



BIBLE EXPLORATIONS
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Bible Explorations Newsletter

April 2025 Issue

Inside This Issue

1-2	Happenings at Bible Explorations; Summertime With God (EGW)
2-3	The Remnant Generation – Brent Meikle
3-6	Look Who’s Invited – Ted Schultz
7-8	Stories of My Grandmother, EGW

Well spring is here...I know many may still be in snow but those little flowers will pop out soon! March 20 started spring, and the next new moon is/was March 31. This is why we have Passover on April 13 as March 31 is the first day of God's calendar. The prior new moon was March 1...which was still in the winter. Exodus 12:2 indicates God numbered the months based on when Israel was released from captivity in Egypt, the very first Passover: "This month shall be your beginning of months; it shall be the first month of the year to you."



The butterflies and the bees are all out working very hard; they labor so we can have beauty in

this dark world! Our Father did this for us, imagine heavens beauty!

Mark your calendars, we will be on zoom and live on all our platforms beginning April 14 through 20. A Passover program prerecorded will play on April 13. Be sure to share all the ways to watch live with friends and families! We are living in an exciting time...pray, study, and search

with us so we will all be ready for His soon coming! See the last page to find all the ways to watch us and support Bible Explorations and also the speakers for April!

SUMMERTIME WITH GOD

Ellen G. White

For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. Song of Solomon 2:11, 12.

This lovely morning all nature appears fresh and beautiful. Earth has put on her summer robes of green and is smiling in almost Edenic loveliness.

I think our enjoyment of the summertime is heightened by the memory of the long, cold months of winter; and on the other hand, the hope of summer helps us to endure more cheerfully the winter's reign. If we were to permit our minds to dwell upon the barrenness and desolation with which the ice king surrounds us, we might be very unhappy; but, being wiser than this, we look forward in anticipation to the coming springtime, which is to bring back the birds, awaken the sleeping flowers, clothe the earth in her robes of green, and fill the air with light and fragrance and song.

The Christian's sojourn in this world may be fitly compared to the long, cold winter. Here we experience trials, sorrows and disappointments, but we should not permit our minds to dwell upon these. Let us rather look forward with hope and faith to the coming summer when we shall be welcomed to our

Eden home, where all is light and joy, where all is peace and love.

Had the Christian never experienced the storms of affliction in this world, had his heart never been chilled by disappointment or oppressed by fear, he would scarcely know how to appreciate heaven. We will not be despondent, though often weary, sad, and heartsick; the winter will not always last. The summer of peace, joy, and eternal gladness soon will come. Then Christ will dwell with us and will lead us to fountains of living waters, and will wipe all tears from our eyes. Letter 13, 1875.

Let nothing ... hinder you from making thorough work for eternity.... There will be no chilling winds, no wintry colds, but an eternal summer. There is light for the intellect, love that is abiding, sincere. There will be health and immortality, vigor for every faculty. There will be shut out forever every sorrow and every grief.

THE REMNANT GENERATION

Brent Meikle

Here is a simple test anyone aged 10 to 99-years old can take to remind them of the generation we are living in today.

1. Take your age and add the two digits together. For example, if you are 62-years old, then add $6 + 2 = 8$.
2. Subtract your answer from your age: $62 - 8 = 54$.
3. The two-digit answer will always add up to "9": $5 + 4 = 9$

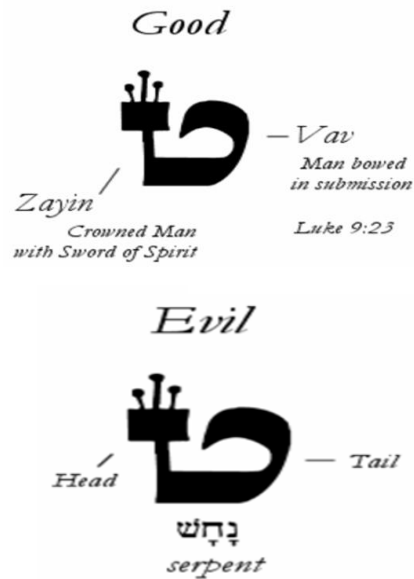
This is simply one of the properties of the number nine that distinguish it from other observed numbers. Another is what we observe in the multiplication of the number "9":

$9 \times 1 = 9$	$9 \times 2 = 18 (1+8=9)$	$9 \times 3 = 27 (2+7=9)$	$9 \times 4 = 36 (3+6=9)$
$9 \times 4 = 36 (3+6=9)$	$9 \times 5 = 45 (4+5=9)$	$9 \times 6 = 54 (5+4=9)$	$9 \times 7 = 63 (6+3=9)$
$9 \times 8 = 72 (7+2=9)$	$9 \times 9 = 81 (8+1=9)$	$9 \times 10 = 90 (9+0=9)$	

I have recently observed a popular video that is going around that shares these observations that thankfully attributes this phenomenon to GOD. The presenter says

that the number "9" is represented in the Hebrew Alphabet as "Tet" which he tells us means "truth". But it is only a small part of the truth. The full truth is something I have long observed that is absolutely awe-inspiring. Observe the following:

"Tet" represents the two possibilities of man. The parts of Tet (Vav and Zayn) are the same as the parts for "Chet",



but the difference appear in the Vav, or that aspect of the letter that represents man. As we will see to the left, the letter Tet can picture either the man that is in rebellion before the LORD or the man that is surrendered to Him. When a man (Vav) is bowed down before the Crowned Man (Zayin), taking upon himself His yoke (Chet), then

his soul is subject to the discipline of the LORD, and the ninefold fruit of the Spirit will grow in his life. (Galatians 5: 22-23). This man will die to himself and all that is outside he yoke of Christ (Luke 9:23).

On the other hand, if the soul refuses to bow down and instead rebels, the inner life will take on the characteristics of the serpent (nachash), Satan. If that man chooses to live for himself, relying on his own inner sense of autonomy, he will share the fate of Satan and "eat dust", or the stuff of the flesh.

This principle can be seen in the account of Moses and his staff (Exodus 4:2-4). The staff represented the scepter of Moses' human authority which GOD asked to be "thrown down" in obedience to Him. When he did so, the carnal staff was transformed to become the spiritual staff of the LORD, even though it still contained the principle of the serpent within it (i.e., the carnal principle of his life). Later Mose sinned by using this staff in a carnal way by striking the rock twice, indicating that he attempted to retake his own autonomy instead of yielding to the will of THE LORD.

In short, how the Tet is representative depends upon our personal decision to give our lives to Jesus and be yoked together with Him. Will we choose to surrender our lives,

offering ourselves as living sacrifices or will we inwardly rebel and live in the selfish pride that marks the devil? **“I have set before you life and death, blessing and cursing: therefore, choose life** (Deuteronomy 30:19).

I have been sharing the “Covenant Code™” series through Bible Explorations each Sabbath for the past year. More recently I have shared the first 13- Chapters of the 14-Chapter Book that I am writing under the same title. The above is a small snippet from the final Chapter that I will begin sharing live on BE through ZOOM and YouTube Saturday March 29, 2025. The final Chapter is the summary of the entire book and contains things I have never discussed in public prior to this such as the above. It goes much deeper than this and you will be able to observe for yourself that the “9th” is the most significant number representing the final Judgement of GOD. It is the final time that the wheat is separated from the shaft—good is separated from evil. The next tic of the Apocalypse Clock (the 10th) It is Finished. Time is no more.

Read Matthew Chapter 27:45-50 and John: 19:30 for the account of the darkness of the 9th hour that ended with the loud cry from Jesus, “It is finished”. We must understand that the end of the 9th is the beginning of the 10th. Trumpets sounded from the first day of the 7th Month to the end of the 9th day to prepare His people for the coming atonement. When the 9th day ended the Day of Atonement began on the 10th. Just as when the 6th day ends the next tic of the clock is the 7th Day. Join us on March 29th and observe how every Judgement beginning in the Garden, to the Flood, to the Exodus to the Crucifixion and Resurrection occurred at a time that we can observe and measure as the “9th” in the Biblical Chronology.

The Remnant People of GOD are represented in the “9th” in that they are the final 10%, the 9th of 10. We can only touch on these things here. Join us on BE when they will be presented at length among all of the other truths that we observe from the Sanctuary. We have observed in the past on BE that the Tabernacle Boards were 46 in number (20 + 20 + 6) that were each 1.5 wide for a total measurement of 69 (46 x 1.5 = 69). But also, we have observed that every “69” in observed measurement is equal to “70” in prophetic observance (due to the difference in a 360-day prophetic year vs a 365.217 observed solar year).

Now observe that 70 divided by 9 = 7.77. We are not just “a” remnant generation. We are “the” final remnant generation. Many from among us will live to witness the Glory of the Coming of the LORD Jesus.

I want to thank all of you who have supported this project and all of those who have contributed to Bible Explorations in part because of it. I have committed to all of those financial supporters that they will get and advance PDF version of the final draft of the book prior to its publication. The first 10-chapters have been sent. Once the final Chapter 14 has been presented on BE the entire 14-Chapter Edited Draft PDF will be sent to all. This Passover I will be making a 7-part Presentation of all 14 Chapters. So please keep BE in your hearts, prayers, and minds because it is not only a Church to many, but the very means we can do as GOD calls the last generation to do in Chapter 10 of Revelation: “Evangelise the World a last time”.

LOOK WHO'S INVITED

Ted Schultz

TWO WILDERNESS EXPERIENCES

How did the woman with her feet on the moon get into the wilderness? “And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.” Rev. 12:14.

There was another woman born by eagles wings into the wilderness when the Lord called Israel out of Egypt. When Israel pitched their camp in the wilderness of Sinai the Lord said, “Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myself.” Ex. 19:1-4. When God brought Israel into the wilderness it was for the purpose of bringing them unto Himself. He delivered them from slavery and brought them out of the house of bondage and gave them commandments, statutes, and judgments so that they would be a holy nation—His peculiar treasure above all people on the face of the earth. The covenant maker is now extending His covenant to the seed of the woman—the remnant. This last remnant are His miqrah, those called out to be keepers and restorers of every divine institution. The church in its apostolic purity is manifest in the remnant. The remnant, being the seed of the woman, are identical to her standing with the moon under their feet. Just as the Old Testament opens with the creation account establishing the “two great lights” “for signs and for seasons” so we see the New Testament closing with these two great lights—the sun clothing the woman and the moon under her feet in the symbolic representation of Revelation 12. This symbol is called “a great wonder in heaven.” Rev. 12:1. The word wonder comes from the

John 14:21 One who has my commandments, and keeps them, that person is one who loves me. One who loves me will be loved by my Father, and I will love him, and will reveal myself to him.
-World English Bible, public domain.

obedience = love

Greek semeion (Strong's #4592) which means a miracle, sign, or token. So what is the woman a sign or token of? In the creation account the sun and the moon were set "for signs and seasons." Gen. 1:14. The word signs in the Hebrew is owth which means "the sense of appearing, a signal, as a flag, beacon, monument, sign, or token (Strong's #226) which is exactly what Revelation 12:1 declares the woman to be—a sign or token that "appeared" in heaven. Three times Genesis 1:14-18 states that the sun and the moon are set "in the firmament of heaven" for signs and for seasons. The word seasons comes from the Hebrew word moed (Strong's #4150) which we have already seen means "a fixed time or season, an assembly (as convened for a definite purpose), technically the congregation; by extension, the place of meeting; also a signal, an appointed sign or time, assembly, feast, and set time." Please note that these signs and seasons were set in place at creation before sin entered the world. The woman is a visible token of God's creative power. Just as the Creator set the sun and the moon for signs and for seasons, likewise the woman of Revelation 12 is a sign or token of God's power to recreate man in His own image and redeem him everlastingly.

The feasts (moedim) of the Lord (Lev. 23) and the time of their occurrence were based on the "two great lights" of heaven set at creation for signs and for seasons (moed). This is why the annual feasts which are regulated by the new moons are statutes which are "not shadowy types to pass away with the death of Christ. They were to be binding upon man in every age as long as time should last." Review and Herald, May 6, 1875. The miqrah, the holy convocation, the called out ones, the remnant of the woman's seed are to feel the direct assault of the dragon. Just as "the old serpent" was focused on bringing the downfall of Adam and Eve, and devouring Christ the "man child" (Rev. 12:4, 5) as soon as He was born, so he is working to bring the downfall of the remnant who keep the commandments of God. God has always had His faithful called out ones, His true church, even in the worst of times. There has always been the cycles of the best of times and the worst of times, but through it all there has been a constant; there has always been a remnant. This remnant has always been faithful to all of God's covenant conditions. Likewise there will be a remnant at the very end of time that will keep God's commandments, statutes, and judgments—all of them. They will not be bribed, flattered, deceived or threatened to deviate from their covenant with God. This remnant will pass through an experience referred to as the time of Jacob's trouble. "Alas! For that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it."

Jer. 30:7. The prophet Daniel calls it "a time of trouble, such as never was since there was a nation." Daniel 12:1.

The remnant of Revelation 12:17 are the remaining ones, the residue. (Strong's #3062, loipoy). Daniel tells us that the papal beast "devoured and brake in pieces, and stamped the residue with the feet of it." Dan. 7:7, 19. The Hebrew word for residue is sha'ar and means a remainder, or remnant. The prophecies of Daniel and John foretell a terrible outbreak of war against the remnant, which leaves us with a question. What happened to everyone else? Many of God's faithful people will suffer martyrdom. "And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days." Dan. 11:33. We have also been warned that apostasy will sweep through our ranks. "Therefore he [the king of the North] 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." Dan. 11:30. We see by this prophecy that apostasy is going to hit the church and many will break their covenant relationship with God. Those that forsake the holy covenant will be completely taken away with the flatteries of the papal whore, and will go to great lengths in their apostasy.

"The Lord is in earnest with us. In His word He declared that many shall depart from the faith, giving heed to seducing spirits and doctrines of devils. They will go to great lengths in departing from God." Special Testimonies, Series B, No. 7, p. 20.

HISTORY WILL BE REPEATED

"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 the 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." Manuscript Releases, Vol. 13, p. 394. Prophecy such as this is underscored by a number of statements from the pen of inspiration. "In the last vision given me, I was shown the startling fact that but a small portion of those who now profess the truth will be sanctified by it and be saved." Testimonies for the Church, Vol. 1, p. 608. Why is that? Of course it is human nature not to be sanctified or even want to be. We are completely dependent upon Christ and the gift of the Holy Spirit to

create in us any desire to break from our unsanctified existence. And what are God's people to think when they see those in top positions of influence in the church forcefully setting forth the idea that sanctification is not an issue essential to salvation and that it is a "moot theological issue" as is stated in the book *Issues*, page 109. This publication states in the title page that it is "Authorized by the North American Division Officers and Union Presidents." Sanctification a moot theological issue? The apostle Paul would disagree. "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. 2:13. "For this is the will of God, even your sanctification." 1 Thess. 4:3. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

A LARGE CLASS

"As the storm approaches a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition." *The Great Controversy*, p. 608. The expression "sanctified through obedience to the truth" is not an isolated thought by any means. We find it repeated thirty one times throughout the *Ellen White Writings Infobase*. The shorter phrase "sanctified through obedience" is found forty four times. Such expressions today are viewed as heretical by many ministers and leaders as well as laity, and those who truly believe we are sanctified through obedience to the truth are often ridiculed and maligned as being legalistic and not Christ-centered. How has it come to this? Again we reference writers who produced the book *Issues*. This time we quote from a sixteen page insert that was placed in the *Review*. "Neither has the church ever 'formally' adopted a position on perfection and the precise nature of human obedience." *Issues: The Seventh-day Adventist Church & Certain Private Organizations*, p. 7, Insert in the *Adventist Review*, Nov. 5, 1992. It is needful to point out that even if the church has not formally adopted a position on the precise nature of obedience, God nevertheless has revealed to mankind the precise nature of the obedience He requires. "Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:5. This is obedience on the thought level. "Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes,



which he hath commanded thee." Deut. 6:17. "Know ye not, that to whom ye yield yourselves to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Romans 6:16, 17. This "obedience unto righteousness" of which Paul speaks is that sanctification that comes through obedience to the truth.

WHEN THE MAJORITY FORSAKE US

Are you ready for the majority to forsake you? Are you sure you are not part of the majority? "To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few--- this will be our test." *Testimonies for the Church*, Vol. 5, p. 136. Indeed obeying all that God has commanded us to do is righteousness. "And it shall be our righteousness if we observe to do all these commandments before the LORD our God, as he hath commanded us." Deut. 6:25. The commandments spoken of in this text are God's commandments, statutes, and judgments as is clearly spelled out in chapters four through eight of Deuteronomy. Of these commands God says, "And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:7. How many of us are defining righteousness by this clear-cut truth? How many are standing in defense of this truth? How many even know what the statutes and judgments are? Those of us who make up the older generation look back over a period of time spanning over a half a century and realize that very little has been said on these vital subjects. Where are God's champions to champion His cause, to stand for truth and righteousness when champions are few? It need not be a marvel that the majority will forsake Bible truth. It is already happening, it just is not as evident as it will be when the final sealing comes at the time of the Sunday law. Sadly, when that test comes it will be too late to make the preparation for the test. We must prepare now. The doctrine of the cleansing of the sanctuary is a present truth doctrine that is preparing us right now. Like it or not, or deny that it is happening--- it is happening all the same. At this very moment a moral character test is being applied to those of us who profess faith in the three angels messages. The standard of that test is God's commandments, statutes and judgments. We must know for ourselves what great testing truths are contained within the book of the law.

SEARCH THE TITLE TO YOUR IMMORTAL INHERITANCE

"We are approaching stormy times, and we want to study the true foundation of our faith. We want to search the

book of the law to see if our title to the immortal inheritance is without a flaw.” An Adventist Apocalypse, p. 18.

WHO WILL BE ABLE TO STAND?

“But who may abide the day of his coming? And who shall stand when he appeareth: for he is like a refiner’s fire, and a fuller’s soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.” Mal. 3:2, 3. “Who shall ascend into the hill of the LORD? Or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation. Ps. 26:3-5.

There are those who belittle any doctrine that helps prepare a people to stand in the purity of Christ’s presence. We can be certain that they are false prophets. Heartfelt obedience to the truth and the sanctification that it brings is the work that God’s people are to be engaged in right now at this present time. “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.” 1 Peter 1:22. While there are those in high places formally stating that the church has never adopted a position on “the precise nature of human obedience” the Spirit of Prophecy states with words too clear to be misunderstood the precise nature of human obedience. Notice the adjectives attached to the word obedience.

- Willing obedience COL 116
- Unquestioning obedience 4T146
- Prompt obedience RH April 24, 1900
- Perfect obedience SC 62
- Entire obedience 4SG 156
- Continual obedience DA 668
- Implicit obedience 4T 187
- Unswerving obedience PP 52

“Exact obedience is required, and those who say it is not possible to live a perfect life throw upon God the imputation of injustice and untruth.” Review and Herald, p. 519, (MS 148, 1899.)

“The obedience of Christ to His Father was the same obedience that is required of us.” Adventist Bible Commentary, Vol. 7, p. 929. Are all these descriptions of the obedience that God requires “precise” enough? How could it be stated more precisely? Are these concise words on obedience just to be seen as inert, lifeless and empty words on a piece of paper until the church adopts a formal position on “the precise nature of human obedience”?

Then the “decision of the united Seventh-day Adventist Church in General Conference session” (Insert for Adventist Review, Nov. 5, 1992, p. 7.) reacts back on the words already written in Scripture and the Spirit of Prophecy and infuses those words with precision, authority, and special importance that those words supposedly did not possess prior to a formal church action?

THE QUESTION TO BE DECIDED BY THE WHOLE WORLD

“It was because the law was changeless, because man could be saved only through obedience to its precepts, that Jesus was lifted up on the cross. Yet the very means by which Christ established the law Satan represented as destroying it. Here will come the last conflict of the great controversy between Christ and Satan.

“That the law which was spoken by God’s own voice is faulty, that some specification has been set aside, is the claim which Satan now puts forward. It is the last great deception that he will bring upon the world. He need not to assail the whole law; if he can lead men to disregard one precept, his purpose is gained. For ‘whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.’ James 2:10. By consenting to break one precept, men are brought under Satan’s power.

“Obedience or disobedience is the question to be decided by the whole world.” The Desire of Ages, p. 763. Many are the voices now proclaiming that some specification of the law which was spoken by God’s own voice has been set aside at the cross. Let us each one weigh carefully the implication of that claim. “Holiness is wholeness for God. It means perfect obedience to every precept of the law of God.” Manuscript Releases, Vol. 12, p. 145.

Each one of us must search the book of the law and become knowledgeable with every precept it contains, for it is this law that will be sealed among the followers of Christ. Isaiah 8:16 **(THE END)**

STORIES OF MY GRANDMOTHER (EGW)

The Train Wreck

“Draw your carriages close to the schoolhouse. The speakers will stand at the open window so that you people outside can hear.” The ministers were directing traffic. The little schoolhouse at Locke, Michigan, was crowded, even beyond the door.

Many people were sitting in their carriages outside. Others who had come on horseback sat on the grass. All were eager to hear what the Adventist preachers had to say.

John Loughborough, Merritt Cornell, and my grandparents were making a preaching tour through Michigan, where Elders Bates and Cornell had raised up several companies of Sabbathkeepers. Because the announcements of the meetings had been printed in the Review, the preachers must be sure to reach every appointment on time. In order to do this they had to separate at times, some filling one appointment and some another. Whenever possible they would travel by train or steamer. But since there were few railroads at that time, much of their traveling still had to be done by wagon or carriage.

In order to reach Locke, Elders Loughborough and Cornell had to journey fifty miles with horse and wagon over corduroy roads. To understand why they had taken a sturdy farm wagon instead of a more comfortable carriage, let's read a description of these corduroy roads by Arthur Spalding: "To make the road firm the road builders used to lay logs crosswise on it close together. Over these they would pile earth and muck from the swamp. This was called a corduroy road. But in wet weather much of this earth would be carried away or be washed down between the logs, so that it would leave great bumps and hollows. And sometimes a poor log would rot out, and leave a bigger hole than ever. The people called these holes 'thank-you-ma'ams.' That was a cheerful way of meeting them; for when, riding over the broken corduroy road in a wagon, they would go bump, bump, bumpity-bump, and away down k-plunk, until their bones cracked and their teeth snapped, then instead of scolding and complaining, they would screw their faces into wry smiles, and murmur pleasantly, 'Thank-you-ma'am,' as though the road had done them a favor."—Pioneer Stories, pp. 217, 218.

On Monday after the meeting the ministers left. And believe it or not, that ride in the lumbering old farm wagon over those rough roads was a real joyride. What did it matter if the travelers were shaken till their teeth rattled? People were really coming to hear the message. Nothing could bring them greater joy.

"But what shall we do for places in which to preach?" Elder Cornell asked. "We can't go on forever using private homes and barns, shops and schoolhouses. We must have our own places, and we must have larger ones."



"Why couldn't we use a tent? Remember those tents that were used during Adventist camp meetings back in 1844?" suggested Elder Loughborough.

"Why not? That would be just the thing," Elder White agreed. "Perhaps by another year we can raise money to buy a big tent. It would provide a large enough meetinghouse, and we could take it with us wherever we needed it." "If the plan is a good one for next year, why not for this year?" Elder Cornell asked. "Let's get a tent at once!"

At Sylvan the party stopped at the home of Charles Glover to find out what he thought of the plan. "That's what I think of it," he said, reaching into his pocket and handing the men \$35.

At Jackson, a little farther on, they found Dan Palmer, Cyrenius Smith, and J. P. Kellogg, all bighearted men. They contributed liberally.

"How much do you think the tent will cost?" asked Mr. Kellogg.

"I happen to know that at Rochester there's a fair-sized assembly tent for sale. It has been used a few times by two First-day Adventist preachers. I think we could get it for \$200," Elder Cornell said.

"Good," said Kellogg. "Haven't we nearly that amount on hand now?" They counted the cash, \$140. Mr. Kellogg made up the deficit—a loan till it should come in from other contributors. Elder Cornell was off to Rochester on the next train.

Elders White and Loughborough walked back to the Palmer home, where they and Mrs. White spent the afternoon. The Whites were to take the evening train for Wisconsin. Before leaving the house, they had prayer. Everyone around the circle felt impressed to pray that the Whites might have a safe journey.

Elder Loughborough accompanied them to the train, helping them with their parcels. They entered a coach with high-backed chairs, called the sleeping car.

Mrs. White sat down, but at once exclaimed, "James, I can't stay in this car! I must get out of here!" Elder Loughborough helped them move to the next car behind. As he bade them good-bye, the bell rang and the train started. They had gone only about three miles when the coaches began to jerk violently. Then they stopped moving altogether. Opening a window, the Whites looked out. One coach was standing on end beside the track. Another was crushed, and pieces of it lay scattered about. Injured passengers were lying amid the wreckage, groaning and crying for help. Up and down the track people were running in confusion. The trainmen gathered

pieces of the broken coach and made a fire to warn another passenger train which was due in a few minutes.

James White picked up his wife and carried her across a swampy piece of land to a wagon road. Following the road about half a mile, they came to a house and told the people what had happened. Quickly the farmer harnessed a horse and sent a messenger to Jackson for physicians. Elder White went with the messenger, leaving his wife at the farmhouse.

In the city James went to the home of Cyrenius Smith. The next morning Mr. Smith sent a team with James to bring Ellen to the Smith home. After breakfast they drove to the scene of the accident and learned its cause.

At a road crossing a large ox had lain down on the track. The engine hit the ox, and was thrown off the rails. It ran into the embankment, striking a large oak stump and overturning on the track. The fast-moving cars in the rear piled up on top of the engine. Several passengers were seriously injured, and four were killed.

The coach which James and Ellen had first entered was shattered. One end was raised above the heap of ruins. They went back to look at the car in which they had been riding. It was separated from the wrecked cars and stood alone about a hundred feet from the one in front of it. How had their car become uncoupled from the others? When they asked the brakeman, he could not tell them. He said, "It is a complete mystery how that car became detached from the cars ahead." The big bolt with its chain attached lay unbroken on the platform of the car the Whites had occupied, just as if someone had unfastened it and laid it there.

Not one of the trainmen could explain it. But to James and Ellen White it was no mystery. They were sure God had answered their prayers by sending an angel to uncouple their car. There was no other answer. Their box of books and tracts for distribution at the Wisconsin meeting was also undamaged.

In a few hours the wreckage was cleared from the tracks and trains were running on schedule. They took the next one for their Wisconsin appointment.

And what about the tent that Elder Cornell went to Rochester to purchase? Three weeks to the day after the Sunday meeting at Locke, that tent stood on a lot in Battle Creek, complete with seats, platform, and pulpit, ready for use by the young preachers Loughborough and Cornell.

From that time on, canvas churches came more and more into use in Adventist evangelism. As soon as the winter snows melted, the gospel messengers were out holding meetings. Usually they would preach four or five nights in one place. Then pulling up stakes, they moved to another town, where they would hold a few meetings, earnestly endeavoring to arouse the people to study the prophecies about Jesus' second coming and the Sabbath reform. They passed out hundreds of tracts and took the names of all who wished to receive the Review or Instructor. The field was being sown with gospel seed.

A few weeks after the Whites returned to Rochester, another baby came to join the family. He was named William Clarence. Now there were three little boys in the home. Elder White's sister, Anna, lived with them and helped with the office work. Aunt Anna enjoyed nothing better than holding and cuddling little Willie. But she had tuberculosis! Ellen knew that it was not safe for the baby to be with her. How could she get Willie away from Anna without hurting her feelings?

One day, finding Anna with the baby in her arms, Ellen slyly pinched Willie. He immediately set up a howl of protest. "I guess he wants his mother," said Ellen.

"Yes, I guess he does," agreed Anna, handing the baby over. The young mother gladly took Willie from Aunt Anna and carried him into another room. Although the trick was often repeated, Anna never caught on.

My grandparents were on the road again. Forty miles of their trip had to be made by stagecoach over rough, dusty roads. Every ten miles the stage coach would stop for the exchange of horses, and Elder White would escort his wife to the lobby of the inn, where she could rest on a couch for ten or fifteen minutes. Little did they dream of the surprise awaiting them at Sutton, Vermont.

For **Passover/Unleavened Bread in April** we will be live on zoom, Roku, YouTube, etc. We are using funds to get on more satellites and internet platforms to share the messages to more people, and also to complete and publish Brent Meikle's book The Covenant Code. We are already planning for Tabernacles in October (7-14) so start preparing! Some of the speakers this spring will be Brent Meikle, Abel Camacho, Keith Bond, Melissa Jordan, John Dahl and Hein de Wit. You don't want to miss it. We will have 3 or 4 each morning (April 14-20). See you then!

