

LEST WE FORGET

INSPIRING PIONEER STORIES



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ENDORSEMENTS AND RECOMMENDATIONS

Kenneth Wood, (former) President, Ellen G. White Estate—Because “remembering” is essential to the Seventh-day Adventist Church, the words and works of the Adventist pioneers need to be given prominence. We are pleased with the skillful, professional efforts put forth to accomplish this by the Pioneer Library officers and staff. Through books, periodicals and CD-ROM, the messages of the pioneers are being heard, and their influence felt. We trust that the work of the Adventist Pioneer Library will increase and strengthen as earth’s final crisis approaches.

C. Mervyn Maxwell, (former) Professor of Church History, SDA Theological Seminary—I certainly appreciate the remarkable contribution you are making to Adventist studies, and I hope you are reaching a wide market.... Please do keep up the good work, and may God prosper you.

James R. Nix, (former) Vice Director, Ellen G. White Estate—The service that you and the others associated with the Adventist Pioneer Library project are providing our church is incalculable To think about so many of the early publications of our pioneers being available on one small disc would have been unthinkable just a few years ago. I spent years collecting shelves full of books in the Heritage Room at Loma Linda University just to equal what is on this one CD-ROM. And now anyone can have access to the same information, and be able to research it in a fraction of the time it would take to look the same thing up in all those original volumes.... May God continue to bless you and the others in your very specialized ministry is my prayer.

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VOLUME 1

1991

VOLUME 1 — NUMBER 1
FIRST QUARTER, 1991

THE IMPORTANCE OF THE PIONEERS

THIS ISSUE shows the time frame and relevance of the pioneers of the Seventh-day Adventist church. This topic will be continued in the following issues, the next issue of which is devoted to the importance of the life and work of William Miller. We encourage your letters of comment and criticism and will give space for airing your views.

*The issue in hand is a reprint of Volume 1, Number 1, which was published in 1991. We hope you appreciate this renewed presentation of the material. We invite our readers to order the complete collection of *Lest We Forget* published since 1991.*

THE IMPORTANCE OF THE PIONEERS

By Fred Bischoff

“Ponder the path of your feet, and let all your ways be established.” Proverbs 4:26.

We are living in a time when foundations are being tested. “Every wind of doctrine” (Eph. 4:14) is testing us to see, upon what we are established. When the wind turns into a flood, it will be shown in a final way whether we have built on “the Rock” or “on the earth without foundation” (Luke 6:49).

Scripture tells us that the Rock we need is Jesus Christ (1 Cor. 3:11; 10:4). Built on Him we are secure. We need then to know Him (John 17:3). But the stability of the person of Christ is fully seen only with an understanding of His “sayings” which He personified (Luke 6:47), the foundation principles of the Christian church (Heb. 6:1, 2). So this Person and His principles are inseparable, both being dimensions of the Whole Being that He is. It is in this way that we are told both to build on Christ and to build on His teachings.

Christ in His wisdom shared that founding position, which He had as the “chief cornerstone,” and upon which He built His church (Matt. 16:16-18), with other godly men, the “apostles and prophets” (Eph. 2:20). The apostles were those who met two criteria. First they must have seen Christ, not just casually or figuratively, but deeply and in a literal way. It was thus that Paul could claim to be an apostle though not numbered among the twelve (1 Cor. 9:1; 15:7-9). They were eyewitnesses in a special sense. Secondly, as the word implies, they also were commissioned in a special way to go and tell what they had seen.

The prophets were individuals who in a similar special way were spokespersons for God, sent with messages to “those who believe” (1 Cor. 14:22), those who had accepted the gospel that the apostles preached. So it was the ministry of these, “first apostles, second prophets” (1 Cor. 12:28), duplicating the ministry of Christ, that demonstrated their position as cofounders of that which Christ was building upon Himself and them.

A parallel process was seen in the establishing of the Seventh-day Adventist church out of the advent awakening of the early 1800’s. There were godly men and women who by faith saw that God was leading them in spite of the disappointment they had experienced, who were eyewitnesses of the genuineness of the work that the Lord had wrought from the beginning of the movement.

Out of the large group professing a belief in the second coming of Christ, this remnant came, “little companies of seekers after truth” [1 MR-52 (Letter 38, 1905)], who searched the Scriptures “as for hidden treasure,” looking beyond the foundation truths of Christianity to find the foundation truths for the last days. Out of these came those who are identified as

“pioneers in our work” (RH 5/25/05), or, as we like to call them, “apostles of the advent.”

It is of interest and importance to note that she whom the Lord chose as a “messenger” did not contribute of herself to this process of discovering the pillars of present truth for our time. She relates that she “could not understand the reasoning of the brethren,” that her “mind was locked,” but that when the others in their search for truth “came to the point in their study when 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.” (Ibid.) The Lord did this to confirm His order of using “first apostles” in laying down truth, and “second prophets” to confirm and instruct in the process.

Of what importance then are these “first apostles” of Seventh-day Adventism? We have the words of the messenger easily available to

us, for which we must ever thank God. But how important is what the apostles of the advent left for us? The messenger tells us how God feels about this question: “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. Let that which these men have written in the past be reproduced.” (Ibid.) The prophets confirm the words of the apostles.

We hear God calling us all to complete the affirmation of this dimension of our foundations by doing what was stated, “repeat the words of the pioneers”. Let us rise and reactivate their voice, for the storm is rising that will sorely test our establishment upon the truth they uncovered.*

(References from NKJV.)

PIONEER WIVES

by Joy Radzik & Frances Foster

We do not read a lot about the wives of the pioneers, and the women who were connected with the Millerite movement and the early years of Adventism. However, these women had heavy responsibilities, and quietly and without fanfare carried on their work in the home and family and wherever the Lord opened avenues of service.

The reminiscences of Mrs. Jennie Ayars Kellogg in her account of "Growing Up With the Third Angel's Message," give us a glimpse into the lives of these courageous distaff pioneers. Jennie's father, Hazael Manning Ayars, married one of four daughters of a Mr. Stanbrough of New York. Mr. Stanbrough's first wife, and mother of two of his daughters, was a Seventh-Day Baptist and had instructed her children in her religious beliefs before her death. Each of the four daughters married a Seventh-Day Baptist young man. Eventually, Mr. Stanbrough persuaded three of his sons-in-law to give up what he termed, "this queer seventh-day religion". However, Jennie's mother and father refused to give up their faith. Mr. Stanbrough threatened to "remember this when I make up my will," but Mrs. Ayars declared she would rather do right and lose a large inheritance. She held the truth of the seventh-day Sabbath to be a more precious inheritance than her father's property.

It was no less difficult in those days to give up the material security and physical comfort that a sizeable inheritance would have afford-

ed; and certainly there was no less intolerance of religious beliefs that did not conform to the popular theology of the day. But we praise God that Mrs. Ayars, with her husband, and in concert with many other stalwart young pioneers, chose to walk in the light of truth. In place of her share in her father's wealth, Jennie's mother chose instead the "Pearl of great price."

Jennie also recalled her marriage to Alonzo Kellogg, and the practice in those early years of Adventism of holding meetings and Sabbath services in various homes. It was customary for the wives to make the communion bread and prepare the wine. Sometimes when they could not get grapes, they would use raisins. In every instance it was the women who made it possible for the believers to gather together in fellowship and to hold meetings and worship services in their homes. With ready and willing hearts and hands, they extended hospitality to friends and strangers alike. Opening their hearts to God's message and their homes to God's messengers, our pioneer women made their hearts and homes places of worship.¹

¹ Excerpts from Mrs. Jennie Ayars Kellogg's account, "Growing up with the Third Angel's Message," *Advent Review & Sabbath Herald*, Vol. 112: 15-20; April 11 to May 16, 1935.

SEE JEHOVAH'S STATELY STEPPINGS IN THE SANDS OF TIME

THE PIONEERS, THE THREE ANGELS' MESSAGES, THE DOCTRINES,
THE PROPHECIES, AND THE PROPHETIC GIFT

by Arthur Mallon



- 1755** Lisbon Earthquake.
- 1780** Dark day, Moon to blood.
- 1798** End of 1260 year prophecy.
- 1831** William Miller began to speak and publish on the first angel's message and the fulfillment of the 2300 year prophecy announcing the second advent.
- 1833** Falling of the stars.
- 1838** Josiah Litch wrote on the seven trumpets of Revelation and set a date for the sixth trumpet as the fall of the Ottoman Empire on August 11, 1840.
- 1840** Joshua Himes published the *Signs of the Times* and united with William Miller going from city to city. The fall of the Ottoman empire on August 11, demonstrated the day-for-a-year principle and many believers joined the Advent movement. Hundreds of pastors joined Miller in preaching the prophecies of Christ's 2nd coming.
- 1842** Following the counsel in Habakkuk 2:2, 3, Charles Fitch was encouraged to develop a chant showing the prophecies in Daniel and Revelation. William Foy was given two visions which he shared publicly until the autumn of 1844.

- 1844** During the winter J. N. Loughborough heard and accepted the first angel's message. There were 256,000 conversions in the U. S. A. between 1840 and 1844.
- 1844** On March 12, the first disappointment took place and there was a tarrying time. Churches began to shut their doors to the message.
- 1844** Rachel Preston, a Seventh-day Baptist, moved to Washington, NH and shared the Bible Sabbath with members of the Christian Church. An Editorial in the *Midnight Cry* agitated on the obligation to keep the Sabbath. Frederick Wheeler began to keep the Sabbath.
- 1844** In July the *Midnight Cry* began. There was heavy opposition to the first angel's message and the second angel's message, "Come out of her my people," was given to separate a people out of the confused, creed-bound churches.
- 1844** At the Exeter campmeeting in August, S. S. Snow showed the tenth day of the seventh month, October 22, to be the end of the 2300 days prophecy. The cry went forth, "Behold, the Bridegroom cometh!"

- 1844** William Foy had a third vision; but when he saw the cost and sacrifice required, he ceased public speaking. Soon afterwards he sickened and died.
- 1844** In September, George Storrs published "Six Sermons" which explained the doctrine of the "unconscious state of the dead."
- 1844** In early October, Hazen Foss was given on two separate occasions a vision showing the three steps to heaven, but he refused to communicate the vision. T. M. Preble began keeping the Bible Sabbath.
- 1844** October 22, DISAPPOINTMENT.
- 1844** October 23, Hiram Edson received an insight that the Sanctuary to be cleansed was in Heaven. O. R. L. Crossier published the Sanctuary doctrine in the *Day Dawn* early in 1845, and again in the February 7, 1846 issue of the *Day-Star*.
- 1844** Between the Disappointment and January, 1845, some members of the Washington, NH church, following the example of William Farnsworth, began keeping the Bible Sabbath. They formed the first group of Sabbatarian Adventists.
- 1844** December, Miss Ellen Harmon received her first vision at the home of Mrs. Haines.
- 1845** In the February 28 issue of *The Hope of Israel*, T. M. Preble published an essay calling the attention of the Advent body to the Sabbath and the fact that Christians were obliged to keep it.
- 1845** Joseph Bates studied with the Sabbath keepers in NH, was affirmed in the light, and began preaching the truth from state to state. He soon published a tract.
- 1845** On a visit to New Bedford, MA, Miss Ellen Harmon became acquainted with Joseph Bates who urged the importance of the Sabbath upon her and James White. They accepted his Scriptural evidence and shortly thereafter she was shown its importance in vision.
- 1846** The third angel's message, connected with the first and second, began to be proclaimed. The Sabbath truth, connected with the Ark of God and the light on the Sanctuary, confirmed that the Advent movement was ordained of God. Now the meaning of the "three steps up on the pathway to the city of God" was clear.
- 1847** In April, James White wrote, "since the seventh month of 1844, the third angel's message was, and still is, a warning to the saints to 'hold fast,' and not go back, and 'receive' the marks which the virgin band got rid of during the second angel's cry."
- 1848** SDAs were learning that the Sabbath of the 4th commandment was the sign, or seal, of God, and that the time had arrived for the proclamation of the sealing message of Revelation 10:1-4.*

"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 [Hiram] 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.

During this whole time I could not understand the reasoning of the brethren. My mind was

locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given.

For two or three years my mind continued to be locked to an understanding of the Scriptures. In the course of our labors, my husband and I visited Father Andrews (the father of J. N. Andrews), who was suffering intensely with inflammatory rheumatism. We prayed for him. I laid my hands on his head, and said, "Father Andrews, the Lord Jesus maketh thee whole." He was healed instantly. He got up, and walked about the room, praising God, and saying, "I never saw it on this wise before. Angels of God are in this room." The glory of the Lord was revealed. Light seemed to shine all through the house, and an angel's hand was laid upon my head. From that time to this I have been able to understand the Word of God."

Selected Messages, Vol. I, pp. 206, 207.—Ellen G. White.

SEEKERS OF HIS GLORY

THE SEVENTH-DAY ADVENTIST PIONEERS (PART I)

By Ray Foster

But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 Corinthians 4:7.

God has a purpose, an agenda for every age. The agenda for the last generation is the most glorious, for it is written:

"God having provided some better thing for us, that they without us should not be made perfect." Hebrews 11:40.

The agenda for the last generation completes the work of all generations of all time. The mystery of God is to be finished in the last generation:

"But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery

of God should be finished, as he hath declared to his servants the prophets." Revelation 10:7.

The church is involved with the finishing of this mystery:

"And to make all [men] see what [is] the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly [places] might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of him." Ephesians 3:9-12.

It is important that we know God has an agenda for the end-time remnant church. Unless we know the agenda God has for us, how can we cooperate? How can we know unless God tells us? We must be listening and searching to know God's will and ways to hear God's agenda for us. The experience of those who first searched and found the understanding of God's end-time agenda for His church is thrilling indeed. We today not only need to know what these Seventh-day Adventist Pioneers knew but we need to progress in the knowledge and experience of God's end-time agenda for His church.

WHO ARE THE SEVENTH-DAY ADVENTIST PIONEERS?

The time of the end began when the deadly wound was inflicted on one of the heads of the seven-headed beast of Revelation 13:

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were

as [the feet] of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his wounded to death; and his deadly wound was healed: and all the world wondered after the beast." Revelation 13:1-3.

All the world is still wondering after the beast. That deadly wound was given when the French General Berthier took the Pope of Rome captive in 1798. This event ended the dark ages of Papal persecution and prepared the way for final development on earth of God's remnant church of Revelation 10:

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever, ... that there should be time no longer: But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again, and said, Go [and] take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take [it], and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." Revelation 10:5-9.

The world-wide movement in fulfillment of this prophecy took place in the early 1800s. It was a bitter disappointment when Christ was expected to return to earth on October 22, 1844, but did not. Who were those involved in the fulfillment of this prophecy and what was their experience? These are important questions because they relate to the finishing of the mystery of God in and through His church so that principalities and powers in heavenly places might know the manifest wisdom of God.

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3. George Storrs 1796-1879	M		STATE OF THE DEAD				
(Vol. 1, No. 4)							
4. John Byington 1798-1887	METHODIST		UNDERGROUND RAILROAD				
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27. W. W. Prescott 1855-1944							
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Note:

The referenced Volumes and Numbers are the issues of *Lest We Forget* in which that Pioneer's life and writings were reviewed. All back issues can be downloaded as PDF files from our website.

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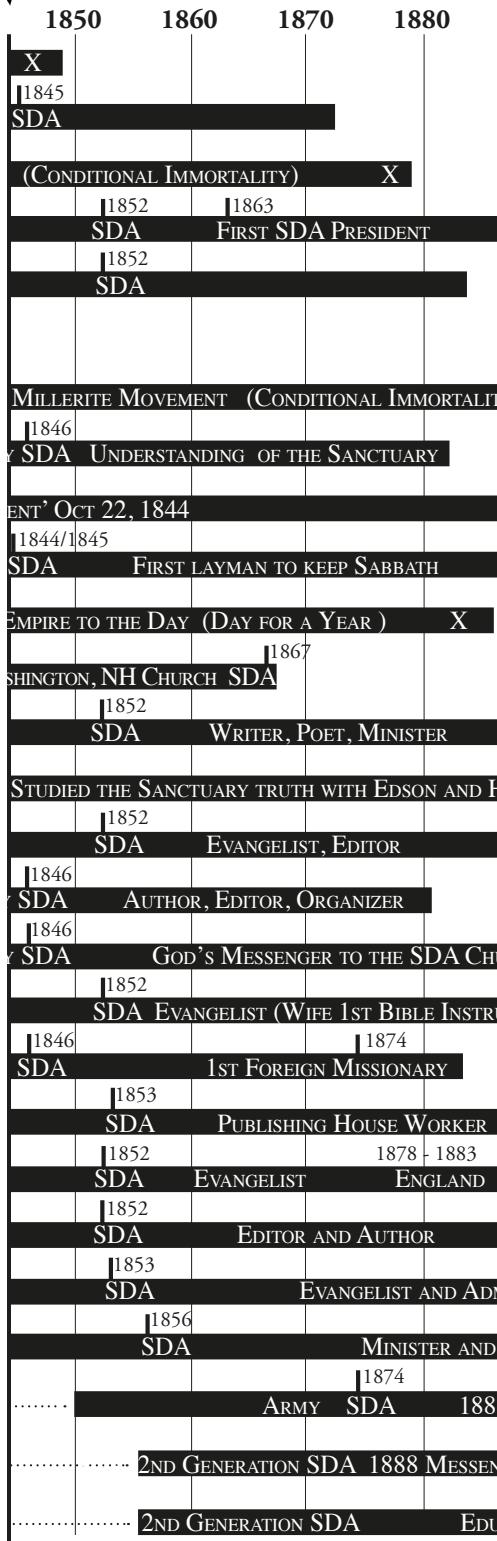
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ADVENTIST PIONEER LIBRARY

October

October 22, 1844



27 PIONEER TIMELINES

Key individuals used by God in discovering the doctrines and laying the foundations of the Seventh-day Adventist Church

Key:

- M = Millerite
- X = did not become an SDA
- SDA = Date when the individual joined the SDA movement
- SDB = Seventh Day Baptist

Prepared by:
Frances Foster
Edited by:
Marlene Steinweg;
Fred Bischoff

VOLUME 1 — NUMBER 2**SECOND QUARTER, 1991****WILLIAM MILLER**

In this issue the life and work of William Miller are highlighted. Miller is best known for the Advent Movement which came to bear his name, "Millerism". God also revived Bible study — especially of the prophecies — through this New England farmer. Part of Ellen White's testimony concerning Miller is also reproduced here.

WILLIAM MILLER'S DREAM

In the book *Early Writings* (page 48) in the section titled "To the Little Flock", Ellen G. White referred to William Miller's dream:

Dear Brethren: The Lord gave me a view, January 26, 1850, which I will relate. I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in, and that the man with the 'dirt brush'[see below] has entered, and that some are in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late. The angel said, 'Destruction is coming like a mighty whirlwind.' I begged of the angel to pity and to save those who loved this world, who were attached to their possessions and were not willing to cut loose from them and sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food."

This is William Miller's dream as recorded on page 81 of *Early Writings*:

"I dreamed that God, by an unseen hand, sent me a curiously wrought casket about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equaled only to the sun. I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and

value of its contents. I therefore placed it on a center table in my room and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

"The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and shout for joy. But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and scattering them on the table. I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they scattered; and now they seemed to scatter them all over the room, on the floor and on every piece of furniture in the room. "I then saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproved, the more they scattered the spurious jewels and false coin among the genuine.

"I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket

and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

“While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that He would send me help.

“Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room.

“I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to ‘fear not,’ for he would ‘take care of them’.

“Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment;

when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

“He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin.

“He then called upon me to ‘come and see.’

“I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me.”

MRS. WILLIAM MILLER

THE FORGOTTEN PIONEER

Lucy Smith and her family lived in Poultney, Vermont, about 6 miles from the Miller home in Low Hampton, New York. There is little found in William Miller's diary with regards to Lucy and her influence in his life, but on January 2, 1803, at age 20, he wrote, “Be it remembered that on this day, it being a Sunday in the afternoon of the aforesaid day, I did bind myself and was bound to be, the partner of Miss Lucy Smith, of Poultney. And by these presents do agree to be hers and only hers till death shall part us (provided she is of the same mind). Whereunto I here set my hand and seal.” Evidently being “of the

same mind”, they were married on Wednesday, June 29, 1803, and continued together until his death in 1849. They had 10 children, 8 of whom lived to adulthood.

Sylvester Bliss, in his memoirs of Miller, stated, “As Mrs. Lucy Miller is now living, all that might be said to her praise may not be said here. It is sufficient to state, that she was remarkably endowed, by nature and by her industrial and economical habits, to make domestic life highly agreeable, and to favor Mr. Miller's promotion and success...”.

F.F.

WILLIAM MILLER'S RULES OF BIBLE INTERPRETATION

In studying the Bible, I have found the following rules to be of great service to myself, and now give them to the public by special request. *Every rule should be well studied, in connection with the Scripture references, if the Bible student would be at all benefitted by them.*

RULES

1. Every word must have its proper bearing on the subject presented in the Bible. Matt. 5:18.
2. All Scripture is necessary, and may be understood by diligent application and study. 2 Tim. 3:15, 16, 17.
3. Nothing revealed in the Scripture can or will be hid from those who ask in faith, not wavering. Deut. 29:29; Matt. 10:26, 27; 1 Cor. 2:10; Phil. 3:15; Isa. 14:11; Matt. 21:22; John 14:13, 14; 15:7; James 1:5, 6; 1 John 5:13, 14, 15.
4. To understand doctrine, bring all the Scriptures together on the subject you wish to know; then let every word have its proper influence, and if you can form your theory without a contradiction, you cannot be in an error. Isa. 28:7-29; 35:8; Prov. 19:27; Luke 24:27, 44, 45; Rom. 16:26; James 5:19; 2 Pet. 1:19, 20.
5. Scripture must be its own expositor, since it is a rule of itself. If I depend on a teacher to expound it to me, and he should guess at its meaning, or desire to have it so on account of his sectarian creed, or to be thought wise, then his *guessing, desire, creed, or wisdom* is my rule, not the Bible. Ps. 19:7-11; 119:97-105; Matt. 23:8-10; 1 Cor 2:12-16; Eze. 34:18, 19; Luke 11:52; Mal. 2:7, 8.
6. God has revealed things to come, by visions, in figures and parables, and in this way the same things are oftentimes revealed again and again,

by different visions, or in different figures and parables. If you wish to understand them, you must combine them all in one. Ps. 89:19; Hos. 12:10; Hab. 2:2; Acts 2:17; 1 Cor. 10:6; Heb. 9:9, 24; Ps. 78:2; Matt. 8:13, 34; Gen. 41:1-32; Dan. 2; 7; 8; Acts 10:9-16.

7. Visions are always mentioned as such. 2 Cor. 12:1.
8. Figures always have a figurative meaning, and are used much in prophecy to represent future things, times and events; such as *mountains*, meaning *governments*; *beasts*, meaning *kingdoms*, *waters*, meaning *people*, *lamps*, meaning *Word of God*, *day*, meaning *year*. Dan. 2:35, 44; 7:8, 17; Rev. 17:1, 15; Ps. 119:105; Ezek. 4:6.
9. Parables are used as comparison to illustrate subjects, and must be explained in the same way as figures, by the subject and Bible. See explanation of the ten virgins, Miller's Lectures, No. 16. Mark 4:13.
10. Figures sometimes have two or more different significations; as day is used in a figurative sense to represent three different periods of time.
 1. Indefinite.
 2. Definite, a day for a year.
 3. Day for a thousand years.
- If you put on the right construction it will harmonize with the Bible and make good sense, otherwise it will not. Eccles. 7:14; Ezek. 4:6; 2 Pet. 3:8.
11. How to know when a word is used figuratively: If it makes good sense as it stands, and does no violence to the simple laws of nature, then it must be understood literally; if not, figuratively. Rev. 12:1, 2; 17:3-7.
12. To learn the true meaning of figures, trace your figurative word through your Bible, and where

you find it explained, put it on your figure, and if it makes good sense you need look no further; if not, look again.

13. To know whether we have the true historical event for the fulfillment of a prophecy: If you find every word of the prophecy (after the figures are understood) is literally fulfilled, then you may know that your history is the true event. But if one word lacks a fulfillment, then you must look for another event, or wait its future development. For God takes care that history and prophecy doth agree, so that the true, believing children of God may never be ashamed. Ps. 21:5; Isa. 14:17-19; 1 Pet. 2:6; Rev. 17:17; Acts 3:18.
14. The most important rule of all is, that you must have *faith*. It must be a faith that requires a sacrifice, and, if tried, would give up the dearest object on earth, the world and all its desires, character, living, occupation, friends, home, comforts and worldly honors. If any of these should hinder our believing any part of God's word, it would show our faith to be vain. Nor can we ever believe so long as one of these motives lies lurking in our hearts. We must believe that God will never forfeit His word. And we can have confidence that He that takes notice of the sparrow, and numbers the hairs of our head, will guard the translation of His own word, and throw a barrier around it, and prevent those who sincerely trust in God, and put implicit confidence in His word, from erring far from the truth, though they may not understand Hebrew or Greek.

These are some of the most important rules which I find the word of God warrants me to adopt and follow, in order for system and regularity. And if I am not greatly deceived, in so doing, I have found the Bible, as a whole, one of the most simple, plain, and intelligible books ever written, containing proof in itself of its Divine origin, and full of all knowledge that our hearts could wish to know or enjoy. I have found it a treasure which the world cannot purchase. It

gives a calm peace in believing, and a firm hope in the future. It sustains the mind in adversity, and teaches us to be humble in prosperity. It prepares us to love and do good to others, and to realize the value of the soul. It makes us bold and valiant for the truth, and nerves the arm to oppose error. It gives us a powerful weapon to break down infidelity, and makes known the only antidote for sin. It instructs us how death will be conquered, and how the bonds of the tomb must be broken. It tells us of future events, and shows the preparation necessary to meet them. It gives us an opportunity to hold conversation with the King of kings, and reveals the best code of laws ever enacted.

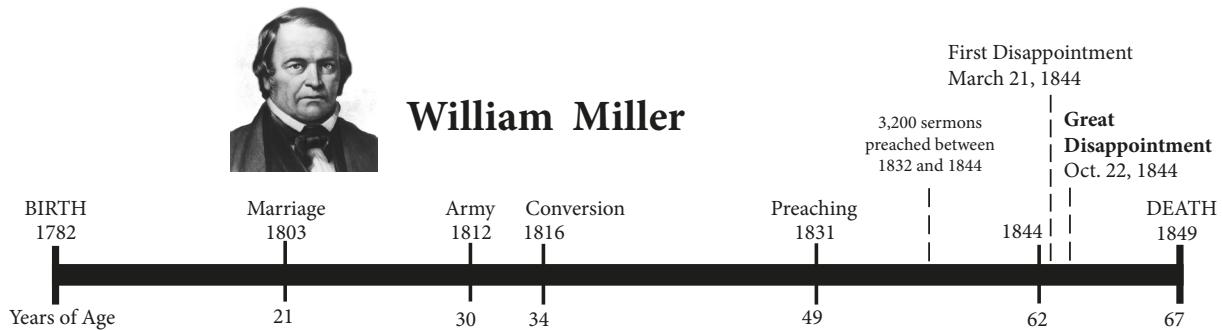
This is but a faint view of its value; yet how many perishing souls treat it with neglect, or, what is equally as bad, treat it as a hidden mystery which cannot be known. Oh, my dear reader, make it your chief study. Try it well, and you will find it to be all I have said. Yes, like the Queen of Sheba, you will say the half was not told you.

The divinity taught in our schools is always founded on some sectarian creed. It may do to take a blank mind and impress it with this kind, but it will always end in bigotry. A free mind will never be satisfied with the views of others. Were I a teacher of youth in divinity, I would first learn their capacity and mind. If these were good, I would make them study the Bible for themselves, and send them out free to do the world good. But if they had no mind, I would stamp them with another's mind, write bigot on their forehead, and send them out as *slaves!*

pp. 20-24 *Miller's Works. Views of the Prophecies and Prophetic Chronology.*

Edited by Joshua Himes 1842

BIBLE STUDY, PROPHETIC INTERPRETATION AND THE SECOND COMING — THE STORY OF WILLIAM MILLER



Three mighty truths were rediscovered and popularized in the United States in the middle 1800s. These truths were:

1. Bible Study — The Bible can be read and understood by ordinary people.
2. Prophetic Interpretation — Bible prophecies can be understood using the day-for-a-year principle.
3. Second Advent Message.

As always when the joy and power of Bible study was rediscovered, a mighty spiritual revival took place.

William Miller, as a young man, was a deist. He believed that the Bible was a collection of mystical fables and contradictions. However during his service in the war of 1812, he realized that God intervened and saved his life and he was converted in 1816. He then became a serious Bible student.

William Miller, the Christian, wrote: "I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became

the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me."¹

When challenged by his deist friends to prove that the Bible was the Word of God, Miller decided on two criteria:

1. If the Bible was the Word of God, it must be understandable from the obvious meaning of the language used.
2. If the Bible were the Word of God, it had to be consistent within itself. For two years Miller studied to satisfy himself concerning these two points.

After those two years of intensive Bible study, with no aids but his Cruden's concordance, comparing Scripture with Scripture, he was perfectly satisfied that he could understand Scripture, that the Bible said what it meant, and meant what it said, and that the Bible was consistent with itself. In this process

¹ Sylvester Bliss, *Memoirs of William Miller*, p. 67.

Miller became convinced from the study of the prophecies that Jesus would come to earth at the close of the 2300 days of Daniel 8:14 sometime in 1843 or 1844.

From 1816–1831 Miller farmed to support his family and continued studying. At age 49 he felt wholly unqualified for public speaking. He had a great struggle responding to God's direct call to preach. Had it not been for the urging of the Holy Spirit, and his brethren, and the indications of unmistakable providences, he would never have entered a pulpit. But at last William Miller became a revivalist Adventist preacher.

From the first, his words were blessed in a remarkable manner to the salvation of souls. His first message was followed by a religious awakening. It was recognized that Miller could reach a class of minds not influenced by other men. In nearly every town in which he preached, scores, and in some, hundreds, were converted. Protestant churches of nearly all denominations were thrown open to him. The invitation to speak usually came from the ministers of the congregations. Miller had determined not to speak except by invitation. Before long, there were so many invitations, that he could not fill half of them.

In 1833, Miller was licensed to preach by his local Baptist church. Miller travelled and preached extensively in the New England and middle states. Initially he financed his ministry from his own purse. Later, he received some financial help, but it was never enough to meet travel expenses. Miller, his farm and his family, suffered financially during this period of his life.

In 1840, a group of ministers headed by William Miller signed their names to a call for a general conference on the second coming of the Lord Jesus Christ to be held October 13th at Boston. Typhoid fever prevented Miller from

attending. Among those who did attend were Joshua V. Himes (the church pastor where the conference was held), Henry Dana Ward, Henry Jones, Josiah Litch, and Joseph Bates.

Miller expected the Lord's appearing sometime in the Jewish year of 1843, between March 21, 1843 and March 21, 1844. Interest and expectation of the Lord's return continued up until the day of March 21st, 1844. But that day came and went with no visible return of Jesus. On May 2nd, six weeks after the fateful March 21st, Miller felt that the time had come to make a frank statement that there was an error in his preaching. He addressed a communication "To Secondment; yet I still believe that the day of the Lord is near, even at the door; and I exhort you, my brethren, to be watchful, and not let the day come upon you unawares."²

Miller's diary closes in 1844 with these words: "Now I have given, since 1832, three thousand two hundred lectures."³ While laboring in Philadelphia in 1844, a friend gave the following description of Miller's personal appearance: "There is a kindness of soul, simplicity, and power, peculiarly original, combined in his manner; and he is affable and attentive to all, without any affectation of superiority. He is of about medium stature, a little corpulent, and, in temperament, a mixture of sanguine and nervous. His intellectual developments are unusually full, and we see in his head great benevolence and firmness, united with a lack of self-esteem."⁴

Miller accepted the "seventh-month" date of October 22, 1844 only two or three weeks prior to the date, being persuaded by the evidence of the working of God's spirit in that

² *Ibid*, p. 256.

³ *Ibid*, p. 254.

⁴ *Ibid*, p. 249.

movement. Though disappointed that day too, nevertheless he continued to hold fast his faith in the eminent second coming until his death.

The last five years of Miller's life were spent preaching and writing of the expected Advent. Travel and speaking became more difficult due to illness. The last six months of life he was confined to bed; yet he died with hope undaunted. Miller did not accept the sanctuary truth. God in His great mercy and perfect knowledge saw that Miller's rejection of this advanced light was not rebellion. Miller died in the hope of the Advent.

R.F.

ELLEN WHITE ON WILLIAM MILLER

Ellen Harmon in her teens, heard William Miller deliver two sets of lectures in Portland, Maine, in the years 1840 and 1842. In the book *Early Writings*, pages 229-230, she writes:

"God sent His angel to move upon the heart of a farmer who had not believed the Bible, to lead him to search the prophecies. Angels of God repeatedly visited that chosen one, to guide his mind and open to his understanding prophecies which had ever been dark to God's people. The commencement of the chain of truth was given to him, and he was led on to search for link after link, until he looked with wonder and admiration upon the Word of God. He saw there a perfect chain of truth. That Word which he had regarded as uninspired now opened before his vision in its beauty and glory. He saw that one portion of Scripture explains another, and when one passage was closed to his understanding, he found in another part of the Word that which explained it. He regarded the sacred Word of God with joy and with the deepest respect and awe.

"As he followed down the prophecies, he saw that the inhabitants of the earth were living in the closing scenes of this world's history, yet they knew it not. He looked at the churches and saw that they were corrupt; they had taken their affections from Jesus and placed them on the world; they were seeking for worldly honor, instead of that honor which cometh from above; grasping for worldly riches, instead of laying up their treasure in heaven. He could see hypocrisy, darkness, and death everywhere. His spirit was stirred within him. God called him to leave his farm, as He called Elisha to leave his oxen and the field of his labor to follow Elijah. With trembling, William Miller began to unfold to the people the mysteries of the kingdom of God, carrying his hearers down through the prophecies to the second advent of Christ. With every effort he gained strength. As John the Baptist heralded the first advent of Jesus and prepared the way for His coming, so William Miller and those who joined with him proclaimed the second advent of the Son of God.

"I was carried back to the days of the disciples and was shown that God had a special work for the beloved John to accomplish. Satan was determined to hinder this work, and he led on his servants to destroy John. But God sent His angel and wonderfully preserved him. All who witnessed the great power of God manifested in the deliverance of John were astonished, and many were convinced that God was with him, and that the testimony which he bore concerning Jesus was correct. Those who sought to destroy him were afraid to attempt again to take his life, and he was permitted to suffer on for Jesus. He was falsely accused by his enemies and was shortly banished to a lonely island, where the Lord sent His angel to reveal to him events which were to take place upon the earth and the state of the church down

to the end —her backslidings and the position which she should occupy if she would please God and finally overcome.”

On page 258 of the same book she writes:

“Moses erred as he was about to enter the Promised Land. So also, I saw that William Miller erred as he was soon to enter the

heavenly Canaan, in suffering his influence to go against the truth. Others led him to this; others must account for it. But angels watch the precious dust of this servant of God, and he will come forth at the sound of the last trump.”

Seekers of His Glory. Who are the Pioneers Part II (*continued from last issue*) is planned for the next issue, due to space limitations in this issue.



LETTER TO THE EDITOR

Dear Sir,

Could you tell me more clearly how the Pioneer Compact Disc Committee is of service to the church. B. C. H.

Taiwan, R.O.C.

Dear Bruce,

Thank you for asking. The SDA Pioneers had a vital, personal love experience with Jesus Christ. They had a heart-felt gratitude for His giving them victory over sin in this life. The blessed hope they told about, wrote about, and lived for, was of seeing Him come in the clouds of glory on October 22, 1844. They were bitterly disappointed not to see Jesus that day. However their faith and hope in the Lord was strengthened as they understood that Jesus had come to the Most Holy Place of the heavenly sanctuary on October 22, and

that He had begun the final phase of the plan of salvation that would culminate in His personal appearance in the clouds of heaven to receive a people who had been purified by Jesus “making a man more precious than gold”, and making the whole church “glorious without spot or wrinkle”. They believed this would result from Jesus’ ministration in the Most Holy combined with their intelligent response of faith to “enter into the marriage of the Lamb”. To renew in us the vision and experience of the SDA Pioneers, this Compact Disc is being prepared. The advantage of having their now out-of-print writings on CD is the ability to find with speed and completeness specific subjects, statements or words used by the Pioneers in their writings, thus making them more available to the church.

R.F.

VOLUME 1 — NUMBER 3

THIRD QUARTER, 1991

JOSEPH BATES

In this issue the pioneer Adventist health reformer Joseph Bates is featured. Captain Bates is also the Pioneer who wrote an early Adventist seventh-day Sabbath tract and preached the Sabbath of the fourth commandment in the 1800's.

SEEKERS OF HIS GLORY

THE SEVENTH-DAY ADVENTIST PIONEERS

By Ray Foster

PART 2

In part 1 (First Quarter 1991) we saw God's plan to make known His manifold wisdom to principalities and powers in heavenly places by the church (Ephesians 3:9, 12). The church that is to fulfill this role is identified in Revelation 10:5-9. This Scripture was fulfilled in the world-wide advent movement as well as the church that came out of that movement in the early 1800's. Those advent watchers experienced the bitter disappointment when Christ did not return as expected on October 22, 1844. Part 2 continues with another prophecy, this one found in Joel that is repeated in Acts which helps us identify the Pioneers of that remnant church:

Joel 2:28 And it shall come to pass afterward, [that] I will pour out My spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:
Acts 2:17 And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.

William Foy was given two visions which he shared publicly in 1842. He received another vision in 1844 which he did not understand and so did not share it.

Hazen Foss was given visions in 1844 but refused to relate them to others. God then

called on a frail, 17 year-old girl, and gave her the privilege of being His messenger to the last church. Her name was Ellen Harmon. She later married James White and became Ellen G. White. With the inspired writings of Ellen G. White, a certainty is given the identification of the Pioneers who searched for the God-given agenda for the remnant church.

Our criteria for recognizing the Pioneers of the remnant church are thus:

1. They would live in the early 1800s and be involved in the fulfillment of the 'bitter-sweet' experience of Revelation 10.
2. Their message would have the aim to finish the mystery of God in fulfillment of Scripture.
3. They would be known to and would work in harmony with God's remnant church messenger, Ellen White, in the rediscovery and belief in the fundamental doctrines embodied in the everlasting gospel of the three angels' messages that are essential to finish the mystery of God.

PIONEERS ELLEN WHITE IDENTIFIED:

WILLIAM MILLER, JOSIAH LITCH, JOSHUA HIMES, CHARLES FITCH, JOSEPH BATES:

"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." *Counsels to Writers and Editors*, p. 145.

"God directed the mind of William Miller to the prophecies and gave him great light upon the book of Revelation." *Early Writings*, p. 231. "In the year 1840, another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown 'in A.D. 1840, sometime in the month of August;' and only a few days previous to its accomplishment he wrote: 'Allowing the first period, 150 years, to have been exactly fulfilled before Deacozenes ascended the throne by permission of the

Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840.'" *Great Controversy*, p. 334.

JAMES WHITE, STEPHEN PIERCE, HIRAM EDSON

"Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce¹, Elder [Hiram] 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." *Selected Messages*, Book 1, p. 206.

("Seekers of His Glory" to be concluded next issue.)

RF

¹ "Father Pierce" was Stephen Pierce, who served in ministerial and administrative work in the early days.—Compilers of the Ellen White Estate materials.

MRS. BATES — A PRUDENT WIFE

As a childhood friend of Joseph Bates in the town of Fairhaven, Massachusetts, Prudence Nye very much looked forward to his returning from his trips at sea. One year younger than Joseph, she had lost her father when she was three years of age, and her mother had raised her and her sister, Sylvia. On his return from a sea voyage in January, 1818, Joseph proposed to her. Loving him and having waited for him, she was concerned

about family life and what the future would bring. She asked him, "Do you expect to spend all of your life on the sea?" He too had thought about this, and assured her that he would seek some other line of employment when he had made his fortune on the sea and would be able to keep the family from poverty the rest of their lives. But Prudence was true to her name and pursued the conversation further, asking him, "Just how much do you expect to get

before you call it a fortune?" He had thought this through also, and answered her, "I would like to have around \$10,000." This satisfied her, and they were married February 15, 1818. Six weeks later, he was back at sea. (He retired from the sea ten years later, having achieved what he had purposed).

Prudy, as her husband and friends called her, was a very patient and faithful wife, and a godly influence on her family. When Joseph left on another voyage in 1824, without his knowledge she placed a pocket New Testament on the top of the novels and romance books he had planned to read. On opening his trunk to find an interesting book, he took up this Testament and found a poem in the opening page which arrested his attention, and his novel and romance reading ceased from that hour. Bible reading and religion then became of special interest to him.

Prudy's widowed mother lived with Joseph and Prudy for some time, easing the long, lonely periods when Joseph was away at sea. Prudy gave birth to their first child, Anson Augustus, November 15, 1819, who died before he was two years of age. Helen, their second child, was born in 1822, and she was 16 months old before Joseph even saw her. Joseph and Prudy had 3 other children, Eliza, Joseph, and Mary. Their only surviving son, Joseph, became a whaler and was lost at sea at the age of 35. Mary and her son Willie lived with Joseph and Prudy during the last few years of their lives.

Prudence with her husband looked forward to the second coming of Christ in 1844.

With the others, they were disappointed. But when Joseph accepted the Sabbath truth in March, 1845, she thought it would be against her Christianity to observe the "Jewish Sabbath." It was over 5 years before she saw the importance of the Sabbath; but when she became fully convinced in her own mind that it was important for God's people, she fully accepted it and joined Joseph in the third angel's message. Some time later she wrote to the Review and Herald:

"I feel an increasing desire to be filled with all the fullness of God..... I love the Holy Sabbath better and better, and pray that it may be sanctified to all the dear children who are trying to keep it. I want to be sanctified by obedience to the truth, to be more holy, have a pure heart and clean hands." (RH Dec. 23, 1851, p. 72; Written Dec. 12, 1851)

After 52 years of marriage on August 27, 1870, two years before her husband's death, Prudy passed to her rest to await her Lifegiver.

FF

Sources:

Cabin Boy to Advent Crusader, by Virgil Robinson, 1960.

Outrider of the Apocalypse, by Godfrey T. Anderson, 1972.

Experience and Labors, Autobiography by Joseph Bates, edited by James White, 1878.

REFLECTIONS ON THE SABBATH AND TEMPERANCE

TWO FOUNDATION PRACTICES DISCOVERED AND SHARED BY CAPTAIN JOSEPH BATES

“**T**he uncompromising advocate for present truth, which feeds and nourishes the little flock in whatever country or place, is the restorer of all things; one man like John the Baptist, cannot discharge this duty to every kindred, nation, tongue and people, and still remain in one place. The truth is what we want.” (Joseph Bates, Preface to *Sabbath Booklets*.)

This “love of the truth” (2 Thes. 2:10) enabled the Lord to use “the little flock” in assisting Him in the end-time “restitution of all things” (Acts 3:21). What needs restoring? The core question of sin concerns the character of God. On earth this issue centers on the image of God in man. This image is the cornerstone of the Genesis 1 and 2 foundations of the human race. That same character, the image of God, in which man was created, needs to be completely restored. Restoration also involves all the other creation realities of God’s original intent for the race.

As with these other creation truths, the Sabbath shines brightly if but briefly in the Genesis account, but is developed at length elsewhere in Scripture. The picture painted is that of the Creator pausing on the seventh day to enjoy His completed creation. He then embodies in that time an unending sign of Who He is and what He had done. In His wisdom He requests the creatures made in His image to take this firstfruit of their time, their first full day, and give it back to Him as their

acknowledgment of Him. Thus “the Sabbath was made for man” (Mark 2:27).

After sin, He kept the Sabbath as His sign, now not only of His Creatorship, but also of His Redeemership. He both made and saved man. In the time since the close of the sacred canon, the church generally lost this sign. Revelation describes the recovery of this truth in the end time, when the mark of the creature-beast will be arrayed against the seal of the Creator-God, with all the world identified by one sign of worship or the other (Rev. 7:3; 13:16; cf. Rom. 1:25).

Joseph Bates discovered the foundation of the Sabbath rest and expounded it at length, as evidenced by the booklets he wrote (*The Seventh Day Sabbath, a Perpetual Sign*, 1846 & 1847; *A Vindication of the Seventh Day Sabbath and the Commandments of God*, 1848). His commitment to sharing this truth was instrumental in assisting the advent remnant to restore this missing pillar to mankind.

Another foundation concept rediscovered by Captain Bates, and built step by step into his personal and business life, was temperance. This truth also finds its first description in the provisions made by the Creator for His new order of beings. The avoidance of health damaging practices, such as the use of “ardent spirits,” and of wine, tobacco, tea, and coffee, which Joseph Bates outlined in his autobiography, was a part of his growing experience. And this is the

experience of all who are committed to what God gave mankind in Eden. The simplicity of what was described in Bates' autobiography shows the uncomplicated way in which health can be understood and realized.

With sin came all the imbalance and inappropriateness of action that comprise intem-

perance, and that further destroy the image of God in man. These roots of sin God also planned to remove in these last days. "The little flock" gradually rediscovered and adopted the biblical concepts of health. Captain Bates was their health forerunner.

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NEW TESTAMENT SEVENTH DAY SABBATH

By Joseph Bates

SECOND ADVENT REVIEW, AND SABBATH HERALD,
VOL. I, NO. 4, JANUARY 1851, PARIS, ME.

Those who are keeping the seventh day Sabbath, in the third angel's message, are opposed by a certain class of believers that were recently their teachers and fellow laborers while passing through the first and second angel's messages, as recorded in Rev. 14:6-8.

The main points of their objections are these.

1. That Jesus never taught, neither did he ever enforce the Sabbath. Many say that he "RELAXED" it.

2. That it was nailed to the cross, and never taught by the apostles: hence, we are not bound to keep it since the crucifixion of Jesus. It was all right, say they, for the Jews, to whom it was given under the Old Testament law; but not for the Gentiles under the New. We dissent from this, and will now attempt to show,

1. That Jesus did teach, and keep the seventh day Sabbath.

2. That it was not nailed to the cross, and that all four of the evangelists speak of it in the same light after, as they did before the crucifixion. That the disciples kept it after their Lord was nailed to the cross, hence it is as binding

on the Gentiles, as on the Jews, and never was abolished by being nailed to the cross.

Our opponents say that Jesus never taught us in the New Testament that we should keep the Sabbath. I answer, neither did he ever show us that it ought *not* to be kept. The seventh day Sabbath is brought to view more than fifty times in the New Testament; seventeen times by Jesus himself, and twelve times, after his crucifixion by his disciples. The Sabbath is taught eleven times also, by and through the commandments, six times certainly after the crucifixion of the Saviour, and thrice in the Revelation: in all nearly seventy. A great portion of these our opponents say there is no Sabbath, yet they call the first day of the week the Sabbath, and profess to rest on that day. See their appointments for preaching on that day in the "*Advent Herald*," and the "*Advent Harbinger*."

Jesus taught that he was the *Lord of the Sabbath*. In the Old Testament? No, he taught it in the New. Did he keep it under the gospel, in the New Testament? Yes he did. See John 15:10. "I have kept my Father's command-

ments." Is it possible for a living man to prove that he did in any way relax, or break the fourth commandment of the ten? the Sabbath that he was Lord of? Certainly not. He is no Saviour to those who doubt his plain simple words.

Mark says that "when the Sabbath day was come, he began to teach in the synagogue." John 6:2. See also Luke 4:31, and 16. It was his custom to read and teach on that day. All Christendom, as it were, do the same; but not on the Lord's Sabbath day. A part of his reply to his disciples respecting his coming and the end of the world was, "Pray ye that your flight be not in the winter, neither on the Sabbath day." There was but two points of time for this flight referred to: first, the destruction of Jerusalem, then 39 years in the future, and second, "the great and terrible day of the Lord," the "time of trouble such as never was." I ask if THE Sabbath, the one Jesus was the Lord of, was not clearly recognized 39, if not 1820 years beyond his crucifixion. Call it the Jewish Sabbath, or any other name that suits you best; and then prove why they were not to flee on the Sabbath, and then you have not disproved the perpetuity of THE SEVENTH DAY SABBATH, of which Jesus is Lord. It is clear also that this title, given him by his Father, was not nailed to the cross, nor can it be abolished while he has a follower to keep *the Sabbath*. For "the Sabbath was made for man."

By showing the commandments of God to be the foundation of *all* the law, and the prophets, and the keeping of them the road to eternal life, and being highly esteemed in the reign of heaven, [Matt. 22:35-40, Luke 10:25-28, Matt. 5:19] he proves, that the Sabbath is perpetual, and was not nailed to the cross; because the whole ten were included in the above teaching. If the reader objects because the Sabbath is not separately quoted by Jesus, then by the same rule he may object to the

first, second and tenth commandments; for Jesus has not quoted them, only as in the above, in the New Testament. Who for a moment supposes that we may with impunity, have other gods, or bow down to graven images, or covet our neighbor's wife, house, or lands, because he did not quote them separately?-No one. If these three commandments are binding here, it is clear that the Sabbath is also binding.

If the Sabbath was to be perpetuated, says one, why did not Jesus teach it clearly and distinctly. He has done it by enforcing all ten of the commandments. It was not necessary for him to re-enact a law that even his enemies were so tenacious in observing. They even threatened him with his life there several times for breaking the Sabbath law, as they said, when all that they could prove against him was that he had allowed some of his disciples to eat some raw wheat to satisfy hunger, and healed three men of their infirmities. He also said, "The Sabbath was made for man." What sort of men? Paul will answer. "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. 3:29. "It is appointed unto men once to die, but after death the judgment." The Jews? yes, the Gentiles also.

It would be strange teaching indeed, for Jesus to say the Sabbath was made for man, and yet men were to live and multiply for more than 1800 years after that law was blotted out. If the Sabbath was made for the Jews only, then as Jesus has said, "*for man*," the Sabbath must be perpetuated while the Jews as men exist. There is proof enough that they are not dead yet.

THE SEVENTH DAY SABBATH NOT NAILED TO THE CROSS

Our opponents say that the Sabbath was nailed to the cross, when Jesus was crucified.

They quote Col.2:14,16, for proof. “Blotting out the hand writing of ordinances, nailing it to his cross.” “Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the Sabbath-days.” The version here is incorrect. It should be “sabbaths.” Days are supplied. See Whiting and Macknight. Verse 17th shows that the new moons, meats, drinks, and sabbaths, as were required to be observed yearly, are shadows. But the weekly Sabbath, that never was given for a feast day as the above

were, is not a shadow, neither can it be unless all of God’s commandments are shadows. If they are shadows, then of course they are blotted out, and there can be no sin. “For sin is the transgression of the law.” “Where no law is, there is no transgression.” This settles the question forever. For Col. 2:16, 17, is the only scripture in the New Testament, that they can find to fix on the time for the abolition of the Sabbath. This fails them, for Paul says that they are shadows. *See original Review and Herald article in Vol.1, No.4, January 1851 for continuation (1 page more)*

HEALTH REFORMING SEA CAPTAIN BECOMES SABBATH REFORMING ADVENTIST

Three hundred years after Columbus gained fame sailing the oceans of the world, another sea captain was born. His name was Joseph Bates. He was destined to give up sailing finding greater riches in spiritual truths and in eternal life in Christ. Joseph was born July 8, 1792, in Rochester, Plymouth County, into a respected family that had lived in Massachusetts for many generations. His father, also named Joseph Bates, wanted his son to be a businessman. Young Joseph wanted to be a sailor. In an effort to dissuade the boy, his father arranged for him to accompany his uncle on a voyage from New Bedford to Boston, a passage known to be stormy and dangerous. Instead of curing Joseph of his love for the sea, the voyage only strengthened it. His parents then conceded defeat and Joseph, age 15, set sail as a cabin boy, on a vessel bound for Europe in June 1807.

Under the influence of the Holy Spirit, Joseph, during his 21 years on the high seas, pro-

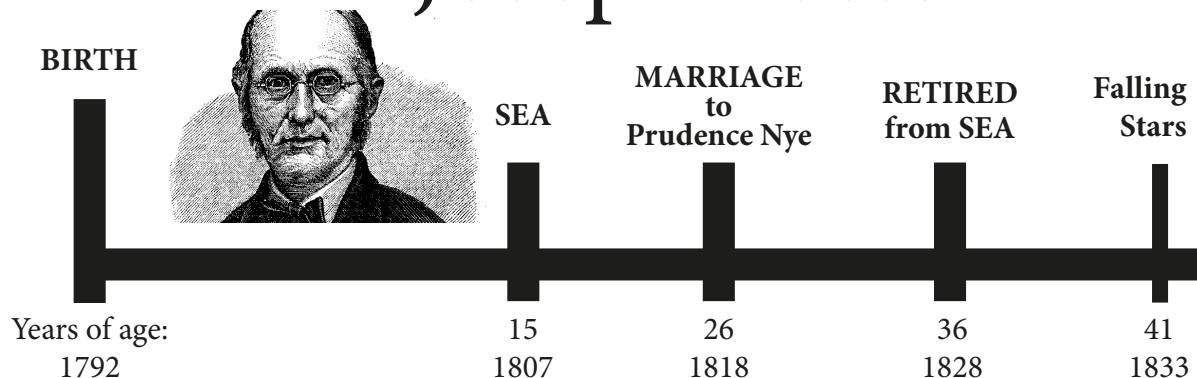
gressively gave up liquor, tobacco, tea and coffee. His clean and temperate life style was in sharp contrast to the kind of life that was common for sailors in the 1800's. His stand against the dissolute customs of his day, took much courage and showed a strength of character that was preparing him to endure the 1844 disappointment. When Bates had accumulated the agreed fortune, he kept the promise of love made to his bride-to-be (see front page story) and retired from his life as a sea-captain.

Bates became a farmer and a home missionary. He worked the family farm inherited from his parents. He co-founded the “Seaman’s Friend Society”, edited a pamphlet called *The Missionary Herald*, and was actively involved with temperance reforms and the abolition of slavery. In 1832, Bates and four others, built their church building.

The falling of the stars, November 13, 1833, had a profound effect on Joseph. Later, he heard the advent message and studied Wil-

"The gospel of Christ is the law exemplified in character" 2SM, p. 108.

Joseph Bates

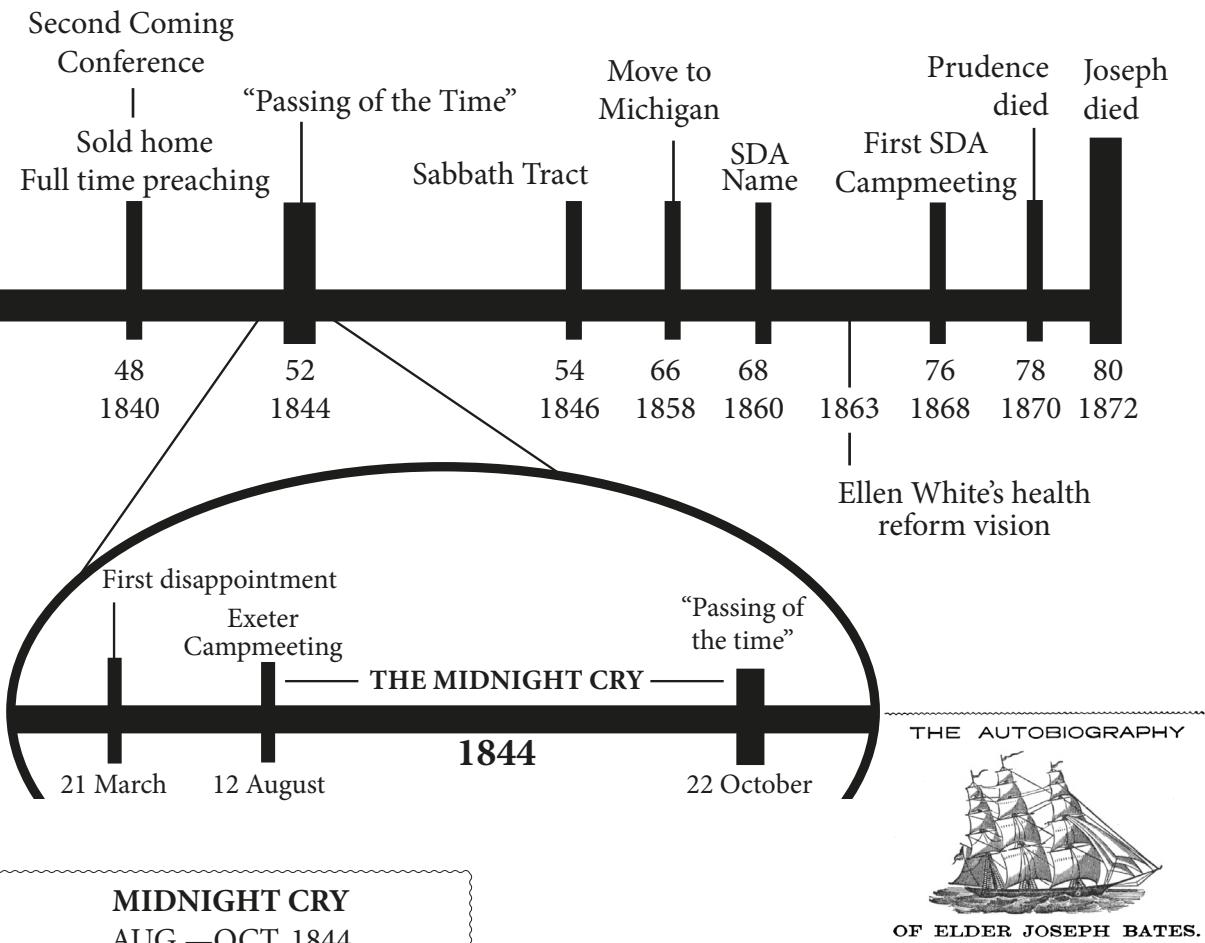


liam Miller's lectures on the second coming of Jesus. Bates was impressed with what he read and determined to meet Miller. In Boston, Bates found a preacher named Joshua Himes who knew Miller. Pastor Himes told him about the paper he edited called *The Signs of the Times*. Bates subscribed to the paper and gave generously to its support. From that time forward, Bates put all he had into the work of spreading the news of the soon return of Jesus.

The first General Conference on the coming of Jesus Christ held in Boston, October 14, 1840, was attended by Bates. Prudence was not sure that the world would end in three years as Joseph believed, but she knew that Joseph was a good man, and would provide for his family. Joseph, now known as "Elder Bates" travelled to neighboring towns and villages, speaking to all who would listen to the "blessed hope," the news of the soon coming of Jesus Christ. These meetings were held in schoolhouses, and churches, but mostly in farmhouses, with a few families gathered together to hear about the second coming of Jesus in three years.

Bates sold his home, settled his accounts, and joined the army of preachers proclaiming the soon coming of Jesus. But they were disappointed when March 21, 1844, passed and Christ had not come. Soon after this disappointment the arguments for the date of October 22, 1844, were published in the paper, *The Midnight Cry*, which reported the consensus from the meeting in Exeter, August 12, 1844. Thus began a movement of intense preaching of the second coming between August and October, 1844. This became known as the "midnight cry" or the "seventh month movement."

This movement was attended by the marked movings of the Holy Spirit. All who were involved knew that the Holy Spirit was leading the movement. Ellen Harmon was told that this movement was the bright light that was to lighten the path to the City of God (see box). The "eating the book" of Daniel was sweet to Joseph. The bitterness of the disappointment when the time passed was very hard indeed. Joseph was one of those who did not give up his faith in God. He was strengthened



Mentioned in EGW's First Vision

"They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe."

Early Writings, p. 14

by this bitter test and advanced in the knowledge and love of the truth going from strength to strength. In 1845 Bates first became aware of the 7th-day Sabbath from reading a tract written by T. M. Preble. For 28 years Bates continued to search out and visit Adventists and all who would listen, preaching the 7th-day Sabbath, the sanctuary message, and witnessing to the benefits of living without liquor, tobacco, tea or coffee.

From *Life of Bates*, an autobiography edited by James White.

FF

VOLUME 1 — NUMBER 4**FOURTH QUARTER, 1991****GEORGE STORRS**

In this issue we desire to show the uphill fight truth has against established error. George Storrs did not accept the Sabbath or the sanctuary messages; why then is he featured among the pioneers? The focus of truth is not so much on the man as on the message. The doctrine of the state of the dead and the non-immortality of the soul is a foundational doctrine of the Seventh-day Adventist message and movement. Storrs introduced this Bible truth to the Adventist pioneers.

SEEKERS OF HIS GLORY

WHO ARE THE PIONEERS (PART 3)

By Ray Foster

In part 2 we saw that God's messenger to the Remnant Church identified as Pioneers: William Miller, Josiah Litch, Joshua Himes, Charles Fitch, Joseph Bates, James White, Stephen Pierce, Edward Andrews and Hiram Edson. There were others who were similarly identified as being among the Pioneers of the Seventh-day Adventist Church.

JAMES L. PRESCOTT, STEPHEN N. HASKELL, JOHN O. CORLISS

"I want to say a few words. God has left a few of the old pioneers who know something of the fanaticism which existed in the early days of this message. Here is Brother Prescott; he knows something about it. He is acquainted with phase after phase of the fanaticism which has taken place. Here is Brother Haskell. He knows something about it, and there are various ones of our older brethren who have passed over the ground, and they understand something of what we had to meet and contend with. Then there is Brother Corliss; I speak of him because he knows something about fanaticism, not only in the early days, but in our later experience." (A Testimony Given to the Ministers at General Conference, April 17, 1901, *General Conference Bulletin*, 04-23-01).

G. I. BUTLER

"Let us take hold of the work in the Southern states intelligently. I rejoice that Brother Butler is with us in this work.... God desires the gray-haired Pioneers, the men who acted a part in the work when

the first, second and third angels' messages were first given, to stand in their place in His work today." (*The Ellen G. White 1888 Materials*, p. 1801-2)

In addition to these thirteen individuals named by God's messenger as being Pioneers of God's final movement, there were others, whose writings or work was endorsed by God's messenger. These also are foundational Pioneers.

J. N. LOUGHBOROUGH

"Elder Loughborough's book should receive attention. Our leading men should see what can be done for the circulation of this book." (*Counsels to Writers and Editors*, p. 145)

URIAH SMITH

"We can easily count the first burden bearers now alive [1902]. Elder [Uriah] Smith was connected with us at the beginning of the publishing work. He labored in connection with my husband. We hope always to see his name in the Review and Herald at the head of the list of editors; for thus it should be." (*Selected Messages*, Book 2 p. 225)

A. T. JONES AND E. J. WAGGONER

"The Lord has raised up Brother Jones and Brother Waggoner to proclaim a message to the world to prepare a people to stand in the day of God. The world is suffering the need of additional light to come to them upon the Scriptures, — additional proclamation of the principles of purity, lowliness, faith and the righteousness of Christ. This is the

power of God unto salvation to every one that believeth." (*The Ellen G. White 1888 Materials*, p. 1814.)

Finally there are a large number of workers who first worked in various new departments of the work whom God's messenger called Pioneers: e.g. canvassing, George King; medical, Dr. J. H. Kellogg; educational, P. T. Magan and E. A. Sutherland; Europe, J. N. Andrews; etc. These Pioneers all made invaluable contributions to the gospel work. For the purposes of studying the doctrinal foundations of the Seventh-day Adventist church, all these mentioned above, as a "cloud of witnesses", are not included in the narrow definition of Pioneers given in *Counsels to Writers and Editors*, p. 28:

"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."

We have attempted to show from God's messenger to the Remnant Church: a) who are the pioneers who laid the foundations of our church; and b) the importance of reproducing their writings.

RF

— Concluded

"Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only as they have a right conception of His character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test: Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?"

The Great Controversy, p. 593-594.

GEORGE STORRS' MOTHER

Col. Constant Storrs, a wheelwright in the American Revolutionary army, married Lucinda Howe shortly after the war ended. After their marriage they moved to New Hampshire – at that time a wilderness – and settled in Lebanon on the Connecticut River. By hard work and economy, Col. Storrs became what

in those days was called a wealthy farmer. To them were born seven sons and one daughter. The mother of these children was ever watchful over their religious instruction, gathering her children around her, particularly on their sabbath, to instruct them on things pertaining to God and our Saviour Jesus Christ. She was not

content to leave their religious education to the minister or to any other person less interested in their welfare than she, their mother. The only preaching in Lebanon at that time was Congregational or Calvinistic. George Storr's mother endeavored to counteract in the minds of her offspring the tendency to fatalism found in the Calvinistic preaching.

Unceasingly, she would impress upon her children that if they would seek the Lord, He would be found of them. Such pious labor was not lost on George. Even as a young child his mind dwelt deeply on spiritual things. Early had his mother taught him to acknowledge God as his Heavenly Father, and pointed him to his Saviour, Jesus Christ. George deeply de-

sired to be a Christian, but he was filled with many doubts and felt his case was more hopeless than boys he knew to be very profane. But for her instruction, George had often thought and felt that he would never have been brought to a saving knowledge of God. The sweet and heavenly strains of prayer, poured forth by his mother, as she sought God's mercy for her son, made George forget or disregard the false teachings that had caused him such anxiety. Such scenes could not be erased from his heart.

Happy for him he had such a mother.

Joy Radzik

(excerpted from a biographical sketch in *Six Sermons* by George Storrs, 1855)

ONENESS IN BELIEF AND PRACTICE — CHRIST'S HEART'S DESIRE

*N*either pray I for these [the eleven disciples] alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one.—John 17:20-22

What is the glory of which Christ spoke? How does this glory result in a oneness among us as seen between Christ and the Father?

The Advent believers in the 1840's partook of this experience. As they gave themselves to study of the Word together, they moved from their earlier positions and came closer together

in Bible truth. One of the clearest passages that describes the glory of this unity is Philippians 2.

Fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. Phil. 2:2-5

This agape love that Christ revealed, which described His mind, is vividly outlined in verses 6-8. He "humbled Himself", from His position as the Son of God, down to the God-forsaken death of the cross. This is His character, His glory. Since He was slain "from the foundation of the world" (Rev. 13:8), this

has always been what He is like. John saw the spiritual truth of Christ's being "a Lamb as it had been slain" (Rev. 5:6) as the core of God's throne, how He rules His creation.

The character quality of self-sacrificing love is thereby seen to be the under-girding law of the universe. The cross was but a new, unprecedented revelation of what type of love the Creator possesses. And this new manifestation was necessitated by the opposite, the invasion of creation by the law of self-serving love. While God's character is the basis of oneness and unity, Lucifer's choice to serve himself brought selfishness, disunity, strife, and variance.

We see this separation in the "war in heaven" (Rev. 12:7) resulting in a multitude of heaven's inhabitants losing their place there, removed from the fellowship they had known. We see this same disharmony when the parents of our race first hid from God, then turned to blame others for their own choices to sin, and finally lost their place in Eden. The common origin of both experiences was a self-seeking, a turning from God as the heart's focus.

That is where we are in ourselves—concerned only for ourselves, what we want, what we think. Only by the Holy Spirit's bringing back to us in a growing way the image of God, His selfless love, can we experience that "one accord" Christ prayed for us and Paul yearned for the Philippians to experience.

When the disciples of Christ saw this spiritual truth through Calvary's trying experience, they were enabled to grasp what the cross means. Christ was able to open to them "in all the Scriptures the things concerning Himself" (Luke 24:27). In a few days they turned from their in-fighting over who was the greatest, to being of one accord. And that condition God could acknowledge by the power of His Spirit at Pentecost. The understanding and experi-

ence through which they went parallels that of those who will receive the latter rain outpouring of the Holy Spirit.

What then can we do to come together in a similar understanding and experience? How can we overcome the ungodly differences between us that disgrace God? A revelation to our self-centered hearts of the cross, of God's self-sacrificing love, must be allowed to do its work by the Spirit, to the place where like Paul we can confess that the "I" is crucified with Christ, and that the life we live is now His life (Gal. 2:20).

God's Spirit will replace our carnal, Lucifer spirit, as God works to restore His image in us. As Christ said, this will be glorious and will testify to the validity of His mission to earth in revealing His Father. The experience of unity begun by our Adventist pioneers, coming from various backgrounds to join one another on Bible truth, will be carried to its conclusion. That experience may be ours!

Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.
James 3:13-18.

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STORRS' SIX SERMONS: IS THERE IMMORTALITY IN SIN AND SUFFERING?

SERMON VI

"I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." Isa. 57:16

We are too apt to take the words of Scripture and apply them to all men indiscriminately, without regarding the character of the person spoken of. In this way we pervert the word of the Most High, and sometimes comfort those whom God has not comforted. I conceive, that has been done with the words of my text. They have been applied to all men; when the context shows, most clearly, they are spoken only of the "concrete ones," who are "humble and contrite" under the judgments, or chastisements that God had inflicted upon them for their sins: while it is expressly said, in the same connection, there is "no peace to the wicked,"—God's wrath abideth on them; and abiding on them, they will certainly "fail," The term "fail," used in the text, though it has other significations, is, I think, generally used by the prophet Isaiah, to signify "to perish." He says, Is. 21:16—"All the glory of Kedar shall fail." And Is. 19:3—"The spirit of Egypt shall fail in the midst thereof."

I consider the sense of the text, then, to be this—"With those persons who truly humble themselves, and repent, under my rebukes, I will not continue my displeasure—for if my wrath should remain upon any man he would utterly perish, soul and spirit, as surely as I have made him."—Hence, the doctrine of the text seems to me, to be—1st. God is the Creator of the souls and spirits of men, and, of course, *can DESTROY* them. 2nd. If God's wrath should continue, upon any man, without being with-

drawn, it would certainly cause him to "fail"—perish; or cease to exist: he could not continue in being under it. 3rd. But upon those who do repent, that wrath shall not abide.

These remarks have chiefly been made to meet an objection that man is composed of three parts—body, soul and spirit; and that, though his body and soul might perish, his spirit could not. I have used the term *soul* throughout my discourses in its broadest sense as including the essence of what constitutes a man; and I am satisfied that is the general sense in which the Scriptures use it, though in some texts it is used in a more restricted sense.

It is a matter of indifference how it is applied in my text; for the expressions are such as to include the whole man, and to show that every man on whom the wrath of God abideth will perish—utterly perish—body, "soul and spirit."

I shall now proceed to notice one of the evils of the opposite theory; or the maintaining that such expressions as die—death—destroy—destroyed—destruction—burned up—perish, &c., are not to be understood literally, i.e. according to their obvious meaning, when spoken of the final destiny of wicked men.

ONE EVIL OF THE COMMON THEORY OF ENDLESS BEING IN SIN AND SUFFERING, IS:

It sustains the mischievous practice of mystifying, or making the Scriptures to have a secret or hidden meaning, in the plainest texts.

This mischievous practice was brought into the church, almost as soon as the Apostles had left the world. The converts from heathenism seemed intent on uniting heathen philosophy with Christianity. Hence they must find an abundance of mysteries in the Scriptures; and the practice of allegorizing, i.e. making the language to contain something that does not appear in the words, commenced and generally prevailed, before the third century. This was done, doubtless, with a view to lead heathen philosophers to embrace Christianity, as affording them a fruitful field for their researches. But it led the church astray into the wild fields of conjecture; and every lively imagination could find hidden wonders in the Bible; while the plain literal meaning of the text was disregarded. That fatal practice increased from age to age, till the simplicity of the gospel was totally eclipsed, and the obscurations has not wholly disappeared to this day.

This practice has given occasion to honest people, as well as to infidels, to say, "You can make any thing out of the Bible," or "play any tune upon it." And this is true, if men are to be allowed to take texts which have a plain, obvious, and literal signification, and call them mystical or figurative, when there is not a clear necessity for doing so. The Scriptures themselves often notify us when the language is to be understood figuratively; and frequently those figures are explained, and the literal interpretation given.

The common method of making the terms life and death mystical, or figurative, i.e. to mean something more, and far different from what appears in the literal and obvious signification of the words, I conceive is unwarranted by the Scriptures, and tends only to throw confusion upon the plainest subjects of the Bible, and also to take away the force and

beauty of very many otherwise clear and intelligible portions of God's word.

Let me now call your attention to texts, the beauty and force of which are greatly weakened and obscured by such a course.

Deut. 30:15, "I have set life and death before you, therefore choose *Life*, that both thou and thy seed may live." Again, Ps. 16:11. "Thou wilt show me the path of *life*; in thy presence is fullness of joy; at thy right hand there are pleasures forever more."

Now let us contemplate some portions of the New Testament, in view of the theory I oppose, and the one I advocate, and see on which they have most force and the clearest meaning. Look at the young man who came to our Saviour with an important inquiry, Matt. 19:16— What does he say? Is it his inquiry, "What shall I do to escape endless misery or suffering?" No; but, "What shall I do that I may have eternal life?" How plain the question, on the theory I advocate, and how appropriate the answer, "If thou wilt enter into life," &c. Not,— if thou wilt escape endless life in torments, —not, if thou wilt have a "happy eternal life," but simply, —If thou wilt enter into life. What simplicity, beauty, and force! all is natural, and easy to be understood.

Again, John 3:15, 16, "That whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." All here, again, is natural, easy, and forcible, on the theory that the wicked are actually to die or perish if found rejecting Christ, who only has eternal life to give....

[The sermon continues for 20 pages to end with the following paragraph—]

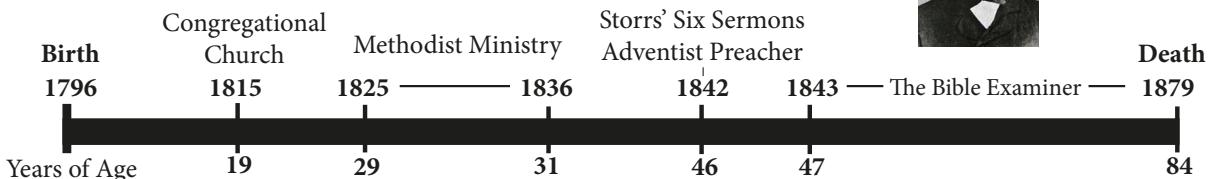
If I mistake not, then, the true state of the case is this.— All the offspring of Adam, are

destitute of immortality; God has given His Son Jesus Christ to die for us, that we might not perish, except by our own fault. He sets “life and death before men,” and calls upon them to “choose life,” that they “may live;” —if they will not come to Christ they perish under an insupportable load of guilt and shame, for having preferred animal pleasures —which, when they are the supreme pur-

suit, are the pleasures of sin —to *Life Eternal*. Shall any of us be guilty of such folly and madness? Come to the LIFE-GIVER, —lay hold on ETERNAL LIFE.

Six Sermons on the Inquiry is there Immortality in Sin and Suffering? also, A Sermon on Christ The Life-Giver: or, The Faith of The Gospel, by George Storrs, Editor of *Bible Examiner*. NEW YORK, 1855.

George Storrs



THREE WAYS TO APPROACH DOCTRINAL DIFFERENCES— THE STORY OF GEORGE STORRS

Have you heard about Elder — ? He has left the church! He was arrested and thrown in jail!"

This is not make-believe. This was the experience of George Storrs, the Methodist minister who was arrested during the act of prayer, having invoked a blessing on the slaves in church in New Hampshire. The year was 1835. After several years of study and heart-searching George Storrs left the Methodist church where he had been a minister for 11 years because of the doctrine of the state of the

dead. There are three ways to approach doctrinal differences. George Storrs experienced all three in his life. Let us start the story at the beginning.

George Storrs was born in Lebanon, New Hampshire in 1796. His father was an industrious mechanic. George was the youngest of eight children. As a child he was afraid of God and felt alienated from Christianity because of the sermons he heard about the eternal torment of the wicked in hell. At the age of 17 he began deliberately to seek to know the goodness of

God. Under the influence of these studies and his mother's prayers and constant religious instruction he gave his heart to Christ and joined the Congregational church at the age of 19.

As George continued to grow spiritually, conviction deepened that he was called of God to preach. Under the influence of a godly Methodist minister who showed kindness to him during an illness of George's wife, he joined the Methodist ministry in 1825 and preached under their itinerant ministry until 1836. Slavery was the main burden of Storrs' preaching. This was not a doctrine approved by the local bishop who did everything in his power to suppress all discussion of the subject. During an antislavery society meeting in 1835 at the Sanbornton Bridge Methodist meetinghouse George prayed for the slaves. During the act of prayer the deputy sheriff arrested Storrs and took him to jail. After the trial he was set free.¹

The natural response of the human heart is to reject the pastor who holds a doctrine that differs from what is currently believed to be truth. This rejection George Storrs experienced. He left the Methodist church in 1840. This is how it happened.

While travelling on a slow train in 1837, Storrs read a small tract written by Deacon Henry Grew of Philadelphia which lead him to study the subject of the state of the dead for himself. After several years of study, conversation and correspondence with some of America's most eminent ministers, Storrs reached the settled conclusion that man does not possess inherent immortality but receives it only as a gift through Christ, and that God will utterly exterminate the wicked through fire at the second death. Storrs wrote three let-

ters to a prominent Methodist minister who was a personal friend. This minister could not answer Storrs' arguments and advised him to publish his arguments anonymously. This he did in 1841 under the title *An Inquiry; Are the Souls of the Wicked Immortal? In Three Letters*.

After leaving the Methodist church he visited Albany N.Y. A small congregation invited him to be their pastor. He accepted this call, taking for his guiding principle: "The Bible as the only creed – Christian character the only test." He did not speak on the state of the dead for some time. In 1842 he felt that he could keep silent on this doctrine no longer. Fear of being misunderstood lead him to write out his sermon and read it. A whole week was spent in intensive preparation for that first sermon on the state of the dead. The next week and for five more weeks he wrote out the sermon and read it to his flock on different aspects of the same doctrine. Several who heard those sermons requested that he publish his six sermons. When published, they became known as Storrs' six sermons.

A few weeks later Storrs heard the Millerite Message from Calvin French. Storrs was so impressed that he arranged for Charles Fitch to hold a series of tent meetings that thousands attended. After that series, Storrs was convinced of the soon coming of Christ and left Albany that same year, 1842, to preach the Advent message to multiplied thousands. He did not preach any message except the Advent message, but in response to numerous requests, he revised, reprinted and distributed 5,000 then another 2,000 copies of his six sermons in New York where he was preaching in 1843 and 1844.

Storrs had experienced separation and even persecution for his faith. However there is yet another way that doctrinal differences

¹ *Under Pretence of Law or The Arrest and Trial of Rev. George Storrs*, by Mr. Mob, pp. 1-22.

are approached. This way is the blessed way of personal Bible study and prayer until agreement is reached in understanding the mind of God on that doctrine. This Storrs also experienced. Fitch wrote to Storrs a letter dated January 25, 1844: "As you have long been fighting the Lord's battles alone, on the subject of the state of the dead, and of the final doom of the wicked, I write this to say, that I am at last, after much thought and prayer, and a full conviction of duty to God, prepared to take my stand by your side." This was the first ministerial convert. It was not the last.

In 1843, 10,000 copies of *Storrs' Six Sermons* were published in England. This led to a number of prominent Britishers to take their stand for this doctrine including a congregationalist Archbishop Richard Whately. A total of 200,000 copies of these sermons were reportedly published. Thus truth was proclaimed.

William Miller opposed this doctrine and wrote in the *Midnight Cry* of May 23, 1844: "I disdain any connection, fellowship, or sympathy with Bro. Storrs' views of the intermediate state, and end of the wicked."

Storrs published a paper called *The Bible Examiner* from 1843 until he died in 1879. Storrs was disappointed when Jesus did not return October 22, 1844. Storrs did not accept the sanctuary message or the seventh-day Sabbath message but continued to believe the Bible truth about the state of the dead. The idea of the wicked in an eternal burning hell was considered by Storrs as a blot on the character of God. This Bible understanding is a foundational truth for the end time.

RF

From a biographical sketch included in *Six Sermons* by George Storrs, New York, 1855.

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JOHN BYINGTON

This issue features the life and experience of John Byington, the first president of the General Conference of Seventh-day Adventists.

GODLY AUTHORITY

LESSONS FROM THE BEGINNINGS OF THE SDA CHURCH, AND THE LIFE OF JOHN BYINGTON

As our Seventh-day Adventist pioneers considered the issue of church organization, they came with their own unique blend of Biblical and historical understandings and their own life experiences. The Spirit worked through these factors (as He does with each of us) in His attempt to further the work of God at that time. What were in general terms the molding influences that led to organizing the Seventh-day Adventist Church?

The Advent believers that survived the Great Disappointment, who went back to Scripture, and came to an understanding of the Sanctuary and the Third Angel's Message, lived here and there in families and small companies, and were often designated "the scattered flock". Other than the influence of the Spirit, their understanding of Scripture, the printed periodicals, and those who travelled among them (one thinks particularly here of James and Ellen White, Joseph Bates, and John Loughborough), there was not much that held them together. In a strict sense, they were congregational, each group quite independent in terms of organization.

This independence reflected in part the society of the United States at that time, its population more sparsely populated, and by families that were quite self-reliant. Those of that time were also well versed in the history of the abuses of authority in the Old World, both in civil government as well as church structure. The position many took on church organization reflected their independent spirit, springing from their understanding of how creed-bound churches, often laden with a hierarchy that lorded it over the membership, were ungodly structures that hindered rather than facilitated the gospel's spread, since they did not reflect how God runs the universe.

Not a few had been publicly expelled from such churches with trials based on creeds and not on an "It is written". John Byington himself came from a family, which in standing for truth had had to meet autocratic church leaders. His minister father had even helped to establish a less autocratic denomination than the Methodist one to which he had once belonged. To them, such organizations clearly fell under the Biblical label of "Babylon", and many felt that to or-

God Himself shows the only way authority will work, and that is by those in authority serving those under them, as Christ loved the church and gave Himself for it.

ganize at all would be to identify with a false system. So when the idea of formally organizing into a church was brought forward, a lively discussion ensued, extending over quite a period of time. However, upon further reflection and Bible study, it became clear to them that God Himself runs the universe with order, that He has instituted authority as a principle of heaven and the universe, and that ungodly authority does not prove that all authority is evil. And so they were led to move from the independent, congregational model, while avoiding the autocratic, hierarchical structure, to a representative form of church government.

HIERARCHICAL ← REPRESENTATIVE → INDEPENDENT

Two events in this transition show the understanding of Biblical authority they had developed. James White declined to be the first president. He was not seeking position, the plague of the carnal nature that the gospels so clearly revealed as existing in the hearts of Christ's disciples. John Byington was chosen to be the first president, a man whose history showed he knew how to be a servant leader. He was no office-bound bureaucrat, but a true pastor who loved nothing more than visiting the flock.

The principle of Biblical authority is the keystone of an understanding of the controversy between Christ and Satan, since sin began with a rejection of God's authority. We are all thereby naturally rebels at heart and have natures that stumble over how to relate to those God has placed over us and under us. We usually fall into the extremes. If in authority, we either oppress or neglect. God Himself shows the only way authority will work, and that is by those in authority serving those under them, as Christ loved the church and gave Himself for it.

OPPRESS ← SERVE → NEGLECT

Christ, as also a man, showed us how to relate to those over us, whether they manifest godly authority or one of the ungodly extremes. The Biblical concept of submission effectively crucifies the rebel extreme while avoiding the opposite, that of a passive acquiescence that in reality denies God's higher authority.

REBEL ← SUBMIT → ACQUIESCE

Scripture is full of real-life illustrations of all extremes of the relationships of authority, as well as examples of godly order. The resolution of sin is bound up in an understanding and experience of what is the foundation of God's throne, His authority. Revelation 5 shows the slain Lamb to be the core of the type of King our God is. Such will be the security of His throne and government throughout all eternity. He will rule over only those who choose Him as Lord. And only those who have learned godly submission will understand the principle that permeates and preserves the order of the universe, the self-sacrificing, agape love. FB

JOHN BYINGTON'S FAMILY:

Growing up in the family of a circuit preacher left the young family without their spiritual head much of the time. As most of his brothers and sisters made no profession of religion, and his mother was quite reserved, John had the responsibility for family worship from 12 years of age when his father was absent. Although he felt it a burden at the time, it was a help and blessing as a foundation in his religious experience.

He married Mary Ferris in Vermont, and their first child, Caroline, was born in 1828. After Mary's death, John moved to Buck's Bridge, New York. There he married Catharine Newton from Vermont in 1830, and she was a real help-meet for John for 55 years. She gave birth to five children, the oldest being John Fletcher Byington, born in 1832. Martha was two years younger, and Teresa was born in 1837. It was at Teresa's funeral, at age 15, that John made his decision to observe the seventh-day Sabbath. The names he gave his sons, John Fletcher, Luther Lee, born in 1838, and William Wilberforce, born in 1840, named after Methodist anti-slavery preachers, reflect his own sympathies for the oppressed race. After becoming Seventh-day Adventists in 1852, the Byingtons were influential evangelists for truth. In 1853, at the Aaron Hilliard home in Buck's Bridge, Martha, then 19, began the church's first elementary school. Later, in 1855, John Fletcher Byington was the teacher.

Vermont and New York Adventists often convened at Buck's Bridge. One year Catharine wove long webs of cloth on her loom, and then sewed the strips together for a tent in which to meet. It was pitched in the pasture and fenced in. The Byington family remembered the vision Ellen White was given at this meeting about the coming Civil War. She repeated several times, "This country is to be deluged with blood." Seeing her in vision helped to establish their belief in her as a prophet for God's people in the last days. They always appreciated James and Ellen White's visits to their home.

It is not known how involved the Byington family was in the "Underground Railway", but they would not turn those away who they knew needed assistance. The old slave, Sojourner Truth, was much esteemed in the Byington family, as well as Will Locket, an-

MARY,
CAROLINE,
CATHARINE,
FLETCHER,
MARTH,
TERESA,
LUTHER,
WILLIAM

**Before she died,
she asked him to give
up his chores and cares,
and visit the brethren.
She knew this was his
first love. This he did
as long as he was able.
Thinking of others was
an important quality
in this family.**

other colored slave. John and Catharine always had a warm place in their hearts and homes for these people and others in need.

They were very careful with their finances. Catharine knitted the socks and stockings for the family, used her hand loom for cloth for the children's dresses and shirts. She would weave long webs of white cloth and dye them the same color to save time. The children did not always appreciate this when they all had the same color dresses and shirts. John made the tallow candles with a large candle mold. Because of good business management, the family had funds for travel, for the poor and needy, and for the Lord's work.

One month after John moved his family to Michigan, his son, John Fletcher opened his school in Battle Creek. Later he went back to school and took medicine. In 1872, at 40 years of age, John Fletcher became very ill and two days later passed away in spite of all Dr. John Harvey Kellogg could do. This was a sad time for the family and John wrote in his diary, "We feel Fletcher's death a very heavy stroke." Trusting in God, knowing He knew best, gave them courage for the future.

In 1860, his daughter Martha married George W. Amadon, a pioneer worker in the publishing work for over 50 years.

When John was 80 years of age, Catharine was still helping him get in loads of hay. When he was 82, they moved to Battle Creek to live with their daughter Martha, taking along their horse, cow, and chickens. At 86, he was still milking and taking the milk to the neighbors. He helped mow the neighbors' grass, using it for feed for his horse and cow! He continued to do chores on the farm until his wife passed away of pneumonia at the age of 82, two years before his death at age 89. In Catharine's obituary, Uriah Smith commented, "One of

her chief characteristics was to stand for principle and the right regardless of circumstances. Even an outline of her Christian life and character would be too lengthy to be given in this place.... The last day of her life was perhaps her happiest day, on account of the blessing she enjoyed, enabling her to triumph over great physical sufferings, which were several times relieved in a marked manner in answer to prayer. She praised the Lord for victory, quoting appropriate promises in a manner to send a thrill of joy even through sorrowing hearts. Earnestly she prayed for her two surviving but absent sons, spoke words of tenderness and love to those about her, breathed with her last words the prayer, 'Come, my Saviour, come quickly,' and calmly fell asleep in Jesus." Before she died, she asked him to give up his chores and cares, and visit the brethren. She knew this was his first love. This he did as long as he was able. Thinking of the needs of others was an important quality in this family. FF

Amadon, G.W., "The Sickness and Death of Elder John Byington", *Review and Herald*, Jan. 25, 1887, pp. 57, 58. Amadon, Grace, "The First President of the General Conference: John Byington, Farmer-Preacher" *RH* June 22, 1944, pp 6, 7. Ochs, Daniel and Grace, "Biographies of the General Conference Presidents". Smith, Uriah, "Obituary of Catharine Byington", *RH* Mar. 17, 1885, p. 175. Snider, William H., "The Life of John Byington", An Independent Study, August 3, 1967 (courtesy of E.G. White Estate). Waller, John O., "John Byington-our First General Conference President", *RH* Dec. 6, 13, 1979. Waller, John O., "John Byington of Bucks Bridge: The Pre-Adventist Years", *Adventist Heritage*, 1(2); (July, 1974), pp 5-13, 65-67.

JOHN BYINGTON

PIONEER · MINISTER · WRITER · HUSBAND · FATHER · CHRISTIAN

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. 5:1, 2. I do not design to write a sermon, or indulge in a long talk, on this all important portion of the word of God; but a few thoughts may help some honest soul in the narrow way to heaven.

Here are four items of truth of great importance: 1. Justified by faith; 2. Peace with God; 3. Access to grace; and, 4. By this, rejoicing in hope of the glory of God. Justification here has no reference to our good works, but to our evil works; in other words, it refers to the pardon of our past sins. A poor lost sinner sees himself, as such, condemned. He knows no peace, has a carnal mind, has done nothing but sin all his days; but believing there is a Saviour, he cries out in faith, God be merciful to me a sinner! Then how sweet the Saviour's voice, Thy sins are forgiven. Go in peace, and sin no more! Oh, what a change, passing from death to life! Can we know this?

Man is so constituted that he can receive the Holy Spirit, that which he did not have before. The unclean spirit is cast out, the Holy Spirit fills the heart; and there is not only pardon, but also regeneration, being born of the Spirit. Now there is peace with God through our Lord Jesus Christ. Oh, the danger of coming short of this! We may be baptized, and have our names written in the church book – all good in its place; but unless the Holy Spirit fills the heart, we cannot have peace with God; we shall have no power to withstand the power of darkness.

We not only receive this peace, this grace, or Holy Spirit, at conversion, but through faith we have access to this grace, or power, wherein we stand. Now the new man not only lives in us, but it is the new man that works; therefore our works are not meritorious, for they are all of grace or divine power, which should influence all we say and all we do. Language cannot express the sweetness there is in the work of God when done in the Spirit, though many times it may be trying. How much better this than a daily round of duty without spirit, without life! Such are our own works, which will never form a character for heaven. But the spiritual-minded and spiritual-working man rejoices in hope of the glory of God. Yes, hope reaches forward to the heavenly rest, and the faithful will soon be there.

J. Byington, Battle Creek, MI, *Review and Herald*,
October 26, 1886, pp 665-6.



PREMILLENIAL CONVICTIONS

While at a Wesleyan General Conference session in 1844, which would set up their new denominational organization, John Byington slipped away from their meeting and heard a Millerite sermon. Because of being so preoccupied with his own conference, he had not been greatly impressed, but it did make him reflect "that such preaching would go far toward correcting the doctrine of the world's conversion – a sentiment which he never endorsed."

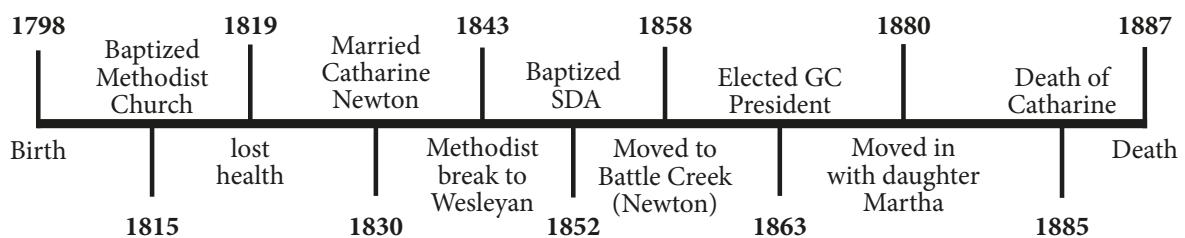
Quotation from the *Review and Herald*, January 25, 1887.

In July, 1850, in the True Wesleyan, before becoming a Seventh-day Adventist, John Byington wrote, “The gospel does not design, under the present order of things, to fit up this world for a home for all saints; but to fit them who are willing to work as he worked, for a home he is gone to prepare for them. Therefore we are strangers and pilgrims on the earth.” This was in opposition to the

Wesleyan postmillennialist belief in a 1000 years of Christian utopia before Christ’s return. In many ways he was more in harmony with the Millerite teaching on this than the Wesleyan understanding.

Waller, John O., *Review and Herald*, December 13, 1979, pp 10, 11.

John Byington



JOHN BYINGTON

SERVANT OF ADVENTISM

The story of John Byington is remarkable, not because any doctrine had its origin with him, or because of any role in the great disappointment. His story is remarkable, solely due to the multitude of ways he provided for the spiritual and physical needs of the church, both as an organization and to its members individually.

He was born on October 8, 1798, The sixth of ten children of Mr. and Mrs. Justus

Byington of Hinesburg, Vermont.¹ His father was a Methodist preacher and had served as a soldier in the Revolutionary War of independence, having volunteered for military service at the tender age of sixteen.² Much of his commitment and moral courage is seen reproduced in the life work of his son.

John was baptized into the Methodist church shortly after his seventeenth birthday.

¹ Ochs, Daniel and Grace Lillian, *Biographies of the General Conference Presidents*, p. 8.

² Amadon, G. W., *Review and Herald*, January 25, 1887.

Not long after he became one of the church leaders, and was given license to preach as a lay preacher, then called “an Exhorter”. As a circuit riding pastor, he worked to support himself, rode, and preached, visiting homes of the needy in his district. Often there was greater need to supply for the physical than the spiritual.

At the age of twenty-one he suffered an almost complete collapse of health, and moved to New Haven, Connecticut, where he could be near relatives and have access to better medical help. Here he worked in the fishing industry for about three years as his health returned. When completely well, he moved back to Vermont and returned to circuit preaching and farming. He said, “the soil, the plow, and preaching on the circuit are for me and mine.”³

After his move to Buck’s Bridge, near the St. Lawrence River in northwest New York, he helped build a house of worship for the Methodist Church around 1837. Slavery became a major issue in the Methodist churches, and a greater issue to John Byington. In his local church he described it in the strongest terms. “Slavery is an outrage. It is a sin. Let us pledge ourselves to use all legal means in our power by preaching, praying, and voting against this unchristian institution.”⁴ In 1836, Luther Lee, the local pastor at Fulton, became involved with a crusade – the anti-slavery movement. This soon brought him into a crisis with the Methodist Episcopal hierarchy. The Methodist leaders, anxious to avoid a rupture between Northern and Southern constituencies, tried increasingly, though unsuccessfully, to prohibit abolitionist activity among Methodist ministers. In 1843, this growing rift eventually led to the wide-spread secession that formed the

new Wesleyan denomination which both Lee and Byington joined.⁵ John also helped build the Wesleyan Methodist Church and parsonage in Morley, two miles away.

In 1844, Byington heard sermons on the soon coming of Christ. The lectures of William Miller had stirred his entire community. He himself had made a thorough study of the prophecies, but he did not understand some points. Being a cautious man, he was slow to accept new theories. Eight years later, in 1852, H.W. Lawrence gave him a copy of the Review and Herald containing articles on the seventh-day Sabbath. On March 20, 1852, the day of the funeral of his fifteen year-old daughter, Teresa, he made his decision to observe the seventh-day. On July 3, G.W. Holt baptized John and Catharine and two of the older children in the Grasse River near Buck’s Bridge, New York.⁶

In 1855, John helped build the first SDA church to be constructed, adjacent to the Methodist church he had built. After demonstrating leadership ability at Buck’s Bridge, James and Ellen White invited the Byingtons to come to Battle Creek in 1858 to help in the work there. He bought a farm at Newton, near Battle Creek, Michigan, and then brought his family there. Between his trips of ministering to the scattered flocks, he would return to care for the farm.

There was a strong belief in many believers that the church should not be organized, that it would make them like the churches out of which they had come. A leader in the drive to organize, James White felt that there had been sufficient resistance to his work to make his being the president difficult and very likely

³ Ochs, *ibid.*, p. 10.

⁴ *Ibid.*, p. 10.

⁵ Waller, John O., “John Byington of Buck’s Bridge”, *Adventist Heritage*, Vol. 1(2), p. 9.

⁶ Ochs, *ibid.*, pp. 11.

ineffective. John Byington, often called Father Byington, accepted the presidency of the first General Conference, May 20-23, 1863, after James refused it. Much of the work John did during his term would not have had to be done by him if the members had moved more readily to accept organization. During his year as president, 65 year old Byington visited the Adventists, held communion with them, encouraged those who had left the church to rejoin, gave public lectures, baptized new members, and organized Sabbath Schools. Each day he met with all types of people. He especially sought out the Adventists. He urged harmony and unity among the scattered groups. They had little organization as yet and needed to be knit together. Visiting, encouraging, preaching, giving of himself and of his means generously, he supported himself and others by selling home-churned butter, farm produce, and even fitting dentures when necessary. At the end of his term of office, he returned to his farm, but he continued to visit the churches and the members.⁷

In Michigan he ministered for the next twenty-two years. Frequently his Catharine would accompany him. These trips took him to Port Huron and Saginaw on the east and as far north as Muskegon on the west. These ministering tours were not just Sabbath meetings, but they were daily intercourse with the people. He ate with them and prayed with them, sleeping in their homes when invited. He sold them hymnbooks and Bibles, received their tithes and offerings, and baptized their children when ready. He returned to his farm at Newton between trips, attending to its needs, and taking wheat and corn to the mill to be ground into flour and meal. But he was always wanting to go on another missionary journey,

whether winter or summer. He remembered his neighbors around Newton and gave them papers, living the truth before them. Seldom did anyone leave his house without prayer. His chief books were the Bible, Cruden's Concordance, Wesley's Sermons, D'Aubigne's History of the Reformation, Adam Clarke's Commentary, and the Testimonies.⁸

After his wife's death, he continued visiting and he never lost his love for the young people. "I must feed the lambs of the flock," he wrote. At one time, when he was unable to attend prayer meeting, he sent a message to them on a little slip of blue paper, "Tell, O tell them, to leave the world, and come to their Saviour!" On Friday, December 3, 1886, he wrote, "This is a day of comfort and peace. I have felt my sins were very many; have asked and found mercy of the Saviour, and would declare His loving-kindness to all." His last, brief record on December 5 was, "May I patiently endure." He passed away January 7, 1887.⁹

If we follow this example of godliness practiced on a lifelong daily basis, we also can have lives of peace and victory, and at last, claim with him the testimony he picked for his funeral address, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Revelation 3:21.¹⁰ AC

⁷ *Ibid.*, p. 15.

Our Lord never designed His parables to harden the hearts or blind the eyes of His hearers; but He wished to use every possible means to soften hard hearts and to open blind eyes.

J. Byington, *Review and Herald*, Aug. 19, 1884, p. 538.

In July, 1850, in the —True Wesleyan—, before becoming a Seventh-day Adventist, John Byington wrote, “The gospel does not design, under the present order of things, to fit up this world for a home for all saints; but to fit them who are willing to work as he worked, for a home he is gone to prepare for them. Therefore we are strangers and pilgrims on the earth.” This was in opposition to the Wesleyan postmillennialist belief in a 1000 years of Christian utopia before the return of Christ. In many ways he was more in harmony with the Millerite teaching on this than the Wesleyan understanding. While at a Wesleyan General Conference session, which would set up their new denominational organization, he slipped away from their meeting and heard a Millerite sermon. Because of being so preoccupied with his own conference, he had not been greatly impressed , but it did make him reflect “that such preaching would go far toward correcting the doctrine of the world’s conversion — a sentiment which he never endorsed.” *RH*, Jan. 25, 1887. This understanding is certainly in harmony with Christ’s parables of the wheat and the tares, and also of the net with all kinds of fish.

Waller, John O., *Review and Herald*, Dec. 6, 1979, p. 4

GOOD ANGELS

While hearing a sermon of late on the subject of angels’ being interested in the sal-

vation of lost men, it brought to my mind an incident that I heard when quite young. Nearly one hundred years ago, my father moved from Connecticut to Hinesburg, Vt., when it was but a wilderness; and one Samuel Webb moved to Monkton, the town adjoining, about the same time. As they were Methodists, and frequently met for religious worship, I often heard mentioned this fact: As Bro. Webb was about to move into the woods he had his neighbors come in for social religious worship. The question came up, Shall we have religious privileges when we get to the far-off woods? As they were leaving the house, they heard music in the air, the old tune “North Salem.” The music to them was very plain, and there was no doubt in their minds but that it was a company of angels going north, where they were soon to move. This cheered their hearts with the assurance that God had sent his angels before them to prepare the way for the worship of God to be maintained there. They had not been there long before two faithful men of God came along, going from house to house, and preaching a free salvation. Of the angels He saith, “Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?” Praise the Lord for his love to a poor fallen world!

Eld. J. Byington, Battle Creek, Mich. Printed in the *Review and Herald*, March 9, 1886, p. 146 [63(1)].

I was conversing with a man a few days since, who sometimes expresses doubts as to the truth of the Bible, on the subject of spirit manifestations. I remarked to him that I thought it was the work of the Devil. He said he did not believe that the Devil was stronger than God himself. Spiritualism was producing a much greater influence all through the land than any religious excitement; he did not believe the Devil could control the majority here, and they suffer with him for ever, which would be the same as serving him for ever. If this was the final destiny of man, God, who could but foresee all things, could neither be wise nor good in creating him. I then said to him, We will reason together of this matter. God was infinitely holy and happy and it would be benevolent and good in him to make a being capable of enjoying this blessedness. This goodness was manifest in creating man in his own image, capable of knowing and holding communion with his God. But being a created, dependent being, it was reasonable that he should be under the government of his Maker; therefore he gave him his law which embraced all his will concerning him. Law given to a being possessing liberty and intelligence, implies power to obey or disobey. To his existence therefore is attached probation; and this implies a day of settling accounts or a day of judgment. As law is of no force or avail without penalty, therefore the all-wise Governor of man has said that the effects of transgression shall be death: "In the day that thou eatest thereof thou shalt surely die." By the overflowing of his goodness, God has manifested his mercy in giving his Son to pay this debt; therefore the Son of God dies upon the cross. Having become the property of Christ by the purchase of his blood, we must hear him. He points us to the law to learn our duty, and

has taught us to look to him for grace to do it. This presents our Saviour as our atoning High Priest; for through his blood we have pardon and become reconciled to God. The world being under the curse, or feeling the effects of transgression, there is a necessity of bringing in another order and better state of things; therefore we have not only the resurrection of Christ, but also his ascension to the heavenly Sanctuary, where now he makes intercession for us. He being the first fruits from the grave, the next in the order of events is to bring all that sleep in Jesus, from the tomb, that they may have immortality and eternal blessedness. As temporal death is not the penalty for individual transgression, and the effects of sin and amount of individual guilt cannot be fully seen in this life, therefore the unrighteous must have a resurrection. Now they can see the effects of all their ungodly deeds, and their trampling under foot the blood of the Son of God. The glories of Paradise they have lost; and the second death is now before them. With the Devil still deceiving them, they would, with their hatred to God and his people, compass the camp of the saints and the beloved city. But they see their efforts vain: utter despair and anguish take hold on them: they now begin to feel the pains of the second death — no hope beyond this! Now they know what is meant by the worm that dieth not and the fire that shall not be quenched. Their last hope perishes; for fire from God out of heaven devours them. The Devil, and all that serve him, death and hell, are cast into the lake of fire. This is the second death. The Devil and all his works have an entire destruction. The curse is now removed from the earth, and God has a clean universe and a race of intelligent beings forever to praise and glorify him; which he would not have had, had he not have made man. The

power of liberty which man possessed has been employed in obedience to the divine command; and now he knows what is contained in the precious promise, "Blessed are they that do His commandments." They have right to the tree of life and enter in through the gates into the city. Therefore it cannot be said that it is not wise and good for God to make man, though many walk the road to death. May we choose life.

John Byington, Buck's Bridge, N.Y., Sept. 6th, 1854. Printed
in the *Review and Herald*, September 26, 1854, p. 53.



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VOLUME 2 — NUMBER 2**SECOND QUARTER, 1992****STEPHEN PIERCE**

Stephen Pierce led the way to a vital understanding of truth. One of the reasons that there are so many voices today, each proclaiming, “This is the way. Walk ye in it!”, and that the ways proclaimed are all different, is that there are so many frames of reference in which truth is set , that the truth is wrested and distorted to fit the frame. Stephen Pierce was one of the early Advent pioneers who set forth the principle of including the whole truth in an understanding of truth. This principle seems too simple to be profound, yet it is vital. When partial truth is proclaimed as the whole truth, ignoring a vital part of the truth, then untruth is proclaimed. In this issue, this principle of taking the whole truth as truth is highlighted. A guest article from Elder Leroy Moore, pastor of the Northport and Inchelium churches, WA, is inserted as a loose leaflet. Elder Moore focuses on the fact that the different parts of truth are characteristically paradoxical. The natural man would not see that these paradoxical parts of truth are essential to each other.

LOOKING AT THE WHOLE TRUTH

Stephen Pierce, as early as 1857, dealt with the topic of what law Paul meant in Galatians (e.g., Gal. 3:19). His position on this subject (which occupied apparently quite a bit of his writing and travel) foreshadowed one of the issues that came to a head at Minneapolis in 1888. He also pointed the fledgling church in a helpful direction that we still desperately need to pursue in dealing with “either-or” issues.

Extracts of his comments in the October 3, 1857 issue of the *Review and Herald* (Vol. x, No. 23) will help to introduce some reflections of a general nature that speak to us today. In reference to Galatians 3, he says,

“Some will here ask, if in verse 19 the Moral Law is not referred to; and others if the typical, or ceremonial law is not referred to. We answer, no more than any particular sticks of timber which are constituent parts of an edifice, are referred to when only speaking of that edifice, as such. But that great system, or dispensation, or embodiment of law, of which these were constituent parts, is only referred to; and as a system, as a dispensation as a whole, it was added.”

And after quoting Gal. 5:3, he notes,

“The phrase, whole law, is proof in itself what law is referred to. Whole law, means all law that had ever been given.”

While his handling of other aspects of Paul’s message had not yet reached the more mature understandings that the church was confronted with corporately in the 1888 experience (and confirmed by the testimony of Jesus), his pointed comments above reflect on the need we have to see how truth deals with the whole picture and not just separate, disjointed parts.

Scripture has multiple, explicit cases of the wholeness of what God has made. If we are willing to let our understanding of reality be molded by the Word, we will see how God has put things together. There are often two parts to what He has created. Each must be understood in its proper role, but never divorced from the other. For examples, consider:

1. Body (dust of the ground) and spirit (breath of life) (Gen. 2:7; James 2:26)
2. Man and woman (Gen. 2:24; Matt. 19:5, 6)
3. Faith and works (James 2:17, 26; Gal. 5:6)
4. Justice and mercy (Psa. 89:14)
5. Love to God and love to man (Luke 10:27; 1 John 4:20)

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6. Jew and Gentile, rich and poor, free and bond (and any other parts into which our human walls of partition may have divided God's whole) (Prov. 22:2; Gal. 3:28)

Our dualistic tendencies (to split things up into two) lead us to emphasize one or the other of these dimensions of reality, even to the total exclusion of one. We deeply need the holistic view of Scripture, with the beautiful and symmetrical picture it paints of the whole with its God-created parts functioning in their God-ordained ways.

But just as truly as there is a need to keep together what God has joined, so we must understand the need to keep separate what God never intended together. In our desire for the wholeness of what He has made, we must not run to the extreme of thinking that everything fits together. The devil is just as interested in joining together what God says must stay apart as he is in separating what God has united. Some examples of these are:

1. Good and evil (Gen. 2:17)

2. Believers and unbelievers, righteousness and unrighteousness, light and darkness, Christ and Belial, temple of God and idol (2Cor. 6:14-16)
3. Truth and error (1John 4:6) (cf. 5T389)
4. God's people and the "strange woman" (Prov. 5:20; 6:24; 7:5) (Let us realize that this illicit union or fornication is primarily the spiritual adultery that describes sin from its beginning to the end; cf. Rev. 14:8; 17:4)
5. All "abominations" in Scripture describe things that don't fit; they were never intended to be, and their end is to make desolate what God has created for good.

May we accept the grace God has freely given to discern and experience more and more the wholeness of what He has put together, purified of the pollution which is the distortion of the devil, until that day when He Himself will dwell with us and all that has to do with sin will be forever separated from us. (Rev. 21:3, 4) FB

STEPHEN PIERCE

MENTIONED IN THE SPIRIT OF PROPHECY

Ellen White's testimony to his life in 1864 was, "Brethren in Vermont have overlooked the moral worth of men like the Brethren Bourdeau, Pierce, and Stone, who have a depth of experience and whose influence has been such as to gain the confidence of the community. Their industrious and consistent lives have made them daily, living preachers, and their labors have removed a great amount of prejudice and have gathered and built up. Yet brethren have not appreciated the labor of these men, while they have been pleased

with that of some who will not bear to be tested and proved, and who can show but little fruit of their labor."

Ellen G. White, *Testimonies for the Church*, Vol. 1, p. 449.

Then, in 1871 she wrote,

"The prosperity of the cause of God in Minnesota is due more to the labors of Brother Pierce than to your own efforts. His labors have been a special blessing to that state. He is a man of tender conscience. The fear of God is before him. Infirmiti

have weighed heavily upon him, and this has led him to question whether he was in the way of his duty and to fear that God was not favoring his efforts. God loves Brother Pierce. He has but little self-esteem, and he fears and doubts and dreads labor; for the thought is constantly upon his mind that he is not worthy or capable to help others. If he would overcome timidity and possess more confidence that God would be with him and strengthen him he would be much more happy and a greater blessing to others. In the life of Brother Pierce there has been a failure to read character. He believed others to be as honest as himself, and in some cases has been deceived. He has not the discernment that some have.... In his age and feebleness Brother Pierce may be imposed upon, yet all should esteem him highly for his work's sake. He commands the love and tenderest sympathy of his brethren, for he is a conscientious, God-fearing man.

"God loves Sister Pierce. She is one of the timid, fearing ones, conscientious in the performance of her duty; and she will receive a reward when Jesus comes if she is faithful to the end. She has not made a display of her virtues, she has been retiring, one of the more silent ones; yet her life has been useful; she has blessed many by her influence. Sister Pierce has not much self-esteem and self-confidence. She has many fears, yet does not come under the head of the fearful and unbelieving, who will find no place in the kingdom of God.... Those who possess the qualifications here enumerated {in the Sermon on the Mount} will not only be blessed of God here in this life, but will be crowned with glory, honor, and immortality in His kingdom."

Testimonies for the Church, Vol. 2, pp. 629-631.

I JOHN 4:16

GOD IS LOVE

by Elder Stephen Pierce
1804-1883

Perhaps there is no plain, simple expression of Scripture more difficult to understand than this. If God is infinite in each of his attributes, why does not Inspiration say, God is goodness; God is justice; or God is mercy, as well as, God is love. But no such expressions are found. Therefore, we conclude that love is the source from which all other divine characteristics originate, or the foundation of them all, although there are other attributes not necessarily connected with it; as wisdom, knowledge, power, etc. From a variety of scrip-

tures it is evident that all goodness in finite beings proceeds from love. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:10. Therefore love must be the source of all goodness.

If further evidence is required, we refer the reader to the two great commandments enjoining upon us the duty of loving God with all the heart and our neighbor as ourselves, upon which hang all the law and the prophets (Matt. 22:37-40); also to the saying of the wise man, "Fear God, and keep his commandments; for

this is the whole duty of man.” Eccl. 12:13. No further evidence is necessary to show that all good acts of created beings proceed from love. How, then, can it be otherwise with the acts of the Creator? The execution of justice upon the sinner may not originate directly in love to the offender upon whom it is to be executed; but it proceeds from a universal love of all, or more especially a love of right or impartiality. From it originates also pity or compassion. It is that from which springs the attribute of mercy, so necessary in the salvation of lost men.

Then if all other excellent moral principles originate from love, it is far greater than any other which human beings can possess (1 Cor. 13), it being perfection itself,—“the bond of perfectness.” Col. 3:14. Hence we clearly see the force of the expression, “God is love,” in its infinite magnitude; for love is the leading characteristic of an infinite being.

The love of God extends to all his creatures. We learn from his word that his parental love, or guardian care, is over all that have life. Even the fishes of the sea are the beneficiaries of divine Providence.

“So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that leviathan, whom thou hast made to play therein. These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good.” Psalm 104:25-28

He loves and cares for a lost world of human intelligences. “God so loved the world [a race of rebel sinners], that he gave his only begotten Son [the darling object of his affections], that whosoever believeth in him should not perish, but have everlasting life.” John 3:16. “For scarcely for a righteous man

will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” Rom. 5:7, 8. “Greater love hath no man than this, that a man lay down his life for his friends;” but Jesus died for his enemies, to rescue them from eternal destruction. Not for a part merely; he tasted death for every man. Heb. 2:9. The invitation is universal. “Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.” Isa. 45:22. The gospel of Christ, which is the richest production of this excellent characteristic, is called “the mystery of God.” 1 Tim. 3:16; Rev. 10:7. The gospel will soon be finished, but that love which devised and achieved it will ever remain a mystery to angels and men. Here is a miracle of love which caused all unfallen created beings to marvel, which even the angels desire to look into. 1 Pet. 1:12.

We understand by the language of John 3:16 that Christ’s love for sinners is inexpressible; but his love for his people is inconceivable. It “passeth knowledge.” Eph. 3:19. It is so deep and boundless that the wisdom of all created beings can never fathom or comprehend it.

His love for his people is also everlasting. “I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.” Jer. 31:3. Jesus says, “No man can come to me, except the Father which hath sent me draw him.” And this is the way they are drawn:

The Holy Spirit shows the sinner something of his lost condition, and something of what God is willing to do for him; and thus wins him back to his allegiance to God.

God loves backsliders, though they are in a worse condition than that of the sinner who never was converted. But when an individual, a church, or a nation refuses mercy, though the Lord sends to them by his messengers, rising up betimes and sending, because he has compassion on his people (2 Chron. 36:15), when all has been done that infinite wisdom and goodness can devise, and the sinner will not turn from his evil ways, there is no remedy, and justice must take its course. But even then the loving heart of our Heavenly Father yearns over the lost one. Listen to the words of Inspiration: "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? [i.e., to the tormentors.] How shall I make thee as Admah? How shall I set thee as Zeboim? [Admah and Zeboim were destroyed with Sodom and Gomorrah. Deut. 29:23.] Mine heart is turned within me, my repentings are kindled together." Hosea 11:8

The tender mercy and loving-kindness of the great heart of Love are further expressed in the following pathetic lament over his backslidden people: "I have forsaken mine house, I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies." Jer. 12:7. Such compassion might a tender parent manifest toward a reckless son, who, guilty of capital crime, has been sentenced to punishment. Read the words of Jesus, as he wept over Jerusalem: "O Jerusalem,, Jerusalem, thou that killst the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt.

23:37.... Why will they resist the pleadings of the Spirit of God till even infinite resources are exhausted, and the Great Vinedresser exclaims, "What could have been done more to my vineyard, than I have not done in it?"

Though infinite justice is found in the embodiment of the divine perfections, the execution of it upon the wicked, is to the Lord, a strange work. "Is not destruction to the wicked? and a strange punishment to the workers of iniquity?" Job 31:3. "The Lord shall rise up as in Mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." Isa. 28:21. Then this act is so consonant with the divine predilections, that it is called "his strange work," "his strange act." "Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel." Eze. 33:11. [*Review and Herald*, May 6, 1880, p. 293. (Concluded the following week, excerpts of which are below.)]

... It has been stated that God's love extends to all created beings. Many may consider this an erroneous assertion, supposing that there is no divine commiseration or pity exercised toward the fallen angels.... But let us see if we cannot find something in the Bible quite different from this. The prophet says (Eze. 28:12), "Son of man, *take up a lamentation* upon the king of Tyrus."... Now the description given of him, and also his residence, which was "in Eden the garden of God," where every precious stone was his covering, and he was the anointed cherub, could not possibly apply to any human being. We are therefore forced to the conclusion that reference is here made to Satan, the prince of devils. But

why called the king of Tyrus, rather than the king of any other place? Because Tyrus means strength. Dr. Clarke says, "Every proper name in the Bible has a signification." Hence king of strength would signify that he was the strongest created being.

Mark the language. It is not, Son of man, take up a railing, a reproach, or even the mildest censure, upon the one who is the instigator of sin, who led angels and men to ruin, and who is the cause of all the misery and death that ever has existed or ever will exist.... Take up a lamentation, and mourn that one so high should fall so low; that one so noble should become so infamous; that one so wise should become supremely foolish; that one so perfect in character should become inexpressibly vile.... Weep over him with emotions of commiseration and grief.... Here is a manifesta-

tion of such loving pity...[,] such perfection of character as human imagination has never been able to reach.... We here come back to the great fountain from which flow streams of exhaustless blessings to everything that has life.

What shall we withhold from a God, who, though terrible in judgment, is infinite in love and compassion? How shall we make suitable returns for all his beneficence to us? Let us ardently aspire after the highest attainment in the heavenly characteristic—love.

[—written from Mt. Pleasant, Iowa.
Review and Herald, May 13, 1880, p. 309.]

STEPHEN PIERCE HESITANT. HELPFUL.

Born in Cavendish, Vermont, in 1804, Stephen Pierce was led by God step by step to have a part as one of the leading pioneers in the early years of the Seventh-day Adventist Church. Growing up in Vermont, he became acquainted with Almira Tarbell, daughter of Oliver Tarbell, Esq., who was also born in Cavendish, November 22, 1806. She joined the Baptist Church in 1831, and after their marriage, they continued members of the Baptist Church. He believed the Millerite view of Christ's literal second coming, and took part with James and Ellen White and Joseph Bates in the Sabbath Conferences

of 1848-1850 in trying to come to an understanding of truth.

In 1851, Ellen White wrote a letter to "Dear Brother Pierce" with some counsel of encouragement and that he should not follow his feelings or be too exclusive.

"I saw Brother Pierce would often try to talk the truth; if he did not have that liberty and success, that freedom he anticipated, he settled down, [thinking] that God did not call him to that work. Now, if it had not been for this, Brother Pierce might have been more useful than he has been. All, every one of God's called and chosen servants, have had just such times, and if they

had followed their feelings, would have given up, [thinking] that that was not the work God had given them to do. But the servants of God will always have obstacles to surmount. But do not yield up readily; keep trying, and plow your way through the darkness. Look away to Jesus; depend on Him entirely. You follow feelings too much, and if you feel clouds come over you, you let it influence you too much. Feeling is as unsafe a guide as you can follow. You make altogether too much of a happy flight of feeling or a shouting time. These times will come, but they are not always an undoubted evidence that we are right. You have made too much of these seasons, and in some of them there has been a fanatical spirit not in accordance with the spirit of truth. I saw that there was a more useful place for your gifts to be occupied where they can move and stir souls. Now is the time for God's people not to be in a corner, not where they have been over and over, but where their gifts are new.... Brother Pierce, you have been silent too much; too much shut up with yourself... your gift is needed."

Manuscript Release No. 1339.

Early in 1852 Stephen and Almira Pierce took their stand on present truth. He stated, "We were then members of the Baptist Church, in a backslidden state, into which we had fallen, for the reason, that we did not receive our portion of meat in due season, and could find no truth applicable to the time, except 2 Tim. 3:1-5, hence, you will see, we were not in the second angel's message. Still, for these seven years, to us there has not been a more palpable truth, than that the churches had fallen. But what that gloomy condition of things did portend, we found no means to know, except the scripture above quoted: or by what means to extricate ourselves we could not tell, till mercy came by the present truth. I was led to investigate, and I feel somewhat

happy in the reflection that my mind was thus led to see whether these things were so." *Review and Herald*, Vol. 3, Jan. 20, 1853, p. 143. He went on to express his gratitude for what the Lord had done for him and his family in sending them this last message of mercy to their doubting and despondent minds.

Almira had for many years had occasional seasons of hopeless despair, and a climax of darkness had settled on her after they had embraced the Sabbath. In 1852, when the Whites made an Eastern tour, including Vermont, Ellen became acquainted with Sister Pierce at Wolcott. "My heart was drawn out in sympathy and love for her, for I had been in a similar state of mind." Again, Brother and Sister Pierce were present at Panton, Vermont, where the Lord revealed Himself to Sister White in vision, and a comforting message was given her for Sister Pierce. *Spiritual Gifts*, Vol. 2, pp 169-171 gives their statements of her condition and the help Sister White was to her after the Lord had "perfectly instructed her what to do", and from that time she was in a great measure happily changed. She was able to sleep undisturbed, and did not hesitate from attending meetings, but was able to do her work. Her husband stated, "I believe this favorable change in her condition at that time to be exclusively the effect of the visions given.... Truly I have since believed there was occasion for gratitude that this gift is in the church." In his letter in the *Review and Herald* given above, his heart is overflowing: "I am scarcely able to express my thanks for what the Lord has done of late for my dear companion, who for many years has waded in darkness, and recently for some months in despondency or despair, but now is restored in a good measure to that peace, which a love for God's law

imparts, and that hope which the faith of Jesus inspires. Hallelujah to God!"

From 1863 to 1865 Stephen Pierce was president of the Vermont Conference, and in the late summer of 1865, he moved to Minnesota. Recommended by the General Conference Committee to the churches there as being faithful and efficient, he served as president of the Minnesota Conference from 1865 to 1870. He was also a corresponding editor of the *Review and Herald*, listed as such on its front page from December 4, 1855, to May 28, 1861.

He later moved to Iowa, where Almira died September 26, 1875 of "congestive chill fever", at 68 years of age. Her obituary by George Butler read, "Sister Pierce was an excellent woman, a lover of truth and righteousness, one who would not do a wrong knowingly for anything. She feared God greatly through her whole Christian life, and we cannot doubt but that like Mr. Fearing, in Bunyan's Pilgrim's Progress, she will triumphantly enter through the gates into the city. 'Blessed are the poor in spirit; for theirs is the kingdom of Heaven.'"

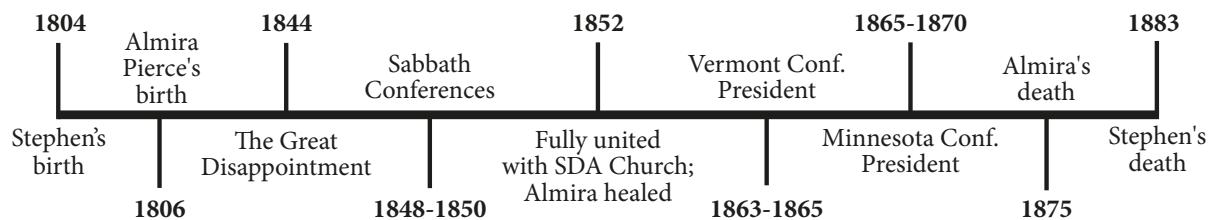
Review and Herald, Jan. 13, 1876, p. 15.

After moving to South Dakota, Stephen Pierce died 8 years later of typho-malarial fever at the age of 79. His obituary in the *Review and Herald* of October 9, 1883, stated:

"He was a man of deep and genuine piety, possessing at the same time much of the precious grace of humility. The Bible was his study and delight, and he was an able expositor of its truths, seeming to have a clear understanding of many of its parts 'which are hard to be understood.'

"Bro. Pierce was ever a friend of the poor and suffering; and while he made few claims for himself, he was thoughtful of the comfort and convenience of others. His last sickness was borne with much patience, and he earnestly desired to have death come that he might be at rest. God has spoken by His Spirit that Bro. Pierce was a man of fine conscience, and the fear of the Lord has been before him. Yet at times he doubted, and feared he was not accepted of God. We have good reason to believe he will come forth at the first resurrection and share in the triumph of God's people."

Stephen Pierce



WORLDLY AND HEAVENLY INTERESTS CONTRASTED

BY STEPHEN PIERCE

Worldly men may tell us of the friendship of great men: but we will tell them of the friendship of One that sticketh closer than a brother.

They may tell us of the love of dignified associates: we will tell them of the matchless depths of a Saviour's love.

They may tell us of the wealth of splendid cities here: we will tell them of a city, the streets of which, are pure gold, like unto transparent glass. And if they have a taste for costly gems and pearls, we will show them that the walls of that city are built of jasper and its foundation garnished with all manner of precious stones, and the twelve stupendous gates each of one solid pearl.

They may tell us of the honors of men; we will tell them of the honor which comes from God only. Jesus says "If any man will serve me, him will my Father honor." Who, oh! who, can estimate or describe that honor?

They may tell us even of crowns, scepters and thrones, without any certainty of being secure for a day: we will tell them of One on whose head are many crowns, whose scepter sways the universe, and whose throne has rainbow beauties all about it, in sight like unto an emerald. And those who are nearest that throne, are they who are redeemed by the blood of the Lamb; while all the holy angels stand back in the rear ranks; and if they aspire after these crowns, scepters, and thrones, we will inform them what course to pursue in

this life in order to become kings and priests to God and reign on the earth, not for days nor months nor years; but for a long eternity, when the righteous shall shine forth as the sun in the kingdom of our Father, and shall die no more.

They may tell us of realms more genial on account of the more efficient rays of nature's sun: we will tell them of a realm that has no need of the sun nor of the moon; for the glory of God doth lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. Oh! who would not have such possessions as these?

Review and Herald, Sept. 26, 1871, p. 117.



"FATHER PIERCE"

AT THE SABBATH CONFERENCES

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 [Hiram] 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, and 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."

Selected Messages, Vol. 1, p. 206.



ELDER PIERCE ON WISDOM

EXCERPTS FROM *REVIEW AND HERALD*,
Oct. 13, 1868, pp 201-203.

“**W**isdom is the principal thing, therefore get wisdom.” If it were anything of an earthly nature, inspiration would not call it the principal thing; nor would the Spirit of the Lord enjoin upon us so imperatively to get it. Hence we conclude rather that it is the pearl of great price, which when a man has found, he goes and sells all that he has, and

buys it. Many have done this, and even given their lives in addition to all else, to obtain the inestimable treasure.

And here we will try to present some of its winning attractions and excellent qualities.

1. The pleasantness of her paths... Prov. 3:17...
2. Her protection... Prov. 4:6...
3. The near relation she sustains to those who choose her ways... Prov. 7:4...
4. The righteousness of her principles... Prov. 8:6-8...
5. Her affectionate call to the children of men... Prov. 8:1-5...
6. What she does for those who love and seek her... Prov. 8:17...
7. Her bestowments... Prov. 8:34, 35...
8. How shall this heavenly wisdom be obtained?... Prov. 2:1-6 ... By seeking for it.... [,] we should cherish a love for it, and seek without delay in order to obtain it...[;] purchase it...[,] obtained by prayer. If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him. Oh! that we poor Laodiceans may lay all these to heart, and move forward with such a commendable zeal that we shall obtain the blessing. Amen.

VOLUME 2 — NUMBER 3

THIRD QUARTER, 1992

CHARLES FITCH

This issue features Charles Fitch, the pioneer who was dedicated to bring to others a knowledge of the “blessed doctrine and experience of holiness or full sanctification through faith in Christ.”

IN THAT DAY

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar." Zechariah 14:20.

"And that ye put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:24.

The scriptural phrase, "in that day", refers to the days or time when God intervenes in human history in a special manner. We usually think of 'that day' as being just before the second coming of Jesus. Examples of this are:

"And it shall come to pass *in that day*, [that] the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left." Isaiah 11:11.

"And it shall be said *in that day*, Lo, this [is] our God; we have waited for him, and he will save us: this [is] the LORD; we have waited for him, we will be glad and rejoice in his salvation." Isaiah 25:9.

"*In that day* shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people." Isaiah 28:5.

"*In that day* there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zechariah 13:1.

"Many will say to me *in that day*, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matthew 7:22.

While, externally, we say that we look forward to "that day", there is a great deal of reservation deep in the human heart, even a resistance and an all-out rejection of the idea of a ter-mi-nation of the present order of things. This is expressed so well by the Holy Spirit through Peter.

"And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as [they were] from the beginning of the creation." II Peter 3:4.

The theory of uniformity is a solid plank in our modern scientific platform. However, it is not change per se, that is so much resisted, as it is the idea of being cleansed from sin. We would all like to "eat pie in the sky by and by", but when it comes to having the bells on the horses inscribed with "HOLINESS UNTO THE LORD", there is a resistance manifested that separates man from his fellow man, even church member from church member.

This is what Charles Fitch experienced. It was because of the doctrine that the Lord will so cleanse a man from sin before the end, that the man or woman will not be committing sin any longer. The purpose of the plan of salvation is to save people from sin to the point that they do not sin any more, but are ready to see God in peace. The fact that this has not happened yet is the cause of the delay in the second coming of Jesus. This idea and this doctrine is not viewed by all as the gospel or "good news."

Yet, the burden of heart of Charles Fitch and all the true in heart who were seeking to be ready for the coming of the Bridegroom, was purity and holiness of heart and life in this present life, even as Jesus was pure in heart and mind.

We know that no man shall see God without holiness:

“Follow peace with all men, and holiness, without which no man shall see the Lord.”

Hebrews 12:14.

The Holy Spirit connects the idea of testing and trial with holiness:

“For they [our fathers] verily for a few days chastened us after their own pleasure, but he [God] for our profit, that we might be partakers of his holiness.” Hebrews 12:10.

There is also a connection made between holy and righteous living and hastening the second coming of Jesus:

“Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?” II Peter 3:11, 12.

This concept of cleansing from sin is in the very name of our wonderful Saviour:

“And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.” Matthew 1:21.

RF

ZERVIAH FITCH

Zerviah was deeply loved and appreciated by the young minister Charles Fitch, who penned this prophetic poem before they were married.

“O, I would not give the dear delight,
Of praying, laboring, weeping, wearing out
In the blest cause of Him who died on
Calvary,
For all the gems and crowns which monarchs ever wore...
And will you share my lot in life and with
me
Put your trust in Him who never yet has
Failed to be all that my highest hopes have
aimed at...?”¹

They were married in the springtime, on May 19, 1828. This was the beginning of nearly seventeen years of marriage in which Zerviah was to experience not only love and joy but also struggle, cross bearing, and grief. She bore Charles eight children of which four were “laid in the dust” at an early age.

Because she was married to a minister and evangelist, she had to remain alone long periods of time with all the responsibilities of home building and child training resting on her shoulders. Once, while on an extended preaching tour, Charles wrote to her, “My Ever Dear And Precious Wife, ... I know... that the cares of my precious wife at home are at best numerous... It must be an exceeding trial to have no husband on whom to lean from day to day.”²

He trusted she would keep in view the glorious reward which would be hers if she were a faithful wife and mother. Her struggles, self-denials and cross bearing were suffered in the faith that her Saviour would soon return. It was encouraging to her that Charles was engaged by the Lord and Master in the task of enlightening as many souls as he possibly could in the

time that remained before the Coming which, according to prophecy, was even at the doors.

Within one year’s time three of her close family died. First, seven-year-old Willie in December of 1843; then, her 20-month-old baby boy in January of 1844; and finally, her husband himself on October 14, 1844. His powerfully convincing voice would be laid in the dust just eight days before the anticipated Coming. But when Charles died, she and her remaining children were consoled by the thought that there was but a short time before Christ would come to “gather the scattered members of the family.” Bro. Williamson reported that she was at the funeral, “without a tear, expecting to meet her husband very soon. So, far from sorrow, she is smiling and happy.”³

In December of 1844, the *Midnight Cry* published a short letter Zerviah wrote enclosing a poem by her friend, a Sister Janes. The poem expressed, as she said, “my own thoughts and feelings” and contained in the first verse words (in bold) often preached by her husband.

“The blessed Jesus loves to claim
The purchase of his blood;
To take us for his own, and make
Our hearts his loved abode—
To ‘take away our dross and tin,
And make us glorious all within.’”⁴

—MS

SANCTIFICATION

How I CAME TO PREACH THE DOCTRINE OF HOLINESS¹

By Charles Fitch

After this, I left Boston and went to New Jersey, where my mind became deeply absorbed in examining the subject of full sanctification by faith in Christ. So fully had all my previous teachings set me against that doctrine, and so unprepared was I in my experience to appreciate its value, and the blessedness to be derived from it, that it was a long time before I felt established and confirmed in the belief and experience of it, as a doctrine of the Bible.

But I was at length led by the Holy Spirit to cast myself by faith upon the faithfulness of Him, who is declared "faithful to sanctify us wholly and to preserve our whole spirit and soul and body blameless unto the coming of Christ." In doing this, I have found a blessedness in Christ which is indeed a "peace that passeth all understanding," and a "joy unspeakable and full of glory." Such was the power of the gospel which I now felt in my own soul, that I thought, if God were to fill the whole earth, as He had filled me, with the blissful presence, it would make this world a blessed place indeed; and as I knew that He was "able to do for us exceeding abundantly, above all that we ask or think, according to the power that worketh in us," and had said, "But as truly as I live, all the earth shall be filled with the glory of the Lord," I preached, as the expected millennium, the universal prevalence, and experience of entire sanctification. Respecting the Christian's delightful privilege, to be "sanctified wholly, and preserved in spirit, soul and body, blameless to the coming of Christ," through his faith in the faithfulness of Him who hath called him, and will do it.

I have the same blessed convictions and experience that I have for a considerable time

entertained: but I think that I now better understand what that coming of Christ meant, to which God is faithful to preserve us blameless; and also better [understand] what Paul meant by exhorting "as many as be perfect," like him to "forget those things behind, and reach forth unto those before; and thus follow after, to apprehend that for which they are apprehended by Christ Jesus, if by any means they may attain unto the resurrection of the dead." In the state of mind which I have described, I remained up to the time when you called upon me, having delightful enjoyment in my soul, from receiving Christ as "of God made unto me sanctification," as well as "wisdom, righteousness, and redemption," and endeavoring, by all means in my power, to urge the blessed doctrine and experience of holiness, or full sanctification through faith in Christ, upon all who call themselves His people.

I rejoice, dear brother, in thus opening my feelings to you on this subject, that you are prepared to appreciate my feelings to you on this subject, by your connection with that branch of Christ's visible church, whose founder, and whose ministry, for the most part, I trust, to this day, have felt and preached the importance and practicability of being fully sanctified to God; and many of whose members, I believe, from my acquaintance with the writings of some, and my delightful personal intercourse with others, have, and do now enjoy this blessing in its rich experience.—CF

"I think that I now better understand what the coming of Christ meant, to which God is faithful to preserve us blameless."

CHARLES FITCH 1805-1844

"THE MAN OF THE CHART"

Scholar, theologian, poet, prophetic chart maker, popular preacher and evangelist, proponent of sanctification by faith, abolitionist, tender husband and father, Charles Fitch was there at the precise time where God meant him to be.

After studying at Brown University in Rhode Island, Fitch began his ministry in the Congregational Church at Abington, Connecticut. Other cities where he ministered were Warren and Boston, Massachusetts, Hartford, Connecticut, and Newark, New Jersey. By 1832 he was an honorary member of the American Board of Commissioners for Foreign Missions and had been ordained.

In March of 1838 Fitch wrote William Miller stating that he had read Miller's *Lectures* and did not doubt the correctness of his views. However, for Charles Fitch, as for many other similarly trained ministers of that remarkable reform time, it took great courage and intense conviction to identify with the advent Millerites.

In a letter to Josiah Litch, Charles declared, regarding Miller's views, that "the reproach which I saw would come upon me if I advocated them led me to lay the matter aside....The truth is, that the fear of man brought me into a snare; I was unwilling at this time to appear as an advocate of the truth defended by Mr. Miller...."¹ So, for approximately three and a half years, he held back from preaching the Millerite message because highly respected ministers not only considered the message to be unsound, but also made light of the message and messenger.

He explained to Elder Litch how he finally had been led by the Holy Ghost to cast himself upon Christ. He wrote, "The great question is, 'Who shall stand when he appeareth?' He exhorted, "Let us see to it that we are prepared, by being wholly the Lord's and then it matters not when the day arrives."² Eventually, because he preached the doctrine of "holiness" and was exhorted not to do so, Fitch felt it necessary to separate from the established church. This separation caused him to be less influenced by the fear of man regarding the Millerite doctrine.

Josiah Litch had visited Fitch and told him he needed the doctrine of the second advent to add to his doctrine of holiness. Litch had left him more literature to study and requested he correspond as to the result of his study.

Fitch wrote to "My Dear Bro. & Sister Palmer" describing that experience, "I went to the Lord; I read my Bible, and all the works that I could obtain. I possessed myself of all the evidences in the case that I could; and then with fasting and prayer I laid them and myself with my all before the Lord, desiring only that the Blessed Spirit might guide me into all truth. I felt that I had no will of my own, and wished only to know the will of my Saviour. Light seemed breaking in upon my mind, ray after ray, and I found myself more and more unable to resist the conviction that it was indeed the truth, that the coming of the Blessed Saviour was at the door."³

² Ibid.

³ Manuscript letter by Charles Fitch to Dr. & Mrs. W.C. Palmers, July, 1842.

¹ Letter to Rev. J. Litch on The Second Coming of Christ, by Charles Fitch, published by J.V. Himes, Nov. 1841, p. 9, & 11.

Thereafter, Fitch traveled tirelessly, throwing himself unreservedly into proclaiming the need of preparation for the Second Coming of Christ. He moved his family to Cleveland, Ohio and held meetings and baptisms all over Ohio. His words testify to his dedication to both doctrines, "Wherever I have been I have preached holiness. My usual practice has been to preach on Holiness in the afternoon and on the Second Advent in the evening. I have seen saints sanctified and sinners led to Christ."⁴

In 1842, feeling the need of an accurate chart, Fitch and Apollos Hale prepared the famous chart illustrating the fulfillment of the last-time prophecies of Daniel. This was used extensively by the Millerites even though it included an error which God permitted concerning the prophesies. (See *Story of Redemption*, pages 366, 367.) 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. "As he told of Babylon's fall, he removed the head, and so on with other sections. When only the feet of the modern nations were left, the people understood that we are truly living in the last days."⁵

Fitch also preached the message of the second angel of Revelation 14. "Come out of her my people." Therefore he is considered an inseparable link of the advent movement. In one sermon he addressed the following questions: What is Babylon? What is the fall of Babylon? What is it for God's People to come out of Babylon?

A letter by Charles Fitch, which he wrote from Cleveland, Nov. 29, 1842, and published in the *Signs of the Times*, reveals his attitude about the state of affairs of the world at that time. "To bring about an extensive and permanent reformation in this crazy world is a hopeless thing.

⁴ *Ibid.*

⁵ *Midnight Cry*, June 6, 1844, p. 372.

Never 'til fire purifies it and the wicked are destroyed out of it and the devil chained and put into the pit, shall we have peace without, tho' we may within, thank God, have peace with God through Our Lord, Jesus Christ."⁶

Two of the Fitches' young sons died from feverish illnesses within a month of each other. Fitch wrote about the death of little "Willie," buried Dec. 5, 1843, who would have been seven years old on Dec. 15. "We believe that he lived and died with confidence in Christ, and we cannot doubt that the blessed Saviour is indeed Willie's Saviour.... When he was three years of age, I was accustomed to relate to him in language suited to his capacity, the interesting incidents in the life of our Saviour for the purpose of teaching him to know and love the character of Christ.... He arose from his bed one morning very early and came to me calling my name repeatedly to get my attention.... He said 'The blessed Saviour is my Saviour.' Sweeter accents never fell on my ear. Never from that moment to this has his faith in Jesus wavered."⁷

After the death of another son, his 20 month old, the following editorial appeared on page 211 of the January 24, 1844 edition of the *Midnight Cry*: "Bro. Charles Fitch is now at Cleveland. He has buried another child, and has taken occasion to write the... article: 'Comfort for Bereaved Parents.'"⁸ Expounding upon Mat. 2:16-18 and Jer. 31:15-17, Elder Fitch concluded:

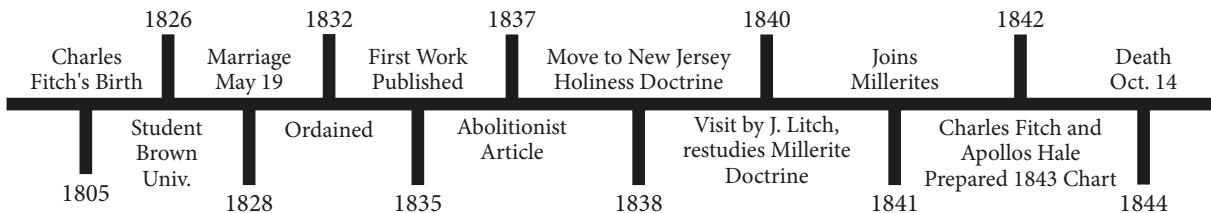
"Those parents therefore who are themselves prepared for the Kingdom of God, have God's word to assure them that they shall there find their infants, returned from the land of the

⁶ *Charles Fitch and Hiram Edson and the Raison D'être of the SDA Church*, Doctorate Thesis, Andrews U., by Patrick, A.H., photocopy in the Appendix.

⁷ *Midnight Cry*, Dec. 21, 1843, p. 167.

⁸ *Ibid.*, Jan. 24, 1844, p. 211.

Charles Fitch



enemy and there shall their work be rewarded. They have not labored in vain for their little ones, they shall find them in... the renovated earth, the glorious kingdom of our Lord....”⁹

Charles Fitch became seriously ill, probably with pneumonia, in the month of October, 1844. He had chilled while baptizing converts.

“On Monday last, Br. C. Fitch was yet very sick in Buffalo: his life was despaired of. On hearing Br. Storrs’ article on the Seventh Month read, he (Fitch) shouted ‘Glory’ several times; said it was true, and he should be raised to proclaim it. So we have just been informed. Soon we hope our afflicted brother will enter that land where the inhabitants will not say, ‘I am sick.’”¹⁰

“Br. Judson informs us that... he found Br. Fitch at Buffalo barely alive. His soul, however, was full of hope and glory. He said that it was indelibly written on his soul, that the Lord would come on the 10th day of the 7th month and if he went into the grave, he would only have to take a short sleep, before he should be waked in the resurrection morn.”¹¹

Evidently Br. Judson had visited Fitch on or prior to October 14, when he actually died. The next *Midnight Cry* to be published was October 31, 1844, because none was published

during the week of the disappointment. This issue contained Charles Fitch’s obituary:

“This dear brother has fallen asleep in Jesus. Those lips from which the words of God have been poured forth with power upon so many thousands of listening ears, are now sealed. That heart, which beat with a father’s tenderness, and a brother’s love for the children of God, has ceased beating.

“After his arduous labors at Morrisville and St. Georges’ camp meetings, he left New York for Cleveland, on Monday, September 16. At Rochester, while apparently in perfect health, he stated, in a public meeting that he had a presentiment that he must sleep a little while before the coming of the Lord. On arriving at Buffalo, he was attacked with a severe bilious fever, and died on Monday, October 14th, in full faith that he should awake in a few days in the likeness of his Redeemer.”¹²

Ellen White wrote regarding Brother Fitch’s early death that God had laid him in the grave to save him and that while in vision she had met him at the tree of life in heaven. (see *Early Writings* p. 17.) Charles Fitch left a definitely inspiring example for those followers of Christ today who, loving their Saviour supremely, desire His Second Advent above all earthly treasures and are willing give their all towards that end. —MS

⁹ *Ibid.*

¹⁰ *Ibid.*, Oct. 12, 1844, p. 124.

¹¹ *Ibid.*, Oct. 19, 1844.

ONE PRECIOUS BOON

One precious boon, O Lord, I seek,
While tossed upon life's billowy sea;
To hear a voice within me speak,
"Thy Saviour is well pleased with thee."

The friends I love may turn from me,
Their words unkind may pierce me through;
But this my daily prayer shall be,
"Forgive; they know not what they do."

To that bright, blest immortal morn,
By holy prophets long foretold,
My eager, longing eyes I turn,
And soon its glories shall behold.

Then all the scoffs and scorn I've borne
For His dear sake who died for me,
To everlasting joys will turn,
In glorious immortality.

Hymn written by Charles Fitch when he accepted the second advent message. In *Hymns & Tunes*, p. 624 , verses 1, 3, 4 & 5.

WRITE THE VISION

COMMENTS ON THE 1843 CHART

JOSEPH BATES:

"In May 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting, Dr. Chs. Fitch and A. Hale of Haverhill presented us the Visions of Daniel and John, which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. Fitch, in explaining the subject, said... he had been turning it over in his mind, and felt that if something of this kind could be done, it would simpli-fy the subject, and make it much easier for him to present to the people. Here new light seemed to spring up.... This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who felt the message may read and run with it." *Second Advent Way Marks and High Heaps*, April, 1847, pages 10, 11.

HIRAM EDSON:

"The Advent chart of 1843, without a doubt, was arranged in the order of God's counsel; but perfection of knowledge in understanding all parts of the inspired volume had not then been

attained; knowledge is still increasing. It is evident that God saw fit to suffer a mistake in some of the figures in the '43 chart, but for wise purposes hid that mistake until the proper time arrived for the mis-take to be developed." *Review and Herald*, January 10, 1856.

JAMES WHITE:

"I had purchased the chart illustrating the prophecies of Daniel and John, used by lecturers at that time, and had a good assortment of publications upon the manner, object, and time of the second ad-vent. And with this chart hung before me, and these books and the Bible in my hands, I spent several weeks in close study, which gave me a clearer view of the subject." *Life Incidents*, p. 72, 73.

ELLEN WHITE:

"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*, p. 74

"The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic periods reached to 1844, and that the same evidence which they had presented to show that the prophetic periods closed in 1843, proved that they would terminate in 1844. Light from the Word of God shone upon their position, and they discovered a tarrying time, "Though it tarry, wait for it." In their love for Christ's immediate coming, they had overlooked the tarrying time of the vision, which was calcu-

lated to manifest the true waiting ones. Again they had a point in time." *Ibid.*, p. 243.

"Jesus did not come to the earth as the waiting joyful company expected, to cleanse the sanctuary by purifying the earth by fire. I saw that they were correct in their reckoning of the prophetic periods; prophetic time closed in 1844, and Jesus entered the most holy place to cleanse the sanctuary at the ending of the days. Their mistake consisted in not understanding what the sanctuary was and the nature of its cleansing." *Ibid.*, p. 236.

"... MAKE IT PLAIN UPON TABLES, THAT HE... MAY RUN THAT READETH..."

Habakkuk 2:2, 3.



Thus the '1843 Chart' used by the Millerite advent preachers, served the purpose for which God had intended it. It powerfully aided in clarifying the message and convincing of the nearness of Christ's return. And, though not free of error, it evidences even to believers today that God was leading in the past, and is controlling events in these last days.

(All quotes printed in this article are found in *The Keys to the Pioneer Charts*, a 16-page, compilation by Lee Coleman, The Writer's Inkhorn Ministry, P.O. Box 371, Redwood Valley, CA 95470.)

THE 1843 CHART

VOLUME 2 — NUMBER 4

FOURTH QUARTER, 1992

JOSHUA V. HIMES

This issue features Joshua V. Himes, the pioneer who, second only to William Miller himself, was dedicated to publishing and promoting the message of the second coming of Jesus.

EMPOWERED TO LIGHTEN THE EARTH

“IN A LARGE DEGREE THROUGH OUR PUBLISHING HOUSES IS TO BE ACCOMPLISHED THE WORK OF THAT OTHER ANGEL WHO COMES DOWN FROM HEAVEN WITH GREAT POWER AND WHO LIGHTENS THE EARTH WITH HIS GLORY.”

Ellen G. White, *Testimonies for the Church*, Vol. 7, p. 140.

The beginnings of the Seventh-day Adventist publishing work, the important and powerful work of “that other angel,” can be traced to that December meeting between Joshua V. Himes and William Miller (see article on Himes). No longer could the simple farmer remain in the background. Himes became one of the greatest publicity agents of his time; the mouthpiece, yes, the amplifier for Miller. The searchlight of publicity was turned squarely upon him, and a new field of endeavor opened up before him. The publishing work was used by God to accomplish this. Like a miracle it opened up the great cities to Miller; and within three years, Miller’s name and doctrine became household words.

Miller had felt the need of a medium of communication with the public which would present his views and act as a shield against the abusive attacks of other journals. Joshua V. Himes was used of God to start the first adventist newspaper, *The Signs of the Times*, on March 20, 1840. By the end of the first year the subscription list stood at 1,500. In July, 1841, Josiah Litch became associate editor; and in April, 1842, the paper was changed from a semi-monthly to a weekly publication. In 1841, readers were offered a 20% commission to act as agents for the paper.

The Berean Society was formed in larger cities to establish reading rooms where books and literature on the prophecies were available to the public. A series of books and pamphlets

by Miller and others was published and sold or lent for use in these reading rooms. These included Miller’s Lectures, which were published by Himes in Boston in 1842. It was this latter publication that convinced Joseph Bates and Charles Fitch of the truth of the advent message.

From November 17 to December 17, 1842, the first volume of *The Midnight Cry!* was published in New York. Twenty-six editions of ten thousand copies each were published daily and hawked on the streets by newsboys or distributed otherwise. Simultaneously, a series of lectures was offered. On completion of the first volume, the second volume was published as a weekly. Shortly after the disappointment, in October of 1844, the name was changed to *The Morning Watch!*.

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

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

From these flourishing roots which began with such a vision as Joshua Himes had, a new work sprang up, directed and nurtured

by God. To the Seventh-day Adventist group came the message through Ellen White:

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

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

The Present Truth was launched in June, 1849, with the publication of a thousand copies of the first issue. Joseph Bates, published a 72-page pamphlet in 1849 entitled, *A Seal of the Living God*. In November, 1850, *The Present Truth* was enlarged, and the name changed to the *Advent Review and Sabbath Herald* and printed in Paris, Maine. Under the guidance and protection of God, this paper has continued to this day as the general paper of the Seventh-day Adventist Church and now is named the *Adventist Review*.

“The publications sent forth from our printing houses are to prepare a people to meet God.” *Testimonies for the Church*, Vol. 7, p. 139.

“We are not only to publish the theory of the truth, but to present a practical illustration of it in character and life. Our publishing institutions are to stand before the world as an embodiment of Christian principles.” *Ibid.*, p. 142.

The commission to publicize the soon-coming of the King of Kings and Lord of Lords—to warn the world of the close of probation and complete “the proclamation of the sealing message”—falls on the remnant described in proph-

ecy as they “that keep the commandments of God, and the faith of Jesus.” Revelation 14:12.

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

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

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

“Thou must prophesy again before many peoples, and nations, and tongues, and kings.” Revelation 10:11.

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.” Revelation 1:7.

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

—RF

EDITORIAL PROWESS

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

The doctrine of the second coming of Christ, and the great objects of his coming, had well-nigh become obliterated from the mind of the community, or, if believed at all, it was feebly, and with faint impressions with respect to its near approach; the great mass of religious teachers were almost perfectly asleep, assuring their people that

they had nothing to fear of the coming of the Judge these one thousand years at least, yet. The doctrine of the resurrection was almost obliterated from the pulpit theology of the age. Yes, the great doctrine, on which

rests the whole Christian fabric, was well-nigh abandoned to the enemy. How seldom was it heard from the pulpit, that, as truly as the body of Christ was raised from the grave by the power of God, so surely all that are in the graves will come forth; they that have done good, at Christ's

coming, to the resurrection of life, and they that have done evil, at the end of the one thousand years, to the

resurrection of damnation....

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

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

SCOFFERS SHALL COME IN THE LAST DAYS

The spirit of lying was "... prevalent, especially among many of the conductors of the public press," Himes said in an editorial in *Signs of the Times*, September 21, 1842, p. 8, regarding those who scoffed at the advent message. His droll method of counteracting the media's gibes was simply to reprint the ludicrous assertions in his *Scoffer's Corner* without comment. The candid, unprejudiced reader could easily discern their falsehood. The press attacked the men, the message, and the believers.

"William Miller is a weak-minded, vain and self-confident old man," published one. "I call him an imposter," charged another. "His believers are becoming insane," reported still another. Himes was labeled an embezzler by men who perceived his motives as selfish. (See cartoon at right.)



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

"Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the word of God as unworthy of belief.... Skeptics and scoffers... divert themselves by holding up to ridicule the solemn declarations of Scriptures concerning Christ and the plan of salvation...." *The Great Controversy*, p. 561.

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

CAMPMEETING

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

The first of these camp meetings at East Kingston, New Hampshire, was directed by Himes. He reported in the *Signs of the Times*, July 13, 1842, that ten to fifteen thousand attended that camp meeting. Curious visitors and media men swelled the attending throng. Even John Greenleaf Whittier was among those who wrote describing the event. He was evidently impressed with the organization of the meetings and the sincerity of the worshippers.

He wrote, "When I reached the ground, a hymn... was pealing through the dim aisles of the forest.... The preachers were placed in a rude pulpit of rough boards, carpeted only by the dead forest leaves and flowers, and tasselled... with the green bows of the somber hemlocks around it. One of them followed the music in an earnest exhortation on the duty of preparing for the great event... and his description of the last day had the ghastly distinctness of Anelli's painting of the End of the World."¹

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

At the East Kingston camp meeting an offering was taken up to purchase a very large tent capable of holding a much larger number of worshippers under one roof. Himes carried the idea forward to completion with exemplary enthusiasm and fully believed there was no time to lose if Christ was coming about 1843.

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

"Newspapers were astonished at the speed with which it was dismantled, transported by

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

² *Ibid.*

³ Francis D. Nichols, "The Great Newark Camp Meeting—November, 1842," *Review and Herald*, May 18, 1944, p. 5.

¹ J. G. Whittier, *The Works of John Greenleaf Whittier* (Boston: Houghton, Mifflin and Co., 1892), Vol. V, 425, 426,

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

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

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

⁵ Ellen G. White, *Testimonies for the Church*, Vol. 6, Pacific Press Publishing Association, Mt. View, CA. p. 3.

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

Himes declared, "Our Work is one of unutterable magnitude. It is a mission and an enterprise.... It is an alarm, and a CRY, uttered by those who, as watchmen standing upon the walls of the moral world, believe the WORLD'S CRISIS IS COME!"⁷

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

—MS

⁶ *Ibid.*, pp. 31, 32.

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

⁸ *Testimonies*, Volume 6, pages 31, 32.

ACTION AND ON A LARGE SCALE AND WITHOUT DELAY THAT WAS THE SPIRIT OF JOSHUA V. HIMES

Do you really believe this doctrine?"

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

"I certainly do, or I would not preach it." Miller affirmed.

"Well then," urged Joshua Himes, "what are you doing to spread it throughout the world?"

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

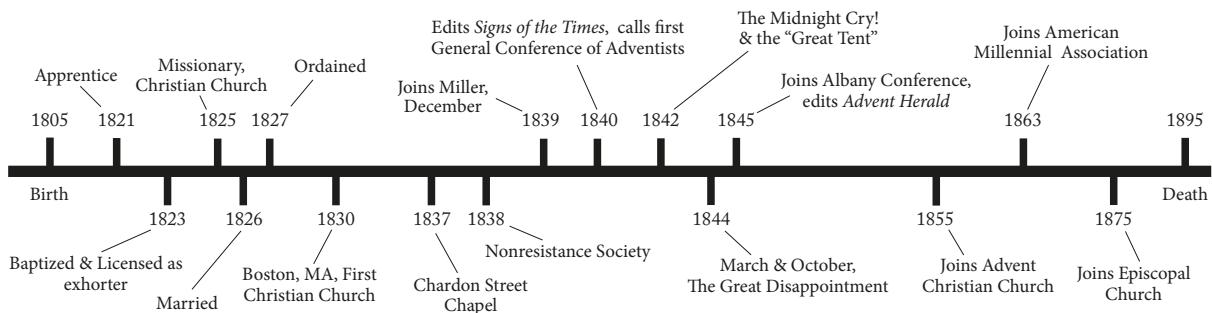
"Well," charged Himes, "If Christ is to come in a few years, as you believe, no time should be lost in giving the church and the world warning in thunder-tones to arouse them to prepare."

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

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

Because of this conversation and his conviction that the advent message was truth, Himes dedicated himself, his family, and all he had upon the altar of God. How this stimulating interview in December of 1839 came

Joshua Himes



about, and the amazing results that followed it, make a fascinating, inspiring story.

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

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

At first Joshua attended church with his employer, but could not accept the Unitarian beliefs which negated the teachings of Christ and His disciples. He decided to join the First Christian Church of New Bedford. On February 2, 1823, at just 18 years of age, he was baptized and began preaching. He was licensed as an "exhorter," and continued preaching on the side until 1825 when he completed his apprenticeship. That same year, the Massachusetts Conference of the Christian Church in New Bedford commissioned Joshua as a self-

supporting missionary. Joshua Himes became a minister after all. Whether he made cabinets to support himself is never mentioned.

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

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

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

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

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

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

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

TEMPERANCE: Himes served as a traveling lecturer on this subject.

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

Christian Church became famous as the site of some of the most radical reform conventions of the times.

Himes met Miller in 1839 in Exeter, New Hampshire. He was so impressed with Miller's message that he invited him to speak at the Chardon Street Chapel. "On December 18,

1839, Miller presented his first series in a major city. Interest was so great that meetings were scheduled twice a day, yet hundreds had to be turned away for lack of space."²

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

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

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

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

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

"Action, and on a large scale and without delay—that was the spirit of Joshua V.

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

Himes.”⁴ “Through the distribution of their papers to sailors and by the sending of publications to every English and American mission in the world, [the Millerite] message was preached... to the far corners of the earth.”⁵ “Himes was the great Napoleon of the press and business manager of the cause. He was the very personification of activity.”⁶

Miller declared that, based on the Jewish New Year, he expected Christ’s coming somewhere between March, 1843 and March, 1844. But this period came and went, and Jesus did not appear. However, the leaders had been cautious to declare on the printed page, “If we are mistaken in the time, and the world still goes on... we shall have the satisfaction of having done our duty.... Can we ever regret that souls were converted—that the virgins were awokened, and prepared to meet their Lord?”⁷

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

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

dar, or October 22, 1844. “When Miller and Himes returned to the East at the end of summer, they found the Adventist front aflame with the torches of the midnight cry.”⁹ In late August, Himes accepted the new message, and on October 6, Miller also endorsed it.

October 22, 1844 came and passed, and an even greater disappointment was felt by the believers. The Millerites grouped and regrouped around different ideas. The Albany Conference, or main body of Adventists, believed that Jesus was soon to come, but that they should not try to set a date. They attempted in April of 1845 to form a permanent organization. Himes was among the leaders, along with Miller and Litch, who organized this group. Another group believed that the prophecies and the dates were correct, but that the event was wrong. They studied their Bibles to discern their error and later became the Seventh-day Adventist Church. Others abandoned their hope of the advent as a delusion; and others still continued setting new dates.

The Albany Conference split in 1855 into the American Millennial Association which Himes joined in 1855, and the Advent Christian Church which he joined in 1863. At age 70, in 1875, Himes joined the Episcopal Church where he remained up until his death in 1895. Throughout his long life, he continued watching for the advent.

He told Dr. Kress at the Battle Creek Sanitarium, that “The Seventh-day Adventists were raised up to carry the work forward to completion—in calling the people in all the world to move forward into the eternal land of promise.”¹⁰ He mentioned to J. N. Loughborough while traveling on the train in 1894,

⁴ “Millerism Begins Its Rapid Expansion,” *Review & Herald* article by F.D.Nichols, Apr. 6, 1944, p. 5.

⁵ “Joshua V. Himes”, *SDA Encyclopedia*, Review & Herald Publishing Association, 1974, p. 893.

⁶ “Origin of the Adventist Publishing Work,” Everett Dick, *Review & Herald*, Dec. 10, 1931, p. 8.

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

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

⁹ Origin and History of SDA, by Arthur W. Spalding, Review & Herald Publishing, 1961, p. 94.

¹⁰ *Review and Herald*, April 7, 1949, p. 6.

that "He was thankful he had never opposed the work of Mrs. E. G. White."¹¹

If Joshua Vaughan Himes had lived today, perhaps he would ask the same questions of each Seventh-day Adventist today that he asked of Father Miller, "Do you really believe

this doctrine? Well then, what are you doing to spread it throughout the world?"•

—MS

¹¹ *Ibid.*

THE MIDNIGHT CRY!

JOSHUA V. HIMES, Publisher

{ 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.

N. SOUTHARD, Editor

Vol. VII.—No. 15

New-York, Friday, October 11, 1844

Whole No. 146

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

We have been slow of heart to believe all that Moses and the prophets have spoken, and all our labors and toils appear to us as nothing; and that at best we have been

but unprofitable servants. We can therefore only offer the prayer of the publican,—God be merciful to us sinners.

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

The above was written in Boston, with the expectation that this would be the last paper. I heartily join in the prayer and confession expressed by Bro. H.

—N.Southard.

[Masthead is similar to that on actual *Midnight Cry!*.]

VOLUME 3 — NUMBER 1**FIRST QUARTER, 1993****HIRAM EDSON**

This issue features Hiram Edson's life and experience, and how he received a revelation on October 23, 1844, that gave hope to the disappointed adventists. This revelation of Christ as High Priest in the heavenly sanctuary became one of the main doctrinal pillars of the Seventh-day Adventist church.

THE UNIQUE PILLAR

While all the doctrines of the Bible are true, and certainly important..., yet all doctrines are not of equal stature and standing. Ellen [White] quickly came to differentiate among them by means of an interesting metaphor, the chief elements of which are: (a) a “solid, immovable platform,” (b) four principal “pillars” that support the platform, and (c) “three steps” that serve the dual functions of supporting the platform (as do the “pillars”) and providing entry to it.¹

Interpreting her own symbols, Ellen [White] explained that the “platform” of “truth”—not merely truth as prepositional “theory,” nor yet truth as “controversial subject,” but rather the truth “as it is in Jesus”²—was the total doctrinal construct of the newly developing church.

The pillar doctrines were chiefly those that support the four corners of that platform—cardinal teachings such as the second coming of Christ, conditional immortality (“soul sleep”), the seventh-day Sabbath (in

the greater framework of the immutable Law of God), and the high priesthood of Jesus Christ in His heavenly sanctuary.³

And the “three steps”? The three angels’ messages of Revelation 14 not only support the total framework of “present truth,” but also provide the key to unlock contemporary meaning and open the door of understanding....⁴

Of all the pillar doctrines, the doctrine of Christ’s high priesthood in the sanctuary... was “especially” validated by the Holy Spirit “over and over again” and “in a marked manner,” more than any of the others.⁵ Also, it alone constitutes the unique contribution of Seventh-day Adventists to the theology of Protestant Christendom, “the very message that has made us a separate people, and has given character and power to our work.”⁶

¹ Ellen G. White, *Early Writings*, pp. 258, 259.

² *Review & Herald*, June 3, 1890.

³ *Evangelism*, 224.

⁴ *Counsels to Writers & Editors*, 54. From a new book we highly recommend: *The Great Visions of Ellen G. White*, Vol. 1, Roger W. Coon, Review & Herald Publishing Assoc., 1992, pp. 42, 43.

THE VOICE OF GOD

“**G**o, heal thy sick brother.” The impression was powerful, as though an audible voice had given the command.

Hiram Edson had been praying at home, when this command was clearly impressed upon his mind. At first he doubted the voice was from God. His mind plunged into a terrible experience of darkness. The same command was repeated. Edson yielded, “Anything, Lord, to save me from this despair.”

He went to his neighbor’s very late that night with the message, “Brother, the Lord Jesus make you whole.” Because Edson obeyed the command impressed upon his mind, the man was healed. His family learned of and rejoiced in the advent message; and many among the congregation that attended the next night’s preaching service responded to the powerful testimony of how God had wrought the miraculous healing.

“Go talk the truth to your neighbors,” the voice spoke on another occasion regarding the new advent belief. Solemnly, Edson promised to obey, but being a simple farmer, he hesitated. Before this command, he had been rejoicing at the victory, liberty and freedom he had experienced since learning the advent message. He longed to continue in this experience, but felt as though he was being shut off from God. As he prayed earnestly one day, he remembered his broken promise. It seemed the heaviest cross ever presented to him to lift. But, realizing the cause of his despondency and darkness, he made the supreme effort.

What a blessed result! At the third house he visited, “old and young, the grey-headed and youth, were melted to tears; expressing their desire for saving grace.”¹

There was one house he refused to visit. The father was dissipated and Edson felt it would be casting pearls before swine. He described his experience, “I was stopped on the road opposite the house, by some unseen power, and could not make progress... a shadowy form in human shape... led toward the house.... Twice... Thrice.... The Lord’s angel was accompanying me and leading me.... I entered the house, was received kindly... and learned that they were backsliders and desirous to return to the Lord.”² This experience confirmed Edson’s belief that the new doctrine was from heaven.

“Go, encourage the brethren.”—Hiram Edson received another impression from God on October 23, 1844, the day after the disappointment. Hiram described how they felt when Christ failed to appear: “Our fondest

hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before.... We wept... till the day dawn.”³

“I said to some of my brethren, Let us go to the barn. We entered the granary, shut the doors... and bowed before the Lord.... We continued in earnest prayer until the witness of the Spirit was given that our prayer was accepted, and that light should be given, our disappointment be explained, and made clear and satisfactory.”⁴

With this assurance he and Brother Crosier left to encourage some of the brethren in the faith. They walked through the cornfield to avoid the mocking jeers of the neighbors who had refused to believe the advent message. Edson stopped in the field to pray once more. There, heaven was opened to his view.

Whether an impression or a vision, Edson says, “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... at the end of the 2,300 days, that 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 this earth.... While I was thus standing in the midst of the field, my comrade passed on almost beyond speaking distance before missing me. He inquired why I was stopping so long. I replied, ‘The Lord was answering our morning prayer, by giving light with regard to our disappointment.’”⁵

The two men decided they must share with the world the glad message Jesus had sent clarifying the event that actually had taken place at the end of the 2300 days. Crosier says that, “Very early in the morning I was on horseback

¹ *The Life and Work of Hiram Edson* by James Nix, Thesis, Andrews University, Berrien Springs, 1971, p. 12. From Edson’s Manuscript.

² *Ibid.*

³ *Ibid.*, pp. 18-20.

⁴ *Ibid.*

⁵ *Ibid.*

going from place to place to tell the good news and to cheer those whom I could reach.”⁶

Together with Doctor F. B. Hahn, they studied in depth the new light. Scriptures they had read before, but not understood, now came to life with new meaning. As they began studying, “Edson’s Bible fell open to Hebrews 8 and 9. There they found confirmation of the concept that the sanctuary to be cleansed was neither the earth nor the church, but rather the heavenly temple, of which that on earth had been a type.”⁷

Crosier was selected to write up their sanctuary study, and they financed a printing of it that winter (likely March, 1845) in *The Day Dawn*, a Millerite paper published by Crosier. A more in depth sanctuary article entitled, “The Law of Moses,” was printed in an extra edition of another advent paper, *The Day-Star*, February 7, 1846. This latter printing was the one Ellen and James White read and thrilled to see how the Lord was leading towards the understanding of this pivotal doctrine. “The Lord shew [sic] 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.” She added, “I feel fully authorized by the Lord, to recommend that Extra, to every saint.”⁸

Several important concepts were advanced in the published February, 1846, article: “(1) A real, literal, sanctuary exists in heaven. (2) On October 22, 1844, Christ moved from the first apartment of the sanctuary to the second (the most holy place). (3) Before He returns to earth, Christ has a work to do in the most holy place.... (4) The Hebrew sanctuary system was a com-

plete visual representation of the plan of salvation, with every type having its antitype. (5) The real purpose of the Day of Atonement... is to prepare a cleansed people. (6) Christ’s cleansing of the heavenly sanctuary also involves cleansing the hearts of His people. (7) The typical ‘scapegoat’ represents not Christ, but Satan. (8) As the ‘author of sin,’ Satan will receive the ultimate guilt for the sins he has caused Israel (God’s People) to commit. (9) Atonement for sin did not begin until Christ entered the heavenly sanctuary following His resurrection.”⁹

Go into the vineyard. Edson was shown that “we must prophesy again,” indicating a preaching commission. Ellen White explained the importance of Edson’s sanctuary revelation and indicated the message to be preached, “They saw their great High Priest had entered upon another work of ministration, and following Him by faith, they were led to see also the closing work of the church. They had a clearer understanding of the first and second angels’ messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14.”¹⁰ “Every one who has received the gospel has been given sacred truth to impart to the world.”¹¹

“Hundreds, yea, thousands, who have heard the message of salvation, are still idlers in the marketplace, when they might be engaged in some line of active service. To these Christ is saying, ‘Why stand ye here all the day idle?’ and He adds, ‘Go ye also into the vineyard’.... There is a large work to be done outside the pulpit, by thousands of consecrated lay members.”¹²

“When the members of the church of God do their appointed work... the whole world will

⁶ *Ibid.*

⁷ R.W.Schwarz, *Light Bearers to the Remnant*, Pacific Press Publishing Assoc., Mt. View, CA., 1979, p. 62.

⁸ Nix, p. 27, & also, *A Word to the Little Flock*, p. 12.

⁹ Schwarz, p. 62, 63.

¹⁰ *Great Controversy*, p. 432.

¹¹ *Acts of the Apostles*, pp. 109-11.

¹² *Ibid.*

soon be warned, and the Lord Jesus will return to this earth with power and great glory.”¹³ •

—MS

GET READY!!

Dear and well beloved companions in tribulation: I feel something of the importance of the present crisis; I feel that these are important moments, fraught with momentous and eternal consequences, which hang upon a few short days or weeks, and then the die is cast; then he that is unjust and unholy, will remain so still, and he that is unholy and filthy, must remain so still; and then, says Jesus, behold I come quickly, and my reward is with me, to give to every man according as his WORK shall be. Let us WORK then brethren with our might what our hands find to do, as we never worked before; for we have but a few lingering moments to work in, and remember our reward is to be according as our WORK shall be. Feeling something of the sublimity of the present crisis, and the grand and momentous crisis which is just ready to burst upon us, I wish to offer a few thoughts for your candid reflection and deliberate consideration....

We have before shown that the 2300 days ended the 10th of the 7th month, 1844, and no where else. Jesus became a minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man, at the end of the seventy weeks. In A.D. 33, then there was but 1810 years remaining to fill up the 2300 which brought us to 1843, to the tarrying of the vision. In the pattern the figure of the true tabernacle, the typical sanctuary, there were

two apartments, the holy and the most holy place, the first and second veil. Into the second went the High Priest alone once every year on the tenth day of the seventh month, and he could enter it on no other day on pain of death.—Lev. 16:2, 23:27. *everything upon his day*,—verse 37. Aaron, the typical priest, on the 10th day of the 7th month, was arrayed in the holy linen garments with the golden mitre, the holy crown upon his head with the breast plate of judgement, upon which were four rows of stones, in them engraved the names of the Twelve Tribes of Israel, that Aaron might bear their names on his heart when he goeth into the most holy place before the mercy seat to make an atonement for them.

A golden bell and a pomegranate, upon the hem of the robe round about, and it shall be upon Aaron to minister, *and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out*, that he die not.—Ex. 28:33-35. Now Paul tells us that this service was an example and shadow of heavenly things.—Heb. 8:1-5, 9:1-7. Type must have its antitype; there can be no shadow without a body and substance which casts the shadow. Said our high priest, I am the vine, ye are the branches. Can a vine be removed and not affect the branches? certainly not. There is a company which follow the lamb whither-soever he goeth.—Rev. 12:4. So also when Jesus our high

Priest and minister of the true sanctuary and tabernacle was arrayed in the royal robe to go into the most holy place before the mercy seat, to blot out the sins of his people, make atonement, and cleanse the sanctuary at the end of the 2300 days. *We heard the sound of his going in 1844.* Behold the Bridegroom cometh, &c.

And now, with all the confidence and positiveness with which we proclaimed the midnight cry in 1844, yea, with tenfold more confidence and positiveness, we now declare that we are now beginning to hear the sound of our high priest coming out....

But before he stands up the servants of God must all be sealed and their sins be blotted out—the plan and work of redemption be completed....

My brethren, the great day of the Lord is near. It is near and hasteth greatly. Get ready! get ready!! get ready, in the name of God, get

ready!!! Blow the trumpet in Zion! sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, spare thy people, O Lord, and give not thine heritage to reproach that the heathen should rule over them: wherefore should they say among the heathen, where is their God? Then will the Lord be jealous for his land and pity his people, and drive far off from them the *northern army*, the destroyer of the Gentiles.♦—Edson

Excerpts from: *THE TIME OF THE END; ITS BEGINNING, PROGRESSIVE EVENTS, AND FINAL TERMINATION*, by Hiram Edson, printed by Henry Oliphant, 1849, p. 1, 14, 27.

HIRAM EDSON (1806–1882)

CHOSEN INSTRUMENT

Who was this “... chosen instrument of God for the introduction of the sanctuary truth?”¹

Little is known of Hiram Edson, his family, or life before he became a follower of the Millerite advent message. He descended from an English clergyman named Elijah Edson, who had immigrated to Boston in order to escape religious persecution. Hiram was born December 30, 1806, in Jefferson County, New York. We have been unable to discover the names of Edson’s parents and “... whether or not he had any brothers or sisters, or even the

exact place of his birth. Time has obscured all these facts.”²

Edson was a Methodist farmer when he married Miss Effa Chrisler on December 2, 1830. After five years, in 1835, they bought a 56-acre farm near Port Gibson, New York. Effa died in May of 1839, leaving Edson with three children—George, 8, Susan, 6, and Belinda, 4. He so greatly felt the need of a mother for his small children that he remarried in about six months. Youthful, 23-year-old Esther Persons became his second wife in October of 1839.

Edson and Esther’s first child, Viah Ophelia was born June 5, 1841; but she was only

¹ *Origin and History of SDA*, A. W. Spalding, Review & Herald Pub., 1961, p. 216.

² *The Life and Work of Hiram Edson* by James Nix, Thesis, Andrews University, Berrien Springs, 1971, p. 3.

with them for about a year. Their second daughter was born June 2, 1843, and also named Viah Ophelia, taking the place of their first baby. Their third and last child, Lucy Jane, was born 13 years later on July 30, 1856. This completed Edson's family.

By 1843, Millerism was spreading rapidly, but little had been done in central New York before the summer of 1843. A camp meeting using the "great tent" was scheduled to begin June 23, 1843, in Rochester, New York, about 30 miles from Port Gibson. The camp meeting lasted for two weeks; then J. V. Himes moved on with the tent, leaving Charles Fitch and T. F. Barry to continue with the meetings in a rented hall.

His daughter, Viah Ophelia, told that she was born about the time her parents accepted the advent doctrine as preached by Miller. It is safe to conclude that they attended some of those meetings held in the great tent that summer of 1843 and that, during the latter part of November, when Miller spent ten days in Rochester, they heard him preach his convincing message. These facts considered as a whole would place the Edsons' conversions during 1843.

The Edson home was often a common meeting place for the little company of advent believers in the area. Some accounts of the story say that the group met there on October 22, 1844, to wait for Christ to appear in glory. Edson says that several believers met together in his granary on the dawn of October 23, 1844, and prayed that "God would not desert them... in this hour of trial...."³ [See article, *THE VOICE OF GOD.*]

That same morning Edson received the revelation about Christ's work in the heavenly sanctuary that explained the disappoint-

ment—Jesus had a work of cleansing to perform in the most holy place before He would return in power and glory. Edson was led to understand that the Millerites' experience was a fulfillment of John's prophecy in Revelation 10:9, "It will make your stomach bitter, but it will be as honey in your mouths."

Edson held a conference on the sanctuary at Port Gibson, perhaps in the fall of 1846. Both James White and Joseph Bates planned to attend, but only Bates was able to be there. He was invited to preach at the conference and took advantage of the opportunity to share the news of the Sabbath. "Edson had already discussed the Sabbath with friends before Bates approached him on this subject.... Edson stated [in his manuscript] that from 'my understanding of the opening of the tabernacle of the *testimony* in heaven, and the seeing of the ark of his testimony [Rev. 11:19] and the few lines I had seen from the pen of T. M. Preble, I had been looking at the subject of the seventh day Sabbath.'"⁴ "As soon as the reading was finished, Brother Edson was on his feet and said, 'Brother Bates, that is the light and truth! The seventh day is the Sabbath, and I am going to keep it with you!'"⁵ Bates likewise studied into and accepted the sanctuary doctrine during this conference.

The light on the sanctuary was "a revolutionary idea, the germ of a doctrine so radical as to bear a chief part in differentiating between the old and the new adventist bodies."⁶ The new party which arose from this idea, "... accepting the High-Priest-in-the-Sanctuary

⁴ *Foundations of the Seventh-day Adventist Message and Mission*, P.G. Damsteegt, W. B. Eerdmans Publishing Co., Grand Rapids, MI, 1977, p. 139, 140.

⁵ Quoted from *Pioneer Days of the Advent Movement*, by A. W. Spicer, page 62, quoted in Nix's thesis, p. 30.

⁶ Nix, p. 102.

concept, and maintaining the reliability of the reckoning which came out at October 22, 1844, held that the last time prophecy had been therein fulfilled, and time should no longer be a tenet or test.”⁷

The Seventh-day Adventist Church was later organized upon a platform of basic cardinal teachings including the literal “... second coming of Christ, conditional mortality..., [the] seventh-day Sabbath..., and the high priesthood of Jesus Christ in His heavenly Sanctuary.”⁸

After this experience, Edson dedicated long periods of time, often in the winter, to evangelistic trips in New York and in Canada. At different times he traveled with J. N. Andrews, G. W. Holt, and F. Wheeler, and was a pioneer in Canada, alone and with Joseph Bates. Young John Loughborough was trained in the ministerial work by Edson, “... who at the request of James White took him on a horse-and-buggy campaign through western Pennsylvania, and later labored much with him.”⁹ Edson farmed to support his family, but lived to preach the Sanctuary and Sabbath doctrines. In those days, there was no organization to issue licenses or pay salaries; but this did not deter spirit-filled men like Edson.

Over the years Edson generously supplied funds to support the work, often on a sacrificial basis. Some family silverware was sold to raise funds to publish Crosier’s exposition of the Sanctuary doctrine. The Port Gibson farm was sold in 1850 to help the cause of God. His new farm, at Port Byron, was sold next and \$700.00 was lent for the purchase of the first SDA press and type. Another time Edson provided funds

“... to hire a man to go and do Elder J. N. Andrews’ work, so that Andrews would be free to do evangelistic work with a tent.”¹⁰

In the mid-1850’s Edson began slowing down. He spent more time at home, and wrote out a first-hand 30-page document of how God had worked in his life, adding to this a long series of theological speculations. Ellen White commented regarding his manuscript, “... the matter which he brought together, was... not meat in due season for the flock of God. It... would bear fruit in dissension and discord.”¹¹ The whole manuscript was never published.

There was despondency among the converts in the area and Edson worked to encourage them. Elder White wrote that “A rash, hasty, fitful spirit has had a blighting influence in Central New York; but it has been removed under the judicious labors of Brn. Wheeler and Edson.”¹²

The Review of July 26, 1864 carried an appeal for funds to sustain Brother Edson at the Dansville, N.Y., Water Cure. Edson wrote afterwards, “I am thankful for the light on health reform received while at Dansville and from the publications, *How to Live*, etc.”¹³

There is enough evidence to uphold the belief that Edson was an ordained minister, at least some part of his life. Official records report he was granted a ministerial credential during the years between September 28, 1866 and September 9, 1875.

In spite of the fact that Edson became somewhat cantankerous in his old age, and perhaps stayed away from church for a few

⁷ *Ibid.*, p. 103.

⁸ The Great Visions of Ellen G. White, Vol. 1, R. W. Coon, R. & H. Pub. Assoc., Hagerstown, MD. 21740, 1992, p. 43.

⁹ *Origin and History of SDA*, p. 216.

¹⁰ Nix, p. 73.

¹¹ Ellen G. White Letter, found in White Estate Doc. File, #588, inCWE, p. 155 and Nix, p. 89.

¹² *Review & Herald*, Se. 15, 1859, p. 132.

¹³ *Review & Herald*, Feb. 13, 1866, p. 158.

years in the late 1870's, his daughter wrote that Edson and his family were "firm believers in the cause of truth to the close of their lives, and were true to the message."¹⁴

The "chosen instrument" died on January 8, 1882. "The text that Edson asked to be used at his funeral certainly expressed well the

confidence of this man who had had such a remarkable experience in his Christian life."¹⁵

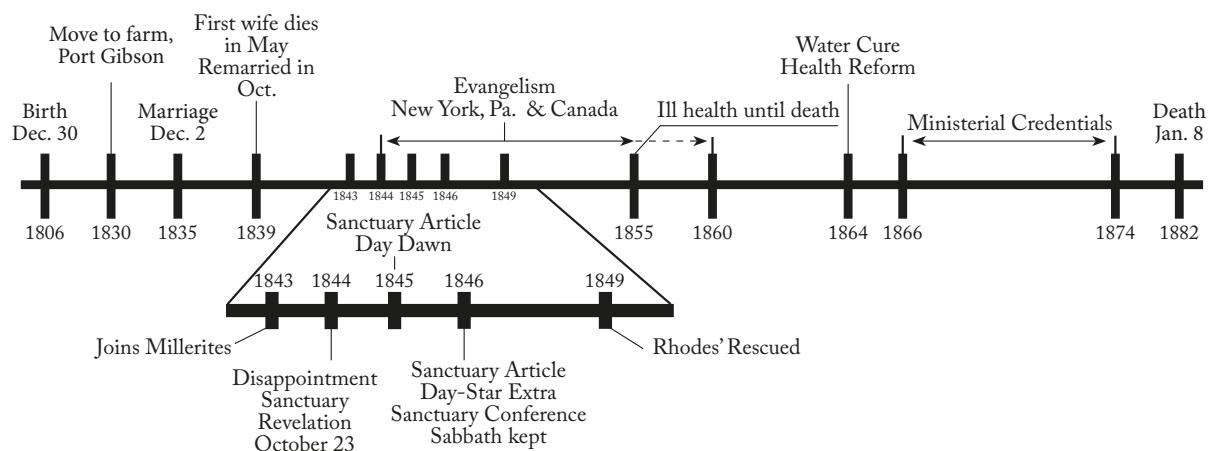
"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yes, saith the Spirit, that they may rest from their labours; and their works do follow them."

Revelation 14:13. •

¹⁴ *Review & Herald*, Apr. 1, 1920. p. 22.

¹⁵ Nix, p. 94.

Hiram Edson



ELLEN WHITE'S FIRST SANCTUARY VISION

I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him.... Before the throne I saw the Advent people—the church and the world. I saw two companies, one bowed down before the throne, deeply interested, while the other stood uninterested and careless. Those who

were bowed before the throne would offer up their prayer and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to the praying company. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But few would receive this great

light. Many came out from under it and immediately resisted it; others were careless and did not cherish the light, and it moved off from them. Some cherished it and went and bowed down with the little praying company. This company all received the light and rejoiced in it, and their countenances shone with its glory.

I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil and sit down. Then Jesus rose up from the throne, and the most of those who were bowed down arose with Him. I did not see one ray of light pass from Jesus to the careless multitude after He arose, and they were left in perfect darkness. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, "Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself." Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to

where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was a bell and a pomegranate, a bell and a pomegranate. Those who rose up with Jesus would send up their faith to Him in the holiest and pray, "My Father, give us Thy Spirit." Then Jesus would breathe upon them the Holy Ghost. In that breath was light, power, and much love, joy, and peace.

I turned to look at the company who were still bowed before the throne; they did not know that Jesus had left it. Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, "Father, give us Thy Spirit." Satan would then breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy, and peace. Satan's object was to keep them deceived and to draw back and deceive God's children. February, 1845, in *Early Writings*, pp. 54-56. —E. G. Harmon White

SANCTUARY VISIONS – ELLEN G. WHITE		
Date	Place	Reference
February, 1845	East ME	EW, 54-56.
October, 1845	unknown	EGW & Her Critics, 626-7.
Feb.-Apr., 1846	Unknown	A Word to the Little Flock, 12.
March 6, 1846	Fairhaven, MA	A Word to the Little Flock, 21.
April 3, 1847	Topsham, ME	EW, 32-35.
1847-1848	Referred to in	Life Sketches, 162.
January 5, 1849	Rocky Hill, CN	EW. 36-38. (Two visions.)
March 24, 1849	Topsham, ME	EW, 42, 43, 86.
September, 1850	Sutton, VT	EW, 52, 53.
May 14, 1851	unknown	EW, 70, 71.

RHODES' RESCUE

S. W. Rhodes had labored diligently and effectively in the Advent Awakening in 1843 and 1844. He was a man of means, which he dedicated to spreading the message. When the time of the expected advent of Christ passed in 1844, Rhodes was humiliated. He withdrew from public contact and secluded himself in a forest in the heart of New York State, sustaining himself by hunting and fishing and raising a small garden. Hiram Edson knew where Rhodes was and twice journeyed by foot to the hideout and tried to persuade him to rejoin his brethren. Both attempts failed.

On November 7, 1849, Edson started a third time in an attempt to rescue Rhodes. After walking fourteen miles, he felt impressed to turn back. With Rhodes uppermost in Edson's mind, he attended the conference at Centerport, New York, on Sabbath and Sunday, November 17 and 18. There he met Brethren Ralph and Belden, who had come from Connecticut, and James and Ellen White, who had come from nearby Oswego. The meeting was a "refreshing season."

At the close of the conference, Edson told Ralph about Rhodes. He discovered that both he and Ralph were impressed that they should visit Rhodes together. That evening a half dozen joined in a season of prayer over the Rhodes case. Hiram Edson reported:

"Brother Ralph asked the Lord, in secret, to pour out his Spirit upon us if it was His will that we should go after Brother Rhodes.

"The Spirit was poured out, and it settled upon us, so that the place was awful, and glorious. While I was inquiring of the Lord if He had sent His servant so far to go with me to hunt up Brother Rhodes, at that moment Brother Ralph broke out in a new

tongue, unknown to us all. Then came the interpretation—'Yes, to go with thee.'—*PT*, December, 1849.

The group knew that neither James nor Ellen White had much faith in the interest that was felt for Rhodes, and she cautioned Ralph "to be sure to get a clear duty from the Lord." She told him that she thought Edson's feelings for Rhodes were mere sympathy. Edson continues the story:

"The next morning we had a season of prayer, and the Spirit was richly poured out, and the Lord gave Sister White the following vision, which was contrary to her former opinion and feeling relating to our going after Brother Rhodes, up to the time that the Spirit took her off in vision."—*Ibid.*

From the account of the vision as recorded in *Present Truth* we quote the heart of the message:

"While in vision the angel pointed to the earth, where I saw Brother Rhodes in thick darkness; but he still bore the image of Jesus. I saw it was the will of God that Brethren Edson and Ralph should go.

"Then I was shown Brother Rhodes's past labors in the Advent cause; that he had been mighty in word and in deed. I saw him standing before the people, with the Bible in his hand, and a stream of light coming from his mouth, which found its way to the hearts of the people.... I saw that he had proclaimed the Advent with great confidence, and had shown his faith by his works, and when the time passed, the disappointment was very great....

"I saw that Jesus was pleading His blood for Brother Rhodes, and that the angel was ready to enroll his name, as soon as he would come out of that dark place, and stand on all the present truth.... I saw that Brethren

Edson and Ralph should make him believe there was hope and mercy for him, and tear him away, then he would come among the flock; and that angels would attend them on their journey.”—

Shortly after the vision, the two men started on their way to rescue Rhodes. They found him at work in a field by the Black River. They told him that they had come in the name of the Lord to get him to go with them to see the brethren and go with them into the kingdom. Again there was a speaking in an unknown tongue. Hiram Edson as eyewitness reported:

“God displayed His convincing power, and Brother Ralph spoke in a new tongue, and gave the interpretation in power, and in the demonstration of the Holy Ghost.”

Triumphantly, Hiram Edson reported:

“Brother Rhodes finally consented to come with us, and went about arranging his business in order to leave.... Friday, November 23, we returned as far as Brother Arnold’s of Volney.... They were all rejoiced to see Brother Rhodes.”

The account closes with these words:

“He stands firm in all the present truth; and we heartily bid him Godspeed as he goes to search out and feed the precious, scattered flock of Jesus.”

Records of the influence and work of Elder Rhodes following this experience attest to his effective ministry.—A.W.

(This story comes largely from an account by Hiram Edson published in *Present Truth*, November, 26, 1849. It has been written up by Arthur L. White in his biographical series about Ellen G. White, Volume 1, THE EARLY YEARS, 1827-1862, Review and Herald Publishing Association, 1985, pages 196-198. The publishers recommend this biographical work to the readers.)

VOLUME 3 — NUMBER 2

SECOND QUARTER, 1993

SAMUEL S. SNOW

This issue features Samuel S. Snow, the man whose calculations brought to light October 22, 1844 as the date for Christ's coming.

BEHOLD! THE BRIDEGROOM COMETH!

The camp meeting at Exeter, New Hampshire, lacked inspiration, depth, spirit! Elder Joseph Bates was preaching on the third day, August 15, 1844, reviewing the great lines of prophecy which proved Christ's second coming was at the door.

AN INTERRUPTED SERMON

Suddenly, a strong, clear, pleasant voice rang out across the crowd of believers, "Brother Bates! It's too late to spend our time upon these truths! We know them well and they have blessed us and guided us in their time."

A middle-aged, modest-appearing woman had interrupted Elder Bates. She continued, "It is too late! Too late to spend our precious camp meeting time as we have till now. Time is too short!"

The crowd leaned forward, eager to catch her words. "Let the Lord's servants speak who have meat in season for his household. Here is a man with a message from God. 'Behold, the Bridegroom cometh, go out to meet Him!'"

"Amen!" responded the vast throng with emotion. Elder Bates invited the man to come forward and speak; then he sat down to listen.

Samuel Sheffield Snow had arrived on horseback while Bates was speaking. He had

joined a sister and her husband, Elder & Mrs. John Couch. With open Bible, he whispered into her ear the words that had inspired her to interrupt Elder Bates.

The result was electrifying! Snow had a message regarding the calculation of the time prophecy that brought new inspiration, purpose and consecration to the believers. Christ would come in the autumn that year, 1844! How did he arrive at his time calculations and startling conclusion?

ERROR IN THE CALCULATIONS

In the May 17, 1844, issue of *The Midnight Cry*, William Miller had pointed out several Jewish events that suggested the seventh month as a possible time for the advent. Among these events were the atonement and cleansing of the sanctuary. He said that on the Day of Atonement, the tenth day of the seventh month, the High Priest entered the inner sanctuary for the work of atonement. Miller recommended it as worthy of prayerful consideration.

Perhaps Snow considered this possibility, for he wrote a challenging article printed in *The Midnight Cry*, February 16, 1844, p. 243, in which he declared, "The Lord has shown me... that we must wait and suffer a little longer." Giving several arguments regarding the

SAMUEL S. SNOW & PROPHETIC CHRONOLOGY: WAS HE RESPONSIBLE FOR THE DISAPPOINTMENT ON OCTOBER 22, 1844?

“dispensation of the fullness of times” (Eph. 1:10), he proposed that the termination of the prophetic periods would be in the autumn of A.D. 1844 rather than in the spring.

His first argument was based on the idea of a week of 7000 years, wherein for each day of the creation week, 1000 years would correspond to the age of the earth. The last 1000

“I saw that this message will close with **power** and **strength** far exceeding the midnight cry. Servants of God, endowed with power from on high... , went forth to proclaim the message from heaven.”

Ellen G. White, *Early Writings*, pp. 278, 279

beginning of the year. This would bring the end of the age and the beginning of the millennial Sabbath to the fall of 1844.

His second argument was based on the 2300 day prophecy of Daniel 8. He proposed that the 70 year period did not begin on the first day of the year; that Artaxerxes began to reign in the autumn of B.C. 457; and that the other dates on the time line like A.D. 27, the end of the 69 weeks, with the imprisonment of John the Baptist, which occurred after the passover, should be adjusted accordingly. This left 1817 full years to be fulfilled, which would bring the end of the prophetic period down to the autumn of A.D. 1844.

Not until the Exeter camp meeting did this prophetic chronology become prominent. James White, an eye witness at the camp meeting, narrated how the solemn, dignified preach-

er, S. S. Snow, “... showed to the entire satisfaction of that vast body of intelligent believers... the prophetic period [would] ... terminate in the fall.” He told how, on “The next day... the same speaker repeated, with still greater clearness and force..., that the types pointed to the tenth day of the seventh month as the time for our great High Priest to come out of Heaven and bless his waiting people.” *Life Incidents in Connection with the Great Advent Movement*, J. S. White, S.D.A. Publishing Association, Battle Creek, MI, 1868, pp. 161, 162, 164.

Elder Bates declared that Snow’s message “worked like leaven throughout the whole camp.” When that meeting ended, “the granite hills of New Hampshire were ringing with the mighty cry, ‘Behold the Bridegroom cometh! Go ye out to meet him!’” Joseph Bates, *Life of Joseph Bates*, Review & Herald Pub., 1927, p. 218.

Though the leaders were slow to accept the message, it spread like wildfire through the ranks of the believers. The tenth day of the seventh month, the Jewish Day of Atonement, October 22, 1844, was considered to be the target date. The countdown to the Advent was on!

Snow intensified efforts to get the news to the public. He published the *True Midnight Cry*, a four page article, at Haverhill, Massachusetts, on August 22. It was filled with brief but convincing arguments. His preaching of the “definite time” was soon taken up by hundreds of Millerite preachers, while Snow himself lectured continuously throughout the East. Great power attended the cry and eventually, the ranks of the believers and leaders closed together in support of the new date, and the message spread with surprising swiftness, working a deeper consecration in the believers.

Perhaps due to their profound certainty regarding the corrected date, the believers were destined to suffer an even more bitter

disappointment when Jesus failed to return to the earth on October 22, 1844, in the Fall as expected, than the disappointment of March-April of that year.

BEHOLD, THE BRIDEGROOM COMETH!

Snow's prophetic chronology had been correct. God had given him insight and understanding, and sent through this talented, though imperfect, man the message which electrified the Adventists of 1844. Today, we understand that time setting is not wise. Nevertheless, Jesus said, "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." (Luke 21:31). The signs of the times are shouting out the same electrifying message of the midnight cry, but with even greater force and urgency,

"Behold, the Bridegroom cometh; go ye out to meet Him!" (Matt. 25:6).

Ellen G. White envisioned the last days, declaring, "As the third angel's message swells into a loud cry, great power and glory will attend its proclamation." *Testimonies*, Vol. 7, p. 17.

May God grant His people in 1993 even greater consecration, urgency, and power than was manifested in the advent movement of 1844. Let us wake up! Let us lay aside quarrelsome divisions and theological questionings. Let us consecrate our lives anew to the Saviour, and unite in the power of the Holy Spirit to preach the warning to a suffering and dying world. The Bridegroom, Jesus, is coming! Get ready!! "Even so, Come, Lord Jesus." Revelation 22:20.

—MS

WAKE UP THE MIGHTY MEN!

1844 is a date rooted in Bible prophecy. Out of this cradle in time our denominated church was born. The Lord then raised up godly men and women to understand, at least in part, the awesome work He was to take up at that time—the closing work of salvation. Though the "coming" prophesied was not that which they expected (the coming of Christ to this earth would take place later in the antitypical Day of Atonement). He did "come" to the Ancient of Days to receive a kingdom. (Dan. 7:13, 14). This coming of the bridegroom was at midnight, as mentioned in Christ's parable of Matthew 25, and was heralded by the midnight

cry. This midnight cry is still light for us, if we will but take it to Scripture and build upon it.

What is the marriage into which Christ has gone? If He has already gone into it, He is clearly ready. Who is left to be ready for it? What does it mean for Him to receive a kingdom? How does He obtain subjects? What type of King is He? How does He exercise dominion? Could answers to these questions explain why He has not yet come to claim His bride, His kingdom?

We are told that 1844 was the last of the time prophecies, that after that time, as the angel declared, "there should be time no longer." (Rev. 10:6). The reason for this was that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of

God should be finished, as he hath declared to his servants the prophets." (Rev. 10:7). Since

"The Advent people were traveling to the city, which was at the farther end of the path. They had a **bright light set up behind** them at the beginning of the path, which an angel told me was **the midnight cry**. This light shone all along the path and gave light for their feet so that they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe."

Early Writings, p. 14.

earth? *The answer to these questions should engage our deepest study and strongest commitment.*

If we review the sequence of events in broad strokes as revealed in Scripture, we find that before the coming of the day of the Lord, He in His great mercy does a special work *to prepare a people to meet Him* (cf. Mal. 4:5, 6; Luke 1:17). Times of judgment have ever been revelations of God's character and man's need. This work we believe the Lord undertook in 1844. There has been no time prophecy since to delay His second coming. But since this work of preparation is noncoercive, *those being prepared can delay it*. And they have. The Lord attempted to complete this work numerous times since 1844. Many times He tells us He could have come "ere this". Especially in 1888, He confronted this church with the message that was to prepare them, and through them, the world. Notice some inspired comments on that history:

"Satan has been having things his own way; but the Lord has raised up men and given them a solemn **message** to bear to His people, to **wake up the mighty men** to prepare for battle, for the **day of God's preparation**. This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of Satan there was a drawing apart; there were differences of opinion." (*EGW, 1888 Materials*, p. 210, 211).

"Questions were asked at that time. 'Sister White, do you think that the Lord has any new and increased **light** for us as a people?' I answered, 'Most assuredly, I do not only think so, but I can speak understandingly. I know that there is **precious truth** to be unfolded to us if we are the people that are to stand in the **day of God's preparation**.' (*Ibid.* p. 219).

"Do not allow your minds to be diverted from the all-important theme of the **righteousness of Christ** by the study of theories. Do not imagine that the performance of ceremonies, the observance of outward forms, will make you an heir of heaven. We want to keep the mind steadfastly to the point for which we are working; for it is now the **day of the Lord's preparation**, and we should yield our hearts to God, that they may be softened and subdued by the Holy Spirit." (*Ibid.* p. 962).

"The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel's message is to be sounded by God's people. It is to swell to the **loud cry**. The Lord has a **time appointed** when he will bind off the work; but when is that time? When **the truth to be proclaimed for these last days** shall go forth as a witness to all nations, then shall the end come. If the **power of Satan can come into the very**

temple of God, and manipulate things as he pleases, **the time of preparation will be prolonged.**" (*Ibid.* p. 1525).

Let us unite the light of the midnight cry with the loud cry of Christ's righteousness given to this church. Let us allow the Lord the freedom to do the work in and through us. Thus we will hasten the day when the desire of His heart (John 17:24) is met, and His disappointment at the delay (RH, 12/15/04) is removed. —FB

(all emphasis supplied)

"Jesus would encourage them by raising His glorious right arm, and from His arm came a **light** which waved over the Advent band, and they shouted, "Alleluia!" Others rashly denied **the light behind them** and said that it was not God that had led them out so far. **The light behind them went out**, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below."

Early Writings, p. 15.

THE 7TH MONTH

A PROPHETIC CHRONOLOGY

by Samuel S. Snow

Dear Bro. Southard:—I have shown in a previous No. [Aug. 22, 1844], the confirming of the covenant signifies the *establishing of the gospel* on its firm foundation, i. e. "Jesus and the resurrection," by the testimony of Christ and of his apostles, accompanied by those *miracles* which were indispensably necessary. Now if we can ascertain when that work began, we shall have the exact chronology of the last week of the 70, and consequently of the 2300 days. This is my present purpose.

John began his ministry in the fifteenth year of Tiberius Cesar. Luke 3:1-3. According to the harmonious testimony of chronologists, the administration of Tiberius began in Aug., A. D. 12. From that point fourteen full years reach to Aug., A. D. 26, when the fifteenth year began. John's ministry, therefore, commenced in the latter part of A. D. 26. After he had baptized the mass of the people, Jesus was

baptized. Luke 3:21. We are told in verse 23, that he "began to be about thirty years of age."

The Christian era is reckoned from the end of the year of the Julian period, 1473—the year 1, of our era coinciding with 4717. But it is evident that Jesus was born four years before this date. Josephus, in his *Antiquities*, B. 17, ch. 6, mentions particularly, an eclipse of the moon, which occurred just before the death of Herod. By examining the astronomical tables, Ferguson has shown that this very eclipse was March 13, in the Julian year, 4710. Christ was born before this; for this same monster, Herod, sought to destroy him, and he was carried into Egypt till Herod was dead. The true time, therefore, of the birth of our Lord, is near the end of the Julian year, 4709, just four years before the common era. He was consequently, thirty years old, near the end of A. D. 26. The first passover after this is given in John 2:13.

This was in the spring of A. D. 27. Jesus was in Jerusalem, the capital of Judea, at this time, but after this he was absent from that land for a while; for in chap. 3:22, we are told that he “returned into Judea.” We are also informed, in verse 24, that *“John was not yet cast into prison.”* It is certain, therefore, that the imprisonment of John was as late as the *summer or autumn* of A. D. 27. From Matt. 4:12, 17; Mark 1:14, 15; and Acts 10:37, we learn that *“after John was put in prison,”* Jesus began his public preaching in Galilee, saying, *“the time is fulfilled.”* Here ended the 69 weeks, and here began the

confirming of the covenant for one week. As the beginning of the week was in the autumn of A. D. 27, the *“midst of the week,”* was the spring of A. D. 31, at the crucifixion; and the week ended in autumn, A. D. 34, when Paul, the *special and last witness,* gave his testimony to *“Jesus and the resurrection.”* The remaining 1810 years extend to autumn, A. D., 1844. And as the middle of the week was in the first month, so the week ended in the seventh month. The 2300 days must, therefore, end in *the seventh month of this year.*

The Midnight Cry, Sept. 19, 1844, p. 87.

SAMUEL S. SNOW 1806-1870 MODERN ELIJAH?

“I stand before you as a monument of the grace of God, a living proof of his truths.... A few years ago I was a callous and hardened Infidel, and was so for years.... Falling in with unbelievers in the Bible, and various skeptics, I became impregnated with their false doctrines, and, up to my 35th year, I was a settled unbeliever in the Bible.... From 1833 to 1839, I was a constant patron of the Boston Investigator, the organ of the Infidels.... I took an active part in this cause, and was for several years an agent for the Investigator... and a contributor to its columns.”¹

“I remained a skeptic till 1839, and then, through the power of God, who ordered my steps to be turned into the right way, a book written by Mr. Miller fell into my hands, which advocated the coming of Christ.... I had often heard of Mr. Miller and his views, and supposed them to be all moonshine.... I

took the book home and read it, and the more I read it the more was I impressed with its truth.... I saw the perfect harmony between Daniel and the Revelation..., that the Bible, which I had so long rejected, was the word of God..., [and] that I had been rebelling against [God].... I prayed to God in secret, I prayed in my family, and I went forward in the discharge of that duty that belongs to Christians.”²

Snow’s “family” always remains in the background. Evidently, they were in agreement with his change of heart. His wife, son and three daughters supported him and often followed him wherever he would be staying any length of time.

In 1840, Snow united with a congregationalist church, even though it was against the advent faith, but within three years, felt it necessary to withdraw from the church.

¹ *The Midnight Cry*, March 7, 1844, p. 260.

² *Ibid.*

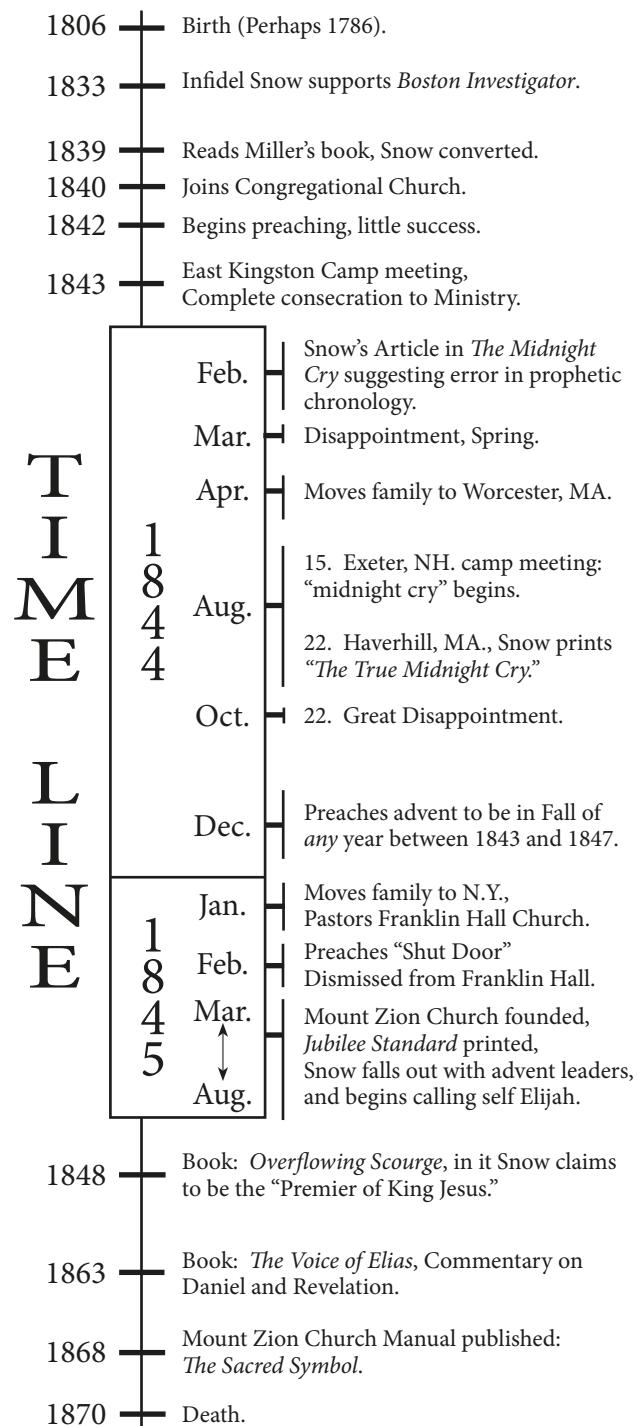
In 1842, Snow felt it was his duty to begin preaching the Millerite doctrine, though without good results. At the East Kingston camp meeting in 1843, he consecrated himself for the first time; and, laying all on the altar before God, he left his family and began laboring full time, without wages in the vineyard of his heavenly Father. His witness was, "I believe that as certain as the Bible is God's truth, that just so certain the next event will be the coming of the Lord Jesus Christ."³ This conviction possessed Snow's life from this time on.

After closely studying the prophetic calculations, Snow became convinced that they were in error. That the true end of time date should fall in the autumn of 1844. This he wrote of at least twice to the editor of *The Midnight Cry*. The issues of February 22, and March 7, 1844 carried his arguments.

In April of 1844, Snow moved his family to Worcester, Massachusetts., where they were located through to the end of that year.

Snow's conviction that Miller's proposed date was incorrect was greatly augmented when the Spring date passed uneventfully. He continued agitating the idea in his correspondence with *The Midnight Cry* on May 2, June 27, August 22, and September 19.

His great breakthrough came with the camp meeting at Exeter, New Hampshire, August 15. Snow next published his chronological conclusions in a paper called *The True Midnight Cry*. He was welcomed at other camp meetings. His message, that Jesus would come October 22, 1844, with its application to the ten foolish virgins, and its cry, "Behold the Bridegroom Cometh! Go ye out to meet Him!" stirred the advent believers to



³ *Ibid.*

action. [See article entitled, “BEHOLD, THE BRIDEGROOM COMETH!,” p. 1.]

Nevertheless, this date also passed. The EVENT the Millerites so fervently awaited once again failed to occur. For a brief time after the disappointment, Snow questioned as to whether a mistake had been made in the prophetic reckoning of the year, and searched for another time or event. He rejected the message Hiram Edson had received, that the date had indeed been correct, and that Jesus had then entered the most holy place and had a work to do before He would return to the earth. He continued searching for a definite time for Christ’s return. He preached it would be October 22, of 1845, 1846, or 1847, and this caused sharp conflicts to develop between him and the Millerites who had decided against further date setting. Finally, he moved to New York in January of 1845, where he had been invited to pastor the Franklin Hall congregation.

The story is told that “The people in Worcester wanted Snow to be their Pastor, but would not let him unless he confessed... that their time setting was wrong.” He would not relinquish this belief, and decided to go to New York. “So without enough money to get to New York, he left his wife and four children and headed south. He stopped in Hartford and gave only three lectures because he caught cold. They gave him six dollars with which he proceeded to New York.” Once there, he was invited to pastor the Franklin Hall congregation and only “accepted on the condition that they move his family to New York. They arrived January 10, 1845.”⁴

Snow next adopted the “shut door” theory from Joseph Turner, which in essence taught that the date was correct, but the event in error, that the Bridegroom came spiritually and shut the door to His house, and therefore, “only those who entered on the twenty-second of October were saved, all other sinners were condemned.”⁵ Because of adopting this idea, he was dismissed from the Franklin Hall church in February, 1845, after his last sermon on the 27th. With a group of members who agreed with him, he established a new group in March, 1845, called the Mount Zion Church.

He began publishing a paper entitled *The Jubilee Standard* to disseminate the “shut door” theory, but it continued only sporadically for 21 issues, from March to August, 1845. Regarding the “shut door” theory, He declared, “... every one that has eyes to see will at once perceive that the testimony must be closed.... God has been judging his people, dead and living, since the 1st day of the 7th month.... the messengers of the luke-warm ‘Advent churches’ are, by our Lord, addressed thus: ‘I know thy works..., because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.’ This signifies utter rejection.”⁶

He went so far as to say, “With those who do not believe this great and glorious truth, we have nothing to do.... Their doom is sealed, and it is just.... They have likewise rejected the world’s last warning—the true Midnight Cry, and God has rejected them.”⁷

This reasoning regarding the shut door was not accepted by the group of adventists who later was developed into the Seventh-day Adventist church. Ellen G. White explained

⁴ Snow, S. S., *The Sacred Symbol: A Manual of the History, Laws, and Doctrines of the Church of Mount Zion*, New York: Baker and Goodwin, 1868, pp. 34-37. Quoted by Davis, S. A., pp. 9, 10.

⁵ Davis, S. A., Research paper, *Samuel Sheffield Snow*, May 28, 1973, Andrews University, pp. 9, 10.

⁶ *The Jubilee Standard*, June 19, 1845. p. 117.

⁷ *Morning Watch*, March 29, 1845, p. 94.

their belief regarding the shut door, “I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it... (Rev. 3:7, 8). The enemies of the present truth have been trying to open the door of the holy place, that Jesus has shut, and to close the door of the most holy place, which He opened in 1844....”⁸

In May, 1845, Snow fancied himself to be Elijah, the prophet. In a chapter entitled “A Proclamation”, from a book he wrote, he declared about himself,

“By the special favor of God, through Jesus Christ... , I have been called and commissioned to go before the face of the Lord, in the spirit and power of Elijah, to prepare the way for His descent from heaven.... as His Prime Minister, I demand of all Kings, Presidents, Magistrates, and Rulers, civil or ecclesiastical, a full surrender of all power and authority, into my hands, on behalf of King Jesus the Coming One.... WAR, FAMINE, PESTILENCE, and DESTRUCTION... shall go forth among the nations more and more, till the earth be utterly desolate. Then shall ye know that a prophet hath been among you.”⁹ His

⁸ *Early Writings*, pp. 42, 43.

⁹ Snow, S. S., *The Overflowing Scourge*, May 21, 1848, p. 4.

followers began publishing *The True Day Star*, Dec. 29, 1845, proclaiming that Jesus was King and Snow, his messenger, Elijah.

Snow also refused to endorse the movement which was growing under the leadership of James and Ellen White. Denouncing a woman in the pulpit, he said, “Let your woman [sic] keep silent in the congregation.... I suffer not a woman to teach, nor to usurp authority over man, but to be in silence.”¹⁰ Neither did he accept the additional light, such as the seventh-day Sabbath and the sleeping state of the dead.

He preached his last sermon, Sunday, July 13, 1870, at the Mount Zion Church. He died at the age of 84, according to his funeral service.¹¹ Snow’s thinking had become twisted, and he continued believing himself to be Elijah until the day he died. From Samuel Snow’s life we can understand that God may use a man to present actual truth, but that fact will in no wise preserve him from undue exaltation nor from erring from the path of truth. —MS

¹⁰ Snow, S.S., *The Voice of Elias: Or Prophecy Restored*, Baker and Goodwin Printers, New York, 1863, commentary on Daniel and Revelation, p. 218.

¹¹ Some evidence exists that Snow was born in 1786. See Davis, S. M., Appendix A.

LEADERS' REACTIONS TO THE SEVENTH MONTH

JOSIAH LITCH: “I... am looking for the coming of the King of kings on the tenth day of the seventh month.... I now rejoice in the glorious light which shines forth in the word of God from the types of the Old Testament.” *The Midnight Cry*, October 12, 1844, p. 125.

CHARLES FITCH: (Ill at the time, died before October 22, 1844,—See *Lest We Forget*, Vol. 2, No. 3.) "... on hearing Brother Storr's article on the Seventh Month read, he shouted 'Glory!!' several times, said it was true, and he should be raised to proclaim it." *Ibid.*, October 12, p. 124.

WILLIAM MILLER: "I see a glory in the seventh month which I never saw before.... Let Brother Snow, Brother Storrs and others be blessed for their instrumentality in opening my eyes. I am almost home, Glory! Glory!! Glory!!!"*Ibid.*, October 12, p. 121.

J. V. HIMES: "Our present position—the expectation that the Second Coming of the Lord is to take place on the tenth day of the seventh Jewish month, which coincides nearly with October 22d, has produced an unexpected sensation." *Ibid.*, October 19, 1844, p. 136.

GEORGE STORRS: "On this present truth, I, through grace, dare venture all, and feel that to indulge in doubt about it, would be to offend God and bring upon myself swift destruction." *Ibid.*, October 3, 1844, p. 99.

ELLEN G. WHITE: It was "a great light from heaven shining upon the people of God... to give power to the second angel's message.... Angels were watching with the deepest interest the effect of the message, and were elevating those who received it, and drawing them from earthly things to obtain large supplies of salvation's fountain." *Early Writings*, p. 239.

LIKE A TIDAL WAVE

by Ellen G. White

In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year... , the message was proclaimed... , "Behold, the Bridegroom cometh!"

That which led to this... was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had

been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.

Arguments drawn from the Old Testament types also pointed to the autumn as the time when the event represented by the "cleansing of the sanctuary" must take place.

Under the Mosaic system the cleansing of the sanctuary, or the great Day of Atonement, occurred on the tenth day of the seventh Jewish month (Leviticus 16:29-34), when the

high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless His waiting people with immortality. The tenth day of the seventh month, the great Day of Atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the twenty-second of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.

In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the "midnight cry" was heralded by thousands of believers.

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it

went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer and unreserved consecration....

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844.

The Great Controversy, pp. 398-401.

VOLUME 3 — NUMBER 3

THIRD QUARTER, 1993

WILLIAM FARNSWORTH

This issue features the life and experience of William Farnsworth, whose bold stand on accepting the Sabbath is worthy of imitation.

WORTHY OF HONOR

by Dores Robinson

The name of William Farnsworth, of Washington, New Hampshire, finds a place among the pioneers of Seventh-day Adventists, but not because of a brilliant career, for he lived as a plain, humble farmer; not because of widespread popularity, for he was little known outside of a radius of a few miles of his birthplace where he spent his entire life; not because of scholastic achievements, for his education was limited to the small rural school near by, which was held only a few months each year. He is, however, worthy of honor because of his courage in standing as the first in his church to announce his conviction that the seventh day is the Sabbath, and his decision to keep it. Others of his associates followed his example, thus forming the nucleus of the first sizable group of Sabbath-keeping Adventists.... He lived in a place and in a time where nothing spectacular happened, and although no memoirs of his life have been written, we are able to bring to your attention a few facts of interest concerning his life.♦

—Introduction to the story, “**William Farnsworth**,” *The Church Officers’ Gazette*, May, 1944, p. 6.

INSEPARABLE: THE SABBATH & THE SANCTUARY

By W. A. Spicer

It is more than interesting to note the providential intertwining of the streams of light by which the full advent message was made plain to the pioneer believers.

Those in one place who were being led into light in their study of one special feature of truth, seemed at the same time to get fleeting glimpses of other truths that some other group was being led to understand and accept.

This providential leading evidently prepared the searchers for the mutual exchange of light and truth when they were brought in contact with one another.

In the early views by the Spirit of prophecy of the rise of the full message... we see that those who should find the Sabbath truth would be directed to the doctrine of the heavenly sanctuary. The close connection between these two main features was indicated from the earliest days of the advent movement.... [See *Early Writings*, 254-261.]

Speaking at the General Conference, in San Francisco, in 1930, our veteran preacher, E. W. Farnsworth, one of the children of that first church of ours [Washington, N.H.], told us of the experience of his father, William Farnsworth:

"The text of Scripture that attracted my father's attention first was that text in Revelation that 'there was seen in His temple the ark of His testament.' [Rev. 11:18, 19] ... and in his thought he opened the ark and there he saw the law of God, and there he saw the fourth commandment, 'The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.' And he said, 'I think we had better keep the Sabbath,' and he began the observance of the Sabbath quite largely on the strength of the statement in that text."—
General Conference Bulletin, 1930....

This experience... is of special interest to us in view of the scene shown by the Spirit of prophecy as this message rose:

"The third angel closes his message thus: 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary." (*Early Writings*, p. 254.)

And there is just where our first¹ Adventist pioneer in Sabbath-keeping was led to look for help in making the decision. The angel surely pointed him to the sanctuary. How closely together these experiences are seen to come as the time came for the movement to be fully developed.

¹ First layman. It is believed that Pastors Wheeler & Treble preceded Brother Farnsworth in keeping the Sabbath.

Note also that as those who accepted the Sabbath light in 1844 were being prepared by the Spirit to look toward the heavenly sanctuary, so also those who led out in the study of the sanctuary truth were being prepared to look toward the Sabbath.... Hiram Edson... was the first to see the light on the sanctuary and its cleansing.... Soon after he received the light on the sanctuary, he himself was impressed that the seventh day was the Sabbath, but without any conviction that it was important to keep it.

Doubtless that impression helped to place him in a receptive attitude, so that the moment he heard the evidence for the Sabbath presented, he sprang to his feet, saying: "That is the light and the truth! The seventh day is the Sabbath, and I am with you to keep it!"

As the Sabbath light came to the Adventist believers in New Hampshire, in 1844, they were led to turn their thoughts toward the heavenly sanctuary.

As the light on the sanctuary and its cleansing came to believers in western New York in 1844, it turned the thoughts... toward the Sabbath truth.

And these pioneers in the Sabbath and the sanctuary truths accepted the Spirit of prophecy, as it was manifested before them in those early days. "Notes on Early Times in This Advent Movement," *Review and Herald*, Dec. 28, 1939, pp. 11, 12. •

DIVINELY FORETOLD PROPHETIC WORK

The preaching of the seventh-day Sabbath in the prophetic setting of the third angel of Revelation 14, soon became a distinctive part of this newly developing religious movement.

There have been a singular strength and an evangelizing fervor inherent in Seventh-day Adventism from the first, because of its conviction that it is to carry forward to completion a divinely foretold prophetic work that had been started under the preaching of Miller.

PECULIAR DESTINY

Nestled among the granite hills of New Hampshire, in a wooded spot about three miles from the small town of Washington, stands the first Sabbath-keeping church among Adventists. Built by and for the Christian Society, this country church had a peculiar destiny. It would become "... the birthplace of the third angel's message movement"¹ and in 1862, a Seventh-day Adventist church, with a charter membership of fifteen.

"In April, 1842, William Farnsworth met with a group of neighbors who had settled west of Washington. Thirty-two heads of families signed the charter of 'The First Christian Society in Washington,' and announced their purpose of building a meetinghouse 'for their own accommodation and accommodation of other societies when not occupied by them.' They raised by subscription enough money to purchase the materials, and in a few days, with volunteer labor, they had erected and fitted up for use a building thirty by forty feet."²

Cushions were placed in the stall-like pews, and chairs and pulpit were on the rostrum. There were two wood stoves, and an organ; and charts were often placed on the wall. Even today these remain as they were in the early times of the message.

Frederick Wheeler's eldest son, George, was eight years old when the church was built.

"The Washington church," he remembered, "was built in six weeks. Everybody turned out to work on it. Father led the meetings most of

the time when he was there. Old Mr. Stowell usually led when he was gone. William Farnsworth led the singing, and sometimes read a chapter; and there were visiting ministers."³

He described, "the grove-meeting congregation, [as] 'a very plain looking crowd. Most of the folk were poor. They wore plain clothes—the women wore Shaker bonnets. There were quite a few children and they were kept quiet through the meeting; then they scampered barefoot through the woods.'"⁴

These sincere, simple believers received here the advent message through Elder Joshua Goodwin, a visiting preacher. Then, as they studied further into their well-worn Bibles, and were led by a series of providences, a small group began keeping the seventh-day Sabbath. "More solid than the granite hills were the foundations which were laid for this advent movement as the first group of Sabbath-keeping Adventists took their stand there.... Prophecy had foretold that they would come when the hour of God's judgment should begin in heaven. The hour had come, and here they were...."⁵

"Those seventh-day Adventist believers... did not know it at the time, but they were the beginnings of the hosts of commandment keepers who were seen by the prophet John carrying the advent message 'to every nation, and kindred, and tongue, and people....'"⁶ —MS

¹ Robinson, A. T., "Early New England Experiences," *Review & Herald*, Dec. 29, 1938, p. 6.

² Robinson, D. E., "William Farnsworth," *The Church Officers' Gazette*, May, 1944, p. 7.

WILLIAM FARNSWORTH

A TRUE PIONEER—1807-1888

William Farnsworth was a true pioneer, though not in the same sense as his great-great-great grandfather, Jonathan, who, in 1663, settled with his father, Matthias, near the new colony of Plymouth, Massachusetts; nor as his grandfather and grandmother, Simeon and Esther, who in, 1767, decided to move with fifteen other pioneer families to a more favorable farming area, a nearly virgin territory in what is now the state of New Hampshire. They pioneered against unknown dangers in a new and promising land; while he pioneered against prejudice and tradition, against isolation and ridicule as he decided to keep the seventh-day Sabbath.

The new land where Simeon and Esther Farnsworth pioneered was dotted with beautiful lakes; and wild cherry trees, mulberries, blueberries and blackberries grew in the woods. The settlers built everything they needed, beginning with one-room log cabins. In 1776, the little town that grew up in that place was named Washington after George Washington, then a general of the Army.

Five years later, Esther gave birth to their son Daniel. After he married, Daniel and his wife, Patty, raised a family of five husky boys. William, their first son, was born in 1807, and weighed little more than two and a half pounds. The story is told that his father bundled him up in their ample coffee pot to keep him warm! He was so small, everyone thought he might die; and it is

a miracle that he didn't. But he did live—and eventually became a strong, two hundred and forty-pound man, more than six feet tall.

Among their close neighbors was the Mead family. Their children attended school together, played together, and later, married each other. William was a strong young man, twenty-three years old when he married Sally Mead. They selected two hundred sixteen acres beside the Ashuelot River and built their own home which they called, "Happy Hollow." They lived there the rest of their lives. Eleven children were added to their family and were taught to reverence God and His house, and to read His Word.

One exciting night, November 14, 1833, William and Sally had the thrilling experience of witnessing the solemn rain of stars which was one of the signs that the second coming of Jesus was approaching.

In 1841, William joined a group of thirty-two neighbors, to form the Christian Society of Washington, New Hampshire. At that time they constructed a large church close to

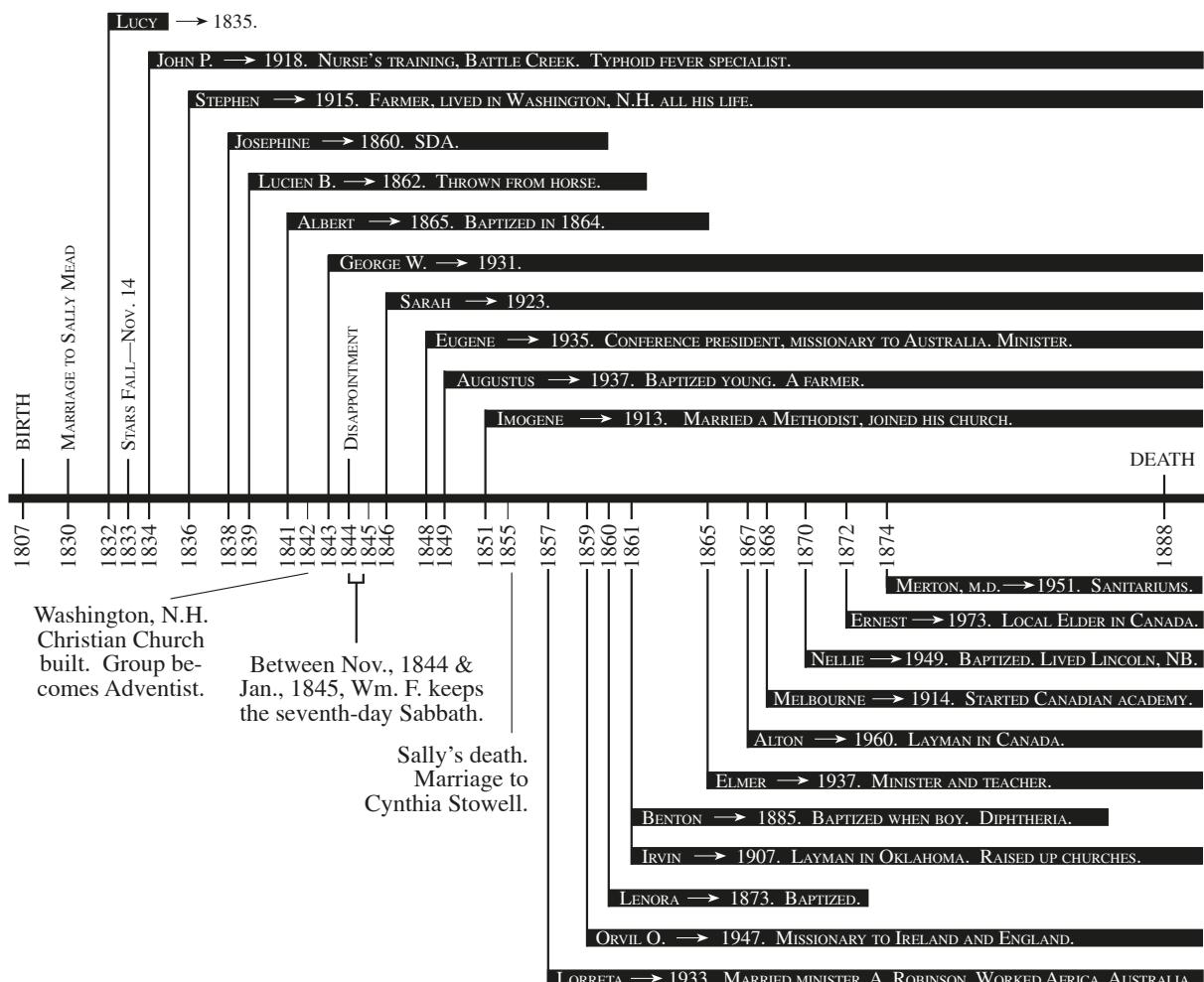
their homes. Within the walls of that little country church in Washington, New Hampshire, the lives of William and

Sally and their children, and the lives of many of their friends were to be changed forever.

William was president of the Christian Society in 1842 when he invited a visiting minister, Joshua Goodwin, to preach in their church the next Sunday. Great attention was

William weighed little more than two and a half pounds.... He was so small, everyone thought he might die.

TIME LINE



paid to his sermon when he announced, "Jesus is coming to this earth in 1843! Are you ready?" Because of their interest, he met night after night with the people to study the prophecy of the 2300 days from Daniel, chapter 9. William and Sally along with most of the members of the

Christian Society became Adventists—joyfully awaiting for the coming of Christ to cleanse the earth.

By mid-August, 1844, advent preachers were sounding the midnight cry everywhere, spreading the astounding message that prophetic end-time, and Christ's second

coming would be October 22, 1844, according to a more accurate prophetic chronology proposed by Samuel S. Snow. [See LWF, Vol. 3:2, 1993.]

But, Jesus failed to appear as they had believed, and the little group at the Washington Christian Church experienced the great disappointment that

was felt by all the advent believers. Though some fell away in discouragement, not all were defeated. The Farnsworth family was one that continued believing the word of prophecy.

Another life-changing message entered the lives of the members at the little Christian Church in Washington. Before the disappointment, in 1843, Rachel Oakes moved to Washington to live with her daughter, Delight, who was the school teacher. Rachel was a Seventh-day Baptist, but worshipped with the Adventist group there in the little Christian Church. (Rachel Oakes will be featured in LWF, Vol. 4:1, 1994.) She shared with the little group the history of how Constantine had passed a law in A.D. 321, changing the day of worship from the seventh to the first day; but that the fourth commandment had never been altered by God and was still binding on Christians.¹ Many of the members scorned the idea.

Meanwhile, Frederick Wheeler, a visiting Methodist and advent minister, preached a powerful sermon at the Washington Church about the second coming and the importance of keeping the commandments of God. Later, Rachel Oakes reproached him about this and challenged him to live what he preached by keeping the right Sabbath. As a result of this, and after prayer and Bible study, he began keeping the seventh-day Sabbath. He preached his first Sabbath sermon the last weekend of March, 1844, which made him the first “Seventh-day Adventist minister.”^{2,3}

¹ Miller, M. R.: *William and His Twenty-two*, Review and Herald Publishing Association, Washington, D.C., 1959.

² Froom, L. E.: *The Prophetic Faith of Our Fathers*, Vol. VI, Review & Herald Publishing, Washington, D.C., 1954, p. 951.

³ White, A. L.: EGW, *The Early Years*, 1827-1862, Review and Herald Publishing Association, Hagerstown, MD., 1985, pages 116, 117, 120, 121, 284.

Upon reading Revelation 11:18, 19, William Farnsworth had been impressed that the Sabbath of the ten commandments **was** still to be kept by Christians. Sometime between the disappointment and the first Sabbath in January of 1845, he declared publicly his decision to keep the seventh day holy. He was the first advent layman to keep the seventh-day Sabbath. Others in the church were influenced by William Farnsworth and also by the indomitable Rachel Oakes, to decide for the seventh-day Sabbath, and soon a group of about 16 were meeting together.

They could no longer worship in the church at Washington, for their decision to keep the Sabbath meant separation from their Sunday-keeping brethren. The next Sabbath, instead of going to the fields to work, William and Cyrus and their families joined together at their father’s home to keep their first Sabbath. On Sunday, William and his eldest son, John, went to work in the fields. Though some neighbors did not agree with them and even threatened to have them arrested for working on Sunday, nothing came of the threat. Later other church members joined their group. This group is believed historically to be THE oldest body of Sabbath-keepers among Adventists.⁴ At least sixteen years passed before this group was officially organized as a Seventh-day Adventist Church,⁵ and the Washington Christian Church building officially became their worship place.

In early 1845, Joseph Bates visited Washington, New Hampshire, to study the Sabbath message with them there. He found that Farnsworth and the others had begun keeping the

⁴ Andrews J. N.: *History of the Sabbath*, Review and Herald Publishing Association, Battle Creek, MI, 1887, p. 506.

⁵ Robinson, A. T.: “Early New England Experiences,” *Review & Herald*, Sept. 18, 1924, p. 10.

Sabbath a few weeks before he himself had. In the autumn of 1846 James and Ellen White also began keeping the seventh-day Sabbath. On April 7, 1847, Ellen White had a vision regarding the fourth commandment Sabbath, which affirmed this doctrine as a basic pillar of faith.⁶ Different persons in various places had been led by God into an understanding of Sabbath keeping and its important place in the third angel's message.

On June 30, 1855, 43-year-old Sally Farnsworth died after a ten-hour illness. It all happened so suddenly! William knew he needed help with the children, and was not slow in filling the great void Sally had left, with a young bride, Cynthia Stowell, 25 years old at the time. They were married several months later, on September 19, 1855.

William and Cynthia also had eleven children, making a total of twenty-two for William. From the Farnsworth home, three

⁶ Spicer, W. A., "Notes on Early Times in This Advent Movement.", *Review & Herald*, Dec. 28, 1939, pages 11, 12.

sons, Eugene, Orvil, and Elmer became ministers; and one daughter, Loretta, became the first woman S.D.A. Bible instructor. Of the sixteen children born after 1843, all but one lived faithful, consistent lives as Seventh-day Adventists. "The influence of William Farnsworth lives on in his children, his children's children, and... great grandchildren. Through the influence of his descendants, hundreds have directly and indirectly been led to see and accept the message."^{7,8}

All this happened because, though an ordinary man and a common farmer, William Farnsworth, as a true pioneer, did not hesitate to step forward, even in the face of ridicule, to follow Christ's leading as the Holy Spirit opened new light to his understanding.—MS

⁷ Robinson, D. E.: "William Farnsworth," *The Church Officers' Gazette*, May, 1944, p. 7.

⁸ Farnsworth, E. W.: "Symposium of Pioneers, Sabbath Afternoon, May 29, 1926," *Review & Herald*, June 4, 1926, pp. 1 & 2.

SABBATH-KEEPING IN WASHINGTON, N.H.

- 1842, April: Christian Church built.
- 1842-1843: Advent message accepted.
- 1843: Rachel and Delight Oakes, Seventh-day Baptists, move to area.
- 1844, March: Frederick Wheeler becomes Sabbath-keeper, influenced by R. Oakes.
- 1844, April to August: T. M. Preble learns of and begins keeping the Sabbath.
- 1844, October: Advent believers at Washington could not see importance of Sabbath.
- 1844, November—1845, January: William Farnsworth steps forward for seventh-day Sabbath; a small group follows him.
- 1845-1856: Members of Christian Society of Washington are "scratched" from the records, meet in home either of C. K. Farnsworth, J. Stowell, or N. Mead.
- 1845, February: Preble publishes "Hope of Israel," about Sabbath; Joseph Bates reads this and visits the Washington company. Becomes "Sabbath Apostle."
- 1862: Christian Church officially becomes Seventh-day Adventist, with fifteen charter members.

OVER SHADOWED

by Ellen G. White

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

of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, "they will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth." The third angel closes his message thus: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." As he repeated these words, he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God....

After Jesus opened the door of the most holy, the light of the Sabbath was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God's law. I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. As they by faith enter the most holy, they find

[The angel] proclaimed a fearful warning, with the most terrible threatening ever borne to man.

Jesus, and hope and joy spring up anew. I saw them looking back, reviewing the past, from the proclamation of the second advent of Jesus, down through their experience to the passing of the time in 1844. They see their disappointment explained, and joy and certainty again animate them. The third angel has lighted up the past, the present, and the future, and they know that God has indeed led them by His mysterious providence.

It was represented to me that the remnant followed Jesus into the most holy place, and beheld the ark and the mercy seat, and were captivated with their glory. Jesus then raised the cover of the ark, and lo! the tables of stone, with the ten commandments written upon them. They trace down the lively oracles, but start back with trembling when they see the fourth commandment among the ten holy precepts, with a brighter light shining upon it than upon the other nine, and a halo of glory all around it. They find nothing there informing them that the Sabbath has been abolished, or changed to the first day of the week They are amazed as they behold the care taken of the ten commandments. They see them placed close by Jehovah, overshadowed and protected by His holiness. They see that they have been trampling upon the fourth commandment of the decalogue, and have observed a day handed down by the heathen and papists, instead of the day sanctified by Jehovah. They humble themselves before God and mourn over their past transgressions.... They joined in the work of the third angel and raise their voices to proclaim the solemn warning.... I saw many embrace the message of

the third angel and unite their voices with those who had first given the warning, and they honored God by observing His sanctified rest day.

Many who embraced the third message had not had an experience in the two former messages. Satan understood this, and his evil eye was upon them to overthrow them; but the third angel was pointing them to the most holy place, and those who had had an experience in the past messages were pointing them the way

to the heavenly sanctuary. Many saw the perfect chain of truth in the angels' messages, and gladly received them in their order, and followed Jesus by faith into the heavenly sanctuary. These messages were represented to me as an anchor to the people of God. Those who understand and receive them will be kept from being swept away by the many delusions of Satan. •

Early Writings, 254-256.

UNMASKED!

It was Friday, December 20, 1867, in Washington, New Hampshire; and what made the Christmas season even more festive was that visitors, Elder James White and his wife, Ellen, and Elder J. N. Andrews, were coming to the little white church.¹ What the members didn't know was that Mrs. White had been impressed that she must go to Washington, New Hampshire, to deal with problems in the church. God had revealed to her the backslidings of some of the members there.² Tired and almost sick from the long, hard, freezing sleigh ride, the guests arrived shortly before sundown on Friday.

The little Seventh-day Adventist church there was in a turmoil. Several men were opposing Ellen White's visions; others were enslaved to tobacco; some of the youth were being drawn to the world. The members pulled apart, quarrelled, and some stopped attending church. Sabbath school had been discontinued.

William Farnsworth was enslaved to tobacco. Though he had learned that it was unhealthful, and had signed a temperance pledge five years earlier to stop chewing tobacco, he had been unsuccessful. Time and again he would throw his tobacco into the forest and even stop using it for weeks at a time. Over and over, he would succumb to the uncontrollable urge to chew, hiding in the woods alone with his vice. This yo-yo experience wore on his religious life and he found it harder to pray and study the Bible. He even forgot at times to gather his family together for worship.

Sabbath morning the little white church was crowded with all who wished to hear the guests speak. Elder White preached the morning sermon, and after a brief lunch, Ellen White stepped up to the podium. Recalling her vision regarding the church members there, she began to reprove them, pray with them, and rescue them. One member confessed his error in opposing Ellen White. The meetings were so productive of good that the visitors decided to stay through Wednesday, Christmas Day.

¹ White, A. L., *Ellen G. White, The Progressive Years, 1862-1876*, Review & Herald Publishing Association, Hagerstown, MD, 21740, pp. 215-219.

² Robinson, E. E., "William Farnsworth," *Church Officer's Gazette*, May, 1944, p. 7.

Ellen White continued reproving some members each day. She pointed out a man here, and gave him a testimony; and another one there, and another here. She read life after life like an open book.³ William Farnsworth's son, Eugene, had noticed his father hastily covering tobacco spittle stains in the snow and had guessed his father's hypocrisy. He wondered whether Sister White knew and would speak to him. Almost immediately Mrs. White turned to William Farnsworth and said, "I see that this brother is a slave to tobacco. Even worse, he is trying to deceive his brethren that he has stopped using it."⁴

³ Farnsworth, E. W., "Symposium of Pioneers," *Review & Herald*, June 4, 1926, pp. 1, 2.

⁴ Miller, Mabel Robinson, *William and His Twenty-two*, Review & Herald Publishing Association, Washington, DC, 1959.

It hurt to be publicly unmasked like this—God had revealed William's secret sin to her. Though at first he resented being corrected, and the darkness covering his soul seemed to increase for a while, the Holy Spirit finally reached his heart, and he was able to gain the victory over tobacco.

A miracle happened that Christmas which restored vitality to the little church there, and revealed that God is personally interested in each individual. •

—MS

(Note) See also experiences by Ellen G. White in 1T 653-663 and 2T 93-111.

EARLY SDA HOME

by A. T. Robinson

William Farnsworth was the first man among Adventists to keep the Sabbath of the fourth commandment. I can speak of his family, as I knew members of it for more than seventy years. I married his eldest daughter in 1876.

In a large family, mostly boys, all of them in good health and spirits, one would expect to see much fun and frolic. But nothing loud or boisterous was ever allowed in the home, and on Sabbaths all was quiet, outside as well as inside.

On Friday at the New Hampshire farm all the chores were done earlier than usual, and all were gathered around the family alter at sunset for a service of Scripture reading, song, and prayer. The little old organ served

to make the season more interesting. I can well remember being present on an evening as the Sabbath drew to an end. The sabbath closing song and prayer came. Then I remember three or four of the little boys and girls standing in an old-fashioned empty wood-box, watching while all made sure the sun had fully gone down. When told that the Sabbath was past, out would go the whole troop to run and shout for the next half hour....

With William Farnsworth the payment of honest debts was almost as sacred an obligation as was keeping the Sabbath. From the days of young manhood he lived on a farm of about two hundred acres, mostly pasture and woodland, from which he provided a home

and plenty of food for his large family of children, as well as a good common-school education. He never had a bank account, but by selling off a few head of cattle, sheep, turkeys, geese, potatoes, and other things grown on the few acres of tillable soil, he was seldom without a little money in his pocket. He died free from debt and left something for the support of his family. William Farnsworth lived to the advanced age of eighty-two years, and I preached his funeral sermon.

After our twelve years spent in South Africa and Australia the godly widow of William Farnsworth lived in my home until her death at the age of eighty-seven years.

I think this is a beautiful family record, the record of the first Seventh-day Adventist family and home. I love to tell of it.

Review and Herald, March 15, 1945, p. 23.

VIEWPOINT

by Eugene W. Farnsworth

“My father... was the first Adventist man to begin the observance of the Sabbath. So my lineage runs back to the very beginning of Sabbath keeping among the Seventh-day Adventist people. I am glad of that, and yet I do not know as that helps me very much, after all. You know the Jews in the days of Christ made a great boast of having Abraham to their father; but John the Baptist

took the glory all out of it at once. So it doesn’t help me very much that my father was the first Sabbath keeper among the Adventist people. Every man must have an experience of his own in order for him to be right before God.”

From: Symposium of Pioneers, Sabbath P.M., May 29,
Review & Herald, June 4, 1926, p. 1.

VOLUME 3 — NUMBER 4

FOURTH QUARTER, 1993

JOSIAH LITCH

This issue features Josiah Litch, his place in the Millerite Movement and his interpretation of the prophecies of Revelation 9.

A REMARKABLE PROPHECY

Comments by Ellen G. White

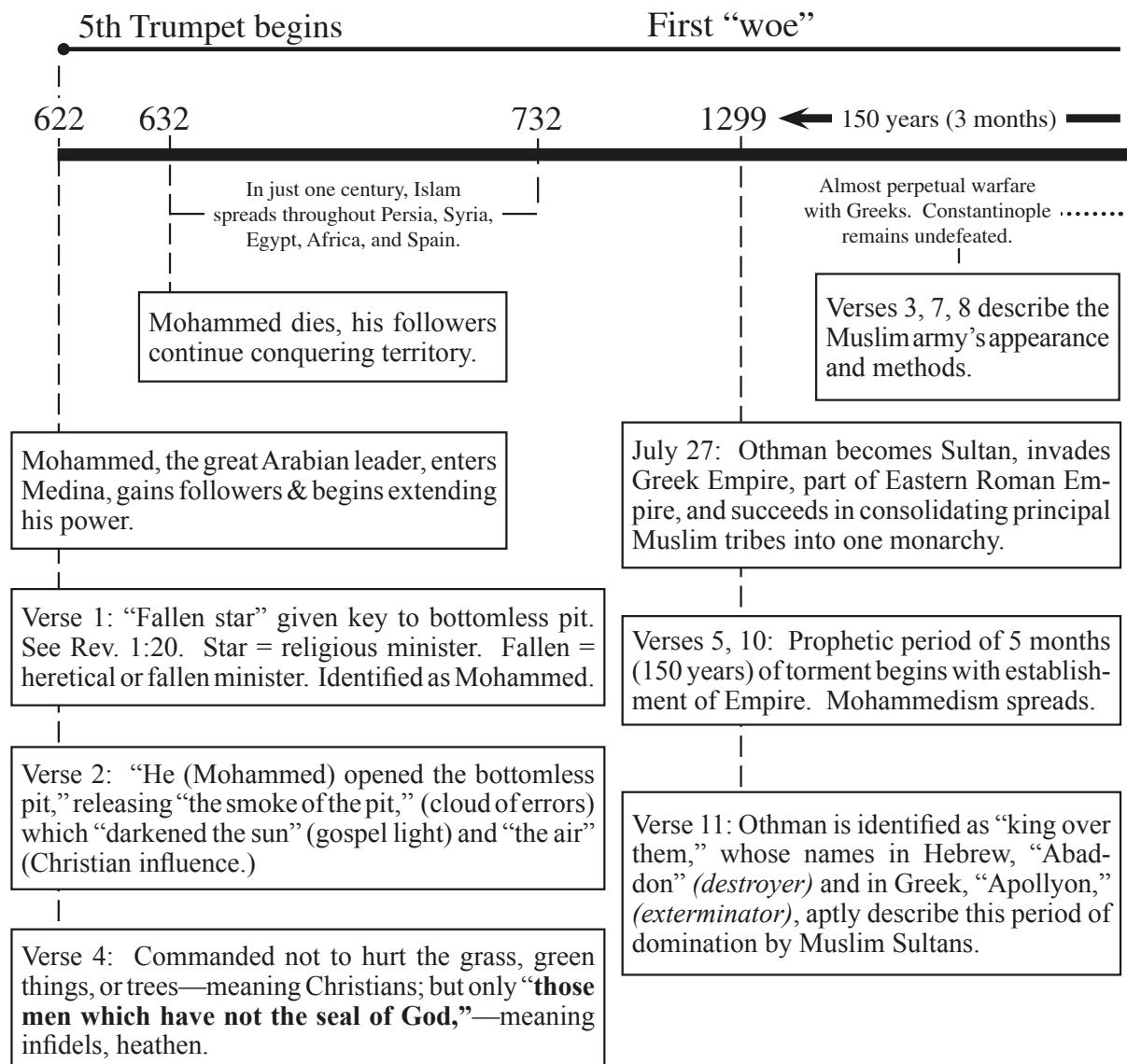
In the year 1840 another remarkable fulfillment of prophecy excited widespread interest. Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August;" and only a few days previous to its accomplishment he wrote: "Allowing the first period, 150 years, to have been exactly fulfilled before Diacoze ascended the throne by permission of the Turks, and that the 391 years, fifteen days, commenced at the close of the first period, it will end on the 11th of August, 1840, when the Ottoman power in Constantinople may be expected to be broken. And this, I believe, will be found to be the case."—Josiah Litch, in *Signs of the Times, and Expositor of Prophecy*, Aug. 1, 1840.

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction.... When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement. Men of learning and position united with Miller, both in preaching and in publishing his views, and from 1840 to 1844 the work rapidly extended.

The Great Controversy, pp. 334, 335.

JOSIAH
LITCH
PREDICTS
THE FALL
OF THE
OTTOMAN
EMPIRE

THE RISE & FALL OF

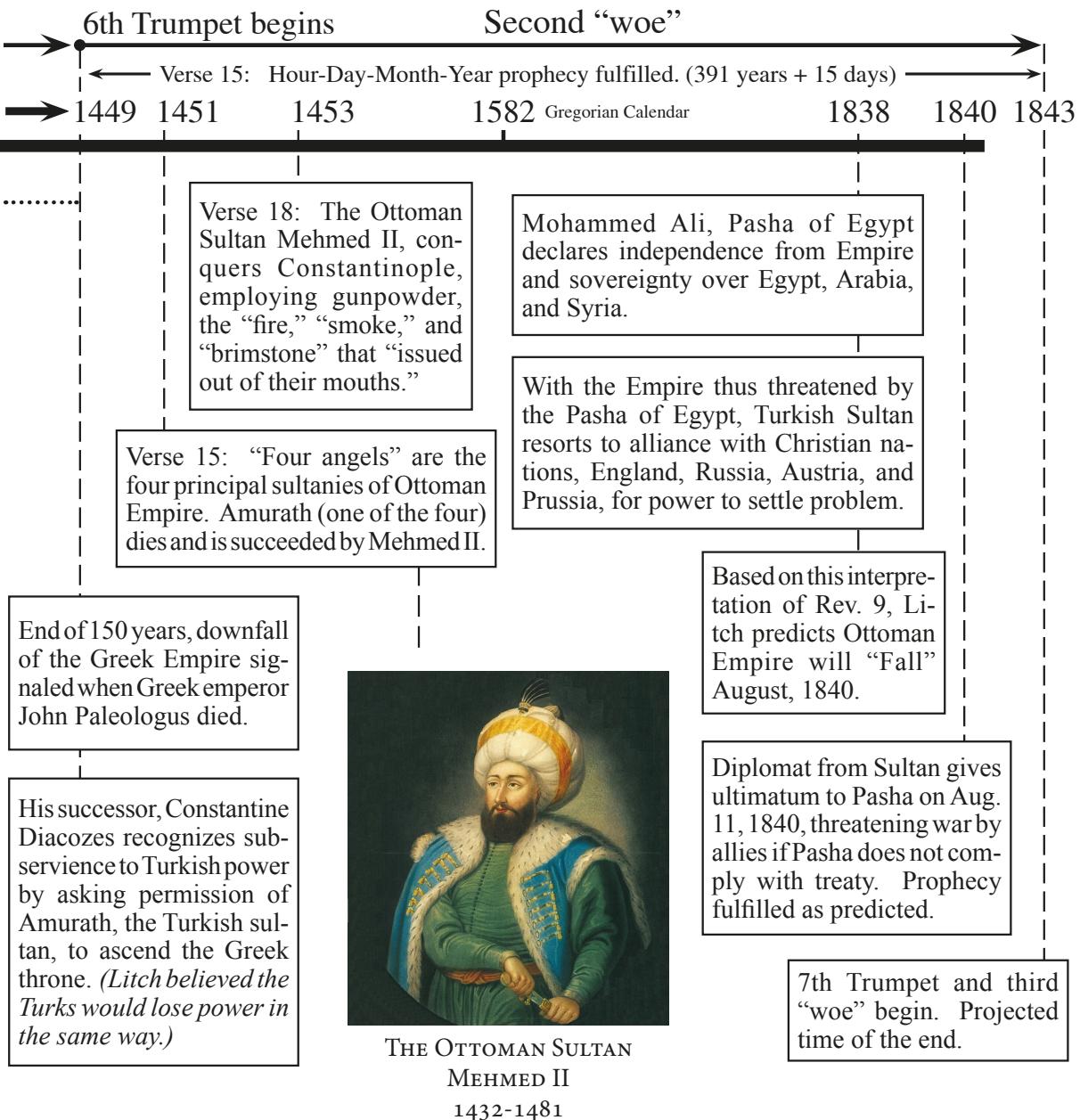


* Litch, J., "The Three Wo Trumpets, Fall of the Ottoman Empire, or Ottoman Supremacy departed, August 11, 1840," *The Midnight Cry*, January 6, 1843, pp.7-10; and "The Rise and Progress of Adventism," *The Advent Shield*, May, 1844, pp. 46-93.

Moon, J., *Josiah Litch: Herald of "The Advent Near,"* Andrews University S.D.A. Theological Seminary, May, 1973, 53 pages.

THE OTTOMAN EMPIRE

AS INTERPRETED FROM REVELATION 9 & HISTORY BY JOSIAH LITCH*



TRIUMVIRATE LEADERSHIP

When William Miller started preaching that Christ would come in 1843, he fully believed the churches would receive the message with joy and proclaim it everywhere. Seven years later, in early 1838, Miller was tired, ill, and discouraged. It was evident the message was unpopular. Miller didn't know that God was already leading in the lives of two men who would soon become his co-workers forming a triumvirate leadership for the great advent movement that was destined to rock the forties.

Miller's lectures had been published in 1836,¹ but all the ministers who believed the view previous to 1838, relapsed and abandoned preaching it, except for a certain Elder Fuller of whom little is known. "The current of public opinion was too strong for them...."²

At this precise moment, God enlisted in the cause a powerful preacher and student of Bible Prophecy, Elder Josiah Litch. He had read Miller's lectures and was impressed in a

dream to preach the message. When he decided to do this, he wrote "... [I was] alone, as an advocate of the doctrine, [but not discouraged]... by the report that Mr. Fitch had given it up."³ Josiah Litch is therefore considered by most historians to be the "first well-known minister to adopt Miller's views, and the first to join him as a full-time ministerial associate."⁴ This talented preacher was later to be referred to as the Uriah Smith of the Millerite movement.

Between November and December of 1839, Joshua V. Himes also joined Miller [See *LWF* Volume 2:4.], and with Litch became united in an informal leadership of the movement. Miller continued as the central figure with the key prophetic message; Himes—as the dynamic publisher and public relations manager; and Litch—as the great promoter and defender of the Second Advent Movement. One example of their wise leadership is the list of nine specific suggestions to believers regarding

Strategy for Evangelism*

1. Maintain personal consecration, watchfulness and prayer.
2. Conduct one-on-one conversation about the second coming of Christ.
3. Form Bible study classes.
4. Schedule social meetings for prayer and preaching.
5. Question ministers as to the meaning of certain key texts.
6. Circulate the Advent books, but in this to neglect neither a preparation for the second coming, nor one's earthly business.
7. Remain in the churches and seek to bring about a more positive attitude regarding the second coming.
8. Endure persecution, opposition, and scorn with patience.
9. Establish Second Advent Libraries in all towns and villages.

Source: Nichols, F. D., *The Midnight Cry*, Review and Herald Publishing Association, Takoma Park, Washington, D.C., 1944, p. 72.
* Paraphrased.

¹ Litch, J., "Rise and Progress of Adventism," *The Advent Shield*, May, 1844, p. 80, 81.

² *Ibid.*

³ *Ibid.*, p. 56.

⁴ Moon, J., *Josiah Litch: Herald of "The Advent Near,"* Andrews University Thesis, May, 1973, p. 6.

how to accomplish the solemn task of witnessing about the nearness of the Lord's coming. These nine suggestions formed part of an address drafted at the second Advent Conference, June 15, 1841, and were, in effect, a strategy for non-sectarian evangelism. [See center box.]

One evidence of Litch's leadership, daring, and faith was the decision to rent the great Chinese Museum Auditorium in Philadelphia which seated six thousand. William Miller lectured twice a day, for nearly two weeks in the over-crowded building. Litch reported

that this campaign rocked Philadelphia from center to circumference.

With the blessing of God and in the power of the Holy Spirit, this triumvirate leadership worked an astounding increase and spread of the message just as Himes predicted in his famous words, "... doors shall be opened in every city in the Union; and the warning shall go to the ends of the earth."⁵

MS

⁵ Nichols, F. D., *The Midnight Cry, Review and Herald Publishing Association, Takoma Park, Washington, D.C., 1944, p. 72.*

THE RISE & FALL OF JOSIAH LITCH

by Marlene Steinweg

What a dream! Josiah trembled as he remembered its forceful message. Why did he have this dream? What did it mean? How would it effect his future?

EARLY GLIMPSES

Josiah Litch was born in Higham, Massachusetts, in 1809. We know little about his early life and training except that he was converted at age 17, that at one time he studied to be a physician, and that he became an itinerant minister for the Methodist Episcopal Church when he was 24 years old. Through his prolific writings it is evident his formal education was more than adequate. He became a man of conviction who had the "courage to advocate what he believed to be truth."¹

In early 1838, as he skeptically read *Miller's Lectures*, he was convicted of its truth. The arguments were so clear, simple, and scriptural that his

own great arguments against the coming of the Lord vanished and he was delighted with the idea of the glorious reign of Christ on a renewed earth.² He then reasoned with himself, "If this doctrine is true, shouldn't I try to understand and proclaim it!"³ He resisted this conviction, however, fearing that, if Jesus did not come as predicted, his having preached the doctrine would hurt his reputation.

Then he had his spectacular dream through which the Lord humbled him and made him willing to bear reproach for Christ.⁴ He had been "called to this cause by such forceful evidence [that] ... to resist would be tantamount to turning from the Lord...."⁵ Without hesitation, he resolved to preach the truth on the subject of the Second

¹ Litch, J., "Rise and Progress of Adventism," *The Advent Shield*, May, 1844, p. 55.

³ *Ibid.*, p. 55.

⁴ *Ibid.*

⁵ Moon, J., *Josiah Litch: Herald of "The Advent Near,"* Andrews University Thesis, May, 1973, p. 13.

¹ Seventh-day Adventist Encyclopedia, *Commentary Reference Series*, Volume 10, Review & Herald Publishing, p. 705.

Coming of Christ. Twenty-nine years old at the time, Litch had been an itinerant minister for five years.⁶ He immediately began writing about and preaching the doctrine wherever he went.

LITCH ATTAINS PROMINENCE

Litch published an article in June of 1838, entitled "*The Probability of the Second Coming of Christ About A.D. 1843*," in which he predicted the fall of the Ottoman Empire in August of 1840, as a direct fulfillment of the prophecies of Revelation, chapter nine. This awakened a great deal of interest throughout the northeast and, as the time approached, many opponents declared that the event would not occur, and that "then the spell would be broken, and Adventism would die."⁷ Infidels were ready to jest; while believers trembled for fear that it should not come to pass as anticipated. More importantly, if this prophecy were fulfilled as predicted, many thought it would corroborate Miller's use of the year-day principle in interpreting the 2300 days of Daniel 8:14.

When the Ottoman Empire effectively lost its independence on the precise day predicted by Litch, at least one thousand infidels accepted the Bible "as God's revelation to man,"⁸ and the year-day principle received incontrovertible support. [See "*The Rise and Fall of the Ottoman Empire*," pp. 2, 7, & Insert A.] Some modern Bible scholars disagree with Litch's interpretation and application. Nevertheless, this fulfillment impressed Bible scholars and many infidels at that time in history.

Early in 1841, Litch was impressed to discontinue his itinerant ministry with the Methodist Episcopal Church, but it was hard for him to do so. He didn't want to sever the strong ties he had with that church, and he was also concerned about "The feelings and welfare of [his] beloved family"⁹ These two concerns formed an apparently insurmountable barrier against devoting himself **exclusively** to the work of proclaiming the Lord's coming. This conflict was resolved at an annual Methodist Episcopal

ministerial conference held that summer. On June 9, at Providence, Rhode Island, he appeared before the examination committee to answer for the doctrine he was teaching. The committee decided that Litch "held nothing contrary to Methodism, although he went in some points beyond it."¹⁰ After this, he was left at liberty to devote his time to preaching the soon second coming.¹¹

Litch attended three other Methodist Episcopal conferences that summer, where he was able to preach the Advent for his fellow ministers and distribute about forty dollars worth of literature. He reported that the publications were eagerly seized upon by those "ambassadors of Christ" and long-cherished prejudices began giving way.¹²

During the time interlude between the summer of 1841 and the Disappointment, Litch never once turned aside from the inspiration of his dream. He worked full-time as a general agent, and also on the editorial staff of *The Signs of the Times*. He wrote prolifically and preached eloquently, often holding the unwearied interest of thousands for an hour and a half as he spoke on the imminent return of Christ.

DISAPPOINTMENT AND DECLINE

When S. S. Snow's seventh-month movement caught on in the mid-summer of 1844 [See *LWF* 3:2.], Litch was very cautious and only accepted the new date eleven days before the fact. He declared, "I cannot praise God sufficiently that He has [permitted]... me to behold this great light. I feel myself humbled... and now lift up my head in joyful expectation of seeing the King of kings within ten days."¹³

Interestingly enough, Litch once said regarding the *event* to occur on October 22, 1844, "It yet remains to be shown that our calculations of time are not correct, and are only in error relative to the event which marked its close. This is the most likely."¹⁴ This indicated he was so sure of the time that he thought it more probable to err in the prophetic interpreta-

⁶ *The Advent Shield*, p. 64.

⁷ *Ibid.*, p. 59.

⁸ Loughborough, J. N., *The Great Second Advent Movement*, Review & Herald Publishing Association, Washington, D. C., 1909, p. 132.

⁹ *The Advent Shield*, p. 62.

¹⁰ *Ibid.*, p. 64, 65.

¹¹ *Ibid.*

¹² *Ibid.*

¹³ Litch, J., "Letter," *The Midnight Cry*, October 12, 1844, p. 125.

¹⁴ *The Advent Shield*, p. 81.

tion regarding the event. However, when Christ failed to come on October 22, he began to readjust his thinking.

In May of 1845, he reversed his position regarding the seventh-month movement stating, “I believe we erred and ran off our track about one year ago.”¹⁵ He continued for a time believing that Miller’s first view was true and that the cry would continue till Jesus appeared in the air.¹⁶ At this time he joined the formal Adventists with Himes, Bliss, and Hale, who believed the error was the time and that the event was still future; that the “door” was still open and would be closed when Christ came. He opposed both the extremist branch with Turner and Snow, and the Sabbatarian branch with Bates, Edson and the Whites.¹⁷

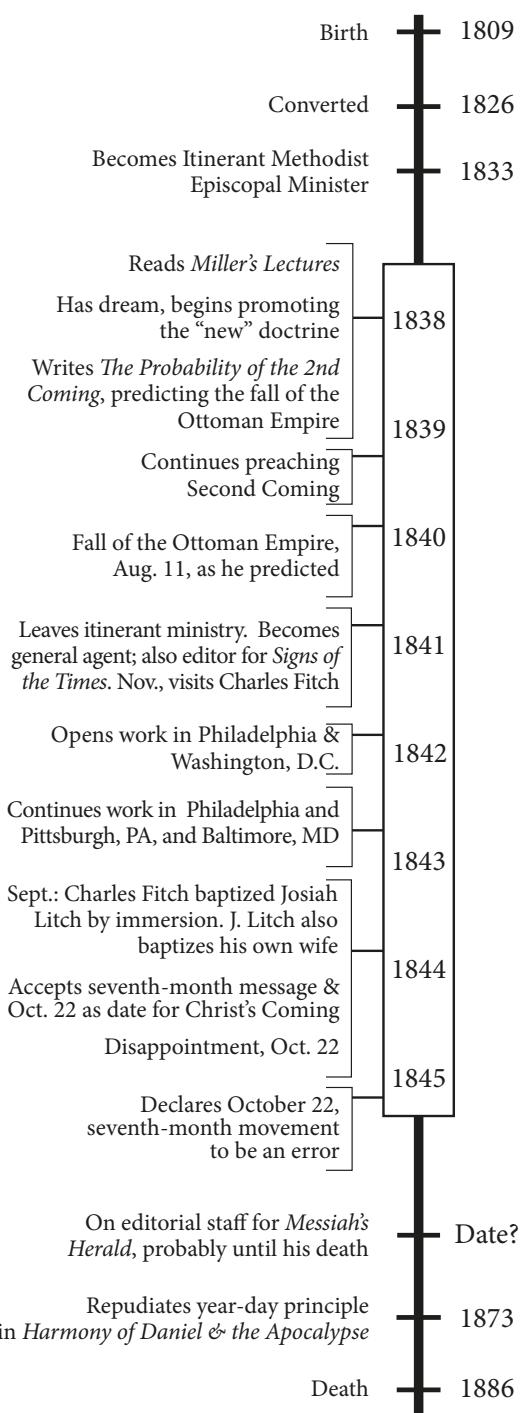
He also joined with some leaders who sought to influence Miller against the light from heaven regarding the Third Angel’s Message and the commandments of God. [See box below.] These men failed to recognize and accept the message which would have best explained the “disappointment and cast a light and glory on the past.”¹⁸

Elder Litch progressively declined from his former position on prophetic interpretation, until he published in 1873, *A Complete Harmony of Daniel and the Apocalypse*,¹⁹ in which he repudiated almost every portion of Millerite prophetic interpretation including the year-day principle. His new interpretation placed all of Revelation from chapter 4 onward to be fulfilled in the future.²⁰

A WARNING

“Elder Litch had that experience of genuine submission to the will of God, but he failed to maintain it. This failure led him to minimize the marked way the Lord had led in his own past experience and in the movement he had been called to be a part of. He was used by God as a mighty herald of ‘the advent near,’ but he eventually denied almost every distinctive point of the message he had helped to proclaim. His tragic experience is a warning for us all.”²¹

TIME LINE



ONE GREAT P. R. MAN

Josiah Litch was a talented publishing and public relations man.. He worked as a general agent, traveling widely in behalf of the Millerite publications. As he traveled, he preached and opened up the work in new places. He was well known for his many articles on a wide range of subjects—some refuting supposed doctrinal error—others supporting Miller's doctrine.

While editor of the *Signs of the Times* since July, 1841, his scholarly articles appeared in its columns as well as in many other advent newspapers often with nothing more than a simple "L." to identify the writer. In Philadelphia, he edited a powerful advent paper, the *Philadelphia Alarm*, which later became the *Trumpet of Alarm*. Some of his publications are listed below.

Publication	Date
<i>The Midnight Cry</i>	Early 1838
<i>Probability of the Second Coming of Jesus About A.D. 1843</i>	May/June, 1838
<i>Eight Fundamental Errors in Miller's Theory (Rebuttal.)</i>	Mar., 1840
<i>Address to the Clergy</i>	May, 1840
<i>Our Work</i>	June, 1841
<i>Address to Clergy (Enlarged.)</i>	July, 1841
<i>Prophetic expositions (Refuting Dowling's Reply to Miller's Judaism Overthrown.)</i>	Nov., 1842
<i>Anti-Annihilationist (Refutes Conditional Immortality.)</i>	Dec., 1842
<i>Rise & Progress of Adventism</i>	May, 1844
<i>Messiah's Throne & Traces of Millenial Glory</i>	1855
<i>Everlasting Punishment</i>	1859
<i>Prophetic Significance of Eastern & European Movements</i>	1867
<i>Complete Harmony of Daniel & the Apocalypse, (Repudiates year-day principle.)</i>	1873

HOLY PROFESSION

by Josiah Litch

Christian Professor,—You profess to have put on the Lord Jesus Christ: but remember, "If any man have not the spirit of Christ he is none of his." Again "If any man says that he is Christ's, he ought himself also so to walk, even as he walked." And it is only while we exhibit Christ's spirit that we either give to others or have ourselves a good evidence of being his.

What then was the spirit of Christ? It was a spirit of love toward the wretched and perishing. He left all his glory behind, to humble himself, suffer and die for sinners; that they might not perish but have everlasting life. And shall we call ourselves *Christians*, the disciples of this Jesus, while we in fact do not and are not willing to make any sacrifice for the salvation of those for whom the Redeemer died? Have you spoken to that friend or neighbor of yours, with whom you daily converse in the merest trifles, respecting the awful subjects of HEAVEN... JUDGMENT and ETERNITY? Have you prayed and wept over that unconverted *parent, brother, sister, child, or it may be, husband or wife?* Have you spoken to them of their danger?

Signs of the Times, January 1, 1841, p. 1.

This is an employment worthy of the holy profession you have made; and should constitute the great and all absorbing business of life... The judge is even now at the door, how contemptible should all worldly pleasure appear, and how vastly important everlasting things.

Unconverted Sinner,—This is your working day.... Your sins have separated between you and your God, and unless removed they must ruin you forever. Do you ask what you can do? I reply, cease to sin, repent and believe on the LORD JESUS CHRIST, and you shall be saved. Do not imagine you will ever be any better by any process you can pursue, until you believe in Christ as your Savior, and through his merits that God can be just and yet be your justifier. It is the only way to pardon and salvation.... Why, then, if salvation is so important and the time so short in which you may secure it, can you find time to attend to every thing else rather than to this great work? "The time is fulfilled, the kingdom of God is at hand; Repent ye and believe the gospel."—L.

Signs of the Times, January 1, 1841, p. 1.

Insert A

THE THREE WO TRUMPETS. WO! WO!! WO!!!

FALL OF THE OTTOMAN EMPIRE, OR OTTOMAN
SUPREMACY DEPARTED, AUGUST 11, 1840.

by Josiah Litch

Note—This article uses language and attitudes toward Mohammed and Islam representative of the mid-nineteenth century. Today Seventh-day Adventists would not choose this language and generally manifest friendly attitudes toward Muslims.—The Editors

The book of Revelation has long been looked upon as a book of inexplicable mysteries, altogether beyond the reach of the comprehension of mortals. And this opinion has received too much encouragement from professed teachers and expounders of the word of God, many of them of eminent talents and various learning... much evil has been done by their unguarded remarks respecting the obscurity of unfulfilled prophecy in general, and the book of Revelation in particular.... The Holy Spirit is grieved, and the God of Revelation slighted and insulted, by such insinuations and remarks.... How differently has the author of the book expressed himself in reference to it! He calls it, "The Book of the Revelation of Jesus Christ, which God gave unto him to SHOW unto his servants things which must shortly come to pass"

If it is a revelation, then it is not an *inexplicable mystery*, but the mind of God made known to man. "Blessed," then "is he that readeth, and they which hear the words of the prophecy of this book." If God, then, has pronounced a blessing on the reader of this book, who shall disannul it?

Rev. 8:13. "Wo [sic], wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound."

Rev. 9:1. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit."

A star, in the figurative language of Revelation, is a minister of religion. See Rev. 1:20.... A fallen star, then would signify a fallen or heretical minister of religion. This was undoubtedly the *Arabian imposter, Mahomet*. [Mohammed] There is so general an agreement among Christians, especially protestant commentators, that the subject of this prediction is Mahom-medism [Islam], I shall not enter into the argument at large to prove it; but in passing, shall merely give a brief exposition of the emblems used, and their application in the text.

Verse 2: "And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit...."

The smoke was the cloud of errors which arose through his instrumentality, darkening the sun, (*gospel light,*) and the air, (*the influence of Christianity on the minds of men.*) In this enterprise, he and his followers were so successful that the light of Christianity almost disappeared wherever he gained an influence; and the smoke of the pit produced nearly total darkness throughout the eastern church.

Verse 3: "And there came out of the smoke locusts upon the earth; and unto them was given power as scorpions of the earth have power...."

That these locusts were emblems of an army, is clear... : "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were crowns like gold, and their faces were the faces of men. And they had hair like the hair of women, and their teeth were as the teeth of lions," &c.... Such is the description of a Mahomedan [Muslim] horseman prepared for battle. A horse, a rider with a man's face, long flowing beard, woman's hair, flowing or plaited, and the head encircled with a *yellow turban, LIKE gold.*

"Was given power, as the scorpions of the earth have power...." Martinicus says, "Scorpions have nippers, or pincers, with which they keep hold of what they seize, after they have wounded it with their sting...."

Like the scorpion, Mahomet stung the subjects of his proselytism, and infused the poison of his doctrines, and continued to hold them by the force of arms, until it had affected the whole man, and the subject settled down in the belief of his delusive errors.... Wherever his arms triumphed, there his religion was imposed on men, whether they believed it or not....

"The successors of the prophet propagated his faith and imitated his example; and such was the rapidity of their progress, that in the space of a century, *Persia, Syria, Egypt, Africa, and Spain* had submitted to the victorious arms of the Arabian and Saracen conquerors."—Ruter

Verse 4: "And it was commanded them that they should not hurt the grass of the earth neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads."

"Grass, green thing, and tree are here put in opposition to *those men* who have not the seal of God, &c. If so, they must mean those who have the seal of God—his worshippers.

"... —Infidels, who rejected the Christian religion, and also all idolaters, they forced to receive the Mahomedan religion [Islam], upon pain of death. But Jews and Christians, who had their Bibles and their religion, they left to the enjoyment of them, upon their paying large sums, which they exacted. But where the payment of such sums was refused, they must either embrace the new religion or die."—Smith's Key to Revelation.

Verse 5: "And to them it was given that they should not kill them, but that they should be tormented five months."

As the language thus far has been figurative, so it must be here also. To kill, signifies, a political death, or subjection. The nation of Christians who were the subjects of this plague were to be tormented five months, but not politically slain. Five months is one hundred and fifty days; each day a full solar year; the whole time, one hundred and fifty years.

Verse 6: "And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them."

This, of course, is the same death as that in verse 5, viz., *political*. Such was the misery of the Greeks, occasioned by the wars in which they were almost continually embroiled with the Mahomedan powers, that very many would have preferred an entire subjection of the empire to them, to the protracted miseries the war occasioned. But this was not permitted; political death fled from them.

**THE EXTERMINATOR TORMENTS
THE GREEKS ONE HUNDRED
AND FIFTY YEARS**

Verse 10: "Their power was to hurt men five months."

1. The question arises. What men were they to hurt five months? Undoubtedly the same they were afterwards to slay; (See verse 15.) "The third part of the men," or third of the Roman empire—the Greek division of it.

2. When were they to begin their work of torment? The 11th verse answers the question:—"They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek hath his name *Apollyon*."

a. "*They had a king over them.*" From the death of Mahomet... the Mahomedans were divided into various factions, under several leaders, with no general civil government extending over them all. Near the close of the 13th century, Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mahomedan tribes, consolidating them into one grand monarchy.

b. The character of the king. "*Which is the angel of the bottomless pit.*" An angel signifies a messenger, or minister, either good or bad; not always a spiritual being. "The angel of the bottomless pit," or chief minister of the religion which came from hence when it was opened. That religion is Mahomedism [Islam], and the Sultan is its chief minister.

"The Sultan, or Grand Signior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority."—Perkin's, "*World as it is,*" p. 361....

3. *His name.* In Hebrew, "*Abaddon*," the destroyer; in Greek, "*Apollyon*," one that exterminates or destroys. Having two different names in the two languages, it is evident that the character rather than the name of the power is intended to be represented.... Such has always been the character of the Ottoman government....

But when did Othman make his first assault on the Greek empire? According to Gibbon ("Decline & Fall," &c.) "Othman first entered the territory of Nicomedia on the 27th day of July, 1299...."

"And their power was to torment men five months...." Commencing July 27th, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came. Before presenting the history of that change, however, we will look at verses 12-15....: "One wo is past; and behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice, from the four horns of the golden alter which is before. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed which were prepared for **an hour, a day, a month, and a year, for to slay a third part of men.**"

The first wo was to continue from the rise of Mahomedism until the end of the five months. Then the first wo was to end, and the second begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of tormenting men, and their commission extended

to slay the third part of men. This command came from the four horns of the golden altar which is before God. "The four angels," are the four principal sultanies of which the Ottoman empire is composed, located in the country of the Euphrates. They had been restrained; God commanded, and they were loosed.

In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

Commencing when the one hundred and fifty years ended, in 1449, the period would end August 11th, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish Sultan, we should naturally conclude that the fall or departure of Ottoman independence would be brought about in the same way; that at the end of the specified period, *the Sultan would voluntarily surrender*

his independence into the hands of the Christian powers, from whom he received it.

When the foregoing calculation was made, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been—whether it has corresponded with the previous calculation.

1. *Has the OTTOMAN independence in Constantinople departed, and is it in christian hands?* Let the following testimony answer the question....

The *London Morning Herald*, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says:—"We have dissipated into thin air the *prestige* that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. *But have we done aught to restore strength to the Ottoman empire?* WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED.

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia...."

2. *When did Mahomedan independence in Constantinople depart?*

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet [Mohammed] Ali, Pacha [sic] of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in the future, he would pay no tribute in the

Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria.... In 1839, hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt This fleet Mehemet positively refused to give up and return to the Sultan.... In 1840, England, Russia, Austria, and Prussia, interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne....

The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, ACCEPTED *the intervention of the great powers*....

Here was certainly a voluntary surrender... [part of the official document reads] “The powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the Sultan offers the Pacha, the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change of qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

“His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a gov-

ernment steamer to Alexandria, to communicate the ultimatum to the Pacha.” [—*Moniteur Ottoman*, Aug. 22, 1840.]

The question now comes up, WHEN WAS THAT DOCUMENT PUT OFFICIALLY UNDER THE CONTROL OF MEHEMET ALI?

“By the French steamer of the 24th, we have advices from Egypt to the 16th.... The Turkish government steamer, WHICH HAD REACHED ALEXANDRIA ON THE 11TH, WITH THE ENVOY RIFAT BEY ON BOARD, had by his (the Pacha's) orders been placed in quarantine, and she was not released from it till the 16th... however... on the very day on which he had been admitted to pratique, the above named functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian province, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would

receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt....” —*The London Morning Chronicle*, Sept. 18, 1840.

According to previous calculation, therefore, OTTOMAN SUPREMACY did depart on the ELEVENTH OF AUGUST into the hands of the great Christian powers of Europe.

Then the second wo is past, and the sixth trumpet has ceased its sounding; and the conclusion is now inevitable, because the word of God affirms the fact in so many words, “Behold, the third wo cometh quickly.”

The Midnight Cry, Jan. 6, 1843, pp. 7-10.

OTTOMAN SUPREMACY did depart on the **ELEVENTH OF AUGUST** into the hands of the great Christian powers of Europe.

Insert B

SPIRIT OF PROPHECY STATEMENTS INDICATE VARIOUS FULFILLMENTS OF PROPHECY.

(bold supplied throughout)

1. UNROLLING THE SCROLL

[Isaiah 58:6-9, 13, 14 quoted]

This is our work. The light that we have upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, and will not be understood until the **unrolling of the scroll**; but a most solemn work is to be accomplished in our world. The Lord's command to His servants is, "Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins." Isaiah 58:1. A message that will arouse the churches is to be proclaimed. Every effort is to be made to give the light, not only to our people, but to the world. I have been instructed that the prophecies of Daniel and the Revelation should be printed in small books, with the necessary explanations, and should be sent all over the world. Our own people need to have the light placed before them in clearer lines. *Counsels on Health*, p. 520-521. (see also *Testimonies for the Church*, Vol. 6, p. 17.)

2. "PARTIAL FULFILLMENT" OF PROPHECY IN PAST

A. OUTPOURING OF THE SPIRIT.

In immediate connection with the scenes of the great day of God, the Lord by the prophet Joel has promised a special manifestation of His Spirit. Joel 2:28. This prophecy received

a **partial fulfillment** in the outpouring of the Spirit on the day of Pentecost; but it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel.... *The Faith I Live By*, p. 292.

B. RUIN.

The ruin of Jerusalem was a symbol of the final ruin that shall overwhelm the world. The prophecies that received a **partial fulfillment** in the overthrow of Jerusalem have a more direct application to the last days. We are now standing on the threshold of great and solemn events. A crisis is before us, such as the world has never witnessed. And sweetly to us, as to the first disciples, comes the assurance that God's kingdom ruleth over all. The program of coming events is in the hands of our Maker. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. The divine Instructor is saying to every agent in the accomplishment of His plans, as He said to Cyrus, "I girded thee, though thou hast not known Me." Isaiah 45:5. *Thoughts from the Mount of Blessing*, p. 120-121. (See also *Testimonies for the Church*, Vol. 5, p. 753.)

C. FEARFUL JUDGMENTS.

Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. This shows us that we

must not look to men for example. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ upon the Mount of Olives rehearsed the fearful judgments that were to precede his second coming: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." While these prophecies received a **partial fulfillment** at the destruction of Jerusalem, they have a more direct application in the last days. *Advent Review and Sabbath Herald*, Jan. 11, 1887, paragraph 12.

3. PROPHECIES WILL “AGAIN BE FULFILLED”, “BE REPEATED”.

A. PERSECUTION.

Thousands perished from famine and pestilence. Natural affection seemed to have been destroyed. Husbands robbed their wives, and wives their husbands. Children would be seen snatching the food from the mouths of their aged parents. The question of the prophet, "Can a woman forget her sucking child?" [ISA. 49:15.] received the answer within the walls of that doomed city, "The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people." [Lam. 4:10.] **Again was fulfilled** the warning prophecy given fourteen centuries before: "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter; . and

toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates." [Deut. 28:56, 57.] *The Great Controversy*, p. 32.

Every indignity, reproach, and cruelty that Satan could instigate human hearts to devise, has been visited upon the followers of Jesus. And it will be again fulfilled in a marked manner; for the carnal heart is still at enmity with the law of God, and will not be subject to its commands. The world is no more in harmony with the principles of Christ today than it was in the days of the apostles. The same hatred that prompted the cry, "Crucify Him! crucify Him!" the same hatred that led to the persecution of the disciples, still works in the children of disobedience. The same spirit which in the Dark Ages consigned men and women to prison, to exile, and to death, which conceived the exquisite torture of the Inquisition, which planned and executed the massacre of St. Bartholomew, and which kindled the fires of Smithfield, is still at work with malignant energy in unregenerate hearts. The history of truth has ever been the record of a struggle between right and wrong. The proclamation of the gospel has ever been carried forward in this world in the face of opposition, peril, loss, and suffering. *The Acts of the Apostles*, pp. 84, 85. (*Christian Service*, p. 156-157.)

B. ABOUNDING INIQUITY & GOSPEL PREACHING.

In the prophecy of Jerusalem's destruction Christ said, "Because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." This

prophecy will **again be fulfilled**. The abounding iniquity of that day finds its counterpart in this generation. So with the prediction in regard to the preaching of the gospel. Before the fall of Jerusalem, Paul, writing by the Holy Spirit, declared that the gospel was preached to "every creature which is under heaven." [Col. 1:23.] So now, before the coming of the Son of man, the everlasting gospel is to be preached "to every nation, and kindred, and tongue, and people." [Rev. 14:6, 14.] *The Desire of Ages*, p. 633. (See also *Maranatha*, p. 19).

C. OUTPOURING OF THE RAIN.

The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are **again to be fulfilled** in the latter rain at its close. Here are "the times of refreshing" to which the apostle Peter looked forward when he said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus." Acts 3:19, 20. *The Great Controversy*, p. 611.

D. CONFLICT BETWEEN TRUTH AND ERROR.

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**. Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an

experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end. *Selected Messages*, Vol. 2, p. 109.

E. SABBATH ENMITY.

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes **are to be repeated** as papists and Protestants shall unite for the exaltation of the Sunday. [Rev. 13:11, 12.] For nearly forty years Sabbath reformers have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. There is the same claim of divine authority for Sunday-keeping, and the same lack of scriptural evidence, as in the days of papal supremacy. The assertion that God's judgments are visited upon men for their violation of the Sunday-Sabbath, **will be repeated**. Already it is beginning to be urged. *The Spirit of Prophecy*, Vol. 4, p. 396, 397.

F. HISTORY IN FULFILLMENT OF DANIEL 11 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 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.] *Manuscript Releases*, Vol. 13, p. 394.

4. FUTURE "FINAL" OR "COMPLETE FULFILL- MENT" OF PROPHECY.

A. GOSPEL INVITATION.

We are living in a time when the last message of mercy, the last invitation, is sounding to the children of men. The command, "Go out into the highways and hedges," is reaching its **final fulfillment**. To every soul Christ's invitation will be given. The messengers are saying, "Come; for all things are now ready." Heavenly angels are still working in co-operation with human agencies. The Holy Spirit is presenting every inducement to constrain you to come. Christ is watching for some sign that will be token the removing of the bolts and the opening of the door of your heart for His entrance. Angels are waiting to bear the tidings to heaven that another lost sinner has been found. The hosts of heaven are waiting, ready to strike their harps and to sing a song of rejoicing that another soul has accepted the invitation to the gospel feast. *Christ's Object Lessons*, p. 237.

B. PROPHECIES OF DANIEL 11.

The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war. The prophecies of the eleventh of Daniel have almost reached their **final fulfillment**. *Maranatha*, p. 25.

(See also *Manuscript Releases*, Vol. 13, p. 394 above.)

C. SECOND COMING.

We must cherish and cultivate the faith of which prophets and apostles have testified,—the faith that deliverance in his appointed time and way. The sure word of prophecy will meet its **final fulfillment** in the glorious advent of our Lord and Saviour Jesus Christ, as King of kings and Lord of lords. The time of waiting may seem long; the soul may be oppressed by discouraging circumstances; many in whom confidence has been placed may fall by the way: but with the prophet who endeavored to encourage Judah in a time of unparalleled apostasy, let us confidently declare, "The Lord is in his holy temple: let all the earth keep silence before him." Hab. 2:20. 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." Hab. 2:3, 4. *Advent Review and Sabbath Herald*, Jul. 15, 1915. (See also *Maranatha*, p. 66).

D. REVELATION 13:4-18.

In the last days Satan will appear as an angel of light, with great power and heavenly glory, and claim to be the Lord of the whole earth. He will declare that the Sabbath has been changed from the seventh to the first day of the week; and as lord of the first day of the week he will present this spurious sabbath as a test of loyalty to him. Then will take place the **final fulfillment** of the Revelator's prophecy. [Rev. 13:4-18, quoted.] *Manuscript Releases*, Vol. 19, p. 282.

E. SECOND ANGEL'S MESSAGE.

The second angel's message of Revelation 14 was first preached in the summer of 1844,

and it then had a more direct application to the churches of the United States, where the warning of the judgment had been most widely proclaimed and most generally rejected, and where the declension in the churches had been most rapid. But the message of the second angel did not reach its **complete fulfillment** in 1844. The churches then experienced a moral fall, in consequence of their refusal of the light of the Advent message; but that fall was not complete. As they have continued to reject the special truths for this time, they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen... because she made *all nations* drink of the wine of the wrath of her fornication." She has not yet made all nations do this.... The work of apostasy has not yet reached its culmination. *The Faith I Live By*, p. 285.

F. PURPOSES OF YAHWEH IN MALACHI 1:11.

Not by any temporary failure of Israel, however, was the plan of the ages for the redemption of mankind to be frustrated. Those to whom the prophet was speaking might not heed the message given, but the purposes of Jehovah were nevertheless to move steadily forward to their **complete fulfillment**. "From the rising of the sun even unto the going down of the same," the Lord declared through His messenger, "My name shall be great among the Gentiles; and in every place incense shall be offered unto My name, and a pure offering: for My name shall be great among the heathen." Malachi 1:11. *Prophets and Kings*, p. 705, 706.

G. PROPHECIES OF REVELATION.

The Lord Himself revealed to His servant John the mysteries of the book of Revelation, and He designs that they shall be open to the

study of all. In this book are depicted scenes that are now in the past, and some of eternal interest that are taking place around us; other of its prophecies will not receive their **complete fulfillment** until the close of time, when the last great conflict between the powers of darkness and the Prince of heaven will take place (*Review and Herald*, Aug. 31, 1897). *S.D.A. Bible Commentary*, Vol. 7, p. 954.

H. AMOS AND HOSEA.

This prophecy [Hosea 3:4, 5] is to reach its **complete fulfillment** in the gathering out from all nations of a people prepared for the second coming of Christ. The remnant of Israel is symbolized by a woman, representing the Lord's chosen church on the earth. "Behold," he says, "I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call me Ishi ["My husband," margin]; and shalt call me no more Baali ["My lord," margin]. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." (Hos. 2:14-17). *Advent Review and Sabbath Herald*, Feb. 26, 1914.

5. CHRIST IS THE "COMPLETE FULFILLMENT" OF PROPHECY.

A. FIRST COMING.

Christ's coming at the time and in the manner which he did was a direct and **complete**

fulfillment of prophecy. The evidence of this, given to the world through the testimony of the apostles and that of their contemporaries, is among the strongest proofs of the Christian faith. We were not eye-witnesses of the miracles of Jesus, which attest his divinity; but we have the statements of his disciples who were eye-witnesses of them, and we see by faith through their eyes, and hear through their ears; and our faith with theirs grasps the evidence given. *The Spirit of Prophecy*, Vol. 3, p. 182.

B. SECOND COMING.

Now is reached the **complete fulfillment** of those words of the Angel: "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth My servant the Branch." (Zech.3:8) Christ is revealed as the Redeemer and Deliverer of His people. Now indeed are the remnant "men wondered at," as the tears and humiliation of their pilgrimage give place to joy and honor in the presence of God and the Lamb. "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even everyone that is written among the living in Jerusalem." (Is. 4:2, 3). *Testimonies for the Church*, Vol. 5, p. 476. (see also *Prophets and Kings*, p. 592).

6. SUMMARY AND CONCLUSIONS.

1. The understanding and teachings of the Seventh-day Adventist Church in its early years is correct concerning the prophecies

about the mark of the beast and the third angel's message. *Testimonies for the Church*, Vol. 6, p. 17.

2. Prophetic fulfillment is progressive and repetitive as is history. Specific prophecies that are fulfilled in this way are:
 - a) Gift of the Holy Spirit in special measure.
 - b) Wars, famine, and pestilence.
 - c) Religious persecution.
3. Specific Prophecies that may be expected to be finally and completely fulfilled in the future are:
 - a) Gospel preached to all the world.
 - b) Pure, united, glorious remnant church in a setting of "all nations drinking of the wine of Babylon" and "wondering after the beast".
 - c) Second coming of Jesus Christ as King of Kings, and Lord of Lords.
4. Incomplete or partial fulfillment of prophecy in the past, and complete or final fulfillment of the same prophecies in the future is part of the progressive, continuous nature of truth and the revelation of truth.
5. While truth is progressive and the understanding of truth increases more and more, truth is always consistent with itself and does not change in the sense of new truth showing old truth to be false or obsolete.

And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. Rom. 13:11.

Now I tell you before it come, that, when it is come to pass, ye may believe that I am [he]. John 13:19.

And now I have told you before it come to pass, that, when it is come to pass, ye might believe. John 14:29.

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CALENDAR REFORM & THE PROPHECY OF REVELATION 9:15.

CALENDAR REFORMS

A. The Roman calendar was reformed by Julius Caesar in 46 B.C. (the Julian Calendar.)

WHY?: The 10 month year of 304 days had resulted in the seasons being off the natural cycle.

WHAT REFORMS WERE CARRIED OUT?:

1. The year 46 B.C. was made to equal 445 days, known as the “year of confusion.”
 - a. 67 days were inserted between November and December.
 - b. 12 month calendar was instituted, with months of alternating lengths of 31, 30 days.
2. January and February were inverted.
3. A leap year was provided.

This resulted in a more accurate calendar.

B. The Julian Calendar was reformed by Augustus Caesar.

1. The name of the 8th month was changed to “August.”
2. A day was added to August and a day subtracted from February.
3. He shortened September by one day and increased October by one.

All this resulted in a gain of .0078064 days/year or one day every 128-129 years, (about 11 minutes per year.)

C. The Gregorian Calendar: By 1582, there had been a gain of 10 days in the calculated year, with a tendency towards leaving the natural cycle. Pope Gregory instituted a further calendar reform which would restore the calendar to the natural cycle.

1. 10 days were omitted from the month of October, (Going to bed on October 4, the people

awakened to October 15 rather than October 5. The weekly cycle was not interrupted. The yearly cycle was not altered, but rather restored to the natural cycle.)

2. The vernal equinox was restored to March 21.
 3. Leap years were established for every fourth year.
- These changes made accumulated error not to be noticeable for about 100,000 years.

The “Gregorian” calendar was adopted in October by Portugal, Spain and Italy; in December by France. The Catholic German states adopted the calendar in 1583. Protestant Germany, Sweden, Denmark and the Netherlands adopted the calendar in 1700; while England waited until Sept. 2, 1752. Because 170 years had passed since the reform was initiated, the number of days lost was eleven. Thus citizens went to sleep September 2 and the next day was September 14. The weekly cycle was not interrupted. The yearly cycle was not altered, only restored to the natural cycle.

CONCLUSIONS REGARDING HOW CALENDAR REFORMS MAY HAVE AFFECTED THE PROPHECY OF REV. 9:15.

1. No changes were made during the last two weeks of the prophecy.
2. The changes made did not add nor take away years.
3. The changes made only corrected previous calendar errors, bringing the calendar years back to the natural cyclical seasons.

Therefore, the calendar reforms did not change the application nor alter the reliability of the fulfillment of the prophecy to the date proposed by Josiah Litch.—MS

References:

- Longacre, C. S., Review and Herald, Aug. 21, 1941.
 Haynes, C. B., World Calendar vs. World Religion, Southern Publishing Association, Nashville, Tenn. pp. 56+.

VOLUME 4—NUMBER 1

FIRST QUARTER, 1994

RACHEL O. PRESTON

This issue features Rachel Oakes Preston, the Seventh Day Baptist woman whom God used to direct attention to the Bible Sabbath.

THE THIRD ANGEL'S MESSAGE

THE SABBATH AND THE ADVENT EXPERIENCE

by P. Gerard Damsteegt

During the formative years of the Sabbatarian Adventists the Sabbath was integrated into the Advent experience through three closely related themes: (1) The restoration of all biblical principles before the Second Coming; (2) the sanctuary theology; (3) the third angel's message.

1. THE RESTORATION THEME

The first ones to associate the Sabbath with the Advent experience were Preble and Bates. In 1846 Bates, in addressing himself to Adventists, pointed to the necessity of the restoration of the Sabbath before the Second Advent. He said: "I understand that the *seventh* day Sabbath is not the *least* one, among ALL the things that are to be restored before the second advent of Jesus Christ, seeing that the Imperial and Papal power of Rome, since the days of the Apostles have changed the *seventh* day Sabbath to the first day of the week!"

[Bates declared,] "...That there will yet be a mighty struggle about the restoring and keeping the seventh day Sabbath, that will test every soul that enters the gates of the city, cannot be disputed. It is evident the Devil is making war on all such. See Rev. 12:17." [See also Acts 3:20, 21; Isaiah 58:12; and Matthew 5:19.]

Both James and E. G. White endorsed the restoration theme but placed it in the context of a preparatory work to escape God's final wrath. Later the theme was integrated into the third angel's message through the Elijah motif.

2. THE SANCTUARY THEOLOGY

The sanctuary theology of Edson, E. G. White, and Crosier facilitated the acceptance of the Sabbath doctrine and the third angel's message.... It was felt that Rev. 11:19 was an indication that the heavenly sanctuary, like the earthly sanctuary, contained an ark with the Decalogue in the most holy place.

This typology provided an argument for the perpetuity of the Decalogue. In 1849 ... [E. G. White] revealed that through the change in Jesus' high-priestly ministry the attention of God's people had been directed to the most holy place, resulting in a deeper understanding of the relevance of the Decalogue. Because of this additional light, she said that they were "being tested on the Sabbath question"; in fact, it was not until after the Disappointment that the Sabbath became a test for God's people. Thus the Sabbath doctrine was incorporated into the sanctuary theology and, being a test, it achieved major importance in the emerging theology of mission.

3. THE THIRD ANGEL'S MESSAGE

The special message affirming the validity of the Seventh Month movement and proclaiming the restoration of the Sabbath as a test, in the context of the imminent Second Advent and God's wrath, was the message of the third angel....

During these formative years the relationship between the sanctuary theology and the

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God's Sabbath-observing people would be sealed with the seal of the living God for protection during the seven last plagues.

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third angel's message could be described as follows: Both had their roots in the Advent movement and affirmed the validity of the Seventh Month movement and the Decalogue. The sanctuary theology, however, drew attention to the significance of the Decalogue in the context of Rev. 11:19, while the third angel's message pointed to the importance of the commandments of God in the setting of Rev. 14:12. It was especially the preparatory function of the sanctuary theology for the acceptance of the Sabbath that brought about a close association between Christ's ministry and the third angel's message....

THE SEALING MESSAGE

In January 1849, E. G. White identified the Sabbath with the "seal of the living God" (Rev. 7:2) and Bates explained that this interpretation was based on identifying the Sabbath as a sign (Ex. 31:13, 17) with a seal....

In the context of the sealing angel of Rev. 7:2 Bates further developed J. White's 1847 reference regarding the typological implications of Ezek. 9 for the time just before Christ's return. Bates related the activities of Ezek. 9:2-4, picturing a man, clothed in linen with a writing case in his hand who was commanded to go through the city of Jerusalem to put a mark upon the foreheads of the righteous, to those of the sealing angel of Rev. 7:2. In another Old Testament reference, "Bind up the

testimony, seal the law among my disciples" (Is. 8:16) he saw a prophecy of the sealing message with implications for the remnant described in Rev. 12:17, who "keep the commandments of God, and have the testimony of Jesus Christ...."

The logical consequence of interpreting the Sabbath as "the seal of the living God" was to call the third angel's message, with its emphasis on the commandments of God (Rev. 14:12), the sealing message. Although Bates had referred to a relation between Rev. 7:2 and Rev. 14:6-12, it was E. G. White who used the term "present, sealing truth" in the context of an exposition on the third angel's message. In more explicit terms J. White expressed himself about "the sealing, separating message—the cutting message of the 3rd angel of Rev. 14 chapter. This third angel bears, in its flight, the sealing mark, the Sabbath, to the saints, while it reaps the awful doom of those who receive the opposite mark,—the first day of the week." The sealing message, being equated with "present truth," was a sign of the times indicating that the believers were living in the "sealing time" which was to last until the end of Christ's sanctuary ministry when God's Sabbath-observing people would be sealed with the seal of the living God for protection against the "burning wrath of God, in the seven last plagues." At the completion of the

sealing all the sins of the believers were considered to have been blotted out.

SUMMARY

Initially the theological arguments used in support of Sabbath observance were somewhat similar to those employed by Seventh Day Baptists.... Soon, however, these Sabbatarian Adventists began to associate the Sabbath with their Advent experience. First, the Sabbath was connected with the idea that in the post-1844 period all biblical principles had to be restored among God's people before the Second Advent could take place. Secondly, the sanctuary theology was considered to facilitate an acceptance of the Sabbath and indicated its special relevance after 1844 by focusing the attention of believers on the central role of the Decalogue in Christ's high-priestly ministry in the most holy place of the heavenly sanctuary. Thirdly, the third angel's message, being closely associated with the restoration theme and theology, was responsible for the important position of the Sabbath doctrine.... Sabbath observance after 1844 came to be an integral

part of the Advent experience. As a result of identifying the Sabbath with the seal of the living God—a protection against God's wrath—the third angel's message came to be called the sealing message, or present truth. The sealing time was considered to be a present and imminent future reality, and would terminate at the completion of Christ's sanctuary ministry.

The importance of the third angel's message was its concise formulation of the emerging theology of mission uniting the two principal elements of the *raison d'être* of Sabbatarian Adventists: (1) The proclamation of the validity of their past Advent experience as an important phase in salvation history; (2) The proclamation of the restoration of the Sabbath to prepare God's people for the day of His wrath. It was at this stage of the development of the third angel's message that E. G. White stated, "We have the truth. We know it." [Letter, E.G.White to the Hastingses, No. 18, Jan. 11, 1850.]

P. G. Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission*, W. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1977, excerpts from pp. 138-142. Used by permission.

THE SABBATH

HOPE OF ISRAEL

by T. M. Preble

Wishing for the truth on all subjects connected with Christ's coming, I would present a few thoughts on the Sabbath....

In speaking of the Sabbath he [Wm. Miller] says, "Its being contained in the ten commands, written by the finger of God, on both tables of the testimony, graven on stone, to be a

sign forever, and a perpetual covenant, proves, in my opinion, beyond the shadow of a doubt, that it is as binding upon the Christian church as upon the Jewish, and in the same manner, and for the same reason." *Life and views*, p. 157.... Again, he says, p. 160, in speaking of the Sabbath as a sign, "*It is a sign because God has*

given it to us expressly for the purpose ” “to be a sign between me and them,” i.e., between God and the children of Israel Another question will evidently arise: Who are the children of Israel? I answer, while the first covenant was standing they were the children of Jacob, descendants of the twelve tribes; but that covenant they broke. See Lev. 26:2, 15; also Deut. 31:10-16. This covenant was broken as Moses had foretold. Then Jesus Christ brought in a new covenant which continued the sign of the Sabbath, and prepared another people, by writing his law upon their hearts.

Jesus Christ brought in a new covenant which continued the sign of the Sabbath, and prepared another people, by writing his law upon their hearts.

These now are the true Israel; for the changing of the subjects never did, nor ever can, change the moral law of God. Therefore Paul argues the circumcision of the heart, and says that “They are not all Israel which are of Israel, neither because they are the seed of Abraham, are they all children; but, in Israel shall thy seed be called; *i. e.*, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.” Now if the children of God are the true Israel, and if the Sabbath was given as a sign forever, and a perpetual covenant ... , how can it be abolished while there is one Israelite remaining to claim the promise? You have evidently noticed, that all the difficulties on the Sabbath question among Christians have arisen from the foolish, judaizing notion, that Israel means only the literal Jew. But when we understand Israel to mean the people of God, its difficulties... all vanish at once.... The moral law was never given to the Jews as a people exclusively, but they were for a season the keepers of it in charge. And

through them the law, oracles, and testimony have been handed down to us....

Then, says the objector, we are under the same obligation to keep the sabbaths of weeks, months, and years, as the Jews were. No, sir; you will observe that these were not included in the decalogue; they were attachments, added by reason of transgression, until the seed should come, to whom the promise of one eternal day or Sabbath of rest, was made.

“Therefore there remaineth a keeping of Sabbath to the people of God.” Only one kind of Sabbath was given to Adam,

and one only remains for us.... All the Jewish sabbaths did cease, when Christ nailed them to his cross. (see Col. 2:14-17.)

... There is a clear distinction between the creation Sabbath and the ceremonial. The one is perpetual; the others were merely shadows of the good to come, and are limited in Christ....

If we keep the first day as “a sign,” I do not see how we can have our thousand years’ rest in the new earth, till the eighth thousand years, as the first day would be the eighth, reckoning in successive order from creation.

But we all, as Advent believers, have, and do still, expect, our rest in the seventh thousand years. Therefore I think we should keep the “seventh day” as a “sign,” “according to the commandment.”

... In regard to the Sabbath, Christ says, “The Son of Man is Lord also of the Sabbath.” Not *a* Sabbath, but *the* Sabbath. He says: “The Sabbath was made for man, and not man for the Sabbath.” Mark 2:27, 28. He does not say *the* Sabbath was made for the Jews, and *a* Sabbath for the Gentiles, but “*The Sabbath was made for man.*” All mankind. Some may think

that our first day is, in reality, the seventh; but this is settled when we examine Matt. 28:1; Luke 23:56; and 24:1, where a plain distinction is made between the two days....

It is evident that Christ had his eye on the observance of the Sabbath, as late certainly as A. D. 70, when Jerusalem was destroyed, when he said: "Pray that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20. But if this tribulation spoken of has reference to the "Papal persecution," as many believe, then they were directed to the observance of *the Sabbath*, to a much later period....

The disciples evidently kept the first day of the week as a festival, in commemoration of the resurrection of Christ, but never as *the Sabbath*. A controversy, however, commenced toward

the close of the first century to see whether both days should be kept, or only one; and if one should be given up, which one, the first day or the seventh. This controversy increased century after century, till A. D. 603, when *Pope Gregory* passed a law abolishing the *seventh-day Sabbath*, and establishing the first day.

Thus we see Dan. 7:25 fulfilled, the "little horn" changing "times and laws." Therefore, it appears to me that all who keep the first day for "*the Sabbath*," are *Pope's Sunday-keepers!! and GOD'S SABBATH-BREAKERS!!!*"

Excerpts from the article by Elder T. M. Preble, entitled "The Sabbath," from the *Review & Herald*, August 24, 1870, pages 73, 74. First published in *Hope of Israel*, Feb. 28, 1845, this first printing inspired Captain Joseph Bates to keep the Bible Sabbath.

AN UNDAUNTED WOMAN

RACHEL OAKES PRESTON (1809-1868)

by Marlene Steinweg

At a time when the women's liberty movement was at least a century in the future, it required a woman of firm conviction to be willing to speak her mind to the visiting minister. Rachel Oakes was just such a woman. Elder Frederick Wheeler had made a statement which obviously contradicted his practice. Widow Oakes had found it to be extremely difficult to remain seated during that communion service in the small advent chapel at Washington, New Hampshire, when Elder Wheeler had admonished his advent congregation to keep all the Ten Commandments. Thinking it best not to interrupt the service, she waited for a more appropriate opportuni-

ty. But when it came, she told him, "I wanted to tell you that you had better set that communion table back and put the cloth over it, until you begin to keep the commandments of God. You yourself constantly break one of them! You observe the pope's Sunday instead of the Lord's Sabbath!"^{1,2}

Not long after this, in March of 1844, Elder Wheeler became the first sabbatarian advent preacher. It is believed that he introduced the subject successfully to T. M. Preble.

¹ Maxwell, C. M., *Tell It to the World*, Pacific Press Publishing Association, Boise, Idaho, 1976, p. 68.

² Spalding, A. W., *Captains of the Host*, Review & Herald Publishing Association, Washington, D. C., 1949, 107.

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Rachel
Oakes was
used by
God to
bring the
Sabbath to
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Preble, in turn, wrote an article on the Sabbath [See page 3, this issue.], entitled *The Hope of Israel*,³ which influenced Joseph Bates to begin keeping the Sabbath.

Who was this undaunted woman whom God used to begin such a chain of events? Rachel Delight Harris was born in Vernon, Vermont, in 1809. She was just seventeen when converted, and soon afterwards became a Methodist. Most likely she was very young when she married Amory Oakes and moved with him to Verona, New York. In Verona she began studying about the Bible Sabbath. In spite of efforts to the contrary by the Methodist minister and her husband, she became an observer of the Bible Sabbath and joined the Seventh Day Baptist Church, thus revealing her independent thinking and principled action.

When her daughter, Delight, in early 1843, accepted a teaching position at Washington, New Hampshire, Rachel, now a widow, decided to go stay with her. Rachel and her daughter probably lived with Daniel and Patty Farnsworth, the parents of William Farnsworth. While in Washington, Rachel wanted to attend church, and in the absence of a Seventh Day Baptist congregation, she joined in the Sunday worship services at the nearby advent chapel. Undoubtedly she planned to and actually did share with the

members there her reasons for keeping the Bible Sabbath. They, in turn, sought to convince her of the importance of believing that Jesus was coming that year. Rachel found it difficult, however, to believe that Jesus would take to heaven a group of Sabbath breakers, and so held back from full belief in the advent as preached by the Millerites. And they thought Sabbathkeeping was of little importance in comparison with the great second advent message. Not until after the disappointment on October 22, 1844, between the months of November, 1844, and January, 1845, did William Farnsworth become the first of a small group of about fifteen members of the Washington church that began keeping the seventh-day Sabbath.

By the summer of 1846, the seventh-day Sabbath had been combined with the doctrines of the second coming of Christ, the heavenly sanctuary, and conditional immortality to form the four foundation pillars of this group that was later to be named the Seventh-day Adventist church. The Spirit of Prophecy, as manifested in the person of Ellen G. White, lent a strengthening influence as the doctrines were studied and prayed over.

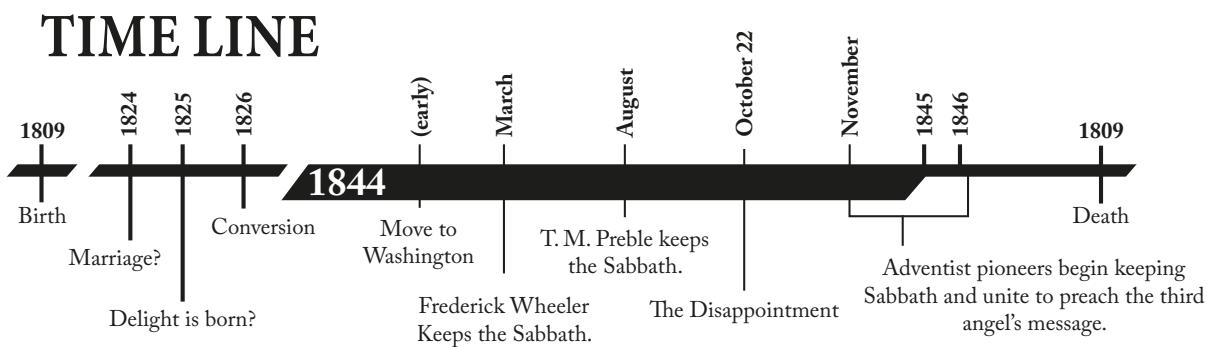
Meanwhile, in Washington, New Hampshire, Rachel met and married her second husband, Nathan Preston, and later they moved to Vernon, Vermont. Until 1868, she resisted the invitation to join the Seventh-day Adventist church.

³ Preble, T. M., "The Hope of Israel," reprinted in the *Review and Herald*, August 23, 1870, p. 73-75.

Her daughter, Delight Farnsworth, became a member. Others from the Washington, New Hampshire church must have kept working with and praying for her. Perhaps that is why, shortly before she died, she decided to follow the teachings of the Seventh-day Adventist church. This decision was recounted at the funeral service held by Elder Haskell,⁴ in February, 1868. Thus this indomitable woman who was used by God in a remarkable manner to bring the light of the Bible Sabbath to the forefront, went to her rest a member of the

remnant church. The impact of her interview with Elder Wheeler early in 1843, and her influence in favor of the seventh-day Sabbath in Washington, New Hampshire, and the precise timing of the introduction of Sabbathkeeping in relation to the prophecies of Jesus' second coming, worked to lead the pioneers of the Seventh-day Adventist church into the understanding that the seventh-day Sabbath is a distinctive feature of the third angel's message and will be the final test of allegiance to our Creator-Redeemer.—• M.S.

⁴ *Review and Herald*, Obituaries, March 3, 1868, p. 190.



A BRIEF HISTORY OF SABBATHKEEPING

1520's: Martin Luther sent theologians to dissuade Oswald Glait and Andreas Fischer from keeping the Bible Sabbath.

1529: Andreas Fischer and his wife were captured and sentenced to death, she by drowning, which was carried out, and he by hanging. He escaped, however, until 1540, when he was caught and hurled from a castle wall.

1548: Oswald Glait, who had survived many adventures as he preached the Sabbath, was captured and imprisoned. After a year and six weeks in prison, he was bound hand and foot and cast into the Danube.

1600's: John and Dorothy Traske, he a zealous Puritan minister, and she a talented teacher were imprisoned by strict American Puritans for Sabbathkeeping. He suffered much during a three-year sentence on a ship and recanted about the end of the sentence. She remained faithful for fifteen or sixteen years, until she died in a filthy, rat-infested prison.

Dr. Peter Chamberlen, for 32 years a Sabbathkeeper in England, and favorite obstetrician of nobility, was too valuable to persecute.

1661: John James, a Sabbathkeeping minister, was arrested as he preached one Sabbath. At Newbury, England, he was convicted on trumped-up charges, hanged, drawn and quartered.

1662: Francis Bampfield learned of the Sabbath while in prison for refusing to swear an oath. For nine years he preached in prison and raised up a company of believers there. When released, he moved to London where he was arrested three more times and finally died in damp, cold Newgate prison.

1664: Stephen Mumford emigrated to Rhode Island in America from England. In 1671 he organized the first Seventh Day Baptist church in America.

1700's: Moravian Sabbathkeepers in Bethlehem, Pennsylvania, convinced a visitor, German **Count Zinzendorff**, of the Sabbath.

1802: Seventh Day Baptists in America organized their General Conference with about 1200 members. They were not very energetic about evangelism.

1843: General Conference of Seventh Day Baptists makes a resolution to set apart November 1, 1843 as a day for fasting and prayer so that God would "arise and plead for His holy Sabbath." They did not anticipate the manner nor magnitude of the answer God had been preparing to this prayer.

Rachel Oakes moved to Washington, New Hampshire, where she was to be one of God's instruments for answering this prayer.

Source: Maxwell, C. M., *Tell It to the World*, Review & Herald Publishing Association, Takoma Park, MD., 1977, pages 67-73.

THE GREAT QUESTION

TO UNITE THE HEARTS OF GOD'S WAITING SAINTS

by Ellen G. White

“In the holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with its wings spread out over it. Their faces were turned toward each other, and they looked downward. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt.... In the ark was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table were four, and on the other six. The four on the first table shone brighter than the other six. But the fourth, the Sabbath commandment, shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath commandment was not nailed to the cross.... I saw that God had not changed the Sabbath, for He never changes. But the pope had changed it from the seventh to the first day of the week; for he was to change times and laws....” *EW* pp. 32, 33.

“I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question to unite the hearts of God's

dear, waiting saints.... And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists as they could not refute the Sabbath truth....” *EW* p. 33.

“The commencement of that time of trouble, here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the “latter rain,” or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out....” *EW* pp. 85, 86.

“I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them, and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.” *EW* pp. 33, 34.

Early Writings, Review & Herald Publishing Association, Washington, D. C., 1882, pp. 32-34, & 85, 86.

VOLUME 4—NUMBER 2

SECOND QUARTER, 1994

ROSWELL F. COTTRELL

This issue features Roswell Fenner Cottrell, a former Seventh-day Baptist who accepted and tirelessly preached the third angel's message.

“IT’S JEWISH”

by Roswell F. Cottrell

When we present God’s holy law,
And arguments from scripture draw;
Objectors say, to pick a flaw,
“It’s Jewish.”—

Though at the first Jehovah blessed
And sanctified His day of rest;
The same belief is still expressed—
“It’s Jewish.”—

Though with the world this rest began,
And thence through all the scriptures ran,
And Jesus said “*Twas made for man*”—
“It’s Jewish.”

Though not with Jewish rites, which passed,
But with the moral law ‘twas classed
Which must endure while time shall last—
“It’s Jewish.”

Though the disciples, Luke and Paul,
Continue still this rest to call
The “Sabbath-day,” this answers all—
“It’s Jewish.”

The gospel teacher’s plain expression,
That “Sin is of the law transgression,”
Seems not to make the least impression—
“It’s Jewish.”

They love the rest of man’s invention,
But if Jehovah’s day we mention
This puts an end to all contention—
“It’s Jewish.”

O ye who thus God’s day abuse,
Simply because ‘twas kept by Jews,
The Saviour, too, you must refuse—
He’s Jewish.

Thus the apostles, too, must fall;
For Andrew, Peter, James, and Paul,
And Thomas, Matthew, John, and all
Were Jewish.

But when old Earth shall pass away,
And be renewed—the Sabbath day
Honored by all—none then will say,
“It’s Jewish.”

And while Eternity’s glad days
Roll on and on with ceaseless rays,
The theme will be Jehovah’s praise,
And that in universal lays—
Not Jewish.

Printed in part on the front page of the October 21, 1851 *Review & Herald*.

Final four verses, courtesy of Raymond F. Cottrell.

MAKING US A NAME

by Fred Bischoff

Was it wrong to incorporate legally, to adopt a name by which the government and the world could recognize the believers in present truth as a corporate body, and by which property could be held and insured? Was such a move an alliance with “Babylon,” rejecting God’s principles for those of His enemy?

In the discussion that took place in the *Review and Herald*, R. F. Cottrell was a key participant. In his initial arguments against church order, (reprinted *RH*, April 26, 1860.) Cottrell suggested there were two choices; when, in fact, there were three. The two choices he suggested on page 180 were:

(1) **To incorporate**, to “make us a name, lies at the foundation of Babylon.”

—To do so would result in having a “name with the two-horned beast,” (Rev. 13, referring to the United States of America.)

—The Sabbatarian Adventists could be accused of looking, “... to the civil arm for aid and protection.” (akin to “spiritual fornication of Babylon with the kings of the earth.”)

—It was not right “for any believer to strike hands [sign a contract] with insurance companies at all.”

(2) **Not to incorporate**, to “do our duty and trust Him to take care of His own.”

—“The church... need not trust in... worldly capitalists to insure... property.”

—May we “get the victory over the beast, his image, and the *number of his name*,” he urged.

This blurring of the issues by R.F.C. into two choices, created confusion. Note the three actual choices and the spiritual underpinnings of each position:

(1) **To incorporate**—with a mind set of trusting in the things of this world rather than in God, being “of this world” (John 17:11, 14); settling down as full residents.

—Referring to worldly protestant sects, James White said, “The professed church of Christ has left the arm of her true husband, and now leans on the strong arm of the law. She seeks protection, and to be nourished by the corrupt governments of the world....” *RH*, April 26, 1860, p. 181. Here he quoted an eight-year old article.

—“To come down from the high vocation of the Christian, bury the cross of present truth out of sight, and seek the friendship of the world would be spiritual adultery.” *Ibid*.

Since name denotes character, to “make us a name” would be to adopt principles of character that are not God’s, but our own—principles of dark-ness—with no attempt to follow God. Babel here is being our own god, with no attempt to be religious, or with an attempt to wed our religion to the state, resulting in confusion and disunity. This is spiritually akin to “works of the flesh.”

(2) **To incorporate**—with a heart focused on God, but wise to deal with the realities of this world without violating principle in the least; to be “in the world”, but not “of the world,” as faithful stewards.

Ellen White counseled, “Stewards of God can by faithful, judicious management keep their business in this world square, exact and straight.” Testimony No. 5. in *Testimonies*, vol. 1 (1T.), p. 200.

James White said, “Will not the question be asked, ‘Who hath required this at your hand [Isa. 1:12]?’” *RH*, April 26, 1860, p. 181.

“It is our duty to conform to the laws of the land necessary to the faithful performance of our stewardship, as long as human laws do not oppose the divine law.” *Ibid.*

He also believed the Lord guided through the gift given to Ellen. “Testimony No. 5 called our attention to the subject of holding church property legally.” *Ibid.*, p. 180.

Ellen White emphasized, “Order must be observed, and there must be union in maintaining order, or Satan will take the advantage.” (1T., p. 210.)

God has principles of character that He desires to give; we take a name that God gives; not one we make ourselves. This position rejects the very foundation of Babylon. The individual and corporate heart focus is on God, actively seeking His will and doing it out of a heart response to the revelation of His will. This removes confusion and disunity and is spiritually akin to “works of faith.”

(3) **Not to incorporate**—“not in this world”—to withdraw in ways that are unnecessary and damaging, which R.F.C. advocated as “duty”:

To James White this was “A blind conscientiousness, unenlightened by the word of God.” *RH*, April 26, 1860, p. 180. It was “... dangerous to leave with the Lord what He has left with us, and thus sit down upon the stool of do little, or nothing.” *RH*, April 5, 1860, p. 152.

Ellen White declared, “God was displeased with the slack, loose manner in which many of His professed people conduct their worldly business.” 1T., p. 200.

James White reasoned, “There are altogether too many brakemen along for the benefit of the train. How much better it would be

if all would walk with God, so they could keep pace with His opening providence, as He is leading out a people for the last great work.” *RH*, April 26, 1860, p. 182.

Cottrell’s letters in the *Review* produced, “... a scattering influence, “according to Ellen, that would “... lead minds to wrong conclusions,” [and] “... encourage many in their slack ideas of managing matters relating to the cause of God. She “... saw that in temporal matters Brother B. [R. F. Cottrell] was too easy and negligent. He has lacked energy, considering it a virtue to leave to the Lord that which the Lord has left to him.” 1T., pp. 211, 212.

This position is an attempt to be godly, on our own, following our own mistaken principles. To “make us a name” would here be the effort to weave our own robe of righteousness—an impossibility, which could be either vigorous legalism or passive pietism, both being “our works” with a religious appearance. Babel here is being our **own** god, with an attempt to be religious. This results in confusion and disunity, and is spiritually akin to “works of law.”

The choice that the body of believers actually faced was not between organizing or not organizing. It was not that to organize was of Babylon and not to organize was ideal. There was a godly alternative to both the error of too much rigid control (the hierarchy of Babylon or popery), and that of too much slackness (independent congregationalism or anarchy). That third choice which God was holding out to the scattered believers in present truth was “Bible order, discipline and government in the church of God,” just what R. F. Cottrell declared in a profound statement he made in the *Review*, May 3, 1860, p. 188. Desiring to clarify his spirit, though still unconvinced that his **position** was in error, he also stated the two ditches to avoid at this point, “division or

insubordination," and expressed his commitment to press together. *Ibid.*

James White proposed "... the simplest form of organization possible, that would secure the object." *RH*, June 19, 1860, p. 86. He urged believers to "become united upon a plan upon which we as a people can act." *Ibid.* Italics supplied.

In the *Review*, September 11, 1860, on p. 136, J. N. Andrews, U. Smith, J. H. Waggoner, and J. White, invited believers to a "... a General Conference at Battle Creek, to commence on sixth-day, at 6 p. m., September 28, 1860." R. F. Cottrell sent a letter to the conference proposing a congregational form of government, which was not adopted. The leaders adopted a constitution for the publishing association, the first official, legal entity of the church as a whole, and on Monday, October 1, 1860, they chose a church name,—"Seventh-day Adventist." *RH*, October 23, 1860, p. 179.

Perhaps R. F. Cottrell felt opposed to "making us a name" because of "... undue prejudice against church names," which he believed promoted "... the sectarianism of the present day." *RH*, June 5, 1860, p. 20. This is one of the most important issues he leaves with Seventh-day Adventists today. If this movement under God IS His last call for honest seekers of truth to unite on the platform of Scripture, and if He despises party spirit (see Gal. 5:20, RSV); then the godly unity that is to bind us together must display none of the sectarian spirit now evident in the Seventh-day Adventist church. While recognizing the corporate and denominated nature of this church that God has raised up, we must also admit to and abandon the "us-versus-them" mentality that leads us to feel more pious than our fellow Christians who have not yet joined us, or to feel superior to any other human being whose understanding of present truth we so readily judge as erroneous.—

THE THREE PERSECUTING POWERS

THE DRAGON

THE FALSE PROPHET

THE BEAST

by Roswell F. Cottrell

On Patmos' lonely island the loved disciple saw
Three notable oppressors with saints
proclaiming war;
The first, the great red dragon,
with features fierce and rare,
The Pagan superstition erecting everywhere.

But after some few ages
the dragon's power grew weak,
His votaries forsook him, the living God to seek,

So feigned he too conversion,
and lo, the beast uprose,
With all his Papal terror, truth's progress to oppose.

The ancient Pagan images,
its doctrines and its laws,
Were now entitled Christian,
to help his hellish cause;
'Twas thus the wily serpent
pursued his artful plan,
And ages upon ages the blood of martyrs ran.

But two and forty months
 was all the time allowed the beast,
 And ere the period ended,
 so had his strength decreased,
 His days of rule were shortened,
 his power to call for blood,
 The earth had ope'd her mouth
 for saints and swallowed up the flood.

And yet there is another to act upon the stage,
 Through whom the same old serpent
 will manifest his rage;
 A beast which though he outwardly was
 lamb-like, fair and mild,
 Spake like the Pagan dragon, ferocious,
 loud and wild.

Though all men are made equal,
 so holds he in his creed,
 The slaves from out their bondage
 must nevermore be freed;
 And though in things religious
 all men are to be free,
 It means, when laws divine
 with human laws agree.

Once empires, thrones and kingdoms
 with Papacy made bold,
 To slay the host of martyrs with cruelties untold;
 But now a fair republic, a Protestant so mild,
 Usurps the dangerous power,
 and with the same runs wild.

The old red Pagan dragon
 turned Papist on the day
 He saw that Christian doctrines
 were like to bear the sway;
 He seizes on the Scriptures
 and keeps them all unseen,
 And offers for a stipend
 to tell what they must mean.

At length from out its prison
 the Bible has been freed,
 And loudly now is heralded
 as Protestants' sole creed;

The cry is now, 'The Bible, the Bible,
 that alone—
 Come drink from the pure fountain
 that flows from out the throne.'

High hope is widely cherished,
 the Bible has been freed!
 And now 'tis thought that Satan
 is overcome indeed—
 He sees that mere profession
 is but an azure gauze,
 And lo, he now espouses
 with Protestants their cause.

The Bible, scattered broadcast,
 is laid upon the shelf.
 And man is seldom met with
 who reads it for himself,
 And though some few, like Timothy,
 have read it from their youth,
 Tradition still is followed instead of living truth.

The last great persecution is drawing on because
 Some few will heed the Bible,
 and keep its righteous laws,
 While others, the great masses
 professing still the same,
 Hold on to Papal errors
 and all their groundless claim.

The battle soon is coming,
 choose now while yet ye may,
 The Bible and its precepts and Jesus to obey;
 Soon closes up probation—
 then will the dragon rage,
 And battle with the remnant
 most cruel will he wage.

But short shall be the conflict,
 victorious the saints,
 Redeemed from all oppression,
 and freed from all complaints,
 With shouts and songs celestial,
 triumphant will they sing
 The praises and the victories
 of Jesus Christ their King.

ROSWELL FENNER COTTRELL

1814-1892

by Marlene Steinweg

It was 1178 in southeastern France. Pope Alexander the Third had issued a decree calling upon all the faithful to help silence the heretics. Included in the long list of heretics were "... the Albigensians, Catharins, Patarins, ... Aragonese, Navarese, Basques, [and] Cotterells."¹ The Pope promised remission of sins and freedom from any oaths or treaties with the heretics, and urged, "... to confiscate the heretics' goods, reduce them to slavery, and put to death all who were unwilling to be converted."² This decree resulted in terrible suffering to those who would not relent their faith. John Cotterell, "... one of the very few survivors... escaped into northern France,"³ and eventually settled in England. [Cotterell, which meant Cottage dwellers, was later changed to "Cottrell."]

In 1638 Nicholas Cottrell, one of John's descendants, settled in Rhode Island just two years after it was founded. He was a Seventh

Day Baptist who sought freedom to worship according to his conscience.

Six generations later, on January 17, 1814, Roswell Fenner Cottrell was born in Brookfield, New York. When he was 19 years old, his family moved to Mill Grove, New York. There he met, courted, and married Cathrane Harvey, and taught public school for ten years. They had three boys, Willet, Frank, and James Uriah (for Uriah Smith), and a daughter, Nancy. Two of his descendants known also as R. F. C., are James's son, Roy Franklin, the missionary to China; and grandson, Raymond, former book editor of the *Review*.

R. F. C.'s father, John, taught his children to keep the seventh-day Sabbath, though "Years before ... this family had left the Seventh Day Baptists over the question of the immortality of the soul and other teachings.... A good-sized group grew up... called 'Cottrellites.'"⁴

When the Millerites were preaching about the second advent of Christ, R.F.C. was thirty years old. He had always believed in the personal coming of Christ; but did not trust in

¹ Spicer, W. A., *Review & Herald (RH)*, June 13, 1940, pp.

8, 9.

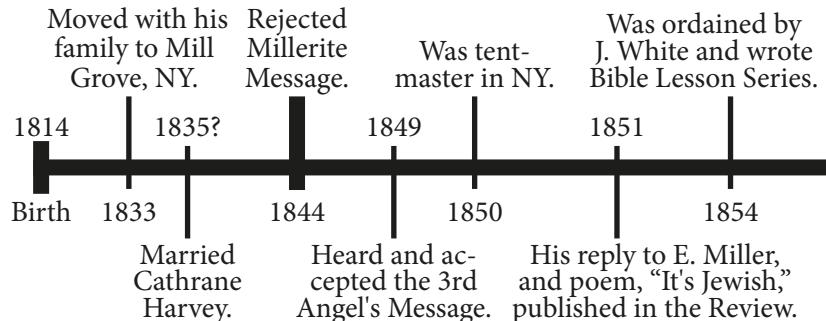
² *Ibid.*

³ *Ibid.*

⁴ *Ibid.*

TIME LINE

Roswell Fenner Cottrell



the Millerite preaching. "I saw the proclaimers of the advent in darkness in regard to the commandments of God, and bowing to an institution of the Papacy," He explained, "... this was the reason I did not believe."⁵

But, when "... Elder Rhodes and Joseph Bates came preaching the definite message, explaining the truth of the heavenly sanctuary and the judgment hour that began in 1844, and lifting up the standard of 'the commandments of God, and the faith of Jesus,' setting forth the great system of the advent faith in the framework of prophecy fulfilled,"⁶ Roswell, his father, and brother, John were interested. They made a nine-month investigation of the doctrine, and wholeheartedly accepted the message. Roswell testified, "I believe with all my heart, [the message]... was from Heaven...."⁷

Before long, Elder J. N. Loughborough held the first tent meetings in the State of New York on John's land. Roswell joined this evangelistic thrust of the sabbatarian adventists as "tentmaster." Through the years he often worked as tentmaster, and preached at the meetings from time to time. He once preached, through an interpreter, to a group of Seneca Indians.

⁵ Spicer, W. A., *RH*, August 15, 1946, p. 4.

⁶ *Ibid.*

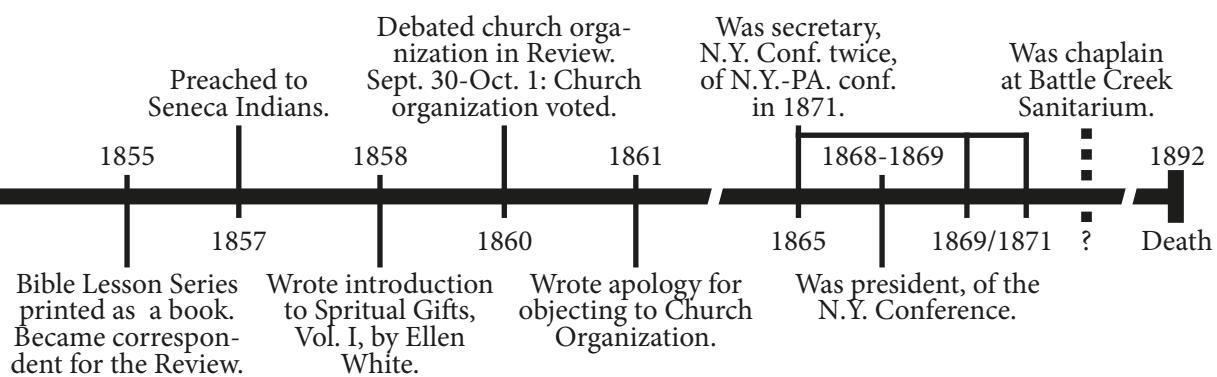
⁷ *RH*, June 13, 1940, pp. 8, 9.

Cottrell wrote extensively for the *Review* and other publications of the church. Between August, 1854 and July, 1855, he wrote a series of Bible lessons much like those used for Sabbath School, including doctrines like "the law of God... , the faith of Jesus... , the falling stars of 1833... , national troubles, widespread perplexities, war talk, and ... the three messages of Revelation 14...."⁸ This series was published weekly in the *Youth's Instructor*, and, in 1855, as a book called, "*The Bible Class*."

When the *Review and Herald* was moved to Battle Creek in 1855, Elder Cottrell was named one of its five corresponding editors. He contributed articles of profound, yet practical, reasoning from the Scriptures. His favorite subjects were the seventh-day sabbath, the sanctuary and conditional immortality, with titles like, *The Mark of the Beast*, *The Two-Horned Beast*, *The Sanctuary*, *Spiritualism*, and *The Nature and Destiny of Man*. In 1858 he wrote an 11-page introduction to *Spiritual Gifts*, Volume I, by Ellen White, affirming his belief in the Spirit of Prophecy.

R.F.C. was also an accomplished poet. Many of his poems were published in the *Review*, and several were set to music and in-

⁸ Froom, L. E., *The Prophetic Faith of Our Fathers*, Volume IV, Review & Herald Publishing Association, Washington, D.C., 1954, p. 1090.



cluded in the 1941 and 1985 church hymnals. His poems, like the two reprinted in this issue, greatly inspired the advent believers. (See pages 1 and 3.)

In the late fifties, when James White and other leaders were discussing the need for church organization, several letters Cottrell wrote were published in the *Review* under the heading, "Making Us a Name." Calmly and seriously he reasoned against "... spiritual fornication of Babylon with the kings of the earth."⁹ The publication of these letters increased opposition to organization and created division on the issue among *Review* readers.

Ellen G. White rebuked Cottrell in Testimony #6, for his position on organization. When Elder Cottrell realized that his comments had created a spirit of division and insubordination, he wrote, "I hope that no one will join my party, for when they have severed themselves from the body and look about for me, they will not find me there, for by the grace of God, I shall be found with the body. I do not believe in popery; neither do I believe in anarchy; but in Bible order, discipline, and government in the church of God."¹⁰

On May 12, 1861, the *Review* and *Herald* printed a letter of apology in which Cottrell acknowledged that he had not considered the matter prayerfully before speaking up. Later, when church organization and a church name were voted, R. F. C. "...swung into line, and kept his place as a strong supporter of the cause."¹¹

R. F. C. often traveled, sometimes moving his family close to where he found openings to preach. This way he could attend to his writ-

ing at home where he had access to his books. Other times, brethren provided him temporary lodging. Referring to the latter arrangement, he said, "I thank God, and all his dear people who have kindly provided me a little place for a temporary home,"¹² He prayed, "May I never be left to apostatize from the truth, and pervert the gift of God and the ... contributions of His people, by turning to fight against Him and His cause...."¹³ Roswell Fenner Cottrell did remain faithful. During the forty years he lived after accepting the three angels' messages, he worked in evangelism; he defended the Seventh-day Sabbath and conditional immortality by the written and spoken word; accepted the health message; and he held offices of Secretary and President of the New York Conference. As an elder pastor, he was Chaplain at the Battle Creek Sanitarium. He never wavered from his decision to move up onto the platform of the apostles: the commandments of God and the faith of Jesus.

What was the secret of this pioneer's faithful witness? He first consecrated his life to God, then asked what work he should do, and finally moved forward to accomplish that revealed work. May his words inspire us today as they did readers of the *Review*, "Here is my heart, O Lord! what wilt thou have me to do? What can one so weak accomplish? By prayer, by consecration, and by labor, each one can, by the help of promised grace, do the very work assigned by the Master...."¹⁴ "In the strength of the Lord we can run through a troop, and leap over a wall; but our own strength is weakness, and our wisdom is folly."¹⁵—

⁹ *RH*, March 22, 1860, p. 140.

¹⁰ *RH*, May 3, 1860, p. 188.

¹¹ Spalding, A. W., "Origin and History of Seventh-day Adventists," Vol. 1, R. & H. Publishing Association, Washington, D.C., 1961, p. 310.

¹² *RH*, Sept. 25, 1866, p. 133.

¹³ *Ibid.*

¹⁴ *RH*, Oct. 2, 1866, p. 140.

¹⁵ *RH*, July 21, 1853, p. 38.

INDEBTED?

by Kenneth Strand

The extent of Adventist indebtedness to Seventh Day Baptists for an understanding of the Sabbath is evident from the constant use made of Seventh Day Baptist publications, especially their Sabbath Tract Series, during the early years of the church.

On page 7 of Volume 1, Number 1, of *The Second Advent Review and Sabbath Herald* (November, 1850) appeared the editorial note: "We call special attention of the brethren to the articles, in this number from the publications of the Seventh-day Baptists [sic]. They are clear, comprehensive, and irrefutable. We intend to enrich the columns of the *Review and Herald*, with extracts from their excellent works on the Sabbath.

"We also design to get out a large pamphlet, containing the same material from their publications, that we publish in this paper. Such a work, judiciously circulated, will certainly do a great amount of good."

The first number of the *Review* contains four such reprints, which fill 124 of its 166 column inches, fully three fourths of the space. The second issue, in December, contains one Seventh Day Baptist article on the Sabbath, and one each by J. N. Andrews and Joseph Bates. The twelve issues of volume 1 devoted 769 column inches to the Sabbath, or 38.5 percent of the space. Of this, 399 column inches were from Seventh Day Baptist sources

and 370 by Adventist authors, or 20 and 18.5 percent of the total, respectively. This clearly reflects the extent to which pioneer Adventists were indebted to the Seventh Day Baptists for their understanding of the Sabbath.

On the front page of Number 6 is a poem of seven stanzas, "It's Jewish," in defense of the Sabbath, by former Seventh Day Baptist, Roswell Fenner Cottrell. At the same time Cottrell had sent *Review* editor James White a copy of an eight-page tract he had written about the Sabbath—*A Letter to the Disciples of the Lord*. Of this tract James White wrote in the same issue of the *Review*: "We think it is very good, and hope to be able to publish it entire, soon." It appeared two weeks later in Number 8, six months before the author became an Adventist. Over the next forty years Cottrell contributed 1,692 articles and other items to the paper and was listed as a member of the original "Publishing Committee," with J. N. Andrews and Uriah Smith, and later as a "corresponding editor." Many of his articles dealt with the Sabbath, which ever remained a precious treasure to him. Repeatedly, through the columns of the *Review*, he appealed to his "dear" former Seventh Day Baptist "brethren" to espouse the Advent hope, as he had done.—

By Kenneth A. Strand, "*The Sabbath in Scripture and History*," R. & H. Publishing Assoc., Washington, D.C., 1982, p. 255. Used by permission.

S.D.A. CHURCH ORGANIZATION: WHY AND HOW

Shortly after October 22, 1844, many adventists thought church organization was a form of ecclesiastical depotism. They kept no list of baptized members, and had no system of finance. Ministers were supported by voluntary donations. But, as the small group of sabbatarian adventists grew, it became evident that some form of organization was necessary. How God led as the Seventh-day Adventist church was organized is briefly outlined below:

- 1853:** Ministerial cards were issued, signed by leading elders.
- 1854:** James White wrote on Gospel Order in the *Review*, identifying the need for organization.
- 1858:** A Bible Class led by J. N. Andrews recommended “systematic benevolence” on the tithing principle. The plan was adopted by the Conference Jan. 26, 1859, (See *RH*, Feb. 6, 1859.) resulting in a fund for paying ministers, but with no one to receive and administer it.
- 1860:** Organization was debated by R. F. C., J. W. & others in the *Review*.
- 1860:** September 26-October 1: A General meeting was held with representatives from five states. They voted to legally organize a publishing association and, chose a church name— “Seventh-day Adventist.” (See 1T, 224.)
- 1860:** State meetings or conferences were held to coordinate evangelism.
- 1861:** May 3: The S.D.A Publishing Association was organized.
- 1861:** October: The Michigan conference organized, and during the next two years developed an initial operational pattern.
- 1861:** October 6: Seven leading ministers met in Battle Creek and recommended a church covenant for properly organizing churches.
- 1863:** May 20-23: Michigan State Conference united with other states in the FIRST General Conference, in which they adopted a constitution with nine articles and elected the first G.C. president.

Ellen White wrote, “Unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future; they must scatter into fragments.... If ministers of God would unitedly take their position, and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments... *there would be a power and strength in the ranks of Sabbathkeepers far exceeding anything we have yet witnessed.*” 1T, 270, 271. (Italics supplied.)

This counsel was true then and is of even greater importance today as the last solemn events of earth’s history approach in thundertones. Church order and discipline will unite and embue with power: its lack will divide and weaken.— MS

Insert A-1

POSITION OF SDA PIONEERS ON “THE TRINITY” AND “GODHEAD”

[This article written by R. F. Cottrell published in the *Review* of June 1, 1869, sets forth well the attitude of the pioneers and believers on the question of the trinity.—A. L. White.]

THE DOCTRINE OF THE TRINITY

This has been a popular doctrine and regarded as orthodox ever since the bishop of Rome was elevated to the popedom on the strength of it. It is accounted dangerous heresy to reject it; but each person is permitted to explain the doctrine in his own way. All seem to think they must *hold* it, but each has perfect liberty to take his own way to reconcile its contradictory propositions; and hence a multitude of views are held concerning it by its friends, all of them orthodox, I suppose, as long as they nominally assent to the doctrine.

For myself, I have never felt called upon to explain it, nor to adopt and defend it, neither have I ever preached against it. But I probably put as high an estimation on the Lord Jesus Christ as those who call themselves Trinitarians. This is the first time I have ever taken the pen to say anything concerning the doctrine.

My reasons for not adopting and defending it, are 1. Its name is unscriptural—the Trinity, or the triune God, is unknown to the Bible; and I have entertained the idea that doctrines which require words coined in the human mind to express them, are coined doctrines. 2. I have never felt called upon to adopt and explain that which is contrary to all the sense and reason that God has given me. All my attempts at an explanation of such a subject would make it no clearer to my friends.

But if I am asked what I think of Jesus Christ, my reply is, I believe *all* that the Scriptures say of him. If the testimony represents him as being in glory with the Father before the world was, I believe it. If it is said that he was in the beginning with God, that he was God, that all things were made by him and for him, and that without him was not anything made that was made, I believe it. If the Scriptures say he is the Son of God, I believe it. If it is declared that the Father sent his Son into the world, I believe he had a Son to send. If the testimony says he is the beginning of the creation of God, I believe it. If he is said to be the brightness of the Father's glory, and the express image of his person, I believe it. And when Jesus says, “I and my Father are one,” I believe it; and when he says, “My Father is greater than I,” I believe that too; it is the word of the Son of God, and besides this it is perfectly reasonable and seemingly self-evident.

If I be asked how I believe the Father and Son are one, I reply, They are one in a sense not contrary to sense. If the “and” in the sentence means anything, the Father and the Son are two beings. They are one in the same sense in which Jesus prayed that his disciples might be one. He asked his Father that his disciples might be one. His language is, “that they may be one, even as we are one.”

It may be objected, If the Father and the Son are two distinct beings, do you not, in worshiping the Son and calling him God, break the first commandment of the Decalogue?

No; it is the Father's will "That all men should honor the Son, even as they honor the Father." We cannot break the commandment and dishonor God by obeying him. The Father says of the Son, "Let all the angels of God worship him." Should angels refuse to worship the Son, they would rebel against the Father. Children *inherit* the name of their father. The Son of God "hath by *inheritance* obtained a more excellent name than" the angels. That name is the name of his Father. The Father says to the Son, "Thy throne, O God, is forever and ever." Heb 1:8. The Son is called "The mighty God." Isa. 9:6. And when he comes again to earth his waiting people will exclaim, "This is our God." Isa. 25:9. It is the will of the Father that we should thus honor the Son. In doing so we render supreme honor to the Father. If we dishonor the Son we dishonor the Father; for he requires us to honor his Son.

But though the Son is called God yet there is a "God and Father of our Lord Jesus Christ." I Pet. I:3. Though the Father says to the Son, "Thy throne, O God, is forever and ever," yet, that throne is given him of his Father; and because he loved righteousness and hated iniquity, he further says, "Therefore God, even thy God, hath anointed thee." Heb. 1:9. "God hath made that same Jesus both Lord and Christ." Acts. 2:36. The Son is "the everlasting Father," not of himself, nor of his Father, but of his children. His language is. "I and the children which God hath given me." Heb. 2:13. — R. F. Cottrell

Other pioneers also expressed their understanding of the Godhead and dangers of the Trinitarian belief.

J. N. Loughborough:

In the *Review and Herald*, Nov. 5, 1861, p. 184 appears a column under the title "Questions for Bro. Loughborough." The question is posed: "What serious objection is there to the doctrine of the Trinity?" Elder Loughborough answered:

"There are many objections which we might urge, but on account of our limited space we shall reduce them to the three following:

"1. It is not very consonant with common sense to talk of three being one, and one being three. Or as some express it calling God 'the Triune God,' or 'the three one-God.' If Father, Son, and Holy Ghost are each God, it would be three Gods; for three times one is not one, but three. *There is a sense in which they are one, but not one person, as claimed by Trinitarians.*

"2. It is contrary to Scripture.... The seventeenth chapter of John is alone sufficient to refer the doctrine of the Trinity. Over forty times in that one chapter Christ speaks of His Father as a person distinct from Himself.... And in this very testimony He shows us in what consists the oneness of the Father and the Son. It is the same as the oneness of Christ's church. 'That... they may be one, even as we are one.' *Of one heart and mind. Of one purpose in all the plan devised for man's salvation....*" [Italics added.]

"3. Its origin is Pagan and fabulous.... We are pointed to the *trident* of the Persians, with the assertion that 'by this they designed to teach the idea of a Trinity, and if they had the doctrine of the Trinity, they must have received it by tradition from the people of God.'

"Moreover, he is 'the beginning of the creation of God.' The language does not necessarily imply that he was created; for the words may simply signify that the work of creation,

strictly speaking, was begun by him. ‘Without him was not anything made.’ Others, however, and more properly we think, take the word (for ‘beginning’ in Greek) to mean the ‘agent’ or ‘efficient cause,’ understanding that Christ is the agent through whom God has created all things, but that he himself came into existence in a different manner, as he is called ‘the only begotten’ of the Father.”

E. J. Waggoner:

(*Christ and His Righteousness*, facsimile production of 1890 original, p. 9.)

“The Word was ‘in the beginning.’ It is not given to men to know when or how the Son was begotten; but we know that He was the Divine Word, not simply before He came to this earth to die, but even before the world was created. And more than seven

hundred years before His first advent, His coming was thus foretold by the word of inspiration: ‘But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose

goings forth have been from of old, from the days of eternity.’ Micah 5:2, margin. We know that Christ ‘proceeded forth and came from God’ (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man.”

James White:

“Here we might mention the Trinity which does away with the personality of God and of His Son, Jesus Christ.”—*Review and Herald*, Dec. 11, 1855.

Joseph Bates:

“Respecting the trinity, I concluded that it was an impossibility for me to believe that the Lord Jesus Christ, the Son of the Father, was also the Almighty God, the Father, one and the same being. I said to my father, If you can convince me that we are one in this sense, that you are my father, and I your son; and also that I am your father, and you my son, then I can believe in the trinity.”—*Autobiography of Elder Joseph Bates*, page 205.

Insert A-2

THE GODHEAD

BY E. G. WHITE

“I am instructed to say, The sentiments of those who are searching for advanced scientific ideas are not to be trusted. Such representations as the following are made: ‘The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad.’ ‘The Father is like the dew, invisible vapor; the Son is like the dew gathered

in beauteous form; the Spirit is like the dew fallen to the seat of life.’ Another representation: ‘The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power.’

“All these spiritualistic representations are simply nothingness. They are imperfect, untrue. They weaken and diminish the Majesty

which no earthly likeness can be compared to. God can not be compared with the things His hands have made. These are mere earthly things, suffering under the curse of God because of the sins of man. The Father can not be described by the things of earth. The Father is all the fulness of the Godhead bodily, and is invisible to mortal sight.

“The Son is all the fulness of the Godhead manifested. The Word of God declares Him to be ‘the express image of His person.’ ‘God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.’ Here is shown the personality of the Father.

“The Comforter that Christ promised to send after He ascended to heaven, is the Spirit in all the fulness of the Godhead, making manifest the power of divine grace to all who receive and believe in Christ as a personal Saviour. There are three living persons of the heavenly trio; in the name of these three great powers—the Father, the Son, and the Holy Spirit—those who receive Christ by living faith are baptized, and these powers will co-operate with the obedient subjects of heaven in their efforts to live the new life in Christ.”—*Special Testimonies*, Series B, No. 7, pp. 62,63. (1905, quoted in *Evangelism*, pp. 614,615.)

“The Holy Spirit is a person, for He beareth witness with our spirits that we are the children of God.... The Holy Spirit has a personality, else He could not bear witness to our spirits and with our spirits that we are the children of God. He must also be a divine person, else He could not search out the secrets which lie hidden in the mind of God. ‘For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the

Spirit of God.’”—*Manuscript* 20, 1906, quoted in *Evangelism*, pp. 616, 617.

“Again and again we shall be called to meet the influence of men who are studying sciences of satanic origin, through which Satan is working to make a nonentity of God and of Christ. The Father and the Son each have a personality. Christ declared: ‘I and My Father are one.’ Yet it was the Son of God who came to the world in human form. Laying aside His royal robe and kingly crown, He clothed His divinity with humanity, that humanity through His infinite sacrifice might become partakers of the divine nature and escape the corruption that is in the world through lust.”—9T, p. 68, (1909) (quoted in *Evangelism*, p. 614.)

“Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me.’ John 17:20-23.

“Wonderful statement! The unity that exists between Christ and His disciples does not destroy the personality of either. They are one in purpose, in mind, in character, but not in person. It is thus that God and Christ are one.”—8T, p. 269. [See also Zech. 6:12, 13.]

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O. R. L. CROSIER

This issue features O. R. L. Crosier, and his explaination of the Disappointment: the sanctuary is in heaven.

FAULTLESS

BEFORE THE PRESENCE OF HIS GLORY WITH EXCEEDING JOY!

by Ray Foster

The doctrine of the sanctuary service is distinctive to Seventh-day Adventists. Ellen G. White declared, "The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith." *Evangelism*, p. 221. (See also Ms 20, 1906, p. 5.) This doctrine explains the disappointment of 1844 by identifying the sanctuary to be cleansed as the heavenly. It signals the importance of the law of God, especially the fourth commandment; clarifies Christ's work as mediator, and judge; and reveals how God plans to eternally remove sin from the universe. It is God's three-phased, long-range plan to destroy the devil and eradicate sin from the universe—a plan that will so completely deal with the sin problem, and save the universe, including mankind, that sin will never arise again. The fact that it takes so long, and involves different stages to accomplish the everlasting gospel, gives evidence of the depth and magnitude of the sin problem. Note the symbolism of the sanctuary services.

The **courtyard service** continued during the nearly four thousand years before Jesus died. All the sacrifices made there pointed forward to the time when He would come in human flesh to be the Lamb of God which takes away the sin of the world. With His death on Calvary, these sacrifices were no longer necessary. The one death which could pay the redemption price for the world had taken place.

The **ministration in the Holy Place** continued for nearly two thousand years after Jesus ascended to heaven, during which time He ministered His blood in the Holy Place in the heavenly sanctuary. The furniture had symbolic meaning. The table of shewbread illustrated that physical, probationary life is sustained by eating bread. In the same way, Spiritual life must be sustained by eating daily the "Bread of Life." The seven-branched candlestick illustrated the Holy Spirit, Who must daily be invited into the life to be the Christian's Guide. The golden altar of incense illustrated daily prayer.

Daily the believing, repenting sinner is to come to Jesus, take hold of His merits, place confessed sin on the Sin Bearer, and accept His pardon. This work of the Holy Place ministration in the heavenly sanctuary was foretold in the 70-week prophecy of Daniel 9:24. It accomplishes what the courtyard ministration makes possible through the sacrifice of Jesus. He "... is able to keep you from falling, and to present you faultless before the presence of his glory" (Jude 24).

The **ministration in the Most Holy Place**—"The day," or Day of Atonement described in Leviticus 16, took place once a year in the earthly sanctuary service and illustrated Christ's work in the most holy place in the heavenly sanctuary since October 22, 1844. It points forward to the final eradication of sin

and the final restoration of all things that had been lost through sin. It reveals the everlasting gospel, the power of God unto salvation (Romans 1:16). Satan falsely accuses God as responsible for all sorrow, sickness, and death. The sanctuary sets the record straight.

Two goats were chosen on the Day of Atonement. One represented Jesus; the other Satan. The sins of all the people were confessed on the head of the goat that represented Jesus, then the goat was sacrificed. The blood of His goat was taken into the sanctuary and sprinkled before the mercy seat. In symbol all sins confessed to Jesus are transferred by the blood of Christ from the repentant souls back upon Satan, the sin originator (the scape goat). The goat representing Satan was led by a fit man into the wilderness and left to die. This symbolized the thousand years Satan will be left to wander on this earth to view the results of his form of government. Then Christ will return with glory and majesty, and destroy Satan, sin, and sinners (Psalms 37:10).

Why is God waiting so long to destroy sin?

God accepts only the service of love (II Peter 3:9). Had sin been destroyed before it became apparent to all how vile and hateful it is, all Satan's accusations would not have been answered. The last link of sympathy with Satan and sin must be broken or sin cannot be destroyed.

God is waiting for two things before He can fully and finally cleanse His sanctuary and destroy sin. First, the believers must have an unconditional hatred of sin. Second, they must have an unconditional (perfect) love of

the truth. This is portrayed in the sanctuary service. The scape goat is led into the wilderness by the hand of a fit (perfect) man, symbolizing the last generation of believers, who have a perfect hatred of sin and a perfect love of the truth; a mature love and loyalty to Jesus. They will fully destroy Satan's arguments that the character of God, as was demonstrated in the life and death of Jesus, cannot be fully reproduced in mankind. "... they overcame him by the blood of the Lamb, and by the word of their testimony" (Revelation 12:11).

This is the truth revealed in the sanctuary. It will be demonstrated for a witness; then shall the end come. The everlasting gospel is the good news that Satan and sin will be eternally destroyed and will never rise again. "... that through death he might destroy him that had the power of death, that is, the devil" (Hebrews 2:14).

The message of the sanctuary truth is that God's people of the final generation **will** be pure and holy—fit to take the Devil into the wilderness. This will reveal to the universe that God **is** able to keep a whole people from falling and present them faultless before His throne (Jude 24). The theory of the sanctuary truth alone is not the contribution of the Seventh-day Adventist church. It is the **witness** of the power of the everlasting gospel to cleanse and free the last generation of all the race, at the dreg end of time, from sin and present them faultless before God in the righteousness of Christ.

*The message of the sanctuary truth is that God's people of the final generation **will** be pure and holy.*

THE SANCTUARY

by O. R. L. Crosier

Excerpts from an article in the *Review and Herald*, May 5, 1851, pages 78-80, quoted from the *Day-Dawn* and given without a date. Perhaps this was from the original? James White included this reprint, "To aid the brethren and sisters in studying the subject of the Sanctuary...."

The definition of the word Sanctuary is, "a sacred place," [Webster.]—"a holy or sanctified place, a dwelling place of the Most High." [Cruden.] It seems to us that the word Sanctuary cannot be applied to the earth on any principle whatever. The primary meaning of the word forbids such a use of it, and it cannot be so applied in a figurative sense, because the thing to which it is figuratively applied must possess a quality agreeable to the meaning of the word—it must be holy. This cannot be said of the earth. Therefore the Sanctuary is not the earth.

The word Sanctuary occurs 104 times in the Bible—100 in the Old Testament, 6 in Daniel, and 4 times in the New Testament, all in the epistle to the Hebrews. It occurs 5 times in its plural form, Sanctuaries. It is applied 90 times to the tabernacle and temple, sometimes to a part and sometimes to the whole.

In Bible history, the Mosaic Tabernacle was first the Sanctuary, then the temple which took its place, and from the time the Temple was "left desolate" the Sanctuary was in Heaven.

The first name given to those things of which the Tabernacle formed a part, was, *Sanctuary*. While Moses was in the mount with God he received the institutions which Israel were to observe in the land to which they journeyed.... "*Let them make me a Sanctuary; that I may dwell among them.* According to all that I shew thee,

after the pattern of the tabernacle, and the pattern of all the instruments thereof, *even so shall ye make it.*" Ex. 25:1-9. From this we learn, that the Sanctuary embraced the tabernacle and all the instruments thereof... the principle parts of which are, the Ark with its Mercy-Seat and Cherubims, the two Altars, one of Incense, the other of Burnt-Offerings, the Table of Shewbread, the Candlestick and the Laver.... After the tabernacle had been set up at Sinai, the Lord chose the tribe of Levi to be dedicated to its service.... In strict definition... the Sanctuary was composed of those things only which were necessary to, and *actually used* in, the work of making atonement for the people....

This Sanctuary was called "the house of God," Josh. 9:23; 18:1; Judges 18:31; 19:18; 20:18, 26, 31; 21:2; I Sam 1:3, 7. It was his prepared dwelling place among his people,—the place of his special presence was in the most Holy place of the tabernacle, on the mercy-seat, between the cherubims, (Ex. 25:22; Lev. 16:2; 1 Sam. 4:4; 2 Sam. 6:2,) though at the morning and evening sacrifices he met them at the door of the tabernacle of the congregation, Ex. 29:38-44. This continued to be the Sanctuary and house of God, till Solomon built him an house for the Sanctuary, 2 Sam. 7:4-13; 1 Chr. 2; 28:1-10. David received the patterns for it, "by the Spirit," and gave them to his son, vs. 11-13. When Solomon had

built the temple, the ark and the holy vessels were brought into it, 1 Chr. 22:19; 1 Kings 8:6. While in battle or in their enemies' land, they were to pray with their faces toward this house... which was called "the temple of the Lord's holiness," Ps. 5:7, (margin.) This Daniel did in Babylon, Dan. 6:10.... When... the... Sanctuary [was desolated], their religion was prostrated—their nationality gone. Hence Daniel's fervent interest in prayer to God, to cause his face to shine upon his Sanctuary that was desolate, Dan. 9:17.

We feel confident that we have now presented, though briefly and doubtless imperfectly, the true view of the Sanctuary for the period of time spoken of, that is, from Moses to Daniel. No other view can be supported from Scripture....

We come in the next place to inquire what the Sanctuary of Dan. 9:14 is. The chronology of that prophecy makes it certain that it was not the Jewish Sanctuary, because our Saviour declared it "LEFT *desolate*," Matt. 23:38, the Romans "destroyed the city and the Sanctuary," about A.D.70, and "the *end* thereof shall be with a flood," Dan. 9:26—irrecoverably destroyed.

Yet, though the Jewish Sanctuary ceased to be *the* Sanctuary 1800 years ago, something else existed to the end of the 2300 days which was called *the* Sanctuary, and was at the end of that period, to undergo a change which is expressed by the word "cleansed," "justified," "vindicated," or "declared just." Do the Scriptures teach us to what the name Sanctuary was transferred from that which had been the Sanctuary under the Mosaic dispensation? We think they do. Paul, after stating the prominent parts and uses of that Sanctuary, tells us that it "was a figure for the time then present" Hebrews 9:1-9.

Of what was it a figure? On this question two positions have been taken: 1st. That it was

a figure of the Gospel church; 2d. That it was a figure of heaven or something in heaven. In the epistle to the Hebrews one thing is made very clear, which if kept in view will greatly aid us in the solution of this question, viz: That Christ at his ascension entered the place of which the Jewish Sanctuary was a figure, pattern or type, and that it is the place of his ministry during the Gospel dispensation. This fact Paul places beyond all controversy. Now, if the Gospel Church be the antitype of the Mosaic tabernacle and the temple of Solomon, as many believe, then Jesus never ascended to heaven as his disciples thought he did, and the angels said he did, Acts 1:9-11; but he vanished into his disciples that "stood gazing up into heaven," and the two angels only completed the deception—he never "went away" and will never "come again," and our hope is vain; for, if there be no second coming, there will be no resurrection, no reward. "The sum" of Paul's argument to the Hebrews is: "We have such an High Priest, *who is set on the right hand of the throne of the Majesty* in the heavens: A MINISTER OF THE SANCTUARY, and of the true tabernacle; which the Lord pitched, and not man." This is the only text in the New Testament where the word Sanctuary is found, except the three that speak of the Jewish Sanctuary. And now we feel safe in stating, that there is no Scripture authority for calling any thing else the Sanctuary under the Gospel dispensation, but the place of Christ's ministry in the heavens, from the time of his ascension to the Father till his second coming. If there be, let it be produced.—Amen.

O. R. L. CROSIER

1820 – 1913

by Marlene Steinweg

A MESSAGE OF CHEER: The two riders approached yet another home that eventful Fall morning, October 23, 1844. Passing unharvested fields, painfully indicative of frustrated hopes, the riders reigned in, staying only long enough to share the good news, hoping to cheer their disheartened brethren. Then they urged their tired horses on to yet another home where more disappointed Adventists were sorrowing because the second advent of the Saviour had not occurred the day before as they believed it would.

While walking through a cornfield with Crosier very early in the morning, Hiram Edson had received an inspiration “concerning the temple in heaven, showing that this had been the object of the prophecies”¹ and was to be cleansed rather than the earth. Christ, our High Priest, had entered into the most holy place in heaven and “had a work to perform before coming back to earth.”² The two men immediately rode out to spread that message of comfort and cheer! Regarding that morning Crosier later related, “I was on horseback going from place to place... to cheer those whom I could reach.”³

THE MAN: Owen R. L. Crosier was born in Canandaigua, New York, in 1820. “Orphaned at age two,” he lived “a lonesome

boyhood.”⁴ At sixteen he was converted at a Methodist revival. Sometime during his youth, Dr. Franklin B. Hahn and Hiram Edson befriended the orphan. They provided him a home and encouraged him in his studies.

After attending Genesee Academy and Wesleyan Seminary at Lima, Crosier taught in Gorham, Rochester, East Avon, and Lima, New York. In the Fall of 1843, he accepted the Millerite doctrine of the imminent return of Christ to cleanse the earth and was baptized by E. R. Pinney. He also accepted the belief that the second coming of Christ will precede the millennium. He became interested in the chronology, time prophecies, the four prophetic empires, the subsequent division of Rome, and further events climaxing with the coming of the Lord.

Crosier was issued a preaching license by the Wesleyan church, after it split from the Methodist church. The Methodists and the Wesleyans offered to finance his theological studies, but not wanting to feel under obligation to any one group, he declined their offers.

THE WORK: Soon he began lecturing on the prophecies, obtaining the use of the town hall from Dr. Hahn, president of the village corporation and secretary of the County Medical Society. Next he was invited to give a series of lectures in the schoolhouse. Dr. Hahn wholeheartedly accepted the advent message during this series of lectures. Soon afterwards

¹ Spicer, W. A., *Review & Herald*, March 29, 1945, p. 5.

² Froom, L., *Prophetic Faith of Our Fathers*, Vol. IV, Review & Herald Pub. Association, Washington, D.C., 1954, p. 885.

³ *Review & Herald*, March 29, 1945, p. 5.

⁴ *Ibid.*

TIME LINE

1820	Crosier is born.
1822	Is left an orphan.
1836	Is converted.
1843	Accepts Millerite message & begins preaching.
Summer, 1844	Dedicates full time to preaching the advent message. With Edson & Hahn, begins publishing <i>Day-Dawn</i> .
Oct. 22, 1844	The Disappointment & all night prayer meeting.
Oct. 23, 1844	Edson's inspiration in the cornfield and the two men's famous ride to tell news that Jesus entered the most holy place; and the Sanctuary to be cleansed is in heaven.
Oct., 1844 to Mar., 1845	Studies the Sanctuary with Hahn and Edson, and writes up conclusions.
March, 1845	Prints article on Sanctuary, in the <i>Day-Dawn</i> , March, 1845.
Autumn, 1845	Begins keeping the seventh-day Sabbath.
Feb., 1846	A fuller, systematic exposition of the Sanctuary is printed in the <i>Day-Star Extra</i> of Feb. 7, 1846.
1847	Separates fully from the sabbatarian Adventists. Is on the staff of Marsh's <i>Advent Harbinger & Advocate</i> . Also, evangelist & pastor of Advent Christian Church.
1858	Visits S.D.A. meeting; shares story of the historical ride to tell the good news about Jesus in the heavenly Sanctuary.
1904	Visits S.D.A. meeting; shares story of the historical ride to tell the good news about Jesus in the heavenly Sanctuary.
1913	Crosier dies.

Crosier decided to devote full time to the advent cause. In order to herald the advent message locally, with Edson and Hahn, he began publishing in Canandaigua the *Day-Dawn*, an advent newspaper.

O. R. L. Crosier was twenty-four when he rode with Edson to take the news on the cleansing of the Sanctuary. Even then he was already "a keen Bible student and promising writer."⁵ "Crosier, Edson, and Hahn joined in an intensive study of the Sanctuary in the winter of 1844-1845, after which Crosier wrote out their joint findings on the subject. This became the early standard exposition of the new position held by the sabbatarian adventists."⁶

To publish the news, the men got out another issue of the *Day-Dawn*.... "To finance the project, Mrs. Edson sold a part of her silverware. This number of the *Day-Dawn* was issued from Canandaigua in March, 1845."⁷ About a year later, a "fuller, systematic exposition"⁹ of the subject was submitted to the editor of the *Day Star*, a Cincinnati second advent paper, and appeared in an *Extra* edition as an article entitled "The Law of Moses," on February 7, 1846.

Regarding the second article, Ellen Harmon declared, "The Lord showed me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary... 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."¹⁰

⁵ Froom, p. 877, 892.

⁶ *Ibid.*

⁷ Spalding, A. W., *Review & Herald*, Jananuary 19, 1950, p. 11.

⁸ Crosier (Crozier), Owen Russell Loomis, *S.D.A. Encyclopedia*, Vol. 10, 1956, p. 313,

⁹ Froom, p. 903.

¹⁰ White, Ellen G., *A Word to the Little Flock*, 1847, p. 12.

(“S.D.A. have usually interpreted this... to mean that... his major typological argumentation was correct”¹¹) Miss Harmon’s visions regarding the heavenly Sanctuary were printed in the January and March, 1846 editions of the *Day Star* and supported the conclusions of these dedicated men.

THE SEPARATION: Crosier accepted and for a time, kept the seventh-day Sabbath after the “Sabbath Apostle,” Joseph Bates, visited Port Gibson for a conference on the Sanctuary question probably in the autumn of 1845¹² and there shared his belief on the Sabbath. Crosier even advocated Sabbath keeping in the December, 1846 issue of the *Day-Dawn*. But by 1847, he had repudiated the Sabbath and the early view on the Sanctuary and separated from the group that would eventually become the Seventh-day Adventist Church.

AFTER THE SEPARATION: From 1847 through 1853, Crosier was on the staff of Joseph Marsh’s *Advent Harbinger and Advocate*, Rochester, New York, and about 1850, began spelling his name with a “z”. With Marsh and others, he began teaching a doctrine of the Millennium or the “age to come” (old literalist form of pre-millennialism) which opposed the adventists in general. He also wrote several very serious articles including his fiercest attacks against the seventh-day Sabbath which sought to establish the position that the law of the ten commandments was abolished at the cross of Christ. In answer to this challenge, and after prayerful study, Brother J. N. Andrews¹³ produced a document that is considered even today to be a powerful argument in support

of the seventh-day Sabbath—*A History of the Sabbath and of the First Day of the Week*.

In 1858, Crosier served as evangelist for the Michigan conference of the Advent Christian church and continued preaching that Christ would soon come. He was practically unheard of by Seventh-day Adventists until 1904, when he attended a meeting in Grand Rapids, Michigan. Elder J. W. Hofstar reported that one morning, when he was speaking on “The Signs of the Times, Past and Fulfilling,” he “saw an elderly man, leaning on a cane, walk up the aisle and take a front seat,”¹⁴ This gentleman listened attentively, and after the service Elder Hofstar talked with him, and learned that he was O. R. L. Crosier. Crosier told him, “I enjoyed your remarks very much this morning. You view the signs of the times as we did in the early advent movement and in 1844.... I passed through it all. I shared its grief and its distress, and I was present in that all-night prayer meeting and Scripture study held after the disappointment.”¹⁵ He remembered clearly those thrilling events and still longed for Jesus to come.

Although Crosier “did not follow on into other truths that came to light in early days, as the Lord led our pioneers, step by step, into the full advent message... ,”¹⁶ Seventh-day Adventists remember and recognize the part he played in establishing the doctrine of the Sanctuary. What he wrote on Christ, the High Priest, and the Sanctuary helped explain the time error in Miller’s interpretation of the 2300 day prophecy, and laid the foundation for this distinctive doctrine of the Seventh-day Adventist Church.

¹¹ Damsteegt, P. G., *Foundations of the S.D. A. Message and Mission*, Eerdmans Pub., Grand Rapids, MI, 1977, p. 125.

¹² *Review & Herald*, January 19, 1950, p. 11.

¹³ *Review & Herald*, December 8, 1895, p. 774, by J. N. Loughborough.

¹⁴ *Review & Herald*, Mar. 29, 1945, p. 5.

¹⁵ *Ibid.*

¹⁶ *Ibid.*

CONCEPTS ADVANCED IN CROSIER'S ARTICLE "THE LAW OF MOSES"

THE DAY-STAR EXTRA, FEBRUARY 7, 1846.

- 1) A real, *literal* sanctuary exists in heaven.
- 2) On October 22, 1844, Christ moved from the first apartment of this sanctuary to the second (the most holy place).
- 3) Before He returns to earth, Christ has a work to do in the most holy place that differs from what He had been doing since His ascension.
- 4) The Hebrew sanctuary system was a complete visual representation of the plan of salvation, with every type having its antitype.
- 5) The real purpose of the Day of Atonement (which began for Christians on October 22, 1844) is to prepare a cleansed people.
- 6) Christ's cleansing of the heavenly sanctuary also involves cleansing the hearts of His people.
- 7) The typical "scapegoat" represents not Christ, but Satan.
- 8) As the "author of sin," Satan will receive the ultimate guilt for the sins he has caused Israel (God's people) to commit.
- 9) Atonement for sin did not begin until Christ entered the heavenly sanctuary following His resurrection.

Richard Swartz, *Light Bearers to the Remnant*, Pacific Press Association, 1979, pp. 62, 63.

A MASTERLY ARGUMENT

by Joseph Marsh

PUBLISHER AND EDITOR—A MAN SEARCHING FOR ANSWERS

We have been mistaken in looking for the appearing of Christ on the "tenth day of the seventh month," more than on any other day. We thought the types justified our position, but from the masterly argument adduced by Paul in his letter to the Hebrews, on the offices of the high priest, we find we were mistaken in our conclusions.... We earnestly request the reader to make himself acquainted with the general scope and design of this invaluable book. It contains and will direct you to all the light you need on this highly important point....

(1) One offering which Christ was to make would be the antitype of all the offerings made by the high priest, and priests under the law....

(2) When did Christ fulfill these types? ... in the garden, just before "tasting death for every man" on the cross....

(3) The great offering for sin was made by Christ our high priest at his first appearing, when he..."tasted death for man" [and] "put away sin by the sacrifice of himself."

(4) ... all the types relating to sacrifices, and offering for sin under the law were perfectly fulfilled under the law when Christ expired on the cross.... Christ "needeth not daily ... as those priests, to offer sacrifices.... This he did once, when he offered up himself." Hebrews 7:27.

... The entire work of atonement had its commencement [when] our great High Priest made the necessary offering for himself, and the people, in his suffering in the garden, and death on the cross.

He then entered, "into heaven itself, now to appear in the presence of God for us"—the antitype of the most holy place, Hebrews 9:24, 5:20; 4:14.... The intercessory work has been going on for more than eighteen hundred years; and will continue until "all the prayers of all saints with much incense" are offered before the throne....

Then we believe the Gospel day, called "today" the day of atonement, of mediation, of inter-

cession, of salvation, and of redemption from sin, will forever be closed.

If this view of the subject is correct, then we can readily find the antitype of the jubilee trumpet: it is the gospel which commenced being preached

by Christ to captive sinners, at the commencement of “today” ... and will cease its sounding when the work of intercession of our High Priest shall close.

(From *The Voice of Truth*, Nov. 27, 1844, pp. 174-175.)

THE SCAPEGOAT

EIGHT REASONS GIVEN BY O. R. L. CROSIER FOR REJECTING THE POPULAR VIEW

Crosier... differs from the great majority who look upon the scapegoat as likewise typifying “Christ in some of His offices, and that the type was fulfilled at the first Advent.” In support of his differing view Crosier presents eight reasons:

(1) The goat was “not sent away till after the high priest had *made an end* of cleansing the sanctuary”—hence it occurs after the close of the 2300 days;

(2) it was sent away alive into the uninhabited wilderness, instead of entering into heaven;

(3) it receives and *retains* all the iniquities of Israel, but when Christ appears the second time He will be “without sin”;

(4) the goat receives the iniquities from the hands of the priest, and is sent away by the priest; but as Christ is priest, the goat must be something else beside Himself, which He can send away;

(5) it was but one of two goats—one the Lord’s, offered for a sin offering, and the other was not the Lord’s, neither was it offered as a sacrifice at that time. The scapegoat’s function was “to receive the iniquities for the priest after he had cleansed the sanctuary”;

(6) the Hebrew name of the scapegoat was Azazel, which authorities, such as Spencer and Rosenmire, say is the name of the devil—the Syriac giving it as the one who “revolted”;

(7) at the appearing of Christ, Satan is to be bound and cast into the bottomless pit (Revelation 20), which is symbolized by the scapegoat’s being sent into the wilderness;

(8) so the oldest Christian view says that the scapegoat is the type of Satan. Thus, says Crosier, will the “author of sins have received them back again,” but the “ungodly will bear their own sins.”

Christ’s “Last Act” Is Placing Sins on Satan.—The sanctuary, Crosier holds, “must be cleansed before Christ appears” at His second advent, and before the resurrection. And the “last act” of Christ as ministering High Priest will be to “bear the sins from the Sanctuary after He had cleansed it.” These are placed on Satan.

That it [Crosier’s application of the scapegoat to Satan] was accepted by the Little Flock, is attested to by ... Joseph Bates: “... in my humble opinion it is superior to anything of the kind extant”

Ellen G. White declared: “Brother Crosier had the true light, on the cleansing of the sanctuary, &c....” No more weightier endorsements could be asked for.

L. E. Froom, *The Prophetic Faith of Our Fathers*, Vol. IV, R. & H. Publishing Association, Washington, D.C., 1954, pp. 1233-1234. Crosier is quoted from the *Day-Star Extra*, Feb. 7, 1846.

VOLUME 4—NUMBER 4

FOURTH QUARTER, 1994

JOSEPH H. WAGGONER

Joseph Harvey Waggoner was profoundly convinced of the Third Angel's Message. Was the *door closed to him, as he feared?*

JUSTIFICATION BY FAITH

by J. H. Waggoner

“THE RELATION OF JUSTIFICATION AND OBEDIENCE IS
PRECISELY THE RELATION OF FAITH AND WORKS”

What is the import of the apostle's declaration in Rom. 3:28? “Therefore we conclude that a man is justified by faith without the deeds of the law.” Does it mean that we now form our characters in Christian life without works, or without obedience to the law? So many seem to think; but we cannot.

The law, as a rule of right will *form* a perfect character, but cannot *reform* an imperfect one. The rule of the mechanic will determine or point out a right angle on the end of a board he is framing; and if the board is square—if the angle is right, it is justified or proved right by the rule. But if the angle is not right, the rule will point out the inaccuracy, but will not make it right. That must be effected by another tool. But if the saw is the means of making the proper angle on the board, does the saw therefore become the rule of determining angles of measurements? By no means. And there is precisely this difference between the law and the gospel. “By the law is the knowledge of sin;” but the gospel is the remedy. The law points out the errors of character, the gospel reforms them. The law being the only rule of right, “the doers of the law shall be justified.” Rom. 2:13. This is but plain justice; for no one can suppose that the man who did the law—who obeyed God in all his life, would be condemned.

But Paul also says that there are no doers of the law—that all have sinned; and from this he draws the very evident conclusion, “there-

fore, by the deeds of the law there shall no flesh be justified.” Rom. 3:20. So we are justified **now** “freely by his grace;” entirely by faith: works do not enter into our justification. And why not? Because, as the apostle shows, this justification by faith has respect to “the remission of sins that are past.” Rom. 3:25. Over these our future acts of obedience can have no influence or control....

Faith in the blood of Jesus removes guilt, and presents us before the throne as righteous by imputation; but faith, without works, does not build up character.... We are justified from past sins by faith without works, but we cannot maintain that justification through future life by faith without works.

In this respect, “faith without works is dead.” James 2:20. And so Paul instructs the brethren: “work out your own salvation with fear and trembling.” Phil. 2:12.

Justification by faith is not a *final procedure*; it does not take the place of the Judgment, nor render the Judgment unnecessary. It looks to something beyond itself to be accomplished in the future. Of course this remark would not apply where probation was cut off immediately or very soon after justification took place. But it certainly does apply where life is prolonged and probation is continued. Justification by faith, in the plan of the gospel, may be defined in full as that change in man's relations and condition by virtue of which,

1. He is counted just as regards his past life, though in his life he has not been just;
2. The Government and its subjects are guarded against future depredations; and,
3. God may consistently accept his service as that of a loyal subject.

In regard to the first point, there can be no question on the part of anybody. To the second, all must concede that both the Government and its subjects ought to be secured against injury, and, to effect this, it is necessary not only to do a work *for man*, but, also *in him*. While the act of laying the penalty upon a substitute vindicates the majesty of the law, and is all that can be done in respect to the past, *a change of heart*, a thorough amendment of life, can only give that guarantee which is reasonably and justly demanded for the future. And this we call *conversion*. Justification by faith em-braces this. With anything less than this we cannot imagine that any one would stand justified before God.

But the third point will not be so apparent to every one, for some may think it is consistent for God to accept the service of any one, at any time it may be offered, without stopping to consider conditions. But to this we cannot assent....

It is truly strange that any who love justice and good government, and who know that evil is in the world, and in the hearts of men, should stand in doubt as to the necessity of the gospel, to bring us into acceptance with God, and to fit us by a transformation of heart and life for a place in his service and at last in his Kingdom....

[Paul] had before said to the Romans that of all the world, Jew and Gentile, there is none righteous, no, not one. Destruction and misery are in their ways. All stand guilty before God.... The gospel of Christ is *the law*

of naturalization, by means of which aliens or foreigners are inducted into the household of God, and are made citizens of the commonwealth of Israel,—the Israel of God....

They who suppose that we teach justification by the law, because we enforce the obligation of the law, cannot have looked deeply into the word of God, nor have considered the principles of Government. If Jesus takes away the sinful disposition, renews us or gives us a new heart, and brings us into subjection to the law of God, all our obedience to that law is by virtue of that change of heart effected by him; therefore, while he grants to us all the virtue of his blood for the remission of past sins, he is entitled to all the glory of our obedience in the future. So it is all of grace, and we have nothing of which to boast in any respect, nor anything to claim on our own account, for all that we do is by strength imparted by him. Here we have a system which is *all grace*, and no license to sin; a gospel worthy of Heaven—imparting mercy freely, and maintaining law and justice strictly. Here we see that without him we can do nothing; though we shall work out our own salvation with fear and trembling, “It is God that worketh in us to will and to do of his good pleasure.”

We are justified by faith, yet so that we must add to our faith virtue; patiently continue in well-doing; keep the commandments of God; fulfill the righteousness of the law, &c.

So far from teaching justification by the law, we emphatically assert that a moral duty, whatever men may call it, whether law or gospel, cannot justify a sinner. That law which points out sin, which is therefore the rule of right, must of necessity condemn the sinner, but it will not and cannot justify. This is the teaching of Romans 3:20, 21....

It would not be sufficient to forgive past transgression and leave the sinful disposition, as we should become again involved in sin and brought under condemnation. Nor would it be sufficient to remove the sinful disposition and leave the burden of past sin upon us, for that would condemn us in the Judgment. Therefore Christ becomes a Saviour to us in both respects. He freely forgives our past sins, so that

J. H. Waggoner, *The Atonement in the Light of Nature and Revelation*, 1884 edition, Pacific Press and Review & Herald Press, Chapter III: “Justification and Obedience,” pp. 104-124.

AN ANGEL INTERVENES

James, the Lord wants us to visit Wisconsin to encourage the brethren there.” Ellen explained, telling James the vision she had had that evening, May 15, 1854, and how important it seemed.

“That settles it!” James agreed, “We’ll make our plans to travel as soon as possible, and we’ll take a large trunk of truth-filled books with us for the believers there.”

Just a week later, on May 23, 1854, James and Ellen planned to leave for Wisconsin on the 8 p.m. train at Jackson, Michigan. The last trunk was placed on the carriage for the trip to the station when James spoke, “I feel strange about starting on this trip, Ellen, but we have an appointment, and we *must* go.” A sense of impending doom led the group to have a solemn season of prayer.

“We are now committed to God,” Ellen reflected, “Yet—I can’t shake this feeling that something evil is about to happen.”

we stand free and justified; and he takes away the carnal mind, which is enmity against God, and not subject to his law, and makes us at peace with God—subject to his law; he writes it in our hearts so that we may delight in it. Then “the righteousness of the law” is “fulfilled in us, who walk not after the flesh,” the carnal mind, “but after the Spirit.” Rom. 8:4. •

“Neither can I, Ellen. But,” James answered her with hopeful conviction, “Surely God will be with us and keep us.”

James and Ellen boarded a forward car, with comfortable seats where they hoped to be able to sleep some that night, but Ellen exclaimed, “James, I can’t stay in this car; I must get out of here!” They found seats in the middle of the next car back. Even then, Ellen expressed her fears, “I don’t feel at home at all in this train,

James.” Neither settled in to sleep as they usually would on such a trip. Ellen continued wearing her hat and held her carpet bag on her lap.

Just three short miles from Jackson, the train began to jerk violently back and forth, and then,

abruptly stopped. Unknown to James and Ellen, the train had just collided with an ox lying on the track. The engine, the tender, the baggage car and two second class passenger cars were thrown off the track and the forward end

J. H. Waggoner’s promising labors for God in Wisconsin aroused the Enemy’s wrath. When God sent James and Ellen White to Wisconsin to encourage the young preacher, Satan schemed to sabotage the trip and its effect on the infant work in the west, and to this deal a death blow to the Sabbatharian Adventists.

of one of the first class cars was crushed in. The engineer and fireman were killed instantly.

Ellen opened her window and observed one car raised nearly on end. She heard agonizing groans and noticed great confusion. The car they had first boarded was damaged and had one end raised up on the heap of ruins. Four persons were killed and many more were badly injured. The seat where Ellen had first planned to sit was destroyed.

Amazingly, their car was separated from the wreck by about one hundred feet. "There was no link nor bolt broken, but the bolt, with its chain, laid quietly on the platform of the unwrecked car," J. N. Loughborough recalled in the *Review and Herald*, of Jan. 27, 1885. God had sent His angel to intervene. He had separated their car from the front of the train.

James and Ellen hiked out a half mile to a farmhouse, where he left her while he walked into town for help. Brother Dodge returned with James in a carriage and took Mrs. White and their undamaged trunk of books to Brother Cyrenius Smith's house.

The next day, when the train wreck had been cleared from the tracks, James and Ellen caught another train and continued on their journey to Wisconsin. Later Ellen reported, "Our trip to that State was blessed of God. Souls were converted as the result of our efforts."

Satan's plan had been thwarted. God miraculously protected His servants. His hand was over His work on this earth and is today also. He will prosper and expand His work until our global mission is completed and Jesus returns in splendor to receive His faithful church. •

ADAPTED FROM: E. G. White, *Life Sketches*, Pacific Press P. A., Mt. View, CA., 1915, pp. 153-154; A. L. White, *E. G. White: The Early Years*, Review & Herald Pub. Assoc., Takoma Park, MD., 1985, pp. 294-297; J. N. Loughborough, *Review & Herald*, Jan. 27, 1885, pp. 57, 58.

J. H. WAGGONER

1820-1889

by Marlene Steinweg

Though he had little formal education, Joseph Harvey Waggoner was a giant in literary accomplishments, a master of Greek and Hebrew, a knowledgeable theologian, an accomplished editor, a pioneer in health reform and religious liberty, and a "veritable tower of strength as a pioneer in the closing message of truth."¹

It was a wintry December in 1851, when Waggoner, editor and publisher of a politi-

cal newspaper in Baraboo, Wisconsin, first learned of the Adventist message. Brothers H. S. Case and W. Phelps, "in an hour's time sketched over with him the entire range of the major prophetic periods, as well as the third angel's message, the United States in prophecy, and the Sabbath in outline."²

Though convicted of the truth, Waggoner doubted that he could be *saved* because he

¹ John O. Corliss, *Review & Herald*, Sept. 27, 1923, p. 6.

² LeRoy E. Froom, *Prophetic Faith of our Fathers*, Vol. III, Review & Herald P. A., Tacoma, Park, MD, 1954, p. 1105.

believed the door of mercy had been closed in 1844. Some leaders urged Ellen White “that the message could not be given to this brother....” But the testimony came to her “... to encourage him to hope in God and to give his heart fully to Jesus, which he did.”³ “He realized that this would mean that he would have to go out of business as editor of a political paper and that his friends would probably consider that he had lost his mind.”⁴ “He threw his tobacco wad into the stove on the day he accepted the Sabbath, and he stood with Joseph Bates as a strong advocate of temperate living.”⁵

By 1853, Waggoner had dedicated his life unreservedly to preaching the third angel’s message. His talents in the publishing field were employed many times, often in editorial capacities. In 1871, he was placed in charge of publications at Battle Creek. In 1881, he followed James White as editor of the western *Signs of the Times*. He was the first editor in 1885, of the *Pacific Health Journal*, (precursor of *Vibrant Life*), and, in 1886, of the *American Sentinel*, precursor of *Liberty* magazine.

“Waggoner also wrote on Bible doctrines, health, and personal salvation. His *Refutation of the Age-to-Come* was very timely; his *Atonement in the Light of Reason and Revelation* [was] clear and concise....”⁶

Waggoner declared that when he wrote or published on a subject, his sole object was to “arrive at and disseminate truth, and to benefit the truth-loving people of God.”⁷ For example, *Atonement*, was originally “a series published in the *Review and Herald* from June 2, 1863 to September 13, 1864, written generally amidst a press of other labors, and at inter-

³ E. G. White, *Selected Messages*, Vol. 1, p. 64. A. L. White, affirmed that this refers to J. H. Waggoner; see *E. G. White: The Early Years, 1827-1862*, Vol. 1, Review & Herald P. A., Hagerstown, MD., 1985, pp. 265, 266.

⁴ M. E. Andross, Story of the Advent Message, Review & Herald P. A., Takoma Park, MD, 1926, p. 76.

⁵ A. W. Spalding, Origin and History of the S.D.A. Church, Review & Herald P. A., 1961, p. 210.

⁶ *Ibid.*, p. 217.

⁷ J. H. Waggoner, preface to *Atonement: In the Light of Nature (Reason) and Revelation*, Steam Press of SDA P. A., Battle Creek, MI, 1868.

TIME LINE

1820	Birth.
1844	Great Disappointment.
1845	Marriage to Maryetta Hall, Portland, Ill.
1851	Acceptance of Third Angel’s Message.
1852	Dedication <i>full time</i> to spreading Third Angel’s Message.
1853	Printing of <i>The Law of God: Testimony of Both Testaments</i> .
1854	Birth of son, E. J. Waggoner.
1855	Printing of <i>Nature and Tendency of Modern Spiritualism</i> .
1857	Printing of <i>The Kingdom of God—a Refutation of the Age-to-Come</i> .
1859	Printing of <i>Atonement: In the Light of Nature, and Revelation</i> .
1868	Appointment as head of publications in Battle Creek.
1871	Move by Waggoner to California with the Whites.
1875	Appointment as editor of <i>Signs of the Times</i> through 1886.
1881	Appointment as editor, <i>Pacific Health Journal</i> till 1887.
1885	Appointment as editor of <i>American Sentinel</i> till 1887.
1886	Appointment as missionary to Switzerland.
1888	Minneapolis Conference held.
1889	Completion of <i>From Eden to Eden</i> . Death.

vals sometimes far apart as ... labor and circumstances would admit.”⁸ Regarding these articles, he commented, “Some of the positions taken are at variance with those of all the writers I have met with on this subject; and some of them may appear new and novel to most of my readers. If these positions are true, it may be ascribed to the advancing light of the truth.”⁹ Then he invited correspondence from the readers.

Waggoner was instrumental in establishing the fundamentals of the truth of the Seventh-day Adventist Church. According to Elder J. O. Corliss, Waggoner met with Elders White, Andrews and Smith and Ellen G. White, “for Bible study on the points in question, and after much deep thought and free counsel together, they would all kneel, and plead the help of God for a correct understanding of what had been studied. At the next meeting Elder Waggoner would give clear-cut expression to the views arrived at, which, taken in conjunction with special instruction received from God through Sister White, would be accepted by all as positive truth. After this manner *most* of the fundamentals of the truth, as now held, became a part of the message.”¹⁰

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ *Review & Herald*, Sep. 27, 1923, p. 6.

As an evangelist, he had this wise and amusing, free advice to young ministers: “When before the people, be sure you have your subject well in hand, deliver it without rambling into side issues, and when you are through, quit.”¹¹

Very little is written about Elder Waggoner’s wife, Maryetta, and their large family of 10 children. His son, E. J. Waggoner, is best known among Seventh-day Adventists as a strong proponent of righteousness by faith. E. J. Waggoner will be featured in a future edition of *Lest We Forget*.

In 1887, Waggoner began his last adventure for Christ in the publishing work in Basel, Switzerland. There he also completed his final book, entitled *From Eden to Eden*, which describes God’s plan for man’s salvation. Evidently his complete dedication to his tasks, both those appointed by the brethren and those he assigned himself, finally caused his heart to give out under the continuous stress. The night before returning to England, and from there, to the United States, he spent a few hours completing the manuscript for *Eden to Eden*. “Arising from his usual night’s rest, he died from paralysis of the heart. He was nearly sixty-nine years of age. In his death the cause lost one of its staunchest advocates.”¹² •

¹¹ *Ibid.*

¹² *Ibid.*

PRESENT TRUTH

by J. H. Waggoner

No more joyful sound has saluted our ears for years than is contained in this expression—*present truth*. Present truth is a present test; an indication of present duty, and an assurance of a present blessing. How comfort-

ing to regard our present experience in the unfolding light of prophecy, and to know in all our trials and toils for the truth’s sake, we are walking in the way specially marked out for us by the God of truth.

The word of the Lord says: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings." Isa. 51:7....

"The law and the testimony" are revealed as the criterion of judgment in these days of deception and delusion. See Isa. 8:16, 19, 20; 2 Thess. 2:9-12. To John it was shown that the dragon would make war on the remnant who keep the commandments of God, and have the testimony of Jesus Christ. Rev. 12:17. It is not necessary for any one, in order to develop a rebellious character in the sight of God, to fight against all the truth, even as it is not necessary to break all the commandments to be a transgressor of the law.... When part of God's word is rejected, obedience to the remainder is not obedience to God, but mere conformity to self-will....

The Lord is sending out a testimony exactly fitted to revive his work, and make his people strong to overcome. In view of these facts, how idle seem the efforts put forth of late to destroy the efficiency of the spirit of prophecy so kindly granted to the remnant. It is truly *a gift* of the Spirit. It is not what is preached to them merely, nor what they believe, nor what the apostles and the early church had, but what *they have* in their midst. The remnant "keep the commandments of God and *have* the testimony of Jesus Christ...."

Since hearing sister White's testimony on the health reform at the Conference, my heart has continually rejoiced that God has granted us this precious gift, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12....

We do not profess to be pioneers in the general principles of the health reform. The facts on which this movement is based have been elaborated, in a great measure, by reformers, physicians, and writers on physiology and hygiene, and so may be found scattered through the land. But we do claim that by the method of God's choice it has been more clearly and powerfully unfolded, and is thereby producing an effect which we could not have looked for from any other means. As mere physiological and hygienic truths, they might be studied by some at their leisure, and by others laid aside as of little consequence; but when placed on a level with the great truths of the third angel's message by the sanction and authority of God's Spirit, and so declared to be the means whereby a weak people may be made strong to overcome, and our diseased bodies cleansed and fitted for translation, then it comes to us as an essential part of *present truth*, to be received with the blessing of God, or rejected at our peril.

Since we could have been aroused to the importance of this movement only by the teachings of God's Spirit, so can no one so clearly and strongly impress it on the minds and hearts of God's people as our beloved sister through whom this testimony has been given. Never was there a time...when her presence and testimony were so much needed in the churches as now; and may the time soon come when all the saints will be privileged to hear it and to rejoice in the light. If any are tried over it now, let them study it, pray over it, and they will soon love it. •

Review & Herald, August 7, 1866, pp. 76, 77.

*When part of God's word is rejected,
obedience to the remainder is mere conformity to self-will.*

WALKING FOR GOD

ELDER WAGGONER WALKS NINETY MILES ON A PREACHING TOUR!

by A. W. Spalding

An Indiana convert tells of... Waggoner's walking fifty miles to bring him a message; a *Review and Herald* editorial mentions his walking ninety miles on a preaching tour, for want of better conveyance....

Naturally, his shoes and his clothes wore out. One day in Michigan, in company with A. S. Hutchins, he called on a brother farmer whose barns were bursting with his harvest of wheat and oats.

"It's too bad for Brother Waggoner to go dressed like that," remarked the brother to Elder Hutchins.

"Well," said the latter, "I don't doubt he would dress better if he had any money."

"I'm awfully sorry for him," said the farmer.

"Are you sorry enough to sell some of your wheat or oats to get money to help him?"

"Well, wheat is only sixty-five cents a bushel, and oats thirty-five. They ought never to be sold for that."

"Brother, don't you think that back yonder, when the Lord told the people to take a lamb of the first year and burn it up, they thought that it was too bad, and they would rather keep it a year or two, and get a fleece from it?"

"Well, I do feel sorry for Elder Waggoner; but I don't see how I can sell any of my grain to help him."

"How much would you give him if you had the money?"

"O, seven or eight dollars."

"I'll loan you the money," said Elder Hutchins, "as I happen to have a little; and when I need it, I'll ask you for it."

So the deal was made; and probably when oats sold for fifty cents, the pledge was redeemed.

*Origin and History of the S.D.A. Church, 1961,
Review & Herald P. A., pp. 258, 259.*

OPEN AND SHUT DOORS

by Ellen G. White

Sabbath, March 24, 1849... , I was shown that the commandments of God and the testimony of Jesus Christ relating to the shut door could not be separated, and that the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when the door opened in the most holy place in the heavenly sanctuary, where the ark is, in which are contained the ten commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark....

I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Rev. 3:7, 8); and that since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question....

The enemies of the present truth have been trying to open the door of the holy place, that Jesus has shut, and to close the door of the most holy place, which He opened in 1844, where the ark is, containing the two tables of stone on which are written the ten commandments by the finger of Jehovah.

Early Writings 42, 43.

Clearer light came with the investigation of the sanctuary question.... While it was true that the door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of His ministration had closed, only to give place to another. There was still an "open door" to the heavenly sanctuary, where Christ was ministering in the sinner's behalf....

It is those who by faith follow Jesus in the great work of atonement who receive the benefits of His mediation in their behalf, while those who reject the light which brings to view this work of ministration are not benefited thereby....

Great Controversy 429-431.

VOLUME 5 — NUMBER 1

FIRST QUARTER, 1995

JAMES AND ELLEN WHITE

Lest We Forget, Volume 5, features: James Springer White & Ellen Gould Harmon White—their friendship, marriage, family life, trials, and sacrifices.

JAMES & ELLEN WHITE

The Millerite movement united together a powerful group of consecrated men and women in one concerted evangelistic effort to warn the world of Christ's second coming around 1843 or 1844, according to prophecy, and to urge sinners to repent and prepare for that awesome event.

Among that group of consecrated men and women were two fervent Christian youth, James Springer White and Ellen Gould Harmon. How did these two young people join the Millerites, endure the great disappointment, meet, marry and influence the development of the Seventh-day Adventist Church? In the four issues of Volume 5 of *Lest We Forget* we will review how God worked in their lives.

This issue of *Lest We Forget* focuses on the period in their lives before, during, and shortly after October 22, 1844. Dr. & Mrs. Ray Foster pose questions about James and Ellen White regarding those factors which influenced their growth as Millerite Christians and prepared

them for positions of prominence in the Seventh-day Adventist Church—James, as a powerful, effective leader; Ellen as a messenger of God.

Lest We Forget, Volume 5:2 will examine James' and Ellen's courtship, marriage and family life. How could they marry when time was so urgent? What opinions did each express of the other? What painful experiences drew them closer together?

Elder James S. White and key events in his life as a leader of the Seventh-day Adventist Church will be reviewed in *Lest We Forget*, Volume 5:3.

The testimony of Jesus will be featured in *Lest We Forget*, Volume 5:4: Ellen G. White's state while in vision, her visions, and the extent and effect of her writings.

We invite you to enjoy and share these interesting issues with your friends and with new church members as well.

The Editorial Committee

QUESTIONS, POSED BY DR. RAY FOSTER— ANSWERED FROM THE WRITINGS OF ELDER JAMES WHITE

Dr. Ray Foster (RF): Elder White, the winter you were twenty-one (1842-1843) you led about one thousand persons to Christ. Would you describe your childhood, conversion, and experience in the Millerite movement that led up to this ministry. First, what was the religious influence of your home?

James White (JW): My Father's religious experience was marked with firmness and zeal, and yet with freedom from that bigotry which prevents investigation, and shuts out love for all who seek to worship God in spirit and truth. My Mother's religious experience was marked with a meek and quiet spirit, and a consistent walk and godly consecration. *Life Sketches by James White*, pp. 10, 11.

RF: How was your health as a young child, and how did this affect your education?

JW: I was extremely feeble as a child—had what was called worm fever, resulting in fits, which turned my eyes and nearly destroyed my sight. I could not enjoy the common advantages of school. I couldn't read a single verse in the Testament without resting my eyes until I was sixteen years old. *Ibid.*, p. 12.

RF: When were you finally able to attend school?

JW: I entered the Academy at St. Albans, Maine, at the age of nineteen. I could not work a simple problem in single rule of three, nor tell a verb from an adverb or an adjective. *Ibid.*, pp. 12, 13.

RF: When did you receive teaching credentials and accept an appointment as an elementary school teacher?

JW: At the close of that term of twelve weeks, I received from the preceptor, D. F. Allen, a certificate of my qualifications to teach the common

branches. The following winter I taught school. *Ibid.*, p. 13.

RF: Please give some counsel in the light of your experience for youth today who want to obtain an education, but cannot afford it?

JW: By industry, economy, and application to his books, even a poor boy may obtain an education. He will prize his education, and be likely to make good use of it. *Ibid.*, p. 14.

RF: What was your relationship with God when you first heard William Miller's message regarding Christ's imminent return?

JW: At fifteen, I was baptized in the Christian church. By twenty, I had buried myself in study and school-teaching. I loved this world more than I loved Christ, and was worshiping education instead of God. *Ibid.*, p. 15.

RF: Your mother then shared the Millerite message with you. As you returned to God, what did you feel you should do?

JW: I felt I should renounce my worldly plans and give myself to the work of warning the people to prepare for the day of God. I was strongly impressed to visit my scholars from house to house and pray with them. I could not imagine a heavier cross than this. My spirit rose in rebellion against God, and I said recklessly, "I will not go!" In five minutes I was packing my books and clothes for Newport Academy. *Ibid.*, p. 17.

RF: Then what did you do?

That afternoon I rode to the Academy, took my position in several classes and commenced study with a *will*. But I did not succeed. After spending hours over my books, I tried to call to mind what I had been studying, but couldn't. My mental confusion was complete. I went directly from that school-room to the place of my last school. Sweet peace from God flowed into my mind. Heaven

seemed to shine around me, and I praised God with the voice of triumph. *Ibid.*, p. 18.

RF: How was the message of Christ's soon coming received in your old school district made up of Universalists, professors, "respectable sinners," and infidels?

JW: No one opposed me. Some were deeply affected and prayed with me. In a few days my work was finished for that time, and I returned home with the assurance that I had done my duty. The following summer, I gave lectures there and the next winter most of the people of that town embraced religion. *Ibid.*, pp. 21, 22.

RF: Did you then dedicate all your time to preaching Christ's second coming?

JW: The idea of warning the people to prepare for the day of the Lord was impressed upon my mind, but the struggle with duty was a severe one. I finally gave up all for Christ and His gospel, and found peace and freedom to preach. *Ibid.*, pp. 22-24.

RF: You realized the subject required study. How did you prepare to preach, and how did you travel?

JW: I purchased Advent publications, read them closely, studied my Bible, and spoke a few times during the summer on the second coming of Christ, and felt encouraged. With a prophetic chart hung before me and the Bible in my hands, I spent several weeks in close study. I had neither horse, saddle, bridle, nor money. My father offered me the use of a horse for the winter, and Elder Polley gave me a saddle and several pieces of an old bridle. *Ibid.*, pp. 24, 48, 49.

RF: How did God protect you near the Kennebec river?

JW: A mob of at least three hundred was around the school-house there. I believed the Lord would defend me. As I preached, language and power of voice seemed to be given me for the occasion. In conclusion, I asked "Who is willing to seek Christ and with me suffer persecution, and be ready for His coming?" Nearly a hundred arose! I closed with benediction, took my chart and Bible and made my way out. Some-

one locked arms with me to assist and guard me. His countenance seemed impressively familiar, yet I did not know him. When I had passed the crowd, I missed him, and, from that evening, who he was, or how he left me, and where he went, have been mysteries. Who can say it was not an angel of God, sent to stand by me that evening? *Ibid.*, pp. 52-55.

RF: What motivated you to preach, and what was the response?

JW: I began to feel the burden of the work and love for precious souls, as I had not before. I preached at Burnham, Sidney, Richmond, Reed, Richmond Corners, Bedoinham Corners, Bedoinham, and East August. I fearlessly exposed Universalism without giving its adherents a chance to hurt me. Ministers and people wept. Sinners manifested their desire for salvation, and those who loved Christ and His appearing rejoiced in the Advent hope and faith. *Ibid.*, pp. 50-69.

RF: Was the message always well received?

JW: No. At Brunswick, at Elder Lamb's meeting-house, most of the members were rich and worldly. They had not sufficient interest to even oppose me. West Gardiner was also a hard place to labor. The town was divided between two Freewill Baptist churches. The members had been occupied with the division, and were destitute of reformation. Their children, however, were much affected by my lectures, and sought the Lord. *Ibid.*, pp. 69, 70.

RF: I understand you often sang Advent hymns as part of your meetings.

JW: Yes, there was a power in Advent singing, such as was felt in no other. At Litchfield Plains, for example, the house was crowded. To call the people to order, I sang "You will see your Lord a-coming." Many wept, and the state of feeling was most favorable for the introduction of the subject. A deep impression was made upon the entire community. *Ibid.*, pp. 69, 70.

RF: You were ordained to the gospel ministry in 1843 and worked tirelessly as a gospel preacher. When Jesus did not return between March,

1843 and March, 1844, as first believed, nor on October 22, 1844 (the tenth day of the seventh month, as recalculated), what was your reaction?

JW: My feelings were almost uncontrollable. I wept like a child. *Ibid.*, p. 108.

RF: How did you answer the charge that the message regarding the 10th day of the 7th month was fanaticism?

JW: I declared that it was the special work of God, not of fanaticism. It bore the marks of His special providence: seasons of humiliation, rending of heart, confession and complete consecration. It was subversive of all forms of fanaticism. The work was marked with sobriety, humility, solemnity, reverence, and tears; and it bore the fruit of the Spirit. *Ibid.*, pp. 95-97.

RF: People said the Millerite movement was entirely the work of men, or of Satan, rather than of God. What did you think?

JW: Those who say so insult God by making Him the author of fanaticism and confusion, and they please the devil, by attributing the work of God to his Satanic power. *Ibid.*, pp. 96, 97.

RF: Why did Hebrews 10:35, 39 especially comfort the brethren at this time?

JW: Those addressed are in danger of casting away their confidence. They have done the will of God, and been brought into that state of trial where patience was necessary. The just at this time are to live by faith, not by doubting whether they had done the will of God. Those who should not endure the trial of faith, but should cast away their confidence in the work in which they did the will of God, take the direct road to perdition. *Ibid.*, pp. 108, 109.

RF: Why apply this scripture to the believers after October, 1844?

JW: It is wonderfully applicable to those who were sadly disappointed, tempted, and tried, in the autumn of 1844. They had proclaimed the coming of the Lord, with the assurance that they were doing the will of God. They were brought into a position exceedingly trying to faith and

patience. They walked, as it were, by sight. Now, with disappointed hopes, and stricken hearts, they lived by faith in the sure word, and the work of God in their Second Advent experience. This served as an encouragement to them to hold fast their faith. *Ibid.*, pp. 109, 110.

RF: What counsel have you given that applies to believers today?

JW: Watch. Be patient. Do not cast away your confidence. Follow these, as they by faith enter into the most holy where stands Jesus, clad in priestly garments, before the mercy-seat. Look into the sacred ark, and there you behold the ten commandments. Those waiting, watching, praying ones, embraced the fourth precept of that law, and with fresh courage took their onward course to the golden gates of the city of God. *Ibid.*, pp. 106, 107.

RF: What would you say to youth today who want to experience results and meaning in life?

JW: Decide conscientiously the extent of your individual consecration. Enter into the joy of our Lord. Your happiness will largely consist in the satisfaction that springs from the thought that you have cooperated with the Master, in the accomplishment of the grand result. *General Conference Address*, p. 146, *Words of the Pioneers*, CD-ROM, Published in the Adventist Pioneer Library.

Dr. Ray Foster has been an orthopaedic surgeon in Southern California for 15 years. Previously, for 11 years, he served as a medical missionary in Africa, where he was ordained as a minister. He has a deep interest in the foundations of the Seventh-day Adventist Church, and, with others sharing the same interest, has prepared a CD-ROM, *Words of the Pioneers*.

ELLEN G. WHITE

ANSWERS, FROM HER WRITINGS, TO QUESTIONS ABOUT HER CHILDHOOD AND EXPERIENCE IN THE MILLERITE MOVEMENT, AS POSED BY MRS. FRANCES FOSTER.

Frances Foster (FF): Sister White, what was the greatest incident in your early years that drew you to Jesus?

Ellen White (EW): An affliction darkened my childhood that seemed to have been dealt me to turn my heart away from the world and its pleasures towards the attractions of heaven. *Life Sketches of James White (LSJW)*, p. 145.

When I was nine, a girl threw a stone that hit me on the nose. I fell senseless to the ground and lay in a stupor for three weeks. *Life Sketches of Ellen G. White (LSEW)*, pp. 17, 18. My nose was broken, causing disfigurement. The idea of carrying this misfortune through life was insupportable. I began to pray the Lord to prepare me for death. I desired to become a Christian and prayed earnestly for the forgiveness of my sins after which I felt a peace of mind and gained strength very slowly. I sought the Lord earnestly in my trouble and received consolation. I believed that Jesus loved even me. *LSJW*, pp. 132, 133.

FF: When you could not advance further in your studies, how did this affect you?

EW: The future stretched out before me dark and cheerless. I murmured against the providence of God in thus afflicting me. *LSJW*, pp. 134, 135.

FF: How was God preparing you for your life work?

EW: In March, 1840, Mr. William Miller preached in Portland, Maine, most solemn and powerful sermons that Christ was coming in 1843. My heart longed for someone to tell me what I should do to be saved, what steps to take to give myself entirely up to the Lord. *Ibid.* p. 136-139.

Once I dreamed of a temple to which many people were flocking. On entering the build-

ing I saw that the vast temple was supported by one immense pillar, and to this was tied a Lamb all mangled and bleeding—bruised and torn on our account. All who entered the temple must come before the Lamb and confess their sins. A sense of shame that I must humiliate myself before these people came over me. A trumpet sounded, the temple shook, and I was left alone in the silent horror of night. It seemed to me that my doom was fixed, and my despondency deepened. *Ibid.* pp. 154-156.

I later dreamed that a person of beautiful form and countenance led me to Jesus. I knew Jesus was acquainted with every circumstance of my life. He said, "Fear not," and his smile filled my soul with gladness. My guide handed me a coiled up, green cord to place next to my heart. When I wished to see Jesus, I was to take it out and stretch it to the utmost. The cord represented faith to my mind, and the beauty and simplicity of trusting in God began to dawn upon my benighted soul. *Ibid.* pp. 156, 157.

FF: How interesting! Tell us, what man of God discerned that the Lord was preparing you for a special work?

EW: Elder Stockman, who preached the Advent message in Portland, heard my doubts and the dreams. He placed his hands upon my head, saying, "Yours is a most singular experience for one of your tender age. Jesus must be preparing you for some special work." He told me of the love of God for His erring children, that He longed to draw them to Himself. *Ibid.* pp. 157-159.

FF: Was your experience unique to you, or will God lead and bless anyone?

EW: "They shall all be taught of God." God can do so little for us because we forget that liv-

ing virtue in the Holy Spirit is to combine with the human agent. With the great truth we have been privileged to receive, we should, and under the Holy Spirit's power we could, become living channels of light. *Sons and Daughters of God*, p. 30.

FF: How did your church treat your family?

EW: The Methodist minister informed us that our faith and Methodism could not agree, that we had adopted a new and strange belief. He advised us to quietly withdraw from the church and avoid the publicity of a trial, but we preferred a regular trial. At the trial, the single charge made was that we had walked contrary to their rules. The next Sunday the presiding elder read off our names as discontinued from the church. *LSEW*, pp. 50-53.

FF: How did you begin to doubt eternal hell-fire punishment?

EW: In my mind the justice of God eclipsed His mercy and love. I had been taught to believe in an eternally burning hell; and I was in deep despair. Then I heard my mother and a sister discussing that the soul did not possess natural immortality and asked my mother, "Do you believe that the soul sleeps in the grave until the resurrection?" "The Bible gives us no proof that there is an eternally burning hell," she answered. "If the love of God will not induce the rebel to yield, the terrors of an eternal hell will not drive him to repentance." From that time light in regard to the sleep of the dead dawned upon my mind. *Ibid.* pp. 29, 48-50.

FF: What was your experience when the expected time approached for Jesus to appear?

EW: We approached this hour with a calm solemnity. The true believers rested in a sweet communion with God. Worldly business was for the most part laid aside. We scrutinized every thought of our hearts. *LSJW*, p. 184.

FF: How did the believers react when Jesus didn't come between March, 1843, and March, 1844?

EW: The disappointment was great. The scoffers were triumphant, and won the weak and cowardly to their ranks. Others deserted the cause quietly. Yet, many still clung to the hope that Je-

sus would not long delay His coming. They must wait with hope and trust. *LSEW*, p. 57.

FF: When error in the date was discerned, and a new date was set for the tenth day of the seventh month, what two messages were spread abroad?

EW: The message of the second angel, flying in the midst of heaven, who cried, "Babylon is fallen, is fallen, that great city;" and, in connection with this message, the "midnight cry" was given: "Behold, the Bridegroom cometh, go ye out to meet Him." *Ibid.* 59.

FF: What effect did these messages have on the people?

EW: Many left the fallen churches. In every part of the land light was given and the cry aroused thousands—the learned, the talented, the obscure, and the humble. *Ibid*, p. 59.

FF: What counsel has God given you regarding the "midnight cry"?

EW: The Advent people had a bright light set up behind them at the beginning of the path, the midnight cry. This shone all along the path and gave light for their feet that they might not stumble. *Early Writings*, p. 14. Before Jesus returns, another mighty angel will be commissioned to unite his voice with the third angel, and give power and force to his message. The message of the fall of Babylon is to be repeated, with the additional mention of the corruptions which have been entering the churches since 1844. This message will close with power and strength far exceeding the midnight cry. *LSJW*, pp. 277, 278.

FF: How did the bitter disappointment on October 22, 1844, affect the believers?

EW: We were disappointed, but not disheartened. We resolved to refrain from murmuring at the trying ordeal by which the Lord was refining us like gold in the furnace, and to wait for the Saviour to redeem His tried and faithful ones. We were firm in the belief that the preaching of definite time was of God. *LSEW*, pp. 61-63.

FF: Please describe your first vision, received in December, 1844.

EW: I saw a straight and narrow path high above the world where the advent people were traveling to the city at the farther end of the path. Soon some grew weary. Jesus would encourage them by raising His right arm. Others said it was not God that had led them out so far. They stumbled and lost sight of Jesus and fell off the path down into the dark and wicked world below. The voice of God gave us the day and hour of Jesus' coming. The wicked would rush violently up to lay hands on us to thrust us into prison, but would fall helpless to the ground. We saw the Son of man coming in a great white cloud. The graves were opened and the dead came up clothed with immortality. We were changed and caught up together with them to meet the Lord in the air and were seven days ascending to the city. The believers in Portland, who had full confidence that the vision was from God, all believed that God had chosen this way to comfort and strengthen His people. An unspeakable awe filled me, that I, so young and feeble, should be chosen as the instrument by which God would give light to His people. *LSEW*, pp. 64-68.

FF: How was your health and self-confidence at this time?

EW: After the passing of the time in 1844, my health rapidly failed, I could only speak in a whisper or broken tone of voice. One physician stated that my disease was dropsical consumption. He pronounced my right lung decayed and the left one considerably diseased, while the heart was seriously affected. He thought that I could live but a short time. I was but seventeen, small and frail, unused to society, and so timid it was painful for me to meet strangers. *LSJW*, p. 193, 194.

FF: Why did God choose you, the "weakest of the weak," to be the messenger to His people?

EW: God chooses to perform His mighty works by the most simple and humble means because of the pride and ambition of the children of men. He chooses those who will work in meekness and simplicity, acknowledging Him as their leader and their source of strength. His power is revealed through the weakness of men. *Vol. 6, S.D.A. Bible Commentary*, p. 1083.

FF: How did you react to this call?

EW: I prayed that this burden might be removed from me and laid upon someone else more capable of bearing it. But the words of the angel sounded continually in my ears, 'Make known to others what I have revealed to you.' I greatly feared that if I obeyed the call of duty, I might yield to sinful exaltation, bring upon myself the displeasure of God, and lose my own soul. The angel said, "If this evil that you dread threatens you, by affliction God will draw you to Himself, and preserve your humility. Deliver the message faithfully; endure unto the end, and you shall eat the fruit of the tree of life and drink of the water of life." I committed myself to the Lord, ready to do His bidding. *LSJW*, p. 194; *LSEW*, pp. 71, 72.

FF: How would you describe the work God asked you to do?

EW: I am the Lord's messenger; He called me in my youth to be His messenger, to receive His word, and to give a clear and decided message in the name of the Lord Jesus—to open the Scriptures to others, as God has opened them to me. *1 Selected Messages*, p. 32; *8 Testimonies*, p. 236.

Frances Nelson Foster, R.N. is Dr. Ray Foster's wife of 34 years, mother of two and grandmother of four. She and her husband love and appreciate the Spirit of Prophecy. She shares his interest in and love for the words and works of the pioneers and does volunteer service for the Adventist Pioneer Library.

REJECTED

**“YOUR BRETHREN THAT HATED YOU,
THAT CAST YOU OUT... SHALL BE ASHAMED.” Is. 66:5.**

During the Summer and Fall of 1844, many Millerites “were persecuted... cut off from the fellowship of church... for expressing their belief in the coming of Christ.... Ministers and religious leaders opposed the advent doctrine from the pulpit [and] denied their members the privilege of attending preaching upon the second advent, or even speaking of their hope in the social meetings of the church. Thus the believers found themselves in a position of great trial and perplexity. As they saw the testimony of God’s word suppressed and their right to investigate the prophecies denied, they felt that loyalty to God forbade them to submit....” *The Great Controversy*, pp. 372, 376.

This persecution, combined with the message, “Come out of her, my people,” influenced many to step out in faith. “In the summer of 1844 about fifty thousand withdrew from the churches.” *Ibid.* p. 396.

Just before Christ’s second coming, persecution of believers and separation from the apostate churches will again occur. “As the Protestant churches reject the clear, Scriptural arguments in defense of God’s law, they will long to silence those whose faith they cannot overthrow by the Bible.... Those who honor

the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth.... Ministers... will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned.... They will be menaced, denounced..., proscribed... betrayed ‘... by parents, and brethren, and kinsfolks, and friends.’ Luke 21:16. “*Testimonies*, Vol. 9, p. 231.

“Some... will be thrust into prison, some will be exiled, some will be treated as slaves.... Sabbathkeepers...[will be] brought before the courts to answer for their faith.... The faith of the Lord’s servants will be tried The Lord... commands His servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls.... They must perform their duty and leave the results with God Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord’s side.” GC, pp. 608-610, 612.

Comments by Ellen G. White

VOLUME 5 — NUMBER 2

SECOND QUARTER, 1995

JAMES AND ELLEN WHITE

Lest We Forget, Volume 5, features: James Springer White & Ellen Gould Harmon White—their friendship, marriage, family life, trials, and sacrifices.

AFTER OCTOBER 22, 1844

After the disappointment of October 22, 1844, the Adventists were reviled and mocked by unbelievers. Some abandoned the faith; some set future dates for Christ's coming; others studied the prophecies for more light to discover any errors of interpretation.

Amidst all this uncertainty, a small group began studying the Heavenly Sanctuary, embraced the Third Angel's message, learned the importance of the seventh-day Sabbath, and adopted other basic Bible truths.

God sent special messages that consoled this group and guided them into fuller truth through a young, defenseless, ailing girl, Ellen Gould Harmon. As she traveled from place to place sharing these special messages, God inspired her to select Elder James White to accompany her and her female companions while traveling. (See A. L. White, Volume 1,

*Ellen G. White, The Early Years, p. 84.) This issue of *Lest We Forget*, Volume 5, Number 2, features their friendship, marriage, family life, trials, and sacrifices during the development of the Seventh-day Adventist Church.*

How did James feel about Ellen and her gift? How did Ellen feel about James and his leadership talents? How did James and Ellen meet their parental responsibilities while, with other advent pioneers, founding the Seventh-day Adventist Church? What trials did they suffer, what sacrifices did they make for the "truth"? How did Ellen feel about leaving her children in the care of other women?

May James and Ellen White's special experiences inspire today's remnant who lift up the torch entrusted to them by these valiant pioneers.

A UNIQUE PARTNERSHIP

By Richard Cooper

James S. White and Ellen Gould Harmon shared similar backgrounds: sincere Christian parents willing to stand for their beliefs, limited education due to poor childhood health, conversion to the Millerite message, and God's calling to share new truths with others who were searching. Both were reluctant to respond at first. Both were later disfellowshipped from their churches because of their belief in Christ's soon coming. Sincere, willing to learn, and con-

cerned about their lack of education, James and Ellen formed a union that strengthened the growing body of believers and helped set a firm base for future church growth.

Before their first meeting, James had taught school, but he began preaching about the second coming in 1842. At first he thought Miller's teachings were in error, but after discussing them with his mother, who combined Bible study with down-to-earth logic,

he commented, “she was ready to calmly and pleasantly meet all my objections.” (*LS*, 21.)

After she began receiving visions, Ellen traveled with her sister, Sarah, and sometimes with Sister Foss. James accompanied them on many of their trips, observing Ellen’s fainting and illness. He frequently joined other believers in praying for her health. He also saw how critics and disbelievers caused problems. He believed that it was his duty to accompany her to “introduce her and her mission to the people.” (*LS*, 238.) James considered himself a protector for Ellen who said of herself, “[I had]... a lack of confidence in myself, and a conviction that it would be impossible to make anyone understand my feelings, [that] prevented me from seeking advice and aid from my Christian friends,” (1*T*, 75.) and “[was]... naturally so timid and retiring that it was painful for me to meet strangers.” (1*T*, 62.)

James was twenty-five and Ellen eighteen when they were married by a justice of the peace on August 30, 1846. They dedicated their lives to the great challenge of strengthening and educating the believers.

They performed a traveling ministry of encouragement and teaching among the believers, working with small groups in homes and halls, and often had to meet the pressures of critics. Their common purpose was to encourage the believers and organize churches based on New Testament principles.

As they met with believers, James would preach and Ellen would encourage and guide. He often spoke himself hoarse. She was ill, and would frequently faint. James would confront troublemakers firmly, and said to one, “...the Lord does not want your testimony here. The Lord does not want you here to distract and crush his people.” (*LS*, 271.)

The White’s first home was with Ellen’s parents. Later they shared the home of the Holland family. Ellen wrote, “We entered upon our work with few friends, and broken in health... [James’] health had been seriously injured by close application to study at school, and in lecturing.... Without means, with very few who sympathized with us in our views, without a paper, and without books, we entered upon our work.” (1*T*, 75.)

The Whites had four sons. Henry Nichols was born August 20, 1847; James Edson, July 28, 1849; William Clarence, August 29, 1854; and John Herbert, September 20, 1860. Henry died at the age of 16, and John Herbert lived for less than three months. Both deaths were terrible blows for the family.

Young Henry traveled much with his parents during the first year of his life. He observed his mother in illness and recovery. Ellen wrote that, “When I grew better, my little Henry expressed great joy. He would climb upon the sofa, throw his little arms around my neck, and kiss me many times. He was then one year old.” (*LS*, 244, 245.) Eventually he was left with the Holland family while his parents traveled because “it was for his good to have a good home and steady discipline.” (1*T*, 87.) She once wrote “... the greatest sacrifice I was called to make in connection with the work was to leave my children in the care of others.” (1*T*, 101.)

Edson had to spend much time in his early years away from his parents. Lacking a real home may have caused some of his erratic and rebellious behavior. Later he returned and did a powerful and effective work for Southern Blacks. Ellen wrote faithfully to her sons, encouraging them to remain steadfast and make positive choices. She wisely counseled that “the youth should not feel that they are under an eye that is watching them, ready to reprove

and condemn. Approve whatever you can; smile whenever you can." (*Letter 19, 1886.*)

James began his publishing and writing leadership in 1861. He was never afraid to push himself hard, burning the midnight oil and often taking outdoor work to earn money to pay for printing of church papers. He suffered a major stroke in 1865, compounding health problems that he had from his youth. Ellen cared for him as best she could.

It appears that the toll of this experience, combined with his aggressive personality, may have made the later years of their marriage more strained. In 1867, when she was finishing writing in Oakland and he was in Battle Creek, he objected vigorously to something she had written to him. "Your head won't fit my shoulders. Keep it where it belongs, and I will try to honor God in using my own," he declared, and added, "I shall be glad to hear from you, but don't waste your precious time and strength in lecturing me on matters of mere opinions." (Graybill, Ron , "Married to the Prophet," *Insight*, October 2, 1993, p. 9.)

She was, apparently, frustrated by this, but then wrote this gracious reply, "It grieves me

that I have said or written anything to grieve you. Forgive me, and I will be cautious and not start any subject to annoy and distress you. We are living in a most solemn time, and we cannot afford to have in our old age differences to separate our feelings. [Ellen was 40; James, 46, at the time.] I may not view all things as you do, but I do not think it would be my place or duty to make you see as I see and feel as I feel. Wherein I have done this, I am sorry. I want a humble heart, a meek and quiet spirit." (*Ibid.*, p. 10.)

James died in 1881. She wrote Willie about her sense of loss soon after losing James, saying, "My life was so entwined or interwoven with my husband's that it is about impossible for me to be of any great account without him." (*Ibid.*) God's goodness, Willie's faithful support, and her own commitment to Christ, enabled her to provide guidance to God's church for 34 more years.

James and Ellen White gave enthusiasm, love, challenge, and outstanding leadership to their family and the church. They sacrificed all they had for the cause of Christ. Dare we do any less?

References: LS is *Life Sketches*, 1880 edition by James White.
1T is *Testimonies*, Volume 1, by Ellen G. White.

HER HUSBAND'S CROWN

WHAT DID JAMES S. WHITE VALUE IN HIS WIFE?

by Marlene Steinweg

James was intensely proud of his wife—not only of her spiritual dedication, but of her speaking and writing abilities. He promoted her, defended her, praised her....¹ James White described Ellen as his "... crown of rejoicing." Let's

take a look at some experiences that may have led him to have such a high regard for his wife.

James remembered meeting Ellen Harmon in her hometown of Portland, Maine, sometime in 1843. He was impressed with her radiant Christian experience and effective missionary endeavors. "She was then a Christian of the

¹ Graybill, Ron, "Married to the Prophet," *Insight*, October 2, 1993, pp. 8-10.

“From that hour to the present, she has been my CROWN OF REJOICING.”

most devoted type. And although but sixteen, she was a laborer in the cause of Christ in public and from house to house.... Her experience was so rich and her testimony so powerful that ministers and leading men of different churches sought her labors as an exhorter in their several congregations.”² Did Ellen boldly go forth to answer these calls? No, but rather with much trepidation. “At that time she was very timid, and little thought that she was to be brought before the public to speak to thousands.”³

It was more than a year later, in February of 1845, that James again met Ellen in Orington, Maine. She had traveled there with their mutual friends, William Jordan and his sister, Sarah, to share her visions with the believers. James was led to believe that “... her wonderful experience and work was of God, and it was his duty to accompany them.”⁴ He offered to accompany Ellen and her companions, wherever she needed to travel to share her messages with Advent believers.

His experiences as a traveling companion were inspiring and challenging. In Atkinson, Maine, a few days later, Ellen fell down in a vision while meeting with a group of fanatics who performed strange acts, supposedly under the Spirit’s power. It was James who cradled her head. Another time, while in New Hampshire, James was inspired to rebuke evil spirits in the believers there, who were groaning and shouting “Amen!” to disturb the meeting. Time and again God would lead by provid-

ing funds for Ellen’s travels, or directing what moves to make in order to overcome Satan’s attempts to keep her from sharing the messages she received from God.

James observed how God used Ellen to bless the believers. She “moved out in the work of public speaking timidly. If she had confidence, it was given her by the Holy Spirit. If she spoke with freedom and power, it was given her of God.”⁵ Later, she improved so much as a speaker, that he thought she excelled all others in her power to move the people. Her voice “became [so] clear and powerful, and her articulation... so distinct that acres of people could hear her out-of-doors ... as easily as if seated in a church.”⁶

When did James and Ellen learn to love each other? “When we first met, we had no idea of marriage at any future time.... [Later it became clear that] God had a great work for both of us to do...[and] we could greatly assist each other in that work.... As she should come before the public,” James explained, “she needed a lawful protector.... God having chosen her as a channel of light and truth to the people in a special sense, she could be of great help to me.”⁷ James recognized that their marriage would help them mutually in the gospel ministry.

Their friendship advanced over the period of about a year, and “although their courtship lacked some of the typical elements, providence led them on to love and affection and fixed their eyes on marriage.”⁸ Ellen recalled

² White, James, *Life Sketches (LSJW)*, SDA Steam Press, Battle Creek, MI, 1880, p. 126.

³ *Ibid.*

⁴ *Ibid.*, p. 238.
⁵ White, A. L., *Ellen G. White (EGW)*, Volume 1, *The Early Years*, RHPA, Hagerstown, MD, 1985, p. 11.

that James' proposal was somewhat like an ultimatum. "He told me... he should have to go away and leave me to go with whomsoever I would, or we must be married. So we were married."⁹ On August 26, 1846, James happily informed his friend, Brother Collins, "Ellen says that the way has been made plain. We are published, and we shall be married perhaps Monday."¹⁰ They were actually married Sunday, August 30, 1846 and began their thirty-five years as man and wife. As James aptly commented, they had "linked life's destiny...."¹¹

Although James and Ellen both had strong personalities, which was a potential source of friction, by God's grace they were able to resolve their differences. For example, James felt at times that Ellen was seeking to control him, and although she didn't conscientiously do this, she told him she was sorry. She wrote him, "Wherein my feelings have been permitted to arise in any instance, it was wrong." James apologized also, and felt he had wronged Ellen.¹²

The near-drowning incident of twenty-month old Willie reveals the full support James gave Ellen and the trust he had in her judgement. Ellen worked with Willie's cold, limp body, massaging it back and forth, bringing up the soapy, wash water he had breathed into his tiny lungs after falling into a wash tub. There seemed to be no hope, and an aghast neighbor urged that someone take the dead child from the distraught mother. "No," James replied, "No one shall take it away from her."¹³

⁹ Roy E. Graham, *Ellen G. White, Co-founder of the Seventh-day Adventist Church*, Peter Lang Publishing, Inc., 1985, p. 28. (originally in *Manuscript Release 310*, EGW Estate Document, 701-b-1-a).

¹⁰ *EGW*, Volume 1, p. 11.

¹¹ *LSJW*, p. 125.

¹² *Insight*, October 2, 1993, p. 10.

¹³ *EGW*, Volume 1, p. 337.

Twenty minutes later, signs of life indicated that her efforts had saved Willie's life, and James' confidence in Ellen was rewarded.

When James' health failed, as it so often did, Ellen tried to be there to pray and help work towards his recovery. Her belief in his leadership abilities and value in the cause of God, and her unfailing efforts to restore him to health and service, were a constant inspiration to James. If she had to travel, she would write him. Once she wrote, "It has been a continual cross for me to be so far away from you and friends I love.... May God bless you, my husband, with His grace.... Your Ellen."¹⁴

When James was deeply depressed, Ellen would encourage him to look up and let Christ take his burdens, and believe he would be healed. "Let the disagreeables go," she urged him. "Turn from these things which cause sadness and... dishearten you."¹⁵

In 1880, very near the end of his life and after nearly 34 years of marriage, James was preparing an edition of *Life Sketches*. In this he stated, "Marriage marks an important era in the lives of men."¹⁶ He then quoted Solomon's words from Proverbs 18:22, "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord," indicating he had been thus favored. "This expression," he added, "taken alone may be understood to convey the idea that all wives are from the Lord. But Solomon qualifies the expression by other statements. 'A virtuous woman is a crown to her husband....' Proverbs 12:4...." "[Ellen] has been my crown of rejoicing," he concluded, since "we were married ... and from that hour to the present...."¹⁷

¹⁴ White, Ellen G., Volume 7, *Manuscript Releases*, pp. 31-35, May, 1880, EGW Estate, Silver Spring, MD, 1990.

¹⁵ *EGW*, Volume 2, *The Progressive Years*, 1984, p. 439.

¹⁶ *LSJW*, p. 125.

¹⁷ *Ibid.*

“THE BEST MAN THAT EVER TROD SHOE LEATHER”

by Marlene Steinweg

Ellen White highly esteemed her husband, James. She believed God had qualified him “... for a specific work, and... united them to carry forward this work,”¹ and that he was “... the best man that ever trod shoe leather.”² How did Ellen arrive at these conclusions?

In mid-February of 1845, the intense winter following her first vision, Ellen met the man who was to be her husband when William Jordan and his sister Sarah urged Ellen to go with them to Orrington, Maine, to share her visions. From then on, Elder James Springer White, a youthful, Advent preacher, traveled with Ellen, accompanying her and her companions from place to place to seek out Advent believers.

Did Ellen ever dream that the friendship started in Orrington would lead to marriage and a special work in the development of a powerful, new religious movement? Not likely. But, as they traveled, she could observe James’ character strengths and flaws, and saw his deep desire to know, follow, and preach the truth. God led in their lives, and they eventually married on Sunday, August 30, 1846.

Ellen recognized many of James’ character strengths. For example, she told of his “head to plan and... life of experience to balance the inexperienced;”³ of his “firmness and deci-

sion... ;”⁴ his ability to “... stand in defense of the truth without yielding... principle... ;”⁵ and his “unbending integrity and noble courage to vindicate the right and condemn the wrong.”⁶

He was “bold and fearless in acting... ;”⁷ could “... speak more earnestly,”⁸ and “stand more firmly,”⁹ than other men in similar circumstances. “God has given him,” she declared, “the power to form and execute plans with the needed firmness, because he did not refuse to exercise these qualities of the mind, and to venture in order to advance the work of God.”¹⁰

What character flaws did Ellen notice in her husband? Perhaps his temper? She wrote how his peace was destroyed and he was annoyed when others failed “to carry out things just as... he would carry them out.”¹¹ He “felt he must see to this and that, fearing it... [would] be done wrong.”¹²

One problem James had was that he would overtax himself physically. This would be a natural result of not letting others do the work. “Even if it was done wrong a few times,” Ellen thought, “[James]... should

⁴ *Life Sketches of Ellen G. White*, PPPA, Mt. View, CA, 1915, p. 243.

⁵ *Ibid.*

⁶ *Ibid.*

⁷ *Ibid.*

⁸ *Ibid.*

⁹ *Ibid.*

¹⁰ *Ibid.*

¹¹ E. G. White, *Manuscript Releases*, Volume 10, EGW Estate, Silver Spring, MD, 1990, p. 23.

¹² *Ibid.*

¹ Ellen G. White, *The Publishing Ministry*, RHPA, Hagerstown, MD, 1983, p. 29.

² A. L. White, *Ellen G. White*, Vol. 1, *The Early Years*, RHPA, Hagerstown, MD, 1985, p. 84.

³ Ellen G. White, *Manuscript Releases*, Volume 6, EGW Estate, Silver Spring, MD, 1990, p. 304.

*That brain, that noble masterly mind, shall not be left in ruin.
Satan shall not exult over us.*

not perplex his mind and take the burden of overseeing these things.”¹³

Perhaps James’ unforgiving spirit was a character flaw? Ellen wrote in December of 1865, that James’ “greatest wrong in the past...[was] an unforgiving spirit toward those brethren who injured his influence in the cause of God....”¹⁴ Although these brethren heartily acknowledged their wrongs and James forgave them and even continued working with them, he could not entirely forget the incidents. He would at times rehash the offenses in his mind, bringing them to life, and this brought him added stress and sadness.

James was able to learn from his mistakes, and later repented of his errors. God “... accepted his humiliation ... the afflicting of his soul before Him... the confessions of his lack of consecration to God, and his repentance for the errors and mistakes in his course which have caused him such sorrow and despondency of mind....”¹⁵

When James suffered a series of strokes, Ellen, who had relied so much on him, missed that “... strong, manly arm [she] ever leaned upon....”¹⁶ She vowed to continue working for his healing, “as long as life is left him and me.... That brain, that noble masterly mind,” she declared, “shall not be left in ruin.... Satan shall not exult over us. You will yet see us standing

side by side in the sacred desk, speaking the words of truth....”¹⁷

In July, 1874, after James had suffered another stroke, Ellen wrote him, “I have the highest estimate of your ability, and with the power of God to work with your efforts, you can do a great and efficient work. God can mend the broken and worn machinery and make it of essential use to do His work still.”¹⁸ She wrote these words when James was very discouraged admonishing him to “believe, ... be cheerful, ... be of good courage.”¹⁹ He must have accepted this counsel by June of 1875, for Ellen wrote her friend Lucinda Hall, “My husband is very cheerful and of good courage. He is very attentive to me, seeking in every way to make my journeyings and labor pleasant and relieve it of weariness.”²⁰

In August, 1876, when God again healed James and he could return to work, Ellen remarked to Willie, “Your father does the work of three men at all these meetings. I never saw a man work so energetically, so constantly as your father. God does give him more than mortal energy. If there is any place that is hard, your father takes it.”²¹ Evidently she realized they both might overdo it again, and James might become discouraged and ill. She prayed

¹³ *Ibid.*

¹⁴ E. G. White, *Testimonies*, Volume 1, PPPA, Mt. View, CA, 1948, p. 613.

¹⁵ *Ibid.*

¹⁶ *6MR*, pp. 300-301.

¹⁷ *Ibid.*

¹⁸ A. L. White, *Ellen G. White*, Vol. 2, *The Progressive Years*, p. 439, RHPA, Hagerstown, MD, 1986.

¹⁹ *Ibid.*

²⁰ *10MR*, pp. 33, 34.

²¹ *Ibid.*

for “strength to do the work necessary to be done in these special occasions.”²²

James obtained a special victory the next year, for which Ellen praised God in a letter to Edson and Emma, on August 31, 1877. “Father says he will go forward in the name and strength of our dear Saviour. He will go to the camp meetings and will bear his testimony, exalting Jesus and the power of His grace. Oh! What hath the Lord wrought! Father feels now that he must hide behind Christ. He must exalt Jesus and humble himself. He wants to work in a different manner than he has hitherto done, walking in greater humility and working in God continually.”²³

²² *Ibid.*

²³ *10MR*, p. 36.

By the next week God had blessed his health so much, that she reported he “... went into the stand, sang and prayed like his own self. This is God’s doing,” she concluded, “and His name shall have all the glory.”²⁴

On August 6, 1881, James died from a serious case of malaria, thus ending nearly thirty-five years of marriage. Though Ellen felt “... deprived of... [his] wisdom and ability,”²⁵ he lived another thirty-four years remembering and missing her husband, James, “... the best man that ever trod shoe leather.”²⁶

²⁴ *Ibid.*

²⁵ *6MR*, p. 307.

²⁶ Ellen G. White, *Manuscript Releases*, Volume 5, EGW Estate, Silver Spring, MD, 1972, p. 208.

TRIUMPH THROUGH TRIAL

by Ellen G. White

God has always tried His people in the furnace of affliction. It is in the heat of the furnace that the dross is separated from the true gold of the Christian character. Jesus watches the test; He knows what is needed to purify the precious metal, that it may reflect the radiance of His love. It is by close, testing trials that God disciplines His servants. He sees that some have powers which may be used in the advancement of His work, and He puts these persons upon trial; in His providence He brings them into positions that test their character and reveal defects and weaknesses that have been hidden from their own knowledge. He gives them opportunity to

correct these defects and to fit themselves for His service. He shows them their own weakness, and teaches them to lean upon Him..., their only help and safeguard. Thus His object is attained. They are educated, trained, and disciplined, prepared to fulfill the grand purpose for which their powers were given them. When God calls them to action, they are ready, and heavenly angels can unite with them in the work to be accomplished on the earth. *Patriarchs and Prophets*, pp. 129, 130.

The Lord permits trials in order that we may be cleansed from earthliness, from selfishness, from harsh, unchristlike traits of character. He suffers the deep waters of affliction to

go over our souls... that we may know Him and Jesus Christ whom He has sent ... that we may have deep heart longings to be cleansed from defilement, and may come forth from the trial purer, holier, happier.... If patient under the crucial test, we shall come forth reflecting the divine character. *Christ's Object Lessons*, p. 175.

Trials of life are God's workmen to ... fit us for the society of pure, heavenly angels in

glory. But as we pass through these trials... let the eye of faith fasten upon the things unseen, the eternal inheritance, the immortal life, the eternal weight of glory, and while we do this the fire will not consume us, but only remove the dross, and we shall come forth seven times purified, bearing the impress of the Divine.

Testimonies, Vol. 1, pp. 706, 707.

“We shall come forth bearing the impress of the Divine.”

VOLUME 5 — NUMBER 3

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JAMES AND ELLEN WHITE

Lest We Forget, Volume 5, features: James Springer White & Ellen Gould Harmon White—
their friendship, marriage, family life, trials, and sacrifices.

This issue: James and his leadership role in the Seventh-day Adventist Church.

QUALIFIED FOR THE JOB

By Fred Bischoff

James S. White possessed both the assets and the liabilities of a true leader. A review of these and of his experiences provides encouragement and caution alike to those who are called to lead today and to those who are called to follow, whether it be in a family or in a church.

CHOSEN BY GOD.

"God has selected my husband and given him special qualifications, natural ability, and an experience to lead out His people in the advance work."¹

EARLY SIGNS OF LEADERSHIP.

James White had a lifetime total of just 29 weeks of formal education. Therefore, his breadth of understanding and literary ability came more from his exposure to the practical duties of life and his personal application to study and investigation than to formal studies. His first recorded leadership role was before age 20. "He was especially successful in school government, reducing to an orderly and studious condition schools which had been notorious for their unruly and unmanageable character."²

THE ABILITY TO LEAD MEN AND WOMEN TO CHRIST.

His next leadership experience came at age 21, after he heard William Miller and Joshua V. Himes speak in September, 1842. During the winter months of 1842-1843, "travel-

ing with a borrowed horse and a patched-up bridle and saddle,"³ James led over 1000 men and women to Christ. This work of spiritual leadership continued after the passing of the time, as he worked to encourage the advent believers and combat fanaticism.

FOLLOWING GOD'S LEADING.

"In the early days of our ... work the Lord did designate Elder James White as one who, in connection with his wife, and under the Lord's special guidance, was to take a leading part in the advancement of this work."⁴ "Through the Testimonies of His Spirit, He had imparted to him great light. He had cautioned, warned, reproved, and encouraged...."⁵

When God through visions given his wife instructed James at age 27 "to publish the light that was shining upon our pathway,"⁶ he soon began printing *Present Truth*. Leaders are often called to start out small and selflessly. James White clearly manifested this level of commitment, and the work was "carried forward at a great sacrifice of strength and means."⁷

BUILDING UP NEW ENDEAVORS.

"The earnest efforts of my husband to build up the institutions in our midst I also saw registered in the Ledger of Heaven."⁸

³ *SDA Encyclopedia*, "James Springer White," RHPA, 1966, pp. 1598-1604.

⁴ 8T p. 237.

⁵ *Life Sketches of Ellen G. White*, Pacific Press, 1915, p. 243.

⁶ *Colporteur Ministry*, Pacific Press, 1958, p. 1.

⁷ LS p. 244.

⁸ LS p. 242.

¹ Ellen G. White, *Testimonies*, Vol. 3, Pacific Press, 1948, p. 89.
² American Biographical History, *Eminent and Self-Made Men*, Western Biographic Publishing Co., Cincinnati, Ohio, 1878, p. 106.

BRINGING ORDER AND STABILITY.

At age 28 James began to call for the support of travelling ministers, and “appealed for the believers to move in gospel order.”⁹ His first carefully developed series of articles on “Gospel Order” he published in the *Review* when he was 32 while living in New York, in December, 1853.

In 1860, at age 39, he led out in the decision to incorporate the publishing association legally, choose a church name, and organize the local churches to own church properties.¹⁰ In May of 1863 the General Conference was organized with six states represented. James White was unanimously elected president but declined the position, not wanting it to appear that he had worked for church organization in order to be its head.

AN INSTRUMENT FOR JUSTICE.

“...[James] had elevated views of the Lord’s claims upon all who profess His name,—of their duty to stand in defense of the widow and the fatherless, to be kind to the poor, to help the needy. He would jealously guard the interests of his brethren, that no unjust advantage should be taken of them.”¹¹

OFTEN MISUNDERSTOOD AND NOT APPRECIATED.

“I was shown that the position of my husband has been a very difficult one. A pressure of care and labor has been upon him. His brethren in the ministry have not had these burdens to bear, and they have not appreciated his labors.... I was shown that his relation to the people of God was similar, in some re-

spects, to that of Moses to Israel. There were murmurers against Moses, when in adverse circumstances, and there have been murmurers against him.”¹²

TEMPTED TO NEGLECT OTHER NEEDS.

“[My husband] has devoted his interest almost entirely to the building up of the cause of God, regardless of his own personal interests and at the sacrifice of *social enjoyment with his family*. In his devotion to the cause he has frequently *endangered his health and life*. He has been so much pressed with the burden of this work that he has not had suitable time for *study, meditation, and prayer*. God has not required him to be in this position, even for the interest and progress of the publishing work at Battle Creek. There are other *branches of the work*, other interests of the cause, that have been *neglected* through his devotion to this one.”¹³ (emphasis supplied.)

DISEASE AND DISCOURAGEMENT FROM OVERWORK.

“[James]... has done, single-handed, the work of three men.”¹⁴

“Here is where the mistake has been made by his brethren in urging him, and by himself in consenting, to stand under the burdens and responsibilities that he had borne alone for years.”¹⁵

“Nature has been outraged time and again. While his brethren have found fault with him for doing so much, they have not come up to take their share of the responsibility, but have been too willing to make him responsible for everything.”¹⁶

⁹ *James White and SDA Organization*, Andrew G. Mustard, Andrews University Press, 1987, pp. 118, 119.

¹⁰ *Ibid.*, pp. 146-148.

¹¹ *LS* p. 243.

¹² *3T* p. 85.

¹³ *Ibid.*

¹⁴ *Selected Messages*, Book 1, p. 105.

¹⁵ *3T* p. 500.

¹⁶ *3T* p. 501.

GOD-GIVEN GIFTS OF FIDELITY, ENERGY, AND INSIGHT.

Ellen White saw on the judgment ledger in heaven “under the head of ‘Fidelity,’ was the name of my husband.”¹⁷

James had “ready judgment and clear discernment, which have been gained through training and exercise,”¹⁸ she said. “God has given him the power to form and execute plans with the needed firmness, because he did not refuse to exercise these qualities of the mind, and to venture in order to advance the work of God.”¹⁹

Leaders in God’s church today may err, but if they will stand “in defense of the truth with-

out yielding a single principle to please the best friend.... [and be] bold and fearless in acting and speaking”²⁰ as did James White; if they will exercise their God-given qualities of mind; and “venture in order to advance the work of God”²¹, He will give “the power to form and execute plans with the needed firmness....”²²

“Just such firmness and decision were necessary at the commencement of the work, and they have been needed all along, as it progressed step by step.”²³ Where are the James Whites of today, that our church needs as it faces these turbulent, testing times?

¹⁷ LS p. 242.

¹⁸ 3T p. 497.

¹⁹ LS p. 243.

²⁰ Ibid.

²¹ Ibid.

²² Ibid.

²³ Ibid.

STREAMS OF LIGHT

THE PUBLISHING WORK

by Richard Cooper

On May 5, 1949, a centennial issue of *The Advent Review and Sabbath Herald* was published. F. D. Nichol included in his editorial Ellen G. White’s words, “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.” God’s leading in the development of the publishing work is remarkable. James White, the man He chose to begin this work, did not hesitate to go forward once he received the divine mandate.

The years immediately following the Great Disappointment were a time of intense activity for the pioneers. They travelled extensively to encourage the shaken believers to shore up

their faith, and they continued searching the Scriptures for greater light on the sanctuary and the real significance of October 22, 1844. The pioneers were young, energetic, enthusiastic, and mostly quite poor. They shared an unshakeable faith in a soon-coming Savior. Some method was necessary to more efficiently extend their efforts.

James and Ellen White attended a meeting in Dorchester, Massachusetts in November, 1848, where Ellen received a vision about the proclamation of the sealing message. As Ellen came out of vision, she turned to her husband and said, “I have a message for you. You must begin to print a little paper and send

it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world." (*LS125.*)

"We look back with a good degree of pleasure to the month of July, 1849, when we published the first number of the little paper called *Present Truth*. We sat down to prepare the matter for that little sheet, and wrote every word of it, our entire library comprising a three-shilling pocket Bible, Cruden's Condensed Concordance, and Walker's old dictionary, minus one of its covers. Destitute of means, our hope of success was in God." (*RH 6-17-1880.*)

James had 1,000 copies of the first edition of *Present Truth* published. He did not have enough money to pay the printer to fold them. He took them home where other believers helped fold and bundle them for mailing. Trips to the post office and printer were 16-mile, round-trip walks for James, no easy task for one who walked with a limp at the best of times. When believers learned of the need for money to support the publication, the response was swift and generous.

One can only stand in awe of the energy and determination of James White and the other pioneers. With so few workers they simply had to mix travelling and speaking with the publication deadlines.

Ellen White commented on this to Brother and Sister Collins, "We should have written you before but we have had no certain abiding place, but have travelled in rain, snow and blow with the child from place to place. I could not get the time to answer any letters and it took all of James' time to write for the paper and get out the hymn book." (*1MR31.*)

By November, 1850, eleven issues of *Present Truth* had been printed in Middletown, New York and Paris, Maine. Working with Joseph Bates, J. N. Loughborough, S. W. Rhodes and J. N. Andrews, James began publishing the *Review*, to affirm and clarify the key truths accepted by the believers. The magazine started as an 8-page journal published on a bi-weekly basis. Sometimes the regularity of publication was hindered because pioneer leaders had to travel and thus could not meet their deadlines. James sometimes simply delayed publication until the necessary articles arrived.

The publishing work had moved to Rochester, New York by 1852, and a hand press, type and other goods costing \$652.95 were purchased. In 1853 Uriah Smith joined the publishing team and worked as business manager, editor, and auditor at various times over the next 50 years. By 1855, James White had contributed all the money he had, and incurred a \$2,500 personal debt. Little wonder he was physically ill.

On December 4, 1855, the first publication rolled off the press at Battle Creek. Between 1857 and 1873, \$6,000 of power and cylinder presses were purchased due to increasing needs. In 1874, publishing work spread to the West Coast, using equipment purchased in New York by James White.

A meeting in the Michigan Conference voted a full organizational plan for the publishing work, largely resulting from the need to adequately care for buildings and printing equipment. Official organization had to wait until the state of Michigan made laws of its own, hence the incorporation date of May 3, 1861. James White was appointed President of the corporation as well as editor of the *Review*. His salary for such a challenging task was \$7.00 per week.

James was actively involved in the publishing work of the church till the end of his life. He gave his best energies and resources in acting on the challenge given him through Ellen's vision.

After he died, the publishing work continued to prosper. The Battle Creek presses eventually had a 50,000 sq.ft working area. Fire brought tragedy to the work, and transfer to Takoma Park. In spite of relocation challenges, the press produced and marketed steadily growing numbers of books and periodicals:

1904 – \$63,000 of books

1912 – \$203,000 of books and \$33,000 of periodicals

1923 – \$679,000 of books, \$295,000 of periodicals

(Figures reported in the 5/5/49 centennial edition of the *Review*,)

The following statement from his editorial for the first issue of the *Review* reveals James' unshakable belief in the urgency of the message that provided the driving force to inspire him and the other pioneers in the publishing

work. He declared, "The *Review and Herald* is designed to be strictly confined to those important truths that belong to the present time... , a simple and clear exposition of those great and sanctifying truths embraced in the message of the third angel."

In the centennial edition of the *Review*, F. D. Nichol declared, "We would carry you over the road marked out by God, and trod by the pioneers. And we would encourage you, with us, to keep walking steadily forward on that path, for it leads to the gates of the New Jerusalem. Nor are those shining gates far distant. We are nearing home."

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JAMES WHITE A MAN OF ACTION

by Marlene Steinweg

Lord, have mercy on Brother White. He is proud, and will be damned unless he gets rid of his pride.... Have mercy....' Elder H.'s voice droned on...." James understood immediately that the elder sought "to cast fear upon those around... , bring them under his influence, that they might show him all that respect which his especial endowments demanded."¹

Having had experience with hypocrites, he wisely challenged the man, declaring himself innocent of the charge which was made because James wore a starched, though borrowed, collar. Brother H. wept as though his heart would break, causing James to comment wryly, "to see a coarse, hard-hearted man, possessing ... but little more tenderness than a crocodile, and nearly as destitute of moral and religious training as a hyena, shedding hypocritical tears

¹ White, J. S., *Life Sketches of Elder James White*, S.D.A. Steam Press, Battle Creek, MI, 1880, p. 89.

for effect, is enough to stir the mirthfulness of the gravest saint.”² Thus, on this as on other occasions was revealed James’ youthful vigor, forceful character, and special humor that would be refined and put to use in God’s work.

His dedicated, Christian parents, four older, and four younger siblings must have marveled to see how God worked in his life. A weak, sickly child, with an eye disability that prevented formal studies until age 19, he completed basic studies after only 6 weeks, taught his first school the following term, was converted completely to the Millerite message by age 21, and became a preacher by age 22.

A poor, itinerant preacher, James embarked upon his ministry with his Bible, some Millerite literature, a prophetic chart, three personally prepared lectures, and his youthful zest and strong faith. Though he met with opposition, suffered hard times, and braved discouraging weather, he undauntedly moved forward. The 1000 souls converted on his first six-week tour, were clear evidence of this youthful preacher’s Power Source. James had a “fine presence and sturdy character... , was a born leader, a strong dynamic spirit... , unusually bold, resourceful, and farseeing.”³ He “had the happy gift of carrying people along with him... , was enthusiastic, and possessed a grace and a dignity that kept every enterprise with which he had to do on a high spiritual level.”⁴

The prophetic date Miller had set passed with no appearance of Christ. When, at the famous Exeter, New Hampshire, camp meeting, James heard S. S. Snow’s clear presentation that Jesus would appear on the 10th day of the 7th Jewish month he immediately joined other in-

² *Ibid.*, p. 90.

³ Froom, L. E., *Prophetic Faith of Our Fathers*, RHPA, 1954, p. 1057.

⁴ *Ibid.*, p. 1058.

JAMES WHITE’S

TIME LINE

- 1821 **August 4:** James Springer White was born;
- 1836 He was baptized into the Christian Church fellowship.
- 1840 He entered into academy at St. Albans, Maine and soon taught his first school.
- 1841 He joined the Millerites and in Troy, Maine, shared the message of Christ’s second coming.
- 1842 **September:** He first heard Miller preach and by **October** was preaching.
- 1843 He was ordained in the Christian Church.
- 1844 **Spring:** James first met Ellen Harmon. **August:** He began preaching the Midnight Cry. **October 22:** The Great Disappointment.
- 1845 He accepted light regarding Jesus as High Priest in Heavenly Sanctuary. **February:** James met Ellen Harmon at Orrington, Maine, & began traveling with her.
- 1846 **August 30:** He married Ellen Harmon. **November:** He and Ellen accepted the Sabbath.
- 1847 **August 26:** First son, Henry was born, living in Topsham, Maine. James published *A Word to the “Little Flock.”*
- 1848 Sabbath Conferences held:
 - 1. **April 20-24:** Rocky Hill, Connecticut.

spired Advent preachers proclaiming, “Behold, the Bridegroom cometh, on October 22, 1844. Go ye out to meet Him!” (See *LWF*, 3:2, about Samuel S. Snow.)

When Jesus failed to return on October 22, 1844, God sustained his belief in the prophetic interpretation. He then searched for understanding regarding the prophecy. Early in 1845, he accepted the message written by O. R. L. Crosier and printed in the *Day Dawn*, which revealed the truth about the heavenly sanctuary. (See *LWF*, 4:3, about O. R. L. Crosier.)

In February, 1845, James heard Ellen Harmon tell her visions and was convinced God had given her messages to instruct and comfort the advent band. When he offered to accompany her in her travels to encourage the believers, she accepted his offer. After traveling and working by her side for eighteen months, James, 25, and Ellen, 18, were married August 30, 1846. Mere youths, James and Ellen dedicated their lives to learning and preaching Present Truth as God would reveal it, and with other pioneers, they eventually founded the Seventh-day Adventist church.

James White was instrumental in the development and understanding of the following basic S.D.A. Bible doctrines: 1) the prophetic reaffirmation of Jesus’ imminent second advent; 2) conditional immortality; 3) definition of the three angels’ messages, especially the third as including Sabbath-keeping as a test, Sunday-keeping as a mark of the beast, and the importance of God’s people to keep all the commandments; 4) the pre-millennial second advent flanked by two resurrections—of the just dead at Jesus’ advent and of the unjust dead after one thousand years; 5) the Sanctuary doctrine, including the definition of the scape goat

2. **August** 18: Volney, New York, unity obtained.

3. **August** 27, 28: Port Gibson, New York.

4. **September** 8, 9: Rocky Hill, Connecticut.

5. **October** 20-22: Topsham, Maine.

6. **November** – Dorchester, Massachusetts, the ‘sealing’ was understood.

November 18: Ellen received the vision for James to begin publishing. From this time, James wrote, published, and preached.

1849 **May**: Henry was left in care of the Howlands. **June**: Living at this time at Rocky Hill, Connecticut. **July**: First issue of *Present Truth* came off the press. **July** 28: Second son, James Edson, was born. **November**: At a conference at Oswego, New York.

1850 **May**: Edson was left with Sister Bonfoey. James suffered from poor health, but he continued writing and publishing.

1851 **August**: Living at this time at Saratoga Springs, New York.

1852 **April**: Living at this time at Rochester, New York. **Summer**: First press bought. **August**: *Youth’s Instructor* begun.

1854 **May** 23: His life was saved wreck of train to Wisconsin. **August** 29: Third son was born, William Clarence.

1855 Moved to Battle Creek, MI, built own home.

1860 **September** 20: Last son was born, John Herbert. **December** 14: John Herbert died.

1861 James was editor and proprietor of the *Review*.

as Satan; 6) baptism by immersion only; and 7) restoration of the prophetic gift.⁵

James was well known for his use of music in evangelism. He even published various hymnals for advent worship.

Imagine you were in the congregation there in the old meetinghouse at Battle Creek waiting for the preacher. "Suddenly the silence would be broken by a sweetly musical and strong, sure voice, singing a familiar hymn.... James White, silvery-haired, [was] coming down the aisle, beating time on his Bible, and singing, 'When I can read my title clear to mansions in the skies, I'll bid farewell to ev'ry fear, and wipe my weeping eyes.' By the time he had finished the first stanza and the chorus, the congregation had been caught and carried along in the spirit of it, and was joining in."⁶ James delighted in using the advent hymns to bring joy and inspiration to those fervent believers.

Elder White was plagued with poor health throughout the years. He suffered from a bum ankle, indigestion, and strokes. He was over-worked, overstressed, and truthfully intemperate in his great zeal to place Present Truth before the people. His life was snuffed out prematurely, in a matter of days, when he contracted malaria in 1881.

In spite of his physical weakness and early death, God had used James to lead towards immense progress in the Seventh-day Adventist Church. Of what other man could it be reported that he was a key theologian in framing the basic platform of Seventh-day Adventist belief and practice; that, though attacked for his position on the matter, he gave form and solidity to the growing movement by encouraging and leading out in church organization; that he gave his life to establish world-wide publishing, health, and education

1863 **December** 8: Henry died.

1865 **May**, to **May**, 1867: James became President of the General Conference.

1865 **August** 16: James was stricken with paralysis.

1867 **January**: James' health was restored. He built their new home in Greenville, Michigan.

1869 **May**, to **December**, 1871: James again was President of General Conference.

1871 He edited the *Health Reformer*.

1872 He worked for establishment of the first SDA college and made one of several extended visits to California.

1874 **June**: Oakland, California, He started *Signs of the Times*; and continued as editor till his death. The precursor to Pacific Press was built and equipped. **August**, to **October**, 1880, He again became President of the General Conference.

1875 **April**: Pacific Press officially was organized. They moved to California.

1877 **August**: James was nearly paralyzed, left weak.

1878 Housekeeping set up in Texas.

1880 Housekeeping again set up in Battle Creek, Michigan.

1881 James described as active, vigorous, and devoted to the publishing work. **August** 6: James died at Battle Creek Sanitarium after becoming ill with Malaria. **August** 13: His funeral was conducted at Oak Hill Cemetery, Battle Creek, MI.

⁵ Refer to *Ibid.*, p. 1032+.

⁶ Spicer, W. A., *Pioneer Days of the Advent Message*, RHPA, 1941, p. 147.

ministries and was instrumental in expanding the mission outreach of the three angels' messages to the West Coast and around the world? The urgency and intensity of his dedication speaks to the remnant today from the first article in the first journal, *Present Truth*, "What is done to spread the truth must be done quickly. The four angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush like the rushing of many waters. Then it will be too late

to spread before precious souls the present saving, living truths of the Holy Bible.... May God help the scattered remnant to receive the truth, and be established in it. May they haste to take shelter beneath the 'covering of Almighty God,' is my prayer."

"You will see your Lord coming in a few more days!

*Hear the band of heavenly music sounding
thro' the air."⁷*

WHEN GOD SPEAKS, HE MEANS WHAT HE SAYS. WHEN HE CAUTIONS, IT BECOMES THOSE NOTICED TO TAKE HEED.

with comments by Ellen White

Few realize the constant, wearing labor of those who are bearing the responsibilities of the work in the office. They are confined within doors day after day and week after week, while a constant strain upon the mental powers is surely undermining their constitutions and lessening their hold on life. These brethren are in danger of breaking suddenly. They are not immortal, and without a change they must wear out and be lost to the work." (1*Testimonies* 515.)

When Ellen White made this statement she was including her husband, James. She emphasized the importance of taking time to rest and recreate. On June 5, 1862, in that great vision on health given at Oswego, New York, Ellen was shown that her "... husband should preserve his strength and health, for God had yet a great work for...[them] to do...

constant and excessive labor was exhausting his fund of strength, which God would have him preserve; that if he continued to overtask his physical and mental energies as he had been doing he would be using up his future resources of strength... , and would break down prematurely, and the cause of God would be deprived of his labor." (*Ibid.* 517.)

This lesson was learned the hard way by James and Ellen, because when the warning went unheeded, James had a stroke. And yet, this happened time and again. Sometimes, after prayer in his behalf, he would be healed. Other times, he was not. Finally, when malaria attacked his weakened body, and he was unable to fight its ravages, he died, having barely reached his sixtieth birthday.

Some of the brethren to whom this counsel was directed, did not heed it and, by early

deaths, were prematurely lost to the cause. J. N. Andrews lived to be only 54; J. H. Waggoner, 69; and Uriah Smith, 72. Others heeded the warning and, perhaps as a result, lived longer. Among these were George Butler, 84; Stephen Haskell, 89; and J. N. Loughborough, 92.

"When God speaks, He means what He says. When He cautions, it becomes those

noticed to take heed. The reason why I now speak publicly is that the same caution which was given to my husband has been given to others connected with the office.... Unless they change their course of action, they are just as liable to be stricken down as was my husband." *Ibid.* 518.

Insert A

THE BATTLE FOR JAMES' HEALTH

Comments by James & Ellen White

“While at Paris, Maine, I was shown that my husband's health was in a critical condition, that his anxiety of mind had been too much for his strength. When the present truth was first published, he put forth great exertion and labored with but little encouragement or help from his brethren. From the first he has taken burdens upon him which were too taxing for his physical strength.

"These burdens, if equally shared, need not have been so wearing. While my husband took much responsibility, some of his brethren in the ministry were not willing to take any....

"When we overtax our strength, and become exhausted, we are liable to take cold, and at such times there is danger of disease assuming a dangerous form. We must not leave the care of ourselves with God, when He has placed that responsibility upon us.

"Some ministers among us fail to bear all the responsibility that God would have them. This lack throws extra labor upon those who are burden bearers...." *Testimonies*, Vol. 3, pp. 9-13.

"Many years ago [in 1865], while my husband was bearing heavy responsibilities in Battle Creek, the strain began to tell on him. His health failed rapidly. Finally he broke down in mind and body, and was unable to do anything. My friends said to me, 'Mrs. White, your husband cannot live.' I determined to remove him to a place more favorable for his recovery. His mother said, 'Ellen, you must remain and take care of your family.'

"'Mother', I replied, 'I will never allow that masterly brain to fail entirely. I will work with God, and God will work with me, to save my husband's brain....'

"Constantly I kept my husband working at... little things. I would not allow him to remain quiet, but tried to keep him active. This is the plan that physicians and helpers in our sanitariums should pursue. Lead the patients along step by step... , keeping their minds so busily occupied that they have not time to brood over their own condition....

"I made him exercise his mind. If he had not been made to use his mind, in a little while it would have completely failed.

"Daily my husband went out for a walk. In the winter a terrible snowstorm came, and Father thought he could not go out in the storm and snow. I went to Brother Rood and said, 'Brother Rood, have you a spare pair of boots?'

"Yes,' he answered.

"I should be glad to borrow them this morning,' I said. Putting on the boots and starting out, I tracked a quarter of a mile in the deep snow. On my return, I asked my husband to take a walk. He said he could not go out in such weather. 'Oh, yes, you can,' I replied. 'Surely you can step in my tracks....' That morning he took his usual walk.

"In the spring there were fruit trees to be set out and garden to be made. 'Willie,' I said, 'please buy three hoes and three rakes. Be sure to buy three of each.' When he brought them to me, I told him to take one of the hoes, and Father another. Father objected, but took one. Taking one myself, we began work; and although I blistered my hands, I led them in the hoeing. Father could not do much, but he went through the motions. It was by such methods as these, that I tried to cooperate with God in restoring my husband to health. And oh, how the Lord blessed us!

"I always took my husband with me when I went out driving. And I took him with me when I went to preach at any place. I had a regular circuit of meetings. I could not persuade him to go into the desk while I preached. Finally, after many, many months, I said to him, 'Now, my husband, you are going into the desk today.' He did not want to go, but I would not yield. I took him up into the desk with me. That day he spoke to the people. Although the meetinghouse was filled with unbelievers, for half an hour I could not refrain from weeping. My heart was overflowing with joy and gratitude. I knew that the victory had been gained.

"After eighteen months of constant cooperation with God in the effort to restore my husband to health, I took him home again. Presenting him to his parents, I said, 'Father, Mother, here is your son.'

"After his recovery, my husband lived for a number of years, during which time he did the best work of his life." *Selected Messages, Book 2*, pp. 306, 307.

"God will work wonders for every one of us if we work in faith, acting as we believe, that when we cooperate with Him, He is ready to do His part."

"The hand of God in his restoration was most apparent. Probably no other one upon whom such a blow has fallen ever recovered. Yet a severe shock of paralysis, seriously affecting the brain, was by the good hand of God removed from His servant, and new strength granted him both in body and mind." *Testimonies, Vol. 1*, p. 104

"I have given you this brief recital of personal experience, in order to show you that I know something about the use of natural means for the restoration of the sick.

"God will work wonders for every one of us if we work in faith, acting as we believe, that when we cooperate with Him, He is ready to do His part. I desire to do everything I can to lead my brethren to pursue a sensible course, in order that their efforts may be the most successful. Many who have gone down into the grave might today be living, if they had cooperated with God. Let us be sensible men and women in regard to these matters." *Selected Messages, Book 2*, p. 308.

Before James White died, he expressed his deep concern for the work he had worked so hard to build up:

"In my relations to this cause I have been longest and most closely connected with the publishing work. Three times have I fallen, stricken with paralysis, through my devotion to this branch of the cause. Now that God has given me renewed physical and mental strength, I feel that I can serve His cause as I have never been able to serve it before.

"I must see the publishing work prosper. It is interwoven with my very existence.

"My life has been given to the upbuilding of these institutions. It seems like death to leave them. They are as my children and I cannot separate my interest from them. These institutions are the Lord's instrumentalities to do a specific work. Satan seeks to hinder and defeat every means by which the Lord is working for the salvation of men. If the great adversary can mold these institutions according to the world's standard, his object is gained.... I would rather die than live to see these institutions mismanaged, or turned aside from the purpose for which they were brought into existence." *Testimonies*, Vol 1, pp. 106-107.

Ellen White expressed the following anxieties in the Spring and early Summer of 1881 when she and James were planning to return to the Pacific Coast and dedicate their time to writing:

"My husband desired to present more fully the glorious subject of redemption, and I had long contemplated the preparation of important books....

"[We were] to attend a tent meeting at Charlotte, North Carolina, Sabbath and Sunday, July 23 and 24....

"Little did I think, as we traveled on, that this was the last journey we would ever make together. The weather changed suddenly from oppressive heat to chilling cold. My husband took cold, but thought his health so good that he would receive no permanent injury. He la-

bored in the meetings at Charlotte, presenting the truth with... clearness and power.... On our return home, my husband complained of slight indisposition, yet he engaged in his work as usual." *Ibid.*, 106-108.

*On Monday, July 31, "... he had a severe chill, and the next day, I, too, was attacked. Together we were taken to the sanitarium for treatment." *Ibid.*, p. 109.*

It was malaria! By Friday, Ellen, though greatly weakened, had taken a turn for the better. But James had not. She further commented,

"I was taken to his room, and as soon as I looked upon his countenance, I knew that he was dying.... I asked if Jesus was precious to him. He said: 'Yes, oh, yes.' 'Have you no desire to live?' I inquired. He answered: 'No....' A peaceful expression rested upon his countenance.

*Sabbath morning "... he had a chill, which left him unconscious. At 5 p.m., Sabbath, August 6, 1881, he quietly breathed his life away, without a struggle or a groan...." *Ibid.*, p. 109-110.*

"Side by side we had labored in the cause of Christ for thirty-six years [including before marriage]; and we hoped that we might stand together to witness the triumphant close. But such was not the will of God. The chosen protector of my youth, the companion of my life, the sharer of my labors and afflictions, has been taken from my side, and I am left to finish my work and to fight the battle alone." *Ibid.*, p. 105-106.

VOLUME 5 — NUMBER 4

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JAMES AND ELLEN WHITE

*Lest We Forget, Volume 5, features: James Springer White & Ellen Gould Harmon White—
their friendship, marriage, family life, trials, and sacrifices.*

This issue: God's messenger, Ellen Gould Harmon White.

A MESSENGER, WHY?

By Dr. Fred Bischoff

Biblical history reveals the precedence for divine intervention. Each major movement in fulfillment of prophecy had a messenger to give special guidance to all who would follow God. We see Enoch, Noah, Moses, Daniel, John the Baptist, Jesus Christ. God in His mercy came to meet the slowness of understanding of His people. This was the reason for each successive messenger and message. Some messages became part of the canon of Scripture, while others did not. However, the same Spirit worked through each messenger.

In 1844, God's people in every church and land needed a message. That message was a fulfillment of Rev. 18:4, "Come out of her [Babylon], my people." God sent a final call to everyone to leave the path of error. This call included special guidance by the Holy Spirit to open Scripture for the last days.

Our condition was particularly critical. Laodicea was blinded. Centuries-old, pagan thought patterns, which clouded the mind, needed to be swept away by a clear view of reality. The sanctuary needed cleansing. God planned to make ready a people prepared for the return of Christ. A message was needed, and God chose Ellen Gould Harmon, a seventeen-year-old girl, as His messenger.

The Holy Spirit again humbled Himself to speak through fallen humanity, giving spiritual insight to God's people which they desperately needed. Just as Christ led His disciples to understand the fulfillment of prophecy (Luke 24:27, 44, 45), so the testimony of Jesus again united with the witness of Scripture to

unfold present truth at this major transition of prophetic history.

Ellen White said of herself, "From the year 1844 till the present time I have received messages from the Lord and have given them to His people. This is my work—to give to the people the light that the Lord gives me. I am commissioned to receive and communicate His messages. I am not to appear before the people as holding any other position than that of a messenger with a message." *Testimonies*, Vol. 8, p. 237.

It is of interest here to note that she who was called to a life ministry as a messenger affirmed that she was not alone, that others were used at various times during her lifetime to bring messages to prepare a people to stand in the day of God. She saw God sending messengers, "His servants", including herself, with reproof, cautions, and warnings. She admonished,

"We are not to turn away and refuse to receive the message because it does not come from learned men.... Every message sent to you by God's messenger is for your good, to teach you the way of salvation more perfectly. What means has God to communicate His will to men, unless it be through His delegated messengers? And are you not afraid to select that portion of the message that pleases you, and reject that which crosses your track?" *This Day With God*, R & H Pub. Association, 1979, p. 167.

"God calls every one, both old and young to make a diligent search in His word, that they may discover the rich jewels of truth.

Ministers and people, teachers and scholars, are all called to the work of studying the Bible.

“Precious light is to shine forth from the word of God, and let no one presume to dictate what shall or what shall not be brought before the people in the messages of enlightenment that He shall send, and so quench the Spirit of God. Whatever may be his position of authority, no one has a right to shut away the light from the people. When a message comes in the name of the Lord to His people, no one may excuse himself from an investigation of its claims. No one can afford to stand back in an attitude of indifference and self-confidence, and say: ‘I know what is truth. I am satisfied with my position. I have set my stakes, and I will not be moved away from my position, whatever may come. I will not listen to the message of this messenger; for I know that it

cannot be truth.’ It is from pursuing this very course that the popular churches were left in partial darkness, and that is why the messages of heaven have not reached them.” *Counsels on Sabbath School Work*, Ellen G. White Publications, 1938, p. 28.

Doubtless God will continue to use other messengers. In order to “prove all things”, let us follow this counsel: “Let every thing be brought to the Bible; for it is the only rule of faith and doctrine.” *Signs of the Times*, February 6, 1893.

We must be ever indebted to God for the gift of prophecy He chose to bestow on a seventeen-year-old girl, over 150 years ago. The messages she wrote from God continue to speak to us today, to prepare a people for Christ’s second coming.

THE GOSPEL OF HEALTH A PRACTICAL REALITY

by Dr. Ray Foster

The health ministry has been a part of the work of God throughout history. The Israelite priest officiating in the sanctuary or temple of God, besides being a spiritual leader and teacher, was also the recognized physical healer. Charles Wesley wrote a medical book to help his parishioners with their medical problems. For God to associate medical with spiritual work in the closing work of the gospel is in harmony with what He has revealed about Himself, “For I [am] the LORD, I change not; therefore ye sons of Jacob are not consumed.” Malachi 3:6.

Ellen G. White received in supernatural visions a clearer understanding of the effect of the physical health on the spiritual. These visions revealed a distinct lifestyle to be recommended to Seventh-day Adventists; changed the Whites’ health habits; and led to a worldwide health ministry, “the Lord’s means of lessening the suffering in our world and of purifying His people.” *Counsels on Diet and Foods*, p. 38.

THE “REALITY” OF THE HEALTH MINISTRY

“Reality” could be the one word that explains why medical and spiritual work are linked together. Reality is based on creation. Things are the way they are because that is the way they were made. Truth is based on reality.

“To make natural law plain, and to urge obedience to it, is a work that accompanies the third angel’s message. Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant; for the great God Himself is man’s instructor. All are bound by the most sacred obligations to heed the sound philosophy and genuine experience which God is now giving them in reference to health reform. He designs that the subject shall be agitated and the public mind deeply stirred to investigate it; for **it is impossible for men and women, while under the power of sinful, health-destroying, brain-innervating habits, to appreciate sacred truth.**”

(Bold supplied) *Counsels on Health*, p. 21.

Part of the reality of salvation is that there is salvation for the body. God created man from the dust of the earth, breathed life into his nostrils and commissioned mankind to represent God in form, feature, and character. The human body is designed as a temple for the Holy Spirit. Sin has marred the body temple and thus distorted the image of God in man.

Salvation is God’s plan to restore the physical form and function of the body temple itself, and renew the character of the individual to again reflect the image of God. Salvation is thus for the body as well as for the use that is made of the body as reflected by the character of the individual.

The first truths that God sent in the 1840’s to the group of believers, who were later called

Seventh-day Adventists, were doctrinal, to give direction to the movement. Once the foundational doctrines of the cleansing of the sanctuary, the seventh-day Sabbath and the law of God, the second coming, and the state of the dead were established, it became essential to focus on the health of the body. The prevailing health practices of the times and the deteriorating health conditions of the early believers made this even more crucial. Pork was a staple of the diet and blood-letting was a standard treatment for illness. Ellen and James White were both in poor health from overwork and a poor diet. It was a practical necessity in “reality” for God to give special instructions on how to live.

THE FIRST HEALTH MESSAGE GIVEN TO ELLEN WHITE

As early as 1848 Ellen White was shown in vision that tobacco, tea, and coffee were harmful to the human body.

From that time, Ellen never used tea or coffee. However, she was not instructed to focus in on these things as a test of church fellowship. When a brother wrote to her in 1851 inquiring whether she had been shown in vision that it was “wrong to use tobacco”, she replied, “I have seen in vision that tobacco was a filthy weed, and that it must be laid aside or given up. Said my accompanying angel, ‘If it is an *idol*, it is high time it was given up; and unless it is given up, the frown of God will be upon the one that uses it, and he cannot be sealed with the seal of the living God.’” *Manuscript Releases*, 5:371.

“No special effort, however, was made through denominational publications to induce Sabbathkeeping Adventists to discontinue the use of tobacco until the latter part of

1853." *The Story of Our Health Message*, D. E. Robinson, p. 66. This was ten years before God gave Ellen White the major health vision that pointed the way to improved health of body that has been a great blessing to the world.

If not accepted, advanced truth has a divisive rather than an strengthening effect upon the church. One of the main characteristics of the introduction of the health reform truths is the carefulness and caution with which it was introduced so as to prove a blessing and a strength to the church. The ten years between the first *Review and Herald* article entitled "Tobacco," in the latter part of 1853, referred to above, and the giving of the major health vision in 1863, is evidence of the Lord's timing for introducing this important truth. God's timing is important when introducing health reform truths to others. The church body needs to move and grow together in the love of God's advancing truth.

THE 1863 MAJOR HEALTH VISION

In the home of an Adventist church member, Aaron Hilliard, at Otsego, Michigan, June 6, 1863, the great subject of health reform was opened before Ellen White in vision. A group of believers from Battle Creek, about 30 miles away, including James and Ellen White, had come to spend the weekend to support the meetings held by Elders R. J. Lawrence and M. E. Cornell. Elder James White was overworked, perplexed, depressed, and weak. That Friday evening as the group met in the Hilliard home to welcome the Sabbath, El-

len was asked to lead out in prayer. Starting to pray, she moved over closer to James, who was kneeling beside her, placed her hand on his shoulder and continued praying for him. While praying in this way for her husband, she received a vision that lasted about 45 minutes. The influence of heaven felt by all present was never to be forgotten.

This vision contained much instruction from God for the church and also for James and Ellen White concerning their physical welfare (*Testimonies*, 3:11-13). The major concept of the vision was to present the relationship between physical welfare and spiritual health, or holiness. James and Ellen White were given the responsibility of leading out in educating the people who were preparing for eternal life in regard to the reforms they should make in their daily living. The original document in Mrs. White's own handwriting, dated June 6, 1863, revealed how they felt. "It was a sacred duty to attend to our health, and arouse others to their duty... to speak out against... intemperance in working, in eating, in drinking, in drugging—and then point... to God's great medicine: water, pure soft water, for diseases, for health, for cleanliness, for luxury.... We should not be silent upon the subject of health, but should wake up minds to the subject." *Manuscript Releases*, 5:105, 106.

RESPONDING TO THE VISION

How did the Whites respond to the June 1863 vision that seemed an answer to Ellen's prayers for Elder White? They promptly in-

"I was shown that our Sab-bathkeeping people have been negligent in acting upon the light which God has given in regard to the health reform..."

stituted reforms in their own household and passed the light on to others, even though it was not easy. She declared, “I was astonished at the things shown me in vision. Many things came directly across my own ideas.” *Selected Messages*, 3:281.

For years Mrs. White had believed that she was dependent upon flesh meat for sustenance. She suffered from discomfort of the stomach and from dizziness, and frequently fainted. Because the use of flesh foods seemed to remove these distressing symptoms, she came to believe, that at least for her, flesh food was necessary. The vision changed her conviction. She said, “Since the Lord presented before me, in June, 1863, the subject of meat eating in relation to health, I have left the use of meat....” *Spiritual Gifts*, 4:153.

Just how severe the battle was, and what it cost to persevere is indicated in one experience. She wrote, “I suffered keen hunger. I was a great meat eater. But when faint, I placed my arms across my stomach and said, ‘I will not taste a morsel. I will eat simple food, or I will not eat at all.’ Bread was distasteful to me The first two or three meals, I could not eat. I said to my stomach, ‘You may wait until you can eat bread.’ In a little while I could eat bread, and graham bread too. This I could not eat before; but now it tastes good, and I have had no loss of appetite.” *Testimonies for the Church*, 2:371, 372.

In addition to her personal life changes, Mrs. White was faithful in her duty to tell others the light that was shown to her. In *Spiritual Gifts*, Vols. 3 and 4; in *Appeal to Mothers*; six numbers of *How to Live*; and in *Testimonies for the Church*, she wrote out the instruction received in the June 1863 vision. At every appropriate opportunity, in public and private

speaking, Mrs. White shared the light that she had received about health reform.

JAMES WHITE'S HEALTH

In spite of the personal changes made in life habits, James White felt the burden and pressure of the work, and continued to drive himself with overwork until he had a stroke on the morning of August 16, 1865. For five weeks everything was done for him that could be done at their home in Battle Creek, but with no sign of improvement. It was then decided to take him to see Dr. Jackson, the physician-in-chief of a medical institution called “Our Home”, at Dansville, New York. Elders J. N. Loughborough and Uriah Smith, who were also worn down by overwork, went along also. The Whites and Elder Loughborough stayed at Dansville for about three months treatment. Much was in harmony with the heavenly vision on health reform, but they saw some things contrary to what had been shown from heaven. Two points especially were not in harmony with what Ellen had seen in vision. The entertainment at Dansville was one point, and the other was the idea that complete and absolute rest was necessary for recovery. Mrs. White said, “... to sink down in aimless inactivity was to foster disease and to become the prey of despondency.” *Life Sketches of Elder James White and Mrs. Ellen G. White* (1888 edition) pp. 353, 354.

While Mrs. White was praying about taking her husband away from Dansville, seeking divine guidance as to what she should do, she had the second major vision on health reform on Christmas Eve, 1865.

“I was shown that our Sab-bathkeeping people have been negligent in acting upon the light which God has given in regard to

the health reform; that there is yet a great work before us; and that, as a people, we have been too backward to follow in God's opening providence, as He has chosen to lead us.... While some feel deeply and act out their faith in the work, others remain indifferent and have scarcely taken the first step in reform." *Testimonies for the Church*, 1:485, 486 (first published in January, 1867).

The church had just gone through the very difficult Civil War (1861-1865) of the United States. The General Conference Session had been hampered by the sickness of two of the three General Conference committee members. The great increase in the work expected at the end of the Civil War had not materialized. In view of these things, the General Conference Committee set apart four days as a season of fasting and prayer beginning Wednesday May 9, 1866, through the following Sabbath.

The church membership was invited to participate in prayer and fasting and special meetings on Sabbath asking God for a special blessing.

At the General Conference session which followed, the Lord moved Mrs. White to tell what He had shown her in Rochester, New York, four months earlier. She earnestly urged the believers to place a higher value on these health principles and to make greater advancements in the work of reform. Being connected with the third angel's message, all who professed this truth should adopt health reform for themselves. To climax her appeal, she advised that Seventh-day Adventists should have their own health institution, "for the benefit of the diseased and suffering among us." (See *Testimonies*, 1:466, 469-470, 492)

In response, the General Conference voted a resolution to adopt the light presented,

and to come into line with health reform, both individually and as a body of believers. They adopted the reform lifestyle as "part of the work of God incumbent" on them. In the follow-through on these resolutions the Western Health Reform Institute was established in Battle Creek, Michigan, and a new sixteen-page monthly periodical, called *The Health Reformer*, was issued at the Institute.

That was just a small beginning of the Seventh-day Adventist health ministry which today includes a world-wide system of hospitals, medical schools, and health books and periodicals in many languages, including the well-known books by Ellen G. White, *Ministry of Healing*, *Counsels on Health*, and *Counsels on Diet and Foods*.

With all this progress and development in health reform, these disturbing questions remain: "Why are we still on this earth?" "Where are the holy people prepared for the coming of the Lord?" "Why has the Lord not come before now?" "Have we truly practiced the light on health reform so important for purifying God's people?"

However these questions may be answered, the gospel of health reform continues to be critical in preparing a people for Christ's coming. It promotes clearer minds in healthier bodies to discern between truth and error and to understand and complete God's mission for His people in His closing work. Now is the time to follow more closely the instructions and obligations of health reform, to honor Him and reflect His character.

"For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now [is] the accepted time; behold, now [is] the day of salvation." II Corinthians 6:2.

LIFE EXPERIENCES OF ELLEN G. WHITE

by Marlene Steinweg

*E*llen White in 1844 became perhaps the most important influence for the advent believers who later became the Seventh-day Adventist Church. Her ministry as a messenger of God began tremblingly, when, at the tender age of seventeen, she received the first visions she was to share with others. Ellen was timid, in constant physical suffering, and it was feared she might die. She wondered how she could obey God and give His messages. But, she did! God protected, guided, continued sending her visions and testimonies, and blessed her with a long, rewarding life. Years after most of her early associates of the days of 1844 had fallen asleep in Christ, she was still speaking, writing, and traveling.

Consider now some important events and trials in her life that mark her experience from birth to death and reveal how the Holy Spirit led in her life as God's messenger.

1827

November 26: Ellen and her twin sister, Elizabeth were born to God-fearing parents, Eunice and Robert Harmon, in Gorham, Maine.

1836

When nine years old and in the third grade, Ellen almost died after a classmate hit her on the nose with a stone. She would never return to formal schooling, though she once tried to at age twelve. She learned to make crowns for hats in her father's business and knitted stockings for 25 cents a pair.

1840

Ellen heard William Miller preach in Portland, Maine. That summer, she attended the Methodist camp meeting at Buxton, Maine, where she accepted salvation in Christ and joined the Methodist church on probation. She soon was earning money to buy Christian books and tracts to share her new-found faith.

1841

Ellen's heart was so weak she had to sit propped up in bed to work. She was troubled by the doctrine of an eternally burning hell. Her religious experience progressed from perplexity over the Methodist doctrine of justification and sanctification, to hunger and thirst for full salvation, to rejoicing over a renewed understanding of the plan of salvation, and testifying to other youth of her joy in Christ and hope for His soon coming.

1842

Ellen was baptized by immersion on June 26.

1843

Christ failed to come in the Spring as the Millerites expected. Later Ellen's family was disfellowshipped from the Methodist Church for their beliefs.

1844

Spring: The believers were again disappointed; but that August their hope renewed as the "Midnight Cry" went forth. The Bridegroom

would return on the 7th day of the 10th month, October 22, 1844. Ellen also learned that man's soul is not immortal.

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1844

Fall, October 22—The Great Disappointment: Ellen, was sick with tuberculosis and hemorrhaging from the mouth, and nearly died. But in December, at Portland, Maine, she had her first vision regarding the travels of the advent people to the City of God. She was only seventeen.

1844-1845

Against great odds—soreness in lungs and throat; extreme fanaticism; dangerous doctrines; an injury to her side; being accused of practicing mesmerism; being questioned and doubted—Ellen prayed for and received healing, wisdom, and power to present the messages of encouragement to the advent believers. Ellen White told of meeting James White for the first time in February, 1845, in Orrington, Maine.

In Randolph, Massachusetts, Ellen held up a large family Bible during a four-hour vision.

1846

Ellen first learned the Sabbath truth from Joseph Bates, but did not believe it was important. She and James were married in August and began keeping the Bible Sabbath that Fall.

By November, at age 19, she was pregnant with their first child and very sick. She was healed by prayer.

1847

Although pregnant and in poor health, Ellen continued traveling and preaching with James. Their first son, Henry Nichols, was born August 26. That was a poverty-stricken winter in which they suffered many trials. Henry became ill and was healed in answer to prayer. They decided to travel, and not allow baby Henry interfere with Ellen's ministry.

1848

In August, they entrusted Henry to Clarissa Bonfoey's care in Middletown, Connecticut. Ellen suffered from irritated throat and lungs, severe coughing, and a pimple that appeared and spread on her face, and did not heal for several years. By October, Ellen was pregnant again.

1849

In January, Ellen, five months pregnant, was in very poor health. By June, they moved to live with the Belden's in Rocky Hill, Connecticut. James Edson was born on July 28.

In November, Ellen gave her husband a message from God to begin the publishing work. They moved to Oswego, New York, where he began printing the Review and Herald.

1850

In a year marked with depression, Ellen had to leave her sons with other women to raise and cope with a diseased throat in July, and with James' and Edson's serious illnesses in August.

1850-1853

Ellen and James continued traveling, preaching, attending conferences and strengthening the brethren in spite of having to be separated

often from their two sons and suffering from very poor health.

1853

In late November or early December, at 25 years of age, Ellen was pregnant again.

1854

That winter and early spring Ellen suffered from heart disease that made breathing difficult. A swelling on the eyelid seemed to be cancer, and she was paralyzed on the left side, her tongue and arms seriously affected. She was healed by prayer that spring. On August 29, William Clarence was born at Rochester, New York.

1855

Ellen sprained her ankle, and used crutches for six weeks.

1857

She suffered from a severe cough with some bloody discharge.

1858

While visiting at Jackson, Michigan, Ellen had a "shock of paralysis." In August, she was still very sick.

1859

In March, Ellen suffered much pain in the left shoulder and leg.

April 21 she wrote in her diary that she had been afflicted for years with heart disease and dropsy and how prayer was made for healing.

1860

In January, Ellen became pregnant at age 32 with her fourth child. John Herbert was born September 20, but died in the same year, on December 14. She suffered deeply from this loss, having severe pain in the heart and fainting.

1860-1863

Ellen continued working to encourage and build up the brethren.

1863

God gave Ellen her first extensive vision about health reform on June 6, in Otsego, Michigan, at a time when Ellen was weak, feeble, and subject to frequent fainting spells and James was depressed and weakened. Immediately they stopped eating flesh food and spices.

On December 8, Henry died, at age sixteen.

1864

Ellen began eating two meals a day, breakfast at 7 a.m. and dinner at 1 p.m. She seldom suffered faint feelings and lost 25 pounds.

1865

Her first six articles on "Disease and Its Causes" were printed in *How to Live*. This same year, on August 16, James was stricken down with paralysis. She dedicated about eighteen months to his treatment and recovery.

1867

By September, Ellen had suffered four weeks with lung trouble, and was miraculously strengthened for service at that time and again in December. She and James preached in Michigan, Iowa, Maine, New York, New Hampshire, and Vermont.

1868

In February, Ellen was subject to frequent fainting spells. *Testimonies for the Church*, Nos. 14-16 and *Spiritual Gifts*, Vol. 5 were published. Ellen made two trips to New York from Michigan.

1869

Ellen and James remained close to Battle Creek, making one trip on the Mississippi River. They took out \$1,500 worth of stock

in the Health Institute. The transcontinental railway was completed.

1870

The Whites attended camp meetings in Michigan, Minnesota, Wisconsin, Illinois, Vermont, Maine, Indiana, Kansas, and Missouri.

1871-1872

Ellen and James spent much time in Battle Creek.

1873

On August 12, the Whites visited Black Hawk, Colorado.

1874

They visited new territory this year, Oakland, California. But by August were back in Battle Creek.

1875

January, Ellen was in Battle Creek; in August, at the Vermont camp meeting; and in September, at the New York camp meeting.

1876

Another western trip was made. By May 12, James and Ellen were again in Oakland, California. That summer they were back East again, in time for the Michigan camp meeting.

1877

Again Ellen was in California, but was impressed to return to Battle Creek. That year she visited camp meetings in Indiana, Massachusetts, Vermont, New York, and Michigan. She addressed 5,000 members of the WCTU for 90 minutes in Battle Creek under a mammoth tent. Then, at nearly age 50, she suffered pain in the heart and nerves, but was healed instantly when speaking at camp meeting in Danvers, Massachusetts. Her health was poor, and she received treatment at the Battle Creek Sanitarium in August. By October, Ellen and

James had returned to California where she visited Healdsburg, St. Helena, Vacaville, and Pacheco. James returned to Battle Creek for treatment at the Sanitarium, but Ellen remained in California.

1878

That winter and spring Ellen spent in California, with some heart trouble bothering her in the spring and early summer.

Beginning June 10 and through the early part of July, Ellen made a rough trip by ship from San Francisco to Oregon where she spoke to believers at a camp meeting at Salem, Oregon, and returned by ship again about July 10. Then she undertook a trip east with stopovers at Sacramento, California; Reno, Nevada; and Boulder City, Colorado, finally joining James and Willie at Walling's Mills, Colorado. They used that as a base for several working trips to Boulder City. They arrived in Battle Creek on August 23. They next visited Boston and Ballard Vale, Massachusetts; Portland, Maine; South Lancaster, Massachusetts; and Brookfield, New York. In September, Mrs. White was again treated at the Battle Creek Sanitarium where, in October, she attended the General Conference. Finally, she and James traveled to Texas, stopping at Topeka and Richland, Kansas, and Dallas, Grand Prairie, Plano, and Denison, Texas.

1881

Ellen and James were stricken with malaria early in August and were treated at the Battle Creek Sanitarium, but James never recovered. He died August 6. By August 28, she had retired to Walling's Mills, Colorado to recuperate from her illness and the loss of her husband. She resumed writing in September and by October traveled to Oakland, California.

She sent special testimonies to the December General Conference in session in Battle Creek.

1883

Ellen remained in California, preaching and writing until August, making her 17th crossing of the American plains.

1883-1884

Ellen traveled these two years between the east and west coasts. In Chicago she spoke at a temperance meeting December 7, 1884.

1885 - 1887

Ellen visited and encouraged the brethren in England, Switzerland, Denmark, Sweden, and France. She visited the Waldensian countryside three times.

1888-1889

She resumed her traveling between the west and east coasts. At the famous Minneapolis, Minnesota, General Conference session, Ellen agreed to the importance and need of the message on righteousness by faith presented by E. J. Waggoner and A. T. Jones.

1890

Ellen wrote to leaders at Battle Creek of the dangers of centering their work in that city.

1891

November: Ellen, nearly 64-years-old, was sent by the General Conference brethren as a pioneer missionary to Australia, accompanied by G. B. Starr and her son, W. C. White. The education and health work began to advance there. She continued to send testimonies to the brethren in America.

1894

Due to direct counsel by Ellen White from the Lord, land for Avondale College was located and purchased at Cooranbong, Australia. She also raised much of the money to

launch the project and was the guiding spirit behind its establishment. She made her home near the school from 1895 to 1900. By 1900, the enrollment at Avondale was 158, a third of which were in grades 1-8.

1900

73-year-old Ellen returned to the United States and settled at Elm's Haven, St. Helena, California.

1901-1902

Her counsels and testimonies covered a broad range of needs such as widening the administration at the General Conference level; organizing the work in the Southern States; opposing men with spiritualistic delusions; inspiring reformation; warning the manager of the Review and Herald Publishing House regarding publishing activities; encouraging simplicity in the education of the youth; carrying on well-equipped tent meetings in large cities; opposing centralization of the medical work; and upholding high Christian standards. In December, 1902, she warned that something decisive would happen soon regarding the concentration of the work in Battle Creek and the need of decisive action to follow God's counsels.

1903

This was year of the fires. Battle Creek Sanitarium and the Seventh-day Adventist Publishing House were destroyed by blazes declared unquenchable by the fire department. The sanitarium was rebuilt in Battle Creek.

1904

The publishing work moved Takoma Park, Maryland. Ellen lived in St. Helena. Her brain was clear, her digestion was good, she was eating two meals a day, and was in better health at age 76 than in her younger days.

1905

Ellen counseled J. A. Burden to obtain the property at Loma Linda for the medical work.

1906

The new Loma Linda Sanitarium was dedicated on April 15.

1907-1915

During these golden years, Ellen continued receiving and giving the counsels of the Lord to His people. Her last testimony, March 3, 1915, was for the youth. "Tell the young that they have had many spiritual advantages. God wants them to make earnest efforts to get the truth before the people." (*Messages to Young People*, Southern Publishing Association, 1930, p. 289.)

About four month later, July 16, 1915, Ellen Gould White died quietly in the night. She was buried July 24 beside James White at Oak Hill Cemetery in Battle Creek. Her life was a triumphant example of how God's power can work to His glory in even the weakest of vessels, if surrendered to Him.

Even today, the many and varied messages she wrote continue to prepare a people for the second coming of Christ. Just as she declared in *Selected Messages*, 1:55, "Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last These words that have been given to me... will still have life and will speak to the people."

MODERN SCIENCE AGREES WITH THE MESSENGER

by Philip Steinweg, MPH

Today the incidence of diabetes and cancer is increasing while the incidence of heart disease remains high. The United States is in a quandary as to how to solve the health care problem. The real solution lies in lifestyle changes, or preventive medicine. Ellen White's advice on health, given decades before medical science proved it to be valid, gave Seventh-day Adventists a lifestyle that decreases incidence of these diseases and strengthens the immune system.

1. ABOUT TOBACCO USE:

"Tobacco is a poison of the most deceitful and malignant kind, having an exciting, then a paralyzing influence upon the nerves of the body. It is all the more dangerous because its effects upon the system are so slow, and at first scarcely perceptible. Multitudes have fallen victims to its poisonous influence. They have surely murdered themselves by this slow poison." *Spiritual Gifts*, Vol. 4:128, *Temperance*, p. 57, 1864.

About 480,000 persons die annually due to smoking. *Lifeline*, Vol. 10, No. 4, October, 1995, p. 4. Some die from the effects of second-hand smoking or passive smoking which was only identified as important in the 1980's. One manifestation of higher risk for death due to second-hand smoking is SIDS, or Sudden Infant Death Syndrome. Ellen White wrote of this in 1872.

"The infant lungs suffer, and become diseased by inhaling the atmosphere of a room poisoned by the tobacco user's tainted breath.... By inhaling the poisonous tobacco

effluvia, which is thrown from the lungs and pores of the skin, the system of the infant is filled with poison, while it acts upon some infants as a slow poison, and affects the brain, heart, liver, and lungs, and they waste away and fade gradually; upon others, it has a more direct influence, causing spasms, fits, paralysis, and sudden death." *Temperance*, p. 58.

2. THE BENEFICIAL EFFECT OF SUNLIGHT:

"Rooms that are not exposed to light and air become damp.... The atmosphere in these rooms is poisonous, because it has not been purified by light and air." *Selected Messages*, 2:462.

Some 80 years after Mrs. White's first statement on this point, Dr. Lawrence P. Garrod, professor of bacteriology at the University of London, performed studies on the effect of light on the TB bacteria in the dust of sickrooms. He reported that dust on the floor near the beds of patients suffering tuberculosis contained many of the bacteria. This was true of the dust under the bed and in every dark place in the room. But dust near the window and from the window sill contained none, even in rooms with a northern exposure, without direct sunlight. This was true even in winter, when the light had to penetrate through two layers of window glass. He concluded:

"Ordinary diffuse daylight, even on a cloudy day and even in winter in England, can be lethal to bacteria, and... glass is no absolute bar to this effect." *British Medical J.* 1:247, 1944.

3. ELECTRICAL CURRENTS IN THE BRAIN:

In 1869, Ellen White wrote, "Whatever disturbs the circulation of the electric currents in the nervous system lessens the strength of the vital powers, and the result is a deadening of the sensibilities of the mind." *Testimonies*, 2:347.

Sixty years later, Hans Berger, a German psychiatrist, published some strange little pictures consisting of nothing but wavy lines he claimed showed the electrical activity of the human brain. But no one took them seriously. For several years no one even bothered to repeat his experiments.

Now, 125 years after E.G. White mentioned electric currents, the study of Dr. Berger's little wavy lines has grown into a new field of science called "electroencephalography."

4. HEALTH BENEFITS OF THIS AND SOME NUTRITIONAL ADVICE:

To conclude, consider what Paul Harvey wrote about Ellen G. White nearly 30 years ago, (in *Eat Right: Live Longer*, March, 1969, p. 47.)

"Have you wondered if health care is worth it? ... There are 57,000 Adventists living in California. Recently the 'dead ones' were 'interviewed'.

"The State of California, the United States Public Health Service, and the Adventist Church, Pacific Union Conference, analyzed available death certificates of all Adventists who had died over a five-year period.

"98.8 percent of all such certificates were traceable. Judging from these records, Seventh-day Adventist have a life expectancy five to six years greater than other Californians.

"70 percent fewer Adventists die from all types of cancer, 68 percent fewer from respiratory diseases, 88 percent fewer from TB and 85 percent fewer from pulmonary emphysema....

"Adventists have 46 percent less strokes, 60 percent less heart disease....

"It has tended to reaffirm the faith of the faithful to discover that the most advanced scientific findings support what was written and taught by this amazing little lady, Ellen White, more than a hundred years ago.

"If future scientific findings continue to support hers, let's see what tomorrow's doctors will be prescribing:

"Ellen White advised against overeating, also against crash dieting. ('I advocate no extremes.')

"Whole-wheat bread, not white.

"Minimal sweets. ('Sugar is not good for the stomach')

"She recommends grains, vegetables, fruits—especially apples. ('Apples are superior to any fruit.')

"She advises against meat, coffee and tea. And, sorry, 'no hot biscuits'.

"If some of her recommendations sound extreme, imagine how they all must have sounded in 1863. Yet modern science continues more and more to say, 'She was right!'"

—Paul Harvey News, March 1969.

"The most advanced scientific findings support what was written and taught by this amazing little lady, Ellen White, more than a hundred years ago." —Paul Harvey

THE MESSENGER IN VISION

A SUPERNATURAL MANIFESTATION OF THE POWER OF THE HOLY SPIRIT

Comments by S.D.A. leaders

James White gave a comprehensive description of Ellen G. White in vision, in 1868, in *Life Incidents in Connection With the Great Advent Movement*, pp. 272, 273. “Her condition while in vision may be described as follows:

“1. She is utterly unconscious of everything transpiring around her, as has been proved by the most rigid tests...

“2. She does not breathe... as has been proved repeatedly by pressing upon the chest and by closing the mouth and nostrils.

“3. ... Her movements and gestures... are free and graceful, and cannot be hindered nor controlled by the strongest person.

“4. On coming out of vision, whether in the day-time or a well-lighted room at night, all is total darkness. Her power to distinguish even the most brilliant objects, held within a few inches of the eyes, returns but gradually....”

George I. Butler, while president of the General Conference of Seventh-day Adventists, wrote about this subject in the *Review & Herald*, June 9, 1874, p. 201. While “Mrs. White is in this condition (vision),” a time varying from 15 minutes to 2½ hours, “the heart and pulse continue to beat, the eyes are always wide open, and seem to be gazing at some far-distant object, and are... always directed upward.... Her breathing entirely ceases..., proved many times by... putting a looking glass... so close that any escape of the moisture of the breath would be detected.”

Uriah Smith, in a *Review & Herald Extra*, December, 1887, p. 11, urgently counseled,

“When a manifestation is given, and, being tested by the Scriptures, is found in the circumstances of its giving, its nature, and its tendency, to be a genuine operation of the Spirit, we would submit to any candid person... it should be regarded... as a divine message; it is ‘a ray of light from the throne’; it is instruction by the Holy Spirit; and to resist it, knowingly, is to resist the Spirit, as did the Jews to whom Stephen said: ‘Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye.’ Acts 7:51.”

F. D. Nichol spoke for us today when he wrote, “We thank God for the Bible... , that guides our feet along the path of life. We thank Him also for the manifestation of the Spirit of prophecy in these last days, to enlighten our minds the better to understand that Book.” *Ellen G. White and Her Critics*, R & H Pub., 1951, p. 90.

VOLUME 6 — NUMBER 1

FIRST QUARTER, 1996

MERRITT E. CORNELL

This issue features pioneer evangelist Merritt Eaton Cornell.

THE LAW & THE TESTIMONY

by Merritt E. Cornell

The law and testimony compose our shield, our test, and perfect detector. With these we are able to detect false ways, and shun the legions of fables, which are to lead the world captive in the last days.

Those that... keep the law and testimony perfectly, will not fall into condemnation. They will shun the worship of the beast and his image, the mark and number of his name. When the dragon's ire is kindled to a flame, they will realize a mighty deliverance; be sheltered from the seven last plagues, and sing the song of Moses and the Lamb on mount Zion.

In view of an eternal life of glory in the kingdom of God; saved from sin and all its consequences; we beseech you dear fellow mortals to heed the warning voice, of the last message of mercy to poor fallen man.... Its last notes will soon die away, and then will

*"Stern justice lift the avenging sword
To slay the mockers of God's word."*

O then improve the present; for yet a little while and the voice of sweet mercy will be heard no more. Fear not the reproach or revilings of men, but be willing to suffer persecution.... Let the signs of the times admonish you to make no delay. The days are evil; redeem the time. The present in mercy is given us, and as the poet says,

*"We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime.
Hark! the waking up of nations
Gog and magog to the fray,
Hark! what soundeth? is creation
Groaning for its latter day?"*

If you will keep the Law and Testimony unto the end, I shall expect to meet you in the kingdom of God. Amen.

Concluding paragraphs to the series "The Last Work of the True Church," published in the *Review and Herald* (RH), beginning April 3 to May 29, 1855.

SPIRITUALISM SPREADING IN POWER

by Merritt E. Cornell

For twenty years, those who have understood prophecies which relate to the great latter-day wonders and deception of the spirits of devils, have believed and taught that modern spiritualism fulfilled the prophecy, and that it would increase and spread in its power and influence till the end.

The clergy and men of science have quite generally ridiculed the idea, and... predicted that it would die out. They cried "humbug ...," [and] "trickery...," while this master-piece of Satan has been steadily gaining ground, until now...[it numbers] not less than eight millions

of converts in the United States alone... and is preparing for the final conflict.

The kings of the earth have been visited and influenced, and it would seem that the way is all prepared for the closing wonders and miracles, which will deceive all but the elect—those who give heed to the “sure word of prophecy....”

The following is from The San Francisco Chronicle, one of the leading dailies of the Pacific Coast:—

“Until quite recently, science has coldly ignored the alleged phenomena of spiritualism.... But now there has come a most noteworthy change. We learn from such high authority as the Fortnightly Review that A. R. Wallace, F. R. S., William Crookes, F. R. S., and editor of the Quarterly Journal of Science, W. H. Harrison, F. R. S., and president of the British Ethnological Society, with others occupying a high position in the scientific and literary world, have been seriously investigating the phenomena of spiritism.... They tell us... that the spirit of a girl who died a hundred years ago appeared to them in visible form. She talked with them, gave them locks of her hair, pieces of her dress and her autograph. They saw her in bodily presence, felt her person, heard her voice; she entered the room in which they were, and disappeared without the opening of a door... under conditions forbidding the idea of trickery or imposture.

“Now that men eminent in the scientific world have taken up the investigation, spiritualism has entered upon a new phase. It can no longer be treated with silent contempt. Mr. Wallace’s articles in the Fortnightly have attracted general attention.... The New York World devotes three columns of its space to a summary of the last article in the Fortnightly, and declares editorially that the ‘phenom-

ena’ thus attested ‘deserve the rigid scientific examination which Mr. Wallace invites for them.’ This is treating the matter in the right way. Let all the well-attested facts be collected, and then let us see what conclusions they justify.... In the language which the World attributes to John Bright, If it is a fact, it is the one beside which every other fact of human existence sinks into insignificance.”

Robert Dale Owen, in a recent letter says:— “All my former experience in spiritualism, favored as I have been, pales before the new manifestations witnessed by me I here avow my conviction that the phenomena are genuine; that I have... on more than twenty occasions, seen, heard, touched, forms to appearance human and material, and to sense tangible.”

In reference to spiritualism it has often been said, that “straws show which way the wind blows,” but there we have something greater than straws.

On this coast... many men in high standing, editors and others, are known to be believers, giving the whole weight of their influence in its favor.

The prophetic student and believer will make note of this new phase, and recognize in it an ominous sign of the times.

Review and Herald, August 4, 1874, p. 61.

MERRITT E. CORNELL IN THE SPIRIT OF PETER

by Marlene Steinweg

Angie, hold the horse!" shouted the young Advent preacher, as he handed his wife the reins and leapt from the wagon. "There's J. P. raking his hayfield and I must tell him the news!"

Merrit E. Cornell then jumped the intervening fence, and hailed his friend, J. P. Kellogg. As Kellogg leaned on his rake, Cornell briefly sketched for him the recent Bible truth he had learned, "that the Sabbath has been... and always will be binding.... Praise the Lord, 'whereas I was blind, now I see.'"*(Review and Herald, Sept. 16, 1852, p. 72.)* He and Angie meant to keep Saturday, the true Bible Sabbath, from then on.

"We must be on our way now," he told Kellogg, "to visit Angie's family and tell them the news, too."

There was no hesitancy on the part of this modern Peter. Impetuous, daring—a perceptive, effective evangelist—Merritt E. Cornell had just begun over four decades of Sabbatarian advent evangelism.

THE EVANGELIST IS BORN

Cornell was born January 29, 1827, in Chili, New York; moved to Livingstone County, Michigan, when he was nearly 10 years old; and early believed the advent message. He was 17 in October of 1844. About five years later, he married Angeline M. Lyon, June 23, 1849. They dedicated their lives to preaching the advent.

A SABBATH CONFERENCE

Joseph Bates announced in the *Review and Herald*, of June 17, 1852, page 24, "... a confer-

ence of the Brethren in Jackson, Michigan and vicinity to commence June 25th at 2 o'clock p.m. and continue over Sabbath and First-day." J. O. Corliss narrated Cornell's experience at that meeting. (*RH*, Oct., 11, 1923, pp. 11, 12.)

The Cornells were "... passing through Jackson, Michigan by horse and carriage, to an appointment as pastor of a small church.... Driving up before the gate of the Palmer home, the young man was told that a preacher inside was trying to prove that the seventh day of the week should be observed as the Sabbath. Satisfied that he could quickly show the falsity of such a view, he decided to go in and listen for a few moments, while his wife... remained sitting in the carriage.

"He did not return as quickly as he thought to do; for he was at once carried away with the clearness of the argument presented. When he did rejoin his wife, he could not withhold from her his strong conviction of the truth of what he had heard

"Merritt," she questioned with concern, "what could we do if we were to observe the seventh day! You... would be obliged to resign the pastorate to which you are called."

His reply was quick and characteristic:

"Angie, if this is the truth, the Lord will open some way for us...."

From that meeting, Cornell went out to share the news with the first persons he met, among them were J. P. Kellogg and Angeline's father, Henry Lyon. Kellogg reported to the editor of the *Review* that Cornell's visit inspired him to study his "Bible with a desire to know the truth."

(*RH*, January 6, 1853, p. 136.) He declared, "I could find nothing to prove that the Sabbath had been abolished. I had been breaking it. When I commenced keeping the Sabbath, I felt that God approbated me in so doing." (*Ibid.*)

Kellogg and Lyon, first fruits of Cornell's enthusiastic sharing of the Sabbath truth, with two other believers, Cyrenius Smith and Dan Palmer, were "the agents for bringing Seventh-day Adventist headquarters to Battle Creek...." (*RH*, May 11, 1950, p. 9.) They financed the purchase of the original lot for and building of the first publishing house in Battle Creek, Michigan.

ELDER CORNELL PREACHES THE SABBATH

Two weeks after accepting the Sabbath message, Cornell was in Tyrone, Michigan, preaching the Sabbath truth with the following results—"... four have commenced to keep the seventh-day Sabbath. Others are investigating." (*RH*, September 16, 1852, pp. 79, 80.) He humbly declared, "I am struck with astonishment that men of good judgment should in so short a time embrace, and stand out firm on the message when so imperfectly presented." (*Ibid.*)

Cornell soon joined Elder Hiram Case on a preaching tour in Michigan and Indiana, and the next year, in 1853, he toured Michigan, Illinois, Indiana and Wisconsin with Elder J. N. Loughborough.

THE FIRST TENT USED IN EVANGELISM

In May, 1854, Cornell after working with Elders Loughborough and White at Locke, Michigan, the men discussed the meetings while traveling to Sylvan. Attendance had been so high that only half the congregation fit in the schoolroom. Elder White suggested it might be wise to purchase a tent by the next year and Cornell

welcomed the idea. "But," he reasoned enthusiastically, "why not purchase the tent at once?"

There was no money, but at Sylvan and Jackson, money was raised, and without hesitation, Cornell volunteered to make the trip to purchase the tent. The purchase was completed quickly and Cornell and Loughborough pitched the tent and held the first Sabbatarian Adventist tent meetings, June 2-4, 1854, at Battle Creek, Michigan. The next weekend they were at Grand Rapids where 1000 attended the first meeting and interest remained high. They soon established a tent evangelism routine of brief weekend stands, after which they would move on.

Among the many men Cornell teamed up with in evangelism were Elders Hiram Case, James White, J. N. Loughborough, J. H. Waggoner, R. J. Lawrence, D. M. Canright, and J. O. Corliss. His wife, Angeline, also a member of the evangelistic team, often remained after a series of meetings to do follow-up Bible studies with interested persons.

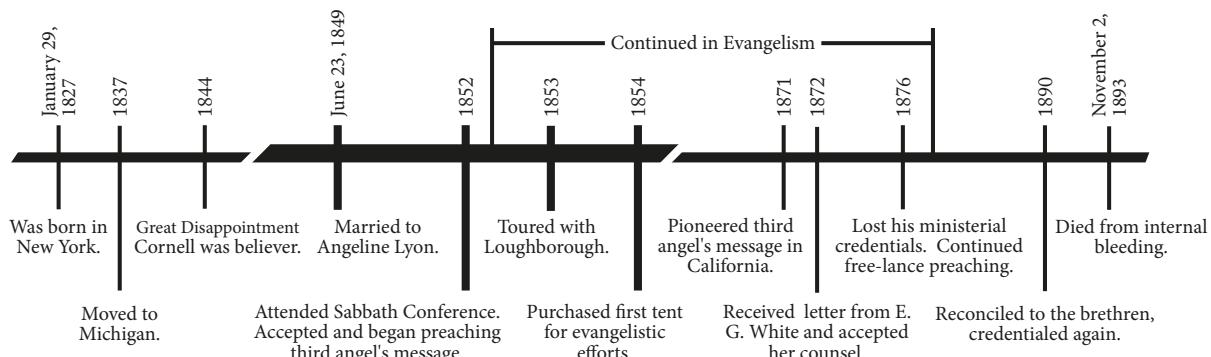
PIONEERING IN CALIFORNIA

In 1871, Cornell was sent as evangelist to Oregon and Washington, but he got no further than San Francisco, where he helped in an evangelistic series that had just begun. He remained in California, successfully pioneering the message there. The following results of evangelistic meetings where Cornell helped preach were typical and gratifying:

San Francisco: 70 new members were added.

Woodland: "The tent has been crowded to overflowing each evening, and the deepest interest is manifested." (*Pioneering the Message in the Golden West*, by H. O. McCumber, PPPA, 1946, p. 106.)

TIME LINE



St. Helena: “Elder Cornell is nightly drawing large, attentive, orderly, and appreciative audiences....”— *The Napa Register*. (*Ibid.* p. 111.)

Oakland: 23 were buried in baptism.

San Jose: 35 persons accepted the advent faith.

Santa Clara: A church of 25 was organized.

“PETER” WASN’T PERFECT

Shortly after arriving in San Francisco, Elder Cornell conducted himself injudiciously with a lady of the congregation “showing partiality which aroused comment among enemies of the faith.” (JNL, *A Testimony Perfectly Timed*, pp. 82-84.) Some church members thought his actions innocent; others believed they gave an appearance of evil that should be stopped. “He said it was nobody’s business, and that he could walk the streets with whomever he pleased.” (*Ibid.*) Because this resulted in dissension, a meeting was scheduled to decide what to do. Ellen White had received a message from God on December 10, 1871, for Cornell regarding this problem, but did not write and mail it until impressed to do so on January 18, 1872. The counsel arrived January 28, 1872, precisely in time for

Cornell to repent of his actions and avert certain division among the believers. This incident greatly strengthened the believers’ faith in Ellen White as a special messenger of God.

Cornell did not always act wisely in his dealings with fellow evangelists and church members. For example, in 1856, Ellen White wrote how Cornell might have prevented division in a church if he had made it his study and conducted a Spirit-filled meeting. “One Holy Ghost meeting would have healed the wound; but instead of healing the difficulty, Bro. Cornell made a wide breach.” (*Manuscript Releases [MR]*, vol. 5, p. 237.)

His jealousy led him to speak against Bro. Loughborough “in a manner calculated to prejudice the churches against him. That was a miserable, despicable work....” (21MR, p. 262, 1865.)

Later he made “stirring appeals... to the church and they handed their means liberally to him. They thought he would use it to spread the truth, but he forfeited their confidence... by hastening and spending the means in a wrong manner, publishing charts, which was all wrong.” (*Ibid.*)

In 1872 Ellen White wrote that Brn. Cornell and Waggoner “lack... judgment in dealing with men and women who are in fault, and the many reproofs the Lord had given upon these very points, caused my husband’s fears to be aroused whenever he heard of their laboring with the churches.” (*Pamphlet 159, “Testimony to the Church,”* p. 191.)

“Brn. Waggoner and Cornell have... distrusted God, and shown weakness in talking so much... in regard to their physical infirmities. They said much about being exhausted, and experiencing a lack of strength, and their inability to labor.... (*Ibid.*, 198.)

“If...[they] had followed the light years ago, which God had given them, they might now both be mighty in word and the power of the Spirit of God, and their hearts and judgments would be sanctified.... They are both in danger of being overcome instead of overcoming, because of a deficiency in their characters.” (*Pamphlet 123, “Testimony to the Church at Battle Creek,”* p. 96.)

CORNELL LOSES HIS CREDENTIALS

“In 1876, Cornell was disconnected from the organized work of the church, though he did some free-lance preaching for sev-

eral years.” (*SDA Bible Commentary*, Vol. 10 [10SDABC], p. 353.) Ellen White wrote on September 6, 1886, that Merritt Cornell was “a deeply repenting man, humbled in the dust.” (21MR, p. 379.) “After some years of isolation, he returned to Michigan from Maryland in 1889. A reconciliation was effected and he was again in the ministry from 1890 until his death” November 2, 1893, from internal hemorrhage. (10SDABC, p. 353.)

In Cornell’s productive years, he led many to a love of the third angel’s message. Though he was headstrong and had other serious faults, God blessed him and, through him, blessed others. He traveled from Maine to California and to several states in the South, defending Seventh-day Adventist views in public debate, holding evangelistic meetings, and writing articles and news items about his experiences for the Review and Herald. Like Peter of old, Cornell deeply repented of the mistakes that caused his severance from the organized work, humbled himself and was reconciled to his brethren.

Today, God’s church is made up of imperfect men and women who need to listen to and obey the voice of God. Only thus may our witness be powerful and not be crippled by unwise decisions and actions.

TENT EVANGELISM

by J. N. Loughborough

On May 18 and 19, 1854, we held meetings in a schoolhouse at Locke, Michigan. Such a crowd came that two schoolhouses that size could not have held them. We took out a window and improvised a pulpit in the empty space so we could speak to all the people, inside and outside.

The sight of this large assembly led to conversation the next day as to the feasibility of holding tent meetings. As we traveled to Sylvan, Elder White suggested that by another year we might venture the use of a tent. “Why not have one at once?” Elder Cornell urged.

On arriving at C. S. Glover's about noon on the 22nd, Elder White explained to him what we thought of doing. He asked what the tent would cost. When he was told that \$200 would deliver it to Jackson, he handed Elder White \$35 saying, "This is what I think of the idea."

By late afternoon we reached Jackson and saw Brethren Smith, Palmer, and J. P. Kellogg. Each of these expressed his opinion in the same manner as had Brother Glover, with the exception of Brother Kellogg who promised to lend us all that was lacking to purchase it. Near sunset of that day, Elders White, Cornell and I retired to a grove and laid the matter before the Lord in earnest prayer. At noon of May 23, Elder Cornell started for Rochester to purchase of E. C. Williams the first meeting tent ever used by Seventh-day Adventists.

This earnest first-day Adventist said, "I have a ten-ounce

circular tent 60 feet in diameter which was used only 10 days on a state fairground as good as new. I will sell it to you for the cost of the material, \$160. In addition I will give you a nice bunting flag 15 ft. in length with the motto on it 'What is Truth?' In a few hours the tent was on its way.

In two weeks from the time we first spoke of the tent enterprise, our tent was erected in Battle Creek on the southeast corner of Tompkins and Van Buren Streets. Our voices sounded [so] well from that elevated location they could hear me preach a mile away. Elder Cornell spoke alternately with me in that meeting.

The postmaster of Battle Creek told everyone he saw to go up to the tent and they would hear something worthwhile. So we had crowds in those three days of our first tent meetings by Seventh-day Adventists.

Miracles in My Life, pp. 37-39.

TENT IN MICHIGAN

Brn. Cornell and Loughborough have borrowed money and purchased a tent. They venture this for the speedy advancement of the cause of present truth, expecting the friends of truth will aid by their prayers and means. The time has fully come when the light of Present Truth should be set on a Hill. "Light makes manifest," unless it be put under a bushel.

Come, Friends, let us take hold of this matter in earnest. Thousands are being deceived. We see the danger and must give warning in due season.

Announcement by M. E. Cornell, *Review and Herald*, June 6, 1854.

ANGELINE

PIONEER AND PATTERN FOR TODAY'S PASTOR'S ASSISTANT

by Marlene Steinweg

A well-educated, dedicated, Christian woman, Angeline M. A. Lyon, is considered the pioneer of and pattern for today's Bible instructors and pastors' assistants.

"Angie" was born in Plymouth, Michigan, May 26, 1828. She married Merritt E. Cornell June 23, 1849, and shared 44 years of labor with him. She was "a fit companion to her husband, a

slender young woman of energy, initiative, and decided opinions which happily agreed with her husband's, and with a gift of speech which shows in her letters to the Review and Herald." (*Footprints of the Pioneers*, by A. W. Spalding, R&H Publishing, 1947, pp. 161, 162.)

Her first letter to the editor of the *Review*, written from Plymouth, Michigan, August 28, 1852, revealed her complete consecration: "I was led by a most singular train of God's providences to hear from our beloved Bro. Bates about the commandments of God, one of which I had so long trampled under my feet.

"My mind was so filled with prejudice... having heard so much about the great delusion; and yet I felt an irresistible desire to hear for myself. And, praise the Lord, my prejudices had to yield before the plain, unvarnished truths of God's holy Word—not inferences, or forced conclusions, as I anticipated, and as some have wickedly intimated....

"I was, with the majority of the nominal Adventists, in a luke-warm state, gradually... conforming to the world, its fashions and customs. And this third angel's message was just what I most needed to arouse me from my state of lethargy.... I feel that I have yet a great deal to overcome But Jesus has said, 'Lo I am with you alway,' and by his grace I mean to be an overcomer; for I know it would be far better for me never to have known this way, than after I have known it, to turn from the holy commandment delivered unto me. 2 Pet. 2:21...." (*RH*, September 16, 1852, p. 79)

Sister Cornell often wrote the editor of the *Review*, including poems she had written and sharing her joy and belief in the progress of the third angel's message.

"The Lord is graciously blessing us in the West. Many honest souls have embraced the present truth since Bro. Bates was at Jackson last

June.... And, bless the Lord, they are not weak and sickly; but strong in the Lord, able to bear strong meat." (*RH*, February 17, 1853, p. 160.)

She testified that, "The present sanctifying truth strengthens and prepares...[us] to fight the good fight of faith, to endure hardness as good soldiers of the cross of Christ...." She earnestly prayed, "O, that the Lord would in his own appointed time and way, seek out and qualify, holy, self-denying men to proclaim this message of mercy, for honest inquiring souls are starving for want of the truth." (*Ibid.*)

Though Angie suffered trials in God's work, she declared, "they are not worth mentioning. My only care is, that I may endure them cheerfully; that I may be purified by them, and not be led to murmur or complain; but joyfully suffer affliction with the great people of God." (*Ibid.*) God's work for her was to be "much with her husband in his labors, often remaining to visit and teach the interested ones after his meetings had closed and he had gone to the next place." (*Footprints of the Pioneers*, p. 162.)

Angeline M.A.Lyon Cornell suffered a heavy stroke of paralysis in April of 1893, just 7 months before her husband died. She never fully recovered from the effects of the stroke, as Uriah Smith reported in her obituary: "Under this she gradually sank till the day of her death." (*Review*, January 7, 1902, p. 14.) She died in her 74th year on December 5, 1901.

Had Angeline Cornell lived today, she might have promoted women's ministries. Because she devoted her talents to leading men and women to an understanding of the third angel's message, she became the pioneer pattern for today's Bible instructors and pastors' assistants.

INSPIRING POEMS

Christ Comes

He comes to raise the sleeping just,
Who long have slumbered in the dust;
His voice will break their long repose,
And snatch them from the last of foes.

He comes to change the waiting ones,
Who now endure the world's cold frowns.
Their feet are planted on the rock;
They fear not though a little flock.

They hear the peace and safety cry,
The token of destruction nigh,
And know the fearful doom that waits
The scoffer, who his coming hates.

Sinner! Dost thou not dread thy doom?
The retribution hastens on,
Stern justice lifts the avenging sword,
to slay the mocker of God's word.

O then repent ere the decree,
He that is filthy let him be,
From the stern Judge's lips shall fall,
And thou for rocks and mountains call.

Sweet Mercy still doth plead for thee;
O then to Jesus quickly flee;
His blood can wash thy sins away;
Then haste, 'tis fatal to delay.

God's perfect law no more despise,
But have his fear before thine eyes,
And keep the faith of his dear Son,
That thou mayst wear a glorious crown.

Eternal life! the prize is worth
Far more than all the wealth of earth;
Then on that treasure fix thine eyes,
Till thou shalt win the blessed prize.

Review, September 19, 1854, p. 41.

The Sabbath

We've entered now on holy time,
God's blessed Rest-day all divine;
The labors of the week are past,
Now let earth's cares aside be cast.

O, let us help repair the breach,
And all of God's commandments teach;
Calling his Rest-day our delight,
Thus walking blameless in his sight.

This holy Rest to us is given;
To call our minds from earth to heaven;
That we may not forget the Lord,
And trample down his holy word.

The faith of Jesus, too, we need,
For thus the flying Angel said,
Commands of God and Jesus' Faith
Will shield us in the day of wrath.

Review, February 17, 1853, p. 160.

To God's Messenger

Thy work's a high and lofty one;
And from it thou may'st not come down,
Or leave the field to strive with those
Who would the work of God oppose.

The Lord doth on their efforts frown;
And he will make their folly known.
The God who hath for Israel wrought,
Will bring their evil work to nought,

Fear not! the piercing eye that can
Their every secret motive scan,
Will for the precious jewels care,
And keep their feet from every snare.

Then trust in God, and still go forth,
From east to west from south to north.
Sound the last message far and near,
Let all the note of warning hear.

Review, September 12, 1854, p. 39.

VOLUME 6 — NUMBER 2

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JOHN N. ANDREWS

This issue features pioneer J. N. Andrews, “the ablest man in our ranks”.

J. N. ANDREWS

IN DEFENSE OF THE TRUTH

by Marlene Steinweg

Shortly before October 22, 1844, J. N. Andrews, a youthful but stalwart believer, began nearly 40 years in defense of Bible truth at a bridge in Paris, Maine. Had the Associated Press reported on Andrews' brave stand against a mob there, the news release might have read as follows:

Associated Press, Paris, ME, October 1, 1844, 19:30 EST (surmised day and time)

Persecution Retreats in the Face of Youth's Brave Stand

Today an inspiring scene was enacted at the bridge in Paris, Maine. Young John Nevins Andrews confronted and confounded an angry mob that threatened worshippers crossing the river to attend advent meetings. Andrews and an Advent Brother Davis approached the bridge, when a man from the mob, brandishing his horsewhip, inflicted several blows on Brother Davis.

Andrews, barely fourteen years of age, threw his arms about Davis and declared, "We are commanded to bear one another's burdens. If you whip Brother Davis, you must whip me also."¹

Confounded and not wishing to whip a boy, the man drew back with the mob and let them pass. "It's too bad to whip a boy," he declared in admiration of the youth's courage and presence of mind.

This brave act reflects the spirit of Andrews' paternal ancestors who landed

at Plymouth Rock eighteen years after the Mayflower. All but one male member of their family were massacred defending their homestead against Indians. Andrews' grandfathers, David Andrews and John Nevins, defended the nation's freedom during the Revolutionary War. They would be proud of him today.²

This brave young man is remembered today for his valuable contributions in the early history of the Seventh-day Adventist Church. What made him the man he was? What were his accomplishments?

Andrews was born July 22, 1829 and spent his childhood and youth quietly with his parents and brother, William, in Paris, Maine.

His spiritual training included faithful attendance at Methodist meetings. He recalls how impressed he was at five years of age when the preacher solemnly read Revelation 20:11, "I saw a great white throne, and Him that sat on it, from whose face the earth and heaven fled away." John commented, "I have rarely read the passage without remembering that discourse."³ When John learned to read, the Bible was one of his favorite books.

Though Andrews had to leave school at an early age, he continued studying on his own. Ellen White wrote, he "... was a self-educated man. I do not think he was in school a day

¹ W. A. Spicer, *Pioneer Days of the Advent Message*, RHPA, 1941, p. 204.

² Fictitious Associated Press news article.

³ Ellen and James White, *Christian Temperance*, Good Health Publishing Co., 1890.

after he was eleven years old.”⁴ His Uncle Charles’ wife remarked in 1842, that John, was “... a perfect gentleman by nature, and a fine scholar.”⁵ W. A. Spicer believed that Andrews received from his formal schooling “the tools for study... , [and] the open door pointed out....”⁶ “His thirst for education was great, yet he could not spare the time nor the means to take a regular course,”⁷ said White.

In January of 1843, Andrews became a Christian and accepted the Advent message. His family was soon caught up in the Millerite teaching of Christ’s coming to cleanse the earth. When Christ failed to return to earth on October 22, 1844 as they believed, they, too, were deeply discouraged. In 1845, after reading Preble’s treatise on the Sabbath, Andrews began observing the seventh-day Sabbath.

There were problems within the group at Paris, Maine. The believers split over the many doctrinal controversies that arose after 1844. By September, 1849, the group had not met for over a year for fear of being visited by fanatics like Joseph Turner, Jesse Stevens, F. T. Howland, and others.⁸ Andrews was caught up in fanaticism led by the well-known fanatic, F. T. Howland. When James and Ellen White visited Paris, Maine on the 14th, a meeting was called. As was feared, F. T. Howland attended. Brother Stockbridge Howland, his face alight with the power of the Holy Spirit, confronted him, declaring, “You have torn the hearts of God’s children and made them bleed. Leave the house, or God will smite you!”⁹ The man fled in terror.

Pentecostal power descended upon the group. Ellen White reported, “Such a scene of confess-

⁴ Ellen White, *Sermons and Talks*, Vol. 1, 1990, White Estate, p. 245.

⁵ *Pioneer Days*, p. 205.

⁶ W. A. Spicer, “J. N. Andrews: Youngest Pioneer Becomes First Foreign Missionary,” *Review & Herald*, 5-2-40, p. 8.

⁷ *Christian Temperance*, p. 259.

⁸ A. W. Spalding, *Captains of the Host*, RHPA, 1949, p. 190.

⁹ *Life Sketches*, Vol. 1, pp. 260, 261.

TIME LINE



1829	Andrews was born.
1840	Formal schooling ended.
1843	Accepted Millerite teachings.
1844	Defended Brother from mob. GREAT DISAPPOINTMENT.
1845	Began keeping Bible Sabbath.
1849	Was rescued from fanaticism.
1850	Began writing for Advent publications.
1851	Wrote 5-page exposition on Rev. 13. Became a traveling evangelist.
1852	Led J. N. Loughborough into Present Truth.
1853	Was ordained by James White.
1855	Exhausted, retired to Paris, Maine, then Waukon, Iowa to recover health. Bible study on Sabbath limits fixed beginning and end at sunset.
1856	Married Angeline Stevens.
1857	First child, Charles Melville, was born.
1859	Taught from Bible regarding tithing to support the ministry. Editor of Review to 1862.
1861	Second child, Mary Frances, was born.
1862	Confessed with Angeline confidence in E. G. White’s visions.
1863	Third child born, but died after 4 days.
1864	Andrews won noncombative status for SDA youth. Charles’ leg healed. Fourth child, Carrie Matilda, was born.
1865	Carrie Matilda died of dysentery.
1867	Andrews voted president of General Conference.
1872	Angeline died from a stroke.
1874	Andrews & children were sent to Switzerland.
1876	<i>Signs of the Times</i> published in French.
1879	Mary died of tuberculosis in USA.
1883	Andrews died of tuberculosis in Switzerland.

ing and pleading with God we have seldom witnessed.”¹⁰ Andrews was moved to exclaim, “I would exchange a thousand errors for one truth.”¹¹ Mrs. White later commented regarding the 20-year-old, “The Lord was bringing out Brother Andrews to fit him for future usefulness, and was giving him an experience that would be of great value to him in his future labors... teaching him that he should not be influenced by the experience of others, and to decide for himself concerning the work of God.”¹²

Andrews first began writing in *The Present Truth*. In the fall of 1850, he was appointed to the publishing committee that supported editor, Elder James White. In the *Review* of May, 1851, a five-page commentary on the thirteenth chapter of Revelation was published by Andrews identifying for the first time the United States of America as the two-horned beast.

In December, 1851, at twenty-one, Andrews worked as a traveling evangelist with Samuel Rhodes.¹³ John N. Loughborough attended a series of conferences by Andrews in 1852 in Rochester, New York, where he learned and accepted *Present Truth*. In 1853, Andrews was ordained by Elder White.

During these first three years of labor, Andrews “conducted evangelistic meetings in 20 different localities in Maine, New Hampshire, Vermont, New York, Ohio, Michigan, and Eastern Canada, and published 35 articles, totaling some 170,000 words.”¹⁴ Andrews was physically exhausted by 1855. He declared, “Had I understood the laws of life in the right

use of food, and in the principles of hygiene generally, I could have gone longer than I did in the exhausting labor which I attempted to sustain. But, in less than five years, my voice was destroyed; my eyesight was considerably injured; I could not rest by day, and I could not sleep well at night....”¹⁵ In 1859, after regaining his health enough to work, he returned again to an extremely fatiguing schedule. Nevertheless, “since 1864, when his attention was called to the subject of health reform,” James White reported, “... his health has been improving.”¹⁶ Because of adopting health reform practices, he was relieved of “long-continued digestive distress, and catarrh and other ailments.”¹⁷

Andrews’ multiple contributions to the Adventist cause would fill several books. Practically any work that needed to be done, he at one time or another performed it.

- Editor of the *Review*? Yes, he was the third editor after James White and Uriah Smith, from 1859 to 1862.
- President of the General Conference? Yes, from May 14, 1867 to May 12, 1868.
- Foreign missionary? Yes, in 1874, he was the first missionary sent by the church to Europe. He and his family pioneered the work in Switzerland.
- Did he have anything to do with affirming the Sabbath’s limits? Indeed, his research established the Biblical basis for sunset to sunset observance of the Sabbath.
- Tithing? His perceptive mind was behind the adoption of the principle known as “systematic benevolence” that called for the tithe to support the ministry.

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² *Ibid.*

¹³ Dr. J. N. Andrews [Elder J. N. Andrews’ grandson] “Elder J. N. Andrews,” *Review & Herald*, May 11, 1944, pp. 11,

¹².

¹⁴ *SDA Bible Commentary*, Vol. 10, RHPA, 1976, p. 43.

¹⁵ *Christian Temperance*, p. 263.

¹⁶ *Ibid.*, p. 259.

¹⁷ *Review and Herald*, May 11, 1944, p. 12.

- Publishing? Again, the answer is yes: in Switzerland, he published the Signs of the Times in French.
- How about noncombatant status for our youth? Andrews visited Washington, D.C., in 1864 and secured that special classification during the Civil War.

“Few men have left behind them a record of greater purity of life, or of more earnest ef-

fort for Christ and humanity. His indefatigable labors did more, perhaps, than any other man, to develop the Bible evidence of the views advocated by this people; and the debt of gratitude which we owe him should lead us to study earnestly the principles that he loved so well, and to emulate his noble example in a life of temperance and self-sacrifice, and of devotion to the good of others.”¹⁸

A GIFT TO THE WORLD

JOHN NEVINS ANDREWS, HIS WORK AND ITS VALUE

by Ray Foster

The greatest contribution any man or woman can make in life is to improve the opportunities they have to the glory of God. When the individual uses his talents at the correct time and in a way to glorify God, a contribution from God is given to the world. The life and work of J. N. Andrews was such a gift of God.

Opportunity consists of talents and timing. God is the source of both. John Nevins Andrews' talents were a brilliant mind, and an ability with language. The timing of his life was that of the birth of the Seventh-day Adventist Church, a church designed to prepare a people for Christ's coming—a remnant people filled with the Holy Spirit and empowered to demonstrate the Divine nature in fallen human flesh—a people fitted to give the warning gospel message from God to the final generation on earth.

Andrews systematized and clearly stated the foundation doctrines of the remnant church and became the first missionary sent by the church in America to a foreign land (Europe.) In J. N. Andrews: The Man and the Mission, 1985, in the chapter, “The Architect of Adventist Doc-

trines,” Konrad Mueller has outlined Andrews’ thought processes and arguments when clearly stating the central doctrines of the remnant church. Three central doctrines of Seventh-day Adventists, that Andrews clearly stated, are:

- 1) the gospel in the Sanctuary in relation to the 2300 days and the “great disappointment” of October 22, 1844, and the controversy between Christ and Satan;
- 2) the gospel in the three angels’ messages;
- 3) and the gospel in the law of God.

What is so relevant about these great views of the Everlasting Gospel is their specific application to what the church faces today.

All need a knowledge for themselves of the position and work of their great High Priest. Otherwise it will be impossible for them to exercise the faith which is essential at this time or to occupy the position which God designs them to fill (*Great Controversy*, p. 488).

In order to endure the trial before them, they must understand the will of God as revealed in His word; they can honor Him only

as they have a right conception of His character, government, and purposes, and act in accordance with them (*Ibid.*, p. 593).

The reasons for the “great disappointment” of October 22, 1844, do not occupy our minds today as they did those who passed through that experience. Yet we live in the time of the culmination of the events that started on that specific date more than 150 years ago. Unless we understand and daily experience the cleansing of our hearts and minds which will be faithfully reflected in the “cleansing of the sanctuary” in heaven, we will not have understood the gospel nor experienced it. This will lead to an even greater “disappointment” for Jesus and for ourselves, from which there will be no possibility of recovery.

We live in the time of the fulfillment of the abomination of desolation which takes away the “daily.” Andrews had a clear understanding of these symbols. His presentation of their meaning was clear, logical, and persuasive.

Andrews adopted Miller’s view that the two desolations are paganism and papacy. Miller held that the only available clue to identify the “daily” is given in 2 Thess. 2:7, 8 (“the mystery of iniquity”... will be taken “out of the way.”) He considered “the man of sin” and the “wicked,” to be popery. He posed the question: “What hinders popery from being revealed?” and answers, “paganism”; hence, “the daily” must mean paganism (*Mueller*, p. 80).

Dan Rathers of CBS recently produced a documentary video, “Faith and Politics,” that reveals the political conflict between the two dominant forces in our nation today. From the perspective our church pioneers had on the meaning of the “daily” and the “abomination that makes desolate” that takes the place of the “daily,” it is apparent that this very phenomenon is going on before our eyes and is depicted

in Rather’s video. Soon all events predicted in Revelation 13 are to be completely fulfilled.

In the very recent past the astonished world saw the beginning of this change in power in the Soviet Union when the “daily” (atheistic communism) was replaced by the power of the Papacy. While the Papacy claims credit for the change, it is not yet fully apparent to all that it is indeed the Papacy itself that has taken the place of atheistic communism. This replacing of pagan power with papal is more apparent in history when pagan *Rome* was replaced by Papal *Rome*, and ushered in the era in world history known as “the dark ages” when the Papacy ruled Europe with an iron hand.

The Papal power was crushed at the time of the French Revolution. However, the “deadly wound” inflicted on the Papacy at that time is nearly fully healed. History is repeating itself in our present world affairs and atheistic forces are being replaced by Papal powers including her “daughters.” These are the root issues behind the present political struggles we see in our world today.

Andrews correctly understood and defined the term “Babylon.” Mueller commented,

What then is Babylon? He [Andrews] defines it as the symbol of a corrupt church. He further argues that if the virtuous woman of Revelation 12 has seed, her counterpart must also be assumed to have offspring. Consequently Babylon cannot be limited to a single ecclesiastical body, but is the sum of all corrupt churches, or the universal worldly church. One of its major characteristics is a spirit of intolerance leading often to persecution. Such a spirit, Andrews avers, is to be found in many churches, not excluding those in the U.S.A. Andrews recognizes hardly any difference between Protestants and Catholics... claims and presumptions. “Romanists never *can* err, Protestants never *do* err” (*Mueller*, p. 92).

Andrews and the other church pioneers understood that the second angel's message had been given in the summer and autumn of 1844. They could not preach the third angel's message in its fullness because the image to the beast had not been fully formed nor the mark of the beast fully developed. We are living in the time of its complete formation. Are we understanding these things as clearly and as accurately as did the pioneers of our church?

The best way to understand and "give a reason for the hope that is within us" is to study the books of Daniel and Revelation in Scripture, the Spirit of Prophecy, especially the Great Controversy, and what Andrews and others of our pioneers wrote on these subjects in the light of what is taking place in the world around us today.¹ One good example is Andrews' *The Sanctuary and the Twenty-Three Hundred Days*, 2nd edition, published in Battle Creek, Michigan, 1872.

Andrews is perhaps best known for his monumental work, *The History of the Sabbath*.

It is the everlasting gospel portrayed in the Law of God that is the "bigger picture" that motivated Andrews to write the history of the Sabbath. We are told that the Jews rejected Christ and the last generation of "Christians" reject the law of God. In both instances "He came to His own, and His own received Him not."

The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of His government in heaven and earth. The precepts of Jehovah would be despised and set at nought. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death, would refuse to listen to the words of truth in their day of visitation. Terrible blindness! Strange infatuation! (*Great Controversy*, p. 22).

Nevertheless, there is a remnant who will receive Jesus and, in His power, keep His law. To these He gives power to become the "sons of God." This is our destiny. This is our heritage. May we not be disobedient to the heavenly vision, but as did J. N. Andrews, let us dedicate our God-given talents to the task in this momentous time of the climax of all things relating to this earth and the everlasting gospel.

¹ These writings are available in Heritage Rooms, from Leaves of Autumn books and on compact disks of Ellen G. White's Writings (E.G.W. Estate) and Words of the Pioneers (Adventist Pioneer Library).

ANDREWS & HIS FAMILY WHOLLY DEDICATED TO THE LORD

by Frances Foster

John Nevins Andrews' family was dedicated to Christ. This is noted in his childhood, youth, life ministry, and in the home he formed after his marriage.

Andrews grew up with a brother, William, two years younger than he. His faithful Christian parents took them to the Method-

ist meetings. Neither the boys nor their father were in good health. William was crippled, and unable to do much on their New England farm, and John felt a responsibility for helping his father all he could.

At 11 years, John quit school, but continued studying on his own. His Uncle Charles

was willing to help him study law at the college of his choice, but when he understood the three angels' messages, he felt the Lord's call to make known the true Sabbath and the soon coming of the Lord.

In 1851, John began working for God, writing articles for the Review and Herald, holding meetings, and visiting adventists all over the northeast. So intent was he in his public ministry that less than five years later, in 1855, he was prostrated from overwork, poor food, and insufficient rest. To recover his health, he had to go home. Not long afterwards, with his family and others from Paris, he moved to Waukon, Iowa, where the soil promised better results than rocky New England. With the outdoor work and more rest, he began to regain his health and strength.

The following year the Cyprian Stevens family, also believers from Paris, moved to Waukon. Ellen White counseled John to marry Stevens' daughter, Angeline. "... after you had gone thus far, it would be wronging Angeline to have it stop here,"¹ she advised. They were married October 29, 1856.

The Whites made a dangerous, winter trek to Waukon just several weeks after John and Angeline were married. At first they were received coldly, but finally a new spirit of love and forgiveness replaced the icy atmosphere. Ellen White hoped to call two preachers, Andrews and J. N. Loughborough back into the Lord's work. When he was physically able, Andrews did return to preaching and writing.

John and Angeline had four children, of which two survived infancy. The four children were:

Charles Melville: born October 5, 1857, just short of a year after they were married.

Mary Frances: born September 29, 1861.

Unnamed baby girl: born prematurely on September 5, 1863, after Angeline's bout with "fever and ague." She lived four days.

Carrie Matilda: born August 9, 1864. She died of dysentery at thirteen months.

Some believers at Waukon had lingering doubts about Ellen White's "visions." John and Angeline wrote in February, 1862, testifying of their confidence in the visions. In an encouraging letter written in June of 1862, Ellen White assured him, "God has accepted your efforts. Your testimony in New York has been acceptable to Him...."² Soon other family members, including John's father and Angeline's mother and sister, were also reconciled with the Whites on the same issue.

Mary and Charles were seventeen months and five years old in 1863, when Angeline moved to New York on the train. When they arrived, Mary did not recognize the strange person who was her father, and it took two days before she was willing to sit on his lap.

The Andrews family adopted the health message after seeing the results in their son.. In 1864, Charles' crippled leg was healed after about 15 weeks of hydrotherapy treatments and a nutritious diet at "Our Home" in Danville, New York. The Andrews family determined to remove unhealthful foods from their diet and to use whole wheat flour and more fruits and vegetables, and to eat two meals a day.

Angeline had a stroke on February 17, 1872. She seemed to be improving for a month, but on March 18, as John helped her into her coat, she fell unconscious to the floor. She died the following morning, at 48 years of age. In her eulogy, John wrote, "... no unkind

¹ *Manuscript Releases*, vol. 9, p. 313.

² *Ibid.* p. 315.

word ever passed between us, and no vexed feeling ever existed in our hearts.”³

After Angeline died, John dedicated his life to guiding his children, who were just 14 and 11 years old, towards heaven, and to preaching Christ more urgently to those who were ready to perish. When a call came for a missionary to help the growing cause in Europe, he willingly agreed to go. He departed for Europe on September 15, 1874, taking with him Charles, almost seventeen, and Mary, almost thirteen.

Sister White strongly encouraged Andrews to remarry before starting for Europe. He needed someone to make a home for his family; someone to fill his emotional and physical needs, as well as help with the work when she was able. He did not take her advice. Seven months before he passed away, she wrote the following to him, saying, “I was shown that you made a mistake in starting for Europe without a companion. If you had, before starting, selected you a godly woman who could have been a mother to your children, you would have done a wise thing, and your usefulness would have been tenfold to what it has been.”⁴

In Switzerland his children were his emotional support and helpers in the printing and publishing work which was his emphasis in Switzerland. He wrote of Charles in 1876, “He is perfectly steady and quiet and gives me no trouble. He is my companion by day and by night, and seems to prefer my company to that of any young person.... I should not know [how] to live without him.”⁵

In order to learn French more quickly, the family signed a pact to speak English only be-

tween five and six P.M., and for emergencies. Mary became proficient in French within two years, and was an excellent proofreader.

Their diet was deficient in many ways, and with the poor sanitation and overwork, John developed pneumonia, and Mary, tuberculosis. In the fall of 1878, John went to the General Conference, taking Mary with him, in the hopes she could be healed at the Battle Creek Sanitarium. But even under Dr. J. H. Kellogg’s able care, Mary passed away November 27, 1878. Charles wrote from Switzerland that he was confident they would see her again, if they remained faithful.

Mrs. White wrote from Texas: “We deeply sympathize with you in your great sorrow; but we sorrow not as those who have no hope.... Mary, dear precious child, is at rest.... Through faith’s discerning eye, you may anticipate... Mary with her Mother and other members of your family answering the call of the Life-giver and coming forth from their prison house triumphing over death....”⁶

After Mary’s death, Andrews returned to Switzerland, but couldn’t regain his health. “I seem to be having hold upon God with a numb hand,”⁷ he said. We have reason to believe that if he had followed Mrs. White’s advice, and married a suitable wife and mother to care for the family, neither Mary nor himself would have died so young. Sister White’s counsel, to look at the broader picture, recognizing the long-term results of our actions, and following the divine counsels given, is valid for us today.

Andrews died of tuberculosis in 1883. Soon after this, Charles married Maria Anne Dietschy and returned to Battle Creek. He

³ *Review and Herald*, April 2, 1872, p. 124.

⁴ 9MR, p. 316.

⁵ Graybill, “The Family Man,” Andrews University, p. 33, see below.

⁶ Ellen G. White Letters, December 5, 1878, White Estate.

⁷ C. Mervyn Maxwell, “John Nevins Andrews,” p. 20, see below.

worked in the Review and Herald Publishing House all his life. Charles and Maria had three children. Harriet, who married Sanford Harlan, Art Director for Liberty magazine; John Nevins, who became a doctor and missionary to China and married Elder W. A.

Spicer's daughter, Dorothy; and Edwin, who died in 1915 from a tragic lightning accident.⁸

J. N. Andrews' family was indeed wholly dedicated to the Lord, and has left an impact on the church and the world that we may only begin to comprehend in Heaven.

⁸ Graybill, p. 41.

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THE BLESSED HOPE

JOHN NEVINS ANDREWS, PIONEER FOREIGN MISSIONARY

There are numbers of men whom we count as pioneers in this cause, but three, Joseph Bates, James White, J. N. Andrews, were closely joined together in laying the first foundations. It was these three men of the first days whom one of our early hymns described.¹

The first stanza refers to Joseph Bates. The next stanza describes James White. The third stanza was written of the youngest of the trio, J. N. Andrews.² Our pioneer foreign missionary, Andrews symbolizes thousands of others who have followed into the open doors of other lands.

"And there was one who left behind
The cherished friends of early years.
And honor, pleasure, wealth resigned,
To tread the path bedewed with tears.
Through trials deep and conflicts sore,
Yet still a smile of joy he wore;
I asked what buoyed his spirits up,
'O this!' said he—'the blessed hope.'"

—Annie R. Smith

Adapted from *Pioneers of the Advent Message*,
by W. A. Spicer, RHPA, 1941, pp. 202, 213, 214.

¹ "I Saw One Weary," the new SDA Hymnal, p. 441.

² Not all SDA historians agree, *SDA Bible Commentary*, 10:1355.

VOLUME 6—NUMBER 3

THIRD QUARTER, 1996

GEORGE W. AMADON

This issue features pioneer George Washington Amadon who served for more than fifty years at the Review and Herald and Southern Publishing Association presses.

AN ORDINARY MAN?

GEORGE WASHINGTON AMADON—PIONEER SDA PUBLISHING WORKER

by Marlene Steinweg

The distinctive sounds and smells of Clinton's ditch scarcely penetrated George Amadon's distracted mind. He couldn't concentrate on his job on the Erie Canal.

Prophecies had been fulfilled that clearly indicated Jesus was coming soon.

Amadon continually reviewed the astonishing news he and his Mother had heard while visiting his uncle at Clarkson, New York, 20 miles west of Rochester. Elder J. N. Loughborough presented from the Bible what he called "Present Truth." It was an extraordinary, life-changing message.

The sweating horses strained against their harnesses. Bells clanged to warn of approaching barges, laden down with September's abundant fruit. It required decided effort on his part to concentrate on his team of work horses as they towed a barge upstream.

"I must follow my convictions," he decided. "I will be baptized as soon as I can. I want to help others prepare for Jesus' coming."

Amadon left his employment on the Erie Canal and joined the Advent Sabbatarians. He was an ordinary man with extraordinary faith and perseverance who dedicated his life to advancing the Present Truth. He was a faithful pioneer in the publishing work, a staunch Sabbath School supporter, and a devoted, Christian husband and father.

George Washington Amadon was born in Sandlake, New York, August 30, 1832, just 12 years prior to the Great Disappointment of October 22, 1844. He lived with his grand-

father who owned a tavern on the outskirts of Boston. "It was his task to mix his grandfather's toddy every day, but he himself never partook, although frequently urged to do so."¹ Later Amadon attended Oberlin College, southwest of Cleveland, Ohio.

Loughborough reported on Amadon's baptism. George was "a horse driver on the Erie Canal.... Of course he had to cease that employment. He wanted to learn to set type, so I presented his case to Brother White. He was accepted... and connected with their work...."² The year was 1853. Amadon was twenty-one years old.

Amadon made it his "... first business [was] to please God and be a good printer."³ He worked in the composing room, setting type, preparing the plates for printing. Uriah Smith and Warren Batchellor joined the printing office in Rochester, New York about that time. During October and November of 1855, the publishing office moved to Battle Creek.

The publishing work did not always progress perfectly. Sometimes friction, misunderstandings and resentment arose. For example, when Bro. Batchellor revealed a selfish temperament, Bro. Amadon was too quick to correct him. Ellen White once indicated that Amadon should have "some position where he has not to direct, or have the charge of

¹ *Review & Herald*, July 6, 1944, "George W. Amadon," by Grace Amadon, p. 9.

² *Review & Herald*, August 1, 1923, "Second Advent Experience"—No. 8, J. N. Loughborough, p. 6.

³ *Review & Herald*, July 6, 1944, p. 9.

others.”⁴ The men were not perfect; their work was not perfect; but God abundantly blessed the publishing work through the years.

“Abide in Christ,” was the title one of his first articles, which appeared on page 53 in the July, 1854 issue of the *Youth’s Instructor*. Five years later, he wrote that the purpose of the *Instructor* was, “to place Bible truths in so attractive a form, that multitudes of the dear youth will ‘turn away ... from... vanity,’ and fix their affections on the heavenly inheritance.”⁵

September, 1854 the first article of many by Martha Byington appeared in the *Youth’s Instructor*. Amadon likely knew about her, but didn’t meet her until 1855, after the Review office moved to Battle Creek. About 1858 Martha began working in the publishing office. She and Brother Amadon learned to love each other while working side by side. Here was an extraordinary woman who Amadon knew would support him in his life’s mission. They were married November 24, 1860. Curiously enough, *Instructor* articles with their initials, G.W.A. and M.D.B., were still in the

December, 1860 issue. Thereafter, Martha’s articles were signed “M.D.A.”

The Amadons raised three orphans, John, Ella and Lucretia Cranson; two daughters of their own— Katherine, born March 15, 1866; and Grace, born February 24, 1872—and an adopted son.⁶

In May, 1861, when the Seventh-day Adventist Publishing Association was incorporated and officers were elected, Amadon was chosen as Vice President. “James White was elected editor of the *Review and Herald*, and G. W. Amadon, editor of the *Youth’s Instructor*.⁷ Amadon, acting editor of the *Instructor* since 1858, continued through July, 1864.

Amadon suffered several serious illnesses that could have prematurely ended his life. The first, in 1857 was an infection in his right arm. “Erysipelas ... had set in. It was usually fatal in those days.”⁸ “The inflamed tissue extended the whole length of the forearm. He appealed to Mrs. White for help and asked for

⁶ See the *Review & Herald*, July 6, 1944, p. 9.

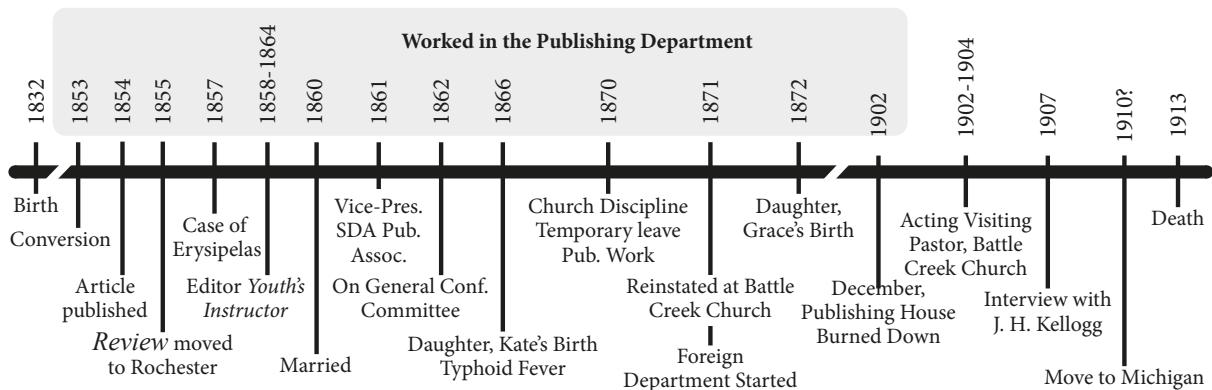
⁷ *Review & Herald*, May 28, 1861, p. 446.

⁸ *Flames Over Battle Creek*, by Milton Raymond Hook, RHPA, 1977, p. 30.

⁴ *Testimony to the Church at Battle Creek*, p. 29, Dec. 10, 1871.

⁵ *Youth’s Instructor*, Jul., 1859, p. 12.

TIME LINE



prayer. She met with the brethren and prayed, and his arm was healed.”⁹

In 1866 the editor of the Review reported Amadon had a severe case of typhoid fever, “brought on by an undue amount of care and labor as foreman of this Office.... Had Bro. A. been living as once, this attack would, in all probability have proved fatal.”¹⁰ After a confinement of three weeks in bed under the care of the physicians at the sanitarium, Amadon himself testified, “I... have taken no drugs into my system to poison my life currents, and so retard my restoration to health.... My unprofitable life has been spared, for which I sincerely praise the name of the Lord.”¹¹

In August, 1867, Amadon had acute stomach pains, diagnosed as “bilious colic.” He threw up his previous day’s food and “through the pores of the skin and other channels, matter nearly as yellow as saffron was cast off. The application of baths helped nature do her work well... and... only the fifth day from his sickness, he [was]... as well as ever....”¹²

October 2, 1868 Ellen White expressed how difficult it was among Sabbath-keeping people in Battle Creek to advance the health reform cause. “Pride of dress, pride of heart, love of show, love to gratify the appetite, have led to a disregard of the light the Lord permitted to shine upon them.”¹³

Excerpts from Amadon’s diary written the Spring of 1870 reveal something was amiss. (Diary available in the Heritage Room at the E. G. White Estate, Loma Linda Branch.) Note:

⁹ *Review & Herald*, July 6, 1944, p. 9.

¹⁰ *Review & Herald*, Oct. 2, 1866, p. 144.

¹¹ *Ibid.*

¹² *Review & Herald*, August 27, 1867, “Report From Bro. White,” p. 172.

¹³ *Appeal to the Battle Creek Church*, Oct. 2, 1868 letter, p. 71-84.

Sabbath, March 12, 1870

“Solemn day for the church. Bro. Butler preached in the morning. Bro. Littljohn preached in the afternoon. Not much of the Spirit. Awful, awful! Business meeting for the church in the evening. Terrible importance.”

Sunday, March 13, 1870

“Attended meeting all day. Awful. Solemn.... The enemy means to kill me. In the evening made up the paper and got it ready. Worked till nine or ten. Have fasted nearly all day.”

Friday, March 25, 1870

“I am feeling bad, bad, all day. The Lord pity me. I want to be right. I have been wrong and now I feel it most terribly. I believe Satan is determined on my ruin. May the Lord save.”

In March he took an indefinite leave of absence from the printing office, rented out their house on Hill Street and the family planned to live with Father Byington, on his farm in Newton. Just before they moved to the farm, Amadon recorded in his diary on Wednesday, April 6, 1870 the drastic disciplinary action taken. All except twelve church members were removed from membership pending “repentance, reform living, and request for readmittance.”¹⁴ George and Martha Amadon, and Uriah and Harriet Smith were among the fallen casualties. “George asked to be readmitted the following Sabbath, but was refused.”¹⁵

Though the church members needed to change, Ellen White felt such severe discipline was unnecessary. Instead, she recommended tender treatment and compassion when correcting error in the church.

¹⁴ *Flames Over Battle Creek*, p. 62.

¹⁵ *Ibid.*

"George was allowed to join the Battle Creek church again on Sabbath, January 28, 1871; Martha was readmitted the next Sabbath."¹⁶

One of Amadon's special publishing projects was to develop publications in foreign languages. The "foreign department," started in November, 1871, when they sent for German type. By December, the first Danish magazine was nearly completed. By January, 1872, French accents were ordered. "In less than a decade the foreign department had issued fourteen French works, twenty-one... German, thirty-nine... Danish, and twenty-three... Swedish."¹⁷

In 1902, several changes occurred in Amadon's life. First, in December the Review and Herald Publishing plant burned to the ground. Amadon retired, at 70 years of age, after nearly 50 years in the publishing work. He was ordained to the ministry at the age of 72, after acting as visiting pastor of the Battle Creek church for two years.

In 1907, Elders Amadon and A. C. Bordaue made an unfruitful interview to seek reconciliation with Dr. John Harvey Kellogg,

who was in trouble with the leaders of the Church, and in imminent danger of church discipline. Kellogg had worked with Amadon in the Review office between 1864 and 1868 when Kellogg was 12-16 years old. Amadon was his friend and knew how it felt to be misunderstood and disfellowshipped from the church and wanted to help prevent a similar occurrence. But in November, Kellogg was disfellowshipped. Later he obtained control of the Sanitarium. These were both great losses to the Seventh-day Adventist work.

Amadon and his wife later moved to Lake Michigan, near Benton Harbor to live with Grace. During the last 18 months of good health he enjoyed, he helped build up the church in Benton Harbor.

Martha and Grace cared for him tenderly during his final illness. He passed away on February 24, 1913. Amadon was an ordinary man with **extraordinary** faith and perseverance. He was willing to work hard and to learn from his mistakes. He gave his life to publish the Present Truth to the world. His persevering example demonstrates what God can accomplish through one ordinary, dedicated man.

¹⁶ *Ibid*, p. 63.

¹⁷ *Review & Herald*, July 6, 1944, p. 9.

WRITING FOR THE INSTRUCTOR

A few remarks might greatly assist those who contribute to the *Instructor*.

1. In general, articles should be short. This is a youth's paper and children like short stories. They should not exceed a column. A page and a half of common writing paper, closely written, will make full a column of printed matter.
2. Articles for children should not be of the sermon style. A child will listen much more attentively to a moral truth somehow con-

nected with a story rather than dry, theoretical teaching. All articles should be sprightly and attractive, yet religiously instructive.

3. Never quote more scripture than is strictly necessary to your purpose. The caution of the apostle Paul should be remembered—"Rightly dividing the word of truth."

We kindly appreciate the intentions of our correspondents, and throw out these necessary hints for the good of the *Instructor*. G.W.A.

Adapted from the *Youth's Instructor*, June, 1860, p. 45.

AN EXTRAORDINARY WOMAN

MARTHA AMADON—TRUE PIONEER, AND FAITHFUL WORKER AND COMPANION

by Dr. Richard Hammond

Sabbath morning in the spring of my college freshman year at Emmanuel Missionary College (EMC), I was sitting in the north side of the balcony of the church auditorium. Another student was paying homage to a gracious, elderly lady on the front row, who was nearing her 98th birthday. The honored guest was a very special person within the mainstream of historic Adventism—Martha D. Amadon, daughter of John Byington, the first president of the General Conference of Seventh-day Adventists. She was attended by her daughter Grace.

EARLY EXPERIENCES

John Byington, a Wesleyan Methodist minister, was an ardent abolitionist in sentiment. His home in Buck's Bridge, New York, became a valued station in the Underground Railway and a haven for politically disadvantaged Blacks and Indians. Into this log cabin home, situated not many miles from the St. Lawrence River, Martha was born on March 28, 1834.¹

Martha must have experienced the dramatic excitement of seeing run-a-way slaves, those fugitives from injustice who sought shelter under their roof. She certainly could have also been privy to many discussions on this malignant social issue which became a chief provocation of the lamentable Civil War.

Aaron Hilliard, John Byington's neighbor, who observed Sabbath on the seventh

day of the week, shared the Advent Review and Sabbath Herald with his preacher friend.² This publication focused heavily on the Sabbath truth. Hilliard soon had a determined convert. Byington accepted the new "light" and kept his first Sabbath, March 20, 1852. Martha, whose aptitude for both learning and teaching had been evident early on, joined her father in this step.

Martha received her education at home, and had very limited formal schooling. Much of her reading was done by candlelight. Following their acceptance of the Advent message, it was quickly arranged to have a church school. Aaron Hilliard offered to convert the parlor in his home into a classroom. In 1853, nineteen year-old Martha became the first teacher in that first sabbatarian advent school.

After about three years, Byington built a small church on his property.³ James and Ellen White, those intrepid pioneers who ever sought to strengthen "the brethren," now visited Buck's Bridge on occasion.

MOVE TO MICHIGAN & MARRIAGE

In response to an appeal by the Whites, John Byington and Martha later trekked to the Wolverine state, where a majority of Sabbath-keeping Adventists resided. By horse and buggy, they visited those small companies scattered throughout Michigan, bringing fresh hope, renewed courage and confidence in "the

² *Review & Herald*, March 25, 1937.

³ *S.D.A. Encyclopedia*, Vol. 10, p. 210.

¹ *Review & Herald*, August 30, 1956.

message." If an organ was available, Martha would play for their singing.⁴

In 1858 or 1859, following their move to Battle Creek, Martha began working in the Review and Herald office, joining other employees, like George Amadon, who had worked for the "paper" before the office was transferred from Rochester, New York to the little town in Southwest Michigan.

For a time she made her temporary home with James and Ellen White. Her sterling character did not escape the notice of George Amadon, a former student of Oberlin College, who had accepted the "message." Their friendship ripened into courtship, while they worked together on the Review and the Youth's Instructor. They were married November 24, 1860.

The bride and groom enjoyed the confidence and trust of the Whites, and on occasion were invited to help them deal with specific problems connected with the work. One such instance occurred in 1864. "Wednesday evening I took George Amadon, Martha, and Brother and Sister Myron Cornell, and I read distinctly and emphatically the testimony the Lord had given me [for Moses Hull]." Hull was a valued worker whose faith was eventually undermined by his involvement in spiritualism.⁵

SISTER WHITE'S VISIONS

Martha was present on many occasions when Sister White received "visions." The first time she was privileged to witness this expression of "spiritual gifts" was in the Byington home in 1854 when she at the age of twenty. She remembered the testimony that followed,

for it bore on the Sabbath message, and also the future, "great work for Brother Andrews."⁶

George and Martha Amadon were present on one notable occasion, when the Lord gave His messenger special testimonies and counsel. This occurred in 1863, in the home of Aaron Hilliard who lived in Otsego, Michigan at the time, some 30 miles northwest of Battle Creek. James White was not well, and he and Ellen were spending the week-end in Otsego where a tent effort was being held. During her prayer at Friday evening worship, Mrs. White felt a special concern for her husband, and was soon in vision. This vision, which continued for some 45 minutes, unfolded to her the comprehensive principles of healthful living, which became the charter for health reform and medical missionary outreach.⁷

Martha wrote her impressions and observations. "Mrs. E. G. White was gifted in prayer, her voice clear, her words distinct and ringing, and it was almost always during one of these seasons of prayer that she was taken off.... In vision her eyes were opened. There was no breath, but there were graceful movements of the shoulders, arms and hands expressive of what she saw."⁸

OTHER EXPERIENCES

Martha was a gifted poetess. In one poem of lasting merit, "THEN and NOW," the concluding three verses reveal Martha Amadon's hope and motivation:

*Time's sands are almost run; descending sun
Points to fulfilling signs as one by one
They usher in the royal Prince of Peace
Whose reign shall cause all strife and war to cease.*

⁴ *They Also Served*, Ava Covington, RHPA, p. 184.

⁵ *Ellen G. White, 1862-1876, The Progressive Years*, Arthur L. White, RHPA, p. 57.

⁶ *Review & Herald*, May 18, 1944, p. 123, 124.

⁷ *Ibid.*

⁸ *Ibid.*

*To Him, the great I AM. Sovereign of all,
Who hears our cry and marks the sparrow's fall,
Come, let us kneel, bow low before His throne,
And worship, praise, adore Him, Lord alone.*

*The hills may rend, the mountains may remove,
But ne'er His kindness and the gift of love;
The balm of sorrow, grief, and all our fears
The song and science of eternal years.*

(*Loma Linda Leaflets*, Loma Linda, E. G. White Estate,
Branch Office. W. D. F. 4090, p. 378.)

- Martha Amadon witnessed nearly every major event that marked the development of this fledgling denomination.
- Martha Amadon was a charter member of Buck's Bridge Church in New York, and Battle Creek Tabernacle and the St. Joseph Church in Michigan.
- She was the first president of the first "Dorcas Society." Many a family benefited directly from the "sewing bees" that Martha coordinated.⁹
- She witnessed the opening of the Western Health Reform Institute in Battle Creek in 1866.
- She attended the first Seventh-day Adventist campmeeting held in Wright, Michigan in 1868.

- She was alive when the first SDA overseas missionaries, J. N. Andrews and his children, sailed for Switzerland.
- She watched with keen interest the construction of our first college, which opened in Battle Creek, in January, 1875.
- She watched the Review and Herald plant go up in flames in 1902.

LATER YEARS

Martha was a member of the Battle Creek Church from 1859 to 1913, when she and her husband moved to St. Joseph, Michigan. Death claimed him that same year. Later a church was organized there, and she was a charter member. In her later years she often attended Sabbath services at EMC, accompanied by her daughter Grace. It was on one such Sabbath that I saw her.

Little did Martha Amadon think that her life span would exceed her father's by twelve years. While he passed away at the age of ninety, in 1887, she "was nearly 103 years old when she died" in 1935.¹⁰ For over eighty years Martha Amadon grew in lock step with the expanding "progress" of the Advent Movement which now belts the globe with the judgment hour message.

⁹ *S.D.A. Encyclopedia*, Vol. 10, p. 36.

¹⁰ *Review & Herald*, May 18, 1944.

WORDS OF WISDOM FROM BROTHER AMADON

“THEN THEY THAT FEARED THE LORD SPAKE OFTEN ONE TO ANOTHER.”

—We are blessed with the knowledge of truth that “breaks every yoke,” and “sets us free,” when we have the same Spirit which in times past indicted it. The ten commandments and faith of Jesus constitute a platform broad enough for all the world to stand upon. (*Review & Herald* [RH], May 28, 1857, p. 38.)

—“If a man love me, he will keep my words, and my Father will love him; and we... make our abode with him.” This is what I understand by letting the Saviour in. It is by being purged of all dross, and letting our bodies become the temple of the Holy Ghost, and Jesus Christ dwelling there by faith until we behold him “face to face,” and “see him as he is.” When we as a people get in this position, it can truly be said our fellowship is with the Father, and with his Son Jesus Christ. (RH, May 28, 1857, p. 38.)

—We are in the very midst of a “crooked and perverse” generation, and we may expect that it will “wax worse and worse” till all the world will go one way—down the broad way to destruction. God grant that in view of these things we may all ask with the Prophet, “Who may abide the day of His coming? and who shall stand when he appeareth?” and from a timely apprehension of coming danger, inseparably unite our dearest interests with God’s cause; seek protection of his Omnipotent arm; then we shall abide the coming day. (RH, Oct. 29, 1857, p. 205.)

—My soul trembles when I think how much God’s people fail of coming up to Bible requirements. We live in the time when the prophet says, God shall turn the hearts of the fathers to the children, Mal. 4:6, and what does this mean except home catechizing and Sabbath-school instruction? I never saw the importance of Bible-Class and Sabbath-School instruction as today, and shall labor on till He that took little children in His arms shall say to all, “Well done, wear the crown.” (RH, Aug. 20, 1861, p. 92.)

—Brethren, let us wake up in the cause of God. Let us not sleep as do others. The times are growing perilous. Systems are being undermined, creeds are exploding, thrones are being shaken, men’s hearts are failing them through fear, and soon every man’s work will be tried of what sort it is. The Christian’s hope is immovable; for it is founded on the Bible. It will stand the fiery ordeal just ahead. (RH, Sept. 9, 1859, p. 117.)

—How important, how grand the hour in which we live! Creeds are being shaken, systems overturned, thrones totter, governments are distracted, —in short, everything shakes, or soon will be shaken that is not established on God’s immutable truth.... It is a time of political as well as religious excitement. The deep pent-up thunders in the distance show the nations are angry. The war cannons begin to rattle, the clash of arms is heard. (RH, Aug. 20, 1861, p. 92.)

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JOHN N. LOUGHBOROUGH

This issue features pioneer John Norton Loughborough, the first Adventist historian. Being an eye-witness to many of the early events, He gave his testimony of the manifestation of the true gift of prophecy among our people.

FAITHFUL EYEWITNESS

JOHN NORTON LOUGHBOROUGH

by Dr. Fred Bischoff

John Norton Loughborough was a Seventh-day Adventist pioneer whose final contribution in life is best described as “faithful eyewitness.” His verbal and written testimony as to God’s leading in the establishment of the SDA Church is invaluable. The witness of Scripture attests to the critical importance of retelling the stories of old, especially how God worked.

The first indication of Loughborough’s specific commission as a faithful eyewitness was a message from Ellen White to him in 1878, when he was 46 years old, referring to his 25 years of experience, traveling and working with the Whites, and observing the role of the visions: “*You have an experience valuable to the cause of God. It must be made to tell for its full value.*” Loughborough explained, “I supposed that to mean that, in my labors I should show what I had seen and known in connection with my labors, of the Lord’s dealings and special leading in the work. At that time I had not thought that it meant that I should write out such experiences for publication, but that I should speak of these things in connection with my public labors.... So I went on in my preaching, trying to show that the Lord was surely leading in this Advent movement; and had by direct instruction through the gift of prophecy, as I had often witnessed, guided in this work those who would humbly accept His teachings.”¹

Some twelve years later, the need was stated again. 1890 was in the shadow of the rebel-

lion of 1888.² Ellen White had stood since the Minneapolis meetings solidly by the light God had sent through A. T. Jones and E. J. Waggoner, and had extended her influence to support the work God was doing through them.

Those who refused the light were logically led to question Ellen White’s inspiration. Faith in the gift of prophecy given her was seriously undermined. Even her long-standing associate, Elder Uriah Smith, refused the light and the testimonies that had been sent to him to counsel and correct him.

Ellen White sensed the need for someone with “living experience in the rise and progress of the work” who also “stood firmly for the testimonies”, whose influence would be “to overcome this unsettled state of unbelief.” On October 7, 1890, she wrote to the General Conference president, Elder O. A. Olsen:

“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....

“Let Elder Loughborough stand in his right place, as a Caleb, coming to the front

¹ *Great Second Advent Movement*, by J. N. Loughborough, pp. 484, 485 (1992 edition).

² PC 154, 1888 Materials, pp. 323, 846, 1057, 1169, 1344, 1345, 1666.

and bearing a decided testimony in the face of unbelief and doubts and skepticism. We are well able to go up and possess the goodly land....

"Do not fasten Elder Loughborough in a corner anywhere; do not bind him down to any one special conference.... What we need now is to cherish Elder Loughborough to make as far as possible his experience serve the cause of God in a wider sphere."³

Brother Loughborough explained: "Elder Cornell gave me to understand that she also said to the committee that, I '*should write these things out*'. Be that as it may, I do know that shortly after this I was asked by the General Conference committee to write the *Rise and Progress of the Third Angel's Message*. It seemed to me that I was getting some light on what was meant by the words, '*its full value*'. So that winter... my wife, who was just as anxious as I that the book should be as efficient as possible, took hold with me in... selecting matter for the book...."⁴ The book was published two years later, in 1892.

Some eleven years later, not long after the 1903 General Conference session, when she was 75 and Loughborough was 71, Ellen White still felt the need had not been met as it should have been. The unsettling results of unbelief were bearing fruit in heresies, apostasies, and fires. A generation had been born who had not seen the beginning of the work. She wrote to G. I. Butler:

"I feel deeply over our present situation. We must now do a work that should have been done long ago. We must do as the Lord directed Moses to do when the children

of Israel, having crossed the desert, were encamped on the borders of Jordan. Moses was bidden to rehearse to them all the dealings of the Lord to them during their journeys through the wilderness....

"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."⁵

It is clear that Loughborough was relating what he knew, but the church was not encouraging, expanding, and supporting this necessary work of retelling the early stories.

Loughborough remained faithful to his commission. He did his best to confirm the faith of God's remnant people in His leading. As with any human, his ministry was not without flaws, and his stories have their occasional

"The record of the experience through which the people of God passed in the early history of our work must be republished."

slips. But the greater question still remains. Has the body of believers been as faithful as Loughborough in doing "*a work that should have been done long ago*"? By voice and pen, he

did what he could. Has the church done what it could? 72 years since he died the work still remains undone to a large extent. Let us arise and again tell how God has led in the past.

J. N. LOUGHBOROUGH

HOW A DREAM CHANGED HIS LIFE

1832-1924

By Dr. Ray Foster

After painting houses all day, the young Advent preacher couldn't sleep. He tossed and turned. As he dreamed, the face of an earnest preacher was indelibly impressed upon his mind. What did he dream? Why? How would this dream prepare the way for an experience that would completely change his life and redirect him into years of devoted labor in the Seventh-day Adventist Church? How would this young preacher impact the spread of the third angel's message?

The dreamer was John Norton Loughborough. He had been born January 26, 1832 in Victor, New York. His father was a local Methodist preacher who died seven years after John was born, leaving the family in poverty. John was then cared for by his godly grandfather who always had morning and evening worship. A vivid childhood impression left on young Loughborough's mind was seeing his grandfather on numerous occasions rising from prayer, his face bathed with tears, under a sense of God's presence. His grandfather spent an hour in private Bible study and prayer morning and evening. "Johnny," as he was called as a boy, often heard his grandfather praying for him by name. The faithfulness of this man of God gave influence to his prayers and Bible reading in worship. The family responded to the Advent message when it was preached the winter of 1843-1844. Young Loughborough was 12 years old at the time of the great disappointment.

John attended a good district school while living with his grandfather. At age 15 he went to live with his brother to learn the carriage-making business. After seven months his brother closed the shop, which ended his apprenticeship and allowed him to attend a local, advanced school.

In May, 1848, Loughborough heard a stirring Advent sermon and was convinced that he was a sinner. After a fearful struggle in his mind to decide between following God all the way, and pursuing worldly ambitions, he gave his heart to the Lord. He left the advanced school and hired himself out as an apprentice in a blacksmith shop to learn carriage ironing. In his spare time young Loughborough studied the Bible and prayed. Blacksmithing and shoeing canal horses was taxing work for someone as small of stature as he. These difficulties combined with malaria to force him to stop blacksmithing and go to preaching.

With a dollar in his pocket, donated clothing that did not fit, and a prayer in his heart, John set off to preach about the soon-coming Saviour who meant so much to him. His brother gave him five dollars worth of tracts to sell, and an Adventist friend gave him three dollars to help him on his way. In a community about 18 miles away, he found a room with a friendly family, secured the use of a Baptist church for a series of lectures and on the evening of January 2, 1849, gave his first discourse. He was not quite 17 years old. The house was

well filled and John handled his subject with ease and clarity. The second evening, at the end of the meeting, the pastor announced before a crowded house that this would be the last meeting. A singing school would be starting the following evening. A man in the audience quickly stood up, and intimating that the minister had arranged the singing school for the purpose of shutting out the Adventist meeting, he invited the boy preacher to come and preach in the schoolhouse in his district. Loughborough held five lectures in that schoolhouse. This is how he began a preaching career that lasted seventy years.

For a time John worked with an older minister to get experience. During the summer of 1849 he worked in his brother's carriage shop, and the next winter returned to preaching. For three and a half years he painted houses five or six days a week in order to support himself and preached on Sunday. Later, he sold patent sash locks and on Sundays preached wherever his business took him. He was married to his first wife, Mary, in 1851.

One Sunday while he was at home in Rochester, New York, he attended an Advent meeting where J. B. Cook, in speaking on the Sabbath question, engaged in a tirade against Mr. and Mrs. James White. Loughborough had never heard of these people, and was led to inquire as to their beliefs and teachings. In the meantime he became very interested in the sanctuary question that the Sunday-observing Adventist group where he was a member was studying. On learning that two members of this group had begun keeping the seventh-day Sabbath, he became much concerned and prayed over their case. That night he had the dream mentioned earlier.

He dreamed he was at an Advent meeting. His fellow workers were in a dingy room, ill-

ventilated, poorly lighted, and dirty. Confusion and discouragement reigned. Their talk was as dark spiritually as the room was dark physically. A door opened into a larger room. The larger room was well ventilated, light, clean, and inviting. A chart hung on the wall, and a tall man stood by it explaining the sanctuary and other questions about which Loughborough had been studying. Loughborough arose, saying: "I am going to get out of this. I am going into that other room." His brethren sought to keep him from entering the larger room of light. When entreaty did not avail, they began to threaten him and heap abuse and ridicule on him. Entering the larger room, he found among others, the members of his congregation who had begun keeping the Sabbath. The people in this large room seemed happy and were rejoicing in the study of their Bibles, which were in their hands. He began to meditate on the difference between the two rooms, and awoke, deeply impressed that he would soon see great light on some of the questions which had troubled him.

Light was not long in coming. On September 25 and 26, 1852, the Sabbath-keepers held a conference in Rochester, and one of Loughborough's group proposed that they attend the meeting. When challenged that he should go to get back his members who had joined the Sabbath keeping group, because "they give chance to speak in their meetings," Loughborough agreed to go. He selected texts with which to prove that the law was abolished, and went to the meeting.

Looking around the room, he saw the same chart that he had seen in his dream. Standing next to the chart was J. N. Andrews, the man in his dream.

Soon, Andrews, in a calm, solemn manner, began examining the Scriptures that suppos-

edly teach the law was abolished. He took up the identical texts Loughborough had selected, and so thoroughly refuted the arguments the latter had in mind that he was left with nothing to say. Instead of speaking against the principles laid down, he left convinced that these people had important truth which he had not yet received.

Thus J. N. Loughborough heard the third angel's message for the first time. His brethren, upon learning that he was determined to investigate the Sabbath question, did just as he had dreamed they would do. They resorted to ridicule, unkind criticism, and abuse. This only increased his faith. From that time forward he did not work on the Sabbath. In October, 1852, after three weeks of careful and prayerful study he publicly took his stand for the Sabbath.

The first Sabbath J. N. Loughborough kept, he was introduced to Ellen and James White. Mrs. White had a vision that Sabbath which lasted one hour and 20 minutes. At the close of the vision, she told Loughborough some things about himself that he had never told anyone. This no doubt had an influence on him. All of the rest of his life Loughborough was a firm believer in the Spirit of Prophecy.

Prior to accepting the Sabbath, Loughborough had made a good living for himself and his wife selling sash locks. After accepting the Sabbath he felt convicted to go into the ministry of the Word full-time. He tried to evade the conviction instead by throwing himself full-time into his business and supporting the cause with his earnings. Where previously he had good sales, after that decision, he seemed unable to make enough sales to cover his travel expenses. With persistence he soon had used up his savings. As

TIME LINE

1832	January 26, J.N.L. was born.
1839	Loughborough's father died.
1843	John went to live with his grandfather.
1844	October 22, The Great Disappointment.
1847	He was apprenticed in the carriage making business with his brother.
1848	J. N. L. converted, worked as blacksmith while studying the Scriptures.
1849	He began his preaching career at age 17.
1851	He and Mary Walker were married.
1852	Dreamed about J. N. Andrews and was converted to Seventh-day Adventist beliefs.
1856	J. N. Lent to Waukon, Iowa. That winter, E.G.White went to call him back to preach.
1858	Daughter, Teresa was born.
1860	Daughter, Teresa died.
1864	Son Delmer was born.
1867	Wife, Mary, died after childbirth with twins. One twin survived and was named Mary.
1868	J.N.L. married 2nd wife, Maggie Newman, and pioneered in California with D. T. Bordeau.
1872	Loughboroughs lived in Santa Rosa, CA.
1875	Maggie got tuberculosis, died. J. N. L. married third wife, Anna M. Driscoll.
1878	Called to work in England and to give his faithful witness of God's leading in SDA past.
1881	Returned to America for G.C. Returned to England to train his own son and daughter to work there when he and his wife would return to USA.
1890	Again, called to stand "firmly for the testimonies". Began writing <i>Rise and Progress of the Third Angel's Message</i> .
1892	Book <i>Rise and Progress of the Third Angel's Message</i> published.
1903	E. G. White recommended republication of the record of God's leading in the past.
1908	Traveled around the world giving a faithful eyewitness to God's leading in the past.
1924	Died at St. Helena Sanitarium, April 7.

financial failure increased so did the conviction that he should be preaching the word.

About the middle of December, Loughborough was down to only a three-cent piece. He attended Sabbath meetings much discouraged. Mrs. White was taken off in vision. When she came out of vision, she told Loughborough the reason for his cloud of discouragement was that he was resisting the call of God. After earnest prayer he decided that if the Lord would open the way, he would go and preach. Peace came to him after he made that decision. Immediately, the way was opened financially for John Loughborough to enter full-time into the ministry.

The next Sabbath, a general meeting was held for the Sabbath-keeping Adventists. Mrs. White was taken off in vision and shown that he had made the correct decision. Meanwhile, Hiram Edson, who lived some 40 miles from Rochester, where the Whites and Loughborough were, was impressed that he should go to Rochester. He went to his barn to pray, and the conviction was still stronger that he had to go to Rochester. At the close of the Sabbath, he took a train to Rochester arriving after the evening meeting. He told James White of his impressions asking, "What do you want of me here in Rochester?" James White replied. "We want you to take Brother Loughborough and go with my horse, Old Charley, and the carriage and take him over your field in southwestern New York and Pennsylvania." Thus began the work that Loughborough did for the Seventh-day Adventist Church for nearly three quarters of a century.

Loughborough had more dreams that directed him. Just prior to attending the General Conference session in Battle Creek, Michigan in 1868, he had twenty dreams about working in California. James White asked if any-

one felt impressed to go to California to work. Loughborough spoke up and offered to go. D. T. Bourdeau also stood up and said that he and Mrs. Bourdeau had sold all of their earthly possessions before coming to the General Conference, being impressed that the Lord was going to send them to some faraway place. They were prepared and would be free to go with Loughborough. Loughborough worked in California for ten years, before accepting a call to Europe in 1878.

His many and varied experiences are left on record for us in several books. He wrote his autobiography entitled, "Miracles in My Life" which cover the highlights of his experiences both in the USA and in Europe working for the Lord.

At the age of 76, in 1908, he travelled around the world, 30,000 miles by water and 60,000 miles on land, visiting the principal centers of work of the Seventh-day Adventist church. This was his last missionary journey in the cause of the Lord he loved so well.

His last years were spent first, at the home of his daughter in Lodi, California until she and her husband were called to Washington, D.C. Because of failing health Elder Loughborough spent his last years in the St. Helena Sanitarium, where he peacefully passed away April 7, 1924 at the age of 92. Proverbs 10:7, "The memory of the just [is] blessed," is a verse that truly describes the life and experiences of John Norton Loughborough.

Sources:

- Founders of the Message*, Dick, Review and Herald Publishing Association, 1938
- Ellen White, The Early Years 1826–1862*, A. L. White, RHPA, 1985.

J. N. LOUGHBOROUGH & HIS FAMILY

by Frances Foster

Elder J. N. Loughborough grew up in a loving and religious home with two older and two younger brothers and sisters. His earliest memories were of the family gathering before breakfast and after supper for worship in their large kitchen. Father would explain the reading of the Scriptures so the little ones could understand. Even the hired workmen were there for family worships. Heaven was made real, and seeds were sown in little John's mind and heart that took root. When John was under two years of age, his father told a friend that John was going to help sound the gospel trumpet.

His grandfather and father were "preachers" in the local Methodist Episcopal Church where they helped raise up a company of believers and erect a church building. The younger members of the family attended church regularly with their parents, except on cold, windy days. Mother Loughborough was not very strong and couldn't take them to church then. Instead, they stayed at home and played "church." John always did the praying and preaching!

When John was seven years old, his father, 36 years of age, died from typhoid fever. John went to live with his Grandfather on the farm where he found plenty to do helping his aunt and the hired man. The example of true Christianity he saw in his Grandfather—"Love your enemies, do good to them which hate you,"—made a keen impression on his young mind.

In 1843, Evangelist James Barry preached the Advent message to them, and they accepted the truth about Christ's soon coming. John helped share with neighbors *The Signs*

of the Times and *The Midnight Cry*, to which Grandfather subscribed. Because of their new beliefs, they were disfellowshipped from the Methodist Church. This only increased John's desire to become a deep student of the Bible.

MARY AND EARLY YEARS

In 1851, at age 20, John married Mary Walker. She was a committed Christian woman, an attentive companion, cheerful in distress, and always willing to put her plans aside in order to fit in with her husband's needs and plans. They settled in the city of Rochester, New York, where he painted houses to support themselves. When he learned and accepted the third angel's message, Mary accepted the truth with her husband.

Mary was tested and tried in 1852, when her husband could not earn enough for their upkeep. At that time, even though he only had three cents in his pocket, he told Mary he felt impressed to give himself wholly to preaching the truth. She wept upon hearing this, wondering how they would survive. While she was in town spending two of their last three cents, a stranger came by their house and ordered \$80 worth of the patent sash locks from John from which he earned a commission of \$26. When Mary returned, John was rejoicing. He explained how the Lord had sent the order for the locks. Again she had tears in her eyes, but this time, it was with a prayer of thanksgiving to the Lord for showing He would provide for them. John then began full-time preaching of the advent message.

By the summer of 1856, John was again discouraged regarding how to support himself

and Mary and decided to move to Waukon, Iowa, with J. N. Andrews and others. James and Ellen White made a surprise winter visit, to call Loughborough and Andrews back into the ministry. Mary Loughborough confessed her lack of consecration and her need of conversion and pleaded with her husband, "Go forth in the name of the Lord to do His work." Loughborough returned with the group to labor in Illinois, but Mary remained behind, freeing her husband to do the work to which she knew the Lord had called him. From that time on, Mary courageously and lovingly shared her husband's labors and many times accompanied him on his travels. When she did not accompany him, she prayed for him in his ministry. Her warm testimonies and prayers at prayer meeting were an encouragement to others.

In the fall of 1857, Mary moved from Iowa to Battle Creek, where they would live for ten years. They were happy to be together again and in their own home. Elder White helped raised money to buy their home for them. John always considered this a loan which he repayed by investing it in the Lord's work. Mary took in boarders to help supplement their meager income while nearby farmers helped supply food for their table.

THE CHILDREN

In March, 1858, Mary gave birth to a daughter, Teresa. In her diary of February 28, 1859, Ellen White says Mary Loughborough came to their home, had dinner with them, and her baby was sick in the afternoon. (*Welfare Ministry*, p. 323.) Illness and early death was a part of the lives of many in those days. Early in 1860, little Teresa died. They lost two other babies, but were finally comforted in 1864, when their son, Delmer, was born and lived.

Sorrow filled John's heart when, on June 24, 1867, after 16 1/2 years of marriage, his beloved Mary died one hour after giving birth to twin daughters. One twin was born dead, probably the result of a fall Mary had two weeks before. The second twin lived and was named Mary. Mary's obituary in the *Review*, July 2, 1867 read as follows, "We left her in Oak Hill cemetery, a new treasure committed to the tomb, there to slumber with her little one sweetly pillowled on her arm, till the Life-giver shall return to rescue His jewels from the dominion of the enemy." John's friends, Brother and Sister Myron Cornell, cared for little Mary for a year, and his brother and family came from New York, lived in his home, and cared for little three-year old Delmer.

MAGGIE

Just before beginning another adventure for God—pioneering the third angel's message in California—Elder Loughborough and Mr. & Mrs. D. T. Bourdeau, who had also decided to help in the West, left Battle Creek June 8, 1868, and spent two weeks in New York. There Elder Bourdeau performed the marriage ceremony for Elder Loughborough and Margaret A. Newman (Maggie). The two families sailed from New York, went by train across the Isthmus of Panama, and then sailed on up to San Francisco. Little Delmer was about the only one who did not get sea-sick. He was too busy looking around at all the new things!

The Loughborough's were delighted with a visit from James and Ellen White in September of 1872, at their home in Santa Rosa. The Whites stayed in their home while helping at campmeeting. Ellen White described their home, "It is very convenient; has large bedrooms and good chambers for a story-and-a-half house.

We are heartily welcome here The two seem very happy together." Letter 17, 1872. (Quoted in *E.G. White: The Progressive Years*.)

In 1874, Maggie got tuberculosis from a patient she had cared for in her home. Her sister came out from the East to help care for her. Maggie didn't want to miss out on the Yountville meetings, so they pitched a tent for her and her sister at the back of the main tent where they could listen to the services. Her heart rejoiced at the providence of the Lord in forwarding His work. She passed away peacefully on March 24, 1875.

ANNA AND THE LATTER YEARS

Later that year, Elder James White performed the marriage ceremony of Elder Loughborough and Anna Driscoll, who was the secretary-treasurer of the Pacific Press. Three years later, he wrote Anna in Oakland advising her to leave the sale of their things to Providence. If sold, it was evidence the Lord wanted them to go to England. Just a day or so later, a man bought everything from them except their books and clothes.

The General Conference in October, 1878, sent Loughborough and his wife to establish a mission in England. They were to sail on the ship "Homer" of the Warren line, but the cap-

tain denied them passage. So they sailed on the "Nevada" the next day and had a uneventful voyage. The ship "Homer" was lost at sea and never seen again. God had providentially spared the Loughboroughs to continue laboring in England.

In 1881, Elder Loughborough returned to America to attend the General Conference, and was asked to take a group of workers back to England to train to take his place, so he could again return to the States. His own son and daughter were among those who accompanied him back to England. Leaving them to carry on, he returned to the States in 1883.

Elder Loughborough lived longer than his third wife, Annie, to be 92 years.

Sources:

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VOLUME 7 — NUMBER 1

FIRST QUARTER, 1997

URIAH SMITH

This issue features pioneer Uriah Smith, writer, editor, and author of the well known book: "Daniel and the Revelation".

BROKEN ON THE ROCK

URIAH SMITH — PIONEER SDA AUTHOR AND EDITOR

by Marlene Steinweg

Ellen White was greatly concerned because Uriah Smith opposed the message of righteousness by faith. But, when she prayed and labored for him, he fell on the Rock and was broken.

Apparent heart trouble caused Ellen White to return to Battle Creek at a time when Elder Uriah Smith could be impressed by the Holy Spirit. She arrived December 30, 1890, and could not sleep that night. Next morning she wrote a 12-page appeal to Elder Smith (*Letter 40, 1890, 1888 Material*, pp. 790-801) opening up to him the peril of his course.

She spoke Friday night, January 2, to a full house at the Tabernacle and again on Sabbath, January 3. "I spoke from Matthew 11:16-27. I made a decided application of this lesson to those who had great light, precious opportunities, and wonderful privileges, and yet their spiritual growth and advancement was not in accordance with the blessings of the light and knowledge given of God. There was a solemn impression made upon the congregation...." *Letter 32, 1891*, published in *Manuscript Releases*, Volume 1, p. 5.

If anyone fit this description, it was Uriah Smith, whose influence since the 1888 General Conference in Minneapolis was against the message on righteousness by faith brought forward by A. T. Jones and E. J. Waggoner.

January 5, Elder Smith and Ellen White had an earnest talk. He expressed his desire to come into harmony with the testimonies of the spirit of God. January 6, he requested her presence at a meeting of a select few. At this

meeting he "read the letter... to them all, and said he accepted it as from the Lord. He went back to the Minneapolis meeting and made a confession of the spirit he had occupied....

"Brother Smith has fallen on the Rock, and is broken, and the Lord Jesus will now work with him. He took my hand as he left the room, and said, 'If the Lord will forgive me for the sorrow and burdens I have brought upon you, I tell you this will be the last.... The testimonies of God shall hold this place in my experience.'" —*Letter 32, 1891, 2MR*, p. 6.

On several following Sabbaths, January 10 and 17, Elder Smith made public confession of his error. Mrs. White wrote, "This work of confession going forward will clear the King's highway.... Our confidence in him [Brother Smith] is restored." —*Diary entry dated Battle Creek, Jan. 20, 1891, 3MR*, p. 200.

Although Smith made a beginning, he and other leading brethren could never regain what they had lost. (See *1888 Materials*, p. 1128.) In his future work he did not fully place his influence on the side of the message of righteousness by faith. Ellen White told him, "If you had received the truth... God would have given you a testimony clear, powerful and convincing." *Letter 24, 1892, 1888 Materials*, p. 1052.

"The Laodicean message has been sounding.... Justification by faith and the righteousness of Christ are the themes to be presented to a perishing world. O that you may open your heart to Jesus! ... My desire is that you shall triumph with the third angel's message." *Ibid.* p. 1054.

DETERMINED TO OVERCOME

ANNIE SMITH — PIONEER REVIEW WORKER AND POETESS

Adapted from an article by Arthur W. Spalding

Annie Smith, Uriah Smith's sister, was to make an ineffaceable impression upon our cause by her brief but vital service and by her hymns. This brief biography tells her triumphant but sad story.

Mrs. Rebekah Smith and her children believed the doctrine of William Miller in the 1844 movement; but after the Disappointment the children lost interest. However, in 1851, after hearing Joseph Bates speak, Rebekah began keeping the seventh-day Sabbath. She "continually strove to guide her children into a deep Christian experience." —*Poems: With a Sketch of the Life and Experience of Annie R. Smith*, p. 98, by Mrs. Rebekah Smith.

According to Elder Loughborough, Annie attended "a young lady's seminary in Charlestown, Massachusetts." Mrs. Smith indicates that Annie had finished her training at the Ladies' Female Seminary, preparing herself to teach French and oil painting.

She strained her eyes while sketching Boston and Charles-town from a hill three miles distant and almost completely lost her sight. Bitterly disappointed, she was resting and taking treatment. Because of her mother's prayers and invitations, Annie decided to go hear Elder Bates in 1851.

The night before the meeting, she dreamed she was late to the meeting. Upon entering, she took the only vacant seat, a chair by the door, and saw a tall, noble, pleasant-looking man pointing to a chart. The man was preaching, "Unto two thousand and three hundred

days, then shall the sanctuary be cleansed." That night, Elder Bates dreamed the same dream from his point of view.

Annie started for the meeting early, but missed the way, so that she actually arrived late. Every point in her dream came to pass, and when Elder Bates saw her enter, his dream flashed into his mind. The coincidence brought them together in reciprocal states of mind, and, says her mother, "In about three weeks" Annie "committed herself upon the Sabbath and its attendant truths."

The next week she sent her poem, "Fear Not, Little Flock," to the *Review and Herald*. That was her first poem to appear in the *Review*, September 16, 1851. Her next poem, which is still popular as a hymn, was published four numbers later:

"Long upon the mountains weary
Have the scattered flock been torn.
Dark the desert paths, and dreary;
Grievous trials have they borne."

James and Ellen White immediately invited Annie to connect with the paper being published at that time in Saratoga Springs, New York. Annie told them she couldn't because of her eyes. "Come anyway," they answered. Annie went. Upon her arrival, they prayed for her recovery, and immediately her eyes were healed and strengthened, so that she began her duties at once as assistant to the editor.

"With strong faith and fervent zeal, she entered heartily into the work. She rejoiced in the

newfound truth," her mother wrote. "The whole current of her mind was changed, and nobler aspirations took possession of her heart." Annie wrote, "Oh, praise His name for what He has done for me! I feel a sweet foretaste of the glories of that better world—an earnest of that inheritance,—and I am determined by His grace to overcome every obstacle, endure the cross, despising the shame, so that an entrance may be administered... into the everlasting kingdom of our Lord and Saviour, Jesus Christ."—*Review and Herald*, November 25, 1851, page 53.

Annie lived only three more years. She served during those earliest years of the publishing work. Her sweet, self-effacing, inspiring spirit has left its mark upon our work to this day. She contracted tuberculosis in Rochester, where the Review moved in 1852, and died at her home July 28, 1855. "How Far From Home?" and "The Blessed Hope" are just two of the eternal legacy of living hymns Annie R. Smith wrote which have continued to inspire believers through the years.

Arthur W. Spalding, adapted from *Footprints of the Pioneers*, Review & Herald Publishing Association, 1947, pp. 124-127.

THE VISIONS OF MRS. E. G. WHITE

A MANIFESTATION OF SPIRITUAL GIFTS ACCORDING TO SCRIPTURES

Excerpted from book by Uriah Smith

One of the most important subjects treated upon in the New Testament, is the doctrine of Spiritual Gifts. Paul gives it equal rank with the great question of the state of the dead, and says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." 1Cor. 12:1.

Did the Lord design that to his first disciples the supply should be continual and without measure, while to his followers in later and more degenerate ages, it should be intermittent and meager? Impossible!

Seventh-day Adventists do believe in the Gifts of the Spirit as above set forth. They believe that the varied operations of the Spirit of God, having been once expressly "set in the church," were designed to continue therein to the end, because they are not limited, and God has never withdrawn them from the church;

just as they believe that the original blessing placed in the beginning upon the seventh day, is there still, because God never has withdrawn it, nor placed it upon any other day. To them, the doctrine of Spiritual Gifts, is as much a special doctrine of Revelation, as is the Sabbath, the Sanctuary, the State of the Dead, or the Second Advent. Taking the Scriptures to be in deed and in truth the word of God, they cannot reject it.

In addition to this theoretical view of the subject, and in addition to the ordinary operations of the Spirit of God, they believe that they have in their midst a special manifestation, answering to one at least of these gifts which have been placed in the Christian church. This is found in the visions of Mrs. E. G. White. Every test which can be brought to bear upon such manifestations, proves these genuine. The evidence which supports them,

internal and external, is conclusive. They agree with the word of God, and with themselves. They are given, unless those best qualified to judge are invariably deceived, when the Spirit of God is especially present. They are free from the disgusting contortions and grimaces which attend the counterfeit manifestations of Spiritualism. Calm, dignified, impressive, they commend themselves to every beholder, as the very opposite of that which is false or fanatical. The influence is not mesmeric; for this people, reprobating the use of that agency, studiously refuse to learn the principles of its application, or to have aught to do with its practical workings; besides, the hallucinations of a mesmerized subject embrace only such facts and scenes as previously exist in the mind of the mesmerizing power; but the visions take cognizance of persons and things, and bring to light facts known, not only by no person present, but not even by the one through whom the visions are given. They are not the effect of disease; for no disease has ever yet been known to have the effect of repeatedly suspending the functions of the lungs, muscles, and every bodily sense, from fifteen to one hundred and eighty minutes, while in obedience to some influence which evidently has supreme possession of the mind, and in obedience to that alone, the eyes would see, the lips speak, and the limbs move. Further, their fruit is such as to show that the source from which they spring is the opposite of evil.

1. They tend to the purest morality. They dis-countenance every vice, and exhort to the practice of every virtue. They reveal the devices of Satan. They warn us against his snares. They have aroused and re-aroused us to greater consecration to God, more zealous efforts for holiness of heart, and

greater diligence in the cause and service of our Master.

2. **They lead us to Christ.** They portray before us in living characters His holy life and His godly example, and with irresistible appeals they urge us to follow in His steps.
3. **They lead us to the Bible.** They set forth that book as the inspired and unalterable word of God. They exhort us to take that word as the man of our counsel, and the rule of our faith and practice. And with a compelling power, they entreat us to study long and diligently its pages, and become familiar with its teaching, for it is to judge us in the last day.
4. **They have brought comfort and consolation to many hearts.** They have brought order out of confusion, made crooked places straight, and thrown light on what was dark and obscure.

And no person, with an unprejudiced mind, can read their stirring appeals for a pure and lofty morality, their exaltation of God and the Saviour, their denunciations of every evil, and their exhortations to everything that is holy and of good report, without being compelled to say, "These are not the words of him that hath a devil."

Yet with all this array of good fruit which they are able to present, with all this innocency of any charge of evil that can be brought against them, they everywhere encounter the bitterest opposition. They are the object of the blindest prejudice, the intensest hate, and most malignant bitterness. Worldlings and formal professors of all denominations, join in one general outcry against them of vituperation and abuse. Many will go a long distance out of their way for the purpose of giving them an uncalled-for and malicious thrust. And false-hearted brethren in

our own ranks make them the butt of their first attacks, as they launch off into apostasy and rebellion. Why is all this? Whence all this war against that of which no evil can be said? From the example of Cain who slew his brother, of the Jews who clamored for the blood of the innocent Saviour, of the infidel who storms with passion at the very name of Jesus, and from the principle of the carnal heart which is at enmity with everything that is holy and spiritual, we leave the reader to answer.

We believe, love, and defend the visions, on the grounds above set forth, their unvarying tendency to good, and because they so admira-

bly answer the purpose for which the Scriptures assure us that the gifts were set in the church, namely, to comfort, encourage, and edify the saints, and bring them to the unity of the faith. On what ground can they be objected to? What is there in fact that a person among Seventh-day Adventists, a sincere Christian, has visions and has published them to the world, to excite all the stir and opposition that is everywhere raised over them? They do no hurt; what is the matter? They injure no one; then why not let the person enjoy her gift undisturbed, and those who choose to believe in it, believe in it in peace?

Book printed on SDA Steam Press, 1868, pp. 3-9

A SPIRITUAL GIANT

by Stella Parker Peterson

(excerpted from "Uriah Smith", Review & Herald, December 18, 1944, pp. 6-8 with additional quotes as annotated.)

When one encounters the name of Uriah Smith, for half a century a household word in Seventh-day Adventist ranks, memories come flashing one after another. A truly remarkable man, in any environment he would have towered above his fellows, for he was the type that towers. In the history of our church he is one of the giants.

"Uriah, the youngest of four children, was born on May 2, 1832. When he was about twelve or thirteen years old, he was treated during an illness with what must have been an overdose of calomel. As a result there developed in his left leg a sore which became so aggravated that amputation was thought nec-

essary. The limb was removed at a point about half way between the knee and the thigh."¹

Not much is known of Uriah Smith's early life, save that he grew up in West Wilton, New Hampshire. As in another Life, the childhood years are hidden until he reached the age of twelve, which was a momentous year in a long, eventful life. The lad Uriah that year passed through the disappointment. His mother, a godly woman, was a devout believer in the expected coming of Christ on October 22, 1844.

After the disappointment Uriah Smith lost touch with the message and devoted himself earnestly to securing the highest education possible.

¹ Richard J. Hammond, PhD, *The Life and Work of Uriah Smith*, SDA Theological Seminary Thesis, 1944, pp. 4, 5.

"In 1848 Uriah entered Phillips Academy at Exeter, having previously attended the academy at Hancock, New Hampshire, during the autumn terms of 1845 and 1846.... When... [he] finished his work at Exeter, in 1851, he planned to continue his schooling at Harvard College, where he would have enrolled as a sophomore."²

In 1851, through a remarkable dream, Annie Smith came to the decision of throwing her young life into the spread of the message, and soon after entered the Review office, then at Saratoga Springs, New York.

In April of 1852 James White secured a building in Rochester, New York, and set up a printing establishment.

In August, in response to a burden shared by Elder and Mrs. White, *The Youth's Instructor* came from the pioneer printing press. Its only illustration was a woodcut by Uriah Smith. He whittled it out by hand, and must have had many a serious thought as he cut out that symbolic tree with the fruits of the Spirit.

In the fall he attended a conference of Adventist believers at Washington, New Hampshire. Here twenty-year-old Uriah heard explained, for the first time, the reason for the disappointment. Also he heard the Sabbath truth presented. For three months he studied, struggling over the problem. He was ambitious to become a success in the world; yet he knew that if he became an Adventist, he must throw himself, with all his energy and talent, into that movement.

On December 1 his father passed away. Undoubtedly his mother's and sister's influence and prayers at this time of family sorrow had their effect, for in early December Uriah

Smith kept his first Sabbath—and set the current of his life in the advent movement.

In January of 1853 there came an offer to join the faculty of a new academy at Mount Vernon, New Hampshire, for \$1,000 a year and board on a three-year contract [which he declined].

On March 17, 1853, the first literary production of Uriah Smith appeared in the paper he was later to edit. It was a lengthy poem entitled "The Warning Voice of Time and Prophecy" which ran in the *Review* until August 11.

On May 3, 1853, at twenty-one years of age, Uriah Smith began fifty years of service at the *Review*. In a very short time he had mastered many of the printing skills, and his ingenuity helped the office through many a crisis. Elder White soon recognized in this youth a valuable helper in editorial work, and laid much of that work upon his young shoulders when he and Mrs. White were away on their travels.

In 1855, the *Review* was moved to Battle Creek, and Uriah Smith's name appeared in the first issue—December 4, for the first time as—"Resident Editor." From that time forward he took a leading part in shaping the policies of the *Review*, and his life was inseparably linked with the progress of the church paper. Later he became associate editor, then editor-in-chief.

On June 7, 1857, he married Harriet M. Stevens, whose sister, Angeline, had married J. N. Andrews. "To this union were born five children. In addition to these, a girl lived in the Smith home as one of the family. It entailed considerable ingenuity to feed, clothe, and house a household of eight on a salary of from ten to twelve dollars a week."³

By 1858, in addition to his editorial work, he became secretary-treasurer of the print-

² *Ibid.*, pp. 5, 6.

³ *Ibid.*, pp. 11, 12.

ing office, and in charge of the mailing list, personally directing, by *hand*, each week, the list of nearly three thousand papers! In 1860 a hand-mailing machine was purchased, but he was the operator.

Then came the momentous year of 1863, when emerged “The General Conference of Seventh-day Adventists,” with John Byington the first president, and Uriah Smith the first secretary. The *Review* of May 26, 1863, contains a detailed article by him on the organization of the General Conference, a report full of interest to us today.

He served five intermittent terms, totaling a secretarial tenure of twenty years, longer than any tenure of the fifteen men who have served the church in that capacity. In 1863, following his selection as secretary, he began to exercise his gift in public speaking. In 1866 he was ordained to the ministry and soon began to travel, attending conferences and camp meetings, and making trips abroad.

Uriah “Smith perfected an articulated limb (jointed prosthesis) on which he received a patent, No. 39,361... , July 28, 1863.... His invention served him so well that many who saw him walk believed that he was only lame.

“Twelve years after his first patent, Smith ... [perfected a] school seat and desk that would let the seat fold up from the rear instead of from the front On May 25, 1875, he was granted patent No. 163,611. This he sold to the Union School Furniture Company in Battle Creek for \$3000.00.”⁴ (See patented items on pp. 4 & 5.)

To Uriah Smith the church owes an unending debt. His first and foremost contribution to the denomination is the work of his gifted pen—his editorial work on the *Review*,

TIME LINE

1832	Birth
1844	The Disappointment and Smith's falling away.
1845	Leg was infected and amputated.
1845-46	Attended Academy at Hancock, NH.
1848-51	Attended Phillips Academy in Exeter, NH.
1851	His sister, Annie, joined the REVIEW at Saratoga Springs, NY.
1852	REVIEW moved to Rochester, NY. Washington, NH Bible Conferences: Studied the Advent doctrines. Observed first Sabbath in December.
1853	Employed at the REVIEW.
1855	Office of REVIEW moved to Battle Creek — Smith listed as “Resident Editor.”
1857	Married Harriet N. Stevens.
1861	Treasurer of the SDA Publishing Association.
1863-68	Secretary of the General Conference of SDA.
1864	President of the Michigan Conference of SDA.
1865	<i>Thoughts on the Revelation</i> published.
1866	Ordained to the Ministry.
1869-73	Secretary of General Conference of SDA.
1873	<i>Thoughts on Daniel</i> published.
1874-76	Secretary of the General Conference of SDA.
1876-77	Treasurer of General Conference of SDA.
1877-81	Secretary of General Conference of SDA.
1880	<i>Thoughts on Daniel and the Revelation</i> published.
1883-88	Secretary of General Conference of SDA.
1903	Death.

⁴ *Ibid.*

his writing of *Daniel and the Revelation* and other books. He served on the General Conference Executive Committee; was the denomination's first college Bible instructor; held Bible institutes; was Sabbath school superintendent, and music leader.

When his books were translated, he donated all royalties from the translations to foreign mission advance.

He was an indefatigable worker and devoted to the work to the very day, almost the hour, of his sudden death. On his way to the office with editorial material, he was smitten down by a paralytic stroke. The burning of the Review office of December 30, 1902 may have precipitated the stroke of Friday, March 6, 1903. He

was taken to his home, where he passed away two hours later. To Adventists it seemed hard to realize that there would be no more editorials with the familiar signature, "U. S."

"Like the patriarch of old, whose life course had pleased God, so it may be said of the subject of this sketch, 'He being dead yet speaketh.' His work will not only live through probationary hours to spur on the halting, but in the ages to come many will be able to say, 'His labors prompted me to be loyal to the message of truth.'⁵

THE NEW YEAR, 1871

Uriah Smith wrote many poems, several of which are now hymns.

His longest poem, *The Warning Voice*, is 41 pages long.

Another poem written for the new year, 1871, is excellent for 1997.

Here are several of the verses of that poem.

Earth trembles at the cannon's roar,
War's murderous visage scours the plain;
Its fairest spots are drenched with gore,
Its fruitful fields are piled with slain.
And what are all these slow-revolving years,
But funeral pageants of distress and tears?

Contagions spread their wings of pall,
Fierce tempests rage with blasting breath,
And earthquake throes, engulfing all,
Make short and sure the way to death.
No peace, no safety, no enduring cheer,
To him who builds his hopes and treasures here.

Yet glad we hail each New Year's morn;
For from the great high throne of Heaven
A royal fiat forth has gone,
A glorious word to earth is given:
Behold, says He who looks creation through,
Where sin has marred my works, I make anew.

New earth to smile before his face,
New heavens in crystal beauty dressed,
New years to run a guiltless race,
New joys for each immortal breast,
New flowers upspringing from the sinless sod,
New waters sparkling from the throne of God.

New bodies for these feeble forms,
New life from e'en the moldering tomb,
New skies unrent by raging storms,
New beauty, new unfading bloom,
New scenes the eternal era to begin,
Of peace for war, of righteousness for sin.

Speed then away, O tardy years!
Fly quickly, hours that intervene!
Groaning we wait the time when tears
Shall be but things that once have been.
Dawn, thou blest morn, so long in promise given,
The glorious glad New Year of God and Heaven.

Collection of Poems, pp. 143-145 — Uriah Smith

VOLUME 7 — NUMBER 2

SECOND QUARTER, 1997

STEPHEN N. HASKELL

This issue features pioneer Stephen Nelson Haskell, evangelist, missionary, author and editor in the Adventist movement.

ADVENTIST BOOK CENTERS BEGIN

STEPHEN NELSON HASKELL, “FATHER” OF THE TRACT & MISSIONARY SOCIETY

From *Captains of the Host*, by A. W. Spalding

In the little... town of South Lancaster, Massachusetts, in the middle 1860's a group of earnest Christian women, led by Mary L. Priest, devoted themselves to good works, visiting and praying with the sick, ministering with their hands to the needy, telling of the blessed hope, and distributing tracts. Young Stephen N. Haskell, director of the Southern New England Mission field, beheld this service of the diligent sisters, and envisioned a church-wide work of the same character. He therefore encouraged the group... to extend their work, by correspondence and the mailing of literature, to a much wider field.

VIGILANT MISSIONARY SOCIETY

In 1869 the group organized itself as the Vigilant Missionary Society, with Mrs. Roxie Rice, president; Mrs. Mary H. Haskell, vice-president; Mrs. Mary L. Priest, secretary; and Rhoda Wheeler, treasurer.

Every Wednesday afternoon at three o'clock these women met to pray and talk over plans for Christian work, and not merely to lay plans but to execute them. Their practical ministry never ceased, but their emphasis came more and more to rest on the wider distribution of literature....

TRACT AND MISSIONARY SOCIETY

Haskell soon extended the organization to the whole conference, changing the name to the Tract and Missionary Society, forming the

conference into districts, providing each district with a director, and arranging for regular inspection and reporting. It became a typically Haskell organization, close-knit and efficient....

THE GENERAL TRACT SOCIETY

Elder White... urged other conferences to follow the lead. This was widely done and opened the way for the General Conference of 1874 to form the General Tract Society, and to invite Elder Haskell to travel in all the conferences, promoting and organizing....

THE INTERNATIONAL TRACT SOCIETY.

The work spread and grew, until every conference had its tract society, reaching from headquarters down to the last individual church, setting men and women at work in the home field and with correspondence reaching to the ends of the earth. In 1882, the work of the General Tract Society having reached beyond national borders, the name was changed to The International Tract Society.

BOOK AND BIBLE HOUSES

Thus began the distribution of small literature. The organization... was to develop into a widespread agency for the handling of all our publications, including a list of large and more expensive books. The Tract Societies, proving themselves convenient depots and business agencies for the handling of all the

printed output, were in effect made branch offices of the publishing houses. And in time, the inadequacy of their title becoming apparent, it was changed (1924) from Tract Societies to Book and Bible Houses. [Today these

are the well-known "A B C's," or Adventist Book Centers.]

Excerpts from *Captains of the Host*, Review & Herald Publishing Association, 1949, pp. 411-415.

SOUTH LANCASTER ACADEMY

S. N. HASKELL REPORTS ON ONE OF THE MANY EDUCATIONAL INSTITUTIONS HE HELPED TO FOUND. LATER ATLANTIC UNION COLLEGE GREW OUT OF THIS INSTITUTION.

by S. N. Haskell

It is nearly two years since the school was started here in Lancaster.... Realizing how near we are to the time of trouble, it was thought that a school should be established especially for the benefit of those who could not have the advantages of the College at Battle Creek. The favorable results of the first year encouraged our brethren to go forward. Consequently at a general meeting here in Lancaster about one year since, a resolution was passed authorizing the school committee to proceed to erect such buildings as would be suitable for the school; but owing to circumstances, nothing was done in this direction until this winter.

At the general meeting held at Lancaster in December it was voted to proceed at once to raise \$25,000 to purchase land and erect buildings. Over half this sum was pledged at that meeting; and in less than one week afterward twenty-six acres of desirable land were purchased in the village of South Lancaster for cultivation and a building site....

Believing it would be for the interest of the students to have manual labor connected with the school, and that this labor should be directed in useful trades, it has been arranged

to connect with the school at least six trades. Four are already in active operation; and it is hoped that before the spring term closes there will be classes in the others, besides gardening and general housework.

As we look back over the past two years we can truthfully say that God has dealt with us in great mercy, and has given us largely of his Holy Spirit. Quite a large number have been converted and baptized.... There are also at least twelve active laborers in the cause today in different Conferences, a number of whom came to the school without any idea of engaging in the work of God.... For these things we thank God and take courage....

It should be understood that this is not a rival school with any other college of S. D. Adventists in America. There should be in this country ten S. D. Adventist schools where there is now one. There are not only hundreds of young men and women, but there are also many of more mature years, who by a few weeks or months of instruction in language, letter writing, general missionary work, and how to conduct Bible-readings, would be qualified to become efficient laborers in the

cause of God; while others who have been in the field... can better qualify themselves for usefulness by this course of instruction....

It has been our aim, and God has seemed to signally bless the effort, to have such a

school as will contribute to the advancement of the truths which we believe are applicable to the present time.

A Report by S. N. Haskell, *Review & Herald*, March 11, 1884, p. 165.

A BRIEF HISTORY OF SOUTH LANCASTER ACADEMY

On April 19, 1882, the “New England School,” yet unnamed, opened its doors. Nineteen students started classes and five more joined these a few days later. S. N. Haskell was the founder and builder of the school; Goodloe H. Bell was the first principal.

In 1883, the school was named South Lancaster Academy. In 1885, the school expanded to include college preparatory. Teacher training was added in 1886, with development of a “normal school,” J. T. Browning Missionary and Industrial School.

In 1918, the school name was changed to Lancaster Junior College, but in 1922, when Atlantic Union College began to operate on the senior college level, South Lancaster Academy again was recognized as a separate organization.

S.D.A. Encyclopedia, Review & Herald Publishing Association, 1976, p. 1383.

STEPHEN N. HASKELL

A PIONEER IN MISSIONARY PROMOTION AT HOME AND ABROAD

by Marlene Steinweg

Promise me,” the dying man begged. “Promise me you’ll take care of Mary when I’m gone. She’s so helpless and she’ll be all alone in the world.”

Seventeen-year-old Stephen Nelson Haskell listened to the old man’s plea. Mature beyond his years, Haskell solemnly promised to care for Mary, the daughter of the old man, his friend, Farmer How. Mary How was extremely ill and suffered from partial paralysis. Haskell worked for her father, who was now dying. When Farmer How died, he left his

farm in Haskell’s care. Partially to fulfill his promise to the dying man, but mostly because he cared deeply for her, Stephen asked Mary to become his wife. The year was 1850. Mary was twenty years older than Stephen. They would share nearly 45 fulfilling, though childless years, before Mary would pass away to her rest.

This youth had learned to move forward when God opened a doorway of opportunity or duty to him. Little did he realize that in his future God would open many doors to him which would lead him to far-away countries

like India, China, Japan, New Zealand, Africa and Switzerland. He would become a leader of leaders, an esteemed evangelist, an outstanding administrator, and "... a pioneer in missionary promotion at home and abroad."¹ He would learn, believe and follow "... the third angel's message with all his heart and soul, as Christ's last message to men; and the one business of Seventh-day Adventists, to his mind... [would be] to give this message to the world."²

"S. N. Haskell... was born the 22nd of April, 1833 in the little town of Oakham, Massachusetts."³ Haskell's parents were members of the Congregational Church. At the tender age of eight, young Stephen signed a temperance pledge, and after his conversion at age 15 in 1848, he joined his parents' church. Haskell learned soap making as a trade and also hired out to Farmer How to help maintain his farm.

In 1852, about two years after his marriage to Mary How, Haskell "heard his first advent sermon, which deeply interested him. He talked of that sermon to every one he met, and was presently asked by a neighbor why he himself did not preach...."⁴ Haskell was at first unsure, and preached his first sermon under great embarrassment. "... from that time on, [he] combined part-time advent preaching with selling the soap he manufactured."⁵

"In 1853 the Review began to publish a little tract entitled simply 'Elihu on the Sabbath.' This tract was to play a large role in making Ste-

phen N. Haskell a Sabbath-keeping Adventist."⁶ While traveling to Canada to visit a group of Adventist believers, Haskell changed trains in Springfield, Massachusetts. He thought it would help if he could store his trunk there and travel lighter. "William Saxby, who had a shop near the railroad, kindly offered to store... Haskell's trunk.... By tactful home missionary work... [Saxby sowed] the seeds of Sabbath truth in the visitor's somewhat stubborn heart."⁷

Saxby gave Haskell a copy of the little tract "Elihu on the Sabbath" which convinced him of the Sabbath truth. Brother Haskell decided "... on his knees in a Canadian forest, that he would follow the Bible and obey the Sabbath commandment."⁸

"He attended an Advent Conference in Worcester, Mass., in the summer of 1854, fully persuaded that he could convince every member that it was his duty to keep the seventh day... [However] his friends would not even listen to him."⁹ One exception to the general reaction of the First-day Advents who held this conference gave him courage. "Thomas Hale, of Huberston, Mass., invited the young Sabbath keeper home with him, and in a short time he and his family, another family of four members, and certain others began the observance of the Sabbath."¹⁰

"Some time later Joseph Bates suddenly appeared at Haskell's door, announcing himself as a friend of William Saxby. Before Bates left, the Haskells had accepted all the doctrines the captain had presented and sent along with him an order for every tract and paper pub-

¹ Spalding, A.W., *A Long Life Spent for God*, Review and Herald, December 14, 1922, p. 55.

² *Ibid.*

³ Olsen, M. Ellsworth, *Origin and Progress of Seventh-day Adventists*, Review and Herald Publishing Association, 1925, p. 281.

⁴ *Ibid.*

⁵ Schwarz, R. W., *Light Bearers to the Remnant*, Pacific Press Publishing Association, 1979, p. 81.

⁶ *Ibid.*

⁷ Spalding, p. 55.

⁸ *Ibid.*

⁹ Olsen, p. 282.

¹⁰ *Ibid.*

lished by the Review.”¹¹ Stephen Haskell was 21 years old—his wife, Mary, was 41. From this time on, they dedicated their lives to advancing this newly beloved, life-changing message.

Haskell had a burden to distribute Seventh-day Adventist publications everywhere. Because of this, he helped inaugurate the first regular church tract and missionary society plan in 1869. This is perhaps the accomplishment for which Stephen N. Haskell is best known because of its far-reaching results. He also believed women should be included in spreading the gospel. One way he encouraged women was through their active participation in the tract societies that were organized all over North America.

In 1870, Brother Haskell promoted the purchase of a tent for evangelism. That summer, he and a friend, P.C. Rodman, of Rhode Island purchased a fifty-foot tent and pitched it on the ground of the first New England camp-meeting near South Lancaster, Massachusetts. Haskell invented a special tent stake removing tool that is in use today, and is still called the “Haskell.”

“At the camp-meeting the four States, New Hampshire, Massachusetts, Rhode Island, and Connecticut, were organized into one conference.”¹² Haskell was ordained and, much to his surprise, elected president of the newly-formed conference.

His organizational and administrative talents developed further in his new position. Elder White visited Haskell’s field in November, 1871, and observed, “... under the well-directed efforts of Brother Haskell, our people are in advance of those in any other part of the field, in systematic, energetic action for the advancement of the cause of truth.”¹³ He further sug-

TIME LINE

1833	Born in Oakham, MA.
1841	Signed temperance pledge at eight years of age.
1844 — Disappointment	
1848	Was converted. Joined parent’s Church.
1850	Married his first wife, Mary How.
1852	Heard first Advent sermon and was challenged to preach.
1853	Began keeping Bible Sabbath.
1864	Moved to South Lancaster, MA.
1869	Organized first Tract and Missionary Society.
1870	Promoted the purchase of a tent for evangelism. Was president of the newly-organized New England Conference.
1876	Largest camp meeting ever held at Groveland, MA.
1879	Was absentee president of California Conference 1879 to 1887.
1882	Founded South Lancaster Academy. Traveled to Europe for six months.
1885	Led first group of missionaries to Australia and New Zealand.
1887	Traveled to Norway for first European camp meeting and Council. Met Hetty Hurd at Bible Instructor’s Training School in London.
1888	Was temporary chair-man, Minneapolis General Conference.
1889	Traveled to Europe, South Africa, India, China, Japan and Australia.
1891	Was president of California Conference 2nd time.
1894	Wife, Mary, died and was buried in Napa, CA.
1897	Worked at Avondale College, married Hetty Hurd, his second wife.
1908	Was president of the California Conference, a third time.
1915	Preached at Ellen White’s funeral service.
1922	Died, was buried next to his first wife in Napa, CA.

¹¹ Schwarz, p. 82.

¹² Olsen, p. 283.

¹³ James White, report in the November 14, 1871 *Review and Herald*, regarding a trip he and Mrs. White took to South

gested that Elder Haskell be sent to another field like New York or Michigan, or even the Western Conference to "... give others the benefits of his financial talents."¹⁴ Three times Haskell was president of the California Conference, once from 1879-1887, in absentia.

Haskell also traveled to many countries. Mary, whose health had greatly improved, waited at home, praying for his safety and success. One of the first places he visited was England, in 1882, where he reported that God's providence had opened the way for distribution of publications to passengers on ships to London and for shipment of tracts to other parts of the world. From England, he toured Switzerland and France where he visited a very feeble J. N. Andrews. He commended the success of the work among the French made possible by Andrew's publications and sought to inspire other workers to do the same for the Italians.

In 1885, Haskell traveled to Australia by way of New Zealand. While in New Zealand, Haskell prayed aloud behind closed doors in the room he rented in the home of the "Hare" family. Bro. Hare eavesdropped as Haskell prayed for him and his family. He and many other members of his family accepted the present truth. By August, Haskell was in Australia, where he suggested that the church establish a mission in Sydney to distribute literature to islands around the world.¹⁵

Haskell traveled to Norway in 1887. There he attended the first camp meeting and first European Council. Reporting to Review readers,¹⁶ he recommended a two-way ex-

change of workers. His vision was that American laborers be sent to Europe and Europeans converts be sent to America for training. Returning to America through England, Haskell learned that in London the work was expanding rapidly. Steps had been taken to secure a publishing office at 451 Holloway Road and a building for training laborers.

Haskell was also involved in the development of Seventh-day Adventist education at schools like Battle Creek College (which later moved and is now Andrews University), Nashville Agriculture and Normal Institute (later Madison College), Healdsburg College (later moved and is now Pacific Union College), South Lancaster Academy (which later became Atlantic Union College), and Avondale College (originally Avondale School for Christian Workers).

Haskell had a burning desire to reach more countries for Christ. He took an extensive trip during 1889-1890 to Western Europe, Southern Africa, India, China, Japan, and Australia. Some "28 years later..." he related that on that world tour he baptized one individual in China and another in Japan, the first [S.D.A. converts] in these countries.¹⁷

"He was again president of the California Conference from 1891 to 1894. His first wife died in January of that year [1894]."¹⁸ He was 61 years old, and by no means ready to retire. In fact, in just two years, in 1896, he was on the move again to Australia where he helped establish the new school at Avondale.

He remained single for about three years, but feeling the need of a help meet, he wrote to an old friend, Hetty Hurd, and asked her to come to Australia and marry him, which she agreed to do. They married in 1897 and

Lancaster, MA, p. 172.

¹⁴ *Ibid.*

¹⁵ Story by F. M. DeVaynes Jones, *Review and Herald*, March 9, 1944, "New Zealand and Its Inhabitants," p. 14.

¹⁶ Haskell, S. N. report in the July 19, 1887 issue of the *Review and Herald*, pp. 457, 458.

¹⁷ *S.D.A. Encyclopedia*, "Stephen Nelson Haskell," Review and Herald Publishing Association, 1976, p. 561.

¹⁸ *Ibid.*

honeymooned in a tent on the new campus. Hetty and Stephen Haskell were blessed with “22 years together listening for [and following] God’s directions in their lives.”¹⁹

In 1903, Haskell, who “captained a diverse corps of workers in the country’s metropolis [New York City], set forth a plan for the comprehensive and well-articulated city campaign. It contained the following.... That house-to-house literature work be conducted, opening doors for Bible studies by competent instructors; that health service and education be given through vegetarian restaurants, hydropathic treatment rooms, and lectures; that when the groundwork had been sufficiently done, there follow evangelistic meetings; that all these workers be united, and so far as feasible resident, in a central workers’ school, in charge of the director of the city work....

“This they did not only in New York but in other cities, creating churches and building or purchasing meeting-houses. Restaurants and treatment rooms were established in main cities. The bulk of the city work ...

[was] literature distribution, Bible studies, and evangelistic preaching.”²⁰

From 1908 to 1911, beginning when Haskell was 75 years old, he and Hetty moved to California where he was again elected president of the California Conference.

Haskell was by no means a man who never made mistakes. Ellen White had to reprove him as she did many other leaders of the Seventh-day Adventist Church after receiving messages from God for them. Haskell was willing to listen and to allow God to work in his life. During his long, productive life he kept but one purpose in mind—to complete the Gospel commission.

Haskell died in December of 1922, just under 90 years of age. Until Christ returns, Seventh-day Adventists throughout the world will continue moving forward in the same purposeful spirit of earnest labor, as that of Stephen N. Haskell, proclaiming the same message of faith in God, and revealing the same belief in the triumph of the work of God. This is the legacy of pioneers like Stephen N. Haskell. Our tribute to Elder Haskell will not be complete until the work he loved is completed.

¹⁹ Landry, E. E., *He Chose to Listen*, Pacific Press Publishing Association, 1983.

²⁰ Spalding, A. W., *Origin and History of Seventh-day Adventists*, Review & Herald Publishing Assoc., 1962, p. 114.

GOD'S BILL OF FARE

by S. N. Haskell

When God created the world, He also created man out of the dust of the earth in His own likeness and image. He was made a little lower than the angels and crowned with glory and honor. He was made to have dominion over the works of His hands, and God put all things under his feet. (Ps. 8:5, 6.) At this

time He gave man the following bill of fare: “Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.” (Gen. 1:29.) This is God’s original bill of fare for the human family; no flesh meat is in it.

In Smith's original three-volume Bible dictionary, in commenting on the word "pulse" (Dan. 1:12, 16), we find that it is translated from a plural noun, *seroim* in Hebrew, meaning seeds. Seeds denote grains of any kind, whether barley, wheat, millet, vetches [beans], etc. This same root is found in Gen. 1:29, according to Smith.

Daniel felt that anything different than pulse—the king's meat or the wine which he drank, even though it came direct from the king's table—would defile his body. (Dan. 1:8.) In 1 Cor. 3:16, 17, we read: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." These words are just as true now as they were when they were inspired by God.

The question may arise, Why then did God ever permit flesh meat to be eaten? The answer can be found in Matt. 19:5-8. God suffered many things because of the hardness of the heart. It should be remembered that God does not condemn man for what he does, which he does not know to be wrong; but that which he does know to be wrong.

The last work of the gospel is to *restore every lost truth*, either lost or permitted to be in disuse because of the hardness of the heart.

This truth is clearly stated in Acts 3:19-21: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence

of the Lord; and He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." "In the time of the end, *every* divine institution is to be *restored*." *Prophets and Kings*, p. 678. (Italics mine.) This will include the original bill of fare.

In Testimonies, Vol. 7, pages 125 and 126, we read: "God is working in behalf of His people. He does not desire them to be without resources. He is bringing them back to the diet originally given to man. Their diet is to consist of the foods made from the materials He has provided. The materials principally used in these foods will be fruits and grains and nuts, but various roots will also be used." This was written March 10, 1900.

We are in the day of atonement or judgment. (Rev. 14:6, 7; 1 Peter 4:17, 18.) In the balances of the sanctuary every character is to be weighed. "God is leading out a people and establishing them upon the one great platform of truth, the commandments of God and the testimony of Jesus. He has given His people a straight chain of Bible truth, clear and connected. This truth is of heavenly origin, and has been searched for as for hidden treasure. It has been dug out through careful searching of the Scriptures and through much prayer."—*Testimony*, Vol. 3, p. 447.

From: *Medical Evangelist*, Vol. IX, Nov.-Dec., 1922, p. 23.

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GEORGE I. BUTLER

This issue features pioneer George Ide Butler, famous for his involvement in the 1888 Minneapolis General Conference.

G. I. BUTLER AND RIGHTEOUSNESS BY FAITH

by Fred Bischoff

There was little evidence of the “faith of Jesus” in the Adventists of the 1880’s.¹ The “faith of Jesus” encompasses an understanding of the gospel that Scripture outlines and a confidence in the testimony of Jesus. It is revealed by a personal embodiment of the character qualities of God disclosed to us in both of the above. We will review these qualities in the life of Elder Butler, age 52 to 81 (from 1886 to 1915).

Elder George I. Butler took strong exception in 1886 to E. J. Waggoner’s teaching on the law in Galatians 3. That year he wrote Ellen White at least four times lamenting what Waggoner was doing, and asking for her opinion. He felt this issue was one of “the principles of our faith.”² In one of his first letters to her, Butler manifested a healthy openness on his part. If he were shown to be wrong, he declared, “I feel sure I would accept it”³ Every other statement showed an inflexibility that helps to explain the deep depression into which he later lapsed.⁴ He believed he was standing firmly for the right, while Ellen White was shown instead that he was resisting light.⁵ In a letter to Butler and Uriah Smith in April 1887 she said, “I do not wish the letters that I have sent to you should be used in a way that you

will take it for granted that your ideas are all correct and Dr. Waggoner’s and Elder Jones’s are all wrong.”⁶

His reaction to this letter further illustrated how unbelief drains one of spiritual vigor, while diverting enormous energy into self-directed endeavors. A year and a half later from his sick bed he wrote a 41-page letter to Ellen White, just before the Minneapolis General Conference session. In it he blamed her for his illness. “It was sadness of heart ... by the position you took that gave me that four months’ sickness.”⁷ He stubbornly asserted, “I have not, Sister White, been able to see the justice of your letter of April 5, 1887, and never expect to”⁸

In response, she wrote him from Minneapolis that his spirit was “not Christlike,” and he had “not kept pace with the opening providence of God.”⁹ She pointedly stated, “If my letter caused so great consequences to you ... I shall not be held accountable for it; for if you had received it in the right spirit, it would have had no such results.”¹⁰ Regarding the 1886 General Conference, she emphasized, “My guide ... stretched out his arms toward Dr. Waggoner, and to you, Elder Butler, and said in substance as follows: ‘Neither have all the light upon the law,

**The message of
righteousness by faith
brought by Jones and
Waggoner in the 1880’s
could have prepared a
people to meet Christ.**

² *Manuscripts and Memories of Minneapolis*, p. 46.

³ *Ibid.* p. 23.

⁴ *Ibid.* pp. 68, 69.

⁵ *1888 Materials*, pp. 1005, 1246.

⁶ *Ibid.* p. 32.

⁷ *MMM*, p. 82.

⁸ *Ibid.* p. 99.

⁹ *1888 Materials*, p. 86, 89.

¹⁰ *Ibid.* p. 96.

neither position is perfect.”¹¹ The guide also told her, “There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory.”¹² This identifies vital aspects of the message, connecting it with the angel of Revelation 18, and showing it to be the loud cry message.

In December 1888, Ellen White wrote to Elder Butler and his wife identifying three causes of his physical illness and spiritual blindness:

1. his wife’s ideas and feelings;
2. his “spirit of warfare” on health reform, his “habits in eating and in labor”; and
3. his “pride of soul” and “large amount of self.”¹³

Butler’s 12 years of isolation in Florida caring for his invalid wife, “passing through severe trials.”¹⁴ were a fulfillment of what Ellen White was shown back at Minneapolis, that Elder Butler’s “stubbornness and unbelief was sinful and God would bring his affliction hand heavily upon him if he did not repent and have another spirit, and if he still held his perversity and stubbornness, he would come nearer still to him in affliction.”¹⁵

During 1890 and 1891, Mrs. White addressed the desperate spiritual needs of Uriah Smith and George Butler in several letters. They were “ensnared by the enemy” and “unfaithful.” Their position and work was “to unsettle the faith of the people of God.”¹⁶ They had left Ellen White alone, and she felt it more

than the death of her husband James.¹⁷ They had despised the message and the messengers of righteousness by faith and were “warring against the light.”¹⁸ Smith made a confession in January of 1891 that was in the right direction. In contrast, Butler saw no need to do so.¹⁹ Butler wrote to Ellen White in September stating, “what you charge me with ... I cannot make it seem to me to be so, and really it seems otherwise.”²⁰

In January 1893, she wrote how Butler and Smith were holding themselves “aloof, not blending ... with the work that brethren Jones and Waggoner” were led of God to do.²¹ With such a course, Butler and Smith, “who might have received the richest blessings,” she stated, “will meet with eternal loss, for though they should repent and be saved at last, they can never regain that which they have lost through their wrong course of action.”²² They continued “standing in the way of others” and “retarded the work.”²³

In April, Butler wrote to Elder Haskell, still not seeing any sin in his actions, and ascribing Ellen White’s evaluation of him to her own opinion.²⁴

In May, Ellen White was yearning that Butler “would come out from the shadow of death and into the chamber of light and brightness.” She added, “I have no call to write to him anything. Poor man, I feel so sorry for him!”²⁵

June 13, in an article in the Review and Herald, Butler admitted God was leading in

¹¹ *Ibid.* p. 93.

¹² *Ibid.* pp. 165, 166.

¹³ *Ibid.* pp. 190-194.

¹⁴ *Ibid.* p. 644.

¹⁵ *Ibid.* p. 848.

¹⁶ *Ibid.* pp. 714, 715, 717.

¹⁷ *Ibid.* p. 1005.

¹⁸ *MMM*, p. 210.

²¹ *1888 Materials*, p. 1128, 1136.

²² *Ibid.* p. 1128.

²³ *Ibid.* p. 1140.

²⁴ *MMM*. pp. 251, 256.

²⁵ *1888 Materials*, p. 1184.

“the greater agitation of the doctrines of justification by faith.” In the article he contended, “I never, for a moment since my conversion, supposed I could be saved by my own good works” Yet he admitted “that additional light of great importance has been shining upon these subjects.”²⁶

The next month Ellen White said Butler and Smith were cherishing the same spirit from Minneapolis, and had “little appreciation” of heavenly light. Significantly, she differentiated Elder Butler’s position. “No greater light or evidence will come to any one of you except to Elder Butler. He has not been directly in the channel where light from the throne has come upon him. The Lord looks with compassion ... in a special sense upon Elder Butler.”²⁷

In the August 15, 1893 *Review and Herald* he reviewed Ellen White’s new book, *Steps to Christ*, and accepted every part of her precious volume.

In 1895, Ellen White wrote, “If Elder Butler had heeded the warning, the entreaties of the Spirit of God, if he had walked in the counsel given him of God, he would now have been walking in strength and efficiency.”²⁸

A transition came toward the end of the 1890’s. Ellen White had one of the first copies of her new book *Desire of Ages* sent to Butler. He replied late in 1898 with gratitude that she would think of him. April of the next year she in turn wrote him, “You misapprehend me when you suppose I have lost all hope of you. This has never been the case I would be pleased to see you take hold of the work again

and move forward ... in the rich truths which God has given us.”²⁹

The crisis years of the early 1900’s show what may appear as contradictory events and counsels. In 1901, after the death of his wife, Brother Butler returned to active church work. However, in January 1902, Uriah Smith printed articles in the *Review and Herald* still strongly opposing the views of Jones, Waggoner, and Ellen White, according to A. G. Daniells.³⁰

In February 1902, Ellen White directed the church to the contribution the pioneers offered. She affirmed their need for Elders Butler and Smith, and stated regarding Elder Butler, “We welcome him into our ranks once more, and regard him as one of our most valuable laborers.”³¹

The *Review and Herald* Board removed Smith from position as head editor in March. Butler came to his defense, taking what Daniells described as “a most unreasonable position,” and being “unnecessarily severe in his criticism.”³²

In May, Ellen White strongly affirmed that as a result of his years of affliction, “Elder Butler is strong in physical and spiritual health. The Lord has proved and tested and tried him I see in Elder Butler one who has humbled his soul before God. He has another spirit than the Elder Butler of younger years....”³³

In April 1903, she again wrote, “I rejoice that Brother Butler is with us in this work God desires the gray-haired pioneers, the men who acted a part in the work when the first, second and third angels’ messages were first given, to stand in their place in His work today.”³⁴ She wrote him in June, “We must

²⁶ A. L. White, *E.G.W. Biography*, Vol. 4, pp. 406, 407.

³⁰ *MMM*, pp. 318, 319.

³¹ *20MR*, p. 220.

³² *MMM*, p. 317.

³³ *Retirement Years*, p. 117.

³⁴ *1888 Materials*, p. 1801.

²⁶ *MMM*, p. 260.

²⁷ *1888 Materials*, p. 1137, 1138.

²⁸ *Ibid.* p. 1412.

now do a work that should have been done long ago The ... experience through which the people of God passed in the early history of our work must be republished.”³⁵

In 1904, she wrote him regarding the foundational crisis. “At this crisis all are called upon to take their position Not a stone is to be moved in the foundation of this truth — not a pillar moved.”³⁶ She repeated this again to him as late as 1910.³⁷

Brother Butler’s work in supporting the Madison and Loma Linda schools showed a new confidence in the Spirit of Prophecy. In 1915, his speech at the Autumn Council of the General Conference held at Loma Linda helped to save the new medical school.³⁸

REFLECTION

The refining fire had done its work with Brother Butler. His wife’s illness and death, and his personal illness and trials impressed upon him the importance of health reform, and humbled his view of himself. Through it all, he remained loyal to the church and learned to put greater confidence in the Spirit of Prophecy.

In his experience we can see how a theory of the truth can co-exist with persistent resistance against it. We understand how the Lord often uses great trials to break through our self-confidence and deception, until we begin to see the deeper issues of our needs and the gospel solutions. The missed opportunities of 1888 corporately added up to what Ellen White described as “insubordination,” and resulted in the church having to remain in this world many more years.³⁹

³⁵ 17MR, p. 344.

³⁶ 19MR, p. 311.

³⁷ 1888 *Materials*, p. 1811.

³⁸ *For God and CME*, p. 106, 113.

³⁹ 10MR, p. 277.

The message of righteousness by faith brought by Jones and Waggoner in the 1880’s could have prepared a people to meet Christ.⁴⁰ When this message and work was hindered, the resulting spiritual confusion led to heresies that attacked the very foundations of the church. Upon her return from Australia, when after the 1901 General Conference Ellen White saw no deep spiritual change in the church, she began to realize that the window of opportunity had passed, and turned her attention to damage control and preservation of the foundations of the church.

She called Smith and Butler to assist her from 1902 onward in preserving these foundations. These men were pioneers who had remained faithful to the cause, though blinded in part to the advancing providences of God. Her affirmation of God’s leading both of these men to have a place in His work right to the end of their lives was in spite of the fact that they did not understand the message of righteousness by faith in all its dimensions.

They were valuable for other aspects of the message, particularly their “pioneer” perspective and unwavering loyalty to the movement. It was as if she said to the church, “Since you are not going to finish the house, at least leave the foundations. Another generation will come, and finish the house.” Some of the pioneers who were called to help her in this work were the very ones in part responsible for the lost opportunity. And so they were called to counter the consequences of their own actions. It appears they did this loyally and willingly, though they never regained what she said was their “eternal loss.” May we affirm the foundations, and plead with the Lord to finish the house, cooperating with Him in this most important work.

⁴⁰ 1888 *Materials*, pp. 210, 1814.

GEORGE IDE BUTLER — A MAN OF INFLUENCE

by Marlene Steinweg

George Ide Butler, minister, evangelist, administrator, and twice General Conference president, was a renowned pioneer in the multifaceted history of the Seventh-day Adventist Church. Butler has been held at least partially responsible for the negative response of many who attended the 1888 General Conference in Minneapolis, Minnesota, towards the message of righteousness by faith presented by Dr. E. J. Waggoner and Elder A. T. Jones.

Butler's family was deeply rooted in American history. His grandfather, Ezra Pitt Butler, Sr., served in the American Revolution, was governor of the state of Vermont from 1826 to 1828, a councilman, judge, university trustee and pastor of the Waterbury, Vermont Baptist Church. His father, Ezra Pitt Butler, Jr., was a captain in the War of 1812. He supported temperance, anti-masonry and abolition of slavery. Into this conscientious, patriotic family, George Ide Butler was born November 12, 1834, the second of six children.

He was five years old when his parents accepted the news of the soon coming of Christ preached by the Millerites. His father became a "very zealous worker in the '44 movement."¹ Miller visited their home on several occasions.

Butler was 10 years old at the time of the Great Disappointment in 1844. The family remained faithful through the disappointment, though seeds of doubt began springing up in Butler's young mind.

By 1848, after studying with Captain Bates, Butler's mother began keeping the Sabbath "all alone ... in her bedroom with her Bible and little paper."² In the Autumn of 1850, Butler's father studied with Bates, accepted and began keeping the Sabbath. Before long he was ordained to the ministry, though he considered himself to be merely a witnessing farmer.

By age 18, Butler said he had become a "proud, stiff, stubborn infidel, passionate, hot headed, with little reverence for God or man ... a shy, skeptical, proud-spirited youth."³ Nevertheless, it is gratifying to note that he "valued honesty and morality and determined to shun card playing, ... tobacco and liquor."⁴ In 1853, he traveled to the Northern Wilderness, got a job with surveyors in Wisconsin, and west of Minneapolis, took a claim which he later sold.

While traveling on a river boat to Kansas City in 1856, George got off at "Rock Island, where the steamer had tied up for freight ... to pace the town"⁵ By the time he returned to the steamer, he had made his decision to follow the good parts of the Bible. "Back in his cabin, upon his knees, he gave his life to God."⁶ Upon his return to Waukon, he was baptized by J. N. Andrews. Later M. E. Cornell preached at Waukon convincing him that Ellen White's testimonies were from God rather than hypnotism.

² *Ibid.*, p. 11.

³ *Ibid.*, p. 14, quoted from Letters from GIB to EGW.

⁴ *Ibid.*, p. 16.

⁵ *Ibid.*

⁶ *Ibid.*

¹ Vande Vere, E. K., *The Story of George I. Butler*, Southern Publishing Association, 1979, p. 10.

Butler began teaching school and continued courting Lentha Lockwood, whom he had dated since 1855. He well remembered when Mrs. White “took Lentha off into the bedroom, I suppose to talk about me ... which was not a circumstance calculated to make me happy at the time.”⁷ He and Lentha were married March 10, 1859, and by 1864 had a family of three children: Annie and twin boys, William Pitt and Hiland George.

Butler was elected president of the Iowa Conference in 1865. He worked earnestly to counteract the splintering effect of B. F. Snook and W. H. Brinkerhoff, who were criticizing the Whites. These men, previously president and secretary of the newly organized Iowa State Conference, had initiated an apostasy throughout the state that began with the congregation at Marion. Butler personally visited from church to church teaching the members the truth, counteracting their influence. Under his able leadership, the church in Iowa grew very strong.

Butler was ordained to the ministry in 1867, and soon moved his family to Mount Pleasant, Iowa, where they lived for 16 years.

Butler became president of the General Conference in 1872. A task voted at the Conference was for him to convert into a college G. H. Bell's private school, established in 1868 at Battle Creek. December 31, 1873 the deal was set to purchase a 12-acre site for the new college. This site was chosen over two more adequate parcels of land of 120 and 50 acres. Immediately after its purchase, the twelve-acre property was reduced to seven by the sale of five acres of side located lots. \$50,000 in pledges were raised to erect a red brick building. August 24, 1874,

TIME LINE

- 1834 George I. Butler was born.
- 1839 His family joined the Millerite Advent movement.
- 1844 The Great Disappointment.
- 1848 Butler's mother began keeping the Seventh-day Sabbath.
- 1850+ His father accepted the Sabbath message.
- 1853 His family moved to Waukon, Iowa.
He worked with surveyors in Wisconsin.
- 1855 He began courting Lentha Lockwood.
He decided to trust in God and was baptized.
- 1856 by J. N. Andrews. He became a school teacher.
- 1859 He married Lentha Lockwood on March 10.
- 1861 Their daughter, Annie was born.
- 1864 Twin sons, William Pitt and Hiland George were born.
- 1865 Butler was president of the Iowa Conference.
- 1867 He moved his family to Mount Pleasant, Iowa. He was ordained.
- 1871 Butler reported a two-fold increase in the membership in Iowa.
- 1872 Butler was president of the General Conference of Seventh-day Adventists.
- 1873 A twelve-acre site was bought for the new Battle Creek College.
- 1874 Battle Creek College opened its doors August 24. November, James White replaced Butler as General Conference president.
- 1875 Butler was sent to California and helped establish the publishing work there.
- 1876 He was elected president of the Iowa-Nebraska Conference and extended work into Missouri and Kansas.
- 1880 He was reelected president of the General Conference.
- 1882 Battle Creek College closed temporarily.

⁷ Ibid.

classes temporarily commenced in the Review building and moved into the completed building by January 4, 1875.

The early 1870's were a dismal period for the Adventists. The Battle Creek Church was disciplined. Uriah Smith and George Amadon were discharged from their duties at the *Review*. At this time Butler produced an essay on leadership whereby he hoped to obtain reconciliation. In this essay he noted that God had set apart with specific leadership gifts certain men of the Bible who acted with more authority. Ellen and James White were that kind of leader he said, and recommended that the Church give Elder White "room to exercise his leadership as long as he does not conflict with moral principles."⁸ Ellen White wrote that in his essay he was wrong to assign such authority to one man. Butler resigned his presidential responsibilities in August 1874, because he felt unjustly criticized and James White replaced him as General Conference president by November.

Butler was sent to California in 1875 where he helped raise \$22,000 to establish the Pacific Press. A year later he was elected president of the newly formed Nebraska-Iowa Conference. While visiting a very ill Ellen White in Battle Creek in 1880, Mrs. White advised him to again accept the presidency of the General Conference. He wept, but agreed to do so.

Butler's second presidential term, beginning in late 1880, is described by one church historian as entering a "volcano's crater."⁹ Perhaps his greatest challenge was to carry out leadership under the influence of James White, who could not or would not let go. In spite of this pressure, when Brother White

- 1883 He moved to Battle Creek and made his first trip to Europe. The College reopened with a blind pastor, Walcott Littlejohn, as Director.
- 1884 South Hall, the men's dormitory opened.
- 1885 William W. Prescott replaced Littlejohn as Director.
- 1886 College buildings were erected for manual arts.
- 1887 West Hall, the women's residence, was completed. A conflict arose over Jones and Waggoner's ideas.
- 1888 At the Minneapolis General Conference-Jones and Waggoner presented Righteousness by Faith. Olsen replaced Butler as president of the General Conference.
- 1889 Butlers moved to Florida, Lenthia had a stroke.
- 1893 Butler's article in *Review* affirmed 1888 message.
- 1901 Lenthia died after a second stroke, in November, 1901.
- 1902 Butler was elected president of the Florida Conference. He was elected president of the Southern Union.
- 1903 Butler opposed the publication of *The Living Temple*.
- 1904+ He corresponded with J. H. Kellogg but to no avail.
- 1906 Southern Publishing Association moved to Nashville.
- 1907 October 8, Butler married Elizabeth Work Grainger.
- 1908 He retired.
- 1911 Elizabeth was treated for tuberculosis.
- 1912 Butler received autographed copy of *Acts of the Apostles* from E. G. White.
- 1913 Elizabeth was treated for tuberculosis at the Orlando Sanitarium.
- 1915 Ellen White passed away.
- 1916 Elizabeth left on a trip.
- 1918 Butler met Elizabeth next March 1918 at the General Conference in San Francisco. George Ide Butler died July 25 of Cancer.

⁹ *Ibid.*, p. 49.

died of malaria on August 6, 1881, Butler wept as he would have for his own father.

Butler wrote a series on the Spirit of Prophecy for the *Review* which classified inspiration using an hierarchical rating. While this series seemed to support Ellen White, she felt it criticized the Bible by implying that the Psalms and Books of History were mere literature and history and not divinely inspired.

Butler began traveling abroad in 1883. In Europe he promoted more effective evangelism, visited the Waldensian territory and Naples, Italy, Romania, Germany, the Scandinavian countries and Switzerland. He encouraged the brethren to establish publishing houses, found training schools for the youth and increase the number of colporteurs and house-to-house visits. Butler visited Australia and New Zealand in 1885.

From 1881 to 1889, Butler was president of the Review and Herald Publishing Association. "In this capacity, he exerted a mighty influence for the building up and expansion of the publishing interests of the denomination."¹⁰ During this time, several new youthful leaders came into prominence and varying views emerged regarding the law as expressed in Galatians. E. J. Waggoner, editor of the *Signs*, and A. T. Jones, editor of the *American Sentinel*, published their views on this subject in the *Signs*. At the 1886 General Conference, Butler sought to prevent such open publication of contrary views. He convoked a theological committee that met and studied "the law" in Galatians, and voted that that "law" referred

"This message, understood in its true character and proclaimed in the Spirit, will lighten the earth with its glory."

to the "whole law." The General Conference Board then adopted a policy prohibiting "doctrinal views not held by a fair majority of our people, to be ... published in our denominational papers ... before they are examined and approved by the leading brethren of experience."¹¹

Ellen White counseled that they not air their controversial views in public, particularly using opposing Seventh-day Adventist presses, and that Butler should play fair. "Dr. Waggoner should have just as fair a chance as you have had."¹²

Due to ill health, Butler did not attend the 1888 General Conference. However, having been forewarned that "A. T. Jones, Dr. Waggoner, and W. C. White had things all prepared to make a drive at the General Conference,"¹³ he wrote letters and telegrams urging the leadership to stand firm for the "old landmarks." When Elder Jones and Dr. Waggoner presented their view of righteousness by faith, it thrilled Ellen White. But it was not accepted by the general body of delegates due to the influence of leaders like Butler. In her last sermon at that General Conference, she declared, "I see the beauty of truth as the doctor has placed it before us This message, understood in its true character ... and proclaimed in the Spirit, will lighten the earth with its glory You have no right to enter-

¹⁰ *Review and Herald*, August 29, 1918, "George Ide Butler, A Sketch of His Life" by Elders M. C. Wilcox and W. C. White, pp. 14-16.

¹¹ Vande Vere, p. 85 (Quoted from the *Review and Herald*, 12-14-86.)

tain feelings of enmity, unkindness and prejudice toward Dr. Waggoner....”¹⁴

Elder O. A. Olsen was elected to replace Butler as president of the General Conference. Butler felt rejected by the conference and by Ellen White. Discouraged, he and his wife moved to a 110-acre farm in Bowling Green, Florida. There his wife suffered a stroke and George cared for her until her death in November 1901. He had a lot of time to think. He corresponded with friends and fellow workers like S. N. Haskell. In 1893, he wrote to Haskell acceding that “great good had come to the church in the added light on Christ’s Righteousness.”¹⁵

Butler was elected president of the Florida Conference in 1902 and held that office through 1904. From 1902 to 1907 he was president of the Southern Union. He served as a member of the General Conference Executive Committee. As a result of his able leadership, the publishing plant (Southern Publishing Association) was moved in 1906 to Nashville. Eight schools were established during

his leadership with an enrollment of 300 students by 1908. Elder A. G. Daniells gave Butler credit for his labors, noting “the percent of increase in the membership and funds during the last six years has been greater than in any other union conference The whole work has been put on a more substantial basis.”¹⁶

Butler did not agree with the theology of Kellogg’s book *The Living Temple*. However,

he did all he could through personal interviews and letters to dissuade Dr. J. H. Kellogg from breaking away from the church. Kellogg separated from the Battle Creek Church in 1907. Then, “in 1908 most of the active SDA leaders were dropped from the sanitarium association by a small group of members, most of whom were connected with the management of the sanitarium”¹⁷ This action effectively removed the sanitarium from SDA control. Responding to A. T. Jones’ declaration that he would stand by the sanitarium, testimonies or no testimonies, Butler countered, “I shall stand by the testimonies, *sanitarium or no sanitarium.*”¹⁸ (Italics supplied.)

October 8, 1907
Butler married Elizabeth Grainger, a sixty-two-year-old widow and former missionary to Japan. The couple moved to Twin Magnolias, an orange and pecan farm, at Bowling Green, Florida. Three months later, in early 1908, he retired.

Retirement didn’t keep Butler out of the pulpit. He spoke

at camp meetings about the “Early Pioneer Work” and the visions of Ellen White. He was invited for preaching appointments, and dreamed of doing tent evangelism.

Elizabeth was treated for tuberculosis in 1911 at the Florida Sanitarium. In September 1916, she left Florida on an extended trip in her battle against tuberculosis and didn’t meet

¹⁶ *Ibid.*, p. 111 (Quoted from the Review and Herald, 3-12-08.)

¹⁷ *SDA Encyclopedia*, Vol. 10, Review and Herald Publishing Association, 1976, p. 138.

¹⁸ Vande Vere, p. 127.

up with Butler again until March 1918, at the General Conference in San Francisco.

Butler's health had declined considerably by then. In June, his doctor diagnosed he had cancer. He died July 25, 1918, in the home of his wife's daughter and son-in-law. The funeral service honoring Elder Butler revealed he was greatly appreciated. "Thirteen fellow ministers conducted the service, six more stood as honorary casket bearers."¹⁹

Butler's faithfulness in the face of opposition and his dedication to building up the publishing and educational work and to de-

fending the truth inspires to similar action believers today who face the monumental final events in the history of this earth.

Butler's resistance to the counsels of Ellen White and the grave error he made in opposing the 1888 Message of Righteousness by Faith should motivate God's people today. They must be willing to listen to and accept God's testimonies in the Bible and in the writings of Ellen G. White—willing to accept and proclaim in the Spirit of God that special Message, that the whole earth may be lightened with its glory and Jesus coming may be hastened.

¹⁹ *Ibid.*, p. 138.

ADMONISHED

E. G. White

I entreat of you to remain where you are during the Week of Prayer All that I may say will have no weight with you or your wife unless a work is wrought upon your heart You will make objections to the testimonies, and unless the spirit of God shall have a controlling power, conscience will be warped. The very position you have occupied will now prove a temptation to you, to keep you from seeking the Lord with all your heart There is a pride of soul that has not been crucified You are not in harmony with the Spirit of Christ The work God has given me ... is not likely to suffer half as much from open opposers as from my apparent friends, those who appear to be defenders of the Testimonies, but are their real assailants; who weaken them and make them of none effect. I want you to fall on the Rock and be broken. Let self die; let Christ be enthroned in the heart It must be done sooner or later if you are ever saved. Jesus loves you and will ... gather you in His strong arms but how much you need your spiritual eyesight anointed. There are many things you do not see clearly, and your soul is in peril. I want Sister Butler to drink deep draughts from the fountain of life, that Christ may be in her a well of water, springing up into eternal life.

1888 Materials, pp. 190-194, E. G. White,
to the Butlers, December 11, 1888.

SATISFIED

G. I. Butler

Great changes have occurred in the work during the four or five years I have been in retirement I fully believe that God has blessed greatly to the good of His people and the cause the greater agitation of the doctrines of justification by faith, the necessity of appropriating Christ's righteousness by faith I never, for a moment since my conversion, supposed I could be saved by my own good works, or be justified in any other way than by faith in Jesus Christ ... or that I could do anything acceptable to God without the help and grace of our Lord Jesus Christ. I never for a moment supposed that we could keep the law acceptably ... in our own strength I am well satisfied that additional light of great importance has been shining upon these subjects God has greatly blessed it to the good of those who have accepted it. For a period I stood in doubt in regard to the agitation of these subjects I have here so freely endorsed My sympathies were not with those leading out in bringing what I now regard as light, before our people. I make no excuses for manifold mistakes and errors I hope never to despair, never to fall out by the way. Christ seems very precious to me, the best friend by far I ever had. My heart burns within me ... to be able yet to bring souls into the truth.

Review & Herald, June 13, 1893, p. 377,
Statement by George I Butler.

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ALONZO T. JONES

This issue features Alonzo T. Jones. Volume 8, Number 1 will feature writings on “Righteousness by Faith” by A. T. Jones.

1888

THE MINNEAPOLIS GENERAL CONFERENCE

*By Bruno W. Steinweg,
Theologian and retired missionary to South and Central America*

**“SATAN HAD A COUNCIL AS TO HOW HE SHOULD KEEP PEN
AND VOICE OF SEVENTH-DAY ADVENTISTS SILENT.”**

The General Conference of 1888, held in Minneapolis, Minnesota, is considered one of the most important General Conferences ever held by the Seventh-day Adventist Church. During this Conference, Seventh-day Adventists began to emphasize the message of Righteousness by Faith. In spite of the misunderstandings this Conference generated, it was a turning point in the important teaching of Righteousness by Faith. There were those who claimed the subject was not important because it was not among the “land-marks” or “pillars” to be given the world. But in Revelation 14:12, the Three Angels’ Messages close with these words: “Here is the patience of the saints, here are those who keep the commandments of God and the faith of Jesus.”

**REASONS FOR THE CONTROVERSY
AT MINNEAPOLIS**

The tension at the Conference did not come directly from the presentation of Righteousness by Faith. Rather it came from divergent views held on other subjects by Alonzo T. Jones and Ellet J. Waggoner, who led out in the presentation of Righteousness by Faith. E. J. Waggoner, editor of the *Signs of the Times*

(then a weekly), believed that the law spoken of in Galatians 3:24 was the Moral Law, whereas the almost unanimous position held by denominational leaders at that time was that Galatians spoke of the Ceremonial Law. A. T. Jones believed that the Alemanni and not the Huns, should be counted among the ten horns of the fourth beast in Daniel 7.

Several denominational leaders held that these differences should not be aired at the conference. Mrs. Ellen G. White felt that they should be discussed in a spirit of humility because they had been made public in our denominational journals and other publications prior to the conference. She felt that the truth could not lose anything by close investigation. On August 5, 1888, Mrs. White stated that she was impressed that the up-coming General Conference would be the most important meeting that the members had ever attended.¹

However, those who led out in the 1888 conference did not manifest the kindest spirit. Mrs. White declared, “My heart was pained to see the spirit that controlled some of our ministering brethren, and this spirit seemed to be

¹ Ellen G. White, *The Ellen G. White 1888 Materials*, Vol. 1, p. 38.

contagious. There was much talking done I became the subject of remarks and criticism The spirit I had seen manifested at the meeting was unreasonable. I insisted that there should be a right spirit, a Christlike spirit manifested, such as Elder E. J. Waggoner had shown all through the presentation of his views”²

Opposition to the message of Righteousness by Faith was due not only to its being presented by those holding divergent views on the horns of Daniel 7 and on the law as presented in Galatians. Those who opposed “regarded this message as a veiled accusation against themselves, their belief, and their preaching ... [as inferring] that Righteousness by Faith was something new, something that our ministers had never understood, believed, or preached.”³

Mrs. White felt she had done all that she could do at the conference in presenting the light the Lord had given her. Such was the rebellion that she considered quietly withdrawing from the conference. But “the Angel of the Lord stood by me, [she declared,] and said, ‘Not so: God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge It is not you they are despising, but the messengers and the message’”⁴

Based on this divine counsel, she remained at the conference where she had to confront not only the opposition of leaders of the Church towards the men who were bringing the message of Righteousness by Faith, but also their alienation towards her. She pointed

out regarding their attitude that “prejudice, and unbelief, jealousy and evil-surmising barred the door of their hearts that nothing from this source should find entrance....”⁵ [and] “... a delusion was upon our brethren. They had lost confidence in Sister White, not because Sister White had changed but because another spirit had taken possession and control of them.... If our brethren had been divested of prejudice, if they had had the Spirit of Christ and spiritual discernment, reasoning from cause to effect, they would not have ... made the statement that Sister White was influenced by W. C. White, A. T. Jones, and E. J. Waggoner.”⁶ Happily, this attitude was not diffused through all who attended the General Conference at Minneapolis in 1888. “Many delegates later maintained that ‘their true Christian experience in the gospel’ began at this time.”⁷

Ellen White later noted that this contentious attitude originated with Satan. He sought to distract from important business that should be accomplished at this conference. “New missions had been opened ... new churches organized. All should be in harmony freely to consult together as brethren at work in the great harvest field If ever there was a time when, as a conference, we needed the special grace and enlightenment of the Spirit of God, it was at this meeting. There was a power from beneath moving agencies to bring about a change in the Constitution and laws of our nation, which will bind the consciences of all those who keep the Bible Sabbath

“Satan had a council as to how he should keep pen and voice of Seventh-day Adventists

² *Ibid.*, pp. 193-194.

³ A. V. Olsen, *Through Crisis to Victory*, 1888-1901, pp. 45-50.

⁴ Arthur White, *Ellen G. White*, Vol. 3, 1876-1891, pp. 406, 407.

⁵ 1888 *Materials*, pp. 308, 309 (May 19, 1889).

⁶ Ellen G. White, *Manuscript Releases* (MR), Vol. 12, “Looking Back at Minneapolis,” p. 201.

⁷ Richard Schwarz, *Lightbearers to the Remnant*, Pacific Press Publishing Association, 1979, p. 188.

silent. If he could only engage their attention and divert their powers in a direction to weaken and divide them, his prospect would be fair.... Satan had been having things his own way; but the Lord has raised up men and given them a solemn message to bear to His people This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of Satan, there were differences of opinion⁹ (italics supplied).

The conference ended with Ellen White's strong support of the message brought by Jones and Waggoner. They had been God's instruments to bring forth in a clear, dynamic and gentlemanly manner, the truth that she had been teaching all along. About eight months after the Minneapolis Conference, on June 19, 1889, while at Rome, New York, Ellen White preached the following regarding the light the men had been presenting. "I have been presenting it to you for the last 45 years—the matchless charms of Christ When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot And when another presented it, every fiber of my heart said, Amen."

Though O. A. Olsen was not present in Minneapolis in 1888, he was elected president of the General Conference at that time

to replace Elder George Butler. Seven years later, Mrs. White commented to Elder Olsen: "The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It represented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, so that

He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God com-

manded to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."¹⁰

This powerful truth Mrs. White soon amplified in the book *Steps to Christ*: "Since we are sinful, unholy, we cannot perfectly obey the holy law of God. We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. If you give yourself to Him, and accept Him as your Savior, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place

**"THE LORD IN HIS GREAT MERCY
SENT A MOST PRECIOUS MESSAGE
TO HIS PEOPLE THROUGH ELDERS
WAGGONER AND JONES."**

⁹ 1888 Materials, pp. 348, 349.

¹⁰ A. V. Olson, op. cit. pp. 45-50.

of your character, and you are accepted before God just as if you had not sinned.

“More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him, and so long as you do this, He will work in you to will and to do according to His good pleasure We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us.”¹¹

TAKING THE MESSAGE TO THE CHURCHES

Ellen White revealed her enthusiastic support of the message presented at the General Conference by joining A. T. Jones in carrying the glorious truth of Righteousness by Faith to the churches.¹² In early 1889 they held meetings in South Lancaster, Massachusetts. They attended camp meetings at Williamsport, Pennsylvania; at Rome, New York and at Ottawa, Kansas.

At the Kansas camp meeting, there was, at first, resistance to the revival emphasis, but in the end “great victories” were gained. In South Lancaster, “as our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; he was ready to strengthen his people. The meetings continued a week beyond their first appointment.... Eld. Jones came from Boston and labored most earnestly for the people, speaking twice and sometimes three times a day.... The very message the Lord has sent to the people of this time was

presented The flock of God were fed with soul-nourishing food.”¹³

General Conference, 1889, Battle Creek. The spirit of contention present at Minneapolis was absent, and harmony and brotherly love prevailed throughout the meeting. “Ellen White noted a major difference: ‘The spirit that was in the meeting at Minneapolis is not here’.... Instead of the ridicule and jesting ... there were many testimonies ‘that the past year has been the best of their life; the light shining forth from the Word of God has been clear and distinct—justification by faith, Christ our righteousness.’”¹⁴

After that conference, Ellen White went to the field again, working alone or with Elders Jones and Waggoner. She wrote, “I consider it a privilege to stand by the side of my brethren and give my testimony with the message for the hour; and I saw that the power of God attended the message whenever it was spoken.”¹⁵

THE MESSAGE SET FORTH BY THE PRINTED PAGE

The message of Righteousness by Faith was set forth in books so each member could study for himself. In 1890 E. J. Waggoner wrote *Christ and His Righteousness*, a 96-page presentation.¹⁶ Some of the chapter headings from this book are: Is Christ God? Is Christ a Created Being? God Manifest in the Flesh; Important Practical Lesson; Christ the Law-giver; The Righteousness of God; The Lord Our Righteousness; Acceptance With God;

¹³ 1888 Materials, p. 267, March 5, 1889.

¹⁴ Schwarz, pp. 192, 193. (E. G. W. quotes are from letter W-30-1890.)

¹⁵ A. V. Olson, op. cit. pp. 63-64.

¹⁶ E. J. Waggoner, *Christ and His Righteousness*, p. 3.

¹¹ Ellen G. White, *Steps to Christ*, pp. 62, 63.

¹² A. V. Olson, op. cit. pp. 59-63.

The Victory of Faith; and Bond-Servants and Freemen.

The following books by Ellen White "which had woven in their pages, in simple but effective form, the great truths of man's need to depend completely upon Jesus for both justification and sanctification,"¹⁷ were published during the decade of the 90's:¹⁸

Patriarchs and Prophets (1890); *Steps to Christ* (1892); *Thoughts from the Mount of Blessing* (1896); *The Desire of Ages* (1899); and *Christ's Object Lessons* (1900).

Elder L. E. Froom includes in his list of books on Righteousness by Faith a college textbook written by W. W. Prescott in 1930, *The Doctrine of Christ*. Elder Prescott felt that "Every truth he held should be the direct outshining of Christ in some capacity, as Creator, Lawgiver, Revealer, Prophet, Example, Sacrifice, Redeemer, Source of Righteousness, Mediator, Advocate, Judge, Life-giver, and Returning King."¹⁹

A. G. Daniells, after his 21 years as President of the General Conference (1901-1922) took a special interest in the subject of Righteousness by Faith as it was emphasized in the General Conference of 1888. The results of his study appear in *Christ Our Righteousness*, a 128-page book published by the Ministerial Association of SDA's in 1926. Daniells led out at the Ministerial Institute of the General Conference session of 1926 held at Milwaukee, Wisconsin.²⁰

CONCLUSION

The controversy still rages today just as the Enemy managed to manipulate in 1888. Great energies are diverted from the pressing urgent-

cy to unite together to finish the work. Battle lines are drawn between those who say that the church rejected the Message of Justification by Faith in the Righteousness of Christ presented in 1888 and those who deny this assertion. The facts remain that many delegates to the conference, in fact, received the message gladly. In addition to this, important leaders resisted the message in 1888 and influenced others to do the same. Most of those leaders, including Uriah Smith, George Butler, I. D. Van Horn, Leroy Nicola and J. H. Morrison, later confessed their error (particularly in opposing E.G.W.) and assented to confidence in the message, although they varied in their success in grasping and revealing the evidence of the message in their lives.²¹

The challenge today is to "remember the way the Lord has led us, and His teaching in our past history."²² "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. The proclamation of the third angel's message calls for the presentation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; *but the great center of attraction, Christ Jesus, must not be left out. It is at the cross of Christ that mercy and truth meet together, and righteousness and peace kiss each other.* The sinner must be led to look to Calvary; with the simple faith of a little child *he must trust in the merits of the Savior, accepting His righteousness, believing in His mercy.*"²³ (Italics supplied by the writer.) As Elder A. G. Daniells so aptly challenged, "Shall we not do all in our power to redeem the past?"²⁴

¹⁷ Schwarz, pp. 193, 194.

¹⁸ Ellen G. White, *Life Sketches*, p. 196.

¹⁹ Ellen G. White, *Gospel Workers*, p. 156.

²⁰ A. G. Daniells, 1941 edition of *Christ Our Righteousness*, p. 87.

¹⁷ Schwarz, p. 195.

¹⁸ A. V. Olson, op. cit. pp. 64, 65.

¹⁹ L. E. Froom, *Movement of Destiny*, 1971, pp. 378, 379.

²⁰ Norval F. Pease, *By Faith Alone*, 1962, p. 189.

A. T. JONES — EDITOR, AUTHOR, PREACHER

by Marlene Steinweg

Pastor Alonzo Trevier Jones is one of the most controversial Seventh-day Adventists who ever lived. He and Dr. Ellet J. Waggoner initiated in 1888 a powerful spiritual revival the impact of which is reverberating even today. The life of A. T. Jones perplexes Bible and Church History scholars who seek to trace how this brilliant, dedicated author, editor and preacher finally was finally disfellowshipped from the church. His life demonstrates that when God uses human instruments to exalt truth to His people, this does not guarantee the message will be received as it should. Nor does the message safeguard that person's relationship with Christ unless it is taken into the heart and lived in the life. Man is still allowed freedom of choice, as was A. T. Jones.

Jones was born in Ohio on April 21, 1850 (some authors say April 26.). His early childhood and youth are practically unknown. This biography begins with an anecdote that occurred when Jones was in the United States Army, stationed at Fort Walla Walla, Washington.

Troops from Fort Walla Walla under the leadership of General E. R. S. Canby were agitated because their leader had fallen in battle. He was gravely wounded by members of the rebellious Modoc Indian Tribe led by Chief Kintpuash, also known as "Captain Jack". The Modoc Indians had not been able to support their families at the Klamath reservation where they had been moved in 1864. In 1872 the Indians returned to their native Lost River Valley on the California-Oregon border.

Troops from Fort Walla Walla were sent to quell the rebellion and force them to return. During the battle, General Canby was gravely wounded. Sergeant A. T. Jones joined other soldiers in providing cover by firing over the heads of the team that rescued their mortally wounded General. The Indians fled, but Kintpuash was eventually captured and hanged, and the rebellion ended.

Alonzo T. Jones served for five years in the United States Army. He spent much of his free time studying religious books and his Bible. He obtained Seventh-day Adventist publications and came out from the Fort to attend evangelistic meetings held by Elder Isaac Van Horn, who had recently begun working in Oregon.

On August 8, 1874, in Walla Walla, Washington, the largest town in the Territory, he surrendered to his Lord in baptism. Mrs. Adelia Van Horn reported to the *Review and Herald* (August 25, 1874, p. 78) that six souls had been baptized by Elder Van Horn. She described each baptismal candidate but without giving their names. She referred to Jones when she said, "The next one that came forward was a young man, a soldier from the garrison." She described this soldier's conversion: "For weeks he has been earnestly seeking the Lord, and a few days hence received bright evidence of sins forgiven. After being buried with Christ he arose exclaiming with upraised hands, 'Dead to the world, and alive to thee, O my God!' He completed his enlistment term and fourteen months after his baptism,

on November 2, 1875, he was discharged from the Army with the rank of sergeant.

Jones dedicated his life to winning others to the precious truths he had found. This new convert was nearly six feet tall, angular, with a fair complexion, hazel eyes and light brown hair. Although he was naturally abrupt, and some described him as having uncouth posturing and gestures, singularity of speech and manner, within a few years, God was using him in the gospel work in the Oregon-Washington Territory. He helped Elder Van Horn raise up churches and served as tentmaster during evangelistic meetings.

Jones met Elder Van Horn's sister-in-law, Miss Frances E. Patton and formed a special friendship. On April 15, 1877 he and Frances were married.

In October 1877 the North Pacific Conference was formed. Elder Van Horn was president; his wife was secretary; A. T. Jones was treasurer. In Oregon the following year, Jones was ordained to the ministry along with two other ministers, Elders I. D. Van Horn and W. L. Raymond.

Two years later, in 1880, he became the first secretary of the newly-formed Upper Columbia Conference. Since there were only two pastors in the Conference, he himself and G. W. Colcord, the president, Jones was the only possible choice for the position. Around 1880 he also helped establish a church at Damascus, Oregon, just east of Portland.

In 1883, while living in Farmington, Washington,

a very small town on the eastern border of the state, he and Frances had their first child, Laneta. Sad for this family, Laneta was retarded, and her care often caused difficulties and tension in their marriage.

J. H. Waggoner, Ellet's father, was impressed with Jones' ability with words and invited him to work at the Pacific Press Publishing Association in Oakland, California. In 1885 he became assistant editor of *Signs of the Times* and began teaching Bible at Healdsburg College. In one of his favorite classes, he reviewed the ten horns of the fourth prophetic beast in Daniel 7. Soon he was convinced that one of the ten horns of the prophecy was the Huns rather than the Alemani as traditionally taught by Uriah Smith.

At the Pacific Press he met and worked with E. J. Waggoner. These two West-coast men became co-editors of the *Signs* in 1886 when Elder J. H. Waggoner went to Europe to help out in the work in Switzerland. Soon articles appeared in the *Signs* teaching Jones' theories regarding the ten horns of the prophecy in Daniel 7 that directly disagreed

with Uriah Smith's view. This caused objections to arise from the Review and Herald and General Conference leadership. A vote was taken during the 1887 General Conference that no Seventh-day Adventist press should print controversial points of doctrine.

In 1887 Jones and his wife had a second daughter, Desi. This same year he and Waggoner began editing the *American Sentinel* and became active in

Scriptures Read Alternately at the Minneapolis General Conference by

E. J. Waggoner	A. T. Jones
Jer. 23:5-7	Eph. 2:4-8
Gal. 2:16-21	Rom. 11:1-33
Rom. 1:14-17	Rom. 2:13-29
Gal. 3 (entire)	Rom. 3 (entire)
Gal. 5:16	Rom. 9:7-33
Gal. 2 (entire)	Rom. 4:1-11
Rom. 5 (entire)	Rom. 1:15-17
Rom. 8:14-39	1 John 5:1-4

Movement of Destiny, L. E. Froom,
RHPA, 1971, p. 247.

the movement to oppose Sunday laws. For a time, Jones was pastor of the Healdsburg SDA Church.

At the General Conference of 1888, pre-conference session, Jones spoke his views regarding the 10 kingdoms which succeeded the Roman Empire.

He supported his colleague E. J. Waggoner in his presentation on Righteousness by Faith. When it was moved that the discussion regarding Righteousness by Faith be postponed for another time, Jones and Waggoner read a series of verses that greatly impressed the hearers and avoided postponement (see box).

In 1889 Jones traveled with Ellen White, speaking at camp meetings and ministerial institutes. He was the first Seventh-day Adventist who, with J. O. Corliss, spoke before legislators in Washington, D.C., for the cause of separation of church and state. In 1890 Jones gave instructions on Righteousness by Faith at a special ministerial institute held at Battle Creek.

Mrs. White cautioned him in 1893 that he was in danger of expressing extreme views on the relationship between faith and works.

In April of 1894, Jones made the grave error of announcing at the Battle Creek Tabernacle his full support of Anna Rice Phillips who claimed to have the gift of prophecy. Mrs. White reproved him for supporting her, and he was quick to acknowledge his error (*RH*, July, 4, 1949, p. 10, W. M. Adams). Regardless of this error in judgement, Jones co-edited the *American Sentinel* with C. P. Bollman from 1894 to 1896 and edited the journal during 1896 and 1897.

In October 1906, Ellen White declared that Jones had apostasized. She issued a warning to leaders and members not to be influenced by him.

In 1897 Jones was elected as a member of the General Conference Committee. He was also appointed as editor of the *Review and Herald*, so that “instead of speaking to comparatively few of our people in annual gatherings, he will address all of them every week” (*RH*, October 5, 1897, p. 640). This appointment ended in 1901 when he was released from that position, so he could “be free to engage in evangelistic work in the field” (*RH*, May 14, 1901).

Jones supported the organizational changes Ellen White advocated in 1901, including the adoption of a 25-member executive committee to oversee the church in lieu of a president. A. G. Daniells was chosen to chair the 25-member committee, but always considered himself to be the church’s president.

Some people are amused to note that, while Jones supported the move to eliminate “kingship”, he accepted the presidency of the California Conference, and continued through 1904. He was also a member and president of the SDA Educational Society that “stimulated the move of the original college out of Battle Creek on the basis of Mrs. White’s testimony.” (Knight, p. 211)

In 1902 Jones refused to accept leadership of the General Conference Committee.

E. G. White wrote a letter April 16, 1903 to Dr. Kellogg and asked A. T. Jones to take it to the medical meetings in Battle Creek. She asked Jones to pray with Kellogg, and when the moment was right, to give him the letter and help him see his danger. He followed her instructions; and apparently a great reconciliation was made between Dr. Kellogg and the leaders

there. Later, Ellen White was shown that, in fact, Kellogg had not changed.

During the summer of 1903, Jones returned to Battle Creek at Kellogg's invitation to teach Bible at the American Medical Missionary College. Ellen White strongly counseled against this move. He did not believe her warning that such a move would lead to his downfall. In August, he accepted the presidency of Kellogg's college.

In 1903 Jones wrote a tract entitled, "One-man Power" denouncing the decision made during that General Conference to reinstate the office of president. He viewed this as reestablishment of a "czardom."

In an attempt to recover Jones, Ellen White, in 1905, counseled him to join the religious freedom efforts in Washington, D.C. He went and successfully helped stop a move to teach religion in the public schools. By mid-April he had returned to Battle Creek on the pretext that his wife needed help caring for their elder daughter. Ellen White had a vision of his case showing that he really did not believe the testimonies.

At the 1905 General Conference, Jones' credentials were renewed. He was elected as a member of a group that presented a copy of the conference's stand on civil government and religious liberty to President Roosevelt in a White House ceremony.

March 1906, Jones gave a public talk on his differences with the church. That same month, Ellen White wrote to the Farnsworths that Jones was demonstrating bitterness in very strange speeches. By June, she wrote to the Amadons that Jones' bitterness was as gall, and that he was doing the very work he was warned

TIME LINE

- 1850** Was born in April.
- 1870** November, enlisted in the Army, stationed at Fort Walla Walla, Washington.
- 1873** Fought in the Modoc War.
- 1874** Was baptized by I. D. Van Horn.
- 1875** November, was discharged from the Army. Began working with Elder Van Horn.
- 1877** Was married. Became treasurer of new North Pacific Conference.
- 1878** Was ordained.
- 1880** Served as secretary of new Upper Columbia Conference.
- 1880** Helped establish a church at Damascus, Oregon.
- 1883** First daughter was born.
- 1885** Was Bible teacher at Healdsburg College. Started working at the Pacific Publishing Association. Became assistant Editor of *Signs of the Times*.
- 1886** Became co-editor of *Signs* with E. J. Waggoner.
- 1887** Was active in opposing Sunday laws. Was editor of *American Sentinel*. Was pastor of the Healdsburg SDA Church. Second daughter, was born.
- 1888** **Minneapolis General Conference.**
- 1889** Traveled with Ellen White to camp meetings and ministerial institutes.
- 1890** Gave instruction on Righteousness by Faith at Battle Creek ministerial institute. Became and continued as editor or co-editor of the *American Sentinel* through 1904.
- 1892** Moved to Battle Creek.
- 1893** Was cautioned by Ellen White to avoid extreme views on faith and works.
- 1894** Supported Anna Rice Phillips as "prophetess" until reproved by Ellen White.

to avoid doing. In October, she declared that Jones had apostasized. She issued a warning to leaders and members not to be influenced by him. A committee was established to examine whether or not to renew his credentials. On May 22, 1907, the General Conference Committee voted unanimously to ask him to turn in his credentials. (*RH*, June 27, 1907, pp. 5, 6.)

The following year Jones was disfellowshipped from the Berkeley, California Seventh-day Adventist church at the recommendation of S. N. Haskell. (Knight, p. 243, 244.) Some writers say his wife was disfellowshipped at this time, and this may be true. Yet records reveal she was a member of the SDA Church when she died in 1946.

In 1909, at Jones' request, the General Conference Committee granted a review of his case at a public hearing. At this meeting, A. G. Daniells pled with him to put aside his grievances and take his place again as a worker in the cause, and though he seemed close to doing just that, in the end, he refused.

In 1912 Jones joined a Kalamazoo, Michigan Seventh-day Adventist reform movement. This church gave him ministerial credentials, but in 1914 disfellowshipped him from their movement. Undaunted, he moved in 1915 to Washington, D.C., where he joined the African American People's Church. But first, he influenced them to separate from the SDA Church.

Soon he started a private journal, the *American Sentinel of Religious Liberty*, which he used until 1923 to oppose religious legislation, church federation and organization, and to sling mud at the Seventh-day Adventist Church. In 1921 Jones retired to Battle Creek, but continued publishing the *Sentinel*.

In 1923, Jones became ill and was admitted to the Washington Sanitarium and Hospital. He had nearly recovered from this ill-

- 1897** Was appointed Editor of the *Review and Herald*.
- 1901** Was released from editorial duties on *RH*. Was president of the California Conference, through
- 1902** Refused to be head of the General Conference Committee.
- 1903** Wrote tract, "One-man Power". Moved to Battle Creek at Kellogg's invitation against the counsel of Ellen White. Agreed to be president of Kellogg's college.
- 1904** Was president of the SDA Educational Society.
- 1905** Went to Washington, D. C. for religious liberty efforts. At the General Conference this year, his credentials were renewed.
- 1906** He had apostasized, according to Ellen White. A committee examined whether to renew his credentials.
- 1907** May, was asked to turn in his ministerial credentials.
- 1908** Was disfellowshipped from the Berkeley, CA, SDA church.
- 1909** A public hearing was held to review his case, but he was not reconciled.
- 1912** Joined a Kalamazoo, MI, SDA reform movement. Was given ministerial credentials.
- 1914** Was disfellowshipped from the reform movement.
- 1915** Joined the Washington, D.C., People's Church.
- 1915-1923** Founded and published *American Sentinel of Religious Liberty*.
- 1921** Retired to Battle Creek.
- 1923** Suffered a stroke and died May 12.

ness, when he suffered a stroke that took his life, on Sabbath, May 12. He was buried in Kalamazoo, Michigan.

Thus ended the life of this messenger whom God had powerfully used to emphasize the doctrine of Righteousness by Faith. Opposition to this message and the resulting bitterness this caused him, combined with his loss of faith in the Testimonies, and the extreme view he urged of what constituted individual and corporate freedom, had completely succeeded in separating this talented preacher from the Seventh-day Adventist Church.

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VOLUME 8 — NUMBER 1

FIRST QUARTER, 1998

RIGHTEOUSNESS BY FAITH

In issue features Ellen White indicates a Landmark that has been neglected; and A. T. Jones preaches the Faith of Jesus; the Supplement insert contains a reprint of chapters 21 and 22 from “The Great Nations of Today,” by A. T. Jones.

1888 — THE FAITH OF JESUS

NEGLECTED LANDMARK—CORE OF THE 1888 MESSAGE

Fred Bischoff, compiler

INTRODUCTION

“Stand by the landmarks.” Elder G. I. Butler telegraphed the delegates to the 1888 Minneapolis General Conference Session. He erroneously believed that the traditional view of the law in Galatians was an old landmark. In 1890, however, Ellen White revealed the mistake in such thinking in the manuscript entitled “Peril in Trusting in the Wisdom of Men.” She declared, “The law in Galatians is not a vital question and never has been. Those who have called it one of the old landmarks simply do not know what they are talking about. It never was an old landmark, and it never will become such. These minds that have been wrought up in such an unbecoming manner, and have manifested such fruits as have been seen since the Minneapolis meeting, may well begin to question whether a good tree produces such evidently bitter fruit.” (*EGW 1888 Materials*, p. 841)

The year after Minneapolis Mrs. White wrote an entire manuscript on the topic, “Standing by the Landmarks.”

Notice how she lists in order what the SDA pioneers had been led to discover in scripture. “The passing of the time in 1844 was a period of great events, opening to our astonished

“Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.”

eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God’s people upon the earth, [also] the first and second angels’ messages and the third, unfurling the banner on which was inscribed, ‘The commandments of God and the *faith of Jesus*.’ [Italics supplied here and throughout.] One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of

God’s law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is imaginary.” (*Ibid.*, p. 518)

The “faith of Jesus” is the neglected landmark found in the heart of this list. This is part of the banner of the third angel’s message. This neglected landmark the 1888 message was to bring to the world. Note here more important references by Ellen White to this landmark.

LOOKING BACK AT MINNEAPOLIS, DECEMBER 1888

“The *faith of Jesus* has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in

which it was revealed to John. *Faith in Christ* as the sinner's only hope has been largely left out, not only of the discourses given but of the religious experience of very many who claim to believe the third angel's message. At this meeting I bore testimony that the most precious light had been shining forth from the Scriptures in the presentation of the great subject of the righteousness of Christ connected with the law, which should be constantly kept before the sinner as his only hope of salvation.... (*Ibid.*, p. 212.)

"The third angel's message is the proclamation of the commandments of God and the *faith of Jesus Christ*. The commandments of God have been proclaimed, but the *faith of Jesus Christ* has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness." (*Ibid.*, p. 217.)

"What constitutes the *faith of Jesus*, that belongs to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. Faith in the ability of Christ to save us amply and fully and entirely is the *faith of Jesus*." (*Ibid.*)

EXPERIENCE FOLLOWING THE MINNEAPOLIS CONFERENCE, JUNE 1889

"The message that was given to the people in these meetings presented in clear lines not alone the commandments of God—a part of the third angel's message—but the *faith of Jesus*, which comprehends more than is generally supposed.... If we proclaim the commandments of God and leave the other half

scarcely touched, the message is marred in our hands." (*Ibid.*, p. 367.)

"God was working with me to present to the people a message in regard to the *faith of Jesus* and the righteousness of Christ." (*Ibid.*, p. 370.)

"The Lord is not pleased to have man trusting in his own ability or good deeds or in a legal religion, but in God, the living God. The present message that God has made it the duty of His servants to give to the people is no new or novel thing. It is an old truth that has been lost sight of, just as Satan made his masterly efforts that it should be. The Lord has a work for every one of His loyal people to do to bring the *faith of Jesus* into the right place where it belongs—in the third angel's message. The law has its important position but is powerless unless the righteousness of Christ is placed beside the law to give its glory to the whole royal standard of righteousness. 'Wherefore the law is holy, and the commandment holy, and just, and good.' (Rom. 7:12) (*Ibid.*, p. 375.)

COUNSELS TO MINISTERS, SEPTEMBER 1889

"The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the *faith of Jesus* are both important, immensely important, and must be given with equal force and power.... The *faith of Jesus* is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. 'Let this mind be in you, which was also in Christ Jesus.' Phil. 2:5." (*Ibid.*, p. 430.)

TO BRETHREN IN RESPONSIBLE POSITIONS, DECEMBER 1890

“Let Jesus be our theme. Let us with pen and voice present, not only the commandments of God, but the *faith of Jesus*. This will promote real heart piety as nothing else can.... Through patience, faith, and hope, in all the changing scenes of life, we are form-

ing characters for everlasting life. Everything shall work together for good to those that love God.” (*Ibid.*, p. 728.)

The reader may find further references to *faith* and the 1888 Message: *EGW 1888 Materials*, pages 267, 281, 283, 291, 447, 1455, 1814. Or search for “*faith of Jesus*” on the Ellen G. White online collection (egwwritings.org).

1888 — ELDER A. T. JONES ON “THE FAITH OF JESUS”

Through the years, Elder A. T. Jones continued to emphasize the *Faith of Jesus*. Here are some chronological excerpts from his writings. [Original italics removed to highlight the “*Faith of Jesus*”.]

1888 — THE “ABIDING SABBATH AND THE ‘LORD’s DAY,’” p. 128.

The word of God is truth. All his commandments are truth. Ps. 119:151....”It shall be our righteousness if we observe to do all these commandments before the Lord our God as he hath commanded us.” Nothing is obedience but to do what the Lord says, as he says it. He says, “The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” To disregard the day which God has commanded to be kept, is disobedience. And the disobedience is not in the slightest relieved by the substitution of another day for the one which the Lord has fixed, even though that other day be styled “Christian.” The fact is that the seventh day is the Sabbath; and in the fast-hastening Judgment the question will be, Have you kept it? God is now calling out a people who will keep the commandments of God, and the *faith*

of Jesus. Nothing but that will answer. Neither commandment of God nor *faith of Jesus* ever enjoined the observance of Sunday, the first day of the week. Both commandment of God and *faith of Jesus* show the everlasting obligation to keep the seventh day, the Sabbath of the Lord thy God. Will you obey God? Will you keep the commandments of God and the *faith of Jesus*?

1891 — THE TWO REPUBLICS OF ROME AND THE UNITED STATES OF AMERICA, p. 715.

... If ever men become moral, it must be by some other means than even the moral law, and much less could this result ever be brought about by civil law or any other human process.

Yet such means has been supplied, not by man, but by the Author and Source of morality. For, “Now the righteousness [the morality] of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness [the morality] of God which is by *faith of Jesus* Christ unto all and upon all them that believe; for there is no difference; for all have sinned [made themselves immoral], and come short of the glory of God.” Rom. 3:21-23.

It is by the morality of Christ alone that men can be made moral. And this morality of Christ is the morality of God, which is imputed to us for Christ's sake; and we receive it by faith in him who is both the author and finisher of faith. Then by the Spirit of God the moral law is written anew in the heart and in the mind, sanctifying the soul unto obedience — unto morality. Thus, and thus alone, can men ever attain to morality; and that morality is morality of God which is by *faith of Jesus Christ*; and there is no other in this world. Therefore, as morality springs from God, and is planted in the heart by the Spirit of God, through *faith in the Son of God*, it is demonstrated by proofs of Holy Writ itself, that to God alone pertains the promotion of morality.

1893 — THE THIRD ANGEL'S MESSAGE — NO. 10

General Conference Bulletin, pp. 205, 206.

A. T. Jones' Sermons

Obedience is the service of love, and Jesus tells us to buy of Him gold tried in the fire, which is faith and love, the faith which works by love, the genuine article of faith. What is it that is to be tried with severe fiery trials? Your faith which is more precious than gold, though it be tried in the fire. Then, you see, as every man's faith is to be so tried, he needs the faith that has stood the trial. Then we have the testimony: "Here are they which keep the commandments of God and"—have faith in Jesus? No. The have is not in there. They keep the commandments of God and [keep] the *faith of Jesus*. That is the genuine article; that is the faith which, in Him, endured the test. That is the faith which met every fiery trial that Satan knows, and all the power that Satan could rally, that faith endured the test. So then, He comes and says to us, "You buy of me that faith that

has endured the test, "gold tried in the fire." So, in the expression "buy of me that faith that has endured," is not that the same line of thought that we have learned in "Let this mind be in you that was also in Christ Jesus"?

When that mind is in me that was in Him, will not that mind do in me precisely what it did in Him? How is it that we serve the law of God, anyhow? "With the mind I serve the law of God." Rom. 7:25. Christ in this world, every moment served the law of God. How did He do it? With the mind. By what process of the mind did He do it? By faith. Then, does He not tell you and me to buy of Him the *faith of Jesus*? Did not the *faith of Jesus* keep the commandments of God perfectly, all the time? And is not that the faith that works by love? Love is the fulfilling of the law. Then is not that the third angel's message, when He says, "Come and buy of me gold tried in the fire, (love and faith) and white raiment (righteousness of Christ) that thou mayest be clothed, that the shame of thy nakedness do not appear"? So, we see how it is now that the mind that was in Christ will stand all of the trials that this world can bring. Is not the mind of Christ the same yesterday, today, and forever? Will the mind of Christ in Him do differently from the mind of Christ in me or in any other man? No. The mind of Christ was whose mind? [Voice: "The mind of God."] God was in Him in the flesh.

1893 — THE THIRD ANGEL'S MESSAGE — NO. 18

General Conference Bulletin, p. 412.

Then that faith which He gives, which He enables us to keep—the *faith of Jesus* which enables us to keep the commandments of God—there is the love of God by a faith unfeigned. Oh then the message of the righteousness of

God which is by *faith in Jesus Christ*, brings us to, and brings to us, the perfect fulfillment of the law of God, does it not? [Congregation: “Yes.”] Then that is the object and the aim and the one single point of the third angel’s message, is it not? [Congregation: “Yes.”] That is Christ. Christ in His righteousness. Christ in His purity. Christ in His love. Christ in His gentleness. Christ in His entire being. Christ and Him crucified. That is the word, brethren. Let us be glad of it; let us be glad of it. [Congregation: “Amen.”]

1893 — THE THIRD ANGEL’S MESSAGE — NO. 22

General Conference Bulletin, pp. 496, 497.

We have found in our study that the work today stands exactly as it did where the apostles left it.

Well then, when that promise of the Spirit came upon the people in that day, God manifested His own power, in His own way, at His own will, upon those who were His. That is the way He will do it again.

Let us read that verse again now. “God who commanded the light to shine out of darkness, hath shined in our hearts.” Don’t forget it. Well, how can we forget it. It is so, is it not? “To give the light of the knowledge of the glory of God in the face of Jesus Christ.” Then we found in the lesson last Friday night that we were to obtain the righteousness of God which is by *faith of Jesus Christ*, by looking into the face of Jesus, and while we look there, receiving that righteousness more and more, being molded more and more into His image, the law of God stands there in all its glory witnessing that that is the way to look. We found that that was the occupation of the angels also in heaven. “Their angels do always

behold the face of my Father who is in heaven.” Well, then, brethren, when we go into the company of angels, looking where they look, to receive what they are looking there to receive, and the law witnesses that it is our own, then why shall not that blessed canopy cover us? And that is the covering of God drawn over His people. So then the requisite to this is the faith that lifts up the face to the face of Jesus, and it is not because of our goodness but because of our need.

Prof. Prescott then stood and read the following statement by Ellen G. White from *Bible Echoe*, December 1, 1892: “The hand of the Infinite is stretched over the battlements of heaven to grasp your hand in its embrace. The mighty Helper is nigh to help the most erring, the most sinful and despairing. Look up by faith, and the light of the glory of God will shine upon you.”

Elder Jones then continued his talk:

I did not know that that was there, but brethren, we can be thankful that the Spirit of God guides us to it here. And do not forget this passage that we have been wanting to get to so long and now it comes in just exactly: “Now the righteousness of God without the law is manifested Even the righteousness of God which is by *faith of Jesus Christ* unto all and upon all them that believe. For there is no difference. For all have sinned and come short of the glory of God.”

We have studied this before—that the righteousness of God without the law is manifested by the law. There is another phrase: “Being witnessed by the law and the prophets.” Do not forget for a moment or fail to remember always that where the righteousness of God is, which is obtained by *faith of Jesus Christ*, the prophets of God will stand in that place and witness to that man that he has it. [Congregation: “Amen!”]

That means at this time, for he is coming to us now. So, I am glad that the Spirit of God has led us to it in His way and His prophet stands and witnesses that that is true and that we have the truth in that thing as it is in Jesus Christ and as shining from His holy face. [By request the quotation was read again.]

Then, brethren, look up. Then, when we see the signs in the sun, moon, and stars, and upon earth distress of nations, then look up; lift up your heads. Rejoice, for your redemption draweth nigh. Look up, because that comes alone by looking up in the face of Him that has said it. We need to look up, for that brings the righteousness, the glory of Jesus Christ, and it is that glory which makes us immortal. But it is the same glory that consumes. We are to look up. He wants us to look up in order to receive it. And He wants us to look up before that great day in order that we may look up in that day.

1895 — THE THIRD ANGEL'S MESSAGE — NO. 17

General Conference Bulletin, pp. 330, 331.
A. T. Jones' Sermons

... We are tempted, we are tried, and there is always room for us to assert ourselves and we undertake to make things move. There are suggestions which rise that such and such things are "too much for even a Christian to bear," and that "Christian humility is not intended to go as far as that." Some one strikes you on the cheek or breaks your wagon or tools or he may stone your tent or meetinghouse. Satan suggests, "Now you send those fellows up. You take the law to them. Christians are not to bear such things as that in the world; that is not fair." You answer Him: "That is so. There is no use of that. We will teach those fellows a lesson."

Yes, and perhaps you do. But what is that? That is self-defense. That is self-relying. No. Keep back that wicked self. Let God attend to the matter. "Vengeance is mine; I will repay, saith the Lord." That is what Jesus Christ did. He was spit upon; he was taunted; he was struck upon the face; his hair was pulled; a crown of thorns was put upon his head and in mockery the knee was bowed, with "Hail King of the Jews." They blindfolded Him and then struck Him and cried: "Prophesy, who is it that smote thee?" All that was put upon Him. And in His human nature He bore all that, because His divine self was kept back.

Was there any suggestion to him, suppose you, to drive back that riotous crowd? to let loose one manifestation of His divinity and sweep away the whole wicked company? Satan was there to suggest it to Him, if nothing else. What did He do? He stood defenseless as the Lamb of God. There was no assertion of His divine self, no sign of it—only the man standing there, leaving all to God to do whatsoever He pleased. He said to Pilate: "Thou couldst have no power at all against me, except it were given thee from above." That is the *faith of Jesus*. And that is what the prophecy means when it says, "Here are they that keep the commandments of God, and the *faith of Jesus*." We are to have that divine *faith of Jesus* Christ, which comes to us in the gift of the mind which He gives. That mind which He gives to me will exercise in me the same faith it exercised in Him. So we keep the *faith of Jesus*.

So then there was He, by that self-surrender keeping back His righteous self and refusing ever to allow it to appear under the most grievous temptations—and the Spirit of Prophecy tells us that what was brought upon Him there in the night of His betrayal were the very things that were the hardest for human nature to submit to. But He, by the keeping back of

His divine self, caused human nature to submit to it by the power of the Father, who kept Him from sinning. And by that means He brings us to that same divine mind, that same divine power, that when we shall be taunted, when we shall be stricken upon the face, when we shall be spit upon, when we shall be persecuted as He was—as shortly we shall be—that divine mind which was in Him being given to us will keep back our natural selves, our sinful selves and we will leave all to God....

**1899 — REVIEW AND HERALD,
DECEMBER 19, 1899**

The work is done. “He hath redeemed us from the curse.” Thank the Lord. He was made a curse for us, because He did hang upon the tree.

And since this is all an accomplished thing, freedom from the curse by the cross of Jesus Christ is the free gift of God to every soul on the earth. And when a man receives this free gift of redemption from all the curse, that roll still goes with him; yet, thank the Lord, not carrying a curse any more, but bearing witness to “the righteousness of God which is by *faith of Jesus Christ* unto all and upon all them that believe: for there is no difference.” Rom. 3:21, 22. For the very object of his redeeming us from the curse is “that the blessing of Abraham might come on the Gentiles through Jesus Christ.” That blessing of Abraham is the righteousness of God, which, as we have already found in these studies, can come only from God as the free gift of God, received by faith.

**1900 — REVIEW AND HERALD,
OCTOBER 2, 1900**

In Christ the battle has been fought on every point, and the victory has been made

complete. He was made flesh itself—the same flesh and blood as those whom He came to redeem. He was made in all points like these; He was “in all points tempted like as we are.” If in any “point” he had not been “like as we are,” then, on that point he could not possibly have been tempted “like as we are.”

He was “touched with the feeling of our infirmities,” because He “was in all points tempted like as we are.” When He was tempted, he felt the desires and the inclinations of the flesh, precisely as we feel them when we are tempted. For “every man is tempted when he is drawn away of his own lusts [his own desires and inclinations of the flesh] and enticed.” James 1:14. All this Jesus could experience without sin, because to be tempted is not sin. It is only “when lust hath conceived,” when the desire is cherished, when the inclination is sanctioned—only then it is that “it bringeth forth sin.” And Jesus never even in a thought cherished a desire or sanctioned an inclination of the flesh. Thus in such flesh as ours He was tempted in all points as we are and yet without a taint of sin.

And thus, by the divine power that he received through faith in God, He, in our flesh, utterly quenched every inclination of that flesh and effectually killed at its root every desire of the flesh and so “condemned sin in the flesh.” And in so doing He brought complete victory and divine power to maintain it to every soul in the world. All this He did “that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.”

This victory in its fullness is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by “the *faith of Jesus*,” which He has wrought out in perfection and has given to every believer in Him. For “this is the victory which overcometh the world, even our faith.”

**1900 — CHRISTIAN PATRIOTISM
OR RELIGION AND THE
FAITH OF JESUS, p. 27.**

From that day to this, it has been made plain to all people that faith in God, the *faith of Jesus Christ*, the original principle of the Gospel and of the church, means the absolute separation of Church and State; the renunciation of the throne and power of earthly dominion; the total separation of religion and the State; and that uniting with the church of Christ means separation from the State and countries of this world.

And this is what faith in God, the *faith of Jesus Christ*, the fundamental principle of the Gospel and of the church, means to all people in the world to-day.

**1903 — THE PLACE OF THE
BIBLE IN EDUCATION, p. 47.**

Surely there is needed, and sorely needed, today, an educational reform. And, since the educational process of today is one in which doubt is the beginning the course, and the end, it is certain that the only true educational reform for today is one in which faith is the beginning, the course, and the end: and that faith, the *faith of Jesus Christ*, the faith which enables him who exercises it to comprehend, to understand, and to know, the truth, and only the truth — the truth as it is in Jesus.

**1905 — THE CONSECRATED WAY TO
CHRISTIAN PERFECTION, p. 26.**

His name is called Emmanuel which is “God with us.” Not God with Him only but God with us. God was with Him in eternity

and could have been with Him even though He had not given Himself for us. But man through sin became without God, and God wanted to be again with us. Therefore Jesus became “us” that God with Him might be “God with us.” And that is His name, because that is what He is. Blessed be His name.

And this is “the *faith of Jesus*” and the power of it. This is our Saviour—one of God and one of man—and therefore able to save to the uttermost every soul who will come to God by Him

The Catholic doctrine of the human nature of Christ is simply that that nature is not human nature at all, but divine: “more sublime and glorious than all natures.” It is that in His human nature Christ was so far separated from mankind as to be utterly unlike that of mankind, that His was a nature in which He could have no sort of fellow-feeling with mankind.

But such is not the *faith of Jesus*. The *faith of Jesus* is that “as the children are partakers of flesh and blood, He also Himself likewise took part of the same.” The *faith of Jesus* is that God sent “His own Son in the likeness of sinful flesh.” The *faith of Jesus* is that “in all things it behooved Him to be made like unto His brethren.”

The *faith of Jesus* is that He “Himself took our infirmities” and was touched “with the feeling of our infirmities,” being tempted in all points like as we are. If He was not as we are, He could not possibly be tempted “like as we are.” But He was “in all points tempted like as we are.” Therefore He was “in all points” “like as we are.”

The faith of Rome as to the human nature of Christ and Mary and of ourselves springs from that idea of the natural mind that God is too pure and too holy to dwell with us and in us in our sinful human nature; that sinful as we are, we are too far off for Him in His purity and holiness to come to us just as we are.

The true faith—the *faith of Jesus*—is that, far off from God as we are in our sinfulness, in our human nature which He took, He has come to us just where we are; that, infinitely pure and holy as He is, and sinful, degraded, and lost as we are, He in Christ by His Holy Spirit will willingly dwell with us and in us to save us, to purify us, and to make us holy.

The faith of Rome is that we must be pure and holy in order that God shall dwell with us at all.

The *faith of Jesus* is that God must dwell with us and in us in order that we shall be holy or pure....

And this is the *faith of Jesus*: this is the point where the *faith of Jesus* reaches lost, sinful man to help him. For thus it has been demonstrated to the very fulness of perfection, that there is no man in the wide world for whom there is not hope in God, no one so lost that he can not be saved by trusting God in this *faith of Jesus*. And this *faith of Jesus*, by which in the place of the lost, He hoped in God and trusted God for salvation from sin and power to keep from sinning—this victory of His it is that has brought to every man in the world divine faith by which every man can hope in God and trust in God and can find the power of God to deliver him from sin and to keep him from sinning. That faith which He exercised and by which He obtained the victory over the world, the flesh, and the devil—that faith is His free gift to every lost man in the world. And thus “this is the victory that overcometh the world, even our faith;” and this is the faith of which He is the Author and Finisher.

This is the *faith of Jesus* that is given to men. This is the *faith of Jesus* that must be received by men in order for them to be saved. This is the *faith of Jesus* which, now in this time of the Third Angel’s Message, must be received and kept

by those who will be saved from the worship of the “beast and his image,” and enabled to keep the commandments of God. This is the *faith of Jesus* referred to in the closing words of the Third Angel’s Message: “Here are they that keep the commandments of God, and the *faith of Jesus*.” *Ibid.*, page 124.

The present time being the time when the coming of Jesus and the restitution of all things is at the very doors and this final perfecting of the saints having necessarily to precede the coming of the Lord and the restitution of all things, we know by every evidence that now we are in the times of refreshing—the time of the latter rain. And as certainly as that is so, we are also in the time of the utter blotting out of all sins that have ever been against us. And the blotting out of sins is exactly this thing of the cleansing of the sanctuary; it is the finishing of all transgression in our lives; it is the making an end of all sins in our character; it is the bringing in of the very righteousness of God which is by *faith of Jesus Christ*, to abide alone everlasting.

This victory in its fullness is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by “the *faith of Jesus*,” which He has wrought out in perfection and has given to every believer in Him.

SUPPLEMENT:**THE FAITH OF JESUS**

Excerpts from *The Great Nations of To-Day*, by A.T. Jones,
Battle Creek, MI, Review and Herald Publishing Company, 1901.

Chapter 21, pp. 225-234**THE FAITH OF JESUS**

By A. T. Jones

Christ kept the commandments of God: "I have kept my Father's commandments, and abide in His love." John 15:10. By His obedience it is that many must be made righteous. "For as by one man's [Adam's] disobedience many were made sinners, so by the obedience of one [Christ] shall many be made righteous." Rom. 5:19. But these are made righteous only by faith in Him, thus having "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God." Rom. 3:22, 23.

All have sinned; and "sin is the transgression of the law." As all have thus transgressed the law, none can attain to righteousness by the law. There is righteousness in the law of God; in fact, the Word says, "All thy commandments *are* righteousness;" but there is no righteousness there *for the transgressor*. If righteousness ever comes to one who has transgressed the law, it must come from some source besides the law. And as all, in *all the world*, have transgressed the law, to whomsoever, in all the world, righteousness shall come, it must be from another source than from the law, and that source is Christ Jesus the Lord.

This is the great argument of Rom. 3:19-31: "Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and *all the world may become guilty before God....* Therefore *by the deeds of the law there shall no flesh be justified* in His sight: for by the law is the knowledge of sin. But now the righteousness of God *without the law is manifested*, being witnessed by the law and the prophets; *even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God.*"

Then the question comes in, "Do we then make void the law through *faith*? God forbid; yea, we establish the law." Notice, he has already said that although this righteousness of God is "*without the law*," and by *faith of Christ*, yet it is "*witnessed by the law* and the prophets." It is a righteousness that accords with the law; it is a righteousness to which the law can bear witness; it is a righteousness with which the law in its perfect righteousness can find no fault: it is indeed the very righteousness of the law itself; for it is the righteousness of God, and the law is only the law of God. It is the righteousness of God, which in Christ is wrought out for us by His perfect obedience to the commandments of God, and of which we become partakers by faith in Him; for "*by the obedience of One shall many be made righteous.*" Thus we become the children of

God by faith in Christ. By faith in Him the righteousness of the law is met in us. And we do not make void, but we establish, the law of God, by faith in Christ. In other words, in Christ is found the keeping of the law of God.

This is shown again in Gal. 2:17: “But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid.” To be found sinners, is to be found transgressors of the law; for “sin is the transgression of the law.” Then since the Lord has set His everlasting “God forbid” against any suggestion that Christ is the minister of the transgression of the law, it follows as certainly that Christ ministers *the keeping* of the law. The believer in Jesus finds in Christ the keeping of the commandments of God — the law of God. Whosoever therefore professes to be justified by faith in Christ, and yet claims the “liberty” to disregard the law of God in a single point, is deceived. He is only claiming that Christ is the minister of sin, against which the Lord has set His everlasting “God forbid.” Thus faith, justification by faith, establishes the law of God; because faith, the of Jesus Christ, is the only means there is by which the keeping of the commandments of God can ever be manifested in the life of anybody in the world.

This is yet further shown in Rom. 8:3-10: “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.”

What was it that the law could not do?

1. The law was ordained to life (Rom. 7:10), but it could not minister life, because “all had sinned,” — transgressed the law, — and “the

wages of sin is death.” And this being so, all that the law can possibly minister is *death*.

2. The law was ordained to justification (Rom. 2:13), but it will justify only the *doers of the law*: but of all the children of Adam there have been no doers of the law: “all have sinned, and come short of the glory of God.”

3. The law was ordained to righteousness (Rom. 10:5), but it can count as righteous only the obedient: and all the world is guilty of disobedience before God.

Therefore, because of man’s failure, because of his wrong doings, the law could not minister to him life, it could not justify him, it could not accept him as righteous. So far as man was concerned, the purpose of the law was entirely frustrated.

But mark, “What the law could not do, in that it was weak’ through the sinful flesh, God sent His Son to do, in the likeness of *sinful flesh*. What *the law* could not do, *Christ does*. The law could not minister life, because by transgression all had incurred its penalty of death; the law could not give justification, because by failure to do it, all had brought themselves under its condemnation; the law could not give righteousness, because all had sinned. But instead of this *death*, Christ gives *life*; instead of this *condemnation*, Christ gives *justification*; instead of this *sin*, Christ gives *righteousness*.

And for what? — That henceforth the law might be despised by us? — Nay, verily! But “that the righteousness of the law *might be fulfilled in us*, who walk not after the flesh, but after the Spirit.”

“Think not that I am come to destroy the law, or the prophets: I am not come to destroy, *but to fulfill*,” said the holy Son of God. And so “Christ is the end [the object, the aim, the purpose] of the law for *righteousness* to everyone that believeth.” Rom. 10:4. For of God, Christ

Jesus “is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord.” 1 Cor. 1:30, 31.

“The law is spiritual.” But “the carnal mind [the natural mind, the minding of the flesh] is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God.” Rom. 7:14; 8:7, 8.

How then shall we please God? How shall we become come subject to the law of God? The Saviour says, “That which is born of the flesh is flesh,” and we have just read in Romans that “they that are in the flesh can not please God.” But the Saviour says, further, “That which is born of the Spirit is spirit.”

Therefore it is certain that except we are born of the Spirit, we can not please God; we can not be subject to the law of God, which is spiritual, and demands spiritual service. This, too, is precisely what the Saviour says: “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.”

We know that some will say that the kingdom of God here referred to is the kingdom of glory, and that the new birth, the birth of the Spirit, is not until the resurrection, and that then we enter the kingdom of God. But such a view is altogether wrong. Except a man be born of the Spirit, he must still remain in the flesh. But the Scripture says, “They that are in the flesh can not please God.” And the man who does not please God will never see the kingdom of God, whether it be the kingdom of grace or of glory.

“Marvel not that I said unto thee, Ye must be born again.” “Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.” The kingdom of God,

whether of grace or of glory, is “righteousness, and peace, and joy in the Holy Ghost.” Rom. 14:17. Except a man be born again, he can not see, nor enter into, the righteousness of God; he can not see, nor enter into, the peace of God, which passes all understanding; and except he be born of the Spirit of God, *how can he see*, or enter into, that “joy in the Holy Ghost”?

Except a man be born again — born of the Spirit — before he dies, he will never see the resurrection unto life. This is shown in Rom. 8:11: “If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.”

It is certain, therefore, that except the Spirit of Christ dwells in us, we can not be raised from the dead to life. But except His Spirit dwells in us, we are yet in the flesh. And if we are in the flesh, we can not please God. And if we do not please God, we can never see the kingdom of God, either here or hereafter.

Again: it is by birth that we are children of the first Adam; and if we shall ever be children of the last Adam, it must be by a *new* birth. The first Adam was natural, and we are his children by natural birth; the last Adam is spiritual, and if we become His children, it must be by spiritual birth. The first Adam was of the earth, earthly, and we are his children by an earthly birth; the last Adam is the Lord from heaven, from above; and if we are to be His children, it must be by a heavenly birth, a birth from above.

As is the earthly, such are they also that are earthly. The earthly is “natural” — of the flesh. And “the natural man receiveth not the things of the Spirit of God;” “because they are spiritually discerned,” and “they that are in the flesh can not please God.” Such is the birth-right, and all the birthright, that we receive from the first Adam.

But, thank the Lord, “as is *the heavenly* such are they also that are heavenly.” The heavenly is spiritual; He is “a life-giving Spirit;” and the spiritual man receives the things of the Spirit of God, because they are spiritually discerned. He can please God because he is not in the flesh, but in the Spirit; for the Spirit of God dwells in him. He is, and can be, subject to the law of God, because the carnal mind is destroyed, and he has the mind of Christ, the heavenly.

Such is the birthright of the last Adam, the one from above. And all the privileges, the blessings, and the joys of this birthright are ours when we are born from above. “Marvel not that I said unto thee, Ye must be born from above.” Verily, verily, I say unto thee, Except a man be born from above, he can not see the kingdom of God.” With the argument of this paragraph, please study 1 Cor. 15:45-48; John 3:3-8; 1 Cor. 3:11-16; Rom. 8:5-10.

“If any man be in Christ, he is a new creature.” 2 Cor. 5:17. As a new creature he lives a new life, a life of faith. “The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” But it is a faith that works; for without works faith is dead.

In Christ nothing avails but a new creation; he lives by faith; it is a faith that works, and the work is *the keeping of the commandments of God*. Thus saith the Scripture: —

1. “In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a *new creature*.” Gal. 6:15.

2. “In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but *faith which worketh by love*.” Gal. 5:6.

3. “Circumcision is nothing, and uncircumcision is nothing, but *the keeping of the commandments of God*.” 1 Cor. 7:19.

Again: it is “faith which worketh by love,” that avails; and “this is the love of God, that we keep His commandments.” 1 John 5:3. And “love is the fulfilling of the law.” Rom. 13:10. Therefore, in Christ Jesus the faith that avails is the faith that keeps the commandments of God, the faith that fulfills the law of God.

Once more: “We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Eph. 2:10. “Created in Christ Jesus,” is to be made a “new creature” in Christ Jesus. But we are created in Him “unto good works,” and these good works are those which God hath before ordained that we should walk in them.

That is to say, God before ordained good works in which we should walk. But we have not walked in them. Now He creates us anew in Christ, so that we may walk in these good works in which before we failed to walk. These good works are the commandments, the law, of God. These commandments express the whole duty of man, but man has failed to do his duty; “for all have sinned, and come short of the glory of God.” But now Christ is manifested to take away our sins and to cleanse us from all unrighteousness, “that we might be made the righteousness of God in Him.” 2 Cor. 5:21.

We are made new creatures in Him, that in Him and by Him we may perform acceptable service, and do the duty (keep the commandments of God), which before we failed to do, and which, *out of Christ*, all must ever fail to do. For He Himself said, “Without me ye can do nothing.” This is according to that which we have before shown: “What the law could not do,” “God sending His own Son” did, “that the righteousness of the law *might be fulfilled in us*, who walk not after the flesh, but after the Spirit.” Rom. 8:3, 4.

Chapter 22, pp. 235-240

THE KEEPING OF THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS

By A. T. Jones

In the matter of the duty of keeping the commandments of God, and the faith of Jesus, it is not to be understood that the two can for a moment be separated. The commandments can not be kept acceptably to God except by faith in Jesus Christ; and faith in Christ amounts to nothing — is dead — unless it is manifested, made perfect, in good works: and these good works consist in the keeping of the commandments of God.

When the young man came to Jesus, asking, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus answered, "If thou wilt enter into life, keep the commandments," and cited the second table of the ten commandments. The young man replied: "All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me."

As the record says that Jesus "looking upon him loved him," and as Jesus asked him to follow Him, it is evident that the young man was a person of good intentions and honesty of purpose, and he undoubtedly supposed that he had really kept the commandments. But it is not our own estimate that is the standard of what constitutes obedience to the law; it is God's estimate that is the standard. We might conform so strictly to the law that, according to our own estimate, we could see no point of failure; yet when our actions should be measured by God's

estimate, weighed in the balances of the sanctuary, we should be found utterly wanting.

It is not according as *we* see, but according as *God* sees, that the question of our keeping the commandments of God is to be decided. And as God sees it, it has been recorded: "All have sinned, and come short of the glory of God." No doubt the young man, when measured by his own standard, stood at the full stature of moral character. But God's standard declares that he had "come short."

Even granting all the righteousness that the young man might claim by the keeping of the commandments alone, — and there are yet many like him, — yet to him and to all who, like him, expect righteousness by the law, the word of Christ is, "*One thing thou lackest yet.*" All such lack *the justifying blood*: they lack the *sanctifying power* of the *perfect obedience* of the Son of God. In short, they lack "*the faith of Jesus;*" and so must ever come short until, by accepting Christ, they attain to the righteousness of God which is by faith.

It is in Christ alone that man can reach the full stature of moral character in the sight of God. "Till we all come in the unity of the *faith*, and of the *knowledge of the Son of God*, unto a perfect man, unto *the measure of the stature of the fullness of Christ.*" Eph. 4:13. However hard a man may strive for righteousness by keeping the law, yet, until he accepts Christ and finds in Him the righteousness which is of God by faith, against him the word will ever stand, Thou hast "come short of the glory of God," "*one thing thou lackest yet.*"

We see then that Jesus taught that those who would be His disciples must keep the commandments of God and the faith of Jesus.

Again: in His sermon on the mount, Jesus said, "Whosoever therefore shall break one of these least commandments, and shall teach

men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.” Matt. 5:19, 20.

Happily we have the record of the best Pharisee that ever lived, and in his experience we have the inspired illustration of these words of Jesus: Paul says of himself, “As touching the law, *a Pharisee*; ... touching *the righteousness* which is in the law, *blameless*.” Yet this was not enough; for as he says in another place, “I know nothing against myself; yet am I not hereby justified: but He that judgeth me is the Lord.” 1 Cor. 4:4. So even though he might, so far as he could see, be blameless, yet that was not proof that he was justified; for it is God who judges: it is *God’s* standard of righteousness, and not our own, that we must meet, to be justified; and that standard is the righteousness of Christ, to which we can attain only by faith.

Therefore it is written: “But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: ... and be found in Him, not having mine own righteousness, which is of the law, *but that which is through the faith of Christ*, the righteousness *which is of God by faith*.” Phil. 3:7-9. This is a righteousness which he had not when he was a Pharisee. This, then, is the righteousness which exceeds the righteousness of the scribes and Pharisees. And this righteousness of faith we must have while *doing* and *teaching* the commandments. In His sermon on the mount, therefore, Christ

positively taught the keeping of the commandments of God and the faith of Jesus.

James says, “My brethren, have not *the faith* of our Lord Jesus Christ, the Lord of glory, *with respect of persons* If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said [“that law which said,” margin], Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty What doth it profit, my brethren, though a man *say* he hath faith, and have not works? can faith save him? ... Even so faith, if IT hath not works, is dead, being alone.”

Thus James shows that *the faith of Jesus* is manifested in works, and that these works are the keeping of the law of God. He excludes the very idea that anyone can have the faith of Jesus with respect of persons; and respect of person he declares to be sin, the transgression of the law. Therefore the faith of Jesus can not be held with the conscious breaking of the commandments of God, *even in a single point*. In other words, James teaches as strongly as it is possible to teach, that those who have the faith of Jesus keep the commandments of God, *and* the faith of Jesus.

John says, “*Whosoever believeth that Jesus is the Christ* is born of God: and everyone that loveth Him that begat loveth Him also that is begotten of Him. By this we know that we love the children of God, when we *love God*, and *keep His commandments*. For this *is* the love of God, *that we keep His commandments*: and His commandments are not grievous. For whatsoever is

born of God overcometh the world: and this is the victory that overcometh the world, *even our faith*. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John 5:1-5. The beloved disciple therefore also teaches that Christianity, the love of God, is the keeping of the commandments of God, and the faith of Jesus.

The Lord Jesus Himself, referring to God, said: "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that *do HIS [God's] commandments*, that they may have right to the Tree of Life, and may enter in through the gates into the city." Rev. 22:13, 14. He also said, "God so loved the world, that He gave His only begotten Son, that *whosoever believeth in Him* should not perish, but have everlasting life." Christ said, "If thou wilt enter into life, *keep the commandments*;" He also said, "*He that believeth on the Son* hath everlasting life."

The Third Angel's Message, the last message from God that the world will ever hear,

embodies in a single sentence all these sayings of Christ: "Here are they that keep the commandments of God, and the faith of Jesus."

Therefore, when the Third Angel's Message calls, as it now does call, upon all men to "keep the commandments of God, and the faith of Jesus," it simply calls all men to the performance of the whole duty of man — as he now exists. And when, under this message, we urge men to keep the commandments of God strictly according to the letter, we mean that they must keep these commandments strictly according to the Spirit, too. When we press upon all the obligation of keeping the commandments of God, it is always the obligation of keeping them the only way in which they can be kept, that is, by faith of Jesus Christ; it is always the commandments of God *and the faith of Jesus*; it is that all must be made perfect by His perfect righteousness; and that all our righteousness must be the righteousness of God which is by faith of Jesus Christ, and *that* righteousness witnessed by the law and the prophets.

VOLUME 8 — NUMBER 2

SECOND QUARTER, 1998

ELLET J. WAGGONER

This issue features part 1 of the life of pioneer Ellet Joseph Waggoner.

ELLET JOSEPH WAGGONER PRIOR TO 1888

by Richard Cooper

The advent movement was born with its eyes on Jesus. Jesus is coming soon' was the watchword of the Millerites. What is Jesus doing now?" was the question that followed the disappointment.... Seventh-day Adventism is basically a message about Christ and what He has done and is doing to save sinners." Thus commented retired Church History Professor, C. Mervyn Maxwell on these early years of growth in the church. (*Tell It to the World*, p. 231.)

Into this church developmental milieu, Ellet Joseph Waggoner (EJW) was born in Wisconsin, January 12, 1855.

He was the sixth child of Joseph Harvey Waggoner (featured in *Lest We Forget*, Vol. 4, No. 4) and Margaretta Hall whom he had married on April 30, 1845. EJW had four brothers and five sisters. His father joined the Adventist Church in 1852, and was an active preacher and writer until his death in 1889.

There is little information about EJW's early years. He resided in Burlington, Michigan for a while. He attended Battle Creek College and studied medicine at Bellevue Medical College in New York City. He married a college friend, Jessie Fremont Moser, and they had two daughters, Bessie and Pearl. After spending some time at Battle Creek, the family moved to California about 1880. Although Waggoner completed his medical studies, he apparently had a strong interest in preaching, possibly as the result of seeing his father's example.

AN IMPORTANT OCCASION

In 1882, Waggoner attended a camp meeting in Healdsburg. He recalled how he became unaware of the speaker and the message being delivered, and continued telling of his experience,

"Suddenly a light shone about me, and the tent seemed illumined, as though the sun were shining; I saw Christ crucified for me, and to me was revealed for the first time in my life the fact that God loved me, and that Christ gave Himself for me personally. It was all for me. If I could describe my feelings, they would not be understood by those who have not had a similar experience, and to such [as have,] no explanation is necessary. "I believed that the Bible is the word of God, penned by holy men who wrote as they were moved by the Holy Ghost, and I knew that this light that came to me was a revelation direct from heaven; therefore I knew that in the Bible I should find the message of God's love for individual sinners, and I resolved that the rest of my life should be devoted to finding it there, and making it plain to others. The light that shone upon me that day from the cross of Christ, has been my guide in all my Bible study; wherever I have turned in the Sacred Book, I have found that Christ set forth as the power of God, to the salvation of individuals and I have never found anything else." (E. J. W., "*The Everlasting Covenant*," p. 5.)

In 1883, EJW was called to assist his father in editing *Signs of the Times*. In 1884 he met A. T. Jones. The two became lifelong friends, shar-

ing a passionate interest in justification by faith. In assessing the influence of Waggoner's work in the next few years, it is well to remember that Adventist beliefs were still being studied and clarified. Their understanding of the person and

work of the Holy Spirit was not complete. Adventist preaching was significantly shaped by issues of prophecy and eschatology. A strong emphasis was placed on law keeping, and the tension between this and the role of Christ in salvation was not in a healthy balance.

In the next few years EJW wrote numerous articles in *Signs of the Times* dealing with such issues as the law and the gospel, justification and sanctification, and the role of Christ in relation to these issues and individual Christian experience. Space does not allow a detailed analysis of his thinking, but the following is a brief synopsis of the areas he explored.

He believed that justification through Christ's sufferings was real, and that Christ's perfect life, as well, was lived for us. When the sinner believes this, he is transformed and obeys from the heart.

"Christ also had to keep the law in His life so that His perfect obedience could be counted as ours.... He was absolutely good, the embodiment of goodness, yet he was counted as a sinner.... Herein is the unspeakable love of Christ, that the innocent should assume the crimes of the guilty, and die in his stead." (*Signs of the Times*, September 18, 1884.)

Waggoner also set out his belief that the law in Galatians was the moral law. He knew that this position was directly opposed to that of General Conference leaders, G. I. Butler and Uriah Smith. Sensing the increas-

ing friction of opposing positions, the then General Conference Theological Committee voted a resolution that there should be no publication made of views contrary to those "held by a fair majority of our people" until "examined and

approved by the leading brethren of experience." (December 10, 1886.) Butler published and distributed at the 1886 GC Session a booklet entitled "*The Law in the Book of Galatians*."

Despite this, the two sides continued to publish their ideas. By February 10, 1887, Waggoner had completed a 71-page letter to Butler and Smith entitled "*The Gospel in the Book of Galatians: A Review*." Ellen White wrote a letter to Waggoner dated February 18, 1887, in which she commented,

"Even if you are fully convinced that your ideas of doctrine are sound, you do not show wisdom that that difference should be made apparent. I have no hesitancy in saying that you have made a mistake.

"I have no hesitancy in saying you have made a mistake here. You have departed from the positive directions God has given upon this matter, and only harm will be the result. This is not in God's order. You have now set the example for others to do as you have done, to feel at liberty to put in their various ideas and theories and bring them before the public, because you have done this. This will bring in a state of things that you have not dreamed of It is no small matter for you to come out in the Signs as you have done, and God has plainly revealed that such things should not be done. We must keep before the world a united front. Satan will triumph to see differences among Seventh-day Adventists.... There are those who do not go deep, who are

"The light that shone upon me that day from the cross of Christ, has been my guide in all my Bible study; wherever I have turned in the Sacred Book, I have found Christ set forth as the power of God."

not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth, and to take differences into our conferences where the differences become widespread, thus sending forth all through the fields various ideas, one in opposition to the other, is not God's plan, but at once raises questionings, doubts whether we have the truth, whether after all we are not mistaken and in error."

Waggoner's response was to delay publication of his letter until December 1888. Butler and Smith, however, responded to this silence by publishing more material opposing Waggoner's views.

In response to this action on the part of Butler and Smith, Ellen White wrote,

"I have sent copies of letters written to Brethren Waggoner and Jones to Elder Butler in reference to introducing and keeping in the front and making prominent subjects on which there are differences of opinion. I sent these not that you should make them weapons to use against the brethren mentioned, but that the very same cautions and carefulness be exercised by you to preserve harmony as you would have these brethren exercise. I believe now that nothing can be done but open discussion. You circulated your pamphlet; now it is only fair that Dr. Waggoner should

have just as fair a chance as you have had.... If we have any point that is not fully, clearly defined and can bear the test of criticism, don't be afraid or too proud to yield it." *Letter 13, April 5, 1887, also in Manuscript Releases, Volume 16, 281-284.*)

In 1886 alone, EJW wrote at least 33 articles in *Signs of the Times*. He spoke of the sinner's continuing obedience as "sanctification... the work of a lifetime... not an instantaneous, but a progressive work." *Signs of the Times*, April 1886. Writing again the next month he said "*Having accepted Christ, His righteousness is imparted to us, which makes us clear before the law.*"

While Waggoner may not have been wise in developing his thinking in such a public forum, he certainly made a strong effort to understand and explain what he saw as key issues. He tried to balance the roles of man and Saviour in justification and sanctification, stating,

"If Christ dwells in our hearts by faith, then we can exhibit in our actions the righteousness of the law, for if we have Christ in the heart, we must have the law there also. And having lived thus, when we are brought before the judgment-seat, and God fixes upon us His piercing gaze, He will see, not us, but the image of Christ, and because He lives we shall live also." Ibid., February 10, 1887.

A LETTER TO WAGGONER AND JONES FROM ELLEN G. WHITE

RESPONSE TO A CONTROVERSY OVER THE DISCUSSION OF DOCTRINAL DIFFERENCES IN THE REVIEW AND HERALD AND SIGNS OF THE TIMES

Elder Butler has had such an amount of burdens he was not prepared to do this subject justice. Brother E.J.W. [Waggoner] has had his mind exercised on this subject, but to bring these differences into our general con-

ferences is a mistake; it should not be done. There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth, and to take

differences into our conferences where the differences become widespread, thus sending forth all through the fields various ideas, one in opposition to the other, is not God's plan, but at once raises questionings, doubts whether we have the truth, whether after all we are not mistaken and in error.

The Reformation was greatly retarded by making prominent differences on some points of faith and each party holding tenaciously to those things where they differed. We shall see eye to eye ere long, but to become firm and consider it your duty to present your views in decided opposition to the faith or truth as it has been taught by us as a people, is a mistake, and will result in harm, and only harm, as in the days of Martin Luther. Begin to draw apart and feel at liberty to express your ideas without reference to the views of your brethren, and a state of things will be introduced that you do not dream of.

My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once they are made public, minds would seize [upon them], and just because others believed differently would make these differences the whole burden of the message, and get up contention and variance.

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God. Speculative ideas should not be agitated, for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point,

urging that point, magnifying that point, when it is really a matter which is not of vital importance, and will be understood differently. Twice I have been shown that everything of a character to cause our brethren to be diverted from the very points now essential for this time, should be kept in the background.

Christ did not reveal many things that were truth, because it would create a difference of opinion and get up disputations, but young

men who have not passed through this experience we have had, would as soon have a brush as not. Nothing would suit them better than a sharp discussion.

If these things come into our conference, I would refuse to attend one of them; for I have had so much light upon the subject that I know that unconsecrated and unsanctified hearts would enjoy this kind of exercise. Too late in the day, brethren, too late in the day. We are in the great day of atonement, a time when a man must be afflicting his soul, confessing his sins, humbling his heart before God, and getting ready for the great conflict. When these contentions come in before the people, they will think one has the argument, and then that another directly opposed has the argument. The poor people become confused and the conference will be a dead loss, worse than if they had had no conference.

Now when everything is dissension and strife, there must be decided efforts to handle, [to] publish with pen and voice these things that will reveal only harmony. It is a melancholy and dispiriting thing to observe how little effect the solemn truths relating to these last days have upon the minds and hearts of those who claim to believe the truth....

Harmony and cooperation must be maintained without compromising one principle of truth.

Elder [J. H.] Waggoner has loved discussions and contention. I fear that E.J.W. [Waggoner] has cultivated a love for the same. We need now good, humble religion. E.J.W. needs humility, meekness, and Brother Jones can be a power for good if he will constantly cultivate practical godliness, that he may teach this to the people....

We are one in faith in the fundamental truths of God's word. And one object must be kept in view constantly, that is harmony and cooperation must be maintained without compromising one principle of truth. And while constantly digging for the truth as for hidden treasure, be careful how you open new and conflicting opinions. We have a worldwide message. The commandments of God and the testimonies of Jesus Christ are the burden of our work. To have unity and love for one another is the great work now to be carried on. There is danger of our ministers dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects when their own soul needs practical godliness.

There has been a door thrown open for variance and strife and contention and differences which none of you can see but God. His eye traces the beginning to the end. And the magnitude of mischief God alone knows. The bitterness, the wrath, the resentment, the jealousies, the heart burnings provoked by controversies of both sides of the question causes the loss of many souls.

May the Lord give us to see the need of drinking from the living fountain of the water of life. Its pure streams will refresh and heal us and refresh all connected with us. Oh, if the hearts were only subdued by the Spirit of God! If the eye was single to God's glory, what a flood of heavenly light would pour

TIME LINE

E. J. Waggoner

Birth, January 12	1855
Studied at Battle Creek College	1876-1878
Studied at New York Bellevue Medical School	1879+
Marriage	?
Moved to California	1880
Managed St. Helena Sanitarium	1882
Special spiritual experience	
Assistant editor <i>Signs of the Times</i>	1883
Met A. T. Jones	1884
Wrote 33 articles in the Signs of the Times on Righteousness by Faith	1886
GC officers voted against publishing of contrary views	
Wrote letter to Butler and Smith on Galatians	1887
EGW wrote EJW was mistaken bringing in controversy on the subject of the gospel in Galatians	
Minneapolis, MN, General Conference, presented Righteousness by Faith	1888
General Conference delegate at large	1889
Taught Bible, Church History and Hebrew at School for Ministers	
At General Conference presented 16 Bible Studies on the book of Romans.	1891
E. G. White confirmed the Righteousness by Faith message is from God.	1892
General Conference, presented Bible Studies	1897
GC, again presented Bible Studies	1898
Conducted training school with W. W. Prescott	1899-1900
General Conference, reveals he is influenced by Pantheism	1899
Editorial ministry in England	1899-1903
E. G. White warned him Satan was seeking to wean his affections from his wife to another woman	1904
Died of a heart attack at the age of 61	1916

upon the soul. He who spake as never man spake was an educator upon earth. After His resurrection He was an educator to the lonely, disappointed disciples traveling to Emmaus, and to those assembled in the upper chamber. He opened to them the Scriptures concerning Himself and caused their hearts to be bound with a holy, new, and sacred hope and joy....

I wish that finite minds could see and sense the great love of the infinite God, His great self-denial, His self-sacrifice, in assuming humanity. God humbled Himself and became man and humbled Himself to die, and not only to die, but to die an ignominious death. Oh, that we might see the need of humility, of walking humbly with God, and guarding ourselves on every point.

Were it not that I know [that] the Captain of our salvation stands at the helm to guide the gospel ship into the harbor, I should say, Let me rest in the grave.

Baptized with the Spirit of Jesus, there will be a love, a harmony, a meekness, a hiding of the self in Jesus that the wisdom of Christ will be given, the understanding enlightened; that which seems dark will be made clear. The faculties will be enlarged and sanctified. He can lead those He is fitting for translation to heaven to loftier heights of knowledge and broader views of truth. The reason that the Lord can do so little for those who are handling weighty truths is that so many hold these truths apart from their life. They hold them in unrighteousness. Their hands are not clean, their hearts are defiled with sin, and should the Lord work for them in the power of His Spirit corresponding with the magnitude of the truth which He has opened to the understanding, it would be as though the Lord sanctioned sin.

That which our people must have interwoven with their life and character is the un-

folding of the plan of redemption, and more elevated conceptions of God and His holiness brought into the life. The washing of the robes of character in the blood of the Lamb is a work that we must attend to earnestly while every defect of character is to be put away.

Thus are we working out our own salvation with fear and trembling. The Lord is working in us to will and to do of His good pleasure. We need Jesus abiding in the heart, a constant, living well-spring; then the streams flowing from the living fountain will be pure, sweet, and heavenly. Then the foretaste of heaven will be given to the humble in heart. I know that Satan's work will be to set brethren at variance.

Truths connected with the second coming of Christ in the clouds of heaven will be talked of, written upon, more than now. There is to be closed every door that will lead to points of difference and debate among brethren. If the old man was purged from every heart, then there would be greater safety in discussion, but now the people need something of a different character.

There is altogether too little of the love of Christ in the hearts of those who claim to believe the truth. While all their hopes are centered in Jesus Christ, while His Spirit pervades the soul, then there will be unity, although every idea may not be exactly the same on all points.

The Bible is but yet dimly understood. A life-long prayerful study of its sacred revealings will leave still much unexplained. It is the deep movings of the Spirit of God that is needed to operate upon the heart to mold character, to open the communication between God and the soul, before the deep truths will be unraveled. Man has to learn himself before God can do great things for him. The little knowledge imparted might be a hundredfold greater if

the mind and character were balanced by the holy enlightenment of the Spirit of God. Altogether too little meekness and humility are brought into the work of searching for the truth as for hidden treasures, and if the truth were taught as it is in Jesus, there would be a

hundredfold greater power, and it would be a converting power upon human hearts, but everything is so mingled with self that the wisdom from above cannot be imparted.

Letter to E. J. W. & A. T. J., 1887, *The Ellen G. White 1888 Materials*, pages 23-27, and 29-31.

VOLUME 8 — NUMBER 3

THIRD QUARTER, 1998

ELLET J. WAGGONER

This issue features part 2 of the life of pioneer Ellet Joseph Waggoner.

THE RISE AND DECLINE OF ELLET JOSEPH WAGGONER

by Richard Hammond

The meteoric rise of a medically trained physician who opted for the pulpit, classroom chair, and editor's desk presents a most fascinating study for even a casual student of denominational history, and/or doctrinal development. One of the early Advent pioneers, Ellet J. Waggoner, son of Joseph Waggoner, provides just that.

Waggoner inherited a literary bent from his father which he used effectively in the preparation of editorials, articles, sermons and books. His resident classical studies at Battle Creek College from 1876-1878, were followed by further training, although in a different discipline, at New York's prestigious Bellevue Medical School. For whatever reason, he did not long pursue the practice of medicine as a profession, calling, or livelihood, although he did serve for a time on the staff of the Battle Creek Sanitarium, and later as the manager of St. Helena Sanitarium.¹

At the Healdsburg camp meeting in 1882, Waggoner experienced a most extraordinary conversion, which is almost parallel to that of John Wesley, who on May 24, 1738, while attending a religious service in London's Aldersgate Chapel felt "*his heart strangely warmed*."

Like Wesley, Waggoner sensed, as never before, the outpouring of divine love for his own personal salvation. From that mystical, yet very dynamic experience, may be traced

this personal testimony: "*I saw Christ hanging on the cross, crucified for me...[and] that moment, [I] had my first positive knowledge which came like an overwhelming flood, that God loved me and that Christ died for me.*"² He continued to grow, not only in grace, but in responsibility as a burgeoning minister, writer and editor.

He taught Bible classes at Healdsburg College, then gravitated toward editorial work in the offices of the Pacific Press publisher of *Signs of the Times*, located in Oakland, California.

Waggoner and his close associate, Alonzo T. Jones, were younger men, and held some interpretations of Scripture that were viewed with reservation OF many of the older, and more established "guard" in Battle Creek, particularly Uriah Smith, editor of the *Review and Herald* and George I. Butler, president of the General Conference. Difference in opinion on some doctrinal matters threatened to fester into a conflict of personalities. As near as we can determine, E. J. Waggoner took the high road, and did not descend into the regrettable lapse by some via rhetoric, caustic barbs, and bristling retaliation.³ Certainly this was true during the 1888 meetings in Minneapolis. Nonetheless he did not escape receiving his share of verbal shrapnel in the crossfire that followed.

¹ SDA Encyclopedia, Bible Commentary, Volume 10, page 1563.

² George L. Carpenter, "Sketches in the Life of Ellet Joseph Waggoner, January 12, 1855 – May 28, 1916." p. 2.

³ Arthur L. White, *The Lonely Years*, pp. 405, 406.

It was during these very meetings in 1888 that matters came to a head. Jones and Waggoner presented a series of studies on “Righteousness by faith.” During the era preceding, as well as following the 1888 convocation, Sister White had occasion to give counsel to both camps. Notwithstanding, she gave unstinting endorsement to the spiritual thrust of these west coast editors whose new wine was not cordially received by some custodians of the old bottles. Their presentations rekindled in her own heart the joy of an ever deepening gratitude for that love found in the “matchless charms of Christ.” Every nerve ending in her spiritual soul wanted to cry “Amen” to the victory assured in that “most precious message,” so ably presented and compelling in its appeal. Following that historic Conference she was not hesitant to endorse their message, nor to appear with them at many camp meetings where their presentations were in demand.

Her repeated endorsements over the following ten years included declarations that this was “*the very message the Lord has sent to the people of this time,*”⁴ “*the message that God commanded to be given to the world,*”⁵ and “*the light that is to lighten the whole earth with its glory.*”⁶

During the ensuing General Conference in 1889, Elder Waggoner was a delegate at large. In addition to the joy of being in “Christ, our righteousness,” the doctor was also a champion of religious liberty, and shared A. T. Jones’ zeal in this sphere. He knew the power of words fitly spoken and articulated thus: “*Truth has a natural, irreconcilable repugnance for error and falsehood, but wickedness can be fostered only by deceit.*” This declamation accompanied

the exposure of the proponents of the Blair Sunday Bill, who were enlisting children in churches on Sunday to sign the petition in favor of the Blair Bill.⁷ It is not insignificant that the messengers of righteousness by faith saw so clearly the application of the gospel principles to the issue of religious freedom in a secular sphere, and were powerfully used by God to help to thwart the attempt to pass a national Sunday law. They realized that the gospel touches all of one’s life. Waggoner and Jones had to meet over and over again the heavy handed attempt within the church to restrict their liberty to speak under God. As Ellen G. White repeatedly pointed out during the following decade, *“The question of religious liberty needs to be clearly comprehended by our people in more ways than one. With outstretched arms men are seeking to steady the ark, and the anger of the Lord is kindled against them because they think that their position entitles them to say what the Lord’s servants shall do and what they shall not do. They think themselves competent to decide what shall be brought before God’s people, and what shall be repressed. The Lord inquires of them, ‘Who has required this at your hand? Who has given you the burden of being conscience for my people? By what spirit are you guided and controlled when you seek to restrict their liberty? I have not chosen you as I chose Moses—as men through whom I can communicate divine instruction to my people. I have not placed the lines of control in your hands. The responsibility that rested on Moses—of voicing the words of God to the people—has never been delegated to you.”*⁸

Not a great deal is recorded of Elder Waggoner’s activities between 1888 and 1891, other than in 1889 at the School for Ministers.

⁴ E. G. White, *The Ellen G. White 1888 Materials*, pp. 267, 1395.

⁵ *Ibid.*, p. 1336.

⁶ *Ibid.*, p. 1575.

⁷ George L. Carpenter, *Sketches in the Life of Ellet Joseph Waggoner*, p. 8.

⁸ 18MR. pp. 223, 224, 8/1/1895.

He taught Bible classes during the summer term, as well as church history and Hebrew. In 1891 at the General Conference he presented a series of 16 Bible studies, all of which are recorded in the GC Bulletin. (See these Bible studies in the “Adventist Pioneer Library” section on <https://egwwritings.org>)

Waggoner’s advanced views of righteousness by faith, powerfully endorsed by the messenger of the Lord, naturally led him to take a new look at the perspective the church had held on many of its doctrines and practices. The blending of law and gospel was one area to which Ellen G.

White had directed attention repeatedly. “... *On the one hand, religionists generally have divorced the law and the gospel, while we have, on the other hand, almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, brought in theories and reasonings, and preached argumentative discourses.*”⁹

It appears from his *Confession* (written the day he died; see WDF File 236.) that Waggoner began to question as early as 1891 the church’s views of the sanctuary and pre-advent judgement that “divorced the law and the gospel.” However, since the Bible concepts that made up our “pillars” had been discovered by a group process led by the Lord, any new corporate view needed a united approach, which was never realized. It was particularly this lack of “pressing together” that left those in the advance ranks of God’s leading particularly vulnerable to misinterpretations and misapplications.

This “aloneness” was caused by many leaders refusing the light, and resulted in the messengers having to endure both neglect and persecution. It is not surprising then that Waggoner, as well as Jones and Prescott, so ready to accept new light, were more susceptible in later years to concepts that were not part of God’s providence. Note how Ellen G. White addressed one instance of this. “*During the General Conference of 1901 the Lord warned me against sentiments that were then held by Brethren Prescott and Waggoner. These sentiments have been as leaven put into meal. Many minds have received them. The ideas of*

some regarding a great experience supposed to be sanctification have been the alpha of a train of deception. Because of some overdrawn expressions frequently used by Brother E. J. Waggoner at the conference, I was led to speak words intended to counteract their influence.”¹⁰

Following the 1891 General Conference, Elder Waggoner was appointed editor of our publication in England, *The Present Truth*. In 1897 he represented England as a delegate to the General Conference. In retrospect there may be traced in his editorials certain trends that deviated from his posture, so effectively proclaimed just a few years earlier. His was the preference for an unrestricted free spirit, and he did not always take kindly to, nor follow denominational administrative procedure when deployment or employment of personnel were concerned. This trait, the desire to be free from organizational restraints, also surfaced in some of the policy decisions proposed by A. T. Jones, and Dr. John H. Kellogg.

Difference in opinion on some doctrinal matters threatened to fester into a conflict of personalities.

⁹ 1888 Materials, p. 822.

¹⁰ 10MR, p. 87, Letter 269, 1903, to A. G. Daniells.

Waggoner's independence and self-determination brought a letter of timely counsel from Sister White. It was while serving in England that Elder Waggoner apparently re-thought and revised his earlier positions, which later was tantamount to a denial of certain basic tenets of Sabbath-keeping Adventists. Many of his associates, readers and hearers, at first did not perceive any change of significance. Nevertheless it was during these years that Sister White expressed written concern regarding the direction his concepts were leading. Although he was a credentialed minister in good and regular standing, there were small craft warnings that arrested the attention of God's messenger. In 1892 she wrote: *"It is quite possible that Jones and Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they have done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled and the light which God has given, and they walk in blindness as did the Jews."*¹¹

Three weeks earlier, in another letter to Uriah Smith, she made this point of responsibility: *"The first thing recorded in Scripture history after the fall was the persecution of Abel. And the last thing in Scripture prophecy is the persecution against those who refuse to receive the mark of the beast. We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most terrible feature of unchrist-likeness that has*

*manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it."*¹²

Some two years later, she further explained the reason behind why some stumble. *"Had these men of experience who have failed to do their part, stood in the paths of God's choosing, and followed not the counsel of men but the counsel of God, they would have connected with the men who were chosen to give the message which the people needed in these last days. God would have worked through them, and the work would have advanced much more rapidly and solidly than it has done. They could have done a most precious work, if they had not cherished a spirit that was not pleasing to God, and that did not yield to evidence, but began to question, to find fault and to oppose. This was their attitude, and because of their unbelief, God could not use them to his name's glory. They grieved the Spirit of God time and again. Had they walked in obedience to the light sent them from heaven, their experience in the rise and advancement of the third angel's message would have been of great value in helping to make complete the work for this time; but they refused to fill the position for which they were fitted, and failed to do the work for which God had qualified them, and they stand as criticizers and thought they could discern many flaws in the men whom God was using. The chosen agents of God would have been rejoiced to link up with the men."*¹³

During the General Conference in 1897 he conducted a series of 19 Bible studies. At the Conference in 1899 he was again invited to present a series of studies. During 1899 and 1900 he teamed up with W. W. Prescott in the conduct of a training school.

¹¹ 1888 *Materials*, p. 1044.

¹² *Ibid.*, p. 1013.

¹³ *Ibid.*, p. 1247.

It was at the General Conference in 1899, held in South Lancaster, Massachusetts, that he detonated a real bomb shell. As a delegate from England, he had gone on record as recently as 1896 as having no brief for pantheism. At this meeting, however, he reflected the undeniable influence of Dr. John Harvey Kellogg, who was the pivot man in this new school of thought. Pantheism, when taken to its ultimate conclusion, nullifies the need of a Saviour. Speaking to the delegates in South Lancaster, Waggoner began: *"I thank God, brethren, that the Lord has taught me something in the last few months, and enabled me to teach something of how to live forever."* He was asked by some in the audience, *"Do you ever expect to be sick?"* His reply was, *"No. I expect to live forever."*¹⁴

Ellen White sent a message from her home in Australia to the delegates at the 1899 meetings. Only God could have revealed to her knowledge or information that pantheistic teachings would be presented in that very session. As Waggoner spoke he framed his thoughts in the structure of pantheistic philosophy. His remarks carried the supportive approval of a least part of the audience.

Elder Waggoner continued his editorial ministry in England until his permanent return to the States in 1903, and as an attendee at the General Conference session. Some changes and detours in his quest for theological truth, led to a departure, not readily apprehended, from many articles of faith he had earlier and vigorously espoused. His embrace of pantheism was but another step in the theological scenario. During those critical years, 1891 to 1894, he received timely mes-

sages from Sister White, sent in the hope of saving him from himself.

Before leaving England Elder Waggoner became intrigued, or perhaps fascinated with what became known as "spiritual affinity," which, being interpreted, says "that one not rightfully a marriage partner here might be one in the life to come, and then allowed a present spiritual union."

To such subtle, specious reasoning God's messenger dispatched these lines: *"You have been represented to me as being in great peril. Satan is on your track, and at times he has whispered to you pleasing fables, and has shown you charming pictures for one whom he represents as a more suitable companion for you than the wife of your youth, the mother of your children ... he hopes to wean your affections from your wife for another woman."*¹⁵

Perhaps hoping for the unlikely, she appealed to him to join the faculty at Emmanuel Missionary College, the successor to Battle Creek College, now removed to Berrien Springs, Michigan. Perhaps this would provide him both time and opportunity to reflect on his values and course of action. He remained one term, then returned to Battle Creek, where he would join a community now permeated with pantheistic thinking, combined with an increasing skepticism toward the Spirit of Prophecy. Although he had once declared to the delegates at the General Conference in 1899 that he intended to live forever, he succumbed to a heart attack in late May 1916 at the age of 61.

It is not the purpose of this brief treatise to trace in detail the disappointing changes in Elder Waggoner's journey in search of truth, or to recite the regrettable circumstances that

¹⁴ General Conference Bulletin, 1899, p. 53, Arthur L. White, *The Early Elmshaven Years, 1900-1905*, p. 283.

¹⁵ E. G. White, Letter 231, 1903, p. 12 (Found in MM 100).

led to the break-up of his home. It is with sincere sadness that we discover his repudiation of the “investigative judgment,” and the ministry of Christ in the heavenly sanctuary, to mention but two. Such reservations as these are often accompanied by the rejection of inspired testimonies God has been pleased to give to his people in the manifestation of the Spirit of Prophecy.

We can be thankful for the joy and freedom in Christ that Elder Waggoner and his associate, A. T. Jones, brought to this church in 1888 and the months immediately following. That message, Christ our Righteousness, will never lose its power, and warrants daily renewal in the experience of each professing disciple.

ELLEN G. WHITE REPORTS ON THE 1888 MINNEAPOLIS CONFERENCE

SELECTED MESSAGES, VOL. 3, 174-177

Questions were asked at that time. “Sister White, do you think that the Lord has any new and increased light for us as a people?” I answered, “Most assuredly. I do not only think so, but can speak understandingly. I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God’s preparation.”

Then the question was asked whether I thought the matter had better drop where it was, after Brother Waggoner had stated his views of the law in Galatians. I said, “By no means. We want all on both sides of the question.” But I stated that the spirit I had seen manifested at the meeting was unreasonable. I should insist that there be a right spirit, a Christlike spirit, manifested such as Elder E. J. Waggoner had shown all through the presentation of his views: and that this matter should not be handled in a debating style. The reason I should urge that this matter should be handled in a Christlike spirit was that there

should be no thrust made against their brethren differing with them. As Elder E. J. Waggoner had conducted himself like a Christian gentleman they should do the same, giving the arguments on their side of the question in a straightforward manner....

The remark was made, “If our views of Galatians are not correct, then we have not the third angel’s message, and our position goes by the board; there is nothing to our faith.”

I said, “Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question I shall feel it my duty to set this matter before all that are assembled, and whether they hear or forbear tell them the statement is incorrect.

The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated, and for this rea-

son—through misconception and perverted ideas—we see the spirit that prevails at this meeting, which is unchristlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed...."

I could see a great want of wise discrimination and of good judgment. The evil of such things has often been presented before me. The difference of opinion was made apparent to both believers and unbelievers. These things made such an impression upon my mind that I felt that my brethren had met with a great change. This matter had been set before me while I was in Europe, in figures and symbols, but the explanation was given me afterwards so that I was not left in the dark in regard to the state of our churches and of our ministering brethren...

I returned to my room questioning what was the best course for me to pursue. Many hours that night were spent in prayer in regard to the law in Galatians. This was a mere mote. Whichever way was in accordance with a "Thus saith the Lord," my soul would say, Amen, and Amen. But the spirit that was controlling our brethren was so unlike the spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish.

In the next morning's meeting for the ministers I had some plain things to say to my brethren, which I dared not withhold. The salt had lost its savor, the fine gold become dim. Spiritual darkness was upon the people and many evidenced that they were moved with a power from beneath, for the result was just such as would be the case when they were not under the illumination of the Spirit of God.

What pages of history were being made by the recording angel! The leaven had indeed done its sharp work, and nearly leavened the lump. I had a message of reproof and warning for my brethren, I knew. My soul was pressed with anguish. To say these things to my brethren causes me far greater anguish than they caused those to whom they were addressed. Through the grace of Christ I experienced a divine compelling power to stand before my ministering brethren, in the name of the Lord, hoping and praying that the Lord would open the blind eyes. I was strengthened to say the words which my secretary took in shorthand.

— *Manuscript 24, 1888.*

The Lord was testing and proving His people who had had great light, whether they would walk in it or turn from it under temptation, for but few know what manner of spirit they are of until circumstances shall be of a character to test the spirit which prompts to action. In many the natural heart is a controlling power, and yet they do not suppose that pride and prejudice are entertained as cherished guests, and work in the words and actions against light and truth. Our brethren who have occupied leading positions in the work and the cause of God should have been so closely connected with the Source of all light that they would not call light darkness and darkness light....

Holding up Christ as our only source of strength, presenting His matchless love in having the guilt of the sins of men charged to His account and His own righteousness imputed to man, in no case does away with the law or detracts from its dignity. Rather, it places it where the correct light shines upon and glorifies it. This is done only through the light reflected from the cross of Calvary. The law is complete and full in the great plan of salva-

tion, only as it is presented in the light shining from the crucified and risen Saviour. This can be only spiritually discerned. It kindles in the heart of the beholder ardent faith, hope, and joy that Christ is his righteousness. This joy is only for those who love and keep the words of Jesus, which are the words of God.

Were my brethren in the light, the words that the Lord gave me for them would find a response in the hearts of those for whom I labored. As I saw that the hearts with which I longed to be in harmony were padlocked by prejudice and unbelief, I thought best for me to leave them. My purpose was to go from Minneapolis the first of the week....

I wished to meditate, to pray, [that I might know] in what manner we could work to present the subject of sin and atonement in the Bible light before the people. They were greatly needing this kind of instruction that they might give the light to others and have the blessed privilege of being workers together with God in gathering in and bringing home the sheep of His fold. What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! A life-giving message was needed to give life to the dry bones.—*Manuscript 24, 1888.*

SELECTED MESSAGES, VOL. 3, 181, 182

On Sabbath afternoon, many hearts were touched, and many souls were fed on the bread that cometh down from heaven. After the discourse we enjoyed a precious social meeting. The Lord came very near, and convicted souls of their great need of His grace and love. We felt the necessity of presenting Christ as a Saviour who was not afar off, but nigh at hand. When the Spirit of God begins to work upon the hearts of men, the fruit is seen in confession of sin and restitution for wrongs. All through the meetings, as the people sought to draw nearer to God, they brought forth works meet for repentance by confessing one to another where they had wronged each other by word or act....

There were many, even among the ministers, who saw the truth as it is in Jesus in a light in which they had never before reviewed it. They saw the Saviour as a sin-pardoning Saviour, and the truth as the sanctifier of the soul. "If we confess our sins, he is faithful and

just to forgive us our sins, and to cleanse us from all unrighteousness." ...

As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; He was ready to strengthen His people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of seeking the Lord. Elder Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory....

I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement.

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THE FAITH OF JESUS

This issue presents the writings of Ellet Joseph Waggoner on the “Faith of Jesus”.

THE FAITH OF JESUS

A NEGLECTED LANDMARK — CORE OF THE 1888 MESSAGE

From the Writings of E. J. Waggoner

(Italics supplied throughout)

THE LORD OUR RIGHTEOUSNESS

(From *Christ and His Righteousness*, page 61,
Pacific Press Publishing Co., 1890.)

The scripture that we have just been considering (Rom. 3:24-26) is but another statement of verses 21, 22, following the declaration that by the deeds of the law there shall no flesh be made righteous... “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by the *faith of Jesus Christ* unto all and upon all them that believe.” God puts His righteousness upon the believer. He covers him with it, so that his sin no more appears. Then the forgiven one can exclaim with the prophet:

“I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels.” Isa. 61:10.

But what about “the righteousness of God without the law”? How does that accord with the statement that the law is the righteousness of God, and that outside of its requirements there is no righteousness? There is no contradiction here. The law is not ignored by this

process. Note carefully: Who gave the law? Christ. How did He speak it? “As one having authority,” even as God. The law sprang from Him the same as from the Father, and is simply a declaration of the righteousness of His character. Therefore the righteousness which comes by the *faith of Jesus Christ* is the same righteousness that is epitomized in the law, and this is further proved by the fact that it is “witnessed by the law....”

he Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” Ex. 34:5-7.

This is God’s name. It is the character in which He reveals Himself to man, the light in which He wishes men to regard Him. But what of the declaration that He “will by no means clear the guilty”? That is perfectly in keeping with His longsuffering, abundant goodness and His passing by the transgression of His people. It is true that God will by no means clear the guilty. He could not do that and still be a just God. But He does something which is far better. He removes the guilt, so that the one formerly guilty does not need to be cleared—he is justified and counted as though he never had sinned.

Let no one cavil over the expression, “putting on righteousness,” as though such a thing were hypocrisy. Some, with a singular lack of appreciation of the value of the gift of righteousness, have said that they did not want righteousness that was “put on,” but that they wanted only that righteousness which comes from the life, thus depreciating the righteousness of God, which is by *faith of Jesus Christ* unto all and upon all that believe. We agree with their idea insofar as it is a protest against hypocrisy, a form of godliness without the power; but we would have the reader bear this thought in mind: It makes a vast deal of difference who puts the righteousness on. If we attempt to put it on ourselves, then we really get on nothing but a filthy garment, no matter how beautiful it may look to us, but when Christ clothes us with it, it is not to be despised nor rejected. Mark the expression in Isaiah: “He hath covered me with the robe of righteousness.” The righteousness with which Christ covers us is righteousness that meets the approval of God, and if God is satisfied with it, surely men ought not to try to find anything better.

1891 GENERAL CONFERENCE SERMONS

Study #1: Romans 1, A Review

“The just shall live by faith.” Here is the whole thing. Nothing can be added to the preaching of the righteousness of God by *faith of Jesus Christ*. What about these doctrines, as the Sabbath, immortality, etc.? Since the “kingdom of God and His righteousness” is the one thing needful and since there is nothing unimportant in the Bible, all of these doctrines are simply division lines depending upon that one thing—all summed up in the doctrine of righteousness by faith.

We can preach nothing else, for everything outside of this is sin.

Study #16: A Review, par. 2-4.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth and the sea and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night who worship the beast and his image and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that kept the commandments of God and the *faith of Jesus*.

We are accustomed and rightly so, to speak of these three messages as one threefold message. The word which is rendered “followed” means properly, “went with.” Thus rendered the text would read, “and the third angel went with them.” It is the same word that is used in 1 Corinthians 10:4, “And did all drink the same spiritual drink: for they drank of that spiritual rock that went with them (margin), and that rock was Christ.” Thus the first angel

sounded, the second joined him, and the third joined them both, and together they all three go sounding the message. There is therefore but one message for us to consider, and that one comprises all three.

The message prepares a people who are described in the twelfth verse: "Here is the patience of the saints; here are they that keep the commandments of God and the *faith of Jesus*." There are three points which these people have—patience, keeping the commandments, and the *faith of Jesus*. While they are all combined in one, I think we may consider them in a reverse order to that in which they are stated: faith, obedience, and patience. For faith is the foundation upon which everything is built and out of which everything grows. Faith that works obedience and the crowning grace is patience, for the apostle James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. When patience is perfected in the saints, then they themselves are perfect. So it is that this threefold message brings out a people who are perfect before God. They are just what the Saviour says they must be, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.

HOW RIGHTEOUSNESS BY FAITH BECOMES PRACTICAL

(Original from: *Signs of the Times* Articles from October, 1895 through September, 1896), *Christ and His Righteousness*, p. 179.

Faith a Gift of God. That faith which God deals to man is indicated in Revelation 14:12: "Here is the patience of the saints; here are they that keep the commandments of God, and the *faith of Jesus*." God does not give faith

to the saints only, any more than he gives the commandments to them alone; but the saints keep the faith, and others do not. The faith which they keep is the *faith of Jesus*; therefore it is the *faith of Jesus* that is given to men.

Faith Given to Every Man. Every man is exhorted to think soberly, because God hath dealt to every man the measure of faith. Many people have a notion that they are so constituted that it is impossible for them to believe. That is a grave error. Faith is just as easy, and just as natural, as breathing. It is the common inheritance of all men, and the one thing wherein all are equal. It is as natural for the child of the infidel to believe as it is for the child of the saint. It is only when men build up a barrier of pride about themselves (Ps. 73:6) that they find it difficult to believe. And even then they will believe; for when men disbelieve God, they believe Satan; when they disbelieve the truth, they greedily swallow the most egregious falsehoods.

In What Measure? We have seen that faith is given to every man. This may be known also by the fact that salvation is offered to every man, and placed within his grasp, and salvation is only by faith. If God had not given faith to every man, he could not have brought salvation within the reach of all.

The question is, In what measure has God given every man faith? This is really answered in the fact already learned, that the faith which he gives is the *faith of Jesus*. The *faith of Jesus* is given in the gift of Jesus himself, and Christ is given in his fullness to every man. He tasted death for every man. Heb. 2:9. "Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. Christ is not divided; therefore to every man is given all of Christ and all of his faith. There is but one measure.

HOW RIGHTEOUSNESS IS OBTAINED (1899) p. 8.

"But now the righteousness of God without the law is manifested." Ah! that gives hope. But, hold! are we not in danger of being led astray? Dare we trust in a righteousness that is obtained apart from the law? Well, since we can't get anything from the law itself, we shall have to get it apart from the law if we have any at all. But don't be alarmed, for remember that this righteousness which we are to get without, or apart from the law, is "the righteousness of God." Why, that's just what the law is! Exactly; there can be no real righteousness that is not the righteousness of God, and all that righteousness is set forth in His law. We are going to have this righteousness which the law requires, yet not out of the law. Where and how we are to get it we shall see presently; but note first that it is "witnessed by the law and the prophets." It is such righteousness as the law will give its sanction to. Now where is it to be obtained?

"Even the righteousness of God which is by *faith of Jesus Christ* unto all and upon all them that believe." And so we have the strongest evidence that we shall not be put to shame before the law, if we can only obtain this righteousness. For we know that Christ, as part of the Godhead, is equal with the Father. He is the Word, and is God. As the Word, the manifestation of Him whom no man hath seen, He spoke the law with His own voice. He spoke it "as one having authority," "for in Him dwelleth all the fullness of the Godhead bodily." Therefore if we get the righteousness of God through Jesus Christ, it is evident that we shall have the righteousness which the law requires, because we get it from the Fountainhead. Our righteousness comes from the same source that the righteousness of the law does.

How do we get it?—By faith. How else could we get it? Since it is impossible for any to get righteousness by the deeds of the law, it is evident that it must come by faith, as a gift. And this is in keeping with the statement that "the gift of God is eternal life, through Jesus Christ our Lord."

Someone says that it doesn't seem possible that we could get righteousness in that way. But think a moment; "sin" and "righteousness" simply denote our relation to God. Now if there is a way by which He can, consistently with His justice, count us righteous, He has a right to do so. Who shall say that He may not do what He will with His own?

"God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. In giving His only begotten Son for the world, it was the same as though He gave Himself; He did give Himself. And since the Just died for the unjust (1 Pet. 3:18), God can be just and count as righteous the one who will have faith in Jesus.

AGAIN IN CAPTIVITY

The Everlasting Covenant (1900),
pp. 457-458.

The Result. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped."

Reinforcements. As soon as they began to sing, the enemy was overthrown. A panic seized the host of Ammonites and Moabites, and they beat down one another. It may well be that, when they heard the songs and shouts of joy, they thought that Israel had received reinforcements, and such was the case. The people of Israel had such reinforcements that they did not need to do any fighting themselves. Their faith was their victory, and their singing was the evidence of their faith.

The Lesson for us. This is a lesson for us in our conflicts with our adversaries—principalities and powers and wicked spirits. “Resist the devil, and he will flee from you;” but we are to “resist steadfast in the faith.” Only such resistance will cause him to flee, for he knows that he is stronger than we; but when he is resisted in the *faith of Jesus*, he must flee, for he knows that he has no strength at all against Christ. And so we learn again that “the redeemed of the Lord shall return, and come with singing unto Zion.” In such experiences as that just considered, the Lord was showing Israel how they should overcome, and that He was always waiting and anxious to complete the promise made to the fathers.

PERFECT UNITY

The Glad Tidings (1900), p. 72.

Many professed Christians, sincere persons, suppose that it is almost a matter of necessity that there be differences in the church. “All can not see alike,” is the common statement. So they misread Eph. 4:13, making it read that God has given us gifts, “till we all come into the unity of the faith.” What the Word teaches is that “in the unity of the faith, and of the knowledge of the Son of God,” we all come “unto a perfect man, unto the mea-

sure of the stature of the fullness of Christ.” There is only “one faith” (Eph. 4:5), “the *faith of Jesus*,” as there is only one Lord; and those who have not that faith must necessarily be out of Christ. It is not at all necessary that there be the slightest difference upon any question of truth. Truth is the Word of God, and the Word of God is light; nobody but a blind man ever has any trouble to see a light that shines. The fact that a man has never in his life seen any other light used at night, except that from a tallow candle, does not in the least stand in the way of his recognizing that the light from an electric lamp is light, the first moment he sees it. There are, of course, different degrees of knowledge, but never any controversy between those different degrees. All truth is one.

The Glad Tidings (1900), p. 79-80.

Much is lost, in reading the Scriptures, by not noting exactly what they say. Here we have literally, “the faith of Christ,” just as in Rev. 14:12 we have “the *faith of Jesus*.” He is the Author and Finisher of faith. Heb. 12:2. God has “dealt to every man the measure of faith” (Rom. 12:3), in giving Christ to every man. “Faith cometh by hearing, and hearing by the Word of God” (Rom. 10:17), and Christ is the Word. All things are of God. It is He who gives repentance and forgiveness of sins.

There is, therefore, no opportunity for any one to plead that his faith is weak. He may not have accepted and made use of the gift, but there is no such thing as “weak faith.” A man may be “weak in faith,” that is, may be afraid to depend on faith, but faith itself is as strong as the Word of God. There is no faith but the faith of Christ; everything else professing to be faith is a spurious article. Christ alone is righteous; He has overcome the world, and He alone has power to do it; in Him dwelleth

all the fullness of God, because the law—God Himself—was in His heart; He alone has kept and can keep the law to perfection; therefore, only by His faith,—living faith, that is, His life in us,—can we be made righteous.

But this is sufficient. He is a “tried Stone.” The faith which He gives to us is His own tried and approved faith, and it will not fail us in any contest. We are not exhorted to try to do as well as He did, or to try to exercise as much faith as He had, but simply to take His faith, and let it work by love, and purify the heart. It will do it; take it!

The Glad Tidings (1900), p. 147-148.

Let me speak from personal experience to the sinner who does not yet know the joy and freedom of the Lord. Some day, if not already, you will be sharply convicted of sin by the Spirit of God. You may have been full of doubts and quibbles, of ready answers and self-defense, but then you will have nothing to say. You will then have no doubt about the reality of God and the Holy Spirit, and will need no argument to assure you of it; for you will know the voice of God speaking to your soul, and will feel, as did ancient Israel, “Let not God speak with us, lest we die.” Then you will know what it is to be shut up in prison,—in a prison whose walls seem to close on you, not only barring all escape, but seeming to suffocate you. The tales of people condemned to be buried alive with a heavy stone upon them, will seem very vivid and real to you, as you feel the tables of the law crushing out your life, and a hand of marble seems to be breaking your very heart. Then it will give you joy to remember that you are shut up for the sole purpose that “the promise by *faith of Je-*

sus Christ” might be accepted by you. As soon as you lay hold of that promise,—the key that will unlock any door in Doubting Castle,—the prison doors will fly open, and you can say, “Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped.” Ps. 124:7.

The Glad Tidings (1900), p. 148-150.

We have just read that the Scripture hath shut up all under sin, that the promise by *faith of Jesus Christ* might be given to them that believe. Before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. We know that whatsoever is not of faith is sin (Rom. 14:23); therefore, to be under the law is identical with being under sin. We are under the law solely because we are under sin. The grace of God brings salvation from sin, so that when we accept God’s grace we are no longer under the law, because we are freed from sin. Those who are under the law, therefore, are the

transgressors of the law. The righteous are not under it, but are walking in it. The Law a Jailer, a Taskmaster.

“So that the law hath been our tutor unto Christ, that we might be justified by faith.” The words “to bring us” are marked both in the old version and the new as having been added to the text, so we have dropped them out. It really makes no material difference with the sense whether they are retained or omitted. It will be noticed also that the new version has “tutor” in the place of “schoolmaster.” This is better, but the sense is still better conveyed by the word that is used in the German and Scandinavian translations, which signifies “master of a house of correction.” The single word in our language

Christ alone is righteous; He has overcome the world, and He alone has power to do it.

corresponding to it would be jailer. The Greek word is the word which we have in English as “pedagogue.” The pedagogos was the slave who accompanied the boys to school to see that they did not play truant. If they attempted to run away, he would bring them back, and had authority even to beat them to keep them in the way. The word has come to be used as meaning “schoolmaster,” although the Greek word has not at all the idea of a schoolmaster. “Taskmaster” would be better. The idea here is rather that of a guard who accompanies a prisoner who is allowed to walk about outside the prison walls. The prisoner, although nominally at large, is really deprived of his liberty just the same as though he were actually in a cell. The fact is that all who do not believe are “under sin,” “shut up” “under the law,” and that, therefore, the law acts as their jailer.

It is that that shuts them in, and will not let them off; the guilty can not escape in their guilt. God is merciful and gracious, but He will not clear the guilty. Ex. 34:6, 7. That is, He will not lie, by calling evil good; but He provides a way by which the guilty may lose their guilt. Then the law will no longer be against them, will no longer shut them up, and they can walk at liberty.

Christ says, “I am the door.” John 10:7, 9. He is also the sheepfold and the Shepherd. Men fancy that when they are outside the fold they are free, and that to come into the fold would mean a curtailing of their liberty; but it is exactly the reverse. The fold of Christ is “a large place,” while unbelief is a narrow prison. The sinner can have but a narrow range of thought; the true “free thinker” is the one who comprehends with all saints what is the length, and breadth, and

depth, and height of the love of Christ, which passeth knowledge. Outside of Christ is bondage; in Him alone is there freedom. Outside of Christ, the man is in prison, “holden with the cords of his sins.” Prov. 5:22. “The strength of sin is the law.” It is the law that declares him to be a sinner, and makes him conscious of his condition. “By the law is the knowledge of sin;” and “sin is not imputed when there is no law.” Rom. 3:20; 5:13. The law really forms the sinner’s prison walls. They close in on him, making him feel uncomfortable, oppressing him with a sense of sin, as though they would press his life out. In vain he makes frantic efforts to escape. Those commandments stand as firm as the everlasting hills. Whichever way he turns he finds a commandment which says to him, “You can find no freedom by me, for you have sinned.” If he seeks to make friends with the law, and promises to keep it, he is no better off, for his sin still remains. It goads him and drives him to the only way of escape—“the promise by *faith of Jesus Christ*.” In Christ he is made “free indeed,” for in Christ he is made the righteousness of God. In Christ is “the perfect law of liberty.”

“But,” says one, “the law says nothing of Christ.” No; but all creation does speak of Christ, proclaiming the power of His salvation. We have seen that the cross of Christ, “Christ and Him crucified,” is to be seen in

every leaf of the forest, and, indeed, in everything that exists. Not only so, but every fiber of man’s being

cries out for Christ. Men do not realize it, but Christ is “the Desire of all nations.” It is He alone that “satisfies the desire of every living thing.” Only in Him can relief be found for the world’s unrest and longing. Now since Christ, in whom is peace, “for He is our peace,” is

Whoever is led by the Spirit must keep the law, not as a condition of receiving the Spirit, but as the necessary result.

seeking the weary and heavy-laden, and calling them to Himself, and every man has longings that nothing else in the world can satisfy, it is evident that if the man is awakened by the law to keener consciousness of his condition, and the law continues goading him, giving him no rest, and shutting up every other way of escape, the man must at last find the Door of Safety, for it always stands open. He is the City of Refuge, to which every one pursued by the avenger of blood may flee, sure of finding a welcome. In Christ alone will the sinner find release from the lash of the law, for in Christ the righteousness of the law is fulfilled, and by Him it is fulfilled in us. Rom. 8:4. The law is so far from requiring men to keep it in order to be saved, as some suppose, that it will not allow anybody to be saved unless he has "the righteousness which is of God by faith,"—the *faith of Jesus Christ*.

Ibid., page 224.

Here again we see that the controversy was not whether or not the law should be kept; that

never at that time came into the mind of anybody professing godliness. But the question was concerning how it could be fulfilled. The Galatians were being led astray by the flattering teaching that they themselves had power to do it, while the heaven-sent apostle strenuously maintained that only through the Spirit could it be kept. This he showed from the Scriptures, from the history of Abraham, and from the experience of the Galatians themselves. They began in the Spirit, and as long as they continued in the Spirit, they ran well; but when they substituted themselves for the Spirit, immediately the works began to manifest themselves, which were wholly contrary to the law. The Holy Spirit is the life of God; God is love; love is the fulfilling of the law; the law is spiritual. Therefore whoever would be spiritual must submit to the righteousness of God, which is witnessed to by the law, but is gained only through the *faith of Jesus Christ*. Whoever is led by the Spirit must keep the law, not as a condition of receiving the Spirit, but as the necessary result.

THE SPECIAL WORK OF A. T. JONES & E. J. WAGGONER

by Ellen G. White

Samples of a larger collection from *E.G.W. 1888 Materials*, to be published in *Lest We Forget*, 9, entitled, "A Most Precious Message and Its Messengers"

As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; he was ready to strengthen his people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of

seeking the Lord. Eld. Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in

progress from early morning till night, and the results were highly satisfactory. P. 267.

Elder A. T. Jones should attend our large camp meetings, and give to our people and to outsiders as well the precious subject of faith and the righteousness of Christ. There is a flood of light in this subject. — P. 291.

I never labored in my life more directly under the controlling influences of the Spirit of God. God gave me meat in due season for the people, but they refused it for it did not come in just the way and manner they wanted it to come. Elders Jones and Waggoner presented precious light to the people, but prejudice and unbelief, jealousy and evil-surmising barred the door of their hearts that nothing from this source should find entrance to their hearts. — Pp. 308, 309.

I have had the question asked, "What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last 45 years—the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen. — Pp. 348, 349.

03/10/1890 to W. C. White and wife. Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds. — P. 623.

04/15/1892 to J. H. Kellogg. The many cautions that in the loving kindness of the Lord have been sent to you lead me to write you now

in this matter. Be careful how you take a position against Elder Waggoner. Have you not the best of evidence that the Lord has been communicating light through him? I have, and the people where he has labored have been greatly blessed under his labors. — P. 977.

09/19/1892 to Uriah Smith. Some have made confession, yourself among the number. Others have made no confession, for they were too proud to do this, and they have not come to the light. They were moved at the meeting by another spirit, and they knew not that God had sent these young men, Elders Jones and Waggoner, to bear a special message to them.

It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled and the light which God has given, and they walk in blindness as did the Jews. — Pp. 1043, 1045.

The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays. — P. 1052.

11/05/1892 to Frank and Hattie Belden. When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it... for your soul's sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren

Jones and Waggoner; but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not feel ready to confess that you had done wrong, that these men had a message from God, and you had made light of both message and messengers. — P. 1066.

Circa 1893 to the Review and Herald

Office. The Lord has raised up Brother Jones and Brother Waggoner to proclaim a message to the world to prepare a people to stand in the day of God. The... principles of purity, lowliness, faith, and the righteousness of Christ. This is the power of God unto salvation to every one that believeth. — P. 1814.

01/09/1893 to W. Ings. We know that Brother Jones has been giving the message for this time—meat in due season for the starving

flock of God. Those who do not allow prejudice to bar the heart against the heaven-sent message, cannot but feel the spirit and force of the truth. Brother Jones has borne the message from church to church and from State to State; and light and freedom and the outpouring of the Spirit of God have attended the word. — P. 1122.

05/01/1895 to O. A. Olsen. The Lord in

His great mercy sent a most precious message to His people through Elders Waggoner and Jones.... This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. — Pp. 1336, 1337.

VOLUME 9 — NUMBER 1

FIRST QUARTER, 1999

**A MOST PRECIOUS MESSAGE
AND ITS MESSENGERS**

We now begin a special collection of four issues on the topic: "A Most Precious Message and Its Messengers". The first three issues consist of Ellen White's statements characterizing the special work of A. T. Jones and E. J. Waggoner as messengers. The fourth issue consists of her statements on what the message was.

A MOST PRECIOUS MESSAGE AND ITS MESSENGERS

WHAT OF THE MESSENGERS? (PART 1)

In *Lest We Forget*, Vol. 7, No. 4 through Vol. 8, No. 4, we have reviewed briefly the lives and writings of A. T. Jones and E. J. Waggoner. We feel the extensive witness Ellen White gave regarding their work is impressive and powerfully instructive. Over the years she had much to say regarding their special work as messengers. In this context, she also wrote repeatedly in general about the messengers God uses.

For the next four issues (Vol. 9, Nos. 1-4) we will share many of the observation she made. The first three issues will consist of her comments in the light of the questions, "What evidence do we have of these men being messengers? How important are the messengers

God uses?" In the fourth issue we will share her own descriptions that help us to answer the question, "What was the message?"

These statements we share in this special collection span some 11 years. Most are from *The Ellen G. White 1888 Materials*. All are given in chronological order. Emphases, bracketed insertions, and ellipses are used to maintain the focus of the topic at hand. We encourage the reader, if possible, to read the entire documents from which these extracts are taken.

Enter these pages, reader, with a prayer for the Holy Spirit to teach you from these past experiences, and thus prepare you for His future plans.

What evidence do we have of these men being messengers? How important are the messengers God uses?

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." (Ellen G. White, *1888 Materials*, pp. 1336, 1337; also *TM* 91, 92)

1888 OCTOBER 21 (TALK TO MINISTERS [AT MINNEAPOLIS])

The **message** “Go forward” is still to be heard and respected. The varying circumstances taking place in our world call for labor which will meet these peculiar developments. The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven. Upon the minds of such, God’s Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God’s **messengers** the scroll is being unrolled to the world. Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the **message** His people shall speak. Let not any minister feel under bonds or be gauged by men’s measurement. The gospel must be fulfilled in accordance with the **messages** God sends. That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God’s **message** for this time. (p. 133)

Let men and women who are truly converted offer themselves in all humility to the service of the Lord, for verily He hath need of them. First, they must be emptied of all selfishness. They will be cleansed vessels unto honor. They will reflect the bright beams of the Sun of Righteousness to all with whom they come in contact. Partakers of the divine nature, they will be savors of life unto life. They will not talk of the faults of others, but will repeat the words of divine wisdom which have penetrated and illuminated their hearts. They will be men who fear to talk and make sport of God’s **messengers**, but men who pray much. (p. 134)

**Men of correct
principles**

1888 DECEMBER (MANUSCRIPT “LOOKING BACK AT MINNEAPOLIS”)

Brother A. T. Jones spoke to the people [at the Kansas campmeeting], also Brother E. J. Waggoner, and the people heard **many precious things** that would be to them a comfort and a strength to their faith. They appreciated this, to them, all-important privilege. (pp. 205, 206)

Why were not these men [“in high positions of trust”, “at the Minneapolis meeting”, p. 227], who knew of these things, afraid to lift their hand against me and my work for no reason except their imagination that I was not in harmony with their spirit and their course of action toward **men** whom they and I had reason to respect? **These men** were just as sincere as those who criticized, **men** of correct principles—but who did not harmonize with their views concerning the law in Galatians. I knew how the Lord regarded their spirit and action and if they did thus in ignorance, through perverted ideas, they have had all the opportunity God will ever give them to know He has given **these men** [A. T. Jones and E. J. Waggoner] a work to do, and a **message** to bear which is present truth for this time. They knew that wherever this **message** comes its fruits are good. A vigor and a vital energy are brought into the church, and where the **message** is accepted, there hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive and their hearts to receive **the great treasure of truth**. (p. 228)

1889 MARCH 5 (ADVENT REVIEW AND SABBATH HERALD ARTICLE, “MEETINGS AT SOUTH LANCASTER, MASS.”)

Eld. **Jones** came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The

flock of God were fed with **soul-nourishing food**. The **very message** the Lord has sent to the people of this time was presented in the discourses. (p. 267)

1889 APRIL (TO MY DEAR BRETHREN)

There are ways by which the Lord leads and guides His people. God has all wisdom and all knowledge. He has said, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5. Oh that all those who claimed to be God's chosen servants would have felt that they were in need of wisdom, in the place of their feeling the perfect wholeness which they did feel. Much talking and inflaming one another were not wanting, and ridiculing **those whom God had raised up to do a special work**. They had, like brethren, taken their Bibles and searched the Scriptures and bowed upon their knees before God in earnest prayer, claiming the promises of God for divine guidance. In this time of peril, as we are nearing the period of an important crisis, it is only reasonable that we should expect something of **the revealings of greater light** to the people; and how did these men who had allowed their minds to be filled with prejudice and jealousy know but God had made **these men messengers** to give light and truth to the people? What right had they to set themselves in dead array against **these ministers of Christ**, even if they thought that their ideas did conflict with previous ideas on some points? Why not spend the hours together in prayer to God, in fasting, in deep heart-searching? "Let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven of the

God has given
these men a
work and a
message

wind and tossed. For let not that man think that he shall receive any thing of the Lord." James 1:6, 7. The true, earnest seeker will give up his way for God's ways, that he may be guided into paths wherein God may choose to lead him, where the Lord has great blessings awaiting him, although it may seem to short-sighted human beings there is only loss and disaster. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9. (pp. 279, 280)

1889 APRIL 7 (TO W. C. WHITE)

I think that Elder A. T. Jones should attend our large camp meetings, and give to our people and to outsiders as well the **precious subject** of faith and the righteousness of Christ. There is a **flood of light** in this subject. (p. 291)

1889 MAY 12 (MORNING TALK)

Now brethren I want to tell you, when the Spirit of God comes into our midst, it will strike the minds that are ready to receive it. But if their minds are not open to receive it, they are all ready to pass judgment upon the **messenger** and the words spoken. In the place of coming to God and asking Him to give them a new heart and a new mind, that the transforming influence of the grace of God shall be upon them, they commence to find fault and pick flaws. It doesn't strike them, and it must harmonize with their ideas and they will stand right there until these things are culled out of the way, and they place themselves right there to judge. This is the way it was at Minneapolis. (p. 303)

1889 MAY 12 (TO CHILDREN OF THE HOUSEHOLD)

All this was an offense to God and must not have any place here at this meeting [Minneapolis]. There were souls starving for food and they must be fed. I told them that which the Spirit of God had revealed to me as I was conducted to the rooms of those who came to the conference. I was made to hear the conversation, the sarcasm, the evil feelings expressed, the bearing false witness, the making light of the **message** God sent, and the **messenger** who brought the **message**. I was told all this was wisdom that was from beneath in marked contrast to the wisdom that was from above, which has been specified by God through His apostles. [James 3:13-18 quoted.] (p. 308)

I never labored in my life more directly under the controlling influences of the Spirit of God. God gave me meat in due season for the people, but they refused it for it did not come in just the way and manner they wanted it to come. Elders **Jones** and **Waggoner** presented **precious light** to the people, but prejudice and unbelief, jealousy and evil-surmising barred the door of their hearts that nothing from this source should find entrance to their hearts. (pp. 308, 309)

1889 JUNE 19 (SERMON AT ROME, NY)

I have had the question asked, "What do you think of this light that **these men** are presenting? Why, I have been presenting it to you for the last 45 years—**the matchless charms of Christ**. This is what I have been trying to present before your minds. When Brother **Waggoner** brought out

these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen. (pp. 348, 349)

1889 JUNE (MANUSCRIPT) “EXPERIENCE FOLLOWING THE MINNEAPOLIS CONFERENCE”)

We have the example of the children of Israel to warn us off that ground. The Lord wrought in our midst, but some did not receive the blessing. They had been privileged to hear **the most faithful preaching of the gospel**, and had listened to the **message** God had given His servants to give them, with their hearts padlocked. They did not turn unto the Lord with all their heart and with all their soul, but used all their powers to pick some flaws in the **messengers** and in the **message**, and they grieved the Spirit of God, while those who did receive the **message** were charmed with the presentation of **the free gifts of Jesus Christ**. (p. 368)

I have not left anything undone that I have had any evidence it was my duty to do. And as far as Battle Creek is concerned I can do no more than I have done. Those who have not united with me and **the messengers of God** in this work, but whose influence has been to create doubt and unbelief, I do not judge. Every jot of influence that has been cast on the side of the enemy will meet its reward accord-

**These men are presenting...
the matchless charms of
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fiber of my heart said, Amen.**

ing to its works. God was working with me to present to the people a message in regard to the faith of Jesus and the righteousness of Christ. There have been those who have not worked in harmony but in a way to counteract the work God has given me to do. I must leave them with the Lord. (pp. 370, 371)

1889 JULY 23 (TO ELDERS M. AND H. MILLER)

The Lord has shown that we are in just as much danger in our day as were the people in the days of Christ. The Lord is speaking through **his delegated messengers**; but the same unbelief is exhibited. Men close their hearts against Jesus, and hold themselves in the veriest bondage to Satan, supposing that they are preserving their dignity as free men; that they are maintaining their right to act and think for themselves, to believe or doubt; and like the despisers of the gospel in the apostolic times, they wonder and perish. (p. 398)

When Christ told Peter what should come upon him because of his faith, Peter turned to John, and asked, "Lord, and what shall this man do?" The Lord said, "What is that to thee? Follow thou Me." If Elder Smith or Elder Butler should reject the **message** of truth which the Lord has sent to the people of this time, would their unbelief make the

message error?—No. We are to follow no one but Christ. If men who have occupied leading positions feel at liberty to despise the **message** and the **messenger**, their unbelief is no reason for others to do the same. Our salvation is an individual work. Neither Brother Smith, Brother Butler, nor any other mortal man can pay a ransom for my soul or yours in the day of

judgment. In that day there will be no excuse to offer for neglecting to receive the **message** the Lord sent you. (pp. 418, 419)

Do not men know from the word of God, that just such a **message** as has lately been going to the churches, must be given in order that the very work which has been going on among us might be accomplished? Some who ought to have been first to catch the heavenly inspiration of truth, have been directly opposed to the **message** of God. They have been doing all that was in their power to show contempt for both the **message** and the **messenger**, and Jesus could not do many mighty works because of their unbelief. However, truth will move on, passing by those who despise and reject it. Although apparently retarded, it cannot be extinguished. When the **message** of God meets with opposition, he gives it additional force that it may exert greater influence. Endowed with vital, heavenly energy, it will cut its way through the thickest barriers, dispel darkness, refute error, gain conquests, and triumph over every obstacle. I speak that I do know, I testify of that which I have seen. Those who would triumph in the truth, will have to act a part in the sight of the universe which will bring to them the reward of "well done." They will be known as laborers together with God. (pp. 420, 421)

The watchmen on the walls of Zion are asleep. Many have no burden of the work, they have no positive warning to give. There are many who have heard the **message** for this time and have seen its results, and they cannot but acknowledge that the work is good, but from fear that some will take extreme positions, and that fanaticism may arise in our ranks, they have permitted their imagination to create many obstacles to hinder the advance of the work, and they have presented these difficulties to others, expatiating on the

His delegated
messengers

dangers of accepting the doctrine. They have sought to counteract the influence of the **message of truth**. Suppose they should succeed in these efforts, what would be the result? The **message** to arouse a lukewarm church should cease, and the testimony exalting the righteousness of Christ would be silenced. Suppose that prejudice should do its baleful work, suppose the work should be given in to the hands of these opposers and faultfinders, and they should be permitted to give to the church the doctrine and the labor they desire to give; would they present anything better than the Lord has sent to His people at this time, through his chosen agents? Would the message of the doubters arouse the churches from their lukewarmness? Would its influence tend to give energy and zeal, to uplift the souls of the people of God? Have those who have opposed the light openly or in secret, been giving the people the good that would nourish their souls? Have they been presenting the **message** which the time demands, that the camp may be purified from all moral defilement? Have they anything to offer to take the place of the truth which has been given with fervor and zeal to prepare the way for the Lord's coming?

The character, the motives and purposes of the **workmen** whom God has sent, have been, and will continue to be, misrepresented. Men will catch at words and statements that they suppose to be faulty, and will magnify and falsify these utterances. But what kind of work are these lookers-on doing? Has the Lord placed them in the judgment-seat to condemn his **message** and **messengers**? Why do not these opposers lay hold of the work, if they have so much light? If they see defects in the presentation of the **message**,

**The workmen
whom God has sent**

why do they not present it in a better way? If they possess such farseeing discernment, such caution, such intelligence, why do they not go to work and do something?

The world is a second Sodom, the end is right upon us; and is it reasonable to think that there is no **message** to make ready a people to stand in the day of God's preparation? Why is there so little eyesight? So little deep, earnest, heartfelt labor? Why is there so much pulling back? Why is there such a continual cry of peace and safety, and no going forward in obedience to the Lord's command? Is the third angel's **message** to go out in darkness, or to lighten the whole earth with its glory? Is the light of God's spirit to be quenched, and the church to be left as destitute of the grace of Christ as the hills of Gilboa were of dew and rain? Certainly all must admit that it is time that a vivifying, heavenly influence should be brought to bear upon our churches. It is time that unbelief, pride, love of supremacy, evil surmising, depreciation of the work of others, licentiousness, and hypocrisy should go out of our ranks. (pp. 421-424)

1889 NOVEMBER 20

(LETTER TO BRETHREN AND SISTERS)

Judgment must not be passed hastily on any man or on his work or his purposes. There is need of humble hearts and contrition of soul. The **message** we bear at this time is from above. Its influence upon human hearts of all who have received it is good and the fruits are good; while some stand criticizing and passing judgment both upon the **message** and the **messenger** sent of God. They are self-sufficient. They say in their hearts, "I will do as I please and work as I please on my own judgment. I will do just as I have done,—talk these

old truths but I will have nothing to do with the matter now brought to us,—Justification by faith and the righteousness of Christ. I will be religious." In fact they continue to whiten the sepulcher but do not cleanse it. From the heart proceedeth evil thoughts, the lips speak evil, jealousy, envy, evil surmisings. The soul temple needs cleansing. These who will not accept of the **message** the Lord sends will soon begin a tirade against it. They see evidence enough to balance the mind in the right direction but they are too proud to submit. They are not willing to say that which they decided was all wrong is right and then the mind begins to seek some excuse, some subterfuge to evade the issue. They are resolved not to obey God in this urgent call for the will to be yielded. They will make a mountain of some minor question and seek to get up a controversy on minor points. The longer he remains as he is the more is he puzzled and perplexed. Questions arise against the testimonies for Satan will bring every doubter and unbeliever over this ground. The work is before him to give himself up to God; his will be no longer arrayed against God's will. (p. 499)

1890 FEBRUARY 3 (REMARKS AT BIBLE SCHOOL)

We have traveled all through to the different places of the meetings that I might stand side by side with **the messengers** of God that I knew were **His messengers**, that I knew had a **message** for His people. I gave my message with them right in harmony with the very message they were bearing.

What did we see? We saw a power attending the **message**. In every instance we worked—and some know how hard we worked. I think it

was a whole week, going early and late, at Chicago, in order that we might get these ideas in the minds of the brethren. The devil has been

**God has given
precious truth to
Brother Jones and
Brother Waggoner**

working for a year to obliterate these ideas—the whole of them. And it takes hard work to change their old opinions. They think they have to trust in their own righteousness, and in their own works, and keep looking at themselves, and not appropriating the righteousness of Christ and bringing it into their life, and into their character. We worked there for one week. It was after one week had passed away before there was a break and the power of God, like a tidal wave, rolled over that congregation. I tell you, it was to set men free; it was to point them to the Lamb of God which taketh away the sins of the world. (p. 542)

1890 FEBRUARY 7 (REMARKS AT BIBLE SCHOOL)

I believe without a doubt that God has given **precious truth** at the right time to Brother **Jones** and Brother **Waggoner**. (p. 566)

1890 MARCH 8 (TO U. SMITH)

Night before last I was shown that evidences in regard to the covenants were clear and convincing. Yourself, Brother Dan Jones-Brother Porter and others are spending your investigative powers for naught to produce a position on the **covenants** to vary from the position that Brother **Waggoner** has presented. (p. 604)

VOLUME 9 — NUMBER 2

SECOND QUARTER, 1999

**A MOST PRECIOUS MESSAGE
AND ITS MESSENGERS**

In this issue you will find Ellen White's statements characterizing the special work of A. T. Jones and E. J. Waggoner as messengers, which will be concluded in the next issue.

A MOST PRECIOUS MESSAGE AND ITS MESSENGERS

WHAT OF THE MESSENGERS? (PART 2, CONTINUED FROM VOL. 9, NO. 1)

With this issue we continue the collection of Ellen White statements characterizing the special work of A. T. Jones and E. J. Waggoner as messengers. This section will conclude in the next issue, to be followed by an issue on the message.

All references are from *The EGW 1888 Materials* unless otherwise noted.

1890 MARCH 9 (SERMON)

If we place ourselves in a position that we will not recognize the light God sends or His **messages** to us, then we are in danger of sinning against the Holy Ghost. Then for us to turn and see if we can find some little thing that is done that we can hang some of our doubts upon and begin to question! The question is, has God sent the truth? Has God raised up **these men** to proclaim the truth? I say, yes, God has sent men to bring us the truth that we should not have had unless God had sent somebody to bring it to us. God has let me have a light of what His Spirit is, and therefore I accept it, and I no more dare to lift my hand against **these persons**, because it would be against Jesus Christ, who is to be recognized in **His messengers**. (p. 608)

1890 MARCH 10 (TO W. C. WHITE AND WIFE)

Since I made the statement last Sabbath that the view of the **covenants** as it had been taught by Brother **Waggoner** was truth,

it seems that great relief has come to many minds. (p. 623) [see PP363ff.]

1890 MAY 27 (ADVENT REVIEW AND SABBATH HERALD ARTICLE, “LIVING CHANNELS OF LIGHT”)

Those whom God has sent with a **message** are only men, but what is the character of the **message** which they bear? Will you dare to turn from, or make light of, the warnings, because God did not consult you as to what would be preferred? God calls men who will speak, who will cry aloud and spare not. God has raised up his **messengers** to do his work for this time. Some have turned from the **message** of the righteousness of Christ to criticize the men and their imperfections, because they do not speak the message of truth with all the grace and polish desirable. They have too much zeal, are too much in earnest, speak with too much positiveness, and the **message** that would bring healing and life and comfort to many weary and oppressed souls, is, in a measure, excluded for just in proportion as men of influence close their own hearts and set up their own wills in opposition to what God has said, will they seek to take away the ray of light from those who have been longing and praying for light and for vivifying power. Christ has registered all the hard, proud, sneering speeches spoken against his servants as against himself. (p. 673)

1890 AUGUST 27 (TO O. A. OLSEN)

Dear Bro. Olsen: The enclosed testimony I sent to the Ohio Conference especially, but the Lord has shown me that the very same evils which are reproved in that conference exist in other conferences. Churches are in need of personal piety and a deeper, far deeper experience in the truth and in the knowledge of Jesus Christ. The spirit of resistance that has been exhibited in presenting the righteousness of Christ as our only hope has grieved the Spirit of God, and the result of this opposition has required the delivery of this matter the more earnestly and decidedly, causing deeper searching into the subject and calling out an array of arguments that the **messenger** himself did not know was so firm, so full, so thorough upon this subject of justification by faith and the righteousness of Christ as our only hope. The subject has been brought before many minds. The sad part of the matter is that some who ought to have stood in the clear light on this subject were working on the enemy's side of the question. (p. 703)

**1890 DECEMBER 23 (ADVENT REVIEW
AND SABBATH HERALD ARTICLE,
“BE ZEALOUS AND REPENT”)**

The Lord has sent a **message** to arouse his people to repent, and do their first works; but how has his **message** been received? While some have heeded it, others have cast contempt and reproach on the **message** and the **messenger**. Spirituality deadened, humility and child-like simplicity gone, a mechanical, formal profession of faith has taken the place of love and devotion. Is this mournful condition of things to continue? is the lamp of God's love to go out in darkness? The Saviour calls; listen to his

voice: “Be zealous and repent.” Repent, confess your sins, and you will be forgiven. “Turn ye, turn ye; for why will ye die?” Why will you try to rekindle a mere fitful fire, and walk in the sparks of your own kindling? (p. 765)

**1890 (MANUSCRIPT LIGHT
IN GOD'S WORD)**

We have seen in our experience that when the Lord sends rays of light from the open door of the sanctuary to His people, Satan stirs up the minds of many. But the end is not yet. There will be those who will resist the light and crowd down those whom God has made His channels to communicate light. Spiritual things are not spiritually discerned. The watchmen have not kept pace with the opening providence of God, and the real heaven-sent **message** and **messengers** are scorned. (p. 831)

1891 JANUARY 6 (TO U. SMITH)

Dear Brother Smith,— Since your visit and our conversation I decided to place this in your hands to read yourself, and if necessary I may read it before a select number. I have a copy of the same. After I was so greatly burdened the Tuesday night, the same night I returned from Washington, I felt that I must trace upon paper my true feelings and the things which the Lord revealed to me. You may desire to know these things.

When you visited me yesterday Jan. 5 and proposed

The real heaven-sent messengers

such a meeting to take place I was glad because I thought that will result in good. But when you stated that you had not had feelings against Eld. **Waggoner**, and Eld. A.T. **Jones**, I was surprised. Perhaps you thought thus, but how could you think thus, is a mystery to me. The

feelings cherished by yourself and Elder Butler were not only despising the **message**, but the **messengers**. But the blindness of mind has come by warring against the light which the Lord designed to come to his people. (p. 846)

1891 MARCH 24 (ARTICLE OUR PRESENT DANGERS)

In the revival work that has been going forward here during the past winter we have seen no fanaticism. But I will tell you what I have seen. I have seen men who were so lifted up in themselves, and so stubborn, that their hearts were enshrouded in darkness. All the light that Heaven graciously sent them is interpreted to be darkness. When the enemy presents a device of his own, some are ready to accept that; but they have been so very cautious that they would not receive the light which would have made them wise unto salvation. The mission of God's servants was to open their eyes, to turn them from darkness to light, and from the power of Satan to God. The bright beams of the Sun of Righteousness, if received, would have illuminated the soul-temple, and driven out the buyers and sellers, the pride of opinion and the lust of the flesh. But there are some who have criticised and depreciated, and even stooped to ridicule, the **messengers** through whom the Lord has wrought in power. (p. 904)

1891 MARCH (ARTICLE READ AT GENERAL CONFERENCE OF 1891)

In the fear and love of God I tell those before whom I stand to-day that there is increased light for us, and that great blessings come with the reception of this light. And when I see my brethren stirred with anger against God's **messages** and **messengers**, I think of similar

scenes in the life of Christ and the reform. The reception given to God's servants in past ages is the same as the reception that those to-day receive through whom God is sending precious rays of light. The leaders of the people to-day pursue the same course of action that the Jews pursued. They criticize and ply question after question, and refuse to admit evidence, treating the light sent them in the very same way that the Jews treated the light Christ brought them. (p. 911)

**Messengers through
whom the Lord has
wrought in power**

The Lord has been calling his people. In a most marked manner he has revealed his divine presence. But the **message** and the **messengers** have not been received but despised. I longed that those who have greatly needed the **message of divine love** would hear Christ's knock at the door of the heart, and let the heavenly guest enter. But at the hearts of some Jesus has knocked in vain. In rejecting the **message** given at Minneapolis, men committed sin. They have committed far greater sin by retaining for years the same hatred against **God's messengers**, by rejecting the truth that the Holy Spirit has been urging home. By making light of the **message** given, they are making light of the word of God. Every appeal rejected, every entreaty unheeded, furthers the work of heart-hardening, and places them in the seat of the scornful. (p. 913)

1891 MARCH (PAMPHLET DANGER IN ADOPTING WORLDLY POLICY IN THE WORK OF GOD)

But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to his servants a message for this time;

but this message does not in every particular coincide with the ideas of all the leading men, and some criticize the **message** and the **messengers**. They dare even to reject the words of reproof sent to them from God through his Holy Spirit. (p. 954)

To accuse and criticize **those whom God is using**, is to accuse and criticize the Lord, who has sent them. All need to cultivate their religious faculties, that they may have a right discernment of religious things. Some have failed to distinguish between pure gold and mere glitter, between the substance and the shadow.

The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgment, pervert the perceptions, and blind the understanding of those with whom you connect, in regard to the **message** and the **messengers**. When by thorough confession, you destroy the root of bitterness, you will see light in God's light. Without this thorough work you will never clear your souls. You need to study the word of God with a purpose, not to confirm your own ideas, but to bring them to be trimmed, to be condemned or approved, as they are or are not in harmony with the word of God.... (pp. 954, 955)

1892 APRIL 15 (TO J. H. KELLOGG)

The many cautions that in the loving kindness of the Lord have been sent to you lead me to write you now in this matter. Be careful how you take a position against Elder **Waggoner**. Have you not the best of evidence that the Lord has been communicating **light** through him? I

have, and the people where he has labored have been greatly blessed under his labors. (p. 977)

1892 JULY 26 (ADVENT REVIEW AND SABBATH HERALD ARTICLE, "SEARCH THE SCRIPTURES")

The rebuke of the Lord will be upon those who would be guardians of the doctrine, who would bar the way that greater light shall not come to the people. A great work is to be done, and God sees that our leading men have need of greater light, that they may unite with the **messengers** whom he shall send harmoniously to accomplish the work that he designs they should. The Lord has raised up **messengers** and endued them with his Spirit, and has said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Let no one run the risk of interposing himself between the people and the **message** of heaven. The **message** of God will come to the people; and if there were no voice among men to give it, the very stones would cry out. I call upon every minister to seek the Lord, to put away pride, to put away strife after supremacy, and humble the heart before God. It is the coldness of heart, the unbelief of those who ought to have faith, that keeps the churches in feebleness. (p. 992)

Messengers endued with His Spirit

1892 AUGUST 30 (TO U. SMITH)

The first thing recorded in Scripture history after the fall was the persecution of Abel. And the last thing in Scripture prophecy is the persecution against those who refuse to receive the mark of the beast. We should be the last

people on the earth to indulge in the slightest degree the spirit of persecution against **those who are bearing the message of God to the world.** This is the most terrible feature of unchristlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it. (p. 1013)

1892 SEPTEMBER 1 (TO O. A. OLSEN)

I wish that all would see that the very same spirit which refused to accept Christ, the Light that would dispel the moral darkness, is far from being extinct in this age of the world. There are those in our day who are no more ready to recognize and acknowledge light than were the people when the prophets and the apostles came with messages from God, and many rejected the **message** and despised the **messenger.** Let us beware that this spirit is not entertained by any one of us.... (pp. 1019)

Why do not brethren of like precious faith consider that in every age, when the Lord has sent a **special message** to the people, all the powers of the confederacy of evil have set at work to prevent the word of truth from coming to those who should receive it?

If Satan can impress the mind and stir up the passions of those who claim to believe the truth, and thus lead them to unite with the forces of evil, he is well pleased. If once he can get them to commit themselves on the wrong side, he has laid his plans to lead them on a long journey. Through his deceptive wiles he will cause them to act upon the same principles he adopted in his disaffection in heaven. They take step after step in the false way, until there seems to be no other course for them except to go on, believing they are right in their bitterness of feeling toward their brethren. Will the

Lord's **messenger** bear the pressure brought against him? If so, it is because God bids him stand in his strength and vindicate the truth that he is sent of God. (pp. 1022-1023)

When a new view is presented, the question is often asked, "Who are its advocates? What is the position of influence of the one who would teach us who have been students of the Bible for many years?" God will send His words of warning by whom He will send. And the question to be settled is not what person is it who brings the **message**; this does not in any way affect the word spoken. "By their fruits ye shall know them." (pp. 1023)

In regard to the testimony that has come to us through the Lord's **messengers**, we can say, We know in whom we have believed. We know that Christ is our righteousness, not alone because He is so described in the Bible, but because we have felt His transforming power in our own hearts. (p. 1024)

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

Messengers whose message is true even if the messengers fall under temptation

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. (p. 1025)

1892 SEPTEMBER 2 (TO A. T. JONES)

Elder **Jones**, walk carefully before God. "Ye are a spectacle to the world, to angels, and to men." Be careful not to present in the paper views which you know will clash with Elder Smith; for he feels that he is in authority to control the articles which appear in the REVIEW; but if he makes an attempt to close the door that light shall not come to the people, then, sad as it may be, the Lord will remove him. But the Lord loves Brother Smith, and be careful that no occasion shall be given, by publishing articles that he has not seen. If after he sees the articles and publishes them without seeing and speaking with the author of the article, then he has no right to put in the paper an opposite view; for he hurts the cause of God. This is no time for dissension; press together; seek to be a unit. There should be a breaking down of icy reserve and a mutual confidence and freedom exercised. Each must guard his words. Avoid all impressions which savor of extremes; for those who are watching for a chance will seize hold of any words strongly expressed to justify them in their feelings of calling you an extremist.

The crisis is just before us. The fierce conflict of mind with mind, of principle with principle, of truth with error, which is fast approaching, and which has already begun, calls for constant vigilance. This world is the great field where the last battle is to be fought. Now every man who is on the Lord's side will come up to the battle of the Lord, to the help of the Lord against the mighty, and the walls of anti-christ shall fall before the Captain of the Lord's host. Then let not the chosen of God be found in opposition to the **messengers** and **messages** He sends; but let the ability and tact of every soul, by all Scriptural and holy means, be em-

ployed to give greater efficiency and strength in the aggressive warfare—not against brethren, not against the Lord's anointed—but against the Satanic agencies that they must meet.

The Lord will speak through His **messengers**. They are only the human instrumentalities, possessing no grace or loveliness of their own, and are powerful and efficacious only as God, the eternal Spirit, shall work upon human hearts. The treasure of the everlasting gospel is in earthen vessels. Paul may plant, and Apollos may water, and this is the extent of their ability: God only giveth the increase. There must be no dishonoring of God, no grieving of His Holy Spirit, by casting dishonor or reflection upon God, who selects His **messengers** to bear a **message** to the world, by refusing the **message** of God's words from the lips of any of His servants, by whom He may send it. Many souls rob themselves of great blessings, and Christ of glory which should redound to Him; because they do not take heed to this, there is confusion, and defection, and weakness. (pp. 1037-1039)

1892 SEPTEMBER 19 (TO URIAH SMITH)

Some have made confession, yourself among the number. Others have made no confession, for they were too proud to do this, and they have not come to the light. They were moved at the meeting by another spirit, and they knew not that God had sent these young men, Elders **Jones** and **Waggoner**, to bear a **special message** to them. (p. 1043)

**God sent these
young men to bear
a special message**

It is quite possible that Elder **Jones** or **Waggoner** may be overthrown by the temptations of the enemy; but if they should be, this

would not prove that they had had no **message** from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled and the light which God has given, and they walk in blindness as did the Jews. (pp. 1044, 1045)

Oh, that self may be subdued in each one of us who profess to believe in Jesus! Oh, that pride may be laid in the dust! Oh, that we may more fully reflect the image of Jesus! As never before we should pray not only that laborers may be sent forth into the great harvest field, but that we may have a clear conception of truth, so that when the **messengers** of truth shall come we may accept the **message** and respect the **messenger**. Oh, that darkness may not settle upon any soul, but that the illuminating Spirit of Christ shall fall upon His people. Spiritual things are spiritually discerned, and the glory of our Redeemer is His character; this we must behold with spiritual vision....

“For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” [1 Thess. 2:13]. The word of God cannot work effectually in the heart when it is barred out by unbelief. The **message** which the **messengers** have been proclaiming is the **message to the Laodicean church**....

This **message** has not had the influence that it should have had upon the mind and

heart of the believers. The true state of the church is to be presented before men, and they are to receive the word of God not as something originating with men, but as the word of God. Many have treated the **message** to the Laodiceans as it has come to them, as the word of man. Both **message** and **messenger** have been held in doubt by those who should have been the first to discern and act upon it as the word of God. Had they received the word of God sent to them, they would not now be in darkness. “For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and the Father, and of Christ” [Col. 2:1, 2]. (pp. 1050, 1051)

Those who name the name of Christ should adopt Christian maxims. They should fear to ridicule the **message** or the **messenger**. Let no man say that his conversation is in heaven, while he is manifestly groveling in the dust, and his thoughts and feelings are as far separated from God as the east from the west. The true Christian will fear to make light of God’s **message**, lest he may lay a stumbling block in the way of a soul who may see and imitate his example.

The church of God is to shine as a light to the world, but Jesus is the illuminator, and He is represented as moving among His people. No one shines by his own light. The Lord God almighty and the Lamb are the lights thereof. The **message** given us by A. T. Jones, and E. J. Waggoner is the **message** of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays.

Messengers with the message of God to the Laodicean church

Elder Smith, had you been unprejudiced, had not reports affected you and led you to bar your heart against the entrance of what these men presented; had you, like the noble Bereans, searched the Scriptures to see if their testimony agreed with its instruction, you would have stood upon vantage ground, and been far advanced in Christian experience. If you had received the truth into a good and honest

heart, you would have become a living channel of light, with clear perception and sanctified imagination. Your conceptions of truth would have been exalted, and your heart made joyful in God. God would have given you a testimony clear, powerful, and convincing. But the first position you took in regard to the **message** and the **messenger**, has been a continual snare to you and a stumbling block. (p. 1052)

Reader, pray for His Spirit to understand the message!

VOLUME 9 — NUMBER 3

THIRD QUARTER, 1999

A MOST PRECIOUS MESSAGE AND ITS MESSENGERS

In this issue we conclude Ellen White's statements characterizing the special work of A. T. Jones and E. J. Waggoner as messengers.

A MOST PRECIOUS MESSAGE AND ITS MESSENGERS

WHAT OF THE MESSENGERS? (PART 3, CONCLUDED FROM VOL. 9, NO. 2)

With this issue we conclude the collection of Ellen White statements characterizing the special work of A. T. Jones and E. J. Waggoner as messengers. In the next issue we will consider her statements regarding the message—its content, purpose, and consequences.

All references are from *The EGW 1888 Materials* unless otherwise noted.

1892 SEPTEMBER (ADVENT REVIEW AND SABBATH HERALD ARTICLE, “ADDRESS TO THE CHURCH”)

There is less excuse in our day for stubbornness and unbelief than there was for the Jews in the days of Christ. They did not have before them the example of a nation that had suffered retribution for their unbelief and disobedience. But we have before us the history of the chosen people of God, who separated themselves from him, and rejected the Prince of life. Though they could not convict him of sin, though they could not fail to see their own hypocrisy, they hated the Prince of life because he laid bare their evil ways. In our day greater light and greater evidence is given. We have also their example, the warnings and reproofs that were presented to them, and our sin and its retribution will be the greater, if we refuse to walk in the light. Many say, “If I had only lived in the days of Christ, I would not

have wrested his words, or falsely interpreted his instruction. I would not have rejected and crucified him as did the Jews;” but that will be proved by the way in which you deal with his **message** and his **messengers** to-day. The Lord is testing the people of to-day as much as he tested the Jews in their day. When he sends his **messages of mercy**, the light of his truth, he is sending the spirit of truth to you, and if you accept the **message**, you accept of Jesus. Those who declare that if they had lived in the days of Christ, they would not do as did the rejecters of his mercy, will to-day be tested. Those who live in this day are not accountable for the deeds of those who crucified the Son of God; but if with all the light that shone upon his ancient people, delineated before us, we travel over the same ground, cherish the same spirit, refuse to receive reproof and warning, then our guilt will be greatly augmented, and the condemnation that fell upon them will fall upon us, only it will be as much greater as our light is greater in this age than was their light in their age. (pp. 1057, 1058)

1892 NOVEMBER 5 (TO FRANK AND HATTIE BELDEN)

When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it. If I never

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones.... (pp. 1336, 1337; also TM91, 92; see page 5 inside)

see you again in this world, be assured that I forgive you the sorrow and distress and burden of soul you have brought upon me without any cause. But for your soul's sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren **Jones** and **Waggoner**; but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not feel ready to confess that you had done wrong, that **these men** had a **message** from God, and you had made light of both **message** and **messengers**. (p. 1066)

When I purposed to leave Minneapolis, the angel of the Lord stood by me and said: "Not so; God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you; My grace and power shall sustain you. It is not you they are despising, but the **messengers** and the **message** I send to My people. They have shown contempt for the word of the Lord. Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this unsanctified independence that is doing insult to the Spirit of God, they will walk in darkness. I will remove the candlestick out of his place except they repent and be converted, that I should heal them. They have obscured their spiritual eyesight. They would not that God would manifest His Spirit and His power; for

they have a spirit of mockery and disgust at My word. Lightness, trifling, jesting, and joking are daily practiced. They have not set their hearts to seek Me. They walk in the sparks of their own kindling, and unless they repent they shall lie down in sorrow. Thus saith the Lord: Stand at your post of duty; for I am with thee, and will not leave thee nor forsake thee." These words from God I have not dared to disregard. (pp. 1067, 1068)

CIRCA 1893 (TO THE REVIEW AND HERALD OFFICE)

The Lord has raised up Brother **Jones** and Brother **Waggoner** to proclaim a **message** to the world to prepare a people to stand in the day of God. The world is suffering the need of additional light to come to them upon the Scriptures,—additional proclamation of the principles of purity, lowliness, faith, and the righteousness of Christ. This is the power of God unto salvation to every one that believeth. (pp. 1814, 1815)

The Lord has raised up Brother Jones and Brother Waggoner to proclaim a message to the world to prepare a people to stand in the day of God

1893 JANUARY 9 (TO W. INGS)

Our work is clearly aggressive. Our warfare is to be directed against error and sin, not against one another. God requires us to be a strength to one another, to heal, not to destroy. We are to be constantly receiving light; and we are not to spurn the **message** nor the **messengers** by whom God shall send light to His people. (p. 1121)

We know that Brother **Jones** has been giving the **message** for this time—meat in due season for the starving flock of God. Those

who do not allow prejudice to bar the heart against the **heaven-sent message**, cannot but feel the spirit and force of the truth. Brother **Jones** has borne the **message** from church to church and from State to State; and light and freedom and the outpouring of the Spirit of God have attended the word. (p. 1122)

Those who were then deceived might since have come to the light. They might rejoice in the truth as it is in Jesus, were it not for the pride of their own rebellious hearts. They will be asked in the judgment, "Who required this at your hand, to rise up against the **message** and the **messengers** I sent to My people with light, with grace and power? Why have you lifted up your souls against God? Why did you block the way with your own perverse spirit? And afterward when evidence was piled upon evidence, why did you not

humble your hearts before God, and repent of your rejection of the **message** of mercy He sent you?" The Lord has not inspired these brethren to resist the truth. He designed that they should be baptized with the Holy Spirit, and be living channels of light to communicate the light to our world, in clear, bright rays. (p. 1126)

The opposition in our own ranks has imposed upon the Lord's **messengers** a laborious and soul-trying task; for they have had to meet difficulties and obstacles which need not have existed. While this labor had to be performed among our own people to make them willing that God should work in the day of His power, the light of the glory of God has not been shining in clear, concentrated rays to our world. Thousands who are now in the darkness of error might have been added to our numbers. (pp. 1128, 1129)

"The messengers I sent to My people with light, with grace and power"

1893 JANUARY 20 (TO I. D. VAN HORN)

I know that Elder Smith, Elder Butler, and Elder Van Horn have been losing the richest privileges of heavenly enlightenment, because the spirit and impressions that were entertained before the Minneapolis meeting and in a large degree cherished since that time have kept them in a position where, when good cometh, they have had little appreciation of the same. I am so sorry for you, my brother; you have worked hard, but the wisdom which the Lord giveth to run like fine threads of gold through all your ministerial labor has been wanting. No greater light or evidence will come to any one of you except to Elder Butler. He has not been directly in the channel where light from the throne has come upon him. The Lord looks with compassion upon you all, but in a special sense upon Elder Butler. Both Elder Smith and yourself have had opportunities of the highest order, but neither of you has improved the privilege of opening the chambers of your mind, and withdrawing the curtain from the soul temple, that the train of the glory of God might illuminate heart and mind. There is no reason that either of you can offer before the great white throne, when the Lord shall ask you, "Why did you not unite your interests with the **messengers** I sent? Why did you not accept the **message** I sent through my servants? Why did you watch these men to find something to question and doubt, when you should have accepted the **message** that bore the imprint of the most High?" (pp. 1137, 1138)

Think you, my brother, if the Lord has raised up men to give to the world a **message** to the people to prepare them to stand in the great day of God, that any one could by their influence stop the work and close the mouth

of the **messengers**? No; if every human agent should hold his peace, a voice would be put into the stones, and they would cry out. The **message** would go in greater and still greater power. And shall such men as Elder Smith, Elder Butler, and yourself, be left behind in the special **message** and work for this time to carry the people forward and upward to a higher, holier state of spirituality?

Is the work that has been going on since the Minneapolis meeting of God? If not, it is of another spirit. "By their fruits ye shall know them." I know that the Lord is in this work, and no one can silence the **messenger** whom God sends, or repress the **message**. The Lord will be heard through his human agencies. And if any man refuses to accept the light and walk in it, that light will not continue to shine upon him. "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." (pp. 1140, 1141)

1894 JUNE 1 (TO S. N. HASKELL)

I have the most tender feelings toward our brethren who have made this mistake [thinking Anna Rice Phillips was a prophet of God], and I would say that those who deprecate the ones who have accepted reproof, will be permitted to pass through trial which will make manifest their own individual weakness and defects of character. Bro. **Jones** and **Prescott** are the Lord's chosen **messengers**, beloved of God. They have co-operated with God in the work for this time. While I cannot endorse their mistakes, I am in sympathy and union with them in their general work. The Lord sees that they need to walk in meekness and

lowliness of mind before him, and to learn lessons which will make them more careful in every word they utter and in every step they take. These brethren are God's ambassadors. They have been quick to catch the bright beams of the Sun of Righteousness, and have responded by imparting the heavenly light to others.... Let every soul who has received the theory of the truth now take heed how they treat God's **messengers**. Let no one be found working on Satan's side of the question, as an accuser of the brethren. Let every bruise and wound be healed. Let every one who has named the name of Christ, walk in all humility of mind, and let no hard, unChristlike feelings be cherished in the heart to develop into satanic attributes in the character.... (pp. 1241, 1242)

1894 OCTOBER 27 (TO A. R. HENRY)

... The very men whom God has entrusted with a **message** for his people have not been treated with respect; and A.R. Henry and those in harmony with him, had the power been in their hands would have

The very men whom
God has entrusted with
a message for his people

rejected, not only the **message**, as they have done, but the **messengers** whom God has sent. These men were intrusted with a work to do for the Master, and had their mouths been stopped, had their voices been silenced, God would have raised up others to do this work. If no human voice could be heard, He could have given a tongue to the stones to proclaim the very **message** he would have come to men.

Will Brother Henry consider what kind of spirit they have cherished in reference to the **message** and the **messengers**. How bitter were your feelings against them. Do you

think that God was leading you? These feelings are waiting for a revival. If in the history of the men who have borne **this gospel message**, anything should take place which should prove them erring, fallible as yourselves, you would not consider your own errors and mistakes; you would manifest the most bitter feelings against them. It is high time you were thoroughly converted, that your sins may go beforehand, and be blotted out now in probationary time, lest it shall be forever too late for wrongs to be righted. Read Isa. 30:8-13.

I have not dared to speak to you smooth things. I have not dared to prophesy deceit. I have declared to you the word of the Lord, but some things I have not communicated in so plain and sharp a manner as the case demanded. You have not accepted the testimonies of warning and reproof which the Lord has given. You have had a hatred of the **message** which his chosen **messengers** have proclaimed.... (pp. 1299-1300)

1895 MAY 1 (TO O. A. OLSEN)

I inquire of those in responsible positions in Battle Creek, What are you doing? You have turned your back, and not your face, to the Lord. There needs to be a cleansing of the heart, the feelings, the sympathies, the words, in reference to the most momentous subjects—the Lord God, eternity, truth. What is the **message** to be given at this time? It is the third angel's message. But **that light which is to fill the whole world with its glory**, has been despised by some who claim to believe the present truth. Be careful how you tread. Take off the shoes from off your feet; for you are on holy ground. Beware how you indulge the attributes of Satan, and pour contempt upon the manifestations of the Holy Spirit. I know not

but some have even now gone too far to return and to repent. (p. 1334, 1335)

The Lord in His great mercy sent **a most precious message** to His people through Elders **Waggoner** and **Jones**. This **message** was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the **message** that God commanded to be given to the world. It is **the third angel's message**, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. (pp. 1336, 1337)

This is the very work which the Lord designs that the **message** He has given His servants shall perform in the heart and mind of every human agent. It is the perpetual life of the church to love God supremely, and to love others as they love themselves. There was but little love for God or man, and God gave His **messengers** just what the people needed. Those who received the **message** were greatly blessed, for they saw the bright rays of the Sun of Righteousness, and life and hope sprang up in their hearts. They were beholding Christ....

I have no smooth message to bear to those who have been for so long as false guideposts, pointing the wrong way. If you reject Christ's delegated **messengers**, you reject Christ. Neglect this great salvation kept before you for

years, despise this glorious offer of justification through the blood of Christ and sanctification through the cleansing power of the Holy Spirit, and there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation. I entreat you now to humble yourselves, and cease your stubborn resistance of light and evidence. Say unto the Lord, Mine iniquities have separated between me and my God. O Lord, pardon my transgressions. Blot out my sins from the book of Thy remembrance. Praise His holy name, there is forgiveness with Him, and you can be converted, transformed. (p. 1342)

Christ's delegated messengers

1895 MAY 1 (TO H. LINDSAY)

My brother, why do you cherish such bitterness against Elder A.T. **Jones** and Elder **Waggoner**? It is for the same reason Cain hated Abel. Cain refused to heed the instruction of God, and because Abel sought God, and followed His will, Cain killed him. God has given Brother **Jones** and Brother **Waggoner** a **message** for the people. You do not believe that God has upheld them, but He has given them **precious light**, and their **message** has fed the people of God. When you reject the **message** borne by these men, you reject Christ, the Giver of the **message**. (p. 1353)

1895 JUNE 19 (TO O. A. OLSEN)

When you are fully awake to these things, you will see and know that the reproof of God has for years been upon these responsible men, yet they have not humbled their hearts neither have they been converted, nor have they confessed where they have resisted the **messages** God has been giving his people. They have

shown contempt for both the **messenger** and the **message**, from the time Eld. **Jones** and **Waggoner** were given a special work to do for these last days.... (p. 1395)

1895 SEPTEMBER 25 (TO J. E. WHITE)

Those who, since the Minneapolis meeting, have had the privilege of listening to the words spoken by the **messengers** of God, Elder A.T. **Jones**, Prof. **Prescott**, Brn. E. J. **Waggoner**, O. A. **Olsen**, and **many others**, at the campmeetings and ministerial institutes, have had the invitation, Come, for all things are now ready. Come to the supper prepared for you." Light, heaven's light, has been shining. The trumpet has given a certain sound. Those who have made their various excuses for neglecting to respond to the call, have lost much. The light has been shining upon justification by faith and the imputed righteousness of Christ. Those who receive and act in the light given, will, in their teachings, give evidence that the **message** of Christ crucified, a risen Saviour ascended into the heavens to be our advocate, is the wisdom and power of God in the conversion of souls, bringing them back to their loyalty to Christ. These are our themes,—Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; and closely connected with these is the office-work of the Holy Spirit, the representative of Christ, sent-forth with divine power and gifts for men. (pp. 1455, 1456)

Messengers of Christ crucified

1895 NOVEMBER 13 (TO F. E. BELDEN)

I have no smooth words of peace and safety to speak to the hypocrites in Zion, whose business it is to turn the truth of God into a

lie, Words and works are on Satan's side of the question. Men who have had evidence piled upon evidence that the Lord has been at work among his people and yet these men have hated the **messenger** and the **messages** God has given him to proclaim. There is no excuse for the course which they have pursued and still planning to pursue.... (p. 1473)

**1896 JANUARY 16 (TO BRETHREN
WHO OCCUPY RESPONSIBLE
POSITIONS IN THE WORK)**

Some have been and are still, refusing to put on the wedding garment. They still wear their citizen's dress, and despise the garment woven in the loom of heaven, which is, "Christ our Righteousness." "And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb." Who are friends of Christ to-day? Do you feel an intense desire for the robe of Christ's righteousness? Are you sensible of the filthy rags of your own righteousness? Then let the truth come into your practical life. If you are friends of Christ, show it in words, in spirit; manifest love to Jesus, and love for the souls for whom Christ hath died. The sentiments of truth are the elements that constitute a symmetrical Christian character. We are far, far from being Christians, which is to be Christlike. We need the Holy Spirit's efficiency. God lives and reigns. The very reason that the Holy Spirit's manifestations were not accepted as precious tokens from God, is that there was not a receiving of the grace of God. The Spirit of the Lord has been upon His **messengers** whom He hath sent with light, precious light; but there were so many who had turned their face away from the Sun of Righteousness that they saw not its bright beams. The Lord says

of them, They have turned their backs to Me, and not the face. There is need of seeking the Lord most earnestly. (p. 1484, 1485)

1896 MAY 22 (TO O. A. OLSEN)

Here is the secret of the movements made to oppose the men whom God sent with a **message of blessing** for his people. **These men** were hated, their **message** was despised, as verily as Christ himself was despised at his first advent. Men in responsible positions have manifested the very attributes that Satan has revealed. They have sought to rule minds, to bring their reason and their talents under human jurisdiction. There has been an effort to bring God's servants under the control of men who have not the knowledge and wisdom of God, or an experience under the Holy Spirit's guidance. Principles have been born that should never have seen the light of day. The illegitimate child should have been stifled as soon as it breathed the first breath of life. Finite men have been warring against God and the truth and the Lord's chosen **messengers**, counter-working them by every means they dared to use. Please consider what virtue there came in the wisdom and plans of those who have slighted God's **messages**, and, like the scribes and Pharisees, have despised **the very men** whom God has used to present light and truth which his people needed. (pp. 1525, 1526)

**Men with precious light,
a message of blessing**

1899 MAY 11 (UNTITLED)

Those who have been separating from Christ by reason of false theories and maxims and customs hear the truth sent from God as a strange thing and inquire, "Doth he not speak

in parables?" They lose sight of God and his manner of working, which is often as unexpected to the agent whom he uses as to the people to whom the agent is sent. In some characters a prejudice is so strengthened by the first resistance of the truth that they take false positions, and hold to them, notwithstanding the most positive evidence from the word. With many there is an apparent desire to be much in prayer with God, and yet when the word comes from the Lord, they are startled into resistance, and they exclaim against it and the **messenger** as did the Jews, saying, "He is tearing away the very pillars of our faith." In their blindness they do not comprehend what constitute the pillars of faith. (p. 1687)

The brazen serpent was uplifted in the wilderness that those who looked in faith might be made whole. In like manner God sends a re-

storing, healing message to men, calling upon them to look away from man and earthly things, and place their trust in God. He has given his people the truth with power through the Holy Spirit. He has opened his word to those who were searching and praying for truth. But when these **messengers** gave the truth they had received to the people, they were as unbelieving as the Israelites. Many are cavilling over the truth brought to them by humble **messengers**. They question, How can this **message** be truth? How is it possible that by looking to Jesus and believing in his imputed righteousness, I may gain eternal life? Those who have thus refused to see the truth do not realize that it is God with whom they are in controversy, that in refusing the **message** sent them, they are refusing Christ. (p. 1688)

Reader, refuse not Christ and His message!

VOLUME 9 — NUMBER 4**FOURTH QUARTER, 1999****A MOST PRECIOUS MESSAGE
AND ITS MESSENGERS**

In this issue we present Ellen White's statements which help us to answer the question: "What was the message".

Ellen White many times described the message sent through A. T. Jones and E. J. Waggoner. In the previous three issues her descriptions of the messengers included glimpses of the message. Here we attempt to bring together many more phrases and sentences which depict the message. The following are mostly from *The Ellen G. White 1888 Materials*, given in chronological (rather than topical) order within each section. The repetitious variations serve to reinforce the divine character and importance of this "most precious" message, a message "immense in its importance, reaching into heaven and compassing eternity" (*Letter 22, 1892*).

A MOST PRECIOUS MESSAGE AND ITS MESSENGERS

WHAT WAS THE MESSAGE?

IT WAS A MESSAGE OF:

- justification by faith (p. 211, 447, 461)
- the righteousness of Christ in relation to the law (p. 211, 461)
- these great and glorious truths, the righteousness of Christ and the entire sacrifice made in behalf of man (p. 217)
- the religion of Jesus Christ clearly defined, made so clear that a child may understand that it is an immediate, voluntary, trustful surrender of the heart to God—a coming into union with Christ in confidence, affectionate obedience to do all His commandments through the merits of Jesus Christ; it is a decisive act of the individual, committing to the Lord the keeping of the soul; it is the climbing up by Christ, clinging to Christ, accepting the righteousness of Christ as a free gift; the will is to be surrendered to Christ; through faith in the righteousness of Christ is salvation (p. 281)
- faith in Jesus Christ's righteousness in the behalf of every individual soul (p. 281)
- the gospel of Christ (p. 281)
- the precious subject of faith and the righteousness of Christ (p. 291)
- the gospel as well as the law (p. 291; cf. p. 1300)
- the matchless charms of Christ (p. 348)

- the tidings that Christ is our righteousness (p. 387)

Christ is our righteousness
- the unmerited blessings that God has bestowed, His grace, His privileges, His opportunities (p. 387)
- God's dealing with His people as a loving, forgiving father deals with an ungrateful, wayward son (p. 387)
- the light shining forth from the word of God has been clear and distinct—justification by faith, Christ our righteousness. (p. 447)
- the grand and overpowering ideas of His excellency (p. 447)
- the glory, the majesty, the righteousness of Christ, full of goodness and truth; the fullness of the Godhead in Jesus Christ, set forth with beauty and loveliness, to charm all whose hearts were not closed with prejudice (p. 447)
- much precious light (p. 828)
- divine love (p. 913)
- rich gifts of Jesus unto men, imparting the priceless gift of His own righteousness to the helpless human agent (p. 1336)

Rich gifts of Jesus unto men
- justification by faith and the imputed righteousness of Christ (p. 1455)

- Christ crucified, a risen Saviour ascended into the heavens to be our advocate (p. 1455)
- the wisdom and power of God in the conversion of souls (p. 1455)
- these themes,—Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; the office-work of the Holy Spirit, the representative of Christ, sent-forth with divine power and gifts for men (p. 1455)
- the special power of the Holy Spirit that God longed to impart to them, that efficiency in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost (p. 1575)
- taking their burden of sin to Jesus for his forgiveness (p. 1689)

**The special power
of the Holy Spirit**

IT WAS A MESSAGE THAT WAS:

- God's message for this time; but would not perhaps have been present truth twenty years ago (p. 133)
- a solemn message (p. 210)
- no new light, but it was old light placed where it should be in the third angel's message (p. 211) precious truths (p. 217)
- the message for this time (p. 217, *Paulson Collection*, p. 151)
- present truth for this time (p. 228, 286, 387, 1710); truth for this time (p. 406, 420, 447, 545, 1025, 1057, 1160, 1620); the precious sanctifying truth for this time (p. 723, 1077)

**Precious sanctifying
truth for this time**

- the great treasure of truth (p. 228)
- the light which the Lord has given (*3Bio421*)
- soul-nourishing food (p. 267)
- the very message the Lord has sent to the people of this time (p. 267, 1395)
- a flood of light in this subject of faith and the righteousness of Christ (p. 291)
- the light and the message for the present time (p. 291)
- the rich blessing of God (p. 308)
- precious light to present before the people (p. 387)
- a special work He is doing at this time (p. 414)
- the words of Jesus, appealing to His people in warnings, in reproofs, in counsels (p. 417)
- meat in due season to the starving flock of God (p. 437, 1122; cf. 276)
- large morsels from the Lord's table (p. 447)
- light and truth, just the truth for this time (p. 447)
- a feast of fat things (p. 447)
- bearing the divine credentials (p. 447)
- from above; the message the Lord sends (p. 499)
- the matter now brought to us,—Justification by faith and the righteousness of Christ (p. 499)
- this urgent call for the will to be yielded (p. 499)

**Faith and the
righteousness
of Christ**

**Urgent call for the
will to be yielded**

- His work for this time (p. 673)
- the heaven sent message, heaven sent light (p. 673, 831, 1122, 1335, 1656, cf. 545)
- a special message (p. 1043, 1245)
- the message of God to the Laodicean church (p. 1051, 1052)
- immense in its importance, reaching into heaven and compassing eternity (PH002:26; Letter 22, 1892 to O. A. Ol森)
- most precious (p. 1336)
- the message that God commanded to be given to the world (p. 1336)
- the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure (p. 1336)
- the invitation, "Come, for all things are now ready. Come to the supper prepared for you." (p. 1455)
- light, heaven's light (p. 1455)
- the Lord's message (p. 1575)
- the light that is to lighten the whole earth with its glory (p. 1575)
- a restoring, healing message to men, calling upon them to look away from man and earthly things, and place their trust in God (p. 1688)
- the light which would place them under the guardianship of the Holy Spirit, to

**The third
angel's message**

**A restoring,
healing message**

be moulded after the divine similitude (p. 1689, 1690)

- additional proclamation of the principles of purity, lowliness, faith, and the righteousness of Christ, the power of God unto salvation to every one that believeth (p. 1814)

IT WAS A MESSAGE ABOUT:

- a people John saw. He says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). This people John beholds just before he sees the Son of man "having on his head a golden crown, and in his hand a sharp sickle" (verse 14). (p. 211)
- the law in Galatians (p. 228)
- the faith of Jesus and the righteousness of Christ (p. 370)
- looking unto Jesus who is the Author and Finisher of our faith, Christ the great pattern; his character must be our character; all excellence is in him; turning from man and every other model with open face we behold Jesus in all his glory [Most Holy Place experience] (p. 447; cf. 831 for reference to light from open door in sanctuary)
- the value of the price that has been paid for our salvation (p. 546)
- the law of God exalted, placed before the people in the framework of the gospel of Jesus Christ (p. 828)
- the righteousness of Christ as our only hope of gaining access to the Father (p. 1057)
- a special work to do for these last days (p. 1395)

**The faith
of Jesus**

- their strength being proportionate to the strength of their dependence (p. 1690)

**Strength
proportionate
to dependence**

IT WAS A MESSAGE THAT:

- presented justification through faith in the Surety (p. 1336)
- invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God (p. 1336)
- directed eyes of those who had lost sight of Jesus to His divine person, His merits, and His changeless love for the human family (p. 1336)
- by looking to Jesus and believing in his imputed righteousness, I may gain eternal life (p. 1688)
- the plan of redemption shall come to his people as the latter rain (p. 1690)

**Jesus' divine
person, merits, and
changeless love**

**Bring before
the world the
uplifted Saviour**

IT WAS A MESSAGE TO:

- wake up the mighty men to prepare for battle, for the day of God's preparation (p. 210)
- strengthen His people (p. 267)
- educate the people to look away from themselves to Jesus and to His righteousness (p. 286)

**Wake up for the
day of God's
preparation**

- revive His people and give them light in clear distinct rays that would lead to the magnifying of Christ. The Lord's command to His people through His messengers was, "Go forward." (p. 308)
- arouse a lukewarm, slumbering church (p. 414)
- go to every church that claims to believe the truth, and bring our people up to a higher stand-point (p. 545)
- carry the people forward and upward to a higher, holier state of spirituality (p. 1140)
- bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world (p. 1336)
- be seen by these glorious truths glowing in our hearts, trembling upon our lips and pervading our whole being (p. 1692)
- prepare a people to stand in the day of God (p. 1814; compare with p. 1525 regarding the conditions that would cause the preparation to be prolonged)

IT WAS A MESSAGE WHOSE RESULTS WERE:

- good fruits: a vigor and a vital energy was brought into the church; hope and courage and faith beam in the countenances of all those who open their eyes to see, their understanding to perceive and their hearts to receive the great treasure of truth (p. 228)
- a better knowledge of what constitutes faith (p. 267)

- highly satisfactory (p. 267)
- an experience beyond anything they had known before (p. 268)
- a solemn realization that Christ came not to call the righteous, but sinners, to repentance (p. 268)
- we seemed to breathe in the very atmosphere of heaven; angels were indeed hovering around; the Lord had visited his people (p. 268)
- many were convicted in the light of the law as transgressors; they had been trusting in their own righteousness; now they saw it as filthy rags, in comparison with the righteousness of Christ, which is alone acceptable to God; while they had not been open transgressors, they saw themselves depraved and degraded in heart
- the plan of salvation, the simplicity of faith has been made so clear that a child may understand (p. 281)
- the tame, lukewarm tone of the people's testimonies was gone; they were characterized by deep, earnest feeling; men and women confessed how destitute of the love of Christ in the soul and of love for their brethren their religious experience had been; they humbly and thankfully expressed their gratitude for the light received; they had been clinging closely to their own righteousness; now by faith they trust in Christ's might and His power and His righteousness; they can do literally nothing without divine help; their prayers now are

Highly Satisfactory

All now seem to have warm hearts

filled with earnest, simple faith that takes God at His word; all now seem to have warm hearts; the love of Christ is assurance to them of their acceptance, and they long to speak and acknowledge the great goodness of God in providing them a righteousness which is pure, spotless, efficacious (p. 283)

- our brethren and sisters have begun to see and to understand what Jesus is to them; the Lord is in our midst (p. 284)
- without excitement or extravagance; the leaven of Christ's righteousness has been introduced into the experience and has energized the soul (p. 284)
- many bore precious testimonies that they never loved Jesus, never viewed Him in the character of such a Friend and so gracious as they now did (p. 284)
- their hearts were melted and subdued with the love of Jesus; one brother's heart was broken and he was so impressed with the love of Jesus that he wept aloud; ministers were happy, newly converted, and they now bear a testimony that is free and joyful (p. 284)
- relief to many, many souls (p. 387)
- the past year has been the best of their life; the light shining forth from the word of God has been clear and distinct—justification by faith, Christ our righteousness. The experiences have been very interesting. (p. 447)
- great interest is manifested (p. 447)

Saw themselves depraved and degraded in heart

Without excitement or extravagance

- a growth in faith and in the knowledge of our Lord and Saviour Jesus Christ (p. 447)
- light, and relief, and the blessing of God (p. 447)
- minds are filled with the grand and overpowering ideas of his excellency (p. 447)
- every other object sinks into insignificance, and every part of moral discipline is lost which does not promote their likeness to His image (p. 447)
- their experience was of a more spiritual character than they have had before since embracing the truth (p. 461)
- the fruit is peace, courage, joy, and harmony (p. 461)
- its influence upon human hearts of all who have received it is good and the fruits are good (p. 499)
- no relish for sin; hate the sin that caused the sufferings of the Son of God (p. 545)
- the power of God attended the message wherever it was spoken (p. 545)
- healing and life and comfort to many weary and oppressed souls (p. 673)
- souls turn from sin to righteousness; faith revived in the hearts of the contrite ones (p. 673)
- impressions left on many minds which will be deepened and will be as lasting as eternity; many testimonies in all parts of the field: “I found light, precious light.” “My Bible is a new Book.” “Never did we feel as at this meeting the necessity of being under the constant control of the Spirit of God,

“My Bible is a new Book.”

constantly uplifting the heart to God, to be Christians in heart, Christians in principles, possessing not merely a theory of the truth but revealing the principles of truth in a Christlike spirit.” (p. 828)

- those who do not allow prejudice to bar the heart against the heaven sent message cannot but feel the spirit and force of the truth (p. 1122)
- light and freedom and the out-pouring of the Spirit of God (p. 1122)
- the conversion of souls, bringing them back to their loyalty to Christ (p. 1455)
- they would understand what it means to be justified by faith, and their testimony would be heard in the congregation, “The Saviour has cleansed us from all sin. We have peace with God through our Lord Jesus Christ.” (p. 1689)
- truths have been made known that have been of great value to the world and to the people of God. The way has been made so plain that honest hearts cannot but receive the truth. But there are still treasures to be searched for. Let the shaft which has begun to work the mine of truth sink deep, and it will yield rich and precious treasures (p. 1689) [see p. 1690 for more statements like the following regarding more truth: “We are to know more than we do at the present time.... greater lengths and breadths and heights of that knowledge which God alone can give”]
- thousands have set the Lord before them, and by beholding been changed into the same image. Their spirit burns within them

**What it means to
be justified by faith**

as they speak of his character, telling what Jesus is to them and what they are to Jesus (p. 1692)

- many moved and humbled, drink of the waters of life (p. 1814)

**IT WAS A MESSAGE OF WHICH
ELLEN WHITE SAID SHE:**

- could respond to with all my heart (p. 217)
- felt inexpressibly grateful to God (p. 217)
- had presented the subject in the testimonies again and again (p. 217)
- was convinced if it is not present truth for this time, I know not how we can determine what is truth (p. 286)
- had been presenting it to you for the last 45 years; what I have been trying to present before your minds; when Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband; I said to myself, It is because God has

**Every fiber of my
heart said, Amen**

presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have; when another presented it, every fiber of my heart said, Amen (p. 348)

- could see heights and depths that we may reach accepting every ray of light and going forward to a greater light (p. 447)
- knew, if God had ever spoken by me, that it is the truth (p. 537)
- gave my message with the messengers of God, right in harmony with the very message they were bearing (p. 542)
- tried to present it to the people, that they may see the evidence that I saw (p. 543)
- considered it a privilege to stand by the side of my brethren, and give my testimony with the message for this time (p. 545)
- tried to present the message to the people as I understand it (p. 545)
- knew that the Lord is in this work, and no one can silence the messenger whom God sends, or repress the message. (p. 1141)

“The truth we have set before us for the past few years, is immense in its importance, reaching into heaven and compassing eternity.”

Letter 22, 1892 to O. A. Olsen (PH002:26)

Reader, may you grasp Christ's message!

VOLUME 10 — NUMBER 1**FIRST QUARTER, 2000****W. W. PRESCOTT**

With this issue we begin a series on the life and contributions of William Warren Prescott. While not one of the first generation Adventists from the 1850's (though his father was), he was acknowledged by Ellen White to be a "messenger" during the significant events of the 1890's. Issues 1 and 2 will cover his life, and 3 and 4 will focus on the Armadale Campmeeting in 1895 in Australia. The biographical material is drawn largely from Gilbert M. Valentine's book on Prescott, "The Shaping of Adventism".

W. W. PRESCOTT

PART I, 1855-1900

MESSENGER OF GOD'S INVITATION, "COME, FOR ALL THINGS ARE NOW READY..."

(*Ellen G. White 1888 Materials, p. 1455; September 25, 1895*)

FAMILY BACKGROUND

William Warren Prescott was born September, 1855 in Alton, New Hampshire. His ancestry in the USA went back some 200 years, when a James Prescott from Derby in England settled in central New Hampshire.

William's grandfather, Amos, was a farmer and member of the Freewill Baptist church. William's father, James, had observed the falling of the stars at age 5 in 1833, and was baptized at age 10. Four years later, Amos and James heard Joshua V. Himes preach the advent message in Concord, New Hampshire. The family joined the Advent Movement.

James and his mother, Lydia, later heard S. S. Snow present his Bible study on Matthew 25 at the Exeter, New Hampshire campmeeting, which was the beginning of the "Midnight Cry" and the "Seventh Month Movement." The Prescotts, along with the other advent believers, now looked for the coming of Christ on October 22, 1844. That fall they left their grain and potatoes unharvested. The family weathered the shaking that "the passing of the time" brought.

In 1847 James married Harriet Tripp, and worked as a cobbler and self-supporting preacher with the believers that later formed the Advent Christian Church. In 1858, three years after William was born, the family became Sabbath-keeping Adventists. William was thus raised in a family open to truth and firm in conviction.

EDUCATION YEARS, 1868-1877

For his first three years of high school, William attended South Berwick Academy. Located in Maine, it was one of the state's oldest and most prestigious private schools. The summer after his junior year he was baptized at the age of 17 by J. N. Andrews at the Massachusetts campmeeting. William completed his last year at Penacook Academy in New Hampshire in 1873. Both academies had a strongly moral and religious environment while offering an education in the classics.

It was during his senior year that he met Sarah Sanders (also known as Sadie), who was a Sabbath keeper and at the time 16 years old. He would later marry her. Her older brother Charles was taking engineering at Dartmouth, and it was there William applied for college, enrolling the autumn of 1873.

As the only Seventh-day Adventist at Dartmouth, William's commitment to stand alone was developed. He personally appealed to the president to be excused from classes on Sabbath. After an interview, this privilege was granted to him for the four years he attended.

He majored in "classical studies," taking courses in Greek, Latin, French, mathematics, mechanics, astronomy, logic, physics, rhetoric, psychology, geology, English literature, morals, Christian evidences, and political economy. He was in the top six of his class throughout his four years.

While standing for principle and excelling in academics, he was well accepted on campus. His many school activities included singing in the Handel Society, engaging in the debating societies, winning several first prizes in athletic competitions, and serving as vice-president and then president of his class in his final two years. He was also an editor of the weekly, student-published magazine.

During his four years he accumulated a full year of teaching experience in nearby schools. He graduated at age 21 in June of 1877 with a bachelor of arts. His academic standing entitled him to give a graduation oration. He spoke for six minutes on "The Office of the Thinker."

As was the practice at that time, he would qualify for a master's degree after three years working in his profession based on his academic accomplishments. He delayed requesting this degree until 1885 when he assumed the presidency of Battle Creek College.

As a background for later issues he would face in SDA educational settings, Prescott had been introduced at South Berwick Academy to "school homes." During his time at Dartmouth, agricultural training had just begun. Manual labor was also being tested in educational settings during the last decades of the 1800's.

EARLY WORK, 1877-1885

For two years after graduating from Dartmouth, Prescott served as school principal in Northfield, Vermont. In 1879 he became principal at the most prominent school in Montpelier, Washington County Grammar and Montpelier Union School. The following summer, on July 8, he married Sarah Sanders. He was twenty-four and she, twenty-two.

That summer he moved to Maine, where he and his younger brother, Charles, had pur-

chased the newspaper in Biddeford. They renamed it *The Biddeford Weekly Journal*. Its four pages focused on Republican politics, and included advertisements, moral stories, news, and temperance issues. Two years later Charles, no longer a Seventh-day Adventist, bought out William's interest in the newspaper. Charles went on to become well known in the state's business and political circles.

William and Sarah purchased Vermont's leading and oldest Republican newspaper, the *Vermont Watchman and State Journal*, and moved back to Montpelier in April of 1882. His publishing business prospered, even though he was closed on Saturday as well as Sunday. His willingness to agitate for reform, educational or political, involved him in controversy and criticism.

In June of 1885, the trustees of Battle Creek College (founded 1874), unsuccessful in their calls to two other SDA educators, met with Prescott about heading up the college. He was just shy of 30 years old. Having heard Ellen White and G. I. Butler preach at the 1883 campmeeting in Montpelier, and having discussed his burden with Uriah Smith at the 1884 campmeeting in Burlington, he had become convicted that God wanted him in church work. He sold the paper in Montpelier, and moved that summer to Battle Creek, beginning fifty-two years of work for the church.

BATTLE CREEK COLLEGE PRESIDENT, 1885-1894

For the next nine years Prescott worked hard to mold the college to train workers for the church with stricter discipline and higher academic standards. He traveled extensively recruiting students, almost doubling the number of students to over 700 by 1894. He also

oversaw a building program, paying for more than 10 percent of the costs himself. In addition, Prescott gave of his personal funds to students in need.

Woven through these years were the practical challenges of educational reform as called for by Ellen White's testimonies, being the application of the principles of the gospel to education. Prescott's willingness to receive the gospel message and learn how to implement these changes was challenged by his own background, and the resistance of students, parents, trustees, and the larger SDA community.

In 1888, just prior to the Minneapolis Conference, the Prescotts received the first of some 52 letters Ellen White addressed to him during her remaining ministry. She addressed the Prescotts as "my respected Brother and Sister," and "My dear Brother and Sister whom I highly esteem in the Lord." These appellations are unique based on a search of her published correspondence, and reflects the regard in which she held this couple. (10MR345, Letter 4, 1888). The Prescott's son Lewis was born in October of 1891.

—Working for a Higher Standard

The Prescotts lived with the students in West Hall. Strict etiquette was followed in the dining hall, with the students learning by the Prescotts' precept and example. Order was required indoors and out, in dress and in the school grounds. Brother Prescott led out in the daily chapel service whenever he was in Battle Creek and actively pursued the spiritual interests of these workers in training.

Policies such as the ban on courtship and restrictions on entertainment met with opposition from students and parents. His public and spirited approach led him in 1888 to preach two sermons at the Tabernacle, appealing for and winning support of these practices.

The manual labor program, clearly a balancing activity to the mental work, struggled with lack of

TIME LINE

W. W. Prescott
Part 1: From Birth to 1897

1855	Birth, Alton NH
1872	Baptized by J. N. Andrews
1877	Graduated Dartmouth; school principal, Vermont
1880	Married Sarah Sanders, bought newpaper in Maine with brother Charles
1882	Bought newspaper in Vermont
1885	Became Battle Creek College President (to 1894)
1887	GC Education Secretary (to 1897)
1888	First of 52 letters from Ellen White; Minneapolis Conference
1889	Organized first 5-month Ministerial Institute
1891	Joined GC Committee; GC Session Presentations; Harbor Springs Educational Convention; Union College Opens; son Lewis born
1892	Endorsed Anna Phillips; Walla Walla College Opens
1893	GC Session Presentations; compiled Christian Education
1895	GC Session Presentations; trip to Australia
1897	Compiled Special Testimonies on Education; Head of work in England (to 1901)

finances and support by parents and students. The trustees stopped the program in 1889. In its place, influenced by his Dartmouth experience, Prescott set up a sports and gymnastics program. It quickly developed into competitive events, drawing many spectators on Sundays. This led Prescott to stop the games, but by 1893 football games again were in full swing. They were even reported in local newspapers, one of which came to Ellen White's attention in Australia. Her counsel to him led him to stop them again.

From 1891 to 1894 the issue of the diet for college students was agitated. Some college faculty, E. A. Sutherland and P. T. Magan, and board members, particularly J. H. Kellogg, M.D., pushed for a meatless diet, or at least more meatless options. Prescott found himself on the middle ground initially, but gradually moved toward the vegetarian option.

—In the Light of Minneapolis

The influence of the Minneapolis Conference in 1888 reached the college. Ellen White worked diligently that the message the Lord had given at Minneapolis would be heard at Battle Creek. Some six weeks after the conference session, the Week of Prayer planned for the church in Battle Creek, December 15-22, ended up lasting one month. Ellen White described that in these "revival services... the principle topic dwelt upon was justification by faith." (RH2/12/1889, in 3Bio420).

On Thursday, December 20, Ellen White wrote in her diary, "I spoke to the college students. The Lord gave me the word which seemed to reach hearts. Professor Prescott arose and attempted to speak, but his heart was too full. There he

**Professor Prescott
stood five minutes
in complete
silence, weeping.**

stood five minutes in complete silence, weeping. When he did speak he said, 'I am glad I am a Christian.' He made very pointed remarks. His heart seemed to be broken by the Spirit of the Lord...." (Ms25, 1888, in 3Bio421)

Speaking further of the Scriptural light the Lord had given through brothers Jones and Waggoner, Ellen White wrote on March 10, 1890, "I am much pleased to learn that Professor Prescott is giving the same lessons in his class to the students that Brother Waggoner has been giving. He is presenting the covenants." (*Letter 30, 1890, in 1888 Materials*, p. 623).

Later that year, Ellen White described the "wonderful" December 27 Sabbath meeting. "Nearly the whole congregation presented themselves for prayers, and among them, Brethren Prescott and Smith. The *Extra* in the *Review and Herald* [Dec. 23, 1890] was read, and the testimony of all was that the power of God attended the reading of the article. They said that this made a deep impression.... Professor Prescott made a confession dating back to Minneapolis, and this made a deep impression. He wept much. Elder Smith said that testimony meant him; said that he felt that it was addressed to him, but he stopped there and went no further. But both placed themselves as there repentant, seeking the Lord. Well, they said they had never had such a meeting in Battle Creek, and yet the work must be carried on, for it was just begun...." (*Letter 32, 1891, in 1888 Materials*, pp. 850, 851)

The message continued to do its work against stiff opposition. Both A. T. Jones and E. J. Waggoner were finally allowed to lecture at Battle Creek College. Prescott, gradually seeing more and more light in the Christ-centered message, worked hard as a peace-maker and consensus builder between the opposing parties. After Ellen White was exiled to Australia

in 1891, her writings on the message kept the Spirit's appeal before the church. In the November 22, 1892 *Review and Herald*, she wrote, "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples and in the wonderful miracles wrought for the sons of men." (*1888 Materials*, p. 1073).

The effect of this article on the college, along with other timely testimonies from Ellen White, led to a vigorous revival. The rest of the school term was disrupted by long chapels, seasons of prayer and confession, and times of testimonies. Prescott, in reading a letter from Ellen White to the students, was moved to tears, and confessed again his previous resistance to the message. Sadly, Uriah Smith viewed the events as "excitement". Thus the spiritual consensus the church greatly needed was never experienced.

—Added Responsibilities

At the 1887 General Conference, Prescott had been chosen as the General Conference education secretary. In this position he was absent from the college a significant amount of the time, as he oversaw the developing educational work of the church. In 1888 he was appointed to the church's book committee. By 1889 he found it necessary to delegate college administrative duties to a principal and committee. In 1891 he was put on the General Conference Committee, leading to much

added responsibilities. His conscientiousness and leadership abilities made it very easy for him to overwork, about which Ellen White repeatedly warned him. GC president Olsen also recommended he get one or two men to assist him, but Prescott never did this. By 1894 the needs of the church's schools had grown to the point that Prescott was asked to oversee their work and development full time. He then relinquished the presidency of Battle Creek College.

GENERAL CONFERENCE EDUCATION DIRECTOR, 1887-1897

During the time Prescott served as Battle Creek College President and the General Conference secretary for education, he began the development of an educational policy for the church. He helped to coordinate the relationship of other schools to one another, including the exchange of faculty, thus avoiding duplication of courses, improving poor academic standards, and making it easier for students to transfer between schools.

—Ministerial Institutes

Against a background of minimal training for our ministers, and the controversy that boiled over at Minneapolis, Prescott designed a five-month ministerial institute for ministers. The first began in October of 1889, with 157 attendees. Prescott, Uriah Smith, and E. J. Waggoner were instructors.

In spite of Ellen White's strong endorsement, Waggoner's views were actively opposed by Smith, and led to her personally joining some of the early morning dialogues. Her letters, manuscripts, and diary entries written during the institute provide essential insights into what God was attempting to accomplish in these settings to prepare a people for Christ's

coming. [The reader is encouraged to read the chronological collection of her writings on these issues in *The Ellen G. White 1888 Materials*.]

These institutes continued until 1896, by which time the colleges had developed more complete ministerial training courses. However, Ellen White lamented to the GC President in November of 1892 that ministers were not being benefited as they ought to have

been by these gatherings. She said they either haggled over the truth, or having assented to it, kept it in “the outer court,” not letting it permeate their lives in the “little things,” particularly in the home setting (PH002:25, 26).

She again spoke to the delegates at the GC Session in 1901 of the assent to this truth with no change in life or ministry. This counterfeit “faith” actually masked a deep-seated rebellion, which later that year she said might cause God’s people to remain in this world “many more years.” (*1888 Materials*, p. 1743; SpM202).

—Union College Established

At the 1889 Kansas campmeeting Prescott was instrumental in persuading the constituency to support a mid-western school. Ellen White was present along with A. T. Jones, working against the spirit of opposition seen at Minneapolis the previous fall. She supported the plan for a school, and by January of the next year property was purchased in Lincoln, Nebraska.

General Conference Session Presentations

(These are all on egwwritings.org, in the Adventist Pioneer Library section.)

1891 Session

- The Calling and Work of the Ministry

1893 Session

- The Promise of the Holy Spirit (5 sermons)
- The sermon on February 11 on the Sabbath

1895 Session

- The Divine-Human Family (6 sermons)
- Education
- The Word of God (10 sermons)
- Christ and the Holy Spirit

Prescott chose the name “Union College” to encourage all of the conferences in the area to rally behind the school. When the school opened in September of 1891, Prescott, while still president at Battle Creek College and GC Education Director, served as its first president. It was a position he actively filled for two years, although J. H. Loughhead was the on-site principal.

—Educational Conventions

Prescott developed a master list of Adventist teachers (church employed or not) and began a program of teachers’ training institutes. Two significant conventions were held, one in 1891 at Harbor Springs, Michigan, and one in 1894 at another location. Both focused on making SDA education more Bible centered. At the 1891 gathering a four-year curriculum was first developed for ministerial training. At the 1894 meeting, Prescott and A. T. Jones produced a four-year syllabus of Bible teaching for non-ministerial students. Plans were even laid for a graduate program (which was not realized for another sixty years) and an education journal (which took three years to begin).

—Walla Walla College Established

Prescott was instrumental, against significant opposition, in getting two Adventist conference schools in the Northwest to consolidate at Walla Walla, Washington. When the school

opened in December of 1892, Prescott had his third concurrent college presidency, holding this one for two years. E. A. Sutherland, who had worked at Battle Creek College and understood the educational plan envisioned, was principal and carried most of the duties.

—Preaching

Prescott was felt by many to be our best speaker. He preached often on the righteousness of Christ at the Tabernacle, which was always crowded when he spoke. He presented series of talks at the 1891, 1893, 1895 GC sessions (see "GC Session Presentations" on page 5), and conducted as well an evangelistic series for several months in Battle Creek in late 1892.

—Learning from Life's Mistakes

In 1892 and 1893 Prescott along with Jones and others endorsed Anna Phillips as a new messenger of God. When Ellen White rebuked them as being misled, they were humbled and readily accepted the correction. Their enemies however

Report on the Bible in Education at Battle Creek College

At the January 1893 GC Session Prescott reported that the Harbor Springs meeting "marked a remarkable change in the history of our educational work. Our minds were impressed there as never before with the idea that the purpose of educational work was to teach us of God in his revealed word and his works, and in his dealings with men, that all education should be planned upon such a basis and carried out in such a way that the result would be a more intimate knowledge of God, not merely as a theory but as an experience."

He further observed, "...The Bible should be studied as the gospel of Christ from first to last; and in which it should be made to appear that all the doctrines held by Seventh-day Adventists were simply the gospel of Christ rightly understood, and that the basis was the proper understanding of the whole Scriptures, and not merely a limited study of a few portions of the Scriptures.... It has not been the purpose to put in the back-ground those doctrines which distinguish us, but to make it appear that these are simply the doctrines of the Bible as a whole; that the third angel's message is simply the gospel, and that the message properly understood is an understanding of all the Scriptures, and that all of our doctrines have their basis in a proper knowledge of the gospel, and grown out of a belief in Jesus Christ as a living personal Saviour." (*GC Bulletin*, 1893, p. 350).

seized the opportunity to discredit them. Though Sister White said she had more confidence in them after the episode than before, for years their foes continued to recall this mistake. Her most telling rebukes were to those who continued to oppose the light of righteousness by faith, looking for the messengers to stumble as an excuse to reject their message. (*1888 Materials*, pp. 1240, 1241)

Ellen White wrote Prescott on April 16, 1894 these words of warning regarding Anna Phillips: "The Word of God is your counselor; the Word of God is your authority. Be very careful how you bring anything weaker to take its place.... Satan would like nothing better than to call minds away from the Word, to look for and expect something outside of the Word to make them feel.

They should not have their attention called to dreams and visions." (*Letter 68, 1894*, in 14MR 184-188)

—Toward Educational Reform

Prescott's views on education, while influenced by his own training and the current trends in the country, were most significantly molded by his interaction with Ellen White. Both through reading her writings and dialoguing with her over the years on the practical issues of applying gospel principles to education, he came under deep convictions regarding the need to make changes to accomplish our schools' purpose.

He compiled and edited Ellen White's writings on education, publishing in 1893 the book *Christian Education* and in 1897 *Special Testimonies on Education*. The central position of the Bible in education became a main theme of his. The need for a balanced education that symmetrically developed body, mind, and soul, was another deep burden. The constant challenge was how to apply these valid principles in practical settings. He was willing to experiment to achieve the goal, but often students, parents, constituency, and his own teachers were not as willing.

During the 1893 academic year, he received letters from Ellen White regarding the schools of the prophets. He was led to study the Old Testament and became convinced of need to pursue the reforms that the Harbor Springs Convention decisions had envisioned (see "Report" on page 6), and which the testimonies had repeatedly called for. He enlisted his trustees, and along with them, met with the faculty, and then the students. His plan

was to replace the classics in the curriculum with Bible classes, E. J. Waggoner heading the Bible department. The only thing he succeeded in doing was adding Bible subjects. At the 1894 convention, with Jones' playing a prominent role, he worked to convince the attending principals and Bible teachers of the needed reforms. Stiff resistance continued. He used his presentations at the 1895 GC session (February 12 and onward) to promote the changes. He succeeded in having resolutions passed in support, but they did not translate into changes in the schools. Even with his being gone to Australia in the following years, the needed changes were promoted by the board, with the faculty resisting.

Ellen White at the Armadale Campmeeting

"God has given brother Prescott a special message for the people. The truth comes forth from human lips in the demonstration of the Spirit and power. I know that since coming to this place he has had the outpouring of the Holy Spirit, his lips have been touched with a coal from off the altar." (October 19, 1895; *Letter w-82, 1895* to Son Edson, unreleased).

See *Lest We Forget*, Vol. 10, Nos. 3 & 4 for more information on and extracts from the Armadale talks.

—Trip to Australia and South Africa

He went to Australia in 1895 to assist in setting up the Avondale school. He served as chairman of the board, planning curriculum and buildings. He and Ellen White had long talks about the practical application of the principles outlined in her testimonies. These discussions helped both to clarify their understandings.

He also preached in evangelistic outreach- es in each of the five eastern colonies. The Armadale Campmeeting soon after his arrival is perhaps the prime example of his effective preaching of Christ. (See inset.)

He helped in writing and editing of tracts and pamphlets used in evangelism, and even

gave Ellen White assistance with her work on *The Desire of Ages*. On his voyage to Australia he studied the gospel of John in depth, preparing Sabbath School lessons for the church. After arriving, he bought in a Sydney book store Neander's *Lectures on the History of Christian Dogmas*, and carefully read the parts dealing with the church's struggles over the nature of Christ. These studies proved a helpful background for his preaching of the full, eternal divinity of Christ and his assistance with Ellen White in her passages in *The Desire of Ages* regarding the place of Christ in the Godhead.

Prescott then traveled west to South Africa, where S. N. Haskell was working. Like in Australia, he did evangelism and planned with educators. He conducted an evangelistic series in Capetown in conjunction with a Bible Institute which lasted three months. By Christmas of 1896 he had returned to Michigan.

Battle Creek College was still in conflict over the educational reforms. The board of the college still supported it, and requested Prescott to plan a strategy to implement further changes. They liked his plans and wished he would become president again, an idea he did not enjoy. The 1897 GC session at Union College, which elected G. A. Irwin as GC president, voted to send Prescott to Great Britain to head the work there. The Battle Creek College stockholders meeting, after the GC session, brought E. A. Sutherland from Walla Walla as the new president of Battle Creek College. He was to implement the educational reform principles in Battle Creek successfully followed in Washington state.

WORK IN ENGLAND, 1897-1901

In England, Prescott worked hard in evangelism and publishing, but found church

growth to be slow. He conducted a general church meeting the summer of 1898 during which the British Conference was organized. He worked with the Drs. Kress to develop a health ministry, which included plans for a sanitarium, food factory, and health magazine. Fire destroyed the facility planned for the first two. The Kresses' return to America, due to health problems, doomed the third. He attempted to start a training school, but was unable to do more than have the constituency vote in his last conference meeting to begin the project, which did not happen until after his return to the USA.

Prescott was also made board chairman of the International Tract Society Limited, the church's publishing ministry in Great Britain. However, its affairs were in such disorder, and the factors involved so difficult to resolve, that he eventually resigned. The conflict which was related to the business quagmire involved W. C. White who was managing the Echo Publishing Company in Australia, straining their relationship. The problems enabled Prescott to understand how the current structure of the church prevented local fields from handling efficiently their own matters. He voiced these concern at the 1899 GC Session, but effective change would have to await the 1901 Session.

While in England Prescott lived next to E. J. Waggoner. They worked together and shared ideas on the gospel, health, and prophecy, including "the daily" of Daniel. During their four years together, they apparently developed what Ellen White identified at the 1901 GC Session as "overdrawn expressions" and "false theories" in regards to sanctification. (See *Letter 269*, 1903, pp. 1, 2. Dec. 14, 1903, in 10MR356, 357).

VOLUME 10 — NUMBER 2**SECOND QUARTER, 2000****W. W. PRESCOTT**

With this issue we continue the series on the life and contributions of William Warren Prescott. While not one of the first generation Adventists from the 1850's (though his father was), he was acknowledged by Ellen White to be a "messenger" during the significant events of the 1890's. Issues 1 and 2 will cover his life, and 3 and 4 will focus on the Armadale Campmeeting in 1895 in Australia. The biographical material is drawn largely from Gilbert M. Valentine's book on Prescott, "The Shaping of Adventism".

W. W. PRESCOTT

PART 2, 1901-1944

SECRETARY OF THE FOREIGN MISSION BOARD, 1901-1903

W. W. Prescott returned from England to attend the GC Session in Battle Creek the spring of 1901. The session appointed him Secretary of the Foreign Mission Board, dealing with both home and foreign missions. In this position, he was actually A. G. Daniell's associate. The board sent out 183 missionaries during the two years Prescott was chairman.

EDUCATION WORK, 1901-1902

The 1901 GC Session voted to move Battle Creek College. E. A. Sutherland was the college president with P. T. Magan assisting him. Prescott assisted with the closing ceremony of the old college in May, a summer school at the new location in Berrien Springs for teachers in June, and later the same year became first a trustee of the new school and then its chairman of the board. He became alienated from the school administration over the issue of E. J. Waggoner's call to teach at the new school. Ellen White wrote to Prescott, encouraging support for the new College. She endorsed Sutherland and Magan as "close Bible students" who were achieving success because of their sense of dependence. (6/30/1902, Letter 102; 15MR 118-123)

A week later Sister White wrote urging Prescott, "Let the Berrien Springs school be carried on by those who are now acquainted with it.... Brother Prescott, your place is not to be confined in any school as a manager or a teacher. Your testimony is greatly needed

in our large gatherings and important meetings.... The Lord has a message for you to give to His people in regard to the preparation that must be made for the coming of the Lord...." (7/7/1902, Letter 100; 10MR352, 535)

In November of 1902 Prescott resigned from the Board of EMC. His involvement with education over the next 19 years was limited to participating in the education conventions of 1903 and 1906, being a charter member of the new college in Takoma Park, Maryland, and teaching some classes there.

VICE PRESIDENT OF THE GENERAL CONFERENCE, 1902-1905

In 1902 the GC Committee named Prescott the church's first vice-president. He served as vice-president until 1905 when he resigned to focus on the publishing work.

During his administrative term, he received counsel from Ellen White regarding specific and general needs of the church. Her burden for the spiritual condition of the church can be seen in the following example: "I am deeply moved by the unprepared condition of our churches.... The signs of the times are fulfilling in our world, yet the churches generally are represented as slumbering." (7/30/1903, Letter 161, 15MR228, 229)

REVIEW & HERALD PUBLISHING, 1901-1909

By the end of the 1800's ungodly conditions prevailed in the R&H Publishing House. Ellen White and Prescott worked for change

in the 1890's. Daniells continued the attempt when he became GC president in 1901, having Prescott elected to the R&H board, and pushing to stop commercial work and to have the GC take over ownership from the association. Surprisingly, the long-time *Review* editor Uriah Smith resisted these moves, publicly opposing them in an editorial January 1902. Smith caused further problems by shortly publishing articles opposing the Minneapolis message regarding the law in Galatians, in spite of Ellen White's letter to him regarding this in 1896 (*Letter 96, 1896*, written June 6, 1896; in 1SM 234-235).

At a meeting on February 15, 1902, the GC Committee voted to appoint Prescott as editor of the *Review*. The decision troubled Prescott, and severely affected Smith, who suffered a stroke the night of the meeting, and never fully regained his health, dying in March 1903.

Immediately upon becoming editor, Prescott used the *Review* to promote "The Forward Movement" of health reform. He began a nine-month series on the mediatorial work of Christ. He wrote Daniells on 4/10/1902 that his burden as editor was to teach the church "what our gospel message really is." He stressed the unity of health and gospel. Before the end of the year, he openly began to warn of Kellogg's views. He emphasized as well the distinctive teaching of our church, religious liberty, and missions, and included source materials in the *Review* for our ministers.

Prescott's attempts to reform the Publishing House conditions in 1902 did not accomplish what he wanted. Employee morale declined, and vandalism increased, leading the board to increase fire insurance coverage. On December 30, 1902 the plant was destroyed by fire. Prescott found a temporary location for his office and temporary printers to print the

Review. He also had the duty to read the letters from Ellen White to others that indicated that the fires were judgments of God.

At the encouragement of Ellen White, the GC Session in Oakland in March, 1905, voted to move the GC offices to the Washington, DC area. They also voted a recommendation to the R&H Publishing Association to move the publishing work out of Battle Creek. Prescott became president of the newly formed R&H Publishing Association, and responsible for the move.

By July property was purchased in Takoma Park and Washington, D.C. A plethora of legal and organizational obstacles made the transition difficult and drawn out. But by May 31, 1906 the periodical was issued from the new location. Prescott worked to reach a high standard in the publishing work, from the employees chosen and trained, to the printed material itself.

KELLOGG, 1902-1907

Prescott's involvement with the conflicts involving Dr. John Harvey Kellogg paralleled closely his years as *Review* editor. In January, 1902 the Sanitarium in Battle Creek had burned down. The GC Committee approved using the sale of Dr. Kellogg's upcoming book for fund-raising to replace the San. This book, *The Living Temple*, was planned from a collection of health studies commissioned for a church-wide health emphasis. However, Prescott detected pantheism in the manuscript. In the December 2, 1902 issue of the *Review*, he began to address the Kellogg danger of "substituting a human conception of the presence of God for the reality of his presence in Christ through the Holy Spirit." Over the next five years more than 100 of his editorials dealt with Kellogg's concepts.

Prescott wrote to Dr. Kellogg on 10/28/03, specifying the errors he detected. He stated the doctor's teaching:

1. Gave "a wrong view of God and his dwelling place".
2. "Set aside any need of atonement and the work of Christ as our High Priest in the Sanctuary above".
3. Led to "a breaking down of the distinction between the sinner and the Christian by teaching that every man is a temple of God regardless of his faith in Christ".

At the Lake Union Conference session the spring of 1904 at Berrien Springs, multiple speakers addressed the pantheism issue, including Ellen White, W. W. Prescott, A. T. Jones, and J. H. Kellogg. Ellen White's first address Wednesday, May 18 dealt with pantheism. (See MS 46, 1904, found in 1SAT 340-348; 5Bio331.)

In the midst of these meetings Ellen White wrote an impressive letter to Prescott and Daniells stating, "Now is our time to save Dr. Kellogg." She described seeing Christ personally working to reclaim Dr. Kellogg, and added, "Work with all diligence in harmony with Christ. We have not a moment to spend in contention." (5/20/1904, Letter 165, 1904 in SpTB #2 pp. 30-35)

It appears that the core of the confusion was over the nature of God. Prescott parted with Waggoner on the issue, writing to him 11/14/04, "I did not have the least idea that in your teaching about the revelation of God in nature you intended to set forth the same things as are set forth in that book [*The Living Temple*]. When therefore both you and Bro. Jones sided with Dr. Kellogg in the controversy over that teaching and openly sustained the book, I was terribly shaken up." "I certainly did

not include such interpretations of scripture and such view of God in my teaching."

Ellen White

wrote more caution and counsel in late 1905 to Prescott regarding the matter. "... Let us hold on patiently for a little while, and let the elements break forth that are struggling into life. Let not too many articles be published in the *Review and Herald* that are of a character to stir up strife. ... The course of false science led the Jews to strong unbelief. We are filled with grief when we meet the same unbelief in the world today.... Some who have been deceived by men in responsible positions will repent.... And in all our dealings with them, we must remember that none of those who are in the depth of Satan's snares know that they are there.

(10/30/1905, Letter 311; in BCL 122-128)

Kellogg attempted to revise *The Living Temple*, even trying to enlist Prescott's help, who found the book impossible to correct. Much party strife ensued as the schism deepened.

HEALTH PROBLEMS AND TRIP OVERSEAS, 1906-07

Overwork led Prescott to near collapse, and a trip starting in 1906 to Asia was arranged with the hope that the voyages would bring recuperation of his energies. He met with workers and assessed the need of the church over a five-month period covering fields from China to India, returning through Europe with meetings there. He reported on his activities and observations in 21 editorials in the *Review* (Jan. 24 to Jul. 25, 1907).

**We must remember
that none of those
who are in the depth
of Satan's snares know
that they are there**

"THE DAILY" CONTROVERSY, 1907-1909

The source of the church's view of "the daily" in the book of Daniel ("the daily" being Roman paganism) dated to William Miller's interpretation. Joseph Bates, James White, J. N. Andrews, and Uriah Smith all adopted this view. Ellen White in 1850 (EW74, 75) said the pioneers had "the correct view of the 'daily'."

In Adventism the "new view" ("the daily" being the mediatorial ministry of Christ, the view of most Christian interpreters in the centuries prior to the Advent movement) dated at least to Conradi's book on prophecy published in German, and to Prescott's discussions with fellow workers in England in 1899. E. E. Andross, who was also in England, did not agree. Prescott felt the new view was a valuable, Christ-centered interpretation, and better fit the context of Daniel.

January 26, 1908 a meeting on the issue was held in Ellen White's office at Elmshaven, with Haskell and wife, Loughborough, C. C. Criser, W. C. White, D. E. Robinson, Daniells, and Prescott. The meeting did not result in a meeting of minds, though from the trip Prescott felt he had a green light to proceed to write about his view in the *Review*. He planned a whole series on Daniel, which began May 14 but due to continued controversy, were stopped in August.

Ellen White wrote Prescott with cautions on June 24, 1908 (Letter 224, 1908; in 6Bio248, 249), and a week later she wrote again stating, "There have been different opinions regarding the 'daily,' and there will continue to be. If the Lord has seen fit to let this matter rest for so many years without correcting the same, would it not be wisdom on your part to refrain from presenting your views concerning it?" (Letter 226, 1908; in 6Bio 249; entire letter in 12MR 223-226; through an apparent oversight, these letters were not sent

to Prescott until August of 1910.) She did not sense the timing was right to push the matter.

The issue invaded the GC Session May 13 to June 6, 1909 with the discussions being combative and personal. After the session, Ellen White met with the GC Committee and appealed that Prescott be freed to do evangelism. It was with reluctance and some consternation that they released him.

In the middle of 1910 Ellen White wrote a general letter to those involved with the controversy. Four times she repeated her request "that my writings shall not be used as the leading argument to settle questions over which there is now controversy." She stated, "It has been presented to me that this is not a subject of vital importance." She again appealed for work for the cities. (Ms11, 1910, written July 31; found in PH020 5-10; portions in 1SM164-166). Three days later she wrote a letter voicing similar concerns, addressing "Brethren Butler, Loughborough, Haskell, Smith, Gilbert, Daniells, Prescott, and all who have been active in urging their views in regard to the meaning of the 'daily' of Daniel 8." (Letter 62, 1910; in 6Bio649; 1SM168)

EVANGELISM, PUBLISHING, AND RELIGIOUS LIBERTY, 1909-1915

At W. C. White's invitation Prescott contributed in 1910 a list of 105 changes to the book *The Great Controversy*. Others had recommended changes as well. Many of these were included in the January, 1911 revision of this book. However, such work was not without controversy, as some saw it as unbelief in the work of Ellen White, and an attempt to change the church's beliefs.

During this time the church found opportunity to revise and refine, with Prescott's sig-

nificant contribution, other prominent books such as *Daniel and Revelation* and *Bible Readings for the Home Circle*. Prescott's long-standing opponents, such as J. S. Washburn, G. B. Starr, F. C. Gilbert, and S. N. Haskell continued their personal attacks on him, and used the revision to accuse him of being unreliable.

His work assisting the preparation of Ellen White's books helped him to see how her gift functioned in this area of her ministry, and made it clear to him that many in the church had mistaken views in regard to this. He, along with W. A. Spicer, encouraged W. C. White to clarify how her prophetic role functioned. White attempted in the 1913 GC Session to do so, but was misunderstood, and pulled back.

Regarding Prescott's call to do evangelism, it has been observed, "It was not easy to enter into city evangelism when he had never held an evangelistic effort per se. He much preferred a scholarly search for theological truth to active evangelism." (Howard B. Weeks, *Adventist Evangelism*, p. 29). "But in February, 1910, he began public meetings in New York City, and worked in a modest way." (6Bio222). He conducted a series of public meetings in Washington, D.C., on Sabbath and religious liberty, and an evangelistic series in Battle Creek. He had to cancel plans for an evangelistic series in New York for the early summer of 1911 due to his wife's illness during the preparation time.

Prescott's wife, Sarah, had been diagnosed with cancer in 1908, with several surgeries, recoveries, and relapses following. Prescott took time to nurse her, as well as do his editorial work. She died June 10, 1910 at the age of 54. Her death devastated him, and he left for a 6-week break to his brother's home in Maine. In September he was sent to India to attend church business, in the hopes the voyage would help his health.

He still tried to find a way to carry out Ellen White's instructions to do evangelism, but was thwarted from full involvement. For example, he was planning evangelistic and chaplain work in Boston the summer of 1911, but pneumonia in the spring brought him low again. He spent 3 months at his brother's place again in Maine, with his 18 year old son Lewis. Later that year, Lewis left to study engineering at MIT. November 27 Prescott married again, to Daisy Orndorf, a woman 24 years younger than he. She was the nurse who had lived with the Prescott's, providing care for Sarah during her final illness. During this period, his aged parents lived with him at his residence in Takoma Park.

—RELIGIOUS LIBERTY

In the first decade of the 1900's, the Roman Catholic Church was making major advances in the public arena in America. In 1908 Rome decreed the USA a Roman Catholic Christian nation. Prescott had leading editorial duties in the *Liberty* journal begun in 1906. However, Prescott pushed for another journal more focused than *Liberty* on the Catholic threat. The R&H board approved *The Protestant Magazine* in January, 1909.

Prescott vigorously attacked Catholic doctrine and practice, outlining the history of the papacy, and contrasting Bible truth with its teachings. The scholarly magazine was seen as one of the best, if not the best, defenders of the Protestant and American way of life. The magazine and its editor received national attention, with Prescott conducting public meetings that drew large crowds interested in the issues that the increasing power of Catholics in America stirred up.

However, the magazine struggled to become self-supporting, and was openly opposed

by those who disagreed with Prescott on “the daily.” The start of World War I in 1914, with greater tensions in Protestant and Catholic relations, including riots and murders, led the church to pull back from any risk of agitating a crisis situation. Prescott was assigned to other job responsibilities in October, 1915, and the magazine was stopped shortly thereafter.

One positive result of the agitation fulfilled a special burden Prescott had. This was for the church to document more accurately its claims about the papacy and its relation to Bible prophecy, as well as to identify erroneous statements against it. This project resulted in the *Source Book for Bible Students* in 1919.

The year 1915 was a transitional year for Prescott. In addition to Ellen White’s death, his father J. L. Prescott died, one of the last living pioneers who had witnessed the signs and the passing of the time. In the spring of that year his letter to W. C. White reflected some of his inner conflict between his conscience and his church affiliation: “After giving the best of my life to this movement, I have little peace and satisfaction in connection with it and am driven to the conclusion that the only thing for me to do is to do quietly what I can do conscientiously and leave the others to go on without me.” He felt that erroneous concepts about Ellen White’s ministry were behind the opposition against him. “The way your mother’s writings have been handled and the false impression concerning them which is still fostered” resulted in his “great trial and perplexity.”

GENERAL CONFERENCE FIELD SECRETARY, 1915 ONWARD

Prescott had been the first GC vice president, and in 1915 he was appointed the first field secretary. He was sent immediately to

South America to oversee its organization into a Division of the world church.

Prescott continued writing and editorial work. He composed a list of suggestions of how to present the Bible truths the church understood in a way that made Christ the center. He sent the list to Frederick Griggs, GC Education Secretary, who forwarded them to the college Bible departments. Prescott began to develop a textbook for our colleges entitled *The Doctrine of Christ*.

September 1917 he and his wife left for an extended trip to China, to attend union conference sessions and to conduct workers’ institutes, speaking hundreds of times. While there word arrived that his only son was missing April 18, 1918, in action on the battlefields in Europe. His loss was compounded by the fact that Lewis had left Adventism in his late teens.

Prescott returned to the USA in 1919 and participated in several conventions, as well as serving as planning committee chairman for a major Bible conference in July. This significant meeting had 65 attendees. Prescott was the main speaker, giving over 23 presentations focusing on bringing Christ to the center of the Adventist message, a perspective he acquired out of the Minneapolis experience. His teaching blended with powerful preaching, and the delegates voted appreciation for him at the end of the meetings. Out of the meeting came also a recommendation that he publish his material, which he quickly did in two volumes.

His points regarding prophecy was that it (1) is Christ centered; (2) must be interpreted within the context of the prophetic passage; and (3) can have multiple fulfillments. His was more than a theoretical presentation. The transcript of the conference records his saying, “The preaching of the Gospel is not to persuade people to agree with me in my theological views. The

preaching of the gospel, so far as I am concerned, is to bring people into personal association with that Person with whom I have fellowship."

EDUCATIONAL AND EDITORIAL WORK, 1921 ONWARD

—Avondale and Australia, 1921-1923

Prescott was called back to Australia in 1921 to help build up the floundering program at Avondale. He persuaded the board to bring Lynn H. Wood to continue the work of carrying out the instructions given Ellen White on education. He traveled the breadth of the Union holding ministerial institutes and speaking at campmeetings.

—Union College, 1924-1928

Prescott was brought to help save Union College in 1924, and succeeded in turning the school around. He remained as a teacher for two more years, as chairman of the theology department. During this time he wrote *The Saviour of the World*. As well, he pioneered an hour-long religious radio broadcast on KFAN in Lincoln.

His qualities of orderliness, refinement, dignity, and academic excellence, combined with a thorough knowledge of Scripture, inspired and challenged students to excellence. To some he was stern, unapproachable, and aloof. Others found beneath the surface a gentleman who was hospitable, kind, and gracious.

—Writing

Prescott wrote a series of articles on the history of the Bible in the *Signs* at the invitation of A. O. Tait who was attempting to counter the position of B. G. Wilkinson, professor at Washington Missionary College. Wilkinson had attacked the American Revised Version in

TIME LINE

W. W. Prescott
Part 2: From 1901 to Death

1901	EMC Board (to 1902) Secretary Foreign Mission Board (to 1903) Review & Herald Board
1902	Vice President GC Review & Herald Editor Began exposing Kellogg's ideas on pantheism R&H Pub. House burned
1906	New R&H Publishing House in Takoma Park Trip to China, India, Europe
1908	Meeting at Elmshaven on "the daily"; much conflict
1909	Began <i>The Protestant Magazine</i> (to 1915) Prescott released from R&H to do evangelism
1910	Wife Sarah died Trip to India
1911	Married Daisy Orndorf
1915	General Conference Field Secre- tary; trip to South America
1917	Trip to China
1918	Son Lewis Lost in World War I
1919	Major Bible Conference <i>Source Book for Bible Students</i>
1921	Avondale and Australia
1924	Union College
1932	EMC Theology Department
1933	<i>The Spade Confirms the Book</i>
1944	Died in Washington Sanitarium

public lectures, as well as in his classes at the college. Wilkinson responded with a document *Our Authorized Bible Vindicated*. Some felt Wilkinson was stating that the KJV was the only inspired version of the Bible in English. Prescott wrote a review of the book, feeling it was quite inaccurate, but the church chose two men, L. E. Froom and W. E. Howell, to write a formal review, which recommended the book not be circulated. Wilkinson defended his position, but the officers reaffirmed their request. The book continued to circulate, and the controversy only slowly subsided.

The GC leaders requested Prescott to do a book on the Bible and archaeology. In 1933 *The Spade Confirms the Book* was published by Fleming H. Revell.

—Emmanuel Missionary College, 1932-1934

Prescott joined EMC in 1932 as head of its theology department, with his Dartmouth masters degree helping the school to maintain its threatened accreditation. At 77, he enjoyed teaching and associating with young people.

Theological controversy continued in the church in the 1930s. The new generation of GC leaders contained some who had reservations about Prescott. In 1934 the GC officers asked Prescott to resign from EMC, questioning his harmony with the church's doctrine of the sanctuary.

This request apparently resulted from Prescott's comments to some of the officers that Ballanger and Fletcher had not been adequately answered, and from his lack of a

The preaching of the gospel is not to persuade people to agree with me [but] to bring people into personal association with that Person with whom I have fellowship.

blanket condemnation of Conradi. Prescott felt many attempts to answer these controversies reverted to pre-Minneapolis views.

The manner in which the leaders had requested his resignation (without dialoging with him beforehand) led to much difficulty and misunderstanding. In the end, Prescott resigned and could not be persuaded by the EMC board to remain even teaching part time. He returned to Washington, but did not participate in the GC committees until the officers in September formally withdrew their letter requesting his resignation from EMC, apologized, and asked forgiveness.

—More Writing, Dialoguing and Preaching

Prescott assisted L. E. Froom, editor of *The Ministry* magazine, with research and writing. He was a resource person for other church writers.

The last years of his life involved writing (much of which was not published), preaching his Christ-centered sermons in various camp-meetings and churches, recalling his early days in the work with the SDA pioneers, and critiquing church literature that he felt was in error. After his office work and public speaking ended, he continued to write articles for church papers, work in his library and flower garden, visit with old and young friends, including teachers from the nearby seminary.

His views that the church had been raised up for a special mission, and that it must grow in its understanding of truth put him at odds with the questioners that became disloyal

to the church, as well as those in the church who refused to consider the need for learning something new. He felt the church did not properly respond to valid criticisms, but instead attempted merely to show its detractors wrong. Controversy continued to follow him.

Surgery in 1939 made him an invalid, with activities significantly restricted. He was able to have visitors and to visit his neighbors some. Influenza in December of 1943 progressed to pneumonia, and he died January 21, 1944 at the Washington Sanitarium.

WONDROUS POWER IN THE BEGINNING OF THIS MOVEMENT, THE MINNEAPOLIS MESSAGE, AND THE REMEDY OF REPENTANCE

EXCERPT FROM APRIL 15, 1901 SERMON AT THE GENERAL CONFERENCE SESSION

I want to ask every soul here who has known something of the history of this work, to think a little. Every one who knows the beginning of this movement knows that there was wondrous power in it, not because they had all the truth which God proposed to reveal to his people before he became visible in the clouds of heaven, but because they walked in all the light he gave them, rejecting nothing he sent them. Therefore he gave the witness to their message; and souls were converted, not by the power of eloquence, but by the power of the Spirit of God.

Some are here who remember the time when a mere hymn sung in the Spirit would bring the whole audience to tears, because God's melting Spirit was there witnessing. Do not the hearts of some long for the ring of those days? That time and experience will

not come back by turning backward, and going back to see how much light they had. That experience will come by facing toward him who is the Light, and opening the windows of the soul toward heaven, closing them toward earth, and stopping this listening to man and putting the commandments of man in the place of the commandments of God. The message that we have given, we want to take to ourselves. We have given away the message until we have lost it.

I appeal to you. After that movement, and the Lord did not come, new light broke in—light upon the full truth of what it meant to keep the commandments of God. The Sabbath truth and the sanc-

tuary truth came forward at the same time, because they were inseparable. The reform marched forward with power. But there are

1901 General Conference Session Presentations

- Bible Study (God's Message)
- Our Time and Its Meaning
- Saved To Serve
- Sermon (Justification By Faith)
- Sermon (Parallel of Babylonian Captivity to now)
- Talk On Consecration, The Work In England

many in this audience who can remember when the pendulum began to swing back, and can also remember when, thirteen years ago at Minneapolis, God sent a message to this people to deliver them out of that experience.

What has been the history of this people and this work since that time? Where do we stand now with reference to this message? How far has that truth been received—not simply assented to, but actually received?—Not far, I tell you. How far has the ministry of this denomination been baptized into that Spirit?—Not far, I tell you. For the past thirteen years this light has been rejected and turned against by many, and they are rejecting it and turning from it to-day; and I say to every such one, “Beware lest that come upon you which was spoken of the prophets, Behold, ye despisers, and wonder and perish.”

What is the remedy?—The very same as of old, and no other,—repentance toward God and faith in our Lord Jesus Christ. When John the Baptist came to prepare the way of the Lord under those circumstances that I have set forth, what was his message? “Repent ye: for the kingdom of heaven is at hand.” When Christ himself appeared, and began his work, what did he say?—“The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” When he sent out

his disciples, the apostles, in his stead, to carry on his work after he ascended, what did they preach?—“Repent ye therefore, and be converted.” What are the messages to the churches?—Repent, repent, repent. What is the message to the Laodicean church?—“Be zealous therefore and repent.”

I have not seen and do not see now in this Conference, that real response to the message that God has sent to us, that will be of any effective result in his work. I am willing to face the fact, but it is a fact. I say that there ought to come upon us, ministers of the word of Jesus Christ, such a spirit of repentance as many of us have not known for many years. There ought to be a work wrought at this Conference that we have seen no signs of yet. I have prayed and prayed, that God would work it; and he is the only one who can work it. I say to my brethren in the ministry, as well as to others, If we go away from this Conference, this crisis in God’s work, this time when we, God’s people, stand for the third and the last time facing that very experience that we have studied in the scripture—if we go away from this Conference without a decided and most marked change coming over us different from what we have had,—may God pity his people and work! (1901 *General Conference Bulletin*, p. 321; compare 8T97, 98, 104-106)

Next two issues: Prescott’s 1895 Armadale Sermons.

VOLUME 10 — NUMBER 3**THIRD QUARTER, 2000****W. W. PRESCOTT**

With this issue we continue the series on the life and contributions of William Warren Prescott. While not one of the first generation Adventists from the 1850's (though his father was), he was acknowledged by Ellen White to be a "messenger" during the significant events of the 1890's. Issues 1 and 2 covered his life, and 3 and 4 focus on the Armadale Campmeeting in 1895 in Australia. The biographical material is drawn largely from Gilbert M. Valentine's book on Prescott, "The Shaping of Adventism".

THE W. W. PRESCOTT ARMADALE SERMONS—

“MANIFEST DEMONSTRATION OF THE SPIRIT”

In this issue and the next we highlight a little known episode in the ministry of W. W. Prescott, his sermons at Armadale, Melbourne, Australia, in October and November of 1895. As we attempt to document, Ellen White made profound observations regarding these presentations.

She had already stated in a letter to S. N. Haskell June 1, 1894 that “Bro. Jones and Prescott are the Lord’s chosen messengers, beloved of God.” (Ellen G. White, *1888 Materials*, p. 1241). The next year she wrote to J. E. White, “Those who, since the Minneapolis meeting, have had the privilege of listening to the words spoken by the messengers of God, Elder A.T. Jones, Prof. Prescott, Brn. E. J. Waggoner, O. A. Olsen, and many others, at the campmeetings and ministerial institutes, have had the invitation, ‘Come, for all things are now ready. Come to the supper prepared for you.’ Light, heaven’s light, has been shining. The trumpet has given a certain sound” (*1888 Materials*, p. 1455).

While Ellen White endorsed God’s message at that time through several messengers, the bulk of her statements deal with A. T. Jones and E. J. Waggoner (see *Lest We Forget*, Vol. 9, No. 1-3). However, this Armadale experience involving W. W. Prescott appears to be unique in the totality of the following observations:

1. Ellen White as the lifetime messenger of God was present in person to hear the sermons.
2. She powerfully confirmed the presence of the Holy Spirit in the messages.

3. Her secretary took the sermons down in shorthand.
4. At least eight of the sermons were published.

We trust you will be blessed by how God has led in our past, and come to see the vital importance of the concepts and experience to which Brother Prescott pointed his hearers some 105 years ago. We encourage you to obtain all 8 sermons published together as noted on page 8.

HISTORICAL BACKGROUND

In his biography of William Warren Prescott, *The Shaping of Adventism*, Gilbert M. Valentine records the following background to Prescott’s evangelistic approach:

Events following Minneapolis had led him into a new religious experience that centered on “personal relationship with Christ.” As a result, he now saw the doctrines of the church from a different perspective. As he explained years later to delegates at the 1919 Bible Conference, the change had come to him “almost like a personal revelation, like a person speaking to me.” When he first “started out” in the work, he thought “the thing to do was to prove the doctrines.... As I had observed and heard,” he went on, the preacher’s task is “simply to demonstrate the truthfulness” of church teachings. Since his “new vision,” however, he had “cast the whole thing aside and started in the simplest way presenting Christ.” Church doctrines, he now believed, should be presented as “simply the gospel of Christ rightly understood.” They should “grow out of a belief in Jesus Christ as a living personal Saviour.”

This was not some artificial additive or some sugar coating that Prescott thought was necessary to give Adventists a gospel flavor. Rather, it was a genuine, total reorientation of his belief structure. It set the pattern for the rest of his ministry. To bring other Adventist preachers to the same conviction became his life-long burden. “That ye might know Him whom to know is life eternal,” became his hallmark text of Scripture. According to H. M. S. Richards, who attended some of the professor’s later ministerial institutes, Prescott’s “legacy to Adventist preachers” was that “Christ must be the center of every sermon.” (HMSR to GMV, May 21, 1981). Australia in the 1890’s was still largely untouched by the Gospel message of 1888. Prescott’s message stirred not only the minds but the hearts of the people.

Valentine describes the response of both W. C. White and Ellen White:

Several weeks after the presentation on the Sabbath doctrine the seasoned but awed W. C. White was still marvelling. Prescott had preached “with a clearness and power that exceeds anything I have ever heard in my life,” he reported. The truth had been presented “with a freshness and a brightness” never seen in it before. He recalled that he had not even once heard Prescott preach “what we are accustomed to call a doctrinal sermon” on “the old lines.” “The old lines of work” of getting up an “interest” by “presenting the prophecies” must “be abandoned,” he asserted. “The whole thing” must receive “a new setting.” He longed to see “every one” of the ministers emulate Prescott in “preaching Christ and him crucified.” Ellen White, too, was ecstatic over Prescott’s sermons and the quality of the people who were drawn by his “exaltation of Jesus.” They were “the very best class” of society. “Unbelievers turn pale and say, that man is

inspired,” she reported to her son Edson. She saw in this Christ-centered evangelism a pattern for the whole church. Testimonies went out encouraging others to follow the professor’s example. (pp. 87-89).

ELLEN WHITE’S OBSERVATIONS

Ellen White’s comments are so significant about Prescott’s Armadale presentations, that we share here her descriptions at some length.

A. October 19, 1895 (*Letter w-82, 1895* to son Edson, unreleased)

In the evening Prof. Prescott gave a most powerful discourse, instruction precious as gold. The tent was full, and many were standing outside. All seemed to be fascinated with the Word of God as the speaker presented the truth in new lines, separating the truth from the companionship of error, and by the divine influence of the Spirit of God making it to shine like precious jewels....

God has given brother Prescott a special message for the people. The truth comes forth from human lips in the demonstration of the Spirit and power.... We are hoping and praying for an outpouring of the Spirit of God upon the people. We think that the best class of people are attending the meetings. The interest awakened exceeds anything we have yet had here in camp-meetings. The great object of the speakers is to sweep away the refuge of lies, by exalting Jesus higher and yet higher. We are doing our best to lead the people to look upon the Lamb of God that taketh away the sin of the world....

Seldom can I give myself the pleasure of listening to discourses from our ministering brethren, but Sabbath forenoon I attended the meeting and heard Prof. Prescott preach. I know that since coming to this place he has had the outpouring of the Holy Spirit, his lips

have been touched with a coal from off the altar. We know and can distinguish the voice of the shepherd. The truth has been poured forth from the lips of the servant of God as the people had never heard it before; unbelievers turn pale and say, "that man is inspired." The people do not stroll about the grounds, but go immediately into the tent and listen as if spellbound.

B. October 22, 1895 (*Letter 84, 1895* to son Edson, unreleased)

The Lord has given Brother Prescott a message for the people, which is highly appreciated. His mind is fruitful in the truth, and the power and the grace of God are upon him. We feel that we are highly favored in having his services at this camp meeting. I long to attend every meeting.

C. November 6, 1895 (*Letter 25, 1895* to S. N. Haskell, unreleased)

We are at this time in our camp-meeting having a feast of precious things. The word is presented in a most powerful manner. The Holy Spirit has been poured out upon Brother Prescott in a great measure.... Brother Prescott has been bearing the burning words of truth such as I have heard from some in 1844. The inspiration of the Spirit of God has been upon him. Unbelievers say, "These are the words of God. I never heard such things before."

We have had the truth presented in clear lines. Bro. Prescott has never had such power in preaching the truth as he has had since coming to this meeting. The unbelievers sit with their eyes riveted on him in amazement, as the truth comes forth from his lips, vitalized by the Spirit of God. When I consider the responsibility resting upon all who hear this heaven sent message, I tremble at the word of the Lord....

D. November 6, 1895
(*Manuscript 19, 1895*, unreleased)

I have just been listening to a discourse given by Professor Prescott. It was a most powerful appeal to the people. Those not of our faith seemed deeply interested. They say, "there is no life in our churches, everything is so cold and dry; we are starving for the bread of life." The people are of the very best class of society, of all ages; noble looking men of white hair, sit and listen as for their life. Some men who are superintendents of Sunday Schools, are as eager to get the discourses as they see our reporters taking notes in shorthand. They say, "I do not want to lose one idea." All the words, they say, are precious.... All say, "never did we have the privilege of hearing the Bible made so plain and brought to that simplicity in explanation, that we can not help but understand it...."

Maggie Hare is reporting Professor Prescott's discourses and my talks, for publication. Professor Prescott's sermons will never seem the same, I fear, as when given by the living preacher: for the words are spoken in the demonstration of the Spirit, and with power, his face all aglow with the sunshine of heaven.... I think I may safely say I have never in my experience seen so large a number attending meetings not of our faith who are so hungry for the truth.

E. November 7, 1895 (*Letter 51, 1895*
to Bro McCullagh, unreleased)

In the evening Elder Prescott preached. The tent was full, and scores, it is reported, could not get under the canvas and went away.... We have seen the power of God in human vessels as they have presented the truth at these meetings The Lord is in our midst.

F. November 17, 1895

(*Letter 113, 1895 to J. H. Kellogg*)

I have been privileged to witness the past five weeks that which has given me much joy to see a people eager, hungry, and earnest to hear the Word of God presented in clear and new light. The Word of God has been presented in demonstration of the Spirit and with power. The Lord has sent Professor Prescott to us not an empty vessel, but a vessel full of heavenly treasure that he can give to every man his portion of meat in due season. This the people of God everywhere want....

As they see Maggie Hare taking the precious truths in shorthand, they act like a flock of half-starved sheep, and they beg for a copy. They want to read and study every point presented. Souls are being taught of God. Brother Prescott has presented truth in clear and simple style, yet rich in nourishment....

We have heard many in different localities where our camp meetings have been held, express themselves as very much surprised that we do believe in Jesus Christ, that we believe in His divinity. They say, "I have been told that this people do not preach Christ, but I have never attended meetings where Christ was more manifestly taught and exalted than in the sermons and in every line of work at these meetings." How can Seventh-day Adventists preach any other doctrine?

G. November 18, 1895

(*Letter 83, 1895 to Edson White*)

The Lord has visited Brother Prescott in a most remarkable manner and given to him the Holy Spirit to give to this people.... Those who are not in the truth say, "That man speaks from the inspiration of the Spirit of God." We are sure that the Lord has endowed him with

His Holy Spirit and the truth is being poured forth from his lips in rich currents. The truth has been listened to by preachers and by people not of our faith. After the meeting they beg of Brother Prescott to give them a copy of these discourses....

Brother Prescott has spoken many times and those not of our faith have felt deeply and expressed themselves that he was speaking under the inspiration of the Spirit of God....

Abundant evidence has been given that the Holy Spirit of God has spoken to men through human agencies.... Large numbers testify that they have never heard the Word administered with such power and in the manifest demonstration of the Spirit as at this meeting. God has said in the heavenly courts to His heavenly intelligences, "Let there be spiritual light to shine amid the moral darkness of accumulated error and fables, and reveal truth." The Messenger of the covenant has come, as the Sun of Righteousness, to arise and shine forth upon the eager listeners. His preexistence, His coming the second time in glory and power, His personal dignity, His holy law uplifted, are the themes that have been dwelt upon with simplicity and power.

H. November 21, 1895

(*Review & Herald, 01-07-1896 article
"The Australian Camp-Meeting"*)

Our third Australian camp-meeting was held in Armadale, a populous suburb of Melbourne, about three miles southeast from the center of the city....

During the meeting we have had abundant evidence that the Lord has been guiding both in the location and in the work of the meeting. A new field has been opened, and an encouraging field it appears to be. The people did not swarm upon the ground from curiosi-

ty, as at our first meeting in Brighton, and as at Ashfield last year. The majority came straight to the large meeting tent, where they listened intently to the word; and when meeting was over, they quietly returned to their homes, or gathered in groups to ask questions or discuss what they had heard.

The interest steadily increased from the beginning of the meeting. The evening discourses, given by Elders Prescott, Corliss, and Daniells, all presented the truth as it is in Jesus Christ. Hardly a discourse was given during the whole meeting that could be called a doctrinal sermon. In every sermon Christ was preached, and as the great and mysterious truths regarding his presence and work in the hearts of men were made clear and plain, the truths regarding his second coming, his relation to the Sabbath, his work as Creator, and his relation to man as the source of life, appeared in a glorious and convincing light that sent conviction to many hearts. With solemnity the people said, "We have listened to truth tonight."

A Bible study was usually given at three o'clock each afternoon. These studies followed the same lines as the evening discourses, and they were regularly attended by scores besides those living on the camp-ground. The forenoons were mostly occupied by meetings of the Australian and Union Conferences, the tract society, the Sabbath-school association, and the publishing and school interests.

The early morning hour, before breakfast, was set apart and generally observed as a silent hour for individual study and prayer. Occasionally, a general meeting was held at this hour. We have found blessing in setting apart a season when every soul could feel that there was time to pray and to study the word of God without interruption. The half-past

eight morning hour was devoted alternately to district prayer-meetings and general social meetings. Although quite feeble during most of the meeting, the Lord has strengthened me to bear my testimony here. During the three weeks of the meeting I have usually spoken Sabbath, Sunday, and Wednesday afternoons, besides short talks in the morning meetings.

Sabbath morning, Oct. 19, Elder Corliss gave valuable instruction to our people. In the afternoon, I spoke from the fourth chapter of John, dwelling upon the conversation of Christ with the woman of Samaria, in which he said, "If thou knewst the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." A testimony meeting followed, in which praise and glory were given to God for his unspeakable goodness and matchless love to fallen man in giving Jesus, his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. All seemed to have a desire to lift up Jesus higher and still higher. Some outsiders took part, one minister testifying that the blessing of God was in the meeting, and that it was good to be there....

Sunday morning, Elder Wilson, from New Zealand, gave a most profitable, although plain and simple, discourse. It was beautiful in its simplicity. The simpler the teaching, the more the under shepherd represents the Chief Shepherd. In the afternoon the tent was full to overflowing. Quite a number stood on the outside, and all listened with deep interest, and the Lord strengthened me as I bore a plain testimony to the people, dwelling especially upon our obligation to acknowledge God in all our ways, and to seek more and more to obtain a knowledge of God, as presented in Christ's prayer in the seventeenth chapter of John.

In the evening Professor Prescott gave a most valuable lesson, precious as gold. The tent was full, and many stood outside. All seemed to be fascinated with the word, as he presented the truth in lines so new to those not of our faith. Truth was separated from error, and made, by the divine Spirit, to shine like precious jewels. It was shown that perfect obedience to all the commandments of God is essential for the salvation of souls. Obedience to the laws of God's kingdom reveals the divine in the human, sanctifying the character.

In visiting the people with the *Echoes*, and inviting them to the meetings, one of the workers met a woman who had been keeping the Sabbath for about twelve months. She had never heard the living preacher, but in studying the Bible she was convicted that she was keeping the wrong day, that the seventh day was the true Bible Sabbath. She is now attending the meetings, and feasting upon the truth. There are many interesting cases developing, that are just on the point of taking their stand.

The Lord is working in power through his servants who are proclaiming the truth, and he has given brother Prescott a special message for the people. The truth comes from human lips in demonstration of the Spirit and power of God.

The meetings have been well attended by the people of Armadale and Malvern, both afternoons and evenings, and on Sundays and Wednesdays large numbers have come from the distant suburbs. The people say: "You cannot appreciate the change of feeling about your meeting and work. It has been commonly reported that you do not believe in Christ. But we have never heard Christ preached as at these meetings." "There is no life in our churches. Everything is cold and dry. We are starving for the Bread of Life. We come to this camp-meeting because there is food here." As

they see our stenographers reporting the discourses, they plead that they be printed soon, and placed within their reach. One who is a Sunday-school teacher, took copious notes of Elder Prescott's discourse on "God and Caesar," and then made copies for two ministers who were interested in the subject.

On every side we hear discussion of the subjects presented at the camp-meeting. One day as Elder Corliss stepped out of a train, the guard [conductor] stopped him with the request that he explain Col. 2:16. They stopped, and as the crowd rushed by, the explanation was given, and from Lev. 23:37, 38 it was shown that there were sabbaths besides the Sabbath of the Lord. Earnest requests have been sent in that some of the addresses be given in the Melbourne town hall.

As two gentlemen were coming to a Sabbath afternoon service, one remarked to the other, "These are a strange people. All we shall hear will be Moses and Sinai. After the meeting, he came to Elder Daniells, and expressed very great surprise at what he had heard. He told him what they had said, and added that he could hardly believe his ears. He had heard nothing but the plain gospel. Another man who had been considerably opposed to the work was prevailed upon to attend one of the meetings, and has since told a friend that it will be a distinct loss to the spiritual interests of the community when the Adventists go away; for Christ has been indeed exalted in these meetings.

A former Wesleyan local preacher's family are all interested, and thoroughly convinced of the truth. Even the children ask why they should "keep the pope's Sunday when they know it is not the true Sabbath." A lady who lives some distance away has been reading the *Echo*, and came here expressly to attend some

of the meetings. In the very first one she attended, Professor Prescott made a call for those who would follow the Lord to stand. She arose, and has since been baptized....

Camp-meetings are a success in arresting the attention of the people. Many who attended the Brighton meeting two years ago

have been present at the Armadale meeting. They went through that meeting without deciding to obey the truth, but are manifesting a greater interest here, and some have taken their position now in obedience to the truth. Twenty were baptized, Sunday, Nov. 10.—*Melbourne, Nov. 21*

PUBLISHED ARMADALE SERMONS

1. October 20, 1895 Talk, "Abiding in Christ and Walking in Christ," *The Bible Echo*, December 2 & 9, 1895
2. October 23, 1895 Talk, "Sermons in Stone," *The Bible Echo*, December 16 & 23, 1895
3. October 23, 1895 Talk, "The Kingdom of God; or The Great Controversy Between Good and Evil," *The Bible Echo*, February 17 & 24, 1896
4. October 31, 1895 Talk, "The Word Became Flesh," *The Bible Echo*, January 6 & 13, 1896
5. November 2, 1895 Talk, "The Faith of Jesus, The Commandments of God, and The Patience of the Saints," *The Bible Echo*, January 20 & 27, 1896
6. November 5, 1895 Talk, "God or Caesar, Which?" *The Bible Echo*, March 2, 9, & 16, 1896
7. November 9, 1895 Talk, "Christ Our Example," *The Bible Echo*, February 3 & 10, 1896
8. 1895 undated Talk, "The Law in Christ," *The Bible Echo*, April 20 & 27, May 4, 11, 18, & 25, June 1, 1896. This talk begins above, and will conclude in the next issue.

Editor's Note: When Prescott's presentation "The Law in Christ", which had been published in Australia both in *The Bible Echo* and as a pamphlet, was sent to Battle Creek for publishing by the Review and Herald, the editorial committee rejected it on the basis of doctrinal error. Thus the spiritual confusion seen at Minneapolis continued into the latter part of the 1890's to resist the light of truth. (The tie to Minneapolis is clear from the observation about the 1896 Ellen White letter, noted at the end of the next issue of *Lest We Forget*.)

SERMON: THE LAW IN CHRIST OR, THE RELATION BETWEEN THE LAW AND THE GOSPEL

Read this complete sermon on the following pages (*Lest We Forget*, Vol. 10, No. 4).

VOLUME 10 — NUMBER 4**FOURTH QUARTER, 2000****W. W. PRESCOTT**

With this issue we conclude the series on the life and contributions of William Warren Prescott. While not one of the first generation Adventists from the 1850's (though his father was), he was acknowledged by Ellen White to be a "messenger" during the significant events of the 1890's. Issues 1 and 2 covered his life, and 3 and 4 focus on the Armadale Campmeeting in 1895 in Australia. The biographical material is drawn largely from Gilbert M. Valentine's book on Prescott, "The Shaping of Adventism".

THE LAW IN CHRIST

OR, THE RELATION BETWEEN THE LAW AND THE GOSPEL

A sermon by W. W. Prescott

All that man has lost through sin has been restored “through the redemption which is in Christ Jesus.” “For this purpose the Son of God was manifested that He might destroy [undo] the works of the devil.” 1 John 3:8. All this is accomplished for us, “not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour.” Titus 3:5, 6.

And yet God does not make His plan of salvation effective for any individual without his co-operation. God has honoured man by bestowing upon him reasoning powers and the freedom of choice, and while man can by no means save himself, yet it is not God’s plan to save him contrary to his will. He says to him: “Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” Isa. 1:18. “He that will [willeth or chooseth] let him take of the water of life freely.” Rev. 22:17, R. V.

In the beginning “God created man in His own image,” “in the likeness of God made He him.” But this image has been marred and well nigh obliterated by sin. Yet “God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (John 3:16), that thus

through Him, “who is the image of the invisible God,” man might be “created in Christ Jesus unto good works” (Eph. 2:10), and restored to the image of God, by being “conformed to the image of His Son.” Rom. 8:29. The wondrous provisions of God’s grace whereby “He might be just, and the justifier of him which believeth in Jesus” (Rom. 3:26) have nothing less than this in view, that “as we have borne the image of the earthly, we shall also bear the image of the heavenly.” 1 Cor. 15:49.

The agency employed by God to bring about this result is called “the gospel,” which is defined to be “the power of God unto salvation to every one that believeth.” Rom. 1:16. It is “the gospel of your salvation,” “the gospel of the grace of God,” “the gospel of peace,” the same gospel which was “preached before ... unto Abraham” (Gal. 3:8), and afterwards to the children of Israel, “for unto us was the gospel preached, *as well as unto them.*” Heb. 4:2. This gospel of Christ is God’s divine power to save believers, “for therein is the righteousness of God revealed.” Rom. 1:17. The righteousness of God is revealed in the gospel; and for that reason the gospel “is the power of God unto salvation.” It is salvation from sin and restoration to a life of righteousness which are needed, and this experience is provided for us through the incarnation, the death, and the resurrection of Christ, who “was made in the

likeness of men,” and “who was delivered for our offences, and was raised again for our justification.” Rom. 4:25. But this is the gospel; for we read: “Moreover, brethren, I declare unto you the gospel … by which also ye are saved.... For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures.” 1 Cor. 15:1-4.

The efficacy of the gospel is also presented in these words: “For Christ sent me not to baptise, but to preach the gospel; not with wisdom of words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.” 1 Cor. 1:17, 18. The gospel is the *power of God* to every one that believeth. A discourse concerning the cross is, to those who are saved, the *power of God*, because the cross of Christ—Christ the crucified Saviour dying for sin—is the central thought of the gospel. So also we read again: “But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, *Christ the power of God* and the wisdom of God.” 1 Cor. 1:23, 24.

From these scriptures it is evident that the efficacy of the gospel, its power to salvation, is found in the fact that it is “God’s joyful message … concerning His Son, Jesus Christ our Lord,” who is “The Lord our Righteousness.” Jer. 23:6. Thus it appears that the gospel becomes the power of God unto salvation because of the righteousness which is revealed in it, and that this righteousness is found only in Christ, and is inseparable from Him. This is “the hope of the gospel … which is Christ in you the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we

may present every man perfect in Christ Jesus.” “And ye are complete in Him.”

Wrong views concerning our relation to God’s plan of salvation for us have arisen from failing to comprehend the fulness of the character of God. While it is true that “He delighteth in mercy” and “taketh pleasure … in those that hope in His mercy,” it is also true that He is “of purer eyes than to behold evil,” and that He will “execute judgment and justice in the earth.” God requires that His own character, as revealed in Christ, should be the standard of character for His children. “Be ye therefore perfect, even as your Father which is in heaven is perfect.” Matt. 5:48. “But as He which hath called you is holy, so be ye holy in all manner of conversation.” 1 Peter 1:15.

And abundant provision has been made in Christ that the expectation of God for man may be fully met. For He “hath blessed us with all spiritual blessings in heavenly places [or things] in Christ,” and “hath chosen us in Him … that we should be holy and without blame before Him in love,” and “hath made us accepted in the beloved.” Eph. 1:3, 4, 6. But all this is for a definite purpose. It is that we “being made free from sin and become servants to God” (Rom. 6:22) should be found “righteous before God, walking in all the commandments and ordinances of the Lord blameless.” Luke 1:6. “Thou shalt call His name Jesus, for He shall save His people *from their sins*.” Matt. 1:21. But there is no provision made to save people *in their sins*.

In order that man may intelligently cooperate with God in His purpose to restore His image in him, God has made a revelation to man of His own character as the standard of perfection, and the test of righteousness. Since God designs to renew His likeness in us, we may know what He is by what He requires

of us. The holiness, the righteousness, and the goodness of God are set forth in His law, which is declared to be “holy, just [righteous] and good,” and the perfection which He requires of us will be revealed in a life which is in harmony with “that good and acceptable and perfect will of God.” Rom. 12:2.

Because “a man is not justified by the works of the law, but by the faith of Jesus Christ” (Gal. 2:16), and because we “are not under the law but under grace” (Rom. 6:14), some have fallen into the error of supposing that Christians have nothing whatever to do with the law of God. It is therefore well worth our while to consider the purposes served by the law, and the relation between the law and the gospel.

In order that it may be true of us that “the blood of Jesus Christ His Son cleanseth us from all sin” (1 John 1:7), we must “confess our sins” (1 John 1:9), and we must be made aware of sin before we can confess it. This brings out the first purpose of the law, for by the law is the knowledge of sin (Rom. 3:20), and “I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet.” Rom. 7:7. The way in which the law reveals sin appears from the fact that “all unrighteousness is sin” (1 John 5:17), and that the law reveals unrighteousness by defining righteousness. The law, being a transcript of the righteous character of God, is used by the Holy Spirit to “reprove the world of sin” (John 16:8), by showing men that they are “wretched, and miserable, and poor, and blind, and naked” (Rev. 3:17) when their own characters are placed in contrast with the purity and holiness of God. When we thus see God we exclaim with Isaiah, “Woe is me! for I am undone; be-

cause I am a man of unclean lips” (Isa. 6:5), and with Job we say, “I abhor myself and repent in dust and ashes.” Job 42:6. All this is made plain in the Scripture. “Righteous art Thou, O Lord, and upright are Thy judgments. Thy testimonies that Thou hast commanded are righteous and very faithful!” “My tongue shall speak of Thy word; for all Thy commandments are righteousness.” Ps. 119:137, 138, 172.

But while the law thus makes known sin to us by setting forth the righteous character of God, and being itself righteousness, it is yet utterly unable to confer that righteousness upon us. “I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.” Gal. 2:21. “For if there had been a law given which could have given life, verily righteousness should have been by

the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.” Gal. 3:21, 22. Here is where the work of

The work accomplished by Christ in behalf of man is more than to pay the penalty for a broken law; it includes the bringing of man into harmony with that law.

Christ avails for us, and the very object of that work is that the righteousness *defined* by the law, and *revealed* in the gospel, may be fulfilled in us. “For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Rom. 8:3, 4. “For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.” 2 Cor. 5:21.

The righteousness of the law was fulfilled by Christ, who did “not come to destroy, but to fulfil” the law, and who by a life of perfect

obedience to the Father's will, wherein He "became obedient unto death, even the death of the cross," was "made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:30. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Rom. 5:19-21.

The work accomplished by Christ in behalf of man is more than to pay the penalty for a broken law; it includes the bringing of man into harmony with that law. He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. For this it became necessary not only that righteousness should be *imputed* to us, but *imparted* to us; not only that Christ should live *for* us, but that He should live *in* us; not only that we should be "*justified* by faith" (Rom. 5:1), but that we should be "*sanctified* by faith." Acts 26:18. So the Word was made flesh and dwelt among us (and we beheld His glory [His character], the glory [the character] as of the only begotten of the Father), full of grace and truth." John 1:14. Angels could convey messages for God, and could do deeds for God, but only the Son of God could reveal the righteousness of God by being God.

In His life among men Christ became the righteousness which was defined in the law. "The law was given by Moses but grace and truth [grace and the reality] came by Jesus Christ." John 1:17. In the law, considered merely as a code, we have only the form of truth, but Christ is the Truth. "Behold, thou

art called a Jew, and restest in the law, and makest thy boast of God, and knowest His will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which has *the form* of knowledge and of the truth in the law." Rom. 2:17-20. The law gives the *form*, but Christ is the *reality*. Christ had the law in His *heart*, and so His life was the law in living characters. This was set forth in the prophecy concerning His work centuries before He was "made of a woman": "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8.

In His teaching Christ interpreted the spiritual character of the law, showing that to hate was to commit murder, to think impurely was to commit adultery, to covet was to be an idolater, and His life was so completely in harmony with the sacred precepts as interpreted by Him that He could challenge those who were constantly seeking something against Him with the inquiry, "Which of you convinceth Me of sin?" John 8:46.

And He "who did no sin" (1 Peter 2:22) wrought out this life of perfect righteousness not for Himself but for us, that the image of God might be again revealed in our lives. The law was within the heart of Christ, and He came to do the will of God, in order that the same law might be written in our hearts, and that we might be restored to the blessedness of doing God's will; that the *form* might become the *reality* in us. This is accomplished for each individual by his acceptance of the work of Christ for him through faith in the word of God, by opening the door of his heart to Christ, that He may become the very life of his life, so that he may be "saved by His life."

Rom. 5:10. This is righteousness by faith. This is being “found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.” Phil. 3:9.

Thus we see that the law first gives knowledge of sin. It sets up a perfect standard of righteousness, and so defines the righteousness required; but it cannot confer that righteousness. It does not make one a sinner; it simply reveals the fact that he is a sinner. It cannot give righteousness; it simply shows the need of righteousness. But God, who requires the righteousness of the law in our characters, has made provision that this righteousness shall be brought to us in Christ, who is the centre of the gospel. The standard of character which is defined by the law is presented to us in Christ in the gospel. So we read: “But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference; for all have sinned and come short of the glory [the character] of God; being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just and the justifier of him which believeth in Jesus.” Rom. 3:21-26. By the law sin is revealed; in the gospel righteousness is revealed. By the law the disease is made known; in the gospel of Christ the cure is found. This is the first step in the relation between the law and the gospel.

After we have come to Christ and are justified by faith, without the deeds of the

law (Rom. 3:28), after we have become “the children of God by faith in Christ Jesus” (Gal. 3:26), having received Him who is righteousness and the living law, what then is our relation to the law? This will perhaps best appear by considering the results of genuine faith in Christ.

To believe on Christ is to receive Christ; not to assent to a creed, but to accept *a life*; not to strive for the maintenance of certain outward forms, but to become “partakers of the divine nature.” 2 Peter 1:4. Creeds and forms cannot save people from their sins. Terrible is the catalogue of the sins of those “having a form of godliness, but denying the power thereof.” 2 Tim. 3:1-5. A new life must be imparted before man can “live unto God.” “Except a man be born from above, he cannot see the kingdom of God.” John 3:3. For neither is circumcision anything, nor uncircumcision, but a new creation.” Gal. 6:15, R.V. This experience depends upon the faith which each one exercises for himself, and “it is of faith, that it might be by grace.” Rom. 4:16. To all who sincerely pray the prayer, “Create in me a clean heart,” (Ps. 51:10), the reply comes, “Believe ye that I am able to do this? ... According to your faith be it unto you.” Matt. 9:28, 29. “And this is the victory that overcometh the world, even our faith” (1 John 5:4); but faith for victory is the “faith which worketh by love.” Gal. 5:6.

“Do we then make void the law through faith? God forbid: yea, we establish the law.” Rom. 3:31. “This is the victory which overcometh the world, even our Christ made present with all His glorious power by faith;” but this is the Christ in whose heart is the law of God; who said of Himself, “I have kept my Father’s commandments” (John 15:10); who was and is the law of God in life, so that when the prayer, “that Christ may dwell in your hearts by faith”

(Eph. 3:17), is answered, the law in Christ is “written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart.” 2 Cor. 3:3. And thus do we establish the law.

“Where there is not only belief in God’s word, but a submission of the will to Him—where the heart is yielded to Him, the affections fixed upon Him, there is faith, faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God. And the heart that in its unrenewed state is not subject to the law of God, neither indeed can be, nor delights in its holy precepts.” “God is love.” 1 John 4:8. His law is an expression of His love, and Christ is that law of love expressed in life; so when we receive Christ into our hearts, then love, the fruit of the Spirit, is received into our hearts, and “when the principle of love is implanted in the heart, … the new covenant promise is fulfilled, I will put my laws into their hearts, and in their minds will I write them” (Heb. 8:10) [SC60]; for “love is the fulfilling of the law.” Rom. 13:10. And thus do we “establish the law” by faith.

But after the law is thus by faith established in the heart by abiding in Christ, and having Him, who is the living law, abide in us, then the fruit of such a union with Christ will appear in the life. “He that abideth in Me, and I in him, the same bringeth forth much fruit” (John 15:5), and thus are we “filled with the fruits of righteousness.” Phil. 1:11. And now the law, which revealed sin but could not confer righteousness, witnesses to the character of the righteousness which we have received through faith in Christ. “But now the righteousness of God without the law is manifested, being wit-

nessed by the law and the prophets.” Rom. 3:21. The law reveals sin by defining righteousness, by showing us the character of God. The gospel reveals righteousness. “Therein is the righteousness of God revealed.” Rom. 1:17. We receive

this righteousness as the free gift of God in receiving Jesus Christ. The law cannot give us what we need. It urges us to Christ, where we receive what it demands but cannot bestow. Then we re-

turn to the same law, and it bears witness to the fact that the righteousness we have received in Christ Jesus is the very righteousness which it demands but cannot impart.

This was God’s plan for those who would believe in Christ. “God offered them in His Son the perfect righteousness of the law.” [MB54.] If they would open their hearts fully to receive Christ, then the very life of God, His love, would dwell in them, transforming them into His own image; and thus through God’s free gift they would possess the righteousness which the law requires.

The words “abolish,” “take away,” “destroy,” and “change” have been so persistently connected with the law by some public teachers that there exists in the minds of many people the honest conviction that all which is expressed by these words was done to the law by Christ. It is true that He came to “abolish” something, and to “take away” something, and to “destroy” something, and to “change” something; but it is important that we should know just what it was that He abolished, and what it was that He took away, and what it was that He destroyed, and what it was that He intended to change by His work in behalf of man. This we can easily learn from the Scriptures.

By the law sin is revealed; in the gospel righteousness is revealed. By the law the disease is made known; in the gospel of Christ the cure is found.

What Was Abolished

It is said of our Saviour, Jesus Christ, that He “hath abolished death, and hath brought life and immortality to light through the gospel.” 2 Tim. 1:10. Death is the result of sin. “Sin, when it is finished, bringeth forth death.” James 1:15. But “sin is the transgression of the law.” 1 John 3:4. Christ, therefore, came to abolish that which is the result of being out of harmony with the law, and He did it, not by abolishing the law, but by bringing us into harmony with the law.

What Was Taken Away

We read that Christ “was manifested to take away our sins.” 1 John 3:5. He is the sinner-bearer, “who His own self carried up our sins in His body to the tree, that we having died unto sins, might live unto righteousness.” 1 Peter 2:24, R.V., margin. Sin is lawlessness, and Christ was manifested to take away, not the law, but lawlessness.

What He Came to Destroy

The attitude of Christ toward the law is set forth in the prophecy which says: “He will magnify the law and make it honourable.” Isa. 42:21. In His sermon on the mount, which is itself but the interpretation of the principles contained in the words spoken from Mount Sinai, Christ said: “Think not that I am come to destroy the law or the prophets; I am, not come to destroy, but to fulfil.” Matt. 5:17. He “came to explain the relation of the law of God to man, and to illustrate its precepts by His own example of obedience.” But we are taught that “for this purpose the Son of God was manifested, that He might destroy the works of the devil.” 1 John 3:8. The works of the devil are those which are contrary to God’s law. “The

devil sinneth from the beginning,” and in every case “sin is the transgression of the law.”

Furthermore, Christ came to destroy the devil himself. Satan had introduced into this world rebellion against God and His law, and Christ’s mission and work were to put an end to that rebellion and the instigator of it. In order to do that, He took our flesh, “that through death He might destroy him that had the power of death, that is the devil.” Heb. 2:14.

What He Came to Change

It is a blessed thing to know that a change was wrought by Christ in giving Himself for man. There was certainly need that a change should be made. Men were far from righteousness, “being alienated from the life of God through the ignorance that is in them” (Eph. 4:18), “having no hope and without God in the world.” Eph. 2:12. “But God, who is rich in mercy, … hath quickened us together with Christ, … and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Eph. 2:4-6. And thus “we all … are changed into the same image from glory to glory.” 2 Cor. 3:18. But more even than a change of character has been provided for us, for “we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body.” Phil. 3:20, 21. “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump.” 1 Cor. 15:51, 52. Glorious change! A renewed character and a renewed body! This is the fulness of the salvation provided for us in Jesus Christ.

It thus becomes evident from the teaching of the Scriptures that Christ came to abolish, not, the law, but death; to take away, not the law, but our sins; to destroy, not the law, but the devil and his works; to change, not the law, but

us. He did all this “by the sacrifice of Himself.” Heb. 9:26. If the law could have been changed or abolished, Christ need not have died.

Sin Transient; The Law Eternal

In different ways God teaches that sin is transient, while the law is eternal. While Jesus was teaching on one occasion “the scribes and Pharisees brought unto Him a woman taken in adultery,” and asked what should be done in such a case, not because they desired to be instructed, but “tempting Him, that they might have to accuse Him.” After her accusers had made their charge, “Jesus stooped down, and with His finger wrote on the ground.” John 8:3, 6. “Although doing this without apparent design, Jesus was tracing on the ground, in legible characters, the particular sins of which the woman’s accusers were guilty.” Thus Jesus wrote the record of sins *in the sand*. How easily could this record be obliterated! A gust of wind or a dash of water, and it is gone! But God wrote His law with His finger *upon tables of stone*,—an unchangeable and imperishable record of His own character. This same law He writes in the heart of the believer, there to remain to all eternity; for “he that doeth the will of God abideth forever.” 1 John 2:17. Sin, and death the result of sin, may be taken away; for “the blood of Jesus Christ, His Son cleanseth us from all sin” (1 John 1:7), and “death is swallowed up in victory, (1 Cor. 15:54), but “all Thy commandments are righteousness” and “Thy righteousness is an everlasting righteousness.” Ps. 119:172, 142. “Hearken unto Me, ye that know righteousness, the people in whose heart is My law,” “My salvation shall be forever, and My righteousness shall not be abolished.” Isa. 51:7, 6. “Jesus Christ is the same yesterday and to-day, yea, and forever.” Heb. 13:8, R.V.

The very charge made against God by Satan was that His plan of government was defective, and His law imperfect, and the whole controversy between Christ and Satan has been waged over this point: Shall God’s rule be acknowledged and His law respected in this world, or shall the rebellion succeed, and the kingdom of Satan be established here? Is it not clear, therefore, that everyone who today takes the position that God’s law has been changed or abolished is really putting himself on the side of the “god of this world” (2 Cor. 4:4) and in opposition to “the God and Father of our Lord Jesus Christ”? Eph. 1:3. But God will show to the satisfaction of the universe, even in the very face of Satan’s work, that His law is perfect and His government just. “Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy; for all nations shall come and worship before Thee; for Thy judgments are made manifest.” Rev. 15:4.

A Standard Needed

But if God’s law has been changed or abolished, there is no longer any standard by which to test the character of the righteousness which men claim to have received by faith. Each one is then at liberty to erect his own standard to suit his own inclinations. Such teaching as this is now bearing its legitimate fruit in the world. God’s holy law is not brought to bear upon the consciences of men to convince of sin, as in former days; hence the need of the Saviour is not felt to the same degree; and without a standard with which to test their professed righteousness, the counterfeit passes for the genuine, and religion is reproached. It is universally acknowledged that there is need of having a standard in all the transactions between man and man, and so we have the standard of weight, the standard of measure, etc. Without these standards there

would be the utmost confusion in the business world. Moreover, these standards must not be variable. A variable standard is no standard at all. But is man wiser than God? "Were men free to depart from the Lord's requirements, and set up a standard of duty for themselves, there would be a variety of standards to suit different minds, and the government would be taken out of the Lord's hands. The law of self would be erected, the will of man would be supreme, and the high and holy will of God—His purpose of love toward His creatures—would be dishonoured, disrespected." [MB51, 52.]

Office of the Law

The office of the law in making known sin, and in witnessing to the righteousness obtained through faith in Christ may be illustrated by the way in which a mirror is used. A man may learn by looking into it that his face is smirched with smut. The mirror did not put the smut there, neither can it take it away. It simply reveals its presence. Some other means must be used to remove the dirt; but when this is done, the same mirror testifies that his face is clean. But suppose the man should destroy or throw away the mirror because it revealed the presence of the dirt, and yet, not fully satisfied with this course, should endeavour to make himself clean, what will now satisfy him of the success of his efforts? He may *feel* better because he has made some effort to be clean; but at the same time he may have done only an incomplete work, or he may have made matters worse. So we are defiled by sin. The law reveals that fact, yet cannot cleanse; but there

We cannot meet the standard except as we receive Christ; but when we have received Christ, we know we have that which will meet the test. If anyone could be admitted to the kingdom who was out of harmony with God's law, sin would be transferred into the world to come.

is "a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13:1), in which we may wash and be clean. The law testifies to the character of the work wrought for us by "Him that loved us, and washed us from our sins in His own blood." Rev. 1:5.

But if the law is variable or has been abolished, we are left in uncertainty. Then self-righteousness may pass for righteousness because one *feels* satisfied in trying to meet the standard which he himself has set up.

The Pledge of an Immutable Law

The fact that the law of God is not done away, is the pledge of our security in heaven. "So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12. That law is the standard in the judgment. Harmony with the law of God is the condition of the entrance into the kingdom. Everyone who applies for admission is tested by it. The law is a transcript of God's character. Everyone must meet this standard in its perfection, and those who do not reach it are shut out of the kingdom. We cannot meet the standard except as we receive Christ; but when we have received Christ, we know we have that which will meet the test. If anyone could be admitted to the kingdom who was out of harmony with God's law, sin would be transferred into the world to come. The very fact that the law of God is neither changed nor abolished is our safety in the eternal kingdom, the pledge that "affliction shall not rise up the second time."

The Law Out of Christ and the Law in Christ

Observe the difference between the law of God as a rigid code and the same law coming to us in Christ. A command which out of Christ is a rigid code, in Christ becomes a living promise. The law, out of Christ, simply a rigid code, says, "Thou shalt," and "thou shalt not." But that same law in Christ becomes a living promise. "Whereby are given unto us exceeding great and precious promises." 2 Pet. 1:4. "In every command or injunction that God gives, there is a promise, the most positive, underlying the commandment." [MB76.] When we read: "Blessed are the meek, for they shall inherit the earth," that is clearly a promise. When we read in the law: "Thou shalt not kill," we read it out of Christ simply as a command, or we may know it in Christ as a living promise. That is, He in His life promises each one, "Thou shalt not kill." I cannot of myself help hating, which is breaking the sixth commandment. I am trying not to do it, and yet I do it. I turn about, and find that that same command in Christ, written by the Spirit of the living God on the fleshy tables of the heart, has brightened into a promise, and it says, "I have a promise to make to you. You have received Me; you shall not kill."

Outside of Christ, as a code, the law says, "Thou shalt not steal;" but I cannot help it. Then I turn about, and find that that law in Christ has brightened into a promise, and it reads to me, "You are the one that has been stealing. I have a promise to make to you. You shall not steal."

The law reveals sin by defining righteousness, and then drives us to Christ, who is the

centre of the gospel. There the righteousness of the law is revealed.

Complete Obedience

Partial obedience is a very thorny path; full obedience is the easy yoke promised us. When we tell the Lord that we will keep all His commandments, He immediately takes possession of us, and says we shall. We do not abolish the law through faith; on the contrary, "it is faith, and faith only, that makes us partakers of the grace of Christ, which enables us to render obedience." [SC60, 61.] But this is accomplished, not by commanding the believer, "Thou shalt," but by shedding abroad in his heart the love of God which gives him the blessed assurance of "Thou wilt." Not, thou must fulfil the law, else thou canst not live; but, because thou art now living in "the Living One," thou wilt fulfil the law. This is righteousness by faith. This is the gospel.

The same standard of righteousness has been set before man in all ages. In olden time the instruction was: "Fear God and keep His commandments; for this is the whole duty of man." Eccl. 12:13. And the death of Christ did not make any change in this teaching; for "circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God" (1 Cor. 7:19), and "this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3. Furthermore, the provision has been the same in all ages for meeting this standard of righteousness. The Lord said of old, through the prophet: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall

keep My judgments, and do them." Ezek. 36:26, 27. The same ground of hope for success in the Christian life is held out to us in the inspired prayer of the great apostle: "Now the God of peace, ... make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ." Heb. 13:20, 21.

A Summary

We are now prepared to summarise the results of our study upon the relation between the law and the gospel. We have found that the law reveals sin by defining the standard of righteousness, and that in the gospel the righteousness required by the law is revealed. We have found that the gospel is the gospel of *Christ*, and that the righteousness which is revealed in it is the righteousness wrought out for us by Christ through a life of perfect obedience to the law of God. Thus the gospel is God's provision not merely for fulfilling the requirements of the law *for us* in Christ, but also for fulfilling the requirements of the same law *in us* through Christ, and this is accomplished by receiving Christ, the very embodiment of the law, into our hearts by faith, so that "it is no longer I that live, but Christ liveth in me." Gal. 2:20, R.V., margin.

The fruit of such a union with Christ is seen in a life which is in harmony with that same law which was the inspiration of His life, and the law which at first revealed sin now bears witness to the genuine character of that righteousness "which is by faith of Jesus Christ." And thus what the law could not do in that it was weak through our flesh, has been done for us by putting that same law into the

What the law could not do in that it was weak through our flesh, has been done for us by putting that same law into the flesh in Christ, and through Him into our flesh.

flesh in Christ, and through Him into our flesh, "that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." Rom. 8:4.

This brings us to the conclusion that THE GOSPEL IS SIMPLY THE LAW IN CHRIST, and therefore an attempt to abolish the law is an attempt to abolish Christ and the gospel, and an attempt to change the law is in attempt to change the character of Christ and to thwart the purpose of the gospel. A heart filled with love to Christ and the spirit of truth will seek no such results, but will thankfully say: "Abundant peace have they who love Thy law; and it is no stumbling block to them." Ps. 119:165, Spurrill's Translation. See margin of A.V.

(*The Bible Echo*, April 20 & 27, May 4, 11, 18, & 25, June 1, 1896; the original had quoted but unreferenced statements from Ellen White's writings; these have been noted by bracketed references.)

TIE TO MINNEAPOLIS

[Editorial Note: A highly significant correlation exists between Prescott's document "The Law in Christ", and a letter Ellen White wrote five days after the last section of the document was published in *The Bible Echo* on June 1, 1896. This letter to Uriah Smith shows further the endorsement by the Holy Spirit of the insights that Prescott was sharing, and dates the concepts back to Minneapolis. The letter in its entirety follows.]

Eld. U. Smith,
Battle Creek, Mich.

"Sunnyside" Cooranbong,
N.S.W., June 6, 1896.

Dear Brother:

(The enclosed pages present a few points which were opened to Sister White last night, and which she wished sent to you. She has for some days been suffering from the effects of cold and overwork, and is to-day unable to read or write. The matter was written out as she presented it. We sent some copies of articles and letters by the S.F. mail, which Sister White desired you to read; but as we were not certain that you were in Battle Creek, they were addressed to Elder Tenney, with direction that he read and forward to you.)

Yours in the work, M. Davis)

“**T**he law was our schoolmaster to bring us unto Christ, that we might be justified by faith.” [Gal. 3:24.] In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. **The law reveals sin** to us, and causes us **to feel our need of Christ**, and to flee unto him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

An unwillingness to yield up preconceived opinions, and to accept **this truth**, lay at the foundation of a large share of the opposition manifested at Minneapolis against **the Lord's message** through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles

proclaimed it after the day of Pentecost. **The light that is to lighten the whole earth** with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received **in Christ**, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression.

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring

the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.

The law is an expression of God's idea: when we receive it **in Christ** it becomes our idea; it lifts us above the power of natural de-

sires and tendencies, above temptations that lead to sin. "**Great peace have they that love thy law;** and nothing shall offend them,"—cause them to stumble.

There is no peace in unrighteousness; the wicked are at war with God. But he who receives **the righteousness of the law in Christ** is in harmony with heaven. "Mercy and truth are met together; righteousness and peace have kissed each other."

(Letter 96, 1896 to Uriah Smith, in *EGW 1888 Material*, pp. 1574-1576; emphasis supplied)

VOLUME 11 — NUMBER 1

FIRST QUARTER, 2001

**A SECOND LOOK AT THE
IMPORTANCE OF THE
ADVENTIST PIONEERS**

With this issue we start a series of four issues taking a second look at the importance of the Adventist pioneers.

A SECOND LOOK AT— THE IMPORTANCE OF THE ADVENTIST PIONEERS

“REMOVE NOT THE ANCIENT LANDMARK, WHICH THY FATHERS HAVE SET.” PROV. 22:28

by Fred Bischoff

The Seventh-day Adventist church came out of the larger Advent movement, whose message was a shaking for the Christian church at large. The revival of interest in the second coming of Christ was a clear fulfillment of Bible prophecy, being the development of a connected path of light that was shining brighter and brighter since the reformation of the 16th century. The prophecies of Daniel and Revelation, anchored firmly in history (the past fulfillment of portions of these prophecies), were leading in one clear direction—the events surrounding the return of Christ to this earth. Each line of prophecy in both of these prophetic books led the Bible student to the same conclusion, the end of the world order in the establishment of God's kingdom on earth. The time in which these Advent believers found themselves living was reckoned to be “the hour of His judgment” which at long last had come, based specifically on the time prophecy of Daniel 8, understood in the light of Daniel 7. Thus they proclaimed the message of the angel of Rev. 14:6, 7 in the context of the time stated in Dan. 8:14, “unto two thousand three hundred days, then shall the sanctuary be cleansed.”

The clarity of the Biblical evidences was augmented by the manifest moving of the Spirit, as the message swelled announcing the imminent coming of Christ. At first, the time of His return was expected to occur between the spring of 1843 and the spring of 1844.

After this period passed without His return, opposition to the message mushroomed. The Advent believers perceived such opposition as a clear sign that time had come to proclaim the message of the next angel of Rev. 14, “Babylon is fallen, is fallen” (vs. 8). And with a new understanding of the tarrying of the bridegroom in the Matt. 25 parable, the announcement of the coming took on the urgency and power of “the midnight cry” as they realized the Jewish Day of Atonement would occur that year on October 22. But with the passing of that precise time when Christ was expected to come, the Advent movement itself was shaken, with only a “little flock” continuing in the path illumined by the light of the midnight cry. The Lord in His great mercy sent a precious message through the gift of prophecy to “the Advent people” to direct their eyes to Jesus.

LANDMARK

Second Coming of Christ

MESSAGE

First Angel's Message

Lest We Forget

- William Miller (Vol. 1, No. 2, Principles of Bible interpretation; Second Coming)
- Joseph Bates (Vol. 1, No. 3, Second Coming)
- Charles Fitch (Vol. 2, No. 3, Second Coming)
- George Storrs (Vol. 1, No. 4, Second Coming)
- James and Ellen White (Vol. 5, Nos. 1-4; the Whites were involved in all of the landmarks)

MESSAGE**Second Angel's Message***Lest We Forget*

- Introduction (Vol. 1, No. 1, Second Angel's Message, *Midnight Cry*)
- Joseph Bates (Vol. 1, No. 3, *Midnight Cry*)
- Charles Fitch (Vol. 2, No. 3, *Second Angel's Message*)
- S. S. Snow (Vol. 3, No. 2, *Midnight Cry*)
- Ellen White (Vol. 5, Nos. 1, 2, 4, *Testimony of Jesus*)

This shaking that came to Christianity at large and to the Advent movement in particular resulted from the prophecies that unfolded an understanding of the sanctuary and its teachings about God's dealing with sin, particularly the final stages. It was seen that the time prophecies pointed to the final fulfillment of the events foreshadowed in the Day of Atonement, events centered in the "true tabernacle"¹ in heaven, but decidedly connected to this earth as well. While the second coming of Christ to this earth occurs during this Day, it was not the first event of this Day. Of necessity Christ's coming was to be preceded by the preparation of a people to pass through the events leading up to and including meeting Him.

LANDMARK**Cleansing of the Sanctuary***Lest We Forget*

- Hiram Edson (Vol. 3, No. 1, *Sanctuary*),
- O. R. L. Crosier (Vol. 4, No. 3, *Sanctuary*)

This preparatory work was comprehended in the prophecy of the sanctuary being cleansed,² and was directed from the Most Holy Place of the heavenly sanctuary. It had

been symbolized by the cleansing work of the Day of Atonement given Israel at Sinai. Its fulfillment would be the final application of the blood of the sacrifice of Christ that had been offered earlier. This closing work would be followed by the banishing of the scapegoat, understood to represent Satan. It was the message regarding this cleansing, and the call to follow Christ into the Most Holy Place by faith, that shook (and continues to shake) Christianity and the Advent Movement. Most refused to continue on that path, and of necessity had to abandon the very principles of prophetic interpretation that had led the Christian church from the days of the reformation to that time.

Those who were willing to accept the Bible truth of the sanctuary in the context of the Day of Atonement, and "searched for the truth as for hidden treasure"³ were rapidly rewarded with a flood of light from Scripture, with the necessary assistance of the gift of prophecy. The essential and eternal nature of the law of God was grasped as they realized that the tables of the law were preserved in ark of the covenant in the Most Holy Place (Rev. 11:19). The testing truth of the seventh-day Sabbath dawned upon their growing understanding and experience, as they saw it in the heart of God's law. And the reality of the wages of breaking that law was seen to be not an eternal life of torment, but the opposite of eternal life, what the Bible called the second death.

The rejection of this third angel's message by the majority of those who had proclaimed the soon coming of Christ resulted in delaying the flood of light that would

¹ Heb. 8:2

² Dan. 8:14

³ MS135, 1903 "Establishing the Foundation of our Faith" (3MR413); also see "The Foundation of Our Faith" (SpTB02, pp. 56, 56; quoted in 1SM206)

have quickly prepared the world and ushered in Christ's return.⁴ This rejection and delay, which followed the pattern of Israel of old in their entry into the earthly Canaan, sadly continued to be repeated in the decades and centuries that followed, as we shall see. But initially the delay involved time within the lives of those involved in this work from its beginning. Only as it entered its longer phase was it seen to extend long beyond any of their lives. And "the delay" is not an entity that has a life and duration of its own. It is dependent on the corporate experience of God's people. It was not necessary at all, but when it occurred, it could have been relatively short. There was no inherent need, as we shall also see, for it to extend centuries.

The failure experienced by the early Adventists has been repeated in a larger sphere and with much greater responsibility by their spiritual descendants. Sadly Miller's dream included this human failing, and points us to the One who alone can recover the scattered gems of truth. The reality of what the Lord wanted to do was made clear as early as 1850 when Ellen White was shown, using the metaphor from Miller's dream, that "the man with the 'dirt brush' has entered."⁵

From this highly significant reality we can see that the core, essential lesson for us today is learning what happened in the first years and decades of the third angel's message. Otherwise, we cannot see aright our path today, and follow where Christ is leading. Above all else, this provides the absolutely necessary context and identity for the Advent movement some 150 years later.

LANDMARK

Three Angels' Messages

Commandments of God

Sabbath

Non-Immortality of the Wicked

MESSAGE

Third Angel's Message

Lest We Forget

- Joseph Bates (Vol. 1, No. 3, Law, including health; Sabbath)
- Rachel Oakes Preston (Vol. 4, No. 1, Sabbath)
- George Storrs (Vol. 1, No. 4, Non-immortality of wicked)
- Stephen Pierce (Vol. 2, No. 2, Law)
- William Farnsworth (Vol. 3, No. 3 Sabbath)
- Roswell F. Cottrell (Vol. 4, No. 2, Sabbath)
- J. H. Waggoner (Vol. 4, No. 4, Law, including health, relation to Gospel)
- James White (Vol. 5, Nos. 1, 2, 3, Law, Sabbath, Sanctuary)

The experience of the Advent believers paralleled in an amazing way the experience of the disciples of Christ. Both were led by God to proclaim a message of the coming of the kingdom, based on a time prophecy in Daniel. One preached Christ's first coming, and the other, His second. Neither understand fully the message of truth they were presenting, and when the event arrived of which they preached and to which they looked, they were sorely disappointed. Both were led back to Scripture for a deeper understanding of what had actually occurred, and both were dependent upon personal instruction from Jesus to enable them to understand Scripture correctly. Both needed to see and enter into what was presently occurring in their day as prefigured in the sanctuary system. And both could follow Christ in His present work only as they experienced true repentance and genuine faith.

⁴ 4SP, 291.

⁵ EW48; see this metaphor in William Miller's dream EW81ff.

However, the parallel experiences diverge at this point. The disciples accepted the testimony of Jesus, which involved seeing Him and themselves in a clear light, and they entered into repentance and remission of sin, were united, and then received the outpouring of the Spirit, which empowered them to take the gospel to the world. The Advent believers in contrast lost their experience of earnestly searching for present truth, of following the Lamb wherever He went, and became Laodicean, the essence of which was the inability to accept the testimony of the True Witness regarding their condition. For a while a revival occurred when the message to the angel of the church of Laodicea was presented in the 1850's. But the work was not deep.

MESSAGE

Laodicean Message

The outward growth and development of the church continued as it was led by God to organize and expand. God in mercy blessed the fledgling movement. However, the core spiritual experience languished. Especially lacking was the application of what Scripture calls the gospel to their teaching and experience in the context of the sanctuary message for our day.

In 1858 two testimonies were given that provide the framework for what we see as the essential features of our need to understand this history and by extension, to grasp where we stand today. One testimony looked back, and warned anyone not "to move a block or stir a pin" of the three angels' messages, and affirmed how God "had led" and placed the Advent people "upon a solid, immovable

platform."⁶ The other testimony looked forward to a future message that would prepare God's people and empower them to give the final warning, when "the earth was lightened with his glory."⁷

Thus we need to see that as the time was extended and the delay increased for the accomplishment of future work, the need to witness to the truthfulness and validity of the past history of the movement increased in importance. Several factors, each of which built in intensity as time continued, contributed to this necessity. The pioneers began to die, the second generation who had not witnessed the early events was growing in number, and the testing of heresies continued apace. Fourteen years after the previous testimonies, in 1872 at age 80 Elder Joseph Bates, who had worked with the Whites from the mid 1840's, died, the first key eyewitness whose living testimony was silenced.

As early as 1878, this need to witness to the past was expressed to J. N. Loughborough,

⁶ EW258, 259 "I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps,—the first, second, and third angels' messages. Said my accompanying angel, 'Woe to him who shall move a block or stir a pin of these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received.' I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. God had led them along step by step, until He had placed them upon a solid, immovable platform."

⁷ EW277 "Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory.... This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844."

at that time 46 years old but with 25 years experience in seeing miracle after miracle in the beginning years. He was told by Ellen White, “You have an experience valuable to the cause of God. It must be made to tell for its full value.”⁸

(To be continued)

⁸ Great Second Advent Movement (1992 edition), pp. 484, 485

Lest We Forget

- R. F. Cottrell (Vol. 4, No. 2, Organization) (see James White for more on Organization, Publishing, etc.)
- M. E. Cornell (Vol. 6, No. 1, Evangelism)
- J. N. Andrews (Vol. 6, No. 2, Publishing, Evangelism; Sabbath [book 1873])
- George Amadon (Vol. 6, No. 3, Publishing)
- J. N. Loughborough (Vol. 6, No. 4, Evangelism, Administration)
- Uriah Smith (Vol. 7, No. 1, Publishing, Administration)
- S. N. Haskell (Vol. 7, No. 2, Administration, Evangelism, Education)
- G. I. Butler (Vol. 7, No. 3, Administration)

EDITOR'S NOTE

For 10 volumes *Lest We Forget* has highlighted our past by reviewing the importance of our Seventh-day Adventist pioneers, those “who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work.”¹ Each issue covered the life and work of those whom God used to contribute something to this movement.

Again and again in *Lest We Forget* we have shown the providence of God as through faulty individuals He poured light from heaven that scattered the darkness of ages of apostasy and began the preparation of a people to meet Christ at His second coming. As we have recounted, some of these individuals did not stay with the movement in its continued develop-

ment, and in its wilderness wanderings as the time of preparation was prolonged by unbelief.

In brief, though to this point we have retold our history through the experiences of those people God used, we can now show how these stories are simply the interweaving of three main threads: (1) the messages that embodied these truths, (2) the landmark truths revealed in Scripture at that time, and (3) the ministries that were developed to carry the messages. All three of these have outlived the individuals who were first involved with their development. And all three God will use to finish the work begun.

With this new volume we change the approach of reviewing our history. Instead of mainly biographical sketches with accompanying contributions, we will present an ordered recounting of the landmarks that were

¹ White, Ellen, “The Work for This Time,” *Review and Herald*, May 25, 1905, paragraph 21.

discovered at that time. We plan to do this in the following two ways: reviewing the historical setting for the discovery of the landmarks, and republishing what the pioneers themselves wrote on the landmarks.

First we will give an overview of our history from the 1830's through the early 1900's to give the setting for Ellen White's statements that not only identified these landmarks but also called for the witness of the pioneers to be republished.² These next issues of *Lest We Forget* will serve to summarize from various viewpoints the past 40 issues of the periodical. Rather than producing a standard index, we will endeavor to summarize the information on the pioneers we previously published by the following:

1. Thumbnail sketches of each that will include the reference to the published issue(s) of *Lest We Forget* that covered their lives, with the location of their timeline; their background prior to 1844; their experience after "the passing of the time"; the landmark they were used of God to introduce; and the service they rendered to the developing church
2. Family details, that is, to whom they were married, and the children they had

² These statements came in the last 30 years of her life. As explained elsewhere, they cluster mostly around 1905.

3. A master timeline table that integrates all of the dates mentioned in *Lest We Forget* into one historical flow
4. A "Landmark Family Tree" which shows who gave which Bible truth to whom
5. Lessons from the mistakes of the pioneers, as we come to see them as "men of like passions"
6. References used throughout the first 40 issues of *Lest We Forget*, providing good resources for further study

Following that extensive review, we plan future issues in which we will let the pioneers themselves "speak ... by reprinting"³ what they wrote on the identified landmarks.

It should be evident that our commission for this work is the clear instruction from the pen of Ellen White. We make no apology for seeing and tracing the core meaning and thread of our history as revealed to us by God through her writings.

As we began the original issue of this periodical with an article entitled "The Importance of the Pioneers,"⁴ so we make this transition by considering in greater detail how important they were, in light of the Bible truths and experience to which God was leading them.

³ White, Ellen, "A Warning Against False Theories," *MS62*, 1905, paragraph 19.

⁴ *Lest We Forget*, Vol. 1, No. 1, First Quarter 1991, page 1.

THREE INTERWOVEN THREADS

Three threads woven together tell the history of Seventh-day Adventists:

- 1) the messages God sent from heaven to this earth to be proclaimed by these people everywhere
- 2) the landmark truths they discovered in the Scripture messages, and
- 3) the ministries these dedicated people were providentially lead to develop in order to carry the messages to the world.

Our history shows how the pioneers dedicated their lives to these messages, landmarks, and ministries.

MINISTRIES

The ministries, or methods, the Advent people were led to develop and use, in order to carry the messages which contained the landmarks, were in order of development:

- 1) Meetings (public and private)
- 2) Publishing
- 3) Organization
- 4) Health
- 5) Education

MESSAGES

The messages that contained the landmark truths were, in historical order with approximate dates:

- 1) the First Angel's Message (1831)
- 2) the Second Angel's Message (early summer 1844)
- 3) the Midnight Cry Message (late summer 1844)
- 4) the Third Angel's Message (Oct. 1844)
- 5) the Laodicean Message (1852)
- 6) the Loud Cry Message (1888)

LANDMARKS

The term “landmark” was used in 1889¹ to describe the Bible truths God revealed in the early years. From this statement we see seven interrelated landmarks:

- 1) the Second Coming of Christ
- 2) the Cleansing of the Sanctuary
- 3) the Three Angels' Messages
- 4) the Commandments of God
- 5) the Faith of Jesus
- 6) the Seventh-day Sabbath
- 7) the Non-immortality of the Wicked

INTERWOVEN

The movement began in a study and focus on the Second Coming of Christ, proclaimed under the First Angel's message, with the Second Angel's message and the Midnight Cry message coming in the months just prior to the passing of the time. Intermingled with, and adjacent to, this major current were other smaller currents destined to join it in their full power, namely the Sabbath and the Non-immortality of the wicked. After the passing of the time, the light of the Cleansing of the Sanctuary in heaven began to shine, which revealed the Commandments of God in the Most Holy Place, with the Sabbath glowing in the heart of the Law. Thus the Third Angel's Message was sounded which brought the Sabbath

¹ MS13, 1889 (see *CWE30* or *EGW 1888 Materials*, p. 518); the historical background for this manuscript, and an analysis of the paragraph listing these points will be examined elsewhere.

and the Non-immortality of the wicked to the main stream. Amazingly neglected in all of this was the Faith of Jesus. The Laodicean Message came to affirm this landmark (the gold most clearly embodies it), but the work was not accomplished. Finally “the fresh message” of the Loud Cry came to join with “the past message” and proclaim the “faith of Jesus.”¹ Understanding these events and what followed is of exceeding importance for us to grasp our identity and mission as a people.

How were these messages to reach the world?

From the earliest days of the advent movement, the light had been shared in public and private meetings.² This method of spreading these truths, of evangelizing the world, will be used to the end. At the same time that the messages were being proclaimed and studied more deeply, the other ministries of the church were developed as other vehicles for the messages.

The Advent message from its earliest beginnings had used the printed page to proclaim the news of Christ’s soon coming, with many periodicals and tracts sharing the prophecies pointing to 1843–1844. Some years after the passing of the time, Ellen White had a vision November 1848 of the need to publish the light of the third angel’s message, and that it would grow into streams of light encircling the globe. In July 1849 the publishing work began, and grew through the 1850’s, with much activity centered around it.³ This ministry, which

would include the various ways the published works are distributed and sold, is still a major way the messages are carried to the world.

Due to the needs of the publishing work and other property used by the Sabbath-keeping Adventists, the importance of organization became apparent, and was discussed. Ellen White was given instruction to rebuke those opposing it. Organizing began in 1860 (First General Conference gathering, name chosen), continuing in 1861 (SDA Publishing Association organized, first local conference organized, Michigan), and in 1863 (General Conference organized).⁴ This ministry still exists to facilitate the spread of the messages, and in addition to overseeing the general work of the church, also functions to bring godly order to all ministries.

Due to the major health needs of the workers, Ellen White had a vision in 1863, and began to share light on physical laws. Though some had been temperance promoters from the earliest years of the Advent message, and though Ellen White was shown some of the truthfulness of these positions as early as 1848, the breadth of understanding as well as practice had not been part of the movement. In 1865 she wrote her first six health articles on “Disease and Its Causes,” the same year James White had his first stroke. She had another major vision on healthful living later that year, and yet another one early the next year. The General Conference session in 1866 voted a

¹ RH03/18/1890, “Morning Talk” Feb. 4, 1890, (edited from Ms 9, 1890); (see *EGW 1888 Material*, p. 546)

² The majority of people covered in *Lest We Forget* past issues were involved in public meetings. See for example *Lest We Forget*, Vol. 6, No. 1 which highlights M. E. Cornell, an early SDA evangelist.

³ See article “Streams of Light, The Publishing Work,” *Lest We Forget*, Vol. 5, No. 3, p. 3ff. Specific individuals involved in the SDA publishing work covered in *Lest We Forget* past issues include Roswell F. Cottrell, J. H. Waggoner, James

White, J. N. Andrews, George Amadon, Uriah Smith, A. T. Jones, E. J. Waggoner, and W. W. Prescott.

⁴ See article “S. D. A. Church Organization, Why and How,” *Lest We Forget*, Vol. 4, No. 2, p. 8. Many of the SDA individuals in *Lest We Forget* past issues held some administrative position in the church organization and contributed as delegated representatives at General Conference Sessions to the operation of the church.

resolution on health reform, and the Western Health Reform Institute was established, the first of many health facilities.⁵ Unhealthful living cut short the lives of more than one of the pioneers.⁶ This ministry, the right arm of the message, is still the means by which doors are opened and the body, soul, and spirit are unitedly sanctified in preparing people for Christ's coming. The ability to grasp and experience the spiritual truths of the messages is very dependent upon clear minds that come from carefully following the laws of the body.

Due to the needs to educate the young people to become workers, schools were begun to teach the messages as part of the curriculum. The first school was established in 1872, becoming Battle Creek College two years later. Another school was begun in New England in 1882, with many other schools being established in the following decades.⁷

As stated before, all three of these, the messages, the landmarks, and the ministries, have outlived the individuals first used by God with their development. Thus as important as the pioneers were, we miss their importance if we do not grasp all elements of these three threads. God is a personal God, and deals with persons, not just principles, proclamations, and programs. But these three areas are not distractions from the most important thing. Rather they are the means to convey the truth about what type of personal God our God really is. It is in this way these seemingly impersonal

threads are alive with personal meaning. In fact, our significance as individuals is grasped and appreciated to the degree that we die to our selves and enter into proclaiming His glory as entrusted to us in these threads. Again let us be reminded, God will use all three to finish the work begun under the pioneers, until the entire earth is lightened with His glory.

God is the Master Weaver. He is producing a beautiful tapestry that when finished will proclaim His glory, self-sacrificing love, to the world. We each can be involved in carrying threads of light through this sacred work. We are all in the fabric, either light bearers, or sadly carrying dark threads which will only highlight by contrast the light and glory. May we catch His light and carry it!

⁵ See article "The Gospel of Health, A Practical Necessity," *Lest We Forget*, Vol. 5, No. 4, p. 3ff. Others noted early or later for their contribution to healthful living include Joseph Bates and J. N. Loughborough.

⁶ See article, "When God Speaks," *Lest We Forget*, Vol. 5, No. 3, p. 8.

⁷ See brief references in *Lest We Forget*, Vol. 5, No. 3, p. 6; Vol. 7, No. 2, p. 2; Vol. 7, No. 3, p. 5.

VOLUME 11 — NUMBER 2

SECOND QUARTER, 2001

**A SECOND LOOK AT THE
IMPORTANCE OF THE
ADVENTIST PIONEERS**

With this issue we continue the series of four issues taking a second look at the importance of the Adventist pioneers.

A SECOND LOOK AT— THE IMPORTANCE OF THE ADVENTIST PIONEERS

PART 2

by Fred Bischoff

Continuing from our previous issue, in tracing the landmark Bible truths, the messages that brought them, and the ministries that were implemented to convey the messages, we review now Seventh-day Adventist history from the 1880's into the 1890's. We are building the setting for the multiple messages around 1905 regarding the importance of this history and the necessity of republishing the pioneer witness.

Finally the Lord confronted the believers in a marked way, as the message of “the faith of Jesus” was proclaimed. It was the neglected landmark, given as part of the third angel’s message some 40 years prior, but not appreciated, understood, studied, or experienced as God intended. The light of this message uniting law and gospel began to build in the mid 1880’s. By 1886 it was identified as the message that would lighten the earth with God’s glory.¹ This confrontation reached a high point at the General Conference Session held in 1888 at Minneapolis, Minnesota.²

¹ *EGW 1888 Materials*, pp. 165, 166 Ellen White quoted her angel guide speaking in 1886: “There are but few, even of those who claim to believe it, that comprehend the third angel’s message, and yet this is the message for this time. It is present truth. But how few take up this message in its true bearing, and present it to the people in its power! With many it has but little force.... There is much light yet to shine forth from the law of God and the gospel of righteousness. This message, understood in its true character, and proclaimed in the Spirit, will lighten the earth with its glory.”

² *EGW 1888 Materials*, p. 217 “The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness.”

LANDMARK

Faith of Jesus

MESSAGE

Loud Cry Message

Lest We Forget

- J. H. Waggoner (Vol. 4, No. 4, Law, including health, relation to Gospel; Religious Liberty)
- A. T. Jones (Vol. 7, No. 4; Vol. 8, No. 1; Vol. 9, Nos. 1-4, Gospel, relation to Law; Religious Liberty; Faith of Jesus; Loud Cry)
- E. J. Waggoner (Vol. 8, No. 2, 3, 4; Vol. 9, Nos. 1-4, Gospel, relation to Law; Loud Cry)
- W. W. Prescott (Vol. 10, Nos. 1-4, Gospel, relation to Law; Loud Cry; Education)

This final of the end-time messages encompassed the work of all preceding five messages. Collectively Scripture pictures them as the Elijah message, the final application of Malachi’s prediction of the work of calling the world to repentance (“turn the hearts”) and to worship of the true God, “before the

She repeatedly stated that the law had been preached, but the faith of Jesus, here equated with the gospel, had been neglected. This is more fully explored later in this document.

coming of the great and dreadful day of the LORD.”³ This truth of “the faith of Jesus” must be restored before a people are prepared for Christ’s coming, for it is what accomplishes that preparation, as it takes our focus off ourselves, and enables us to stand in His strength alone. Super-abounding grace is shown to exceed abounding iniquity, as faith working by love endures to the end. The lawlessness that is maturing at the same time tests and highlights such love. The self-sacrificing love of many will sadly wax cold as the demands of iniquity increase. But those who endure will give a witness to the entire world of this gospel. Then the end will come.⁴

TIME OF IMMENSE IMPORTANCE

We turn now to consider the last thirty years of Ellen White’s life, in the context of the above-mentioned landmarks, messages, and ministries. As we do this, we will discover an amazing sequence of events. We need to understand these in detail. Our understanding of this segment of history determines largely how we value and grasp the very foundations of our work, going back some forty years earlier. Inextricably interwoven with this history and the significance of what God was doing was the decision by God to use Ellen White as His messenger for the first seventy years of this movement. These convictions (God was leading this movement, and God was sending messages through Ellen White) greatly stand or fall together, as case history after case history has shown for the last 150 years.

Understanding historical events from afar is always a challenge. It is much like putting pieces of a puzzle together, building little by

little a picture that can be seen only when enough of the pieces are assembled in the correct order. The events and statements included here are not an exhaustive collection by any means, but do provide a compelling and coherent view of this period of time, a paradigm, if you please, giving meaning to the Advent movement and sobering insights as to why we are still here. These are intimately tied to our initial purpose in this paper, to show more completely the importance of the pioneers, and why Ellen White repeatedly called for their witness to be heard. These calls experienced a crescendo centered around the year 1905. Let us assemble some pieces of the puzzle. We will first consider the evidences of the significance of the neglected landmark and the message that brought it to us.

As noted, at least two years before Minneapolis Ellen White was told that the message that was uniting “the law of God and the gospel of righteousness” was the message of Revelation 18, which would lighten the earth with glory.⁵ Thus, if received, it would prepare people for Christ’s coming and its associated events.⁶ As she first heard it in person at Minneapolis, she confessed, “Every fiber of my heart said, Amen.”⁷ The work of the Advent Movement begun over 50 years before, to pre-

⁵ Ms15, 1888 (November 1888, in *EGW 1888 Materials*, p. 166)

⁶ “Satan has been having things his own way; but the Lord has raised up men and given them a solemn message to bear to His people, to wake up the mighty men to prepare for battle, for the day of God’s preparation. This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of Satan there was a drawing apart; there were differences of opinion.” (*EGW 1888 Materials*, pp. 210, 211; see also pp. 422, 423)

⁷ Ms5, 1889 (June 19, 1889, Sermon at Rome, New York, entitled “Christ and the Law,” in *EGW 1888 Materials*, p. 349)

³ Mal. 4:5, 6

⁴ Matt. 24:12-14

pare out of all the world a people for Christ's coming, was going to be realized!

However, from the first glimmering of this light, it was opposed. Except for Ellen White, it appears this message was resisted or poorly appreciated by all of the first generation Seventh-day Adventists still alive.⁸ The fact that God was sending it through two men of the second generation, E. J. Waggoner (son of a pioneer) and A. T. Jones (a convert of 14 years), bothered some.⁹ The same people were concerned that what was being taught was an attack on the pillars of the faith, "the landmarks," when in fact it was the opposite. It was a message unfolding a neglected pillar ("the faith of Jesus"), which would enable, following the metaphor, the finishing of the house. (See box "Metaphors of Great Significance.")

From his sick bed in Battle Creek, the General Conference President G. I. Butler sent telegrams to the delegates assembled for the General Conference Session at Minneapolis. Ellen White referred to these in a letter she wrote a month after the conference to a

⁸ This observation is based on Ellen White's comments through the years as to who were messengers of this message. Though some first generation workers confessed their mistake in opposing her at Minneapolis, evidence is lacking that they ever grasped the message and proclaimed it in the power of the Spirit. Ellen White's experience at the beginning of the message appears to have set the tone for what happened through the rest of this window of opportunity. "I tried at the meeting in Battle Creek to make my position plain, but not a word of response came from the men who should have stood with me. I stated that I stood nearly alone at Minneapolis. I stood alone before them in the conference, for the light that God had seen fit to give me was that they were not moving in the counsel of God. Not one ventured to say, 'I am with you, Sister White. I will stand by you.'" *EGW 1888 Materials*, p. 354 (*Ms30, 1889; June, 1889*)

⁹ G. I. Butler spoke of them as "young men fairly fledged" in his 10/01/1888 letter to Ellen White (*Manuscripts and Memories of Minneapolis*, pp. 92, 93)

man whose false reports to Butler had prejudiced him against the message and the messengers.

...You warned Elder Butler—a poor sick man, broken in body and in mind,—to prepare for the emergency; and in that conference Elder Butler felt called upon to send in telegrams and long letters, "Stand by the old landmarks."¹⁰

She commented on the incident again a few months later, and clarified in much greater detail the issue of the landmarks. It is this document above all others that gives us the outline of these landmarks, and clearly alludes to the historical process that brought an understanding of these Bible truths.

While the Conference was in session at Minneapolis, there was coming over the wires from B. C. [Battle Creek], decided messages from Brother Butler to bring the people to a decision then at that meeting, on the controverted point of the law in Galatians.

In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks. The passing of the time in 1844 was a period of great events, opening to our astonished

¹⁰ *Lt8, 1888* (December 9, 1888, in *EGW 1888 Materials*, p. 187)

METAPHORS OF GREAT SIGNIFICANCE

Various Bible metaphors are used to illustrate the reality of what God was wanting to accomplish.

- “Landmark” refers to fixed objects that mark out the land to be occupied, the spiritual territory God’s people are to move into and inhabit, calling others to join them in that location. This is God’s domain, His kingdom.
- “Waymark” denotes something indicating the path one is taking by marking it in some way. This pictures the experience of God’s people as a journey, avoiding sidetracks and ditches while moving toward the goal, the city of God, where He dwells.
- “Block,” “peg,” “pin,” “pillar,” “platform,” “foundation,” and “foundation stone” speak of how a building is put together, every part of which is essential. This describes God’s people as building a temple of truth, by discovering and living the truth about God. It is a spiritual dwelling that is their abode, and which in a very real sense is made up of these very people who are themselves called the temple of God.

eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God’s people upon the earth, [also] the first and second angels’ messages and the third, unfurling the banner on which was inscribed, “The commandments of God and the faith of Jesus.” One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God’s law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary.

Now at the present time God designs a new and fresh impetus shall be given to His work. Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them believe] that

the work the Lord designs to do for His people is a removing of the old landmarks, something which they should, with most determined zeal, resist, then he exults over the deception he has led them to believe.¹¹

What evidence do we have that this message coming in 1888 was the neglected landmark, “the faith of Jesus”? Consider the following statement, one of many Ellen White made regarding what had been neglected, and what was being presented.

The Lord is not pleased to have man trusting in his own ability or good deeds or in a legal religion, but in God, the living God. The present message that God has made it the duty of His servants to give to the people is no new or novel thing. It is an old truth that has been lost sight of, just as Satan made his masterly efforts that it should be. The Lord has a work for every one of His loyal people to do to bring the faith of Jesus into the right place where it belongs—in

¹¹ *Ms18, 1889 (in EGW 1888 Materials, pp. 516, 518, 519)*

the third angel's message. The law has its important position but is powerless unless the righteousness of Christ is placed beside the law to give its glory to the whole royal standard of righteousness. "Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:12).¹²

These statements make it clear that the core understanding and experience which God's people needed would flow from the proper relation between the law and the gospel, or as Rev. 14:12 puts it, "the commandments of God and the faith of Jesus." The concern of those that opposed the light was that the concepts being presented were an attack on God's law, especially because of how "the controverted point of the law in Galatians" was being explained. Ellen White went so far as pointedly to deny in 1890 that the Galatians issue was a landmark.

The law in Galatians is not a vital question and never has been. Those who have called it one of the old landmarks simply do not know what they are talking about. It never was an old landmark, and it never will become such. These minds that have been wrought up in such an unbecoming manner, and have manifested such fruits as have been seen since the Minneapolis meeting, may well begin to question whether a good tree produces such evidently bitter fruit.¹³

As we had neglected "the faith of Jesus" (a phrase that occurs at least four times in Galatians in the context of the law¹⁴), when this

missing light was brought to the attention of the people, and its relation to the law clarified, it was mistakenly concluded as an attack on the law. Clarifying the role of law in salvation always necessitates an understanding of the gospel.

As this theme was explored and presented by those who accepted the message, much light shown forth. This is seen specifically in the experience of W.W. Prescott, who preached a sermon entitled "The Law in Christ" in Australia in 1895. God impressed Ellen White at that time that the message of Galatians was highly important as it shines light on this connection of the two landmarks, "the commandments of God and the faith of Jesus." She immediately (after this sermon was published) wrote to Uriah Smith, one who was still opposing this light. She emphatically stated to him the significance of what God was doing, and the devastating consequences from such opposition.

"The law was our schoolmaster to bring us unto Christ, that we might be justified by faith." In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ, and to flee unto him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ.

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren Waggoner and Jones. By exciting that opposition, Satan succeeded in shutting away from

¹² Ms30, 1889 (June 1889, in *EGW 1888 Materials*, p. 375; see also pp. 212, 217, 367, 430, 724, 728)

¹³ Ms55, 1890 (in *EGW 1888 Materials*, p. 841)

¹⁴ Gal. 2:16—"Knowing that a man is not justified by the works of the law, but by **the faith of Jesus Christ**, even we have believed in Jesus Christ, that we might be justified by **the faith of Christ**, and not by the works of the law: for by the works of the law shall no flesh be justified." Gal 2:20—

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by **the faith of the Son of God**, who loved me, and gave himself for me." Gal. 3:22—"But the scripture hath concluded all under sin, that the promise by **faith of Jesus Christ** might be given to them that believe."

our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.¹⁵

ATTACKING VERSUS RESTORING A LANDMARK

Simply put, the message that would have restored the neglected landmark truth of “the faith of Jesus” was mistakenly thought to be an attack on the landmarks. We could say in an attempt to defend the law, they rejected the gospel. There have been multiple historical precedents for such a mistake, but such lessons from the past made the position much less excusable.¹⁶

The past messages conveying the landmarks needed the fresh message (the Loud Cry Message) emphasizing the neglected

landmark. Observe how Ellen White stated this shortly after Minneapolis.

Suppose that you blot out the testimony that has been going during these last two years proclaiming the righteousness of Christ, who can you point to as bringing out special light for the people? This message as it has been presented, should go to every church that claims to believe the truth, and bring our people up to a higher stand-point. Where are the builders that are carrying forward the work of restoration? We want to see who have presented to the world the heavenly credentials. God gives every man a chance to take his place in the work. Let the people of God tell what they have seen and heard and handled of the word of life. Every worker has his place; but God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the fresh message. Let the Spirit of God come into the heart. O that we may realize the value of the price that has been paid for our salvation! I entreat of you to come nearer to God, that you may take hold of the message for yourselves.¹⁷

The struggle involved recognizing that the advancing light was indeed part of the edifice of truth, and not an attack on it. This has always been a challenge for God’s people. The pioneers themselves had walked that narrow path, of accepting through diligent study and the guidance of the Spirit new light, while not rejecting the light from the past, and while rejecting errors on every side. But this experience from the 1840’s was not continued, and its lack was vividly seen in the experience of 1888 and the years following.

There are men among us who profess to understand the truth for these last days, but

¹⁵ Lt 96, 1896 (June 6, 1896, in *EGW 1888 Materials*, p. 1575). See also *1895 Evangelism, Resources from a Period of “Manifest Demonstration of the Spirit.”* This compilation of the W. W. Prescott Armadale sermons explains the historical and thematic connection between Prescott’s sermon “The Law in Christ; Or, the Relation Between the Law and the Gospel” and this letter to Uriah Smith. In addition it provides an overview of Ellen White’s statements on the blending of the law and gospel, and the connection between the commandments of God and the faith of Jesus.

¹⁶ Observe that both Christ (Matt. 5:17) and Paul (Rom. 3:31) were accused of doing away with the law as they taught righteousness by faith. Ellen White observed this tendency in her sermon “Christ and the Law” preached the summer after Minneapolis (June 19, 1889) at Rome, New York. (See Ms5, 1889, in *EGW 1888 Materials*, p. 337 ff.)

¹⁷ RH03/18/1890, “Morning Talk,” given 02/04/1890 (in *EGW 1888 Materials*, pp. 545, 546; edited from Ms9, 1890)

who will not calmly investigate advanced truth. They are determined to make no advance beyond the stakes which they have set, and will not listen to those who, they say, do not stand by the old landmarks.

They are so self-sufficient that they cannot be reasoned with. They consider it a virtue to be at variance with their brethren, and close the door, that light shall not find an entrance to the people of God. It will require heavenly wisdom to know how to deal with such cases. Light will come to God's people, and those who have sought to close the door will either repent or be removed out of the way. The time has come when a new impetus must be given to the work. There are terrible scenes before us, and Satan is seeking to keep from our knowledge the very things that God would have us know. God has messengers and messages for his people. If ideas are presented that differ in some points from our former doctrines, we must not condemn them without diligent search of the Bible to see if they are true. We must fast and pray and search the Scriptures as did the noble Bereans, to see if these things are so. We must accept every ray of light that comes to us. Through earnest prayer and diligent study of God's word, dark things will be made plain to the understanding.¹⁸

The opposition to the message also sprung from the fact that it was unnatural to the fallen human nature, and laid the glory of that nature in the dust.¹⁹ Without the

1896

"The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world."

support of the gift of prophecy, the message would not have been heard to any significant degree. But for three years following Minneapolis it was sounded by the messengers the Lord had raised up, A. T. Jones

it was that the Spirit repeatedly called for re-publishing the pioneer witness, for reprinting of the writings, and recounting of the stories, of those who had already died. These calls reached their peak of intensity in the years clustered around 1905. However, the first indications of the importance of such work were given in the previous decade. Let us retrace this history as an introduction to the appeals to recall and reprint.

NEED TO REMEMBER

While attacks on the church were nothing new, the confusion that was coming in as the result of the spiritual resistance within the church to the gospel message and its practical application, and the opposition to Ellen White's ministry which such resistance occasioned, necessitated this work of reaffirming the fact that God was indeed leading the movement. The need for such recounting was addressed in this context as early as 1890 in the shadow of the rebellion of 1888.²¹

God repeatedly through Ellen White's ministry endorsed the Minneapolis message that came in the years around 1888. As noted, she had stood since the Minneapolis meetings solidly by the light God had sent through A. T. Jones and E. J. Waggoner, and had extended her influence to support the work God was doing through them. Thus those who rejected the message also had to reject in some degree the agency that was validating the message

²¹ This characterization of the 1888 event was given to Ellen White by the angel that forbade her from leaving the Minneapolis Conference prematurely. See *EGW 1888 Materials*, pp. 1067, 1068; compare pp. 310, 314, 323, 323, 367, 688, 846, 1067, 1169, 1344, 1345, 1369, 1666, 1744; also *PC154, 10MR277*. She continued to view what was happening as rebellion and insubordination as late as the end of 1901, as noted in the historical overview that follows.

through voice, pen, and presence. That is, those who refused the light of 1888 were logically led to question Ellen White's inspiration. Faith in the gift of prophecy given her was seriously undermined. Even her long-standing associate, Elder Uriah Smith, refused in a significant way the light and the testimonies that had been sent to him to counsel and correct him.²²

Ellen White sensed the need for someone with living experience in the rise and progress of the work and who also stood firmly for the testimonies, whose influence would serve "to overcome this unsettled state of unbelief." This she stated in a letter on October 7, 1890, to the General Conference president, Elder O. A. Olsen.

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.

...Let Elder Loughborough stand in his right place, as a Caleb, coming to the front and bearing a decided testimony in the face of unbelief and doubts and skepticism.

²² Consider the condition of Uriah Smith described through the following repeated references to him, all before October 1890. *EGW 1888 Materials*, pp. 86, 336, 417, 437, 438, 593, 596, 599, 604, 620, 621, 625, 628, 642, 643, 676, 684, 704. The following are references to Smith within the very letter next quoted, to Olsen, that shows his "position and work" with others was to "unsettle the faith of the people of God": pp. 714, 715, 717. Smith later confessed his error, but there is no evidence he grasped the message and ran with it.

We are well able to go up and possess the goodly land....

Do not fasten Elder Loughborough in a corner anywhere; do not bind him down to any one special conference.... What we need now is to cherish Elder Loughborough to make as far as possible his experience serve the cause of God in a wider sphere.²³

The unbelief referred to here continued to develop, showing itself in relation to others who should have been allowed to “stand in [their] right place.” In 1891 Ellen White and E. J. Waggoner were both removed from the United States by sending them to mission assignments oceans away in opposite directions. Ellen White went to Australia. E. J. Waggoner was sent to England (“some of our people were well pleased to have him removed”), and a virtual ban was placed on publishing his work in Battle Creek.²⁴ Such resistance against the message and messengers must be seen for its role in what transpired over the next 15 years, and which extends to our day. The issues are the same; only the dates and names have changed.

While she was essentially in exile in Australia, Ellen White continued to pursue the same themes. From her far-off spot, her pen was increasingly active.²⁵ She repeatedly ad-

dressed the message of righteousness by faith, especially its practical applications. She had barely arrived “down under” when in January of 1892 she picked up the theme of ancient Israel and its lessons for us who are in a similar situation, on the edge of Jordan.

Now when we are just on the borders of the promised land, let none repeat the sin of the unfaithful spies.... The work which the Lord had prepared to do for them to manifest His greatness and His favor to His people could not be done because of their wicked unbelief and rebellion. Shall it be thus in these last days, just before we enter into the heavenly Canaan, that God’s people shall indulge the spirit that was revealed by ancient Israel?²⁶

(To be continued)

²³ Lt 20, 1890 (October 7, 1890, in *EGW 1888 Materials*, pp. 716-719.) The entire letter is recommended reading; it is found on pp. 714-719. See also article “Faithful Eyewitness”, *Lest We Forget*, Vol. 6, No. 4, pp. 1, 2.) Notice in this letter the references to biblical characters that were eyewitnesses at critical times, especially the time to enter Canaan. It is well here to remember that Ellen White told Elder Loughborough in 1878, “You have an experience valuable to the cause of God. It must be made to tell for its full value.” (*The Great Second Advent Movement*, 1992 edition, p. 484)

²⁴ White, W. C., in *WCW Letterbook* 19, p. 344

²⁵ The total yearly number of letters and manuscripts she wrote increased from 134 in 1891, the year she moved to Australia, to 433 in 1899, the last full year she was there. After declining in 1900 during her move back to the United

States, the number returned to 400 or more per year the next three years, reaching a lifetime high of 472 in 1903. We will graph this trend in the next issue as we consider a significant event in her life in 1898.

²⁶ Ms6, 1892 (January 5, in *PC141-143*). She quoted Caleb’s words (“the language of faith”) to illustrate what is needed.

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**A SECOND LOOK AT THE
IMPORTANCE OF THE
ADVENTIST PIONEERS**

With this issue we continue the series of four issues taking a second look at the importance of the Adventist pioneers.

A SECOND LOOK AT— THE IMPORTANCE OF THE ADVENTIST PIONEERS

PART 3

by Fred Bischoff

In this issue we pick up with the early 1890's our review of the events that set a pattern for the next 100 years and explain why we are still in this world. We will continue to find more evidence of the increasing significance, after a century, of what the pioneers witnessed.

In a letter to Dr. J. H. Kellogg October 17, 1892, she wrote of how "intensely practical" Christianity was.¹ Five weeks later, on November 23, 1892 she wrote to O. A. Olsen, General Conference President a very solemn and passionate letter using many similar points made to Dr. Kellogg. She clearly addressed "the angel of the church," making the following significant statement which placed the truth of the Minneapolis message into the context of "the anti-typical day of atonement" and revealed the lack of spiritual life in many. She also fingered Satan's role in the ongoing cover-up and confusion, which we can see would make even more essential the work of recalling those events and truths that made us who we were as a people.

The forgiveness of sins and iniquities and transgressions, belongs in a special sense to this time. We are in the anti-typical day of atonement, and every soul should now be humbling himself before God, seeking pardon for his transgressions and sins, and accepting the justifying grace of Christ, the sanctifying of the soul by the operations of the Holy Spirit of Christ; thus the carnal nature is transformed, renewed in holiness

after the image of Christ's righteousness and true holiness. The precious, golden links of truth are not separate, detached, disconnected doctrines; but link after link, form one string of golden truth, and constitute a complete whole, with Christ as its living center. Salvation comes through practical godliness and faith in Jesus Christ. Faith is made perfect through works, and is evidenced in the character. To those who are teaching the truth, whose hearts are impure, and who have not been converted, Christ says, "What hast thou to do to declare my statutes? Be ye clean that bear the vessels of the Lord." Oh, what truths we have—full of power, and it is not possible to controvert these Bible doctrines. There is no truth in heaven or in earth that would affect some characters, although it might be presented in all power and matchless purity and lovelessness, because the heart does not love the practice of these holy sentiments. The truth we have set before us for the past few years, is immense in its importance, reaching into heaven and compassing eternity. Satan and his confederacy of evil have made every effort to cover up, to confuse minds, to make of none effect the precious, glorious truths of God's word. We are living in strangely solemn times, and at the very time when the people of God should be wide awake, many

¹ *Lf20*, 1892, an extract of which is published in 19MR91, 92.

are asleep or dead spiritually. There is great need of much work being done. Every individual member of the church should look to the Captain for orders.²

The next month she wrote to the General Conference brethren a letter that was read at the General Conference session one month later in January 1893. That letter addressed a proposal that would weaken the organization of the church. She was led to review briefly the history of the church. The highlight of the letter was the paragraph that begins, “The work is soon to close.” In this recounting of the past she stated for the first time the oft-repeated, combined promise/warning, “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.” The “if” statements that immediately followed were highly significant:

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.³

As the 1890’s unfolded, confusion over the truths and experience of righteousness by faith wrought havoc at the heart of the work. “Truth ... immense in its importance, reaching into heaven and compassing eternity” struggled for the light of day against unbelief that would forget God’s past leading and teaching by rejecting both in the present tense.

² *Lt22, 1892* (published in *PH002*, pp. 23-28, entitled “The Need of a Converted Ministry.” The paragraph quoted is found on p. 25. This is one of the most passionate letters ever penned by Ellen White. It is highly recommended for careful reflection and meditation.

³ *Lt32, 1892* (December 12, published in *GCDB*, January 29, 1893).

Very significantly, on September 19, 1895, in another letter to Elder Olsen, Ellen White stated that this deficiency was the root cause of the “the spirit of domination” that had developed in the administration of the church, and that had put the leadership “in the track of Romanism.” She stated specifically,

The righteousness of Christ by faith has been ignored by some; for it is contrary to their spirit and their whole life experience. Rule, rule, has been their course of action.... Their human invention originating with the specious devices of Satan, appears fair enough to the blinded eyes of men, because it is inherent in their nature....⁴

We can see in this testimony the two-fold error of failing to learn the lessons of history (here the larger history of the Christian church with its lessons about Romanism) tied with failing to internalize the gospel principles, those character qualities of God Himself as He deals with sinners. Is it any wonder that confusion over our own history would soon be prominently addressed?

The following May in another letter to Elder Olsen, she voiced the sad possibilities of what such a path would mean for the special work given to the Advent movement.

The natural heart is not to bring its own tainted, corrupting principles into the work of God. There must be no concealing of the principles of our faith. The third angel’s message is to be sounded by God’s people. It is to swell to the loud cry. The Lord has a time appointed when he will bind off the work; but when is that time? When the truth to be proclaimed for these last days

⁴ This letter (*Lt55, 1895*) was published first in *Special Testimonies to Ministers and Workers* (Series A, No. 9, 1897), pp. 16-21, entitled “Thou Shalt Have No Other Gods Before Me.” It has also been republished in *TM359-364* and *EGW 1888 Materials*, pp. 1425-1454.

shall go forth as a witness to all nations, then shall the end come. If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged.⁵

“SOON” IS PROLONGED

The Advent movement from its earliest days had viewed Christ’s coming as being soon. How long would the preparation for it “be prolonged”? At least 130 years, as we will see. The spiritual condition revealed in response to the issues surrounding Minneapolis were by no means unique to that time, though the length to which it was addressed was. The better we can see that this condition applied before the 1890’s, the better we will also see that it is yet pertinent for us years later.

Certainly the statement just quoted from 1896 still speaks with meaning to us today, explaining painfully why we are still here. Several themes are used to describe this one reality. Unbelief is the core theme, but this is manifested in a rebellious rejection of the preparation necessary, and consequently in not working with God to prepare others.

Let’s briefly step aside from our chronological review to consider in their own order these recurring themes over a larger span of history of the Advent movement.

- 1) They were mentioned as early as 1868 in a testimony to the church at Olcott, New York, some 24 years after the passing of the time, already considered a “long delay.”

The long night of gloom is trying, but the morning is deferred in mercy, because if

⁵ Lt83, 1896 (May 22, 1896; in *EGW 1888 Materials*, p. 1525). This theme of a preparation necessary, without which God must delay the end, was explicitly addressed as early as 1868.

1896

“If the power of Satan can come into the very temple of God, and manipulate things as he pleases, the time of preparation will be prolonged.”

the Master should come, so many would be found unready. God’s unwillingness to have His people perish, has been the reason of so long delay.⁶

- 2) They were woven together in 1883 in a description of the failure of the Millerites to accept the third angel’s message, and applied more broadly to those who had accepted that message.

Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward.... For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord’s professed people that have kept us in this world of sin and sorrow so many years.⁷

The mention of the 1844 Adventists was edited and republished in histories of the Ad-

⁶ PH098, p. 16; included in 2T194.

vent movement in 1884, 1888, 1904, and 1911, continuing the parallel with Israel of old.

The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led his people in the Advent movement, even as he led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work in 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of his people.⁸

- 3) They were penned in a letter January 9, 1893 in the context of Minneapolis. This same statement was in turn given to the General Conference session in 1893⁹ and repeated yet again in 1904 and 1909.

⁸ 4SP291. This statement was republished in both editions of *The Great Controversy* in 1888 and 1911 (pp. 457, 458). Very significantly it was also included in 1904 in "Counsels Often Repeated" with this added setting: "Upon us is shining the accumulated light of past ages. The record of Israel's forgetfulness has been preserved for our enlightenment. In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844 the faith of His people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding Hand that had been with them in their past experience, they would have seen of the salvation of God." (8T115, 116). These are but a few times she paralleled the Advent movement with that of Israel between Egypt and Canaan.

⁹ GCDB, February 28, 1893, par. 5.

If every watchman ... had given the trumpet a certain sound, the world might ere this have heard the message of warning.¹⁰

- 4) The themes were found again in the Nov. 14, 1894 letter to Edson and Emma White. This statement was included in several periodical articles in 1895 and 1896.

If those who claim to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned, and the Lord Jesus would have come to our world with power and great glory.¹¹

- 5) They were clearly stated in the 1896 letter just quoted at the end of the previous section.
- 6) They were given in a mission appeal in October of 1898. This statement was republished in 1900, 1901, and 1908.

Had the purpose of God been carried out by His people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this have received their welcome into the city of God.¹²

- 7) They were embodied in another communication first given to the General Conference in session in 1903. This was repeated in several publications in 1908.

Brethren and sisters, from the light given me, I know that if the people of God had preserved a living connection with Him,

¹⁰ Lt77, 1893 (in EGW 1888 Materials, p. 1129); 1904: RH, November 24, 1904, par. 6; 1909: 9T29.

¹¹ Lt84, 1894 (in 16MR38); 1895: GCB, February 22, 1895, par. 3; 1896: HM, August 1, 1896, par. 6. It is significant that this past tense statement was revised in 1910 into the future tense in RH, March 24, 1910, par. 16.

¹² AUCR, October 15, 1898, par. 12 (The mission appeal was also published the same year in PH004, p. 6.); 1900: 6T450; 1901: GCB, April 4, 1901, par. 2; 1908: Monthly Missionary Reading, May 9, 1908, par. 9.

if they had obeyed His Word, they would today be in the heavenly Canaan.¹³

It is clear that the Lord wanted us to know why “soon” was delayed. As the time has been prolonged, the need for the faith-building effects of recounting our history has increased proportionately. Ellen White sensed her role in this work, even as she called on others to fulfill theirs.

More Evidences of Unbelief

While in Australia, Ellen White was directed to respond to the teaching of John Bell of Melbourne, whose writings were apparently placing the time for the three angels’ messages into the future. How she dealt with this situation presaged her repeated counsels some ten years later. She wrote two manuscripts refuting his views, which, she stated, were “a mixture of truth and error.” She affirmed “the great waymarks of truth” and recounted the history of the Advent movement.¹⁴

Seven months after the May 22, 1896 letter to President Olsen, she was impressed to pull the curtain aside to address what was behind her move to Australia. She wrote of the matter in another letter to Olsen. We need to see the significance of this manifestation of unbelief and rebellion.

¹³ GCB, March 30, 1903, par. 25; 1908: *AU Gleaner*, November 4, 1908, par. 2; LUH, November 19, 1908, par. 2; PH010, p. 3.

¹⁴ Ms31, 1896 and Ms32, 1896 (November 8, 1896, in 17MR1-23); see 4Bio272-274. Extracts of these manuscripts are included in the next issue. This counsel would appear to be as applicable to those who place the three angels’ messages in the remote past. Bell’s response was positive: “John [Bell] has taken a splendid position on the testimony concerning his book. He has set aside his erroneous views altogether, and stands in the best position I have known him at all.” (A. G. Daniells letter in 11 WCW, p. 435, quoted in 4Bio274).

I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was his will that I should leave Battle Creek. The Lord did not plan this, but he let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America. We were needed at the heart of the work, and had your spiritual perception discerned the true situation, you would never have consented to the movements made. But the Lord read the hearts of all. There was so great a willingness to have us leave, that the Lord permitted this thing to take place. Those who were weary of the testimonies borne were left without the persons who bore them. Our separation from Battle Creek was to let men have their own will and way, which they thought superior to the way of the Lord.

The result is before you. Had you stood in the right position the move would not have been made at that time. The Lord would have worked for Australia by other means and a strong influence would have been held at Battle Creek, the great heart of the work. There we should have stood shoulder to shoulder, creating a healthful atmosphere to be felt in all our conferences. It was not the Lord who devised this matter. I could not get one ray of light to leave America. But when the Lord presented this matter to me as it really was, I opened my lips to no one, because I knew that no one would discern the matter in all its bearings. When we left, relief was felt by many, but not so much by yourself, and the Lord was displeased; for he had set us to stand at the wheels of the moving machinery at Battle Creek.¹⁵

¹⁵ Lt127, 1896 (December 1, 1896; in *EGW 1888 Materials*, pp. 1622, 1623).

Another seemingly minor event occurred around 1898 that, in the overall flow of events, further adds weight to the significance of the missed opportunities that unbelief experienced in the face of truth that was “immense in its importance.” This window into what was happening in the 1890’s relates to Ellen White’s understanding of her own life, that is, whether she would live to see Christ return. As recounted by her son W. C. White at the 1913 General Conference session, God had opened to her in a dream while in Australia whether God’s people would go in to “possess the land” in her lifetime.¹⁶

The Lord has not told her how long she will live. He has not told her in a positive way that she is to die; but she expects to rest in the grave a little time before the Lord comes. About fifteen years ago, in one of her night visions, she came out of a very dark place into the bright light, and Father was with her. When he saw her by his side he exclaimed in great surprise, “What, have you been there too, Ellen?” She always understood that to mean that the Lord would let her rest in the grave a little while before the Lord comes. She has been trying to work with reference to that. Oftentimes she has had messages to hasten her work,—the work of preparing her books,—because she had but a short time in which to work. She has been endeavoring to get her writings into book form, so that they may be of service to the church.¹⁷ [See Insert of graph, “Number of EGW Letters and Manuscripts Combined by Year.”]

¹⁶ Recall the oft-recurring theme of Israel at Jordan, ready to cross, but in unbelief feeling that the land cannot be taken. (As an example, *Ms6*, 1893, in *PC142*).

¹⁷ *GCB*, June 1, 1913 par. 11 (quoted also in *6Bio445*). See also in the light of this dream the graph of the yearly number of letters and manuscripts. The need to write was clearly very urgent.

In May of the next year, some ten years after addressing the confused ideas regarding the landmarks, she picked up again the theme of the pillars, unbelief, and great importance of the Minneapolis message.

With many there is an apparent desire to be much in prayer with God, and yet when the word comes from the Lord, they are startled into resistance, and they exclaim against it and the messenger as did the Jews, saying, “He is tearing away the very pillars of our faith.” In their blindness they do not comprehend what constitute the pillars of faith. This departure from God and his word has for a long time been coming in; and it was God who called the attention of several of our brethren to the Scriptures, calling upon them to dig for the truth which had been buried beneath customs and traditions, as for hidden treasure.

... For a few years in the past, and especially since the Minneapolis meeting, truths have been made known that have been of great value to the world and to the people of God. The way has been made so plain that honest hearts cannot but receive the truth. But there are still treasures to be searched for. Let the shaft which has begun to work the mine of truth sink deep, and it will yield rich and precious treasures.¹⁸

Upon her return to the United States in September 1900, events rapidly unfolded that led to the increased calls to recount our history. She seemed to sense what was coming. In the opening section of Volume 6 of *Testimonies for the Church* she penned these words, published near the end of 1900, almost immediately upon her arrival from her exile:

Now is the time for the last warning to be given. There is a special power in the presen-

¹⁸ *Ms75*, 1899 (published in *EGW 1888 Materials*, pp. 1687, 1689).

c. 1898

“She always understood that to mean that the Lord would let her rest in the grave a little while before the Lord comes. She has been trying to work with reference to that” (William C. White).

tation of the truth at the present time; but how long will it continue? Only a little while. If there was ever a crisis, it is now.

All are now deciding their eternal destiny. Men need to be aroused to realize the solemnity of the time, the nearness of the day when human probation shall be ended. Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work or treat it as of little importance.

The light we have received upon the third angel's message is the true light. The mark of the beast is exactly what it has been proclaimed to be. Not all in regard to this matter is yet understood, nor will it be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world. The Lord's command to His servants is: “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” Isaiah 58:1.

There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have

the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.¹⁹

A few months later on her way to the 1901 General Conference session, she was struck unconscious for 12 hours on March 9 when God revealed to her the condition of the church from His perspective. She stated:

There flashed before me a presentation of the great mercy and goodness of God in contrast with the perversity of His people.... I felt my soul fainting at the thought of the situation.

The experience was too much for me.²⁰

God strengthened her to continue on her trip. At her first address to the General Conference in session, she took them back to 1891 and repeatedly stated that while the leaders of God's people had assented to the light of righteousness by faith the last ten years, they continued to fail to incorporate that truth into their practical lives.

The brethren assented to the light God had given, but there were those connected with our institutions, especially with the Review and Herald Office and the Conference, who brought in elements of unbelief, so that the light that was given was not acted upon. It was assented to, but no special change was made to bring about such a condition of things that the power of God could be revealed among his people....

Year after year the same acknowledgment was made, but the principles which exalt a people were not woven into the work. God gave them clear light as to what they should do, and what they should not do, but they departed from that light, and it is a marvel to me that we stand in as much prosperity as we do today. It is because of the great mercy of our God,

¹⁹ 6T16, 17.

²⁰ Recounted later in Ms29, 1902 (published in 5Bio57, 58).

not because of our righteousness, but that his name should not be dishonored in the world.²¹

We may well ask ourselves that if it was a marvel over 100 years ago, should we marvel even more today, when we count our members in the millions and our institutions in the thousands? Do we grasp “the great mercy of our God” as we ought, “the great mercy and goodness” manifested to His unworthy church?

Later in the same talk, she again used the word “rebellion” to describe the condition of key people:

Why, I ask you, are men who have not brought self into subjection allowed to stand in important positions of truth and handle sacred things? They have grown to the stature of men, but they have brought with them their childish tendencies. God does not want any such thing. He has made provision for all to have in them the grace of Christ. No others will enter heaven. There has been one rebellion there, and there will not be another. We have been given an opportunity to get rid of every kind of rebellion.²²

The question of whether “every kind of rebellion” was indeed removed from the church at that time began to be answered some eight months later. One of the positive changes coming from the 1901 session was the vote to move the college out of Battle Creek.²³ With difficulty and against opposition the move was made. E. A. Sutherland and P. T. Magan were

²¹ *GCB*, April 3, 1901 par. 1 & 3 (This entire address is highly significant.)

²² *GCB*, April 3, 1901 par. 12; see also W. W. Prescott’s appeal which tied the pioneer days of the movement to the Minneapolis message, and declared, “For the past thirteen years this light has been rejected and turned against by many, and they are rejecting it and turning from it to-day....” He made a powerful plea for repentance. (*GCB*, April 18, 1901, p. 321; published in *Lest We Forget*, Vol. 10, No. 2, p. 2).

²³ *5Bio98*.

in charge of the school and the move. That fall Magan had a relapse of typhoid fever and had to leave the school for a time to recuperate.²⁴ In response to a letter he sent her, Ellen White wrote to encourage him. She shared an inspired perspective on where the church was, and again spoke of rebellion.

God’s people have been far behind. Human agencies under the divine planning may recover something of what is lost because the people who had great light did not have corresponding piety, sanctification, and zeal in working out God’s specified plans. They have lost to their own disadvantage what they might have gained to the advancement of the truth if they had carried out the plans and will of God. Man cannot possibly stretch over that gulf that has been made by workers who have not been following the divine Leader. We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ’s sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action. Now, have men who claim to believe the Word of God learned their lesson that obedience is better than sacrifice? “He hath shewed thee (this rebellious people), O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”²⁵

What would be the result of rebellion? Certainly those working submissively to the leading of the Spirit would have otherwise avoidable difficulties and burdens, as did Magan²⁶

²⁴ *For God and C.M.E.*, p. 92.

²⁵ *Lt184*, 1901 (December 7, 1901, published in *20MR312*, 313). Observe that the truth stated here (“Man cannot possibly stretch over that gulf”) is the same human inability that Miller experienced in his dream (*EW82*, 83).

²⁶ Magan’s burden included the loss of his wife. Less than three years after the 1901 letter, Ida died. Ellen White made

1901

“We may have to remain here in this world because of insubordination many more years, as did the children of Israel; but for Christ’s sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action.”

and others. Certainly the gulf thus created by unbelief would be both a barrier to the freedom the Spirit needed to pour out His power to finish the work, and a hazard into which unguarded workers and others might fall. And certainly “many more years” would pass in which God’s original plans would be delayed. Again, the history of the church of the Old Testament was referred to as a parallel story. Can we see again the real reasons why we are still here? Are we charging God with delaying the end of sin, or are we going to enter into the reality of our “own wrong course of action”? May God help us to see things as He sees them!

We must note here that while the issue of delay at its heart is always the same (unbelief and rebellion), the delay here being projected is on a vastly different scale from what it had been previously. It is one thing for God’s work not to be completed at the beginning

these observations about the effort to apply gospel principles to the educational work, the difficulty experienced, and the tragic outcome in the death of Ida Magan. “You see the work that has been established here. You see that advancement has been made, and that the education has been carried forward in right lines. This work of opposition and dissatisfaction has come from the devil. It has cost the life of a wife and mother.... I speak the truth as God has presented it to me. Sister Magan died as a martyr, right among her own brethren. My brethren, this work of hurting one another does not pay.” (*Ms54, 1904; a talk given May 23, 1904, published in SpM353*).

of the pioneers’ lives, as had occurred since the early days of the Advent movement, when the statement was made in 1884 that had the Millerites accepted the third angel’s message, the work would have been quickly finished. It is another thing for the delay to extend “many more years” beyond the lives of the longest-lived pioneers, for no eyewitness to remain alive to lend their faith-building influence in person (as did Moses, Caleb, and Joshua) to what God was doing from the beginning. So while the counsel regarding the importance of the platform of truth that had been laid in the beginning of the work continued as it had from the very early years (at least 1858), the need was becoming more and more critical for affirming the truth of the landmarks by recounting the stories and putting the testimonies into writing that would last the “many more years” beyond the lives of the eyewitnesses.

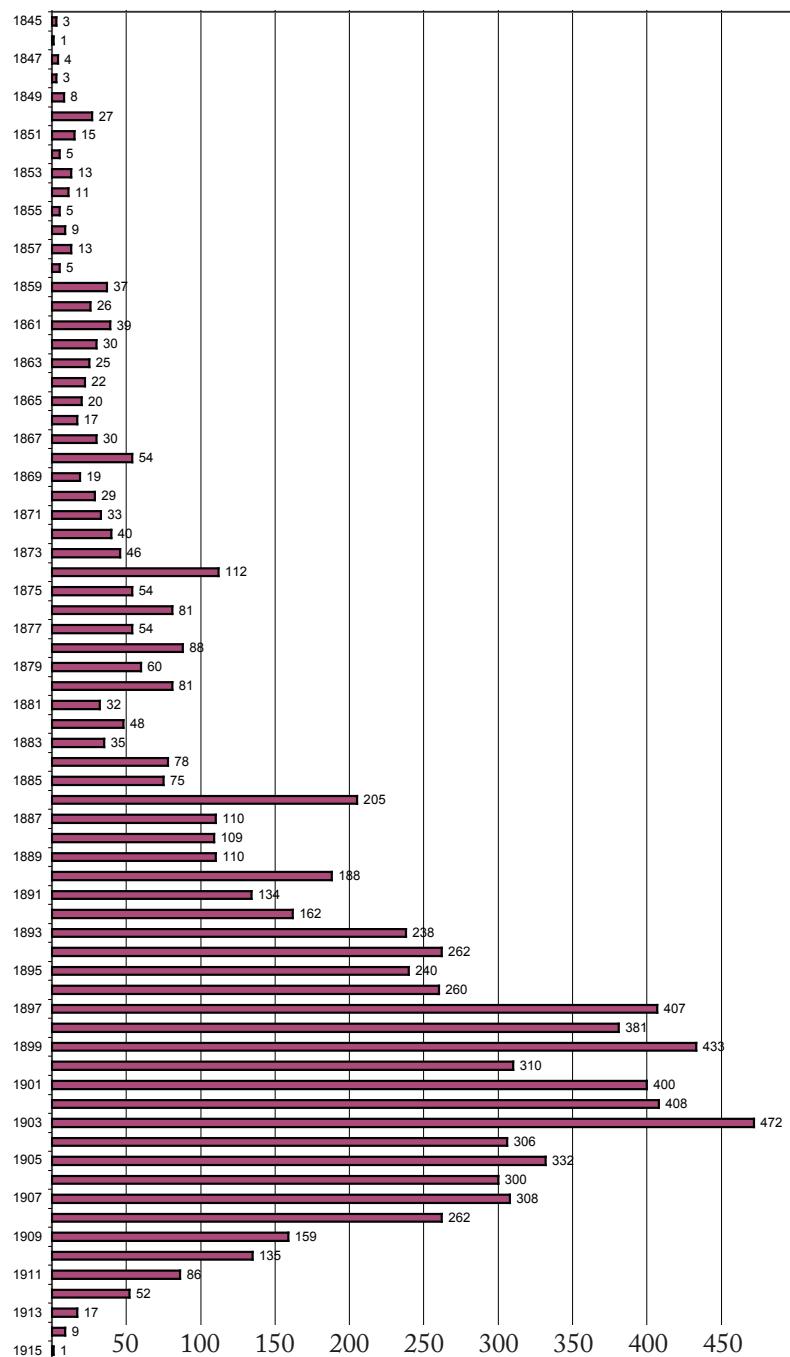
(To be continued)

Reflection

Does the passing of time decrease or increase the importance of understanding our past?

Insert

NUMBER OF EGW LETTERS AND MANUSCRIPTS COMBINED BY YEAR



VOLUME 11 — NUMBER 4

FOURTH QUARTER, 2001

**A SECOND LOOK AT THE
IMPORTANCE OF THE
ADVENTIST PIONEERS**

With this issue we conclude the series of four issues taking a second look at the importance of the Adventist pioneers.

A SECOND LOOK AT— THE IMPORTANCE OF THE ADVENTIST PIONEERS

PART 4 (CONCLUSION)

by Fred Bischoff

We are attempting a brief and focused overview of the history of the Seventh-day Adventist church. From its roots in the Advent awakening some 30 years before the church organized, we are tracing down to the crisis 40 years after. This emergency was the greatest threat yet to the church's mission and existence. We pick up here as events in 1901 transition into 1902. Can we learn anything for our day? Can the alpha teach us of the omega? Read carefully the extracts that begin on page 3, "Reaffirm! Reprint! Retell!"

Confusion was increasing as the church was growing. Even the messengers of the Minneapolis message¹ were susceptible. Reflecting back on the 1901 Session, Ellen White observed how both Prescott and Waggoner were holding "sentiments" that were erroneous. She said, "The ideas of some regarding a great experience called and supposed to be sanctification, have been the alpha of a train of deception which will deceive and ruin the souls of those who receive them." She "was led to speak words intended to counteract" Waggoner's "overdrawn expressions frequently used... at the conference."²

Events rapidly occurred the next year that necessitated the repeated calls that Ellen White began to make in increasing frequency at that time. Two of the churches ministries remaining in Battle Creek were destroyed by fire. Dr. J. H. Kellogg openly moved, against the counsel of Ellen White as well as other key workers, to promote views of God that directly attacked the sanctuary doctrine. Amazingly,

he was supported in this, at least to some degree, by the very men God had used to bring the message some 14 years earlier that would have facilitated the finishing of the work of the gospel.³ And A. F. Ballenger began adding his

³ J. H. Kellogg gives credit at the end of the preface to his book *The Living Temple* to the help E. J. Waggoner and A. T. Jones had given him on the manuscript. Speaking of the book, Waggoner stated in a January 14, 1903 letter to Prescott, "I cannot detect anything radically wrong in it." Jones was on the subcommittee commissioned to examine the manuscript and voted with the majority (Jones, Kellogg, and David Paulson) to print it. In contrast W. W. Prescott was the lone vote against publication. (See 5*Bio*290, 291.) We have no record of Jones or Waggoner publicly opposing Kellogg's concepts, as Prescott did repeatedly in his *Review* editorials. Prescott clearly parted company with Waggoner, as noted in his November 14, 1904 letter to Waggoner. (See *Lest We Forget*, Vol. 10, No. 2, p. 4.) See also *Lt*279, 1904 (written 08/01/1904) to "Brethren Paulson, Sadler, Jones, and Waggoner" where she quotes a Speaker in a dream she had, "Dr. Kellogg ... has refused to wear My yoke, and unless he is converted I will separate from him and from those who sustain him in his self-exaltation." She later describes seeing Jesus appeal to both messengers. "Our Counsellor then laid His hands on the shoulders of Elders A. T. Jones and E. J. Waggoner, and said, 'You are confused. You are in the mist and fog. You have need of the heavenly anointing.'" (Pub-

¹ The messengers are identified in *Lt*86, 1895 (September 25, 1895; in *EGW 1888 Materials*, p. 1455). See *Lest We Forget*, Vol. 9, Nos. 1-3 for more references.

² *Lt*269, 1903 (December 14, 1903; in 10*MR*356, 357).

influence to interpretations of Scripture that also undermined the landmark understanding of the sanctuary ministry of Christ since 1844.⁴

RENEWED CALL FOR THE PIONEERS' WITNESS

Just 13 days before the first fire, Ellen White wrote on February 5, 1902, a significant letter to one of the pioneers, S. N. Haskell, in which she spoke at length of the importance of the role of these tried workers, mentioning several by name with their contribution.⁵ With this letter began anew the theme on which she had briefly focused in the previous decade. This would be a recurrent topic she would write about at least through 1910. The death of Uriah Smith, March 6, 1903, only added to the importance of what she was saying.

To the delegates at the 1903 General Conference session, she openly called for people to leave Battle Creek and to learn the lessons of the fires. She recounted how Magan and Sutherland moved the school out in response to God's counsel, but how before its burning the publishing house had engaged in business that violated heavenly principles. In addressing the needs of putting the sanitarium on a proper foundation, she encouraged the leaders to acknowledge and support Dr. Kellogg, who in turn must have his feet "planted on the truth of the living God" and leave the "spurious scientific theories" that are "stealing away the landmarks and undermining the pillars of our faith." Nothing should be

lished in 21MR174-177; quotes are from pp. 175, 176; there is much more of significance in the letter.)

⁴ Ms59, 1905 (published in MR760, p. 4). Extracts of her manuscript regarding A. F. Ballenger's views are included in the next issue. Ballenger is also mentioned in many of the others extracted documents.

⁵ Lt47, 1902 (published in 20MR219-222). Extracts of this letter are included herein.

allowed to "disturb the foundation of the faith upon which we have been building ever since the message came in 1842, 1843, and 1844."⁶

A week later, still addressing the 1903 session, as she made an appeal for the work in the South where G. I. Butler had returned to church employment, she spoke of the need for the surviving pioneers:

Let us take hold of the work in the Southern states intelligently. I rejoice that Brother Butler is with us in this work. I have known that the time would come when he would again take his place in the work. I want you to appreciate the trials that he has passed through, and to help him all you can. God desires the gray-haired pioneers, the men who acted a part in the work when the first, second and third angels' messages were first given, to stand in their place in His work to-day. They are not to drop out of sight. We commit Brother Butler to you, in the name of the God of Israel, asking you to help him all you can. And Elder Butler must plan to have others share his burdens.⁷

Later that year and the next she wrote letters to G. I. Butler eloquently addressing again the need for the pioneers' witness.⁸ In 1904 she also wrote an article "The Foundations of Our Faith."⁹ The next year at least ten documents contained the call, at least five in 1906, and one each in 1908 and 1910.¹⁰ It seems clear that these repeated counsels were written in continuation of the need she had been

⁶ GCB, April 6, 1903, par. 27 and 35 (April 3, 1903). Extracts included herein.

⁷ GCB, April 14, 1903, par. 38 (April 10, 1903, in EGW 1888 Materials, p. 1801).

⁸ Lt105, 1903 (June 1, 1903, in 17MR344-347) and Lt237, 1904 (July 14, 1904, in 19MR308-312). Extracts included herein and in the next issue.

⁹ SpTB02, 1904, pp. 51-59. Extracts included in the next issue.

¹⁰ References and extracts of each of these 17 documents are included in the next two issues.

addressing at least since 1890, but now which was greatly multiplied in its seriousness and importance. (See the extracts on next page.)

These calls that went forth were in the context of the Minneapolis message and the landmarks, and in essence said, “If you are not going to finish the house, at least don’t tear up the foundations. Leave them for another generation who will come and finish the building.” The confusion resulting from the rebellion traced through the preceding years would blind those who had not seen the early working of God in the movement, draw key workers away from church, and lessen confidence in the biblical landmarks that made us a people. In addition, as noted before and as we will trace, one by one, those who had lived through the founding years were dying.

The condition of the church in 1904 evoked similar counsel to that given some 15 years earlier on the heels of Minneapolis, when she stated “a reformation must go through the churches.”¹¹ In an article entitled, “A Call to Repentance” which was published in the December 15, 1904, *Review*, she echoed the need that, if anything, had worsened as the years passed.

In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description.... Christ is humiliated in his people. The first love is gone, the faith is weak, there is need of a thorough transformation.... I can not fail to see that the light which God has given me is not favorable to our ministers or our churches. You have left your first love. Self-righteousness is not the wedding-garment. A failure to follow the clear light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people.¹²

Through all of this, the role of Ellen White’s ministry remained pivotal. Without that testimony of Jesus through His messenger, the church would indeed be left to flounder. It is thus that we need what these documents still record of those years, for the church’s need over a hundred years ago is ours today to an even greater degree.

It was in light of this history that the Lord shared with Ellen White the burden that she wrote about so extensively. And she addressed the importance of her writings as the church entered deeper and deeper into the time when the preparation was being prolonged, when we would have to remain in this world many more years, when no pioneer would remain alive. Her writings would be essential, and eventually her will established her estate to preserve and publish them. Speaking of the role of her writings in the years beyond her life, she wrote in 1907:

Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people.¹³

But what of the writings of other pioneers, other eyewitnesses of how God had worked, who while not inspired messengers must still tell what they had seen and heard and handled? She was instructed repeatedly to call for their participation.

The only pioneers still alive besides Ellen White when this call was reaching its peak were J. L. Prescott, G. I. Butler, George Amadon, S. N. Haskell, and J. N. Loughborough. Observe below when the other prominent first-gener-

¹¹ Ms30, 1889 (published in *EGW 1888 Materials*, p. 356).

¹² RH12/15/1904, paragraphs 8 & 9.

¹³ Lt371, 1907 (October 23), published as “My Work and My Helpers” in *PH116*, pp. 13, 14 (also *1SM*, p. 55 and *6Bio* 445).

ation Seventh-day Adventists had died. (The bolded names are those who wrote extensively.)

Pioneer	Year of Death
Rachel Oakes Preston	1868
Bates, Joseph	1872
White, James	1881
Edson, Hiram	1882
Pierce, Stephen	1883
Andrews, J. N.	1883
Byington, John	1887
Farnsworth, William	1888
Waggoner, J. H.	1889
Cottrell, Roswell F.	1892
Cornell, Merritt E.	1893
Smith, Uriah	1903

Those alive when these documents were written eventually died in the following years:

Pioneer	Year of Death
Amadon, George	1913
Prescott, J. L.	1915
White, Ellen	1915
Butler, G. I.	1918
Haskell, S. N.	1922
Loughborough, J. N.	1924

Thus we come to where we must share portions of the multiple documents written to address the need. On page 3 begins the extracts of 24 manuscripts, letters, and articles, which we have entitled “Reaffirm! Reprint! Retell!”

The question remains for you, dear reader: *What will you do in response to these calls?*

1907

“Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last.”

REAFFIRM! REPRINT! RETELL!

KEY EXTRACTS OF 24 DOCUMENTS — 1896-1910 (PART 2)

Fred Bischoff, Compiler

We begin here to present extracts from documents written over a 15-year period calling for the pioneer witness and the affirmation of the landmarks, waymarks, and pillars. The background for these counsels has been given in the series "A Second Look at the Importance of the Adventist Pioneers" which concludes in this issue. The challenge remains for the church today to implement what was called for 100 years ago. The need increases as the years are prolonged and the attacks multiply.

TESTIMONY CONCERNING THE VIEWS OF PROPHECY HELD BY JOHN BELL—PART I

M₅31, 1896 (17MR1-5)

8 November 1896

The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded, lest they be torn down and replaced with theories that would bring confusion rather than genuine light....

There are those now living who in studying the prophecies of Daniel and John, received great light from God as they passed over the ground where special prophecies were in process of fulfillment in their order. They bore the message of time to the people. The truth shone out clearly as the sun at noonday. Historical events, showing the direct fulfillment of prophecy, were set before the people, and the prophecy was seen to be a figurative delineation of events leading down to the close of this earth's history. The scenes connected with the working of the man of sin are the last features revealed in this earth's history. The people now have a special message to give to the world, the third angel's message. Those who, in their experience, have passed over the

ground and acted a part in the proclamation of the first, second, and third angel's messages, are not so liable to be led into false paths as are those who have not had an experimental knowledge of the people of God.

... We have a sleepless adversary, and he is constantly at work upon human minds that have not had a personal experience in the teachings of the people of God for the past fifty years. Some will take the truth applicable to their time, and place it in the future. Events in the train of prophecy that had their fulfillment away in the past are made future, and thus by these theories the faith of some is undermined....

The true workers of Jesus Christ are to co-operate with their brethren who have had an experience in the work from the very rise of the third angel's message. These followed on step by step, receiving light and truth as they advanced, bearing one test after another, lifting the cross that lay directly in their pathway, and pressing on to know the Lord, whose goings forth are prepared as the morning. You and other of our brethren must accept the truth as God has given it to His students of prophecy, as they have been led by genuine,

living experience, advancing point by point, tested, proved, and tried, until the truth is to them a reality. From their voices and pens the truth in bright, warm rays has gone to all parts of the world, and that which was to them testing truth, as brought by the Lord's delegated messengers, is testing truth to all to whom this message is proclaimed.

The burden of the warning now to come to the people of God, nigh and afar off, is the third angel's message. And those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today.

The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are truth, sacred, eternal truth today. Those who passed over the ground step by step in the past history of our experience, seeing the chain of truth in the prophecies, were prepared to accept and obey every ray of light. They were praying, fasting, searching, digging for the truth as for hidden treasures, and the Holy Spirit, we know, was teaching and guiding us. Many theories were advanced, bearing a semblance of truth, but so mingled with misinterpreted and misapplied scriptures that they led to dangerous errors. Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God....

The leadings of the Lord were marked, and most wonderful were His revelations of what is truth. Point after point was established by the Lord God of heaven. That which was truth then, is truth today. But the voices do not cease to be heard—"This is truth. I have new light." But these new lights in prophetic lines are manifest in misapplying the Word

and setting the people of God adrift without an anchor to hold them. If the student of the Word would take the truths which God has revealed in the leadings of His people, and appropriate these truths, digest them, and bring them into their practical life, they would then be living channels of light....

The third angel's message is our burden to the people. It is the gospel of peace and righteousness and truth. Here is our work, to stand firmly to proclaim this....

TESTIMONY CONCERNING THE VIEWS OF PROPHECY HELD BY JOHN BELL—PART II

Ms32, 1896 (17MR6-23)

8 November 1896

The proclamation of the first, second, and third angels' messages has been located by the Word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old....

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

... In history and prophecy the Word of God portrays the long, continued conflict be-

tween truth and error. That conflict is yet in progress. Those things which have been, will be repeated. Old controversies will be revived, and new theories will be continually arising. But God's people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels' messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, holding the beginning of their confidence steadfast unto the end.

A transforming power attended the proclamation of the first and second angels' messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction.

... After the great Disappointment there were few who set themselves to seek the Word with all their heart. But some souls would not settle down in discouragement and deny that the Lord had led them. To these the truth was opened point by point, and entwined with their most hallowed recollections and sympathies. The searchers after truth felt that the identification of Christ with their nature and interest was complete. Truth was made to shine forth, beautiful in its simplicity, dignified with a power and invested with an assurance unknown before the Disappointment. We could then proclaim the message in unity.

... 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.

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.

... The light God has given me is that the Scriptures you have woven together you yourself do not fully understand. If you did, you would discern that your theories tear up the very foundation of our faith.

... There are others besides yourself, and more than one or two, who like you think they have new light, and are all ready to present it to the people. But it would be pleasing to God for them to accept the light already given and walk in it, and base their faith upon the Scriptures, which sustain the positions held by the people of God for many years. The everlasting gospel is to be proclaimed by human agents....

... Theories will be continually agitated to divert the mind, to unsettle the faith. Those who have had the actual experience in the unfolding of the prophecies, have been made what they are today, Seventh-day Adventists, by these prophecies. They are to stand with

their loins girt about with truth, and with the whole armor on. Those who have not had this experience are privileged to hold the message of truth with the same confidence. The light that God has been pleased to give His people will not weaken their confidence in the path in which He has led them in the past, but will strengthen them to hold fast the faith. We must hold the beginning of our confidence firm unto the end.

To S. N. HASKELL

Lt47, 1902 (20MR219-222)

5 February 1902

The cause needs the help of the old hands, the aged workers, who have had so many years' experience in the cause of God, who have seen many going into fanaticism, cherishing the delusion of false theories, and raising all the efforts made to let the true light shine forth in the darkness to reveal the superstitions that were coming in to confuse judgment, and to make of none effect the message of truth that in these last days must be given in its purity to the remnant people of God.

Many of the tried servants of God have fallen asleep in Jesus. We greatly appreciate the help of those who are left alive to this day. We value their testimony....

We can easily count the first burden bearers now alive. Elder Smith was connected with us at the beginning of the publishing work....

I am thankful that Elder Loughborough can still use his abilities and his gifts in God's work. He has stood faithful amid storm and trial. With Elder Smith, my husband, Brother Butler, who joined us at a later period, and yourself, he

1903

"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."

can say: [1 John 1:1-10, quoted].

It is with feelings of satisfaction and of gratitude to God that we see Elder Butler again in active service. His gray hairs testify

that he understands what trials are. We welcome him into our ranks once more, and regard him as one of our most valuable laborers....

A few of the old standard-bearers are still living. I am intensely desirous that our brethren and sisters shall respect and honor these pioneers....

OUR DUTY TO LEAVE BATTLE CREEK

GCB04/06/1903

3 April 1903

The Lord wants us to do our duty. He wants us to understand that Dr. Kellogg shall not be pushed out of his place, but that he shall stand acknowledged and supported in his God-given work. This he will be if his feet are planted on the truth of the living God. If they are not planted on this truth, specious temptations will come in, through scientific problems and scientific theories regarding God and His Word. Spurious scientific theories are coming in as a thief in the night, stealing away the landmarks and undermining the pillars of our faith. God has shown me that the medical students are not to be educated in such theories, because God will not endorse these theories. The most specious temptations of the enemy are coming in, and they are coming in on the highest, most elevated plane. These spiritualize the doctrines of present truth until there is no distinction between the substance and the shadow.

You know that Satan will come in to deceive if possible the very elect. He claims to be Christ, and he is coming in, pretending to

be the great medical missionary. He will cause fire to come down from heaven in the sight of men, to prove that he is God. We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely.

... 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.

To G. I. BUTLER

L105, 1903 (17MR344-347)

1 June 1903

I feel deeply over our present situation. We must now do a work that should have been done long ago. We must do as the Lord directed Moses to do when the children of Israel, having crossed the desert, were encamped on the borders of Jordan. Moses was bidden to rehearse to them all the dealings of the Lord to them during their journeyings through

the wilderness. The record of this rehearsal is found in the book of Deuteronomy.

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.

We must study to find out the best way in which to take up the review of our experiences from the beginning of our work, when we separated from the churches and went forward step by step in the light that God gave us. We then took the position that the Bible, and the Bible only, was to be our guide; and we are never to depart from this position. We were given wonderful manifestations of the power of God. Miracles were wrought....

“Elder Loughborough’s book should receive attention”

**SUMMARY THOUGHTS
FROM THIS SECTION OF
*REAFFIRM! REPRINT! RETELL!***

- The great waymarks of truth, showing us our bearings in prophetic history, are to be carefully guarded.
- Those who are seeking to understand this message will not be led by the Lord to make an application of the Word that will undermine the foundation and remove the pillars of the faith that has made Seventh-day Adventists what they are today.
- The truths that have been unfolding in their order, as we have advanced along the line of prophecy revealed in the Word of God, are sacred, eternal truth today.
- The proclamation of the first, second, and third angels' messages has been located by the Word of Inspiration. Not a peg or pin is to be removed.
- 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.

“Elder Loughborough’s Book”

His 1905 revision of his history of the Seventh-day Adventist Church has been reprinted. The Great Second Advent Movement is available on Amazon.com

**Part 2 of
*REAFFIRM! REPRINT! RETELL!***

continues in the next issue.

VOLUME 12 — NUMBER 1

FIRST QUARTER, 2001

REAFFIRM! REPRINT! RETELL!

With this issue we continue the three-part series on the importance of republishing the Adventist pioneer writings.

REAFFIRM! REPRINT! RETELL!

KEY EXTRACTS OF 24 DOCUMENTS — 1896-1910 (PART 2)

Fred Bischoff, Compiler

In the last issue we published portions of five documents from 1896 to 1903. The common threads in each of these counsels are the importance of how God has led, and the need to recount the past and to recognize the immovability of the foundation He laid, all in the light of eyewitnesses dying and “new light” attacking these pillars. We continue here with 1904 and 1905. See Vol. 11 for the historical background.

THE FOUNDATIONS OF OUR FAITH

S_pTB02, 1904 (pp. 51-59)

1904

As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. He will bring in everything that he possibly can to carry out his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God.

... 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....

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....

What influence is it that would lead men at this stage of our history to work in an under-handed, powerful way to tear down the foundation of our faith,— the foundation that was laid at the beginning of our work by prayerful study of the word and by revelation? Upon this foundation we have been building for the past fifty years. Do you wonder that when I see the beginning of a work that would remove some of the pillars of our faith, I have something to say? I must obey the command, “Meet it!”

... We are God’s commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the word,—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of heaven for these last days, as given

by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the way-marks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority.

To G. I. BUTLER

*Lt*237, 1904 (19MR308-312)

14 July 1904

At this crisis all are called upon to take their position. We must stand apart from those who are determined to make shipwreck of the faith. We must not sell our Lord at any price. We are to refuse to listen to the sophistries that have been brought in to make of no effect the truth for this time. Not a stone is to be moved in the foundation of this truth—not a pillar moved.

To BROTHER AND SISTER KRESS

*Lt*95, 1905 (10MR44-48)

14 March 1905

... The truths that we have been proclaiming for more than half a century have been contested again and again. Again and again the facts of faith have been disputed; but every time the Lord has established the truth by the working of His Holy Spirit. Those who have arisen to question and overthrow the principles of present truth, have been sternly rebuked.

... They are not to remove one pin from the foundation of truth that the Lord has built up from point to point by the ministration of the Holy Spirit. If one point is yielded, there is

no surety that other points will not be discarded; and point by point, the structure of truth will be assailed and discarded.

... Yielding to Satan's sophistry, they stand on a false track, and by their representations endeavor to tear down truths that God has made fast, never to be moved. By their course, the inexperienced are led to wonder whether these special truths are not, after all, errors that ought to be shunned. When brought into strait places, they will give up the Sabbath and its powerful endorsement, and the more they are opposed in their apostasy, the more self-sufficient and self-deceived they become....

... Those who misinterpret the precious things God has given me for His people, those who take the sentiments by which God so beautifully shows the difference between the earthly and the heavenly, removing these sentiments from the position in which God has placed them, and making them testify to seducing errors, are removing the landmarks. They cherish sentiments which they should resolutely have discarded. In an unmistakable, decided manner the reproof of God has come to them, forbidding them to spoil the people of God, forbidding them to teach sophistry for truth.

... God gives me the message, Beware of the leaven of those who have been destroying the faith of Seventh-day Adventists. There are those to whom I fear to write personally. God says, Beware of the leaven of those who have stepped off the platform of truth. Those who use my writings, given me by God, to build themselves up in sophistry and deceptive theories, steal that which was given to establish souls in the sanctification of the truth, and use it to testify to theories against which I am bidden to warn our people. Beware of the leaven that some who have lost their connection with God will intro-

1904

"The way-marks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."

duce, declaring their theories to be in harmony with that which Sister White has written.

Have I not a knowledge of how to present these things without spoiling the faith of our people? I shall write just as God bids me write. What I have written, I have written. Every word is truth....

AN APPEAL FOR FAITHFUL STEWARDSHIP

Ms44, 1905 (MR760, pp. 5-7)

29 March 1905

... The foundation has been laid and all who will take their stand upon this platform, uniting wholeheartedly with the Lord's people, will be made welcome with rejoicing. But we cannot unite with those who choose to take their stand upon another foundation.

There is no use in talking of harmony while they continue to do this, for harmony could never exist. God forbids it. There is to be a decided change in those who have kept up their warfare against the principles delivered to us by the Lord. Truth is truth, and righteousness is righteousness....

I am instructed to bear a testimony to those who are entertaining erroneous sentiments and to tell them plainly of their danger. But we are in no case to link up with them or to argue

with them. Truth is truth, and we are to stand on the affirmative side, presenting the truth and refusing to be drawn into controversy....

To W. C. WHITE

Lr99, 1905 (CW26)

6 April 1905

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.

There will be constant warfare with seducing spirits that will bring in theories to counteract the truth of God. All who turn from the warnings that God sends them will be linked up with these seducing agencies.

BUILDING THE WASTE PLACES

Ms75, 1905 (MR760, pp. 13, 14)

May 1905

We need to walk humbly before the Lord. His truth is to be substantiated and magnified. We are warned that heresy of every kind will be brought in among the people of God in these last days. One heresy leads to many other heresies in the explanation of the Word of God and in departing from the Lord's designs and plans. Let our meetings in this conference

be times for the investigation and building up of the waste places. [Isaiah 58:12-14 quoted.]

The Lord would have us at this time bring in the testimony written by those who are now dead, to speak in behalf of heavenly things. The Holy Spirit has given instruction for us in these last days. We are to repeat the testimonies that God has given His people, the testimonies that present clear conceptions of the truths of the sanctuary and that show the relation of Christ to the truths of the sanctuary so clearly brought to view.

If we are the Lord's appointed messengers, we shall not spring up with new ideas and theories to contradict the message that God has given through His servants since 1844. At that time many sought the Lord with heart and soul and voice. The men whom God raised up were diligent searchers of the Scriptures. And those who today claim to have light, and who contradict the teaching of God's ordained messengers who were working under the Holy Spirit's guidance, those who get up new theories which remove the pillars of our faith, are not doing the will of God, but are bringing in fallacies of their own invention, which, if received, will cut the church away from the anchorage of truth and set them drifting, drifting, to where they will receive any sophistries that may arise. These will be similar to that which Dr. J. H. Kellogg, under Satan's special guidance, has been working for years.

Our work is to bring forth the strong reasons of our faith, our past and present position, because there are men who, never established in the truth, will bring in fallacies which would tear away the anchorage of our faith. Even presidents of conferences will fear to move, as some have done, dictating and commanding and forbidding. They drive the sheep away into forbidden paths. God sends no man with a message that leads souls to depart from the faith that has

been our stronghold for so many years. We are to substantiate this faith rather than tear down the foundation upon which it rests.

THE WORK FOR THIS TIME

RH05/25/1905

16 May 1905

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....

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.

After the passing of the time in 1844 we searched for the truth as for hidden treasure. I met with the brethren, 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.

During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind until all the principal points of our faith were made clear to our minds, in harmony with the Word of God. The brethren knew that, when not in vision, I could not understand these matters, and they accepted, as light directly from heaven, the revelations given.

Many errors arose, and though I was then little more than a child, I was sent by the Lord from place to place to rebuke those who were holding these false doctrines. There were those who were in danger of going into fanaticism, and I was bidden in the name of the Lord to give them a warning from heaven.

We shall have to meet these same false doctrines again. There will be those who will claim to have visions. When God gives you clear evidence that the vision is from him, you may accept it, but do not accept it on any other evidence; for people are going to be led more and more astray in foreign countries and in America. The Lord wants his people to act like men and women of sense.

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?

THE SABBATH TRUTH IN THE SENTINEL, AND ELDER BALLINGER'S VIEWS

M59, 1905 (*MR760*, pp. 2-4)

20 May 1905

... It will be one of the great evils that will come to our people to have the Scriptures taken out of their true place and so interpreted as to substantiate error that contradicts the light and the testimonies that God has been giving us for the past half century. I declare in the name of the Lord that the most dangerous heresies are seeking to find entrance among us as a people, and Elder Ballenger is making spoil of his own soul. The Lord has strengthened me to come the long journey to Washington to this meeting to bear my testimony in vindication of the truth of God's Word and the manifestation of the Holy Spirit in confirmation of Bible truth. The word is sure and steadfast, and will stand the test. Human investigations will be brought in, but the Lord lives and He will bring to naught these inventions. We are to proclaim the full truth of the Word of God with decision and unalterable firmness. There is not truth in the explanations of Scripture that Elder Ballenger and those associated with him are presenting. The words are right but misapplied to vindicate error. We must not give countenance to his reasoning. He is not led of God. Our work is to bind up the Testimonies God has

given and seal the law among His disciples.

... Let us all cling to the established truth of the sanctuary. Those who are so shortsighted that they will begin to do the work that some others have been doing in advocating the sentiments contained in *Living Temple*, are departing from the living God in spiritualistic, satanic experiences that will not do the souls who receive them any good. They are departing from the faith, seeking to tear down the foundation of truth. The men who have lost their hold on the truths of the sanctuary question as they have been presented by men who have been under the Holy Spirit's guidance, had better pray more and talk less. I testify in the name of the Lord that Elder Ballenger is led by satanic agencies and spiritualistic, invisible leaders. Those who have the guidance of the Holy Spirit will turn away from these seducing spirits.

A WARNING AGAINST FALSE THEORIES

M62, 1905 (MR760, pp. 7-12)

24 May 1905

In clear, plain language I am to say to those in attendance at this conference that Brother Ballenger has been allowing his mind to receive and believe specious error. He has been misinterpreting and misapplying the Scriptures upon which he has fastened his mind. He is building up theories that are not founded in truth. A warning is now to come to him and to the people, for God has not indited the message that he is bearing. This message, if accepted, would undermine the pillars of our faith.

1905

"It will be one of the great evils that will come to our people to have the Scriptures taken out of their true place and so interpreted as to substantiate error that contradicts the light and the testimonies that God has been giving us for the past half century. I declare in the name of the Lord that the most dangerous heresies are seeking to find entrance among us as a people."

Brother Ballenger does not discern what he is doing any more than Dr. Kellogg discerned that the book *Living Temple* contained some of the most dangerous errors that could be presented to the people of God. The most specious errors lie concealed in these theories and suppositions, which, if received, would leave the

people of God in a labyrinth of error. Those who cherish these theories are building upon the sand, and when the storm and tempest shall come the structure will be swept away.

... A stronger determination to know nothing among men but Christ and Him crucified, would have given a different character to the work of Brother Ballenger on this ground. By this he would have been saved from spending his time in presenting as truth that which, if received, would undermine the mighty truths that have been established for ages. He who claims that his teachings are sound, while at the same time he is working away from the Lord's truth, has come to the place where he needs to be converted.

A rich and inexhaustible storehouse of truth is open to all who walk humbly with God. The ideas of those whose hearts are fully in the work of God are clearly and plainly expressed, and they have no lack of variety, for there is ever before them a rich cabinet of jewels. Those who are striving for originality will overlook the precious jewels in God's cabinet in an effort to get something new.

Let not any man enter upon the work of tearing down the foundations of the truth that

have made us what we are. God has led His people forward step by step though there were pitfalls of error on every side. Under the wonderful guidance of a plain, "Thus saith the Lord," a truth has been established that has stood the test of trial. When men arise and attempt to draw away disciples after them, meet them with the truths that have been tried as by fire.

Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor.

... The messages that we have received from heaven are true and faithful. When one man strives to bring in new theories which are not the truth, the ministers of God should bear clear warning against these theories, pointing out where, if received, they would lead the people of God. Those who have received the light of present truth should not be easily deceived and readily led from the true path into strange paths. The watchmen are to be wide awake to discern the outcome of all specious reasoning, for serious errors will be brought in to lead the people of God astray.

If the theories that Brother Ballenger presents were received, they would lead many to depart from the faith. They would counterwork the truths upon which the people of God have stood for the past fifty years. I am bidden to say in the name of the Lord that Elder Ballenger is following a false light. The Lord has not given him the message that he is bearing regarding the sanctuary service.

... 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.

DIARY

Ms145, 1905 (MR760, pp. 15-18)

31 October 1905

I desire with heart and soul to do the work that God has given me as His messenger. I am anxious to give people the evidences of our faith as found in the Scriptures. There are many today who present strange doctrines, giving the Scriptures a wrong meaning. Elder Ballenger thinks that he has new light and is burdened to give it to the people, but the Lord has instructed me that he has misapplied texts of Scripture and given them a wrong application. The Word of God is always the truth, but the doctrines that Elder Ballenger advances, if received, would unsettle our faith in the sanctuary question. Already Elder Ballenger has mystified minds by his large array of texts. These texts are true, but he has placed them where they do not belong.

The light on the sanctuary question was given by the Spirit of God, and we who passed through the disappointment of 1844 can testify to the light that was then given on the sanctuary question. Elder Ballenger needs to rest awhile and cease to sow the tares which will lead our people on a false track. As the messenger of God, I am to bear no hesitating message on this subject.

Elder Ballenger does not see what he is trying to bring to pass. The message that Christ came to give to John on the Isle of Patmos needs now to be carefully studied by Elder Ballenger,

for these words of warning tell us that men will arise claiming to have new light, whose theories, if received, would destroy our faith in the truths that have stood the test for half a century. We need to study and understand the message given in the third chapter of Revelation.

... It is too late in this earth's history to get up something new. The erroneous theories that we had to meet in our early experiences in this work drove us to the Lord in prayer. And the Lord gave me, His messenger, a decided message that men were placing a false application on the Word of God. Christ referred to this danger in the words, "Be watchful and strengthen the things that remain, that are ready to die" (Revelation 3:2). Woe, woe to the man who teaches false theories.

We were cautioned not to listen to the doctrines of men who were obtaining a false experience. We spent whole nights in prayer, and the Holy Spirit gave the message, clear and distinct. All along the way we have had to meet just such things. But we gave no heed to them. Other presentations were made in doctrines that denied the truth which in the past had been advocated. Thus it will be till the close of this earth's history.

... The Word of God contains the truth, but when this Word is misapplied and made to strengthen error, we must meet this danger without hesitation. We must call upon our people to turn from such theories, to receive them not, to remember how they have received, and heard, and hold fast, and repent. We call upon them to keep their spiritual eyesight clear and to receive not the elaborate, uncalled-for explanations of the Scriptures offered by some, because these explanations would undermine the pillars of our faith. Reverence the Word, but not its misapplication to substantiate error.

... To us who passed through the disappointment of 1844, it seems impossible that we should ever forget the experience and the knowledge given us to establish our faith in the truths given us through the ministration of the Holy Spirit. To those who have passed through the trying tests that have come all along the years, the Lord says, "Ye are My witnesses." All who have been enlightened are to be watchful and strengthen the things that remain, those who are ready to die spiritually by reason of the false theories brought in through misapplication of the Scriptures.

To J. A. BURDEN

L7329, 1905 (MR760, pp. 18-20)

11 December 1905

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 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 A. F. Ballenger has been devoting his time to presenting. This poor man has been working decidedly against the truth that the Holy Spirit has confirmed. 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. 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 re-printing 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.

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 of 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.

Elder Ballenger's proofs are not reliable. If received, they would destroy the faith of God's people in the truth that has made us what we are. We must be decided on this subject, for the points that he is trying to prove by Scripture are not sound. They do not prove that the past experience of God's people was a fallacy. We had the truth: we were directed by the angels of God. It was under the guidance of the Holy Spirit that the presentation of the sanctuary question was given. It is eloquence for everyone to keep silent in regard to the features of our faith in which they acted no part.

God never contradicts Himself. Scripture proofs are misapplied if forced to testify to that which is not true. Another and still another will arise and bring in supposedly great light, and make their assertions. But we stand by the old landmarks. [1 John 1:1-10 quoted.]

I am instructed to say that these words we may use as appropriate for this time, for the time has come when sin must be called by its right name. We are hindered in our work by men who are not converted, who seek their own glory. They wish to be thought originators of new theories, which they present, claiming that they are truth. But if these theories are received, they will lead to a denial of the truth that for the past fifty years God has been giving to His people, substantiating it by the demonstration of the Holy Spirit.

Let all men beware what is the character of their work. They would better be falling into line for their own souls' sake and for the sake of the souls of others. "If we walk in the light as He is in the light, the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). It is nothing to the credit of any man to start on a new track, using Scripture to substantiate theories of error, leading minds into confusion, away from the truths that are to be indelibly impressed on the minds of God's people, that they may hold fast to the faith.

What are you doing to "bring forth the strong reasons of our faith, our past and present position"?

**Part 3 of
REAFFIRM! REPRINT! RETELL!
concludes in the next issue.**

VOLUME 12 — NUMBER 2

SECOND QUARTER, 2001

REAFFIRM! REPRINT! RETELL!

With this issue we conclude the three-part series on the importance of republishing the Adventist pioneer writings.

REAFFIRM! REPRINT! RETELL!

KEY EXTRACTS OF 24 DOCUMENTS — 1896-1910 (PART 3)

Fred Bischoff, Compiler

The majority of the documents we are extracting were written in 1905. In our last issue we shared two documents from 1904 and nine from 1905. Now we present the one remaining manuscript from 1905, five from 1906, and one each from 1908 and 1910. See Vol. 11 for the historical background.

STEADFAST UNTO THE END

Ms129, 1905 (20MR150-151)

24 December 1905

...The instruction to be communicated to John was so important that Christ came from heaven to give it to His servant, telling him to send it to the churches. This instruction is to be the object of our careful and prayerful study; for we are living in a time when men who are not under the teaching of the Holy Spirit will bring in false theories. These men have been standing in high places, and they have ambitious projects to carry out. They seek to exalt themselves, and to revolutionize the whole showing of things. God has given us special instruction to guard us against such ones. He bade John write in a book that which should take place in the closing scenes of this earth's history.

After the passing of the time, God entrusted to His faithful

followers the precious principles of present truth. These principles were not given to those who had had no part in the giving of the first and second angel's messages. They were given to the workers who had had a part in the cause from the beginning.

Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took

part in the establishment of our work upon a foundation of Bible truth, those who know the waymarks that have pointed out the right path, are to be regarded as workers of the highest value. They can speak from personal experience regarding the truths entrusted to them. These men are not to permit their faith to be changed to infidelity; they are not to permit

1905

"Those who passed through these experiences are to be as firm as a rock to the principles that have made us Seventh-day Adventists. They are to be workers together with God, binding up the testimony and sealing the law among His disciples. Those who took part in the establishment of our work upon a foundation of Bible truth, those who know the waymarks that have pointed out the right path, are to be regarded as workers of the highest value. They can speak from personal experience regarding the truths entrusted to them."

the banner of the third angel to be taken from their hands. They are to hold the beginning of their confidence firm unto the end.

The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened. We cannot now step off the foundation that God has established. We cannot now enter into any new organization; for this would mean apostasy from the truth.

The medical missionary work needs to be purified and cleansed from everything that would weaken the faith of believers in the past experience of the people of God. Eden, beautiful Eden, was degraded by the introduction of sin. There is need now to rehearse the experience of the men who acted a part in the establishment of our work at the beginning.

TO BROTHER AND SISTER HUGHES

Lt 40, 1906 (*MR760*, pp. 20, 21)

23 January 1906

I am praying that the Lord's people shall have special power just now and that they will not think or talk discouragement. We need to strengthen our belief in the past experience that we have had in the cause of God. We need to pray much and speak words of encouragement to others.

... Satan will use his best plans to lead souls to bring in some new theories, some strange, fanciful ideas. These souls will try to substantiate false doctrines, and they will take texts of Scripture and misapply

them in order to make their doctrines appear as truth. The theories that Elder Ballenger advocated, which remove the sanctuary truth, are just such as the enemy would bring in as matters of the utmost importance, to shake us from our foundation of faith. But we must heed the word, "Remember therefore how thou hast received and heard, and hold fast." When efforts are made to unsettle our faith in our past experience and to send us adrift, let us hold fast to the truth that we have received.

Last night I received instruction, as you will see when you read the enclosed copies. The warning is given, Hold fast to the past experience. [1 Corinthians 2:1-5 quoted.]

The power of God! It is this that will bear the test of trial, breaking down opposition, melting away scientific reasoning, and bringing men and women to an appreciation of the truth that has kept us where we are, on a solid foundation.

TO W. W. SIMPSON

Lt 50, 1906 (*MR760*, pp. 21-23)

30 January 1906

... There is a large pile of unpublished matter relating to our early experience in the message that should be re-published. The instruction given me is that the words of the Lord should not be lost, but should be ever kept in mind, because we are constantly in danger of losing the truth out of the soul and gathering up things that are out of the line of truth, things that will lead to confusion.

The truths given us after the passing of the time in 1844 are just as certain and unchangeable as when the Lord gave them to us in an-

1905

"The Lord has declared that the history of the past shall be rehearsed as we enter upon the closing work. Every truth that He has given for these last days is to be proclaimed to the world. Every pillar that He has established is to be strengthened."

swer to our urgent prayers. The visions that the Lord has given me are so remarkable that we know that what we have accepted is the truth. This was demonstrated by the Holy Spirit. Light, precious light from God, established the main points of our faith as we hold them today. And these truths are to be kept before the mind. We must arouse from the position of lukewarmness, from being neither cold nor hot. We need increased faith and more earnest trust in God. We must not be satisfied to remain where we are. We must advance step by step, from light to greater light.

The Lord will certainly do great things for us if we will hunger and thirst after righteousness. We are the purchased property of Jesus Christ. We must not lose our devotion, our consecration. We are in conflict with the errors and delusions that have to be swept away from the minds of those who have not acted upon the light they already have. Bible truth is our only safety. I know and understand that we are to be established in the faith, in the light of the truth given us in our early experience. At that time one error

after another pressed in upon us, and ministers and doctors brought in new doctrines. We would search the Scriptures with much prayer and the Holy Spirit would bring the truth to our minds. Sometimes whole nights would be devoted to searching the Scriptures and earnestly asking God for guidance. Companies of earnest, devoted men and women assembled for this purpose. The power of God would come upon me and I was enabled clearly to define what is truth and what is error.

As the points of our faith were thus established, our feet were placed upon a solid foundation. We accepted the truth point by point under the demonstration of the Holy Spirit. I would be taken off in vision and explanations would be given me. I was given illustrations of heavenly things and of the sanctuary, so that we were placed where light was shining on us in clear, distinct rays.

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 in these last days.

I know that the sanctuary question stands in righteousness and truth just as we have held it for so many years. It is the enemy that leads minds off on side-tracks. He is pleased when those who know the truth become engrossed in collecting Scriptures to pile up around erroneous theories, which have no foundation in truth.

The Scriptures thus used are misapplied; they were not given to substantiate error, but to strengthen truth.

So you see that it is impossible for us to have any agreement with the positions taken by Brother A. F. Ballenger, for no lie is of the truth. His proofs do not belong where he places them, and although he may lead minds to believe his theory in regard to the sanctuary, this is no evidence that his theory is true. We have had a plain and decided testimony

1906

"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 in these last days. I know that the sanctuary question stands in righteousness and truth just as we have held it for so many years."

to bear for half a century. The positions taken in my books are truth. The truth was revealed to us by the Holy Spirit, and we know that Brother Ballenger's position is not according to the Word of God. This theory is a deceiving theory and he misapplies Scriptures. Theories of the kind that he has been presenting, we have had to meet again and again.

I am thankful that the instruction contained in my books establishes present truth for this time. These books were written under the demonstration of the Holy Spirit. I praise the Lord with heart and soul and voice, and I pray that He will lead into all truth those who will be led. I praise Him that He has so wonderfully spared my life up to this time, to bear the same message upon the important points of our faith that I have borne for half a century.

PREACH THE WORD

Ms20, 1906 (MR760, pp. 24-27)

7 February 1906

I am instructed that we are not to enter into any controversy over the spiritualistic representations that are fast coming in from every quarter. Further than this, I am to give those in charge of our papers instruction not to publish in the columns of the Review and Herald, the Signs of the Times, or any other papers published by Seventh-day Adventists, articles attempting to explain these sophistries. We are in danger whenever we discuss the sophistries of the enemy. The publication of articles dealing with these sophistries is a snare for souls. Let these theories alone and warn all not to read them. Your explanations will amount to nothing. Let the theories alone. Do not try to show the inconsistency or fallacy of them. Let them alone.

Do not perpetuate evil by talking of these theories in sermons or by publishing in our

papers articles regarding them. The Lord says, Let them be unexplained. Present the affirmative of truth plainly, clearly, and decidedly. You cannot afford to study or combat these false theories. Present the truth, It is written. The time spent in dealing with these fallacies is so much time lost. Our papers are not published for the purpose of dealing with such subjects. Articles on Bible subjects, full of practical truth, and written in so simple a style that the children and the common people cannot misunderstand them, are to fill our papers.

The writers who are quoted in articles discussing these subjects are much pleased to have their views thus introduced to our people. But this is sowing tares. Our ministers are not given the work of discussing these subjects of spiritualistic science. They are to keep strictly to Bible truth, It is written. They are to present the reasons of our faith, and never reproduce the seductive heresies that will continually appear. No time or study is to be given to these seducing theories. The enemy stands close beside those who proclaim his sentiments.

... What we need is truth, present truth. Let the truth shine forth in its unmeasured superiority, in all the dignity and purity that distinguishes true religion. An acquaintance with the Word of God will strengthen us to resist evil. Hold up the cross of Calvary. This will rebuke heathen philosophy and pagan idolatry. Lift up the cross of Calvary higher and still higher as the identified reality of Christianity. Let all our works, our every enterprise, show forth the sacred principles of the gospel.

... For the past fifty years I have been receiving intelligence regarding heavenly things. But the instruction given me has now been used by others to justify and endorse theories in *Living Temple* that are of a character to mislead. May the Lord teach me how to meet

such things. If necessary I can charge all such work as coming directly from Satan to make the words God has given me testify to a lie.

Nashville, July 4. We are very sorry to read the article written by Elder Tenney in the Medical Missionary on the sanctuary question. The enemy has obtained the victory over one minister. If this minister had remained away from the seducing influences that Satan is exerting at the present time in Battle Creek, he might yet be standing on vantage ground.

We are very sorry to see the result of gathering a large number to Battle Creek. Ministers who have been believers in the foundation truths that have made us what we are—Seventh-day Adventists; ministers who went to Battle Creek to teach and strengthen the truths of the Bible, are now, when old and gray-headed, turning from the grand truths of the Bible and accepting infidel sentiments. This means that the next step will be a denial of a personal God, pulling down the bulwarks of the faith that is plainly revealed in the Scriptures. The sanctuary question is the foundation of our faith.

To G. C. TENNEY

L/208, 1906 (MR760 pp. 27, 28)

29 June 1906

... I have been surprised and made sad to read some of your articles in the Medical Missionary, and especially those on the sanctuary question. These articles show that you have been departing from the faith. You have helped in confusing the understanding of

our people. The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith.

If you had remained away from the seducing influences that Satan is exerting at the present time in Battle Creek, you might yet be standing on vantage ground.

We are very sorry to see the result of gathering a large number to Battle Creek. Ministers who have been believers in the foundation truths that have made us what we are—Seventh-day Adventists—ministers who went to Battle Creek to teach and uphold the truth of the Bible, are now, when old and grey-headed, turning from the grand truths of the Bible and accepting infidel sentiments. This means that the next step will be a denial of a personal God, pulling down the bulwarks of the faith that is plainly revealed in the Scriptures. In the Word is given the warning, “Some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1

Timothy 1:4).

... Those who are not walking in the light of the message may gather up statements from my writings that happen to please them, and that agree with their human judgment, and by separating these statements from their connection and placing them beside human reasonings, make it appear that my writings uphold that which they condemn. I charge you not to do this work. To use my writings thus, and at the same time reject the message which I bear to correct errors, is misleading and inconsistent.

1906
“Hold up the cross of Calvary. This will rebuke heathen philosophy and pagan idolatry. Lift up the cross of Calvary higher and still higher as the identified reality of Christianity. Let all our works, our every enterprise, show forth the sacred principles of the gospel.”

LESSONS FROM THE VISIONS OF EZEKIEL

Ms125, 1907 (MR760, pp. 29-31)

4 July 1906

In visions of the night I seemed to be speaking with great earnestness before an assembly of people. A heavy burden was upon my soul. I was presenting before those gathered together the message of the prophet Ezekiel regarding the duties of the Lord's watchmen. [Ezekiel 33:1-11 quoted]

... There is a spirit of wickedness at work in the church that is striving at every opportunity to make void the law of God. While the Lord may not punish unto death those who have carried their rebellion to great lengths, the light will never again shine with such convincing power upon the stubborn opposers of truth. Sufficient evidence is given to every soul regarding what is truth and what is error. But the deceptive power of evil upon some is so great that they will not receive the evidence and respond to it by repentance.

A long-continued resistance of truth will harden the most impressionable heart. Those who reject the Spirit of truth place themselves under the control of a spirit that is opposed to the word and work of God. For a time they may continue to teach some phases of the truth, but their refusal to accept all the light God sends will after a time place them where they will do the work of a false watchman.

The interests of the cause of present truth demand that those who profess to stand on the Lord's side shall bring into exercise all their powers to vindicate the advent message, the

most important message that will ever come to the world. For those who stand as representatives of present truth to use time and energy now in attempting to answer the questions of the doubting ones, will be an unwise use of their time. It will not remove the doubts. The burden of our work now is not to labor for those who, although they have had abundant light and evidence, still continue on the unbelieving side. God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in 1843 and 1844.

We are now to labor unceasingly to get the truth before Jew and Gentile. Instead of going over and over the same ground to establish the faith of those who should never have accepted a doubt regarding the third angel's message, let our efforts be given to making known the truth to

those who have never heard it. God calls upon us to make known to all men the truths that have made us what we are—Seventh-day Adventists.

God is speaking to His people today as he spoke to Israel through Moses, saying, "Who is on the Lord's side?" My brethren, take your position where God bids you. Leave alone those who, after light has been repeatedly given them, have taken a stand on the opposite side. You are not to spend precious time in repeating to them what they already know and thus lose your opportunities of entering new fields with the message of present truth. Take up the work which has been given us. With the Word of God as your message, stand on the platform of truth and proclaim the soon coming of Christ. Truth, eternal truth, will prevail.

1906

"As the great pillars of our faith have been presented, the Holy Spirit has borne witness to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine."

For more than half a century the different points of present truth have been questioned and opposed. New theories have been advanced as truth, which were not truth, and the Spirit of God revealed their error. As the great pillars of our faith have been presented, the Holy Spirit has borne witness to them, and especially is this so regarding the truths of the sanctuary question. Over and over again the Holy Spirit has in a marked manner endorsed the preaching of this doctrine. But today, as in the past, some will be led to form new theories and to deny the truths upon which the Spirit of God has placed His approval.

Any man who seeks to present theories which would lead us from the light that has come to us on the ministration in the heavenly sanctuary should not be accepted as a teacher. A true understanding of the sanctuary question means much to us as a people. When we were earnestly seeking the Lord for light on that question, light came. In vision I was given

such a view of the heavenly sanctuary and the ministration connection with the Holy Place, that for many days I could not speak of it.

I know from the light that God has given me that there should be a revival of the messages that have been given in the past, because men will seek to bring in new theories and will try to prove that these theories are Scriptural, whereas they are error which if allowed a place will undermine faith in the truth. We are not to accept these suppositions and pass them along as truth. No, no. We must not move from the platform of truth on which we have been established.

There will always be those who are seeking for something new and who stretch and strain the Word of God to make it support their ideas and theories. Let us, brethren, take the things that God has given us, and which His Spirit has taught us is truth, and believe them, leaving alone those theories which His Spirit has not endorsed.

AN APPEAL FOR THE MADISON SCHOOL

Ms13, 1908 (SpM425, 426)

25 March 1908

I have been instructed to publish the early experiences of the cause of present truth, showing why we stand, as we do, a people separate and distinct from the world. Few of the men who led out in the proclamation of the message are now living; but I have kept in my diaries an account of many precious experiences. These are now being prepared for the press. Will someone loan me, at a low rate of interest, the means to help in doing this work that needs to be

done in bringing these things before the people? While Satan is stirring up many to depart from the faith, I am bidden to republish the experiences of the past, and give the message of warning God sends, showing the dangers of the present time, and what will be in the future.

To G. I. BUTLER

L130, 1910 (1888, pp. 1811-1812)

23 November 1910

... I have not lost faith in you, Elder Butler. I greatly desire that the old soldiers, grown grey in the Master's service, shall continue to bear

their testimony right to the point, that those younger in the faith may understand that the messages which the Lord gave us in the past are very important at this stage of the earth's history. Our past experience has not lost one jot of its force. I thank the Lord for every jot and tittle of the sacred word. I would not draw back from the hard parts of our experience.

... I hope that in the future I may meet you at some of our gatherings. You and I are among the oldest of those living who have

long kept the faith. If we should not live to see our Lord's appearing, yet, having done our appointed work, we shall lay off our armor with sanctified dignity. Let us do our best, and let us do it in faith and hope. My heart is filled with gratitude to the Lord for sparing my life for so long. My right hand can still trace subjects of Bible truth without trembling. Tell all that Sister White's hand still traces words of instruction for the people. I am completing another book on Old Testament history.

BRIEF TIMELINE 1831 TO 1910

The Pioneers, The MESSAGES, the Landmarks, and the Ministries The Delay and the Importance of Our History

<p>1830</p>	<p>1831 William Miller begins preaching FIRST ANGEL's MESSAGE (4SP207) Landmark: Second Coming; Ministries: Meetings and Publishing</p>
	<p>1838 Josiah Litch accepts Second Coming</p>
	<p>1839 Joseph Bates, Joshua Himes, Samuel Snow accepts Second Coming</p>
	<p>1840 Ellen Harmon and family accepts Second Coming</p>
<p>1840</p>	<p>1841 James White, Charles Fitch accepts Second Coming</p>
	<p>1842 George Storrs, William Farnsworth accepts Second Coming</p>
	<p>1843 O. R. L. Crosier, Hiram Edson, J.N. Andrews accepts Second Coming</p>
	<p>SECOND ANGEL's MESSAGE begins to sound (GC389)</p>
	<p>MIDNIGHT CRY MESSAGE begins to sound (GC398-400)</p>
	<p>1844 Charles Fitch dies</p>
<p>1850</p>	<p>Passing of the time (GC403, 429, 431)</p>
	<p>THIRD ANGEL's MESSAGE begins to sound (GC432; EW254)</p>
	<p>Landmarks: Cleansing of Sanctuary, 3 Angels Messages, Commandments of God, Faith of Jesus (neglected), Sabbath, Non-immortality of Wicked</p>
	<p>1848 Stephen Pierce accepts Third Angel</p>
	<p>1851 J. H. Waggoner, R. F. Cottrell accepts Third Angel</p>
	<p>1852 Uriah Smith, John Byington, M. E. Cornell, J. N. Loughborough accepts Third Angel;</p>
<p>1860</p>	<p>LAODICEAN MESSAGE begins to sound (EW107)</p>
	<p>1853 George Amadon, S. N. Haskell accepts Third Angel</p>
	<p>1856 G. I. Butler accepts Third Angel</p>
	<p>1858 Don't "move a block or stir a pin" (looking back) (EW258; compare page iv)</p>
	<p>A MESSAGE coming: earth would be "lightened with his glory" (looking forward) (EW277; compare page iv)</p>
<p>1870</p>	<p>Ministries: Organization (1860-63) (2Bio31) and Health (1863-66) (2Bio135)</p>
	<p>Rachel Preston accepts Third Angel</p>
	<p>"So many would be found unready"; "so long delay" (PH098, p. 16; also 2T194)</p>
	<p>Rachel Preston dies</p>
<p>1880</p>	<p>Joseph Bates dies (EGWE34); Ministry: Education (2Bio334)</p>
	<p>J. N. Loughborough's experience of value (<i>The Great Second Advent Movement</i>, pp. 484, 485)</p>
	<p>Meetings: see 1Bio137; 139</p>
	<p>Publishing: see 1Bio107; 127; 163</p>
	<p>Landmarks: see CWE30; 1888, p. 518</p>
	<p>1881 James White dies (LS470)</p>
	<p>1882 Hiram Edson dies</p>
	<p>1883 J. N. Andrews dies (3Bio296); Stephen Pierce dies</p>
	<p>If Millerites had accepted "the MESSAGE of the THIRD ANGEL and in the power of the Holy Spirit proclaimed it to the world", "Christ would have come ere this"</p>
	<p>"Unbelief, murmuring, and rebellion", "worldliness, unconsecration, and strife" "have kept us in this world of sin and sorrow so many years" (1SM68,69)</p>
	<p>MESSAGE beginning that "will lighten earth with its glory" (1888, p. 166)</p>
	<p>1886 John Byington dies</p>
	<p>LOUD CRY MESSAGE joins "the faith of Jesus" with "the commandments of God" (1888, p. 1073; cf. p. 217 "the law and the gospel going hand in hand");</p>
	<p>E. J. Waggoner, A. T. Jones, W. W. Prescott messengers (1888, p. 1455)</p>
	<p>William Farnsworth dies</p>
	<p>J. H. Waggoner dies</p>
	<p>1889</p>

(Six
don't
continue)

1890	1890 Loughborough needed to build faith in the “rise and progress” of message, to counter “this unsettled state of unbelief” in “the light that God has given” ¹
	1892 MESSAGE “the past few years, is immense in its importance, reaching into heaven and compassing eternity”; Satan “made every effort to cover up, to confuse minds, to make of none effect” (Lt. 22, 1892; PH002, pp. 23-28)
	“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” (Lt. 32, 1892; in GCDB 1/29/1893)
	R. F. Cottrell dies
	1893 “If every watchman had given the trumpet a certain sound, the world might ere this have heard the MESSAGE of warning” (Lt. 77, 1893; in 1888, p. 1129)
1895	M. E. Cornell dies
	1894 If people of God “had done their appointed work as the Lord ordained, the whole world would have been warned,” “Jesus would have come” (16MR38)
	1895 MESSAGE continuing of “the law in Christ” but opposed at the heart of the work ²
	1896 If Satan has his way “the time of preparation will be prolonged” (1888, p. 1525)
	MESSAGE shut “away from our people, in a great measure”; “has been in a great degree kept away from the world” (Lt. 96, 1896; in 1888, p. 1575)
	“Great waymarks of truth” “are to be carefully guarded” (Ms. 1, 1896; 17MR1)
	1898 Dream she would rest in the grave before Christ came (6Bio445)
1900	Had “the MESSAGE of mercy” been given, “Christ would have come” ³
	1899 Confusion still as to “what constitute the pillars of faith” (1888, p. 1687)
	1901 Light of past 10 years “assented to” but “elements of unbelief” prevented light from being acted upon (GCB, 4/3/01, par. 1)
	1902 “May have to remain in this world because of insubordination many more years” ⁴
	1903 Need for “the old hands, the aged workers”; many “have fallen asleep in Jesus”; “greatly appreciate the help of those who left alive”; “value their testimony” ⁵
	1903 If people of God “had obeyed His word”, “would today be in the heavenly Canaan” ⁶
	Uriah Smith dies
	Need for “the gray-haired pioneers” to “stand in their place in His work to-day” ⁷
1905	Need to “do as the Lord directed Moses to do”, “to rehearse … all the dealing of the Lord”; “early history of our work must be republished” ⁸
	1904 Crisis: “make of no effect the truth for this time”; “not a stone is to be moved in the foundation of this truth—not a pillar moved” (Lt. 237, 1904; 19MR311)
	1905 Ten documents: need to reaffirm the foundations —“the fundamental principles that are based upon unquestionable authority”—reprint; repeat; reproduce;
	1906 Kellogg “under Satan’s special guidance”; Ballenger “led by satanic agencies” ⁹
	1906 Five documents: continued call to “strengthen our belief in the past experience” ¹⁰
	1908 Need to “vindicate the advent MESSAGE , the most important message that will ever come to the world” (Ms. 125, 1907 in MR760, p. 30; written 1906)
1910	1910 Need “to publish the early experiences of the cause of present truth” (SpM426)
	“The MESSAGES which the Lord gave us in the past are very important at this stage of the earth’s history.” (Lt. 130, 1910; in 1888 pp. 1811, 1812)

1. 1888, pp. 714-719

2. 1888, pp. 1575, 1576; cf. pp. 1435, 1436

3. AUCR, 10/15/98 par. 12

4. Lt. 184, 1901; in 20MR312, 313

5. Lt. 47, 1902; in 20MR219

6. GCB, 3/30/03, par. 25

7. GCB, 4/14/03, par. 38

8. Lt. 105, 1903; 17MR344

9. 10MR45; MR760, p. 14; MR760, p. 4 (see Lest We Forget, Vol. 12, Nos. 1 & 2 for extracts of ten documents)

10. Lt 40, 1906; in MR760, pp. 20, 21 (see Lest We Forget, Vol. 12, No. 2 for extracts of five documents)

This timeline summarizes events covered in the series “A Second Look at the Importance of the Adventist Pioneers” and “Reaffirm! Reprint! Retell!” published in *Lest We Forget*, Vol. 11, No. 1 through Vol. 12, No. 2, plus additional information on the 27 pioneers covered in *Lest We Forget* back issues.

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