

Revelation 8:1–6; 6:17

“Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, ‘Who shall be able to stand? Is my robe spotless?’ Then **the angels ceased to sing**, and there was **some time of awful silence**, when Jesus spoke: ‘Those who have clean hands and pure hearts shall be able to stand; My grace is sufficient for you.’ At this our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again, while the cloud drew still nearer the earth.” *Early Writings*, 15.

#### GETHSEMANE AT MIDNIGHT

“Having made the decision, He fell dying to the ground from which He had partially risen. Where now were His disciples, to place their hands tenderly beneath the head of their fainting Master, and bathe that brow, marred indeed more than the sons of men? The Saviour trod the wine press alone, and of the people there was none with Him.

“But God suffered with His Son. Angels beheld the Savior’s agony. They saw their Lord enclosed by legions of satanic forces, His nature weighed down with a shuddering, mysterious dread. **There was silence in heaven**. No harp was touched. Could mortals have viewed the amazement of the angelic host as in silent grief they watched the Father separating His beams of light, love, and glory from His beloved Son, they would better understand how offensive in His sight is sin.” *Desire of Ages*, 693.

“The confusion was hushed. The sound of traffic and bargaining ceased. **The silence became painful**. A sense of awe overpowered the entire assembly. It was as if they were arraigned before the tribunal of God to answer for their deeds. The Majesty of Heaven stood as the Judge will stand at the last day, and every one of that vast crowd for the time acknowledged him their Master. His eye swept over the multitude, taking in every individual. His form seemed to tower above them in commanding dignity, and a divine light illuminated his countenance. He spoke, and his clear, ringing voice, echoing through the arches of the temple, was like the voice that shook Mount Sinai, of old: ‘My house shall be called the house of prayer; but ye have made it a den of thieves.’ *Spirit of Prophecy*, volume 2, 117.

“And now the thunders ceased; the trumpet was no longer heard; the earth was still. **There was a period of solemn silence**, and then the voice of God was heard. Speaking out of the thick darkness that enshrouded Him, as He stood upon the mount, surrounded by a retinue of angels, the Lord made known His law. Moses, describing the scene, says: ‘The Lord came from Sinai, and rose up from Seir unto them; He shined forth from Mount Paran, and He came with ten thousands of saints: from His right hand went a fiery law for them. Yea, He loved the people; all His saints are in Thy hand: and they sat down at Thy feet; every one shall receive of Thy words.’ Deuteronomy 33:2, 3.” *Patriarchs and Prophets*, 304.

Revelation 22:11; Daniel 12:1.

#### 1798: THE “TIME OF THE END”

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

## THE LION OF THE TRIBE OF JUDAH

“It was **the Lion of the tribe of Judah who unsealed the book** and gave to John the revelation of what should be in these last days.

“Daniel stood in his lot to bear his testimony which was sealed until the time of the end, when the first angel’s message should be proclaimed to our world. These matters are of infinite importance in these last days; but while ‘many shall be purified, and made white, and tried,’ ‘the wicked shall do wickedly: and none of the wicked shall understand.’” *Testimonies to Ministers*, 115.

## THE UNSEALING

“What Daniel was commanded to seal up and close, (Daniel 12:4) is now, through the all-powerful mediation of **the Lion of the tribe of Judah**, revealed unto us. Revelation 5:5. Hence ‘many run to and fro, and knowledge is increased.’ Never, since the days of our Lord’s first advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on this subject. ‘The Revelation of Jesus Christ,’ contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for it is written that, ‘none of the wicked shall understand, but the wise shall understand.’ Daniel 12:10. So St. Paul speaks: ‘But ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness.’ 1 Thessalonians 4:4–5. Though ‘the true light now shineth,’ it enlighteneth only those who believe. Those who are paying a prayerful attention to these things, ‘have,’ like the Israelites of old, ‘light in their dwellings,’ whilst the rest of the world are sitting in darkness, even ‘darkness such as may be felt.’ **The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the ‘mystery of God,’ being reserved unto ‘the time of the end.’ Daniel 12:9; Revelation 10:7.**” James White, *Review and Herald*, November 1, 1853.

LOMA LINDA TRAIN STATION VISION by Elmer M. Johnson

Brother Will Ross, now deceased, was a personal friend of mine for about 45 years. In our church fellowship we very often spent Sabbath afternoons discussing his experience in the message, and his conversations with Mrs. Ellen G. White. About 1908, while living in Loma Linda near Sister White, he frequently accompanied her in her walks, and would discuss the message and future events. On one of these occasions, while waiting at the railroad depot, in company with Sister Mcinterfer and Elder D. E. Robinson, her granddaughter's husband, Sister White related to the three of them about the storm of persecution that was to come upon Seventh-day Adventists. Brother Will related it to me as follows:

“Sister White told us as we three stood there on the depot platform, that a terrible storm of persecution was coming like a windstorm that blew down every standing object. There was not a Seventh-day Adventist to be seen. They, like the disciples, forsook Christ and fled. All who had sought positions were never seen again.

“After the storm there was a calm, then the Adventists arose like a great flock of sheep, but there were no shepherds. They all waited in earnest prayer for help and wisdom, and the Lord answered by helping them to choose leaders from among them who had never sought positions before. They prayed earnestly for the Holy Spirit which was poured out upon them making them fully ready for service. They then went forth ‘fair as the moon, clear as the sun, and terrible as an army with banners,’ to give this message to the world.

“I was astonished, and asked if that applied to Loma Linda, as we were looking in that direction. Sister White replied to my question by stating that it applied to the **entire denominational world**. It so stunned me that I did not ask any more questions.” Will Ross, Boulder, Colorado.

The brother who related this testimony said, “I was surprised and asked, whether this refers to Loma Linda. Her answer that this vision refers to the **entire denominational Adventist** people in all the world. “This startled me,” he said, “So that I did not dare ask further questions.”

In the year 1943 when Elder D. E. Robinson was visiting the churches in Colorado, I was serving on the platform the Sabbath that Elder Robinson visited the Boulder Church, having with him the large Bible which Sister White held in her hand and leafing through during one of her visions. At the close of the service Brother Ross spoke with Elder Robinson about when he, Sister Mcinterfer and Sister White were standing on the depot platform visiting together, and Sister White related to him about the terrible storm of persecution that was coming to Seventh-day Adventists. Elder Robinson replied, “Yes, Brother, Ross, I remember it.”

So I documented this reply January 15, 1946, not wishing to forget this important narration related to me by Brother Ross. I frequently discussed it with him in later years, and his statement never varied. [signed] Elmer M. Johnson

“The reasons why we are denominated people of God are to be **repeated and repeated**. Deuteronomy 4:1–13; 5:1–33.” Ms 175, 1905. (Diary, July 10, 1905.)

DENOMINATION, n.

1. The act of naming. 3. A class, society or collection of individuals, called by the same name; as a denomination of Christians.

1860

“James White then took the floor and apologized for some of the brethren who seemed to be afraid of a name. The *Review* reported some of his comments:

‘He had been in the same position once. In times past when we were comparatively few, he did not see the necessity of any such steps. But now large bodies of intelligent brethren are being raised up, and without some regulation of this kind will be thrown into confusion.

‘He then gave a review of the past, mentioning the opposition which had been manifested by some all the way along, first against publishing a paper, then against issuing pamphlets, then against having an office, then against the sale of publications, then against church order, then against having a power press. It had been hard to bring the minds of some of the brethren to the necessity of these things; but they had all been essential to the prosperity of the cause.’—Ibid.

“The motion to adopt a name was finally put before the delegates, and it carried. The record states, ‘None dissented, though a few declined to vote.’ Turning again to the minutes, we find the story of the outcome, which gave birth to the name by which the Sabbathkeeping Adventists would be known.

“Seventh-Day Adventists” The Name Chosen

“Having voted to adopt a name, the discussion now turned on what that name should be. The name Church of God, was proposed and zealously advocated by some. It was objected that that name was already in use by some denominations, and on this account, was indefinite, besides having to the world an appearance of presumption. Brother White remarked that the name taken should be one which would be the least objectionable to the world at large.

“The name Seventh-day Adventists was proposed as a simple name and one expressive of our faith and position. After some further remarks, Brother Hewitt [the most honest man in town] offered the following resolution:

‘Resolved, That we take the name of Seventh-day Adventists.’ —Ibid.

“This resolution was discussed freely, and the wording was adjusted to ‘That we call ourselves Seventh-day Adventists.’ It was finally acted upon (Ibid.).

“Even so, T. J. Butler, of Ohio, dissented, and Elders Lawrence, Sperry, Andrews, and Ingraham refrained from voting. Now the Sabbathkeeping Adventists had a name, a name that Ellen White was shown carried Heaven’s approval. It had been a momentous conference, clearly influenced by the Spirit of God.” Arthur White, *Ellen G. White*, 1 Biography, 423, 424.

“We are Seventh-day Adventists. Are we ashamed of our name? We answer, ‘No, no! We are not. **It is the name the Lord has given us.** It points out the truth that is to be **the test of the churches.**” *Selected Messages*, book 2, 384.

1 Peter 2:3–10

Exodus 3:10.

## POST 34 AD

Acts 11:26.

“It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. Continually they were recounting the incidents that had occurred during the days of His earthly ministry, when His disciples were blessed with His personal presence. Untiringly they dwelt upon His teachings and His miracles of healing. With quivering lips and tearful eyes they spoke of His agony in the garden, His betrayal, trial, and execution, the forbearance and humility with which He had endured the contumely and torture imposed upon Him by His enemies, and the Godlike pity with which He had prayed for those who persecuted Him. His resurrection and ascension, and His work in heaven as the Mediator for fallen man, were topics on which they rejoiced to dwell. Well might the heathen call them Christians, since they preached Christ and addressed their prayers to God through Him.

“It was God who gave to them the name of Christian. This is a royal name, given to all who join themselves to Christ. It was of this name that James wrote later, ‘Do not rich men oppress you, and draw you before the judgment seats? **Do not they blaspheme that worthy name by the which ye are called?**’ James 2:6, 7. And Peter declared, ‘If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.’ ‘If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you.’ 1 Peter 4:16, 14.” *Acts of the Apostles*, 157.

“In a vision of the night I was shown distinctly that **these sentiments** have been looked upon by some as the grand truths that are to be brought in and made prominent at the present time. I was shown a platform, braced by solid timbers—the truths of the Word of God. Someone high in responsibility in the medical work was directing **this man and that man** to loosen the timbers supporting this platform. Then I heard a voice saying, ‘Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? This foundation was built by the Master Worker, and will stand storm and tempest. Will they permit this man to present **doctrines that deny the past experience of the people of God?** The time has come to take decided action.’

“The enemy of souls has sought to bring in the supposition that a great reformation was to take place among **Seventh-day Adventists**, and that this reformation would consist in **giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization**. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to **the remnant church**, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for **the last fifty years** would be accounted as error. **A new organization would be established**. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath of course, would be lightly regarded, as also the God who created it. **Nothing would be allowed to stand in the way of the new movement**. The leaders would teach that virtue is better than vice, but God being removed, they would place their **dependence on human power**, which, without God, is worthless. Their foundation would be built on the sand, and **storm and tempest would sweep away the structure**.” *Selected Messages*, book 1, 204, 205.