

IMPORTANCE OF EMBRACING & UNDERSTANDING OUR PAST PIONEER HISTORY

In defense of our pioneers on the precious truths as depicted on the 1843 & 1850 Habakkuk Tables

To my Dear Seasoned Adventist Brothers and Sisters,

I sincerely love all of my fellow Adventist brothers and sisters and want to share with you the importance of understanding and studying our past pioneer history. I implore all to search for themselves as for hidden treasures whether these things be so; not allowing the persuasion or counsel of men (leaders/ authors) to be your anchor upon which you make your final decision regarding the trustworthiness or validity of our foundational pioneer history, but upon Christ, our Redeemer who has spoken by and through His Word and His prophet, Ellen G. White.

Let us ever hold in remembrance the cheering message, "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.... The just shall live by his faith." Habakkuk 2:3, 4. {RH July 15, 1915, par. 3}

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints. Jude 1:3

1) Do Adventist have anything to fear for the future in regard to what God hath wrought?

In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see **what God has wrought**, I am filled with astonishment, and with confidence in Christ as leader. **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.** {CET 204.1}

2) Why is our past history so important to understand and not forget?

Satan's snares are laid for us as verily as they were laid for the children of Israel just prior to their entrance into the land of Canaan. We are repeating the history of that people. Testimonies, volume 5, 160.

3) How do we avoid Satan's snares, deceptions & many delusions; not getting caught up in repeating the history of the Israelites?

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}.

All these truths are immortalized in my writings. The Lord never denies His Word. Men may get up scheme after scheme, and the enemy will seek to seduce souls from the truth, but **all who believe that the Lord has spoken through Sister White, and has given her a message, will be safe from the many delusions that will come in these last days.**-- Manuscript Release 760, pp. 22, 23. {YRP 238.5}

4) What was a method that Sister White advocated in studying our past history?

...search the scriptures for yourselves, with the aid of our publications, and in this way learn much of present truth... {CW 112.1}

...in our books and periodicals. Our publications are to show that the end of all things is at hand. {Chs 146.1}

5) What is another way to keep from Satan's masterly deceptions?

The Testimony of Pioneer Workers.--I have had presentations regarding the deceptions that Satan is bringing in at this time. I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord's witnesses. The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions. This instruction has been repeated recently. I must present before the people the testimonies of Bible truth, and repeat the decided messages given years ago. I desire that my sermons given at camp meetings and in churches may live and do their appointed work.--Letter 99, 1905. {CW 26.1}

➔ 6) What should be our attitude towards our early/ former pioneer brethren and their writings?

It has been at very great cost that the truth has been brought before the people. The third angel's message was established through very great difficulties; for every conceivable obstruction was in the way of its proclamation at first. Those who have seen the truth at a later date, who have had no experimental knowledge as to what it cost to become a Seventh-day Adventist when all the believers could be numbered within a small compass, should be guarded in their expressions in regard to the men through whom the Lord wrought as pioneers in His work. These men gave not only themselves, but all that they possessed to advance the precious truth. It cost them more than it costs many today who take it upon themselves to speak so freely of the mistakes the servants of God made in their youth and inexperience. The Lord loved them and valued them; for they had fervor and honesty of soul, and He took them by the hand and led them in safe paths, planting their inexperienced feet upon the Rock of Ages. {6MR 206.3}

Now let every one who loves God, love and respect those whom God has loved and honoured. "Them that honor Me, I will honour, and they that despise me shall be lightly esteemed." 1 Samuel 2:30. {6MR 207.1}

Every channel that God has used through which to communicate truth is to be respected. God has appointed human agents whom He has made channels through which the waters of life have flowed down through the ages of the past to our times. God has made them the depositories of sacred truth, and they have been co-laborers with Jesus Christ diffusing the light and truth that has made the church what it is today. Let God alone specify the mistakes that they have made; but let us be silent concerning what we may think is a defect. We have enough to do to learn the lessons He would have us learn. Increased light has come to us from God as we have searched the living oracles. We have discovered gems that were more precious than gold and silver, and many of these rich treasures have been pointed out to us by men who are now laid away in the grave. Let us not depreciate one of God's workmen. If God in His great mercy has traced the imperfection of any of His workmen, it is for the purpose of leading the church to shun his defects, and to imitate his virtues. {6MR 206.1}

Let us cherish the truth which has been spoken to us and the counsel that has been given to us by men through whom God has manifested His will in a marked manner. Let us be grateful that there were men who appropriated the grace of Christ and bore the burden in the heat of the day, whose lips are now silent. The Lord Jesus bade John to write of them, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." [Revelation 14:13.] We should be careful how we handle the names of the precious and blessed ones who sleep in Jesus. {Lt39-1894.19}

He has not liberty to meddle with the writings in printed books from the pens that God has accepted. {Ms67-1910.15}

7) Not only our early pioneers, but what about our attitude towards our brethren today?

Cultivate the habit of speaking well of others. Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings. When tempted to complain of what someone has said or done, praise something in that person's life or character. Cultivate thankfulness. Praise God for His wonderful love in giving Christ to die for us. It never pays to think of our grievances. God calls upon us to think of His mercy and His matchless love, that we may be inspired with praise. {MH 492.1}

Let those who have acted as busybodies cease to meddle with that which does not concern them and devote themselves to setting a right example. Let them cease to speak of the wood, hay, and stubble, which they suppose others are bringing to the foundation, and make sure that they themselves are bringing material that will stand the test of God's purifying fires. {Ms32-1902.11}

➡ 8) What if our pioneers taught correctly at one time and later fell away from the truth?

Should the Lord's messengers, after standing manfully for the truth for a time, fall under temptation, and dishonor Him who has given them their work, will that be proof that the message is not true? No, because the Bible is true. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Sin on the part of the messenger of God would cause Satan to rejoice, and those who have rejected the messenger and the message would triumph: but it would not at all clear the men who were guilty of rejecting the message of truth sent of God. {16MR 107.2}

The pen of inspiration, true to its task, tells us of the sins that overcame Noah, Lot, Moses, Abraham, David, and Solomon, and that even Elijah's strong spirit sank under temptation during his fearful trial. Jonah's disobedience and Israel's idolatry are faithfully recorded. Peter's denial of Christ, the sharp contention of Paul and Barnabas, the failings and infirmities of the prophets and apostles, are all laid bare by the Holy Ghost, who lifts the veil from the human heart. There before us lie the lives of the believers, with all their faults and follies, which are intended as a lesson to all the generations following them. If they had been without foible they would have been more than human, and our sinful natures would despair of ever reaching such a point of excellence. But seeing where they struggled and fell, where they took heart again and conquered through the grace of God, we are encouraged, and led to press over the obstacles that degenerate nature places in our way. {4T 12.1}

9) What was Sister White's attitude towards our/ her brethren's work?

The influence of elder Loughborough is valuable in our churches. Just such a man is needed, one who has stood unwaveringly for the light that God has given to his people, while many have been changing their attitude toward this work of God. I say let Elder Loughborough do a work that is suffering to be done in the churches. The Lord would have his voice heard as was John's, telling the things he has seen, and that which he has heard, which he himself has experienced in the rise and progress of the third angel's message. {1888 716.3} 1888

The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experience of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the Advent message, should be kept before our people. Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book. {CW 145.2} 1903

We know, and Elder Haskell and Elder Loughborough know also, of the earlier history of this work. There are few now alive who passed through the experience of 1843 and 1844..." {Lt88-1906.4} 1906

Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, "We can do nothing more," the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me. {SpTB02 56.4}

10) How about Brother Smith and his work and on his address on the Eastern Question? (PLEASE NOTE:: Smith correctly taught the Eastern Question in his “Daniel and the Revelation” book that was endorsed by Sister White and this subject, associated with Islam, WERE TAUGHT on the 1843 and 1850 charts.)

Sunday, Elder Smith came to me, and we had a lengthy talk: I was encouraged to see that he did not brace against me, and I withheld nothing from him as to how I regarded his position and how hard he had made my work. He felt deeply over this. Tuesday he called on me again and asked me to attend a meeting which should be composed of a select few. This meeting was held on Wednesday. Brother Smith read the matter I had written to him, and he made a straightforward confession to Professor Bell who was present, of the manner in which he had treated him. Then he commenced with Minneapolis, and made his confession. He had fallen on the Rock and was broken. I cannot describe to you my joy. Brother Rupert then confessed quite fully, and this was a very solemn meeting indeed. I knew the Lord was in our midst. As we separated, Brother Smith took my hand and said, “Sister White, will you forgive me for all the trouble and distress that I have caused you? I assure you this is the last time if the Lord will pardon me. I will not repeat the history of the past three years” (the last 3 years would be from 1888-1891). Bless the Lord, O my soul! Bless His holy name!... {3MR 419.1} 1891

Aug. 24, 1884 Syracuse, New York (This quote was released in 2015; see on EGW Estate website)
Elder [Uriah] Smith spoke on the Sabbath question to a large congregation this morning, and this evening he speaks on the Eastern question. I feel so grateful that Brother Smith is not lost to the cause. He seems fully and thoroughly united with us; seems like Brother Smith of old. Oh, thank the Lord! Praise His Holy Name, that His love, His wondrous love has been exercised toward the children of men. It is so dark, I must stop. Will write you tomorrow. {Lt55-1884.6} Aug. 25, 11:00 a.m.

The first two pages were written Sunday after I had spoken to the crowd. The evening meeting was largely attended. Elder Smith spoke with great clearness, and many listened with open eyes, ears, and mouths. The outsiders seemed to be intensely interested in the Eastern question. He closed with a very solemn address to those who had not been preparing for these great events in the near future. {Lt55-1884.7}

I feel very tender toward Elder Smith. My life interest in the publishing work is bound up with his. He came to us as a young man, possessing talents that qualified him to stand in his lot and place as an editor. How I rejoice as I read his articles in the Review—so excellent, so full of spiritual truth. I thank God for them. I feel a strong sympathy for Elder Smith, and I believe that his name should always appear in the Review as the name of the leading editor. Thus God would have it. When, some years ago, his name was placed second, I felt hurt. When it was again placed first, I wept, and said, “Thank God.” May it always be there, as God designs that it shall be, while Elder Smith’s right hand can hold a pen. And when the power of his hand fails, let his sons write at his dictation. {20MR 220.2} Feb. 5, 1902

11) Here is the first paragraph of one of Smith’s articles to which Sister White is referring above in 20MR: (Notice, Sister White commented 9 days AFTER the article came out). This prophecy is still FUTURE.

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Page 56.

THE DECISIVE SIGN.
BY URIAH SMITH.

THERE is a prophecy concerning what we call “the Eastern question” which points out that the Turk shall remove the seat of his government from Constantinople to Jerusalem, and then come to his end with none to help him. And this is in close connection with the standing up of Michael, or the beginning of the everlasting reign of our Lord Jesus Christ, who finally sets up His eternal kingdom, for the saints of the Most High. Dan. 12:1; 11: 45. Naturally the mind of the student of prophecy would fix itself upon this point, the expulsion of the Turk from Europe, as the immediate and decisive sign of the second coming of Christ in the clouds of heaven.

12) What is Sister White's position regarding our past/ foundational teachings?

Let us do our best to bring about unity. I am in a position where I cannot change the past experience if I would; for the Lord has led me and has given me such evidence of his power in every advance movement of our work, **that I have assurance, made doubly sure, as [to] every position we now hold as truth. We cannot distrust such manifestations of the Lord's power in defining what is truth. I am charged that we are to hold the beginning of our confidence firm unto the end.** We now need clearly to define what is truth, and let not the enemy steal a march on us. {Lt88-1906.3} 1906

The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, **having traveled over every step of advance to our present standing. I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader.** 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. {RH, October 12, 1905 par. 22}

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. We are now a strong people, if we will put our trust in the Lord; for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositories of sacred truth to be given to the world in all its beauty and glory. **We are debtors to God to use every advantage he has entrusted to us to beautify the truth of holiness of character, and to send the message of warning and of comfort, of hope and of love, to those who are in the darkness of error and sin.** {GCDB, February 20, 1899 par. 16}

The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim. {17MR 12.4}

The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time. The languishing souls are to be confirmed and quickened according to His Word. . . . **Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth.** [The] pillars of truth were revealed, and we accepted the foundation principles that have made us what we are - Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus. - Upward Look, p. 352.4 {SpTB07 58.1} 1905

13) What is Sister White's warning regarding our past history?

The warning has come: Nothing is to be allowed to come in that will disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844. I was in this message, and **ever since I have been standing before the world, true to the light that God has given us. We do not propose to take our feet off the platform on which they were placed as day by day we sought the Lord with earnest prayer, seeking for light. Do you think that I could give up the light that God has given me? It is to be as the Rock of Ages. It has been guiding me ever since it was given.** Brethren and sisters, God lives and reigns and works today. His hand is on the wheel, and in His providence He is turning the wheel in accordance with His own will. **Let not men fasten themselves to documents, saying what they will do and what they will not do.** Let them fasten themselves to the Lord God of heaven. Then the light of heaven will shine into the soul-temple, and we shall see the salvation of God. {GCB, April 6, 1903 par. 35}

14) What is the foundation upon which or pioneers were building in 1842, 1843 and 1844 that is to be the Rock of Ages?

Shortly after the fulfilment of some of the signs that the Saviour foretold would be seen before his second coming, there took place throughout the Christian world a great religious awakening. **Students of prophecy came to the conclusion that the time of the end was at hand.** In the book of Daniel they read: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Thinking that the earth was the sanctuary, they understood that the cleansing foretold in Dan. 8:14 represented the purification of the earth by fire at the second coming of Christ. Searching the Scriptures for further light, and

comparing this prophetic period with the records of historians, they learned that the twenty-three hundred days extended to the year 1844. "This was the foundation of the great advent movement of 1844. The falling of the stars in 1833 gave added force to the proclamation of the message of a soon-coming Saviour. Through the labors of William Miller and many others in America, of seven hundred ministers in England, of Bengel and others in Germany, of Gausson and his followers in France and Switzerland, of many ministers in Scandinavia, of a converted Jesuit in South America, and of Dr. Joseph Wolff in many Oriental and African countries, the advent message was carried to a large part of the habitable globe. The Southern Watchman, January 24, 1905.

(The teachings about the time prophecies, Islam etc on the 1843 and 1850 charts were a part of this foundational teaching)

15) Is it safe to use the Bible only and not use her writings to substantiate our position? Should we throw away the key or tuck the key in a dusty drawer to be forgotten about??

The precious light that the Lord has given in reproof and warning is to be given to His people. Errors will be corrected by the messages given to the erring. The Spirit of the Lord will be in the message, and doubts existing in many minds will be swept away. The testimonies themselves will be the key that will explain the message given. Many will read with eagerness the messages reproving wrong, that they may learn what they must do to be saved. From all directions will come the cry, 'What must I do to be saved?' [Acts 16:30.] Light will dawn upon the understanding, and the Spirit of God will make an impression on minds as Bible truth is clearly and simply presented in the messages that since 1846 God has been sending His people. These messages are to find their place in hearts, and then transformation will take place. {Lt71-1903.11}

The Spirit of the Lord will be in the instruction, and doubts existing in many minds will be swept away. The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture. Letter 73, 1903. {1SM 42.2}

16) What is Sister White's position on her own writings of our past history and with the Bible?

That which I have written is what the Lord has bidden me write. I have not been instructed to change that which I have sent out. I stand firm in the Adventist faith; for I have been warned in regard to the seducing sophistries that will seek for entrance among us as a people. The Scripture says, 'Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.' I present before our people the danger of being led astray as were the angels in the heavenly courts. The straight line of truth presented to me when I was but a girl is just as clearly presented to me now." {RH, January 26, 1905 par. 19}

Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, in our great disappointment, is the solid foundation of truth. {SpTB07 58.1} 1905

I am not to retract one word of the message I have borne. {RH, April 19, 1906 par. 8}

...besides the instruction in his word, the Lord has given special testimonies to his people, not as a new revelation, but that he may set before us the plain lessons of his word, that errors may be corrected, that the right way may be pointed out, that every soul may be without excuse..." {3SM 31.3}

R. & H., book 5, p. 260: —I understood that some were anxious to know if Mrs. White still held the same views that she did years ago when they had heard her speak in the sanitarium grove, in the Tabernacle, and at the camp-meetings held in the suburbs of Battle Creek. I assured them that the message she bears today is the same that she has borne during the sixty years of her public ministry. {RH, July 26, 1906 par.20}

So far from desiring to withhold anything that I have ever published, I would feel great satisfaction in giving to the public every line of my writings that has ever been printed. {A Word to the Little Flock 27} 1883

Brother J would confuse the mind by seeking to make it appear that the light God has given through the Testimonies is an addition to the word of God, but in this he presents the matter in a false light. God has seen fit in this manner to bring the minds of His people to His word, to give them a clearer understanding of it. {4T 245.3}

17) What does the prophet say about influential deceptions relating to our past history?

Influences have been at work to unsettle the faith, and weaken the confidence of the naturally doubting and skeptical. There are some, even connected with our institutions, who are in great danger of making shipwreck of faith. Satan will work in disguise, in his most deceptive manner, in these branches of God's work. He makes these important instrumentalities his special points of attack, and **he will leave no means untried to cripple their usefulness.** The same enemy that is ever on my track, will be on yours also. He will suggest, conjecture, fabricate all sorts of reports, and those who wish them true will believe them. But **be assured that the attacks of Satan will not turn me from the path of duty.** The work committed to me forty years ago I must carry forward as long as life shall last. I will not shun to declare the whole counsel of God. Unpleasant as it may be, I must warn, reprove, rebuke, as God bids me, whether the carnal heart will accept or reject the words of warning. For forty years, Satan has made the most determined efforts to cut off this testimony from the church; but it has continued from year to year to warn the erring, to unmask the deceiver, to encourage the desponding. My trust is in God. I have learned not to be surprised at opposition in any form or from almost any source. I expect to be betrayed, as was my Master, by professed friends. {RH, October 16, 1883 par. 17}

18) Why are the Pioneer's writings so important? How can they have any relevance at all in the twenty first century?

The messages that God has given me have been communicated to His people both by word of mouth and in printed form. Thus my work has been made doubly sure. I am instructed that the Lord, by His infinite power, has preserved the right hand of His messenger for more than half a century, in order that the truth may be written out as He bids me write it for publication, in periodicals and books. Why?—Because if it were not thus written out, when the pioneers in the faith shall die, there would be many new in the faith who would sometimes accept as messages of truth teachings that contain erroneous sentiments and dangerous fallacies. Sometimes that which men teach as “special light” is in reality specious error, which, as tares sown among the wheat, will spring up and produce a baleful harvest. And errors of this sort will be entertained by some until the close of this earth's history. {Lt136-1906.8}

I saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate new points of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered, without a shepherd. p. 26, Para. 3, [CEV].

I was shown like this. The truth once got out now, will stand; for it is the truth for the last days, and it will live, and less need to be said upon the truth after it is out. Numberless words need not be put upon paper to justify what speaks for itself, and shines in its clearness. But it is not so with error. It is so winding and twisting that it needs a multitude of words to explain it in its crooked form. But truth is straight, plain, clear, and stands out boldly in its own defense. The cause of truth should not be hindered in its onward progress for want of means. p. 14, Para. 2, [SUPCEV].

19) From whom must we receive these messages?

So, I saw, that those who had no experience in the first and second angels' messages must receive them from those who had an experience, and followed down through the messages. As JESUS was crucified, so I saw that these messages have been crucified. And as the disciples declared that there was salvation in no other name under heaven, given among men; so, also, should the servants of GOD faithfully and fearlessly declare that those who embrace but a part of the truths connected with the third message must gladly embrace the first, second and third messages as GOD has given them, or have no part nor lot in the matter. p. 75, Para. 1, [GC58].

I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should now be reprinted, that there may be a living voice from the Lord's witnesses. Letter 99, 1905

➔ There are persons ready to catch up every new idea. The prophecies of Daniel and the Revelation are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on "their word" who have been led by the Lord in the proclamation of the first, second, and third angels' messages. {2SM 111.2}

Early Workers to Speak.--God has given me light regarding our periodicals. What is it?--He has said that the dead are to speak. How?--Their works shall follow them. We are to repeat the words of the pioneers in our work, who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, Let that which these men have written in the past be reproduced. {CW 28.1}

When men come in who would move one pin or pillar from the foundation which God has established by His Holy Spirit, let the aged men who were pioneers in our work speak plainly, and let those who are dead speak also, by the reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. This truth will stand the test of time and trial. Ms 62, 1905, p. 6. ("A Warning against False Theories," May 24, 1905.) {1MR 55.1}

20) How should we handle our pioneer foundational writings/ teachings?

Again and again I have been shown that the past experiences of God's people are not to be counted as dead facts. We are not to treat the record of these experiences as we would treat a last year's almanac. The record is to be kept in mind, for history will repeat itself. Publishing Ministry, 175.

Let the truths that are the foundation of our faith be kept before the people. Some will depart from the faith, giving heed to seducing spirits and doctrines of devils. They talk science, and the enemy comes in and gives them an abundance of science; but it is not the science of salvation. It is not the science of humility, of consecration, or of the sanctification of the Spirit. We are now to understand what the pillars of our faith are,—the truths that have made us as a people what we are, leading us on step by step.— Review and Herald, May 25, 1905. {CW 29.1}

All the messages given from 1840-1844 are to be made forcible now, for there are many people who have lost their bearings. The messages are to go to all the churches. {21MR 437.1} 1906

When the power of God testifies as to what is truth, that truth is to stand forever as the truth. No after suppositions, contrary to the light God has given are to be entertained. Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another, with new light which contradicts the light that God has given under the demonstration of His Holy Spirit. {CW 31.2}

A few are still alive who passed through the experience gained in the establishment of this truth. God has graciously spared their lives to repeat and repeat till the close of their lives, the experience through which they passed even as did John the apostle till the very close of his life. And the standard-bearers who have fallen in death, are to speak through the reprinting of their writings. I am instructed that thus their voices are to be heard. They are to bear their testimony as to what constitutes the truth for this time. {CW 32.1}

I long daily to be able to do double duty. I have been pleading with the Lord for strength and wisdom to reproduce the writings of the witnesses who were confirmed in the faith and in the early history of the message. After the passing of the time in 1844 they received the light and walked in the light, and when the men claiming to have new light would come in with their wonderful messages regarding various points of Scripture, we had, through the moving of the Holy Spirit,

testimonies right to the point, which cut off the influence of such messages as Elder G has been devoting his time to presenting. {1SM 160.4}

- ➔ 21) What should be our protocol **BEFORE** sharing new points of interest? **ANSWER:** We must be teaching from our pioneer foundations **FIRST** before sharing new truths to prevent divisions.

I saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate new points of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered, without a shepherd. p. 26, Para. 3, [CEV]. **1851**

- 22) What is Sister White's position regarding our publications that have already gone out? Should we make changes/ revisions? What should be our attitude towards books and publications already in print?

In some of our important books that have been in print for years, and which have brought many to a knowledge of the truth... should we take up the work of discrediting our literature, we would place weapons in the hands of those who have departed from the faith and confuse the minds of those who have newly embraced the message. The less that is done unnecessarily to change our publications, the better it will be." {10MR 49.3} 1910

- ➔ Representations have passed before me which indicate that you [A. G. Daniells] and Elder [W. W.] Prescott and others united with you have been inclined to search out things to be criticized or condemned in our printed publications. Were encouragement given you, changes and revisions would be made in accordance with the ideas that you have in mind. But you must never forget that Satan, disguised as an angel of light, is always ready to encourage anything that would lead to a loss of confidence in our denominational literature. He would be pleased to keep many minds employed in picking flaws in publications that God has blessed. {10MR 49.5}

The enemy of all truth well knows that if minds can be kept occupied in searching for and giving wide publicity to imperfections in books that have been printed and widely circulated, great weakness will be brought to our work. Time would pass rapidly, and the great work needed in our cities would remain undone. Besides, there would be created in the minds of many an uncertainty as to the value of our publications that have done a good work and many minds would become absorbed in a further search for possible errors in our literature. {10MR 49.6} August 11, 1910

- 23) Where are these foundational teachings of 1842, 1843 and 1844 visually recorded that will be repeated in the last days?

I saw that the charts ordered by God struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven..... {13MR 359.3}

I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed. {SpM 1.3}

- 24) What was the old chart that was directed by the Lord and was not to be altered except by inspiration?

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

25) What are the tables that SOP is referring to above in SpM and Early Writings?

Among these prophecies was that of **Habakkuk 2:1-4**: “I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For 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. Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith.” {GC88 391.3}

As early as 1842 the direction given in this prophecy to ‘write the vision, and make it plain upon tables, that he may run that readeth it,’ had suggested to **Charles Fitch** the preparation of a **prophetic chart** to illustrate the visions of Daniel and the Revelation. The publication of this chart was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed than an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: ‘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. . . . The just shall live by his faith.’ {GC88 392.1}

What command in Habakkuk is SOP referring in GC above and what does Habakkuk say when we are argued with about our foundational teachings? **Answer: Point them to the charts!! Habakkuk says at the end they (the charts) will speak and NOT lie! The charts are trustworthy and accurate. What are the waymarks?**

*I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved [argued with]. And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For 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. **Habakkuk 2:1-4***

God’s word is given us that we may become acquainted with its teachings. We there read that if we do his will, we shall know of the doctrine. Ignorance will not excuse young or old, or release them from the punishment due for the transgression of God’s law, because there is in their hands a faithful presentation of that law and of its principles and its claims. **It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul’s salvation is at stake, and he should search the Scriptures for himself.** However strong may be his convictions, however confident he may be that the minister knows what is truth, this is not his foundation. **He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything, but to know what is truth.** He should search the Scriptures on bended knees; morning, noon, and night, prayer should ascend from secret places, and a continual prayer should arise from his heart that God will guide him into all truth. {ST July 17, 1884, par 2}

1843 Chart (Fitch) 1850 Chart (Nichols)



Not having had this experience, some do not appreciate the value of the truths that have been to us as waymarks, and that have made us as a peculiar people what we are. They do not make a right application of the Scriptures, and thus they frame theories that are not correct . . . Many who did not have an experience in the rise of the messages, accept these erroneous theories, and are led into false paths, backward instead of forward. (17MR 12.5) . . . The prophecies of Daniel and the Revelation are misinterpreted. . . . If we search the Scriptures to confirm the truth God has given His servants for the world, we shall be found proclaiming the first, second, and third angels’ messages. (17MR 14.3) . . . very erroneous work has been done again and again, and will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given. (17MR 15.1) see full quote on pg 21

My brother, link up with **Elder Olsen**. Give him your confidence. Love as brethren, and be laborers together with God. **Be not of that number who are ever learning, but never able to come to a knowledge of the truth.** It is your privilege to know what is **truth**, because **for more than half a century, we have been guided step by step by the counsels of the Spirit of God.** At this time many efforts will be made to unsettle our faith in the Sanctuary question; but **we must not waver.**

Not a pin is to be moved from the foundations of our faith. Truth is still truth. Those who become uncertain will drift into erroneous theories and will finally find themselves infidel in regard to the past evidence we have had of what is truth. The old waymarks must be preserved, that we lose not our bearings. {Lt395-1906.11}

26) What are the old **waymarks** taught according to our pioneers from **1840 to 1847**? The following table of contents are the same subject material as taught from the 1843 and 1850 charts.

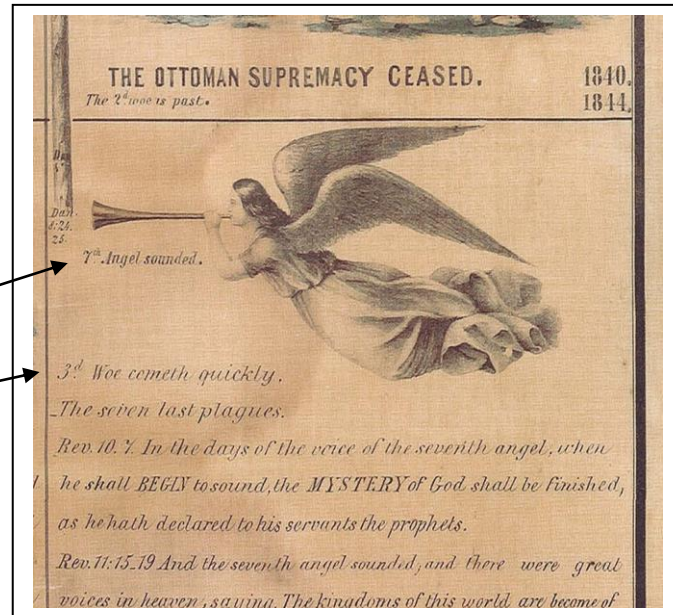
SECOND ADVENT **WAY MARKS** AND HIGH HEAPS OR A CONNECTED VIEW, OF THE FULFILMENT OF PROPHECY, BY GOD'S PECULIAR PEOPLE, **From the year 1840 to 1847.**

BY JOSEPH BATES

NEW BEDFORD: PRESS OF BENJAMIN LINDSEY:

TABLE OF CONTENTS

PREFACE	43
TO THE LITTLE FLOCK	45
FIRST LAND MARK AND HIGH HEAP	48
SECOND WAYMARK. <u>TARRYING OF THE BRIDEGROOM</u>	58
THIRD WAYMARK. <u>THE FALL OF BABYLON</u>	59
FOURTH WAY MARK. <u>COME OUT OF HER MY PEOPLE</u>	65
WHAT IS A CHURCH?	67
THE MOTHER OF HARLOTS	70
FIFTH WAY MARK - <u>A CRY AT MIDNIGHT</u>	72
SIXTH WAY MARK - <u>PHILADELPHIA CHURCH</u>	75
SEVENTH WAY MARK. - <u>SEVENTH ANGEL SOUNDING UNDER THE THIRD WOE</u>	77
MYSTERY OR SECRET OF GOD FINISHED	79
MYSTERY OF GOD - WHAT IS IT?	83
<u>THIRD WO, - IS IT COME?</u>	88
EIGHTH WAY MARK. - <u>BRIDEGROOM COME. - MARRIAGE OF THE LAMB. - AND DOOR SHUT</u>	97
NINTH WAY MARK. - <u>THE PATIENCE OF THE SAINTS KEEPING THE COMMANDMENTS OF GOD AND THE FAITH OR TESTIMONY OF JESUS</u>	110
TENTH WAY MARK, AND HIGH HEAPS. - <u>PERILOUS TIMES HAVE COME IN THE LAST DAYS. - THE LITTLE FLOCK PRESSING UP TO THE ELEVENTH AND LAST MARK IN THEIR PATHWAY</u>	121
RECAPITULATION	122



27) What chart did **Charles Fitch** prepare to illustrate the visions of Daniel and Revelation? (see **1843 chart**--Apollon Hale published the chart)

In May, 1842, a General Conference was convened in Boston, Massachusetts. At the opening of this meeting, Brethren Charles Fitch and Apollon Hale, of Haverhill, presented the pictorial prophecies of Daniel and John, which they had painted on cloth, with the prophetic numbers, showing their fulfillment. Brother Fitch in explaining from his chart before the Conference, said, while examining these prophecies, he had thought if he could get out something of the kind as here presented it would simplify the subject and make it easier for him to present to an audience. Here was more light in our pathway. These brethren had been doing what the Lord had shown **Habakkuk** in his vision 2,468 years before, saying, 'Write the vision and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time.' **Habakkuk 2:2.** The Autobiography of Joseph Bates, 263.

In 1908, Adventist were still teaching from the 1843 and 1850 charts as we can see from the photo below.
1907-08- Picture of Loughborough at Walla Walla College teaching with 1843 chart behind him.



Caption that was under photo in an Adventist History Book: "Adventist pioneer J. N. Loughborough delivered a series of Bible prophecy sermons at Walla Walla College during the 1907- 1908 school year. President M. E. Cady sits to Loughborough's right in the old chapel"

Habakkuk refers to tables...plural, so there must be more than one chart— (see 1850 chart—Brother Nichols published the chart)

I saw that God was in the publishment of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. Manuscript Releases, volume 13, 359.

28) What does The Center For Adventist Research Andrews University state about Brother Simpson's tag line for evangelistic meetings? **Answer:** Habakkuk 2:2! Simpson taught Daniel 11:45 as Turkey, the Eastern Question connected with Hab 2, as depicted on the 1843 and 1850 charts.

➔ "Simpson took the Habakkuk 2:2 bible text as his tag line "Write the vision, and make it plain upon tables, that he may run that readeth it." His special emphasis on prophecy and his desire to make it easy for people to understand kept him innovating methods to reach people with the prophetic message. He was an effective evangelist that drew large crowds. He used innovative means for marketing his meetings." <http://www.centerforadventistresearch.org/william-w-simpson-evangelist/>

29) What does Sister White state in 1904 about Brother Simpson in connection with the first, second and third angels' messages whose tag line was Habakkuk 2 when he preached?

I spoke on Sabbath and Sunday in the large tent in which Brother Simpson has been holding meetings. On Sabbath there were twenty-five hundred present, and on Sunday one thousand. Brother Simpson has been holding tent-meetings in Los Angeles for several months, and as a result of his labors about one hundred have taken their stand for the truth. He talks on the prophecies, showing very clearly the reasons of our faith and explaining the first, second, and third angels' messages. He brings out very distinctly the truth for this time, and this truth is taking hold upon minds. Night after night the large tent has been crowded, and many have stood on the outside. The Lord has impressed the people in a wonderful manner. {Lt311-1904.12}

The interest that Brother Simpson has aroused is a remarkable one. Many are accepting the truth and are doing all they can to help in the advancement of the truth. Brother Simpson presents the truth just as it was presented in past years. He has a system of charts that is the most perfect thing of its kind that I have ever seen. At his request I had a long conversation with him, and I know that he is sound on every point of our faith and that the power of God is with him. {Lt311-1904.13}

➔ I wish that there were one hundred where there is one awakened to proclaim the last message to be given to our world. The people

are hungry, starving for Bible truth. {Lt311-1904.14}

Brother

Simpson makes clear and plain the positions that we have held for so many years. He has portions of his discourses printed, and these leaflets are widely distributed in the city of Los Angeles. Those who have recently accepted the **truth** have been heartily united in helping to sustain this work, which is self-supporting, and so far, means has come in for all the notices and leaflets that have been sent out. {Lt311-1904.15}

30) Simpson taught the **three angels messages** of which includes the **Eastern Question**. **What important and serious admonition does Sister White say in regard to the three angel's messages? When we deny these messages, Who are we crucifying?**

So, I saw, that those who had no experience in **the first and second angels' messages** **must receive them from those who had an experience**, and followed down through the messages. **As Jesus was crucified, so I saw that these messages have been crucified.** And as the disciples declared that there was salvation in no other name under heaven, given among men; so, also, should the servants of God **faithfully and fearlessly declare that those who embrace but a part of the truths connected with the third message must gladly embrace the first, second and third messages as God has given them, or have no part nor lot in the matter.** {1SG 75.1}

31) We now know the Habakkuk tables (plural) mentioned in the Bible and SOP are referring to the two charts; 1843 and 1850 charts of which we are to "understand" and "The record is to be kept in mind, for history will repeat itself".

What is our only safety in relation to our peculiar characteristics and distinguishing points of faith?

At this time, **when we are so near the end**, shall we become so like the world in practice that men may look in vain to find God's denominated people? **Shall any man sell our peculiar characteristics as God's chosen people for any advantage the world has to give? Shall the favor of those who transgress the law of God be looked upon as of great value? Shall those whom the Lord has named His people suppose that there is any power higher than the great I AM? Shall we endeavor to blot out the distinguishing points of faith that have made us Seventh-day Adventists?** {Ev 121.3} **Our only safety is in standing constantly in the light of God's countenance.**--Manuscript 84, 1905.

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. Isaiah 58:12.

Prove all things; hold fast that which is good. 1 Thess 5:21

32) How should we treat messages that are contradictory to the **special points** of our faith?

We are not to receive the words of those who come with a message that contradicts the special points of our faith. They gather together a mass of Scripture, and pile it as proof around their asserted theories. **This has been done over and over again during the past fifty years.** And while the Scriptures are God's word, and are to be respected, the application of them, **if such application moves one pillar from the foundation that God has sustained these fifty years, is a great mistake.** **He who makes such an application knows not the wonderful demonstration of the Holy Spirit that gave power and force to the past messages** that have come to the people of God.-- Preach the Word, p. 5. (1905.) {CW 32.2}

33) In what way are God's people; who are to build the old waste places, raise up the foundations of many generations and restore the old paths, repeating the history of the Israelites and falling into the snare of Satan?

Thus saith the Lord, Stand ye in the ways, and see, and **ask for the old paths**, where is the good way, and walk therein, and ye shall find rest for your souls. But **they said, We will not walk therein.** Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But **they said, We will not hearken.** Jeremiah 6:16-17.

They will not walk in the old paths and will not listen. Folks, this is very serious. We are repeating history to the letter. Do you want to be among Satan's snares or do you want to walk in the old paths that have been handed down to us by our pioneers?

Hosea 4:6 My people are destroyed for lack of knowledge: because thou hast rejected knowledge. I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

34) What is Satan trying to hide? Habakkuk's Tables (1843 & 1850 charts) are so important to understand that Sister White quotes **Habakkuk 2:2-3 in 1884 Great Controversy in the chapter entitled, "Snares of Satan" pages 337-350.** (It is also found in the 1888 and 1911 editions of Great Controversy under the same chapter title, "Snares of Satan.") This is amazing since Satan's deceptions are brought out to view in this chapter of which one of his many deceptions is to undermine or cast doubt upon the validity of the truths on the 1843 & 1850 charts (tables of Habakkuk 2:2-4) as being erroneous in their entirety or in portion. (Note: The charts show the sounding of the 7th trumpet began to sound in 1844 and continues to the second coming of Christ. Many Adventists are erroneously placing all the trumpets as beginning in the future.)

1884 Great Controversy:

The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. **God gave to men the sure word of prophecy;** angels and even Christ himself came to make known to **Daniel and John** the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth.

Said the Lord by the prophet Habakkuk, "Write the vision, and make it plain upon tables, that he may run that readeth it." [Habakkuk 2:2, 3.] **The word of God is plain to all who study it with a prayerful heart.** Every truly honest soul **will** come to the light of truth. "Light is sown for the righteous." [Psalm 97:11.] No church can advance in holiness unless its members are **earnestly seeking for truth** as for hid treasure. {4SP 344.2- 1884 Great Controversy}

35) Where else is it shown that Satan is trying to hide truth? Again, in **1895**, Sister White quotes **Habakkuk 2:2-3 in Bible Echo with the following title: "The Prophecies to Be Understood"** She is undoubtedly showing here that the **prophecies** of Habakkuk's Tables (1843 & 1850 charts) are to be understood! This includes the 5-7th trumpets on the charts!

Notice the first paragraph in Bible Echo before she cites Habakkuk 2:2, 3. She is stating it is Satan's object to conceal from men the prophecies on the tables of Habakkuk (1843 & 1850 charts) which show the true understanding of the (5th, 6th & 7th) trumpets as depicted in the Book of Revelation in chapter 9; the 150 year prophecy and the 391 year/ 15 day prophecy. Satan is waging a warfare against the true understanding of these forgotten prophecies and only those "who observe the words of these prophecies will be blessed"!

Bible Echo:

Why, then, this wide-spread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, **Christ the Revelator**, foreseeing the warfare that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy. {BEcho December 16, 1895, par. 5}

The Bible was designed to be a guide to all who wish to become acquainted with the will of their Maker. **God gave to men the sure word of prophecy;** angels and even Christ himself came to make known to **Daniel and John** the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. **Said the Lord by the prophet Habakkuk, "Write the vision, and make it plain upon tables, that he may run that readeth it."** [Habakkuk 2:2, 3.] **The word of God is plain to all who study it with a prayerful heart.** Every truly honest soul **will** come to the light of truth. "Light is sown for the righteous." [Psalm 97:11.] No church can advance in holiness unless its members are **earnestly seeking for truth** as for hid treasure. {BEcho December 16, 1895, par. 6}

Please note above concept from Sister White pertains to: "**the honest seeker after truth**" "**earnestly seeking for truth**" in relation to Habakkuk's tables. Please keep this in mind as we look at the following:

Amazing that the theme of every Bible subject is always "**Christ in you, the hope of glory.**" It's about Christ and developing His lovely character. This is why Sister White says,

For then "One interest will prevail, **one subject will swallow up every other,--Christ our righteousness.**" {RH, December 23, 1890 par. 19}

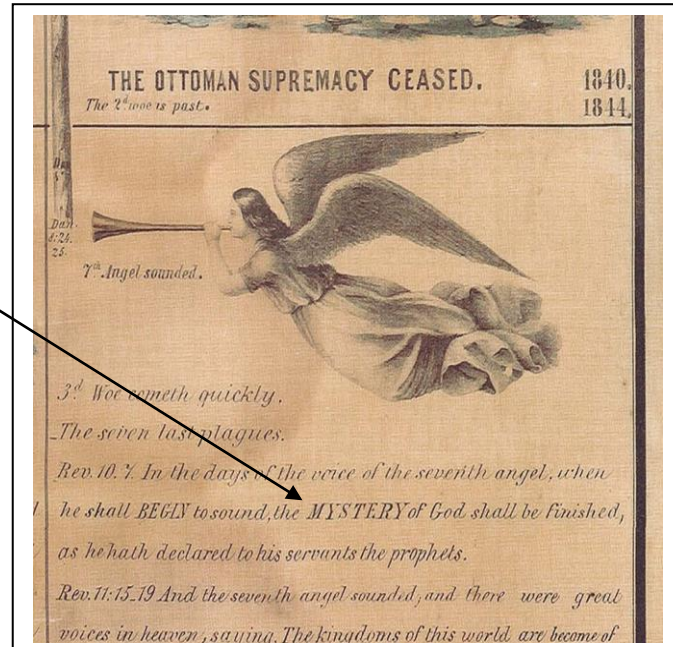
36) In connection with "**Christ in you, the hope of glory**", through whom is this **mystery manifested and accomplished?** Answer: Those who are "**seeking for the light of Truth. Truth as it is in Jesus?**"

Even the mystery which hath been hid from ages and from generations, but **now is made manifest to his saints:** To whom God would make known what is the riches of the glory of **this mystery** among the Gentiles; **which is Christ in you, the hope of glory!** [Col 1:26, 27]

May **the mission of Emmanuel, the mystery** that has been hid but **is now made manifest to His saints be accomplished in all who are seeking for the Light of Truth, Truth as it is in Jesus!** For then "One interest will prevail, **one subject will swallow up every other,--Christ our righteousness.**" {RH, December 23, 1890 par. 19}

37) Who has the correct view and understanding of this "mystery"? "**The mystery**" is beautifully portrayed in Crosier's article on the sanctuary of which **Sister White says he had the true light on the cleansing of the sanctuary:**

I believe the Sanctuary, **to be cleansed at the end of the 2,300 days,** is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, **more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, & etc.;** and that it was **his will,** that **Brother C. should write out the view** which he gave us in the **Day-Star, Extra, February 7, 1846.** I feel fully authorized by the Lord, to recommend **that Extra, to every saint.**" EGW. Word to the Little Flock May 1847



38) What did Brother Crosier teach regarding the 7th trumpet in relation to the cleansing of the Sanctuary? Answer: **The 7th trumpet began to sound in 1844 with the commencement of the cleansing of the Sanctuary!** Remember, Sister White says he had "the true light on the cleansing of the Sanctuary, so this means he had the true light also on the 7th trumpet. Please see section of Crosier's article, "The Transition" at the end of this document. Praise God! He has not left us in darkness to wander. This warning message will reach people in every part of our world!

We have been perfectly reconciled to **the apparent delay of the Lord's coming,** for we see the goodness and the mercy of our Lord in His word, "**though it tarry, wait for it: because it will surely come, it will not tarry.**" Habakkuk 2:3. **But first the warning must come to all places of the world. The people perishing in their sins must hear the message of the truth from the Word. We are to reach the people in every part of our world where there are settlements.** {Ms181-1897.5}

(Habakkuk 2): **This is a faint description of the reality.** Who is wise in the time when the evil shall spring forth? Zephaniah; Zechariah 3, 4. **All these things shall become a living reality.** But men in high places, supposing themselves wise, will block the way. A voice was heard, Clear the King's highway. {Ms134-1908.10}

➔ Let us ever hold in remembrance the cheering message, “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.... The just shall live by his faith.” Habakkuk 2:3, 4. {RH July 15, 1915, par. 3}

39) Under what other titles does Sister White quote Habakkuk 2:2-3?

- 1) In Review and Herald, February 22, 1887, par. 1-13, entitled, **“Our Sacred Calling”**. “Reproved” means, “argued with.” What shall we say when we are argued with? Verse 2: Take them to the tables that will speak at the end and not lie!

Text: **“I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov’d.” Habakkuk 2:1.** {RH February 22, 1887, par. 1}

We are living in an important period of this world’s history, and we need now to have a constant connection with God. The watchmen upon the walls of Zion need to be vigilant and faithful. Those who claim to be giving the words of the Lord to the people, should reach the highest standard of spiritual elevation; then they will not give to the people their own words. Christ says to us, “Learn of me; for I am meek and lowly in heart.” Learners in the school of Christ will watch and pray. They will have faith that God will imbue them with his Holy Spirit, that they shall not speak their own words to the people, but the words the Lord shall give them. The men who are laboring to win souls to Christ will have an intense interest to be successful in this work. {RH February 22, 1887, par. 2}

- 2) In Review and Herald July 8, 1915, par. 1-12, entitled, **“Manasseh and Josiah”**. We are pointed down to the “future” of this prophecy of Habakkuk.

This was not Habakkuk’s only experience in the exercise of strong faith. On one occasion, when meditating **concerning the future**, he said, “I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me.” Graciously the Lord answered him: **“Write the vision, and make it plain upon tables, that he may run that readeth it. For 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.** Behold, his soul which is lifted up is not upright in him: but **the just shall live by his faith.” Habakkuk 2:1-4.** {RH July 8, 1915, par. 12}

- 3) In Review and Herald July 15, 1915, par. 1-10, entitled, **“Manasseh and Josiah”** (Part 2). We are counseled to hold on in remembrance the cheering message of Habakkuk.

The faith that strengthened Habakkuk and all the holy and the just in times of deep trial shortly before the Babylonian captivity, was the same faith that sustains God’s people today. In the darkest hours, under circumstances the most forbidding, the Christian may stay his soul in harmony with the source of all light and power. Day by day, through faith in God, his hope and courage may be renewed. **“The just shall live by his faith.” Habakkuk 2:4.** In the service of God there need be no despondency, no wavering, no fear. The Lord will more than fulfill the highest expectations of those who put their trust in him. He will give them the wisdom their varied necessities demand. {RH July 15, 1915, par. 1}

Let us ever hold in remembrance the cheering message, “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.... The just shall live by his faith.” Habakkuk 2:3, 4. {RH July 15, 1915, par. 3}

As Adventists, we should be able to give answers to the following questions of our **past history** as our pioneers unanimously taught; but sadly, we have forgotten our foundational teachings and are foolish Laodicean sleeping virgins.

- 1 . I understand how the latter Rain will come.
- 2 . I can give a study on the 2520 day /year prophecy.
3. I know the riddle about what 5 are fallen 1 is and one is yet to come in Revelation 17:
- 4 . I know when the midnight cry occurred.
5. I can give a study on the 7 trumpets of Revelation 6 through 9

6. I know what the foundations of the Seventh Day Adventist Church are.
7. I know what the waymarks are in Adventist history.
8. I can tell you about Josiah Litch's prediction in 1840.
9. I can give a study on the Daily in Daniel 8.
10. I know what the seven thunders in Revelation 10 are.
11. I know what 1290 and 1335 represent in Daniel 12
12. I know what it means to give line upon line Bible study.
13. I can explain the 1843 chart.
14. I know who Hiram Edson was and what was shown him.
15. I can give a study on the 7 seals in Revelation.
16. I know what it means that you must prophecy again in Revelation 10
17. I know what the alpha of apostasy is in Adventism.
18. I know what the triple application of prophecy is. .
19. I can **give a study on Daniel 11:40-45** the king of the North and the glorious land (Islam/ **Eastern Question**)
20. I know all the parts of the statue in Daniel 2 represent.
21. I can tell you what mene mene tekal upharsin means in Daniel 5
22. I can show you examples of two witnesses in the Bible so a thing will be established.
23. I can tell you what an increase of knowledge is in Daniel 12:4
24. I can tell you what it means when the four wind of strife are held in check in Revelation 7:1
25. I can explain William Millers dream and what it represents in Early Writings page 81

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.... **Daniel and Revelation must be studied**, as well as the **other prophecies** of the Old and New Testaments. Let there be light, yes, light, in your dwellings. For this we need to pray. **The Holy Spirit, shining upon the sacred page, will open our understanding, that we may know what is truth....** {TM 112.1}

We are told history will be repeated (in principle):

In history and prophecy the Word of God portrays the long continued **conflict between truth and error**. That conflict is yet in progress. **Those things which have been, will be repeated.** Selected Messages, book 2, 109.

See Ecclesiastes 1:9-10

40) Since history will be repeated, what are we counseled to study and understand for these last days?

Study Revelation in connection with Daniel. for history will be repeated. . . . We, with all our religious advantages, **ought to know far more today than we do know.** Testimonies to Ministers, 116.

41) Especially of what portion of Daniel are we to study and understand?

We have no time to lose. Troublous times are before us. The world is stirred with the spirit of war. Soon the scenes of trouble spoken of in the prophecies will take place. **The prophecy in the eleventh of Daniel has nearly reached its complete fulfillment. Much of the history that has taken place in fulfillment of this prophecy will be repeated.** In the thirtieth verse a power is spoken of that "shall be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." [Verses 31-36, quoted.] **Scenes similar to those described in these words will take place.** We see evidence that **Satan is fast obtaining the control of human minds** who have not the fear of God before them. **Let all read and understand the prophecies of this book,** for we are now entering upon the time of trouble spoken of: [Dan. 12:1-4, quoted.] Manuscript Releases, vol. 13, p. 394.

Unfortunately, there are many Adventists and leaders that are fighting against our pioneer history (the Rock of Ages) as depicted on the 1843 and 1850 charts saying they are erroneous, outdated and no longer relevant EVENTHOUGH they are endorsed by the prophet (and were taught by our pioneers) as our foundational teachings over the past fifty years:

Diverting Minds from Present Duty

The enemy is seeking to divert the minds of our brethren and sisters from the work of preparing a people to stand in these last days. His sophistries are designed to lead minds away from the perils and duties of the hour. They estimate as nothing the light that Christ came from heaven to give to John for His people. They teach that the scenes just before us are not of sufficient importance to receive special attention. They make of no effect the truth of heavenly origin and rob the people of God of their past experience, giving them instead a false science. {8T 296.2}

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein." Jeremiah 6:16. {8T 296.3}

Let none seek to tear away the foundations of our faith--the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid. {8T 297.1}

In the past many have undertaken the building of a new faith, the establishment of new principles. But how long did their building stand? It soon fell, for it was not founded upon the Rock. {8T 297.2}

➔ Did not the first disciples have to meet the sayings of men? Did they not have to listen to false theories, and then, having done all, to stand firm, saying: "Other foundation can no man lay than that is laid"? 1 Corinthians 3:11. {8T 297.3}

So we are to hold the beginning of our confidence steadfast unto the end. Words of power have been sent by God and by Christ to this people, bringing them out from the world, point by point, into the clear light of present truth. With lips touched with holy fire, God's servants have proclaimed the message. The divine utterance has set its seal to the genuineness of the truth proclaimed. {8T 297.4}

42) What is certain to happen if we reject (ie. skeptical about a book or subject is clearly endorsed by Sister White) our past pioneer history; the vital points of our faith and pillars of our position?

Rejection of the Testimonies Results in Apostasy

➔ One thing is certain: Those Seventh-day Adventists who take their stand under Satan's banner will first give up their faith in the warnings and reproofs contained in the Testimonies of God's Spirit.--3SM 84 (1903). {LDE 177.4} The very last deception of Satan will be to make of none effect the testimony of the Spirit of God. "Where there is no vision, the people perish" (Proverbs 29:18). Satan will work ingeniously, in different ways and through different agencies, to unsettle the confidence of God's remnant people in the true testimony.--1SM 48 (1890). {LDE 177.5}

The enemy has made his masterly efforts to unsettle the faith of our own people in the Testimonies. . . . This is just as Satan designed it should be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the Testimonies of the Spirit of God will see that a tide of errors of all kinds will spring into life.--3SM 83 (1890). {LDE 178.1}

It is Satan's plan to weaken the faith of God's people in the Testimonies. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition. When the Testimonies, which were once believed, are doubted and given up, Satan knows the deceived ones will not stop at this; and he redoubles his efforts till he launches them into open rebellion, which becomes incurable and ends in destruction.--4T 211. {LDE 178.2}

43) From whom are we counseled not to obtain our information?

The Holy Spirit is fully acquainted with every barrier created against the truth, and is able to communicate light and the knowledge of God's Word to us as Christ's representatives. The divine power is at our command. We may rely upon God as all-sufficient. We need not exchange the wisdom of God for the wisdom of men. The Holy Spirit taught the writers of

the Bible what truths it was necessary to communicate to the human race, and gave them language in which to clothe the ideas given them by God. The Bible is our textbook, our Counsellor. In it are to be found the very leaves of the tree of life. It is an expression of the will and character of God, and is a perfect rule of faith and practice. Let us not go to men in the darkness of unbelief, who know not the work we have done and are doing, to be sustained and upheld by their influence. We could not give God greater offense than to do this. They are without spiritual discernment, without a knowledge of the history of God's people. We cannot expect them to comfort and support those who are called to do a work which they know nothing of. {Ms165-1899.42}

44) What about men who feel indignant towards those presenting ideas contrary to their ideas; especially in relation to meddling with the “fundamental principles of our faith” of which they call, “fundamental doctrines of the faith”?

The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life.” [Acts 5:19, 20.] We see here that the men in authority are not always obeyed, even though they may profess to be teachers of Bible doctrines. There are many today who feel indignant and aggrieved that any voice should be raised presenting ideas that differ from their own in regard to points of religious belief. Have they not long advocated their ideas as truth? So the priests and rabbis reasoned in apostolic days. What mean these men who are unlearned, some of them mere fishermen, who are presenting ideas contrary to the doctrines which the learned priests and rulers are teaching the people? They have no right to meddle with the fundamental principles of our faith. {Lt38-1896.23}

But we see that the God of heaven sometimes commissions men to teach that which is regarded as contrary to the established doctrines. Because those who were once the depositaries of truth became unfaithful to their sacred trust, the Lord chose others who would receive the bright beams of the Sun of Righteousness, and would advocate truths that were not in accordance with the ideas of the religious leaders. And then these leaders, in the blindness of their minds, give full sway to what is supposed to be righteous indignation against the ones who have set aside cherished fables. They act like men that have lost their reason. They do not consider the possibility that they themselves have not rightly understood the Word. They will not open their eyes to discern the fact that they have misinterpreted and misapplied the Scriptures, and have built up false theories, calling them fundamental doctrines of the faith. {Lt38-1896.24}

45) Do we really have a hard road to travel and a sacrifice to make? What will be the exchange for following Christ?

Christians sometimes think they have a hard time and that it is a condescension in them to lay hold of unpopular truth and profess to be Christ's followers, that the road seems hard and that they have many sacrifices to make, when in reality they make no sacrifice at all. If in reality they are adopted into the family of God, what sacrifice have they made? Their following Christ may have broken some friendship with their world-loving relatives, but look at the exchange—their names written in the Lamb's book of life, elevated, yes greatly exalted, to be partakers of salvation, heirs of God and joint heirs with Jesus Christ to an imperishable inheritance. Shall we call it a sacrifice on our part to yield error for truth, darkness for light, sin for righteousness, a perishable name and inheritance upon earth for honors that are lasting, and a treasure undefiled that fadeth not away? {Lt18-1859.8}

A word of warning:

If they entrench themselves in the belief that the whole truth has been revealed, they will be in danger of discarding precious jewels of truth that shall be discovered as men turn their attention to the searching of the rich mine of God's word. {CSW 32.1}

May God help you to receive the words that I have spoken. Let those who stand as God's watchmen on the walls of Zion be men who can see the dangers before the people.--men who can distinguish between truth and error, righteousness and unrighteousness. {GCB, April 6, 1903 par. 34}

46) **Why this document?** ANSWER: To “remedy the evil” “wrought by implanting seeds of distrust and unbelief in our pioneer publications; thinking changes should be made to correct supposed “errors.” We are counseled to “meet” error with “full steam” ahead that “undermines the foundation of our faith”.

Satan and all his hosts are on the battlefield. The enemy of our souls has acted the part of a busy agent in presenting the thought that many of our books now in print are in need of general revision. He would be glad to have our brethren receive the impression that many changes must be made. He would delight to insinuate questioning and doubt into the minds of many of our people. {10MR 49.8}

➔ I have been instructed that the Lord is not the author of the proposal to make many changes in books already published. If information regarding this sort of work, even as regards the few instances where revisions are needed, should become widespread, seeds of doubt would spring up in many minds. Satan would be busy at work implanting seeds of distrust and unbelief, and it would require much labor to remedy the evil that would be wrought.—Letter 70, 1910, pp. 2,4. (To A. G. Daniells, August 11, 1910.) {10MR 49.9}

Every species of delusion is now being brought in. The plainest truths of God’s word are covered with a mass of man-made theories. Deadly errors are presented as the truth to which all must bow. The simplicity of true godliness is buried beneath tradition. {BEcho February 1, 1897, par. 2}

Shortly before I sent out the testimonies regarding the efforts of the enemy to undermine the foundation of our faith through the dissemination of seductive theories, I had read an incident about a ship in a fog meeting an iceberg. For several nights I slept but little. I seemed to be bowed down as a cart beneath sheaves. One night a scene was clearly presented before me. A vessel was upon the waters, in a heavy fog. Suddenly the lookout cried, “iceberg just ahead!” There, towering high above the ship, was a gigantic iceberg. An authoritative voice cried out, **“Meet it!”** There was not a moment’s hesitation. It was a time for instant action. The engineer put on full steam, and the man at the wheel steered the ship straight into the iceberg. With a crash she struck the ice. There was a fearful shock, and the iceberg broke into many pieces, falling with a noise like thunder to the deck. The passengers were violently shaken by the force of the collision, but no lives were lost. **The vessel was injured, but not beyond repair. She rebounded from the contact,** trembling from stem to stern, like a living creature. Then she moved forward on her way. {SpTB02 55.3}

Well I knew the meaning of this representation. I had my orders. I had heard the words, like a voice from our Captain, “Meet it!” I knew what my duty was, and that there was not a moment to lose. The time for decided action had come. I must without delay obey the command, “Meet it!” {SpTB02 56.1}

That night I was up at one o’clock, writing as fast as my hand could pass over the paper. For the next few days I worked early and late, preparing for our people the instruction given me regarding the errors that were coming in among us. {SpTB02 56.2}

Be encouraged to study for yourself; wait on the Lord and He will help you!

➔ Be careful how you move. Make straight paths for your feet. Close the door to unbelief and make God your strength. If perplexed, hold still; make no move in the dark. I am deeply concerned for your soul. This may be the last trial that God will grant you. Advance not one step in the downward road to perdition. Wait, and God will help you. **Be patient, and the clear light will appear. If you yield to impressions you will lose your soul,** and the soul is of great value with God. {5T 572.2}

47) God wants to help us clearly understand these prophetic truths that bring us down to the last days of this earth’s history of which our pioneers understood in the books of Daniel and the Revelation. What are we counseled to read and study, along with the Bible to find and know what is truth? **Answer:** Uriah Smith’s book, “Daniel and the Revelation.” Uriah Smith taught correctly on Dan. 11:15 (Eastern Question- King of North, Turkey [Islam]), the “daily” (Paganism) and the 7 war trumpets & etc. exactly as portrayed on the 1843 and 1850 charts (Tables of Habakkuk).

Epecially should the book Daniel and the Revelation be brought before people as the very book for this time. This

book contains the message which all need to read and understand. Translated into many different languages, it will be a power to **enlighten the world.** **This book** has had a large sale in Australia and New Zealand. By reading it many souls have come to a knowledge of the **truth.** I have received many letters expressing appreciation of **this book.** {1MR 60.6}

Let our canvassers urge **this book** upon the attention of all. **The Lord has shown me that this book will do a good work in enlightening those who become interested in the truth for this time.** Those who embrace the **truth** now, who have not shared in the experiences of those who entered the work in the early history of **the message, should study the instruction given in Daniel and the Revelation, becoming familiar with the truth it presents.**" {1MR 61.1}

Those who are preparing to enter the ministry, who desire to become successful students of the prophecies, will find **Daniel and the Revelation an invaluable help.** **They need to understand this book.** It speaks of **past, present, and future, laying out the path so plainly that none need err therein.**" {1MR 61.2} ...

"The **truth** for this time has been brought out in many books. Let those who have been dealing in cheap sentiments and foolish tests, cease this work and **study Daniel and the Revelation.** They will then have something to talk about that will help the mind. **As they receive the knowledge contained in this book,** they will have **in the treasure house of the mind** a store from which they can continually draw as they communicate to others **the great, essential truths** of God's Word. {1MR 62.4}

→ **The interest in Daniel and the Revelation is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth. Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King?**" {1MR 63.1} 1901...

"Young men, take up the work of canvassing for **Daniel and the Revelation.** Do all you possibly can to sell **this book.** Enter upon the work with as much earnestness as if it were a new book. And remember that as you canvass for it, **you are to become familiar with the truths it contains.** As you ponder these **truths,** you will receive ideas that will enable you not only to receive **light,** but to let **light** shine forth to others in clear, bright rays. {1MR 63.3} "

→ **...Satan will seek to divert the minds of those who should be established, strengthened, and settled in the truths of the FIRST, SECOND, AND THIRD ANGELS' MESSAGES. The students in our schools should carefully study Daniel and the Revelation so that they shall not be left in darkness, and the day of Christ overtake them as a thief in the night.** I speak of **this book** because it is a means of educating..." {1MR 63.4} 1901

A Word of Warning regarding our past history and our pioneers

The Lord will not lead minds **now** to set aside the truth that the Holy Spirit has moved upon His servants in the **past to proclaim.** {17MR 12.4}

Many will honestly search the Word for light as those in the past have searched it; and they see light in the Word. But they did not pass over the ground in their experience, when these messages of warning were first proclaimed. **Not having had this experience, some do not appreciate the value of the truths that have been to us as waymarks, and that have made us as a peculiar people what we are. They do not make a right application of the Scriptures, and thus they frame theories that are not correct.** It is true that they quote an abundance of Scripture, and teach much that is true; but truth is so mixed with error as to lead to wrong conclusions. Yet because they can weave Scripture into their theories, they think they have a straight chain of truth. **Many who did not have an experience in the rise of the messages, accept these erroneous theories, and are led into false paths, backward instead of forward.** This is the enemy's design. {17MR 12.5}

Satan is working that the history of the Jewish nation may be repeated in the experience of those who claim to believe present truth. The Jews had the Old Testament Scriptures and supposed themselves conversant with them. But they made a woeful mistake. The prophecies that refer to the glorious second appearing of Christ in the clouds of heaven they regarded as referring to His first coming. Because He did not come according to their expectations, they turned away from Him. . . . {17MR 13.1}

The very same Satan is at work to undermine the faith of the people of God at this time. There are persons ready to catch up every new idea. **The prophecies of Daniel and the Revelation are misinterpreted.** . . . **These messages, received and acted upon, are doing their work to prepare a people to stand in the great day of God. If we search the Scriptures to confirm the truth God has given His servants for the world, we shall be found proclaiming the first, second, and third angels' messages.** {17M 14.3}

→ It is true that there are prophecies yet to be fulfilled. **But very erroneous work** has been done again and again, and **will continue to be done by those who seek to find new light in the prophecies, and who begin by turning away from the light that God has already given.** The messages of Revelation 14 are those by which the world is to be tested; they are the everlasting gospel and are to be sounded everywhere.—Manuscript 32, 1896 {17M 15.1} {2SM 110.3,-111.3}

MANUSCRIPT REGARDING THE SPIRIT OF PROPHECY 4 VOLUME BOOK SET

In 1880, Sister White endorsed her early original Spirit of Prophecy writings:

The following quote, written in 1880, was taken from Testimony #29 (pg 11-13) REGARDING the "Testimonies" AND the volumes of "Spirit of Prophecy." She wrote 30 Testimonies which were written from 1855-1881. They are found in the "Testimonies for the Church Vol 1-9" in Volumes 1-4. The last Testimony, #30 had not yet been written which was written the following year, 1881.

"The volumes of Spirit of Prophecy, and also the Testimonies, should be introduced into every Sabbathkeeping family, and the brethren should know their value and be urged to read them. It was not the wisest plan to place these books at a low figure and have only one set in a church. **They should be in the library of every family and read again and again. Let them be kept where they can be read by many, and let them be worn out in being read by all the neighbors.** {4T 390.3}

There should be evening readings, in which one should read aloud to those assembled at the winter fireside. There is but little interest manifested to make the most of the light given of God. Much of it is concerning family duties, and instruction is given to meet almost every case and circumstance. Money will be expended for tea, coffee, ribbons, ruffles, and trimmings, and much time and labor spent in preparing the apparel, while the inward work of the heart is neglected. God has caused precious light to be brought out in publications, and **these should be owned and read by every family.** Parents, your children are in danger of going contrary to the light given of heaven, and you should both purchase and **read the books**, for they will be a blessing to you and yours. **You should lend Spirit of Prophecy to your neighbors** and prevail upon them to buy copies for themselves. Missionaries for God, you should be earnest, active, vigorous workers. {4T390.4}

Many are going directly contrary to the light which God has given to His people, because they **do not read the books** which **contain the light and knowledge in cautions, reproofs, and warnings.** The cares of the world, the love of fashion, and the lack of religion have turned the attention from the light God has so graciously given, while books and periodicals containing error are traveling all over the country. Skepticism and infidelity are increasing everywhere. Light so precious, coming from the throne of God, is hid under a bushel. **God will make His people responsible for this neglect.** An account must be rendered to Him for every ray of light He has let shine upon our pathway, whether it has been improved to our advancement in divine things or rejected because it was more agreeable to follow inclination. {4T 391.1} T29 11-13 **1880**

For a second witness see: RH April 4, 1882, pages 9-11

*The above quote, written in 1880, is referring to the Spirit of Prophecy Volumes below. Notice the dates these volumes were written; she is obviously referring to the SOP 4 volume set, **NOT** to all of her writings (which are usually referred to as "spirit of prophecy") as her other published writings were not yet written.*

Spirit of Prophecy Vol 1 was written in 1870

Spirit of Prophecy Vol 2 was written in 1877

Spirit of Prophecy Vol 3 was written in 1878

Spirit of Prophecy Vol 4 (which is the 1884 GC) was not yet written; only the 1858 GC was written at the time of this quote

A few examples of her later publications written *after* 1880:

AA was written in 1911

DA was written in 1898

GC was written in 1911, 1888 and 1884.... (only the 1858 WAS written prior to 1880)

PP was written in 1890

PK written in 1913; published in 1917

She states above that the Testimonies should be read by all the neighbors which means that the 30 Testimonies are not exclusively to be read only by SDA church members which is an error we have been taught. The Spirit of Prophecy Volumes 1-4 are her original books of which she is also counseling us to read and share with our neighbors.

We should be reading these books along with all the other books because she has counseled us to do so. Would it be wise to remain reluctant about or avoid reading her early original writings as well as the early pioneer writings? We just may learn something of value. :)

Did you notice her comment above about the 30 Testimonies and Spirit of Prophecy, Vol 1-4 books?: "Many are going directly contrary to the light which God has given to His people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings."

Thus, she is emphasizing the importance of reading these early originals.

Read and be blessed!

In the afternoon Eld. Haskell brought before the people the necessity of placing reading matter in private families, especially the three volumes of Spirit of Prophecy, and the four volumes of Testimonies. These could be read aloud during the long winter evenings by some member of the family so that all the family might be instructed. {RH, November 7, 1878 par. 12}

For young people, the Life of Joseph Bates is a treasure; also the three volumes of Spirit of Prophecy. These volumes should be placed in every family in the land. God is giving light from Heaven, and not a family should be without it. {RH, December 11, 1879 par. 11}

Many of our people already have the "Life of Christ." The "Life of Paul," now offered for sale at this Office, is another useful and deeply interesting work which should be widely circulated. The volumes of "Spirit of Prophecy," should be in every family, and should be read aloud in the family circle. More than one-half of our people know little or nothing of the contents of these books, and they are losing much by their neglect. The Testimonies contain instruction which meets the case of all, both parents and children. **Should these be read aloud to the entire family, the children as well as the parents would be benefited by their counsels, warnings, and reproofs.** While these are placed out of sight and neglected for the reading of fictitious, sensational literature, both yourselves and your children will be retrograding mentally and spiritually. {RH, December 26, 1882 par. 19-20}

A MANUSCRIPT REGARDING THE SPIRIT OF PROPHECY VOLUME NUMBER 4

Sister White's final edition to the Spirit of Prophecy Volume 1-4 set was completed in 1884 when her final book, Volume 4 (The Great Controversy) was published. Please note the following manuscript from 1888 Materials, regarding her 1884 volume of Great Controversy:

Chap. 103 - Circulation of Great Controversy

MS - 31 - 1890

Circulation of Great Controversy 1884 EDITION- Vol 4

More than ever before I have been made to feel that our churches need the messages of warning which God has given to arouse them to a sense of their responsibility. Amid the dense darkness that covers the earth, every ray of light that has come from heaven must shine forth. The warnings and entreaties of the word of God and the fulfillment of prophecy in events daily taking place around us are but dimly comprehended by many who profess to believe the present truth. Satan would have men sleep, while he is actively at work sowing the seeds of error. Every eye in the unfallen universe is bent on the scenes unfolding before us, -- the final scenes of the great controversy, -- the consummation of the long struggle of evil against good, of hell with heaven. Satan with his miracle-working power is to deceive the world of the ungodly. But Christ, the atoning sacrifice, will be a refuge to every soul that trusts in Him. In the cleft of the Rock we may hide, secure from all the power and arts of the wicked one. {1888 802.1}

Satan will take possession of every mind given to his control, and will work through every agency that he can secure, to further his plans. And the greater the necessity of shedding light into the darkness of the world, the greater and more varied will be Satan's efforts to intercept the light. {1888 802.2}

The Lord has revealed the perils that are around and before us. Through the agency of the Spirit of prophecy. He has unveiled the delusions that will take the world captive, and has spoken to His people, saying, "This is the way; walk ye in it." Volume four of "The Great Controversy" unmasks the deceptions of Satan; and we may expect that the enemy of all righteousness will put forth every effort in his power to keep away from the people that which unveils his arts. {1888 802.3}

By His Spirit the Lord has given the very instruction that is needed at this time. The special movement under the messages of Revelation 14, in its relation to the past and the future, the closing work of Christ in heaven and of His people upon earth, has been unfolded. The Lord placed upon me the burden of bringing out these things, and in Volume Four I have presented them; I still feel a burden that the message shall go to the people. In that book are warnings to guard the people of God against the many errors that shall be promulgated as truth. Every family among our people should study it. The truths which it presents will arouse the conscience, and to many will prove a safeguard against deception. It will confirm their faith in the past work of the messages. The warnings, reproof, and instruction given by the Spirit of God are needed by all. There is need of an awakening, a searching of heart, in the light that God has given. {1888 803.1}

The truths presented in Volume Four are needed by the people, and have been needed for years. The Lord bade me make no delay in bringing out these warnings, and I was not disobedient to the heavenly vision. I have done all that I could do. Other agencies must act their part in giving the book the circulation it should have. {1888 803.2}

But since the General Conference of 1888, Satan has been working with special power through unconsecrated elements to weaken the confidence of God's people in the voice that has been appealing to them for these many years. If he can succeed in this, then through misapplication of scripture he will

lead many to cast away their confidence in the past work under the messages. Thus he would set them adrift, with no solid foundation for their faith, hoping to bring them fully under his power. **Let the attention of our people be called to the special work of the Spirit of God as it has been connected with the rise and progress of the three messages, and a blessing will result to the whole body. A revival of faith and interest in the testimonies of the Spirit of God will lead to the obtaining of a healthful experience in the things of God.** {1888 803.3}

Some of those who are newly come to the faith claim to have special light from God in regard to these messages; but their new light leads them to set aside the established truths that are the pillars of our faith. They misinterpret and misapply the Scriptures. They misplace the messages of Revelation 14, and set aside the work which these messages have accomplished. Thus they reject the great waymarks which God Himself has established. Since their new light leads them to tear down the structure which the Lord has built up, we may know that He is not guiding them. {1888 804.1}

The experience of those newly come to the faith, if the Lord is working upon their minds, will be in harmony with the word of God, and with His past dealings with His people, and the instruction He has given them. He will not contradict Himself. {1888 804.2}

God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and are to run parallel with this which follows. The third angel proclaims his warning with a **loud** voice. "After these things," said John, "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory." In this illumination, the light of all the three messages is combined. {1888 804.3}

In Volume Four the Lord has revealed to us the coming crisis, which is almost upon us. He has warned us of the dangers that beset our way, in order that we may lay hold upon His strength, and get the victory over the beast and his image, and stand at last on the sea of glass to sing the song of everlasting triumph. But the Lord does not intend that we shall keep these warnings to ourselves. The light He has given in Volume Four is for the world. {1888 804.4}

Today iniquity prevails, not only in the world, polluting it as in Noah's day, but it exists in the church. As a counter influence, the cross of Calvary must be lifted up, the atoning sacrifice must be kept before the people, that men may behold sin in its true hateful character, and may lay hold upon the righteousness of Christ, which alone can subdue sin, and restore the moral image of God in man. {1888 805.1}

Many in the church allow things of an earthly nature to interpose between the soul and heaven. They have not a right conception of the character of God. They do not perceive His matchless love; and faith and love die out of their hearts. Many minds are confused. They cannot discern spiritual things, and they are unable to distinguish the voice of the true Shepherd from that of a stranger. How necessary it is that such should study the message that God has given, lest they be swept away by the overwhelming delusions of the enemy. {1888 805.2}

The whole world lieth in darkness. Darkness covers the earth, and gross darkness the people, and the Lord calls upon the members of the church to labor together with Him in awakening the world, if possible, to their peril. We cannot do this of ourselves. We must derive our efficiency from Christ. Jesus says, "I, if I be lifted up, will draw all unto me." Here is the secret of power, of effectiveness; for though human instrumentalities are employed in the work of salvation, it is the light shining from the uplifted cross that alone can attract hearts heavenward. We must present the truth as it is in Jesus. The light and power of an indwelling Saviour must be ours, or we cannot draw others to Him. We must be imbued with the spirit of truth, the spirit of Christ. There is no power in humanity to draw humanity to Christ. We are as iron that cannot attract unless it be magnetized. We must be sanctified through the truth if we would have a sanctifying influence upon others. Jesus says, "Thy word is truth." **It is through a sanctified knowledge of the word of God that we shall be able to overcome the powers of darkness and win souls for the Master.** {1888 805.3}

I have felt to urge upon all the necessity of searching the Scriptures for themselves that they may know what is truth, and may discern more clearly the compassion and love of God. Yet there is need of carefulness and earnest **prayer** in the **study** of the Bible, that none may fall into error by a misconception of its teachings. There is one great central truth to be kept ever before the mind in the searching of the Scriptures: --Christ and Him crucified. Every other truth is invested with influence and power corresponding to its relation to this **theme**. It is only in the light of the cross that we can discern the exalted character of the law of God. The soul palsied by sin can be endowed with life only through the work wrought out upon the cross by the Author of our salvation. The love of Christ constrains man to unite with Him in His labors and sacrifice. The revelation of divine love awakens in them a sense of their neglected obligation to be light-bearers to the world, and inspires them with a missionary spirit. This **truth enlightens the mind and sanctifies the soul**. It will banish unbelief and inspire faith. It is the one great truth to be constantly kept before the minds of men. Yet how dimly is the love of God understood; and in the teaching of the word it makes but a faint impression. {1888 806.1}

When Christ in His work of redemption is seen to be the great central truth of the system of truth, a new light is shed upon all the events of the past and the future. They are seen in a new relation, and possess a new and deeper significance. It is thus that God by His Holy Spirit has opened these things to His people. From this stand-point **Volume Four of The Great Controversy** presents to our view the past experience of the church, and the great events of the future. In **that book** God has laid out before us in their true relation the events that are to take place upon our earth. {1888 806.2}

But Satan is constantly seeking to intercept every ray of light that God sends to prepare the people for what is before them. To those who should give the light to the world, he will present plans which appear to be for the promulgation of truth, but which will in reality hinder the work. These plans appear so plausible, however, that they are accepted, and thus his object is accomplished. **This is why Volume Four has not received the attention it should have had.** {1888 807.1}

It has been urged as a reason why **this book** has not been more generally sold by our canvassers, that it is more difficult to handle than some others. I have good evidence that if properly understood and presented, it can be sold as readily as any of our books. But suppose the statement were true, that it is difficult to sell; is that a reason why it should be neglected? If it is **a book which the people need**, if the Divine Watcher has therein condescended to unveil the scenes of the great contest in which every soul living will have a part to act, should there not be an earnest effort to circulate **it**? Should not the canvasser be encouraged to handle **it**? Should not our people be encouraged to do their utmost **to bring it before the world**? Are the canvassers instructed as they should be, that they are not to handle one book, to the exclusion of all others, because it brings greater profit to them? When we shape our work for the profit it brings, wherein do we manifest a missionary spirit? {1888 807.2}

The canvasser need not be discouraged if he is called to encounter difficulties in his work; let him work in faith, and victory will be given. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Whenever **a book is presented that will expose error, Satan is close by the side of the one to whom it is offered**, and urges reasons why it should not be accepted. But a divine agency is at work to influence minds in favor of the light. Ministering angels will oppose their power to that of Satan. And when through the influence of the Holy Spirit the truth is received into the mind and heart, it will have a transforming power upon the character. {1888 808.1}

We can enlighten the people only through the power of God. The canvassers must keep their own souls in living connection with God. They should labor praying that God will open the way, and prepare hearts to receive the message He sends them. It is not the ability of the agent or the worker, but it is the Spirit of God moving upon the heart that will give true success. {1888 808.2}

Many of our brethren do not think but that other publications may be fully as effective in bringing souls to a knowledge of the truth as **Volume Four.** {1888 808.3}

There are some occupying positions of responsibility who have had little experience in the working of the Holy Spirit. They do not appreciate **the light in warnings, reproofs, and**

encouragement given to the church in these last days, because their hearts and minds have not been receiving the Spirit of divine grace. These persons are disposed to **conceal** the fact that in connection with the work of the **third angel's message** the Lord **through the Spirit of prophecy** has been communicating to His people a knowledge of His will. **They think that the truth will be received more readily if **this fact is not made prominent**. But this is mere human reasoning.** The very fact that this light coming to the people is not presented as having originated with human minds will make an impression upon a large class who believe that the **gifts of the Spirit** are to be manifested in the church in the last days. The attention of many will thus be arrested, and they will be convicted and converted. Many will thus be impressed who would not otherwise be reached. {1888 808.4}

Those who set no higher value upon the messages that God sends them than upon the productions of human minds must come into closer connection with heaven before they can discern the things that be of God. **Spiritual things are spiritually discerned.** {1888 809.1}

I testify to the churches that **Volume Four** should have had just as wide a circulation as any other work we have published, and it might have had if the effort to bring it before the people had been proportionate to the importance and solemnity of the subjects it presents. {1888 809.2}

I have waited long for others to feel the importance of placing before the world the **warnings in Volume Four**. I have waited for them to bring the matter before our canvassers. **But no one seems to feel that they have any special duty in the matter.** Now I present it to you, my brethren, in the name of the Lord. **I think that many of you do not know what it contains, and I ask you to study it carefully and prayerfully. Then** you will see the force of my words; you will see the necessity of urging that it find a place in **every family among us, and that it be carried to the world.** {1888 809.3}

The results of the circulation of **this book [Great Controversy]** are not to be judged by what now appears. By reading it, some souls will be aroused, and will have courage to unite themselves at once with those who keep the commandments of God. But a much larger number who read it will not take their position until they see the very events taking place that are foretold in it. The fulfillment of some of the predictions will inspire faith that others also will come to pass, and **when the earth is lightened with the glory of the Lord** in the closing work, many souls will take their position on the commandments of God **as the result of this agency.** {1888 809.4}

*Interesting Thought: Please notice the date above when this was written, 1890. Sister White reflects on the importance of reading Volume 4 in 1890 **AFTER** the 1888 Great Controversy came out. Why does she refer to Volume 4 of her Spirit of Prophecy book with a sense of great urgency, when the 1888 version was in print? Was the Lord trying to remind us of the importance of reading Volume 4 as well since it must contain information that is much needed?*

**For we are made partakers of Christ, if we hold the beginning of our confidence
stedfast unto the end; Heb 3:14**

**Let us hold fast the profession of [our] faith without wavering;
(for he [is] faithful that promised;) Heb 10:23**

Who are our pioneers that went through the 1843-44 experience of which we are counseled to read their writings?

##William Miller 1782-1849	Farnsworth 1807-1888	Merritt E. Cornell 1827-1893
Joseph Bates 1792-1872	William Apollos Hale 1807-1898 (developed 1843 chart w/ Fitch)	Annie R. Smith 1828-1855
Rebekah Smith 1794-1875		J. N. Andrews 1829-1883
Nathaniel Whiting 1794-1872	Josiah Litch 1809-1886 (accurately predicted fall of Ottoman Empire on Aug 11, 1840)	<u>George W. Holt</u> <u>David Arnold</u>
Ottis Nichols 1798-1876 (pub 1850 chart)	Rachel Preston 1809-1868	<u>Samuel Rhodes</u> F.G.Brown Thomas Preble
George Storrs 1796-1879	E.L.H Chamberlain 1810-1907	L. D. Fleming
Henry Ward 1797-1884	Sylvester Bliss 1814-1863	J. B Cook
John Byington 1798-1887	Roswell F Cottrell 1814-1892	##Stockman
Stephen Pierce 1804-1883	William Foy 1818-1893 (1842 vision)	H. S. Gurney
# Charles Fitch 1805-1844 (developed 1843 chart w/ Hale)	O. R. L Crosier 1820-1913 (had correct view on sanct. cleansing)	Stockbridge Howland Frederick Wheeler
Joshua Himes 1805-1896 (pub 1843 chart)	J. H. Waggoner 1820-1889	Arnold Benedict A G. Perkins
<u>Hiram Edson</u> 1806-1882	## <u>James S. White</u> 1821-1881	John H. Thomas
Samuel Snow 1806-1870 (gave Midnight Cry msg)	Ellen G. White 1827-1915 (first vision in 1844 after passing of time)	Leonard Hastings M. Williamson **Br.Ralph

*Samuel Rhodes and George W Holt did not remain faithful for long after the early 1850's- Original Testimony, No 6, pp. 36-41

** 1Bio 197.2-197.4 worked w/ Edson to labor for Br. Rhodes

Fitch died eight days before Oct 22; Sister White saw him in heaven

Sister White saw or said will be in heaven

Five on 1850 Review publishing committee

Ellen was only 17 years old in 1844; William Miller was 61

Other Sabbath-keeping Adventists (who were very young or did not go through the 1843-44 disappointment)

G. W. Amadon 1832-1913	Dr. E. J. Waggoner 1855-1916	Leroy Froom 1890-1974
J.N. Loughborough 1832-1924	A. G. Daniells 1858-1935 (wrote open letter to Daniels)	J.M. Stephenson
Uriah Smith 1832-1903 (joined work in 1852)	J S Washburn 1863-1955	W. H. Littlejohn
S. N. Haskell 1833-1922	Eugene Howell 1869-1943	
G.I. Butler 1834-1918	Lewis Christian 1871-1949	
A. T. Jones 1850-1923	**William W. Simpson 1872- 1907	
# Harvey Kellogg 1852-1943	Christian Edwardson 1873-1944	
W. W. Prescott 1855-1944	A. W Spalding 1877-1953	
	Henry Branson 1887-1961	

* Uriah Smith joined the ranks of the early Sabbath-keeping Adventists in 1852 and played no part that laid foundation of 3rd Angel's message. RH Vol 4, No 2, June 9, 1853, p. 16 he stated that he gave little attention to the 1843-44 messages as he was only 12 years of age and he never gave much attention to the Advent message until about 1852. Sister White endorsed his book "Daniel and the Revelation" (1882) as containing "truth" and endorsed his position on "The Eastern Question."
Gave a most precious message of Righteousness by Faith in 1888.
 # Warned about his teachings of Pantheism in his book, "Living Temple"
 **In 1904 Sister White states, "...he is sound on every point of our faith and that the power of God is with him.... makes clear and plain the positions that we have held for so many years."

OUR PIONEERS

William Miller- 1782-1849



When Miller was thirty-four the Holy Spirit impressed his heart, and he turned to the study of the Word of God. He found in Christ the answer to all his needs. His study led him to the great prophecies that pointed to the first and to the second advent of our Lord. The time prophecies interested him, particularly the prophecies of Daniel and The Revelation.

In the year 1818, as a result of his study of the prophecies of Daniel 8 and 9, he came to the conclusion that Christ would come some time in the year 1843 or 1844. He hesitated until 1831 before he began to announce his findings. From his first public service we may mark the beginnings of the Advent movement in North America. In the months and years that followed, roughly 100,000 persons came to believe in the imminence of Christ's second coming. Following the great disappointment of 1844, Miller lived for several years before He fell asleep in Christ in 1849. In spite of his misunderstanding of the event that was to transpire in 1844, God used him to awaken the world to the nearness of the end and to prepare sinners for the time of judgment.



Dr. Josiah Litch, a 19th Century physician and itinerant minister for the Methodist Episcopal Church, accurately predicted two years *in advance*, the fall of the Ottoman Empire in August of 1840 (a formidable alliance of Arab nations governed from Turkey). This was an exact fulfillment of Bible prophecy in "Revelation" chapter nine. Continuing his research, two months before the event he predicted the *exact day*, August 11, 1840, and it was widely circulated in Christian journals and newspapers. It was from this point the first angels message went to every missionary station in the whole world. (See Great Controversy p611) This prediction brought thousands to the fold and the message of Christ's coming was widely circulated

Ellen G White- 1827-1915



Ellen Harmon was born in Gorham, Maine. Ellen and her family first heard William Miller preach in 1840. She was converted at a Methodist camp meeting that same year, and was baptized two years later.

In December of 1844, Ellen received her first vision, regarding the travels of the advent people to the city of God. The Lord called her to a life-long ministry as His messenger. She met James White in February 1845, marrying him in August of 1846. In 1849 in response to a message from God through Ellen, James began a publishing work, beginning with the *Present Truth*.

Her writings cover a broad range of subjects, including religion, education, health, social relationships, evangelism, prophecy, publishing, nutrition, and management. Her life-changing masterpiece on successful Christian living, *Steps to Christ*, has been published in nearly 150 languages, with well over 100 million copies in circulation. Her crowning achievement is the five-volume "Conflict of the Ages" series, which traces the conflict between good and evil from its origin to its dramatic, soon-to-unfold conclusion.

Ellen G. White is the most translated woman in literature and the most translated American author of either gender. An uneducated and frail woman, she managed to write over 5,000 articles, 40 books and 50,000 pages of manuscripts. Her writings on health and temperance were ground-breaking and were way beyond the medical institutions of her time.

“The light that has been given I dare not withhold. The Lord has appointed me as His messenger, and I must speak the words He gives me.” {SpTB07 49.1}

“God has given me a message for His people. They must awake, spread their tents, and enlarge their borders. My brethren and sisters, you have been bought with a price, and all that you have and are is to be used to the glory of God and for the good of your fellow men. Christ died on the cross to save the world from perishing in sin. He asks your co-operation in this work. You are to be His helping hand. With earnest, unwearied effort you are to seek to save the lost. Remember that it was your sins that made the cross necessary.” –Testimonies, vol. 7, p. 9.

James White- 1821-1881



James White was born in the township of Palmyra in Maine. The fifth of nine children, James was a sickly child who suffered fits or seizures. Poor eyesight prevented him from obtaining much of an education and he was required to work on the family farm. At age 19 his eyesight improved and he enrolled at a local academy. He earned a teaching certificate and briefly taught at an elementary school. He was baptized into the Christian Connexion at age 16. He learned of the Millerite message from his parents and after hearing powerful preaching at an advent camp meeting in Exeter, Maine, White decided to leave teaching and become a preacher. Consequently, he was ordained a minister of the Christian Connexion in 1843. White was a powerful preacher and it is recorded that during the winter of 1843, 1000 people were accepted the Millerite message owing to his preaching. White was the publisher of the first periodical issued by Seventh-day Adventists, *Present Truth* (1849); the first editor of the *Review and Herald* (1850), the *Youth's Instructor* (1852), also the *Signs of the Times* (1874). He was president of the General Conference between 1865-1867, 1869-1871, and 1874-1880.

If there was a founder of the Review and Herald Publishing Association, it was James White along with his wife, Ellen. He was the sponsor and promoter of the Pacific Press Publishing Association.

He died August 6, 1881, when he was only sixty. He literally worked himself to death. The brethren leaned on him so heavily that his towering figure fell. His sixty years of life were spent unselfishly and sacrificially. No other Seventh-day Adventist minister did more than he to build high principle and efficiency into the life of our churches and institutions.

Joseph Bates- 1792-1872



Joseph Bates was forced into servitude for the British navy and spent time as a prisoner during the War of 1812. After his release he continued his career eventually becoming captain of a ship. During one of his voyages he read a copy of the Bible that his wife packed for him. He experienced conversion and became involved in a variety of reforms including helping to found an early temperance society. In 1839 he accepted the teachings of William Miller that Jesus was coming soon. After October 22, 1844, like many other Millerites, Bates sought meaning out of the Great Disappointment. During the spring of 1845 Bates accepted the seventh-day Sabbath after reading a pamphlet by T. M. Preble. Bates soon became known as the “apostle of the Sabbath” and wrote several booklets on the topic. One of the first, published in 1846, was entitled *The Seventh Day Sabbath, a Perpetual Sign*.^[3] One of Bates’ most significant contributions was his ability to connect theologically the Sabbath with a unique understanding of the heavenly sanctuary. This apocalyptic understanding of theology would become known as the Great Controversy theme.

Joseph Bates was a strong supporter of James White and the prophetic gift, which he believed was manifested in visions received by the young Ellen G. White. He contributed to early publications such as *A Word to the “Little Flock.”*

Charles Fitch- 1805-1844



In 1842, feeling the need of an accurate chart, Fitch and Apollon Hale prepared the famous chart illustrating the fulfillment of the last-time prophecies of Daniel. This was used extensively by the Millerites. Fitch himself used this chart and also other visual aids including a replica of the Daniel 2 statue that could be separated into its various parts. Charles Fitch became seriously ill, probably with pneumonia, in the month of October, 1844. He had chilled while baptizing converts. He died on Monday, October 14th, in full faith that he should awake in a few days in the likeness of his Redeemer.

Another notable contribution to Millerism came in the summer of 1843. At the time the public sentiment had begun to turn against the Millerites, and many preachers and believers were faced with [expulsion](#) from their churches. But up to this point, William Miller had advised his followers not to separate from their churches.

Charles Fitch then preached a powerful [sermon](#) based on Revelation 18: “[Babylon](#) the great has fallen... Come out of her, my people!” Up to this point, most [Protestants](#) had identified Babylon in the text as the [papacy](#) of the [Roman Catholic Church](#). In this sermon, Fitch labeled all the Protestant churches that had not accepted the message of Jesus’ [Second Coming](#) as Babylon. He then invited the Millerites to separate from their churches.

This cry was taken up by [George Storrs](#), who cautioned the Millerites not to organize a new church, for “no church can be organized by man’s invention but what it becomes Babylon the moment it is organized.” Joseph Marsh, editor of the *Voice of Truth*, also supported this call to separate. The Millerite leaders themselves withheld from supporting this call, but neither did they do anything to prevent it.

Stephen Haskell- 1833-1922



Stephen N. Haskell was an evangelist and administrator. He began preaching for the non-Sabbath keeping Adventists in New England in 1853. Later that year he began to worship on Saturday, or Sabbath. He worked without pay in New England until his ordination in 1870. He was president of Seventh-day Adventist churches in various parts of the United States. In 1885 he led a group of missionaries who began to spread the Adventist mission in Australia and New Zealand. In 1887 he began to establish the Adventist church in London, England. He travelled the world as a missionary between 1889 and 1890, visiting Western Europe, Southern Africa, India, China, Japan, and Australia.

Haskell is also remembered as the person who organised the first Adventist Church of African Americans in New York City in 1902. He led in temperance work in Maine in 1911, began printing books for the blind in 1912, and assisted in the development of the White Memorial Hospital in 1916. He wrote: “The Story of Daniel the Prophet”, “The Story of the Seer of Patmos”, and “The Cross and Its Shadow”.

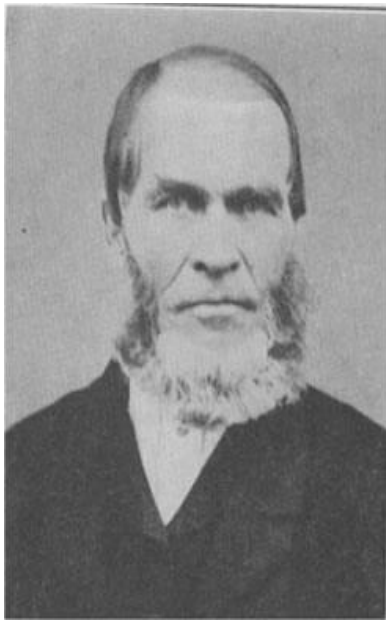
John Nevins Andrews- 1829-1883



A Seventh-day Adventist minister, missionary, writer, editor, and scholar. Born in Poland, Maine in 1829, Andrews was converted in February 1843 and began to observe the seventh-day Sabbath in 1845. He met James White and Ellen G. White in September 1849. Later, the Whites boarded with the Andrews family. In 1850 he began itinerant pastoral ministry in New England and ordained in 1853. Andrews played a pivotal role in the establishment of Adventist theology.

In June 1862 John left Waukon to work with the evangelistic tent in New York and assisted in the founding of the New York Conference. In February 1863 Angeline and their two children moved from Iowa to join him in New York. Two more children were born to John and Angelina while in New York, both of whom died in infancy from tuberculosis. In 1864, John was chosen as the denominational representative to the Provost Marshall General in Washington, D.C., to secure recognition for the church as noncombatants. On May 14, 1867 Andrews was elected the third president of the General Conference (until May 18, 1869) after which he became editor of the *Review and Herald* (1869-1870), now the [Adventist Review](#).

Hiram Edson- 1806-1882



biblical parable of the Ten Virgins.

Edson spent October 22, 1844 with friends waiting for the event, and was heart-broken when Jesus did not return as expected. He later wrote:

“Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn.”

On the morning of October 23 they were passing through Edson’s grain field where he had a vision. In this vision, Edson came to understand that “the cleansing of the sanctuary” meant that Jesus was moving from the Holy Place to the Most Holy Place in the heavenly sanctuary, and not to the Second Coming of Jesus to earth: *“We started, and while passing through a large field I was stopped about midway of the field. Heaven seemed opened to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the Most Holy before coming to the earth.”*

Edson shared what he believed he saw with many of the local Adventists who were greatly encouraged by his account. As a result Edson began studying the bible with two of the other believers in the area, O. R. L. Crosier and Franklin B. Hahn, who published their findings in a paper called the Day-Dawn. This paper explored the

John Norton Loughborough- 1832-1924



John is well known for writing the books *The Rise and Progress of Seventh-day Adventists* and *The Great Second Advent Movement*. Like most of the early Advent leaders, Loughborough took a real interest in the literature work. He and James White discussed ways and means of advancing the work of the gospel.

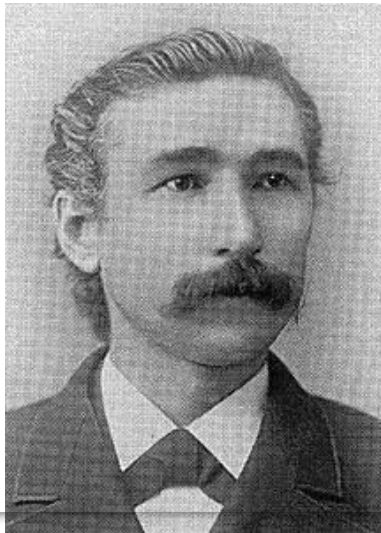
It was suggested that if books were offered to the public in connection with preaching services, the people would be willing to pay a small price for them. Thus, the way would be prepared for more literature to be produced. Young Loughborough tried this method, and it was a success. Loughborough spent his last years in the St. Helena Sanitarium, where he passed away peacefully on April 7, 1924, at the ripe old age of ninety-two.

Uriah Smith- 1832-1903



Born in 1832 in West Wilton, New Hampshire. His family accepted the Millerite message and in 1844 experienced what has become known as the Great Disappointment. That same year, Smith had his left leg amputated due to an infection. Following the Disappointment. Around 1852, he became involved in the early Seventh-day Adventist Church. In 1853, he began working at the offices of the Advent Review and Sabbath Herald (now the Adventist Review), becoming its editor in 1855. His main contribution to Adventist theology was a commentary on the prophetic Biblical books of Daniel and the Revelation originally called 'Thoughts on Daniel and the Revelation) This book was greatly endorsed by Ellen White and she even referred to it as God's helping hand.

Alonzo T. Jones- 1850-1923



Alonzo was baptized when he left the Army, and began preaching on the West Coast. In May, 1885, he became editor of the Signs of the Times, and was later joined by E. J. Waggoner.

In 1888, these two men stirred the General Conference session in Minneapolis with their preaching on righteousness by faith. For several years thereafter, they preached on that subject from coast to coast. Ellen White accompanied them on many occasions. She saw in Jones' presentations of "the precious subject of faith and the righteousness of Christ...a flood of light" (EGW 1888 Materials, p. 291).

Jones was on the General Conference Committee in 1897 and editor-in-chief of the Review and Herald from 1897 to 1901. In 1889, with J. O. Corliss, he spoke against a bill in the U.S. Congress on Sunday observance; the bill was defeated. Thereafter he was a prominent speaker for religious freedom, serving as editor of the forerunner of the Liberty magazine.

William W. Simpson and his wife Nellie- 1872-1907



His evangelistic career began in Canada where he studied and developed the techniques which were to draw such large audiences. While ministering in Canada, he was arrested and imprisoned for working on Sunday. He spend 40 days and 40 nights in jail living on nothing but bread and water. He continued serving his apprenticeship in Canada from 1897 to 1902. In part because of ill health in Canada and partly in response to Mrs. White's urging that the cities be evangelized, he moved to southern California in 1902 and conducted campaigns in Redlands, Riverside, Pasadena, San Diego and San Francisco. In 1904 he launched a series of large meetings in the heart of Los Angeles, attracting audiences of as many as 2,000 persons. There were more than 200 adult baptisms as a result of God's blessing of his Los Angeles effort.

In a letter dated November 6, 1906, Ellen White wrote to F. E. Belden "He [Simpson] has large life-like representations of the beasts and symbols in Daniel and the Revelation, and these are brought forward at the proper time to illustrate his remarks."

The papier-mâché beasts that Simpson used in his evangelism efforts were still used by evangelists after his death. Simpson had used them by bringing them up out of a background. Beveridge R. Spear relates that he and other evangelists during the 1930s in the southwestern United States used them differently than Simpson. "Instead we drew them across the stage on tiny castors with a spotlight on each one as its turn came to appear in the lecture." This was an impressive and effective visual aid for the audience. After this extensive use in many tent meetings the beasts were in danger in the late 1940s of being taken to the dump. However, they were saved from that fate, and after being transferred around to several places, they ended up at Andrews University in the late 1970s and have been on permanent display ever since.



SUGGESTED (FOUNDATIONAL) READING

This list is not exhaustive but is a very good start to understanding our past pioneer history.

Early Pioneer Highly Important Recommended Reading **(Read Facsimile Originals as dated below):**

4 Volumes of Spirit of Prophecy (1870-1884; incl. 1884 GC)	Ellen White
30 Testimonies (1855-1881)	Ellen White
1858 Great Controversy	Ellen White
8 Volumes, Redemption (1877-1878)	Ellen White
Spiritual Gifts Vol 1-4 (incl 1858 GC)	Ellen White
1893 Gospel Workers	Ellen White
Testimony to the Church at Battle Creek (1872)	Ellen White
Testimony for the Battle Creek Church (1882)	Ellen White
Special Testimonies Series B, Nos. 2 and 7 (903-4)	Ellen White
Bible Sanctification (1889)	Ellen White
A Word to the Little Flock (1847)	Ellen White
1880 Life Sketches	James & Ellen White
A Solemn Appeal Relative to Solitary Vice & The Abuses and Excess of the Marriage Relation (1870)	James & Ellen White
Health or How to Live (1865)	James & Ellen White
Evidence form Scripture and History.... In a Course of Lectures (1842)	William Miller
Dissertation on The True Inheritance of the Saints (1842)	William Miller
Sketches of The Christian Life and Public Labors of Wm Miller (1875)	James White
Life Incidents in Connection with the Great Advent Movement... (1868)	James White
Original Present Truth & Advent Review Articles (1849-1850)- (facsimile reproduction)	
1888 Bible Readings for the Home Circle (1888/ 1891)	
*Studies in Christian Education	E. A Sutherland
*Living Fountains or Broken Cisterns, an Educational Problem for Protestants	E. A. Sutherland
Views of the Prophecies and Prophetic Chronology.... (1841)	Joshua V. Himes
Refutation of Dowlings Reply to Miller of the 2nd Coming... (1842)	Joshua V. Himes
*Memoirs of William Miller	Sylvester Bliss
*Autobiography of Joseph Bates	Joseph Bates
*Second Advent Waymarks and High Heaps	Joseph Bates
*The Second Advent Manuel	Apollos Hale
*Daniel and The Revelation (1897) avoid 1944 edition as portions changed and deleted	Uriah Smith
The Eastern Question- What Its Solution Means to All the World Pacific Press Publishing Co., Mountain View, Cal. [1896]	Alonzo T. Jones
THE THREE WO TRUMPETS. WOE! WOE!! WOE!!! Fall of the Ottoman Empire	Josiah Litch
The World War: Its Relation to The Eastern Question and Armageddon	A. G.Daniells
A World in Perplexity	A. G. Daniells
The Story of Daniel The Prophet	Stephen N. Haskell
The Story of the Seer of Patmos (1906)	Stephen N. Haskell

Later Pioneers - Highly Recommended Reading:

- | | |
|---|--------------------|
| *Great Second Advent Movement--It's Rise and Progress, The
(also known as Rise and Progress of the Seventh-Day Adventists with Tokens of
God's Hand in the Movement and a brief sketch of the Advent Cause from 1831 to 1844) | J. N. Loughborough |
| The Prophetic Gift in the Gospel Church (1911) | J. N. Loughborough |
| Truth Triumphant- The Church in the Wilderness (1944) | B. G. Wilkinson |

Modern Writers of Interest:

- | | |
|---|---------------------|
| *Midnight Cry, The | Francis D. Nichol |
| *Foundations of the Seventh-Day Adventist Message and Mission | P. Gerard Damsteegt |
| *The Shaping of Adventism (on life of Prescott) | Gilbert Valentine |

Original facsimile reproductions of the pioneer writings can be obtained from:

Echos From the Past

www.vbates.com
890 Hitching Post Rd.
Grants Pass, OR 97526
advreview@vbates.com
541-479-2000

Testimony Press Publications

www.testimonypress.com
P.O. Box 286
Tonasket, WA 98855
testimonypress@gmail.com

Another good website to obtain pioneer information/ videos:

www.aplib.org

<http://www.1888msc.org>

*** I have found the above books on Amazon.com**

**Study to show thyself approved unto God, a workman that needeth not to be
ashamed, rightly dividing the word of truth. 2Timotny 2:15**

O.R.L. Crosier's article on the **mystery** which is connected to the **beginning of the sounding of the 7th trumpet** which commenced with the cleansing of the sanctuary in October 1844

I believe the Sanctuary, to be cleansed at the end of the 2,300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that **Brother Crosier had the true light, on the cleansing of the Sanctuary, & etc.**; and that it was **his will**, that **Brother C.** should write out the view which he gave us in the **Day-Star, Extra, February 7, 1846**. I feel fully authorized by the Lord, to recommend **that Extra**, to every saint." EGW. Word to the Little Flock May 1847

The Transition. (by Crosier, Day-Star, Extra, February 7, 1846)

The opinion generally obtains that **the seventh trumpet** ushers in the Age to come. The first thing upon its sounding are "**great voices** saying, *The kingdoms of this world are become the kingdoms of our Lord and of his Christ.*" [Rev 11:15] **These voices must be heard in the world in which those kingdoms are. It is also evident that the kingdoms sustain a different relation to God at the time these voices are heard, from what they did before the 7th trumpet sounded.** The declaration, "*He shall reign forever and ever;*" and the humble expression of thanks from the four and twenty elders, (a symbol of the whole church,) "*Because thou hast taken to thee thy great power and hast reigned.*" [Rev 11:17] shows that at that time he began to reign in a special sense.

Such voices have been heard since the 7th month 1844, and produced the effects here described, deep humiliation and profound gratitude. This change of the relation of the kingdoms of this world to Christ, is the same as making his enemies his footstool, (Hebrews 10:13) which event was expected by him while he set at the right hand of the Father fulfilling the daily ministration. [Hebrews] verses 11,12. **Revelation 10 gives in part the character and circumstances of the transition from the Gospel to the following Dispensation.** The angel that declares, "*There should be time no longer,*" [Rev 10:6] is not the Lord at his appearing, for after uttering that oath he told John, "*Thou must prophesy again.*" [vs 11] Whatever the nature of this prophesying may be, it certainly follows the oath of verses 6,7.

I think we have misunderstood the 7th verse. We have understood or explained the 6th verse as the language of the angel, but the 7th as a declaration of John; whereas **both** verses are the language of the angel, the 7th being a qualification or explanation of the 6th, **showing the manner in which time should close.** **The angel of the Philadelphia church having "an open door", gave the Midnight Cry with the solemn assurance of this oath.** He **swore**, or **positively declared**, "*That there should be time no longer, but in the days of the voice of the 7th angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.*" There are "days" (plural) in which the **7th angel begins to sound**. Whether these days are literal or symbolic, which is most in accordance with the character of this book, they denote a **short period** of time, in which not only the 7th angel begins to sound, but the **mystery** of God is finished also.

Thus we see that the **mystery** is finished, not in a **point**, but in a **period**, and while the **mystery** is finishing, **the 7th angel is beginning to sound.** What is the **mystery** to be finished? "*The mystery of the Gospel.*" Ephesians 6:19. "*The mystery which was kept secret since the world began, but is now made manifest.*" **The riches of the glory of this mystery is Christ in you, the hope of glory,** Colossians 1:27. "*The mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel;*" Ephesians 2:4-6. **It is the dispensation of the grace of God;** verse 2.

These texts show that the mystery of God or Christ is the Gospel Dispensation. It is the period of **hope** and **heirship**. While we hope we pray for the object of hope, and that is **glory** - as exhibited on the Holy Mount, immortality, the Kingdom and society of Jesus. Until these are obtained we hope; and while we hope the **mystery** is not finished. - Again, we are heirs during the **mystery** of God, and when that is finished, we shall become inheritors. **We must therefore conclude that the mystery of God will end with the mysterious change from mortal to immortality;** 1 Corinthians 15:51-54. Then, as the **Dispensation of the fulness of times begins with the 7th trumpet**, and the **Gospel Dispensation reaches to the resurrection**, it is manifest that the Dispensation of the fulness of times, begins before the Gospel Dispensation ends. - There is a short period of overlapping or running together of the two Dispensations, in which the peculiarities of both mingle like the twilight, minglings of light and darkness.

This was also the manner of change from the Dispensation of the Law to the Gospel. Gabriel said to Daniel, "*seventy weeks are determined upon thy people and upon the holy city.*" **It is presumed that all agree that these 70 weeks reached to the end of the legal dispensation and no further.** The Messiah came at the end of the 69 weeks and began to preach the gospel, (Mark 1:14,15; Matthew 4:23) which Paul calls the New Covenant. And he confirmed this covenant with many for one week, the last one of the 70.

Hence, the legal Dispensation ended seven years after the Gospel Dispensation began; and the last symbolic week of one was the

first of the other; and while one was being finished, the other was being introduced and confirmed or established. Whether that period is an express type of the crisis period between the Gos[pe]l Dis[pensation] and the Dispensation of the fulness of times or not, it furnishes a strong argument from analogy, corroborating the plain testimony of the Word, that there must be such a period. I see no evidences that the latter must be of the same **length** of the former: To learn its length we must have recourse to other sources of evidence. Yet there is a striking similarity between them.

At that time the world and the mass of God's professed people were unbelieving, and greatly indifferent about the transpiring events in the Providence of God, momentous as they were. The adherents to the new era were a sect everywhere spoken against. They had little or no reverence for the old and commandment-nullifying traditions of Judaism. They were called movers of seditions, endangering the place and nation; drunken, because filled with the Holy Ghost; and mad, because mighty in the truth. They had peculiar faith; and their preaching and conduct were such as to cause the **professors** to accuse them of breaking the law; and finally they denounced and excluded the whole Jewish nation of religionists **en mass** for their infidelity. - The teaching and practice even of our Saviour and the apostles appeared to them contradictory - at times they seemed to recognize the authority of the law, and then again totally to disregard it, and insist upon the new order of things. He resolved their ten commandments into two, dismissed the woman without being stoned according to the law, forgave sins without the legal sacrifices, healed without requiring to offer according to the law, and that even on the Sabbath day and yet declared that he came **not** to destroy the law, but to fulfil it.

Again, when he had healed a leper, he charged him to go and show himself to the Priest and offer for his cleansing those things which Moses commanded. He also ate the Passover according to law. Both he and his apostles, on some occasions excluded, and on others admitted the Gentiles to privileges, which according to the law could be enjoyed only by the Jews. Thus they recognized the presence and claims of both dispensations at the same time; one entering and displacing the other, not instantly, but gradually, by a succession of events, each distinct in itself, but all connected in harmony, transpiring in fulfilment of prophesy, and forming the circumstances of the Advent, which was one distinct event, and the nucleus of all the rest. A little before his crucifixion Jesus came as King to Jerusalem, the Metropolis and Capitol of that Dispensation; the City was under his absolute authority for a time; he had declared its house desolate and now entered and cleansed the temple.

As then, so now, according to the Scriptures, a series of events constitute the circumstances of our Lord's appearing, and form the crisis of the two Dispensations. In that period his crucifixion and resurrection were the principle events to which all others are subservient.

But **there are other events connected with these, and which must of necessity precede them. One of these events as we have already seen is the cleansing of the Sanctuary. Another is the marriage.** That Christ ever was or ever will be married as human beings are, no one pretends; but that there is a divine transaction, illustrated for our understanding under the figure of a marriage, it is infidelity to deny.

Christ is the Bridegroom and New Jerusalem the Bride. The marriage then signifies their union in a special sense, and of course **must take place where the bride is, in the heavens**. The heavens must receive Jesus **till** the times of restitution, then the Father will **send him from** the heavens. He went to his Father's House in New Jerusalem, and when he has prepared it he will come again **from** it to receive us. True the word *Gaines*, which is rendered marriage or wedding, signifies "the nuptial ceremony, including the banquet"; but not the banquet alone, as some would have us believe. Where is the place of these transactions? With the Bride of course. When the Bridegroom came to the marriage then, he could not have come to the earth from heaven, for then he would have come from instead of to the marriage, but he must have come to the place of marriage, in New Jerusalem.

But says one, How could he come where he was already? We must remember that the Bride is not a person, but a City, 12,000 furlongs or 1,500 miles square. The central point and fountain of all its glory is the Ancient of days. - Christ doubtless has been personally within the limits of that City ever since his ascension, and **when the cry in 1844 was given he came to the Ancient of Days** and the scenes of marriage, which in their amplitude will occupy a great part, if not all, of **the Dispensation of the fulness of times, then began**.

And, as **when Christ comes again he will come from New Jerusalem** after the scenes of marriage have there begun, every one will see that he will return to earth **from** the wedding, and we, waiting, will meet him and return with him to the bridal City to share in the festive joys.

Dear Brethren, I must close for the present and leave the subject with you. May the Lord correct and enlarge our conceptions of himself and his Plan, and direct our hearts into the patient waiting for Jesus. Let us in humble obedience follow the Lamb in the expanding developments of His Word and Providence.

Canandaigua, N.Y. Jan. 17, 1846, O. R. L. CROSIER.

9/14/19 Updated 8/30/20