreamed of being with a large body of people. A portion of this assembly started out prepared to journey. **We had heavily loaded wagons.** As we journeyed, **the road seemed to ascend.** On one side of this road was a deep precipice; on the other was a high, smooth, white wall, like the hard finish upon plastered rooms.

"As we journeyed on, the road grew narrower and steeper. In some places it seemed so very narrow that we concluded that we could no longer travel with the loaded wagons. We then loosed them from the horses, took a portion of the luggage from the wagons and placed it upon the horses, and **journeyed on horseback.**

"As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, to save ourselves from falling off the narrow road down the steep precipice. As we did 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. **We then cut the luggage from the horses,** and it 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 no longer go with safety on horseback, and **we left the horses and went on foot,** in single file, one following in the footsteps of another. At this point small

ords were let down from the top of the pure white wall; these 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.**

"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.** We then suspended nearly our whole weight upon the cords, exclaiming: '**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 mirth and revelry 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 song and the dance song. We heard instrumental music and loud laughter, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway. Much of the time we were compelled to suspend our whole weight upon the cords, **which increased in size as we progressed.**

"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 shall be pressed from their aching feet, they will not faint with discouragement; but, seeing the blood upon the wall, they will know that **others have endured the same pain.**

“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?’ My husband was just before

were falling from his neck and temples double their usual agonizing groans. The sweat was face, and I felt such never felt before. A before us. Should difficulties of our experienced for

"This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people..."

me. Large drops of sweat brow, the veins in his were increased to size, and suppressed, came from his lips. dropping from my anguish as I had fearful struggle was we fail here, all the journey had been nought.

“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 upon this field. Nothing I had seen upon earth could compare in beauty and glory with this field. 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 the 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 in safety.’

“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.

“I awoke, and found that from the anxiety I had experienced in passing over the difficult route, every nerve in my body seemed to be in a tremor. This dream needs no comment. It made such an impression upon my mind that probably every item in it will be vivid before me while my memory shall continue.” *Testimonies*, volume 2, 594–597.

Five changes took place in the journey up the narrow path to the beautiful field, and there were some that were left behind at every change. There were five tests where some were lost, thereby revealing a company that was victorious over the five tests, thus marking the distinction between the five wise and the five foolish

virgins.

Over the past couple of years the Lion of the tribe of Judah has been opening up wonderful truths associated with the advancing light of the third angel, yet some that profess to be on the narrow path that is illuminated with the light of the Midnight Cry are pronouncing that increasing light to be darkness. The truths associated with Ezra 7:9 demonstrate that we are now in the shaking time for God's people, when everything that can be shaken will be shaken. The Holy One of Israel is now waving His glorious right arm above the virgins of Adventism that are on the narrow path, and the light that is falling upon the Advent people is a revelation of those truths associated with the Midnight Cry. Also, Satan is now breathing his spirit on those that refuse the breath of Christ.

The opposition against what *Future for America* has been presenting during this period of time has come from several directions, but only a couple characteristics stand out loud and clear. The first characteristic of the attacks is that they offer no biblical presentations demonstrating why what we are sharing is incorrect. The arguments thrown against our positions are directed towards the messengers—not the message. The other characteristic of those rejecting the teachings we share is the willingness of those opposing the things we are sharing to confederate together with one another in spite of the public evidence of their mutual disagreements on various other aspects of truth.

The shaking that has taken place over the recent past has been attributed repeatedly as being produced because of this ministry's publication of the monthly newsletters. Falsehoods have been connected with these accusations in order to uphold the idea that the newsletters were the problem for the shaking. One of those falsehoods that is repeatedly aired is that I had agreed to be silent about the errors being publicly presented. The shaking has been clearly defined by inspiration, and it does not uphold the claims of those who are charging this ministry with the responsibility for causing such distress among

those who profess to uphold the pioneer charts and the truths associated with them. The shaking is caused not by those who defend the truth, but by those who introduce error and rise up against the truth.

“God's Spirit has illuminated every page of Holy Writ, but there are those upon whom it makes little impression, because it is imperfectly understood. **When the shaking comes, by the introduction of false theories,** these surface readers, anchored nowhere, are like shifting sand. They slide into any position to suit the tenor of their feelings of bitterness.” *Testimonies to Ministers*, 112.

One voice in particular has repeatedly presented the ecumenical battle cry that we should unite on common points of agreement and disregard the error among us, thus suggesting that our unity is accomplished by seeking to unite on common points of agreement (as if this unification is how the love of God is to be manifested). Those walking under this deceptive human philosophy infer, and sometimes directly claim, that to defend against error is unloving and un-Christlike. Yet we have been informed that there is to be a shaking among God's people. Holding onto error and running from or fighting against the truth is not an attribute of God's love.

“There is to be a **shaking** among God's people; but this is not the present truth to carry to the churches; it will be the result of refusing the truth presented.” *Manuscript Releases*, volume 3, 33, 34.

That which is causing the shaking among this movement is not newsletters that defend the truth—the shaking is produced by those that refuse to accept the truth. The refusal of the truth that is presented in opposition to the error that has been introduced is the rejection of the message to the Laodicean church, and that rejection is responsible for the tragic shaking that is currently taking place



among this movement.

“I asked **the meaning of the shaking** I had seen, and was shown that **it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans**. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and **pour forth the straight truth**. **Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God’s people.**

“**The testimony of the True Witness** has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep **repentance**, and all that truly receive it will obey it and be purified.” *Testimonies*, volume 1, 182.

For the last two years or so we have heard that the army in Joel is either Islam or the one-hundred and forty-four thousand. We have heard that the day of the Lord began on either October 22, 1844, or that it began at 9/11. We have heard that those who are God’s messengers should unite upon the biblical points where they agree and disregard the controversial points where they disagree. We have heard that the Jesuits were correct in their application of the symbols being literal, and that when Sister White taught that “prophecy was seen to be a figurative delineation of events,” she somehow got it wrong. We have heard that the understanding of the last six verses of Daniel 11, which was unanimously understood by everyone associated with this movement before 2007, is now to be considered too complex, and therefore unimportant to teach. We have heard that the understanding of those verses was incorrect, and that instead, Uriah Smith had it right. We have heard that Daniel 11:40 was fulfilled in the assassination attempts against Pope John Paul II and Ronald Reagan in 1981. We have heard that the new light of the Midnight Cry is that probation does not close for Seventh-day Adventists at the

Sunday law, and that the secondary element to that new Midnight Cry is that we should be drinking turpentine on a regular basis. We have heard that unlike the Islam of the first and second woe, the Islam of the third woe is to bring judgment, not protection to God’s people in this history. We have heard that Daniel 11:40–45 has already been fulfilled. We have heard that to oppose these foolish ideas is to exercise kingly power and to manifest the character of the pope. All of these teachings come from men who record their presentations on DVD’s and send them out over the internet with the two pioneer charts behind them as their background in order to demonstrate that they are among those that accept those original pioneer truths.

With all this, we have repeatedly heard that *Future for America* is un-Christlike for standing against all these foolish ideas even though inspiration has warned us that the introduction of error would begin at the tarrying time of 9/11, and that the shaking that would then ensue would be the process where God separates the wise and foolish virgins from each other.

In our upcoming newsletters, we will begin to outline the light that is shining from the truths connected with the Midnight Cry. These truths are the light that is being waved over the Advent people right now as they approach the final trials of the narrow path. We trust the material will be a blessing for those who wish to understand, but we know fully well that only the wise will understand.

“I was instructed that **fanaticism similar** to that which we were called to meet after the passing of the time in 1844 would come in among us again in **the closing days of the message**, and that **we must meet this evil just as decidedly now as we met it in our early experiences.**” *Review and Herald*, January 28, 1909.

The fanaticisms begin when the angels are holding the four winds.



“We are standing upon the threshold of great and solemn events. **The whole earth is to be lightened with the glory of the Lord** as the waters cover the channels of the great deep. Prophecies are being fulfilled, and stormy times are before us. **Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early. The angels are holding the four winds,** that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and to many it will be as a thief in the night.” *An Appeal to our Ministers and Conference Committees*, 1892, 38.

A man is not a messenger for the Lord, simply because he claims to be.

“I saw that the quick work that God was doing on the earth would soon be cut short in righteousness and that the messengers must speed swiftly on their way to search out the scattered flock. **An angel said, ‘Are all messengers?’ Another answered, ‘No, no; God’s messengers have a message.’**

“I saw that **the cause of God had been hindered and dishonored by some traveling who had no message from God.** Such will have to give an account to God for every dollar they have used in traveling where it was not their duty to go, because that money might have helped on the cause of God; and for the lack of the spiritual food that might have been given them by **God’s called and chosen messengers**, had they had the means, souls have starved and died. **I saw that those who have strength to labor with their hands and help sustain the cause were as accountable for their strength as others were for their**

property.

“**The mighty shaking has commenced** and will go on, and **all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause.** The angel said, ‘Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field.’ I cried to God to spare His people, some of whom were fainting and dying. Then I saw that the judgments of the Almighty were speedily coming, and I begged of the angel to speak in his language to the people. **Said he, ‘All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the Word of God, neither would an angel’s message awake them.’**” *Early Writings*, 48–50.

God takes the responsibility for identifying who His approved messengers are, and he does so by the introduction of error.

For there must be also heresies among you, that **they which are approved may be made manifest** among you. 1 Corinthians 11:19.

The idea that those who oppose error are the ones that are causing the problems associated with the shaking is convoluted and satanic. The associated idea that it is unloving to oppose error is also convoluted and satanic.

“The fact that there is no controversy or agitation among God’s people should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, **when no difference of opinion arises which will set men to searching the Bible for themselves to make sure that they have the truth, there will be many now, as in**

ancient times, who will hold to tradition and worship they know not what.

“I have been shown that many who profess to have a knowledge of present truth **know not what they believe**. They do not understand the evidences of their faith. They have no just appreciation of **the work** for the present time. When **the time of trial** shall come, there are **men now preaching** to others who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus **tested** they knew not their great ignorance. And there are **many in the church** who take it for granted that they understand what they believe; but, **until controversy arises**, they do not know their own weakness. When separated from those of like faith and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. Certain it is that there has been among us a departure from the living God and **a turning to men**, putting **human in place of divine** wisdom.

“God will arouse His people; if other means fail, **heresies will come in among them**, which **will sift them, separating the chaff from the wheat**. The Lord calls upon all who believe His word to awake out of sleep. **Precious light has come, appropriate for this time**. It is Bible truth, showing the perils that are right upon us. This light should lead us to a diligent study of the Scriptures and a most critical examination of the positions which we hold. God would have all the bearings and positions of truth thoroughly and perseveringly searched, with prayer and fasting. Believers are not to rest in **suppositions and ill-defined ideas of what constitutes truth**. Their faith must be firmly founded upon the word of God so that **when the testing time** shall come and they are brought before councils to answer for their faith they may be able to give a reason for the hope that is in them, with meekness and fear.

“**Agitate, agitate, agitate**. The subjects which we present to the world must be to us a living reality. It is important that in defending the doctrines which we consider fundamental articles of faith we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. With those who have educated themselves as debaters there is great danger that they will not handle the word of God with fairness. In meeting an opponent it should be our earnest effort to present subjects in such a manner as to awaken conviction in his mind, instead of seeking merely to give confidence to the believer.

“Whatever may be man’s intellectual advancement, let him not for a moment think that there is no need of thorough and continuous searching of the Scriptures for greater light. As a people we are called individually to be students of prophecy. We must watch with earnestness that we may discern any ray of light which God shall present to us. We are to catch the first gleamings of truth; and through prayerful study clearer light may be obtained, which can be brought before others.”
Testimonies, volume 5, 706–708.