

MR No. 315 - Righteousness by Faith; Public Relations

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 forty-five 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.--Ms 5, p. 10. (Sermon, Rome, New York, June 19, 1889.)

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." It is one of Satan's devices that we should be picking up all these disagreeable things and that our minds should not be dwelling on God and His love. That is what Satan wants, that we should keep our minds occupied with these things of a revolting character that cannot bring peace, joy, and harmony into the life--nothing but discouragement--and that we should not represent Jesus Christ. {1888 78.6} {Ms7-1888}

You know how it was with Moses. He felt that he must have an answer to his prayer. He realized the responsibility of leading the people out of Egypt, but he did not go and pick up everything objectionable and dwell on it. He knew they were a stiff-necked people, and he said, "Lord, I must have Thy presence"; and the Lord said, "My presence shall go with thee." You remember Moses went into the wilderness and stayed forty years, during which time he put away self, and that made room so that he could have the presence of God with him. {1888 83.2} {Ms7-1888}

General Interest of the Cause

During the Conference at Battle Creek, when the question of the law in Galatians was being examined, I was taken to a number of houses, and heard the unchristian remarks and criticisms made by the delegates. Then these words were spoken, "They must have the truth as it is in Jesus, else it will not be a saving truth to them." "Without me," says Christ, "ye can do nothing." When finite men shall cease to put themselves in the way, to hinder, then God will work in our midst as never before. {1888 113.4} {Lt21a-1888}

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. {1888 133.2} {Ms8a-1888}

When I have been made to pass over the history of the Jewish nation and have seen where they stumbled because they did not walk in the light, I have been led to realize where we as a people would be led if we refuse the light God would give us. Eyes have ye but ye see not; ears, but ye hear not. Now, brethren, light has come to us and we want to be where we can grasp it, and God will lead us out one by one to Him. I see your danger and I want to warn you. Now, this is the last ministers' meeting we will have unless you wish to meet together yourselves. If the ministers will not receive the light, I want to give the people a chance; perhaps they may receive it. God did not raise me up to come across the plains to speak to you and you sit here to question His message and question whether Sister White is the same as she used to be in years gone by. I have in many things gone way back and given you that which was given me in years past, because then you

acknowledged that Sister White was right. But somehow it has changed now, and Sister White is different. Just like the Jewish nation. {1888 152.5, 6} {Ms9-1888}

Here is Elder Smith and Elder Van Horn, who have been handling the truth for years, and yet we must not touch this subject because Elder Butler was not here. Elder Kilgore, I was grieved more than I can express to you when I heard you make that remark, because I have lost confidence in you. Now, we want to get right at what God says; all this terrible feeling I don't believe in. Let us go to the Lord for the truth instead of our showing this spirit of combativeness. God has given me light, and you have acknowledged it in times past. {1888 153.3} {Ms9-1888}

Brother Geymet, the Brother from Italy, and Brother Conradi should both have received letters from me, but I have not written to them. I thought surely I would write, but I did not have the time, and my whole time was taken up [by problems] this side of the Atlantic. No time for missionary work. Is this doing as God would have us do? Should we not guard the interests of one another, and live out the truth? And when you see someone doing wrong, in the place of going to others and thus strengthening him in the wrong way, why not go right to him in the meekness of Christ and tell him what it is to be a Christian? Now we are to labor as those who have to give an account. {1888 156.2} {Ms26-1888}

A Call to a Deeper Study of the Word of God

Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said. Some things presented in reference to the law in Galatians, if I fully understand his position, do not harmonize with the understanding I have had of this subject; but truth will lose nothing by investigation, therefore I plead for Christ's sake that you come to the living Oracles, and with prayer and humiliation seek God. Everyone should feel that he has the privilege of searching the Scriptures for himself, and he should do this with earnest prayer that God will give him a right understanding of His word, that he may know from positive evidence that he does know what is truth. {1888 163.2} {Ms15-1888}

A Call to a Deeper Study of the Word of God

Brother Morrison is a debater; he is a man who has not had a daily, living experience in the meekness and lowliness of Christ. He is in danger of making false issues, and of treating them as realities. He will create strife, and the result will be dissensions and bickerings. He has many things to overcome, and if he fails to overcome them, he will make shipwreck of faith, as did Elder Canright. It is dangerous to cherish feelings of self-sufficiency. He must have the meekness of Christ; the sanctifying power of the truth must be brought into the sanctuary of his soul: then he will be a polished instrument in the hands of God to do His work. {1888 167.5} {Ms15-1888}

A Call to a Deeper Study of the Word of God

The debating spirit has come into the ranks of Sabbathkeepers to take the place of the Spirit of God. They have placed finite men where God should be, but nothing can suffice for us but to have Christ dwell in our hearts by faith. The truth must become ours. Christ must be our Saviour by an experimental knowledge. We should know by faith what it is to have our sins pardoned, and to be born again. We must have a higher, deeper wisdom than man's to guide us amid the perils surrounding our pathway. The Spirit of Christ must be in us just as the blood is in the body, circulating through it as a vitalizing power. {1888 168.3} {Ms15-1888}

Distressing Experiences of 1888

This meeting has been the saddest experience of my life, and yet I feel the peace of Christ sustaining me. I see that which fills my heart with very disagreeable forebodings. I had presented before me in Europe chapters in the future experience of our people which are being fulfilled during this meeting. The reason given

me was, want of Bible piety and of the spirit and mind of Christ. The enemy has been placing his mold on the work for years, for it certainly is not the divine mold. {1888 179.2} {Ms21-1888}

Distressing Experiences of 1888

We all know better than to do as we have done. There is no excuse for this unchristlike spirit. If Christ were abiding in the soul we could not but reveal Christ's forbearance, Christ's courtesy, and the love of Christ. All this hard, unkind, uncourteous spirit manifested toward brethren is registered in the books of heaven as manifested toward Jesus Christ, for He identifies His interest with that of His brethren. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40. I have pledged myself by a solemn vow to God that wherever this spirit of contempt and unkindness and want of love should exist, I would lay it out in clear lines before my brethren, show them the sinfulness of their course, and with decided testimony turn the current if possible. If I could not succeed, then I would withdraw myself from the meetings, for I am afraid to be in such gatherings lest I shall be leavened with the prevailing spirit. {1888 181.3, 4} {Ms21-1888}

A sick man's mind has had a controlling power over the General Conference Committee and the ministers have been the shadow and echo of Elder Butler about as long as it is healthy and for the good of the cause. Envy, evil surmisings, jealousies have been working like leaven until the whole lump seemed to be leavened. Elder Butler, we think, has been in office three years too long and now all humility and lowliness of mind have departed from him. He thinks his position gives him such power that his voice is infallible. To get this off from the minds of our brethren has been a difficult matter. His case will be difficult to handle but we trust in God. {1888 183.1, 2} {Lt82-1888}

I have not had a very easy time since I left the Pacific Coast. Our first meeting was not like any other General Conference I ever attended. The thought that some of our brethren ventured to entertain some ideas contrary to those of the leading brethren filled the minds of some of our brethren with such prejudice that they could not with any fairness even come to an investigation of the positions of our faith with anything like Christian feelings. It was more after the order developed by the priests and rulers and Pharisees in the days of Christ. Because I came from the Pacific Coast they would have it that I had been influenced by W. C. White, Dr. Waggoner, and A. T. Jones. {1888 186.1} {Lt7-1888}

Brother Butler wrote me a letter of a most singular purport, and made wonderfully strong statements in it. He called these men whom God has appointed to do a special work in His cause fledglings. He moreover said that he had received letters from Northern and Central California, saying that they would not send their children to the college if the views of E. J. Waggoner and A. T. Jones were brought in. Well, I will not attempt to tell you all about this matter; but I learned that you were one who wrote letters of warning to Elder Butler. I asked him if I might see the letter, but he said that he had destroyed it. Strange proceedings! My brother, Is the Lord leading you? or is the enemy working upon your mind as upon the minds of others? I have come to the conclusion that this is the case. I have not changed my views in reference to the law in Galatians, but I hope that I shall never be left to entertain the spirit that was brought into the General Conference. I have not the least hesitancy in saying it was not the Spirit of God. If every idea we have entertained in doctrines is truth will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the Spirit from above. {1888 186.2} {Lt7-1888}

You wrote that plans were all laid, and that A. T. Jones, Dr. Waggoner, and W. C. White, had things all prepared to make a drive at the General Conference. And 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." Just as though the Lord was not present at that conference, and would not keep His hand on the work! {1888 187.1} {Lt7-1888}

My testimony was ignored, and never in my life experience was I treated as at that conference; and I give you, my brother, with some others of our brethren, the credit of doing what you could to bring this state of affairs about. You may have thought that you were verily doing God service; but it served the cause of the enemy rather than the cause of God. {1888 187.2} {Lt7-1888}

We should not consider that either Elder Butler or Elder Smith are the guardians of the doctrines for Seventh-day Adventists, and that no one may dare to express an idea that differs from theirs. My cry has been: Investigate the Scriptures for yourselves, and know for yourselves what saith the Lord. No man is to be authority for us. If he has received his light from the Bible so may we also go to the same source for light and proof to substantiate the doctrines which we believe. The Scriptures teach that we should give a reason of the hope that is within us with meekness and fear. {1888 188.1} {Lt7-1888}

Brother Healey, it is best for us to look to God and trust in God. The ideas you have given to Elder Butler may have placed Dr. Waggoner, A. T. Jones, Willie, and myself in a false light. The information coming as it did from Pacific Coast had great weight with him. I think we better know what kind of laborers we are connected with, whether because they feel like it they will betray the brethren and create suspicion and distrust or will seek to promote peace and harmony between the two great institutions East and West. {1888 189.1} {Lt7-1888}

I have [now] told you that my views are not changed in regard to the law in Galatians. But if we have had the truth upon this subject our brethren have failed to be sanctified through it; the fruits are not after Christ's order, but bitter as gall. {1888 189.2}

I have been working as I never worked before. I have felt that something must be done or many souls will be lost. This church in Battle Creek is like the valley of dry bones. They need to be stirred with some power to give them life. Why we have had to work and pray and work even to have Brother Jones obtain a hearing in Battle Creek, and many of our leading men were provoked after they heard him talk to think that there were those in responsible positions who would close the door to light and to knowledge, keeping out just what they needed. But I have not time to write more. {1888 189.3} {Lt7-1888}

Looking Back at Minneapolis

Great light shines upon this generation. Decided piety and pure living unto God will distinguish the people of God from the world. The Lord would not have His people looking down in discouragement, but looking up to the things that are not seen, which are eternal. Then as His people by faith follow in the path where Christ leads the way, there will be no backsliding but advancing, keeping pace with the opening providence of God. Then shall we have fellowship with the Father and with His Son Jesus Christ. The world and its treasures sink into insignificance when our eyes are fastened upon the imperishable treasure. Let God be the object of our supreme love. Then a decided influence will go forth from those who believe the truth, upon the household and upon the neighborhood, and it will be as far-reaching as eternity. {1888 205.3} {Ms24-1888}

Looking Back at Minneapolis

There are some differences of views on some subjects, but is this a reason for sharp, hard feelings? Shall envy and evil surmisings and imaginings, evil suspicion, hatred and jealousies become enthroned in the heart? All these things are evil and only evil. Our help is in God alone. Let us spend much time in prayer and in searching the Scriptures with a right spirit--anxious to learn and willing to be corrected or undeceived on

any point where we may be in error. If Jesus is in our midst and our hearts are melted into tenderness by His love we shall have one of the best conferences we have ever attended. {1888 209.1} {Ms24-1888}

Looking Back at Minneapolis

Elder E. J. Waggoner had the privilege granted him of speaking plainly and presenting his views upon justification by faith and the righteousness of Christ in relation to the law. This was no new light, but it was old light placed where it should be in the third angel's message. What is the burden of that message? John sees a people. He says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Revelation 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). {1888 211.2} {Ms24-1888}

Looking Back at Minneapolis

If all our ministering brethren could have come to their Bibles together, with the spirit of Christ, respecting each other, and with true Christian courtesy, the Lord would have been their instructor. But the Lord has no chance to impress minds over which Satan has so great power. Everything that does not harmonize with their mind and their human judgment will appear in shadows and dark outlines. {1888 215.1} {Ms24-1888}

Looking Back at Minneapolis

Self has far more to do with our religious experience than we imagine. When self is crucified, when the stubborn will is subdued, then the language of the heart will be, "Not my will, but Thine, be done, O God, whose I am and whom I serve." "Speak, Lord, for thy servant heareth." None will be as fixed stars, cold and immovable. This selfish, worldly dignity will no longer be maintained. There will be a beautiful blending of purity, elevation and nobility, which is wisdom from above and the meekness and lowliness of Jesus Christ. An innocent lamb was chosen as a representation of Christ. {1888 215.2} {Ms24-1888}

Looking Back at Minneapolis

When I plainly stated my faith there were many who did not understand me and they reported that Sister White had changed; Sister White was influenced by her son, W. C. White, and by Elder A. T. Jones. Of course such a statement coming from the lips of those who had known me for years, who had grown up with the third angel's message and had been honored by the confidence and faith of our people, must have influence. I became the subject of remarks and criticism, but no one of our brethren came to me and made inquiries or sought any explanation from me. We tried most earnestly to have all our ministering brethren who were rooming in the house meet in an unoccupied room and unite our prayers together, but did not succeed in this but two or three times. They chose to go to their rooms and have their conversation and prayers by themselves. There did not seem to be any opportunity to break down the prejudice that was so firm and determined. We had no chance to remove the misunderstanding in regard to myself, my son, and E. J. Waggoner and A. T. Jones. {1888 218.2} {Ms24-1888}

Looking Back at Minneapolis

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. For this reason--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." {1888 220.2} {Ms24-1888}

Looking Back at Minneapolis

When they came into the meeting in the morning I was surprised to hear Elder _____ make the kind of speech he did before a large audience of believers and unbelievers--a speech which I knew could not be dictated by the Spirit of the Lord. He was followed by Elder _____, who made remarks of the same order, before Brother _____ began his talk, which was all calculated to create sympathy which I knew was not after God's order. It was human but not divine. And for the first time I began to think it might be we did not hold correct views after all upon the law in Galatians, for the truth required no such spirit to sustain it. {1888 221.3} {Ms24-1888}

Looking Back at Minneapolis

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. Brother Kilgore came with a request that I should speak the next day, but I said, "No, my brother, I can say nothing that many of my ministering brethren consider to be of any value to them. I must not work and exhaust my strength needlessly. I must go away and see what the Lord has for me to do elsewhere, for I know I have a message to bear to His people." {1888 229.1} {Ms24-1888}

A good work has been done in Battle Creek. The Lord has abundantly blessed me, and I desire that every one shall have this blessing; but I have had to fight for every inch of ground that we have gained here at Battle Creek. The brethren were not going to ask Brother A. T. Jones to preach in the tabernacle. I felt deeply stirred with indignation at the persistent efforts to close the door to every ray of heaven's light. I have carried the heaviest load that I have ever borne in Battle Creek, but we have gained a measure of victory. Still there must be a more thorough work done. There must be seen a spirit of conviction that will make it manifest that we have been born again. There must be a spiritual revolution throughout the churches that fruits unto righteousness may be seen in our daily life. {1888 241.2} {Lt22-1889}

When the resolution was urged upon the conference that nothing should be taught in the college contrary to that which has been taught, I felt deeply, for I knew whoever framed that resolution was not aware of what he was doing. And when one of the elders of the church was asked if Elder Jones was not to be invited to speak and give his views on national reform and the Sunday law, the answer was that Elder _____ thought he had better not be invited to speak, for he took rather strong positions. And the arrangements were made to shut him out of the school for fear something should come in that would be at variance with what has been taught in the school. Was this a conscientiousness inspired by the Spirit of God? Certainly there was not the spirit of inspiration upon you from God, but from another source. {1888 258.4} {Ms16-1889}

I must speak to you in reference to the meetings in Minneapolis. I at one time decided to leave the meeting because I saw and felt the strong spirit of opposition that prevailed. I could not for one moment acknowledge the spirit which moved with a controlling power upon Brother Morrison and Brother Nicola. I cannot for a moment question what manner of spirit you were of. Certainly it was not the Spirit of God, and lest you should continue in this deception I now write to you. {1888 277.1} {Lt85-1889}

The night after I had decided not to remain longer in Minneapolis, in a dream or vision of the night--I cannot tell certainly which--a person of tall, commanding appearance brought me a message and revealed to me that it was God's will for me to stand at my post of duty, and that God Himself would be my helper and sustain me to speak the words He should give me. He said, "For this work the Lord has raised you up. His everlasting arms are beneath you. From this meeting decisions will be made for life or for death; not that anyone need to perish, but spiritual pride and self-confidence will close the door that Jesus and His Holy Spirit's power

shall not be admitted. They shall have another chance to be undeceived, and to repent, confess their sins, and come to Christ and be converted that He shall heal them." {1888 277.2} {Lt85-1889}

He said, "Follow me." I followed my guide and he led me to the different houses where brethren made their homes, and he said, "Hear the words here spoken, for they are written in the book of records, and these words will have a condemning power upon all who act a part in this work which is not after the spirit of wisdom from above, but after the spirit that descendeth not from above, but is from beneath." {1888 277.3} {Lt85-1889}

I listened to words uttered that ought to make every one of those ashamed who uttered them. Sarcastic remarks were passed from one to another, ridiculing their brethren A. T. Jones, E. J. Waggoner, and Willie C. White, and myself. My position and my work were freely commented upon by those who ought to have been engaged in the work of humbling their souls before God and setting their own hearts in order. There was seemingly a fascination in brooding over imaginary wrongs and expressions of imagination of their brethren and their work, which had no foundation in truth, and in doubting and speaking and writing bitter things as the result of skepticism and question and unbelief. {1888 277.4} {Lt85-1889}

I could but have a vivid picture in my mind from day to day of the way reformers were treated, how slight difference of opinion seemed to create a frenzy of feeling. Thus it was in the betrayal, trial, and crucifixion of Jesus--all this had passed before me point by point. The Satanic spirit took control and moved with power upon the human hearts that had been opened to doubts and to bitterness, wrath and hatred. All this was prevailing in that meeting. I decided to leave the meeting, leave Minneapolis. I refused to speak again to our people, but consented to speak to the Scandinavians. {1888 309.2} {Lt14-1889}

Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery--the blending the two natures, the divine and the human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery. This wonderful exhibition of God's love was made on the cross of Calvary. Divinity took the nature of humanity, and for what purpose?--That through the righteousness of Christ humanity might partake of the divine nature. This union of divinity and humanity, which was possible with Christ, is incomprehensible to human minds. The wonderful things to take place in our world--the greatest events of all ages--are incomprehensible to worldly minds; they cannot be explained by human sciences. The powers of heaven shall be shaken. Christ is coming in power and great glory, but His coming is not such a mystery as the things to take place before that event. Man must be a partaker of the divine nature in order to stand in this evil time, when the mysteries of satanic agencies are at work. Only by the divine power united with the human can souls endure through these times of trial. Says Christ, "Without me ye can do nothing." Then there must be far less of self and more of Jesus. {1888 332.1} {Lt5-1889}

But must works come first? No, it is faith first. And how? The cross of Christ is lifted up between heaven and earth. Here comes the Father and the whole train of holy angels; and as they approach that cross, the Father bows to the cross and the sacrifice is accepted. Then comes sinful man, with his burden of sin, to the cross, and he there looks up to Christ on the cross of Calvary, and he rolls his sins at the foot of the cross. Here mercy and truth have met together and righteousness and peace have kissed each other. And Christ says, "I, if I be lifted up, will draw all men unto Me." {1888 344.1} {Ms5-1889}

Now, we want to be a people who carry with us joy and gladness and we never can do it unless we carry with us Jesus Christ. If we sin, we have an Advocate with the Father, even Jesus Christ the righteous. Then I do

not need to be mourning all the days of my life, for Christ has risen. He is not in Joseph's new tomb, He is with the Father. And how is He there? As a Lamb slain, and He bears in His hands the marks of the crucifixion. "I bear them on the palms of my hands." O, if this does not fill us with hope and gratitude, what will? {1888 348.3} {Ms5-1889}

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. {1888 348.4} {Ms5-1889}

I was invited to speak the next Sabbath in the tabernacle, but afterwards--because the impressions were so strong that I had changed--I think the brother felt a little sorry he had asked me. Two elders visited me on Sabbath morning, and I was asked by one what I was going to speak upon. I said, "Brethren, you leave that matter with the Lord and Sister White, for neither the Lord nor Sister White will need to be dictated to by the brethren as to what subject she will bring before them. I am at home in Battle Creek, on the ground we have broken through the strength of God, and we ask not permission to take the desk in the tabernacle. I take it as my rightful position accorded me of God. But there is Brother Jones, who cannot feel as I do, and who will wait an invitation from you. You should do your duty in regard to this matter and open the way before him." The elders stated they did not feel free to invite him to speak until they had consulted Brother Smith to know whether he would sanction it, for Elder Smith was older than they. I said, "Then do this at once, for time is precious and there is a message to come to this people and the Lord requires you to open the way for the light to come to the people of God." {1888 356.1} {Ms30-1889}

I was confirmed in all I had stated in Minneapolis, that a reformation must go through the churches. Reforms must be made, for spiritual weakness and blindness were upon the people who had been blessed with great light and precious opportunities and privileges. As reformers they had come out of the denominational churches, but they now act a part similar to that which the churches acted. We hoped that there would not be the necessity for another coming out. While we will endeavor to keep the "unity of the Spirit" in the bonds of peace, we will not with pen or voice cease to protest against bigotry. {1888 356.4} {Ms30-1889}

God has sent you a message which He wishes you to receive--a message of light and hope and comfort for the people of God. It is not for you to choose the channel through which the light shall come. The Lord desires to heal the wounds of His sheep and lambs, through the heavenly balm of the truth that Christ is our righteousness. May God forbid that it shall be said of you, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." {1888 405.1} {Lt4-1889}

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 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 into 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? {1888 421.2} {Lt4-1889}

There is a bracing of the mind, an opposition of the soul brought to the investigation of the Scriptures. This leaves such souls where Satan can impress them. 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. {1888 518.1} {Ms13-1889}

The passing of the time in 1844 was a period of great events, opening to our astonished 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. {1888 518.2} {Ms13-1889}

Christ Manner of Instruction

Through every hour, through all ages, God's love stands revealed as without a parallel. When the fulness of time was come, a suitable channel was prepared in Christ Jesus, through whom the streams of heavenly grace could be poured into the world. God so loved that He made a gift to the world which defies all computation. That the abundance of His grace should be revealed, he could not give less than the fulness, nor was it possible for Him to give more.-- {1888 527.1} {Ms25-1890}

Now, we have been getting just a glimmering of faith. We have but a little of it. Yet it is so very hard for the mind that has been looking on the dark shadows, and that has been hanging memory's hall all through with disconsolate things and pictures that are draped in mourning, that it seems as though we cannot look upon anything else. But may God help to gather up the jewels of Christ. God help us that we may hang memory's hall all through with the rich promises of God, that when Satan shall come to cast his hellish shadow between us and the source of our strength we may just be armed; we have got the memorials all surrounding us--barricaded with the promises--and we can say, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation" [Habakkuk 3:17, 18]. {1888 553.1} {Ms10-1890}

Let the law take care of itself. We have been at work on the law until we get as dry as the hills of Gilboa, without dew or rain. Let us trust in the merits of Jesus Christ of Nazareth. May God help us that our eyes may be anointed with eyesalve, that we may see. God helping us, we will draw nigh to Him, and He says he will draw nigh to us. Do we believe? Will we come in God's appointed way? May the Lord help us and enlighten us, that we may go forth from this place as they went forth to proclaim the truth after the day of Pentecost; and there were souls converted; they could not resist the testimony. {1888 557.2} {Ms10-1890}

But I speak of these men that they may know, that they may understand, what is truth; and if they will not hear, if they will keep away, just as the ministers tell the congregations, the stay-away argument, don't go to hear. Now, you want to hear everything. If he has got error we want to know it, we want to understand it, those that are in prominent positions, and then we want to investigate for ourselves. We want to know that it is truth; and if it is truth, brethren, those children in the Sabbath School want it, and every soul of them need it. This is what we want. {1888 566.1} {Ms56-1890}

Those that are in responsible positions, I say you are under obligation to God to know what is going on here. And then everything that is said--right "to the law and testimony; if they speak not according to this word it is because there is no light in them." If the light is in them, and they have it, why, I beseech you, do not be so full of prejudice. {1888 566.2} {Ms56-1890}

Now I beseech of you that are here today, that have cherished sins, whatever they may be, clear it out of the way. God help you to be converted. Oh, I see the smiles of Jesus today. I am so grateful. I know that God will help us if we will clear the King's highway. I hoped, Brother Porter, when you were at Kansas, and the Spirit of the Lord came upon you, I hoped you might be in the light; but you are not in the light. Do not be surprised if I, when you are in the darkness, refuse to have an interview with any of you. I have told you over and over again. Christ said: "Why do you not hear my words?" I would say, "Why do you not hear the words of Christ that are presented to you? Why will you have darkness? They are so afraid to see that there is another ray of light. They will build up every conceivable barrier against it. You are working just as the Jews were. Do not hang on to Brother Smith. In the name of God, I tell you, he is not in the light. He has not been in the light since he was at Minneapolis. You have gathered together, you have built up yourselves, and you have tried in every way to resist the Spirit of God. May God have compassion on your souls. {1888 595.1} {Ms4-1890}

Now I tell you here before God, that the covenant question, as it has been presented, is the truth. It is the light. In clear lines it has been laid before me. And those that have been resisting the light, I ask you whether they have been working for God, or for the devil. It is the clear light of heaven, and it means much to us. It means to show us that you can not depend upon your own smartness and your criticisms, but you must hang your helpless soul upon Jesus Christ, and upon Him alone. God help you to see. God help you to understand. The angels of God will be round about us, if we will only cling to the right. Wherever Christ is, there are angels. Wherever Christ abides there are angels to communicate the power and the grace and the glory. I honor my Lord and my Master. I want to carry the banner of truth to the very close of this message. And when the message shall triumph, I want to triumph with it. No more will my lips be sealed. I have been watching to see what course these men would take, how much light would come into their souls. I have been watching to see. I told Brother Dan Jones, I will not tell you my opinion; my faith. Dig in the Bible. Sink the shaft of truth to find out what is truth. But I tell you today, while I have been keeping in silence, the Lord has been revealing night after night, the position of individual cases before me. The converting power of God is needed in our midst. He will work through our ministers as he did in Bethlehem. He will shed his light and his glory upon us if we will only give him a chance. But when you begin to talk with them they will make your words mean something else. The Devil is at their side. He is just as much at their side as he was at the side of those men

of Nazareth when Christ proclaimed that he was the anointed one. The power of God, the Holy Ghost, the great Convictor, said it was so, and they said right out it was so. But the Devil said, Think of this; why, His mother and his brethren are right here with us. Well, then, Satan followed up the track, and what next? They were ready to pitch him over the precipice. It is not best to set the feet an inch in the powers of darkness. But God help us right here on this ground to surrender to Him. I have born testimony after testimony, but it has not had any weight. They have rejected everything but their own ideas. May God help you to not close your hearts and minds to this testimony. May God help you to accept and receive it as truth. {1888 596.2} {Ms4-1890}

I have testimonies that I have borne to different ones and still shall bear, notwithstanding your course is directly of a character to say the testimonies cannot be relied upon, and you set such men as Larson who has studied infidel books as has Elder Morrison, to meet opponents in arguments. Your influence, I have been shown, will be received, their unbelief confirmed and when God speaks to them in reproof, they will do as you have done, thrown in my face, something somebody has said or done or some inconsistently think they can see in my course which authorizes them to turn from the testimonies, to walk as you have done away from all the influence God would bring to bear upon them and plead you as their excuse for so doing; and next you will find the ones whose eyesight spiritually you have acted your part to pervert, will accept Satan's sophistry rather than the pure unadulterated truth and they are ensnared and taken, at whose door will their sin be charged. You set their minds against the testimony of the Spirit of God. You led their feet in a path where God was not leading you. The spiritually blind has been leading those whom he might have led in a path of faith and confidence and peace. {1888 601.2} {Lt59-1890}

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, When you had received the true light which shineth, you would not have imitated or gone over the same manner of interpretation and misconstruing the Scriptures as did the Jews. What made them so zealous? Why did they hang on the words of Christ? Why did spies follow him to mark His words that they could repeat and misinterpret and twist in a way to mean that which their own unsanctified minds would make them to mean. In this way, they deceived the people. They made false issues. They handled those things that they could make a means of clouding and misleading minds. {1888 604.2} {Lt59-1890}

I have no brakes to put on now. I stand in perfect freedom, calling light, light, and darkness, darkness. I told them yesterday that the position of the covenants I believed as presented in my Volume I [Patriarchs and Prophets]. If that was Dr. Waggoner's position then he had the truth. We hope in God. {1888 617.5} {Lt82-1890}

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. John thinks it is presented in a clear and convincing manner. 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. I am inclined to think Brother Prescott receives the testimony, although he was not present when I made this statement. I thought it time to take my position, and I am glad that the Lord urged me to give the testimony that I did. {1888 623.3-5} {Lt30-1890}

Dr. Douse told me the conversation that went on between Lizzie Lay herself and some of the Sabbathkeepers who do not know me. She stated that their family did not place any particular faith now in Sister White's testimony. She said Elder Smith, Elder Butler, Elder Canright, and mentioned other names of the elders, did

not any longer regard the testimonies as they once did but they considered Sister White's work and influence was a thing of the past. We had got beyond the need of the testimonies. She claimed to know that she had good authority for her statements. She said a reproof was given to their family which was not true. Dr. Lay heard what his wife and girls said and he told Sister Douse not to let their words have any influence upon them. He said he was embarrassed to make the statement that his wife and children were not in a clear spiritual state, and he wished her to understand that he believed every word of the testimonies and those referring to their family he knew to be true, every word of them. {1888 683.3} {Lt97-1890}

The reason why the churches are weak and sickly and ready to die, is that the enemy has brought influences of a discouraging nature to bear upon trembling souls. He has sought to shut Jesus from their view as the Comforter, as one who reproves, who warns, who admonishes them, saying, "This is the way, walk ye in it." Christ has all power in heaven and in earth, and he can strengthen the wavering, and set right the erring. He can inspire with confidence, with hope in God; and confidence in God always results in creating confidence in one another. {1888 696.1} {RH, August 26, 1890 par. 10}

In Revelation 13 this subject is plainly presented: "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exercised all the power of the first beast before him, and causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." Then the miracle-working power is revealed: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." {1888 700.2} {Lt11-1890}

This is the test that the people of God must have before they are sealed. All who prove their loyalty to God by observing his law, and refusing to accept a spurious Sabbath, will rank under the banner of the Lord God Jehovah, and will receive the seal of the living God. Those who yield the truth of heavenly origin, and accept the Sunday Sabbath, will receive the mark of the beast. What need will there be of the solemn warning not to receive the mark of the beast, when all the saints of God are sealed and ticketed for the New Jerusalem? "O consistency, thou art a jewel!" {1888 701.1} {Lt11-1890}

I decided without an entire change, I would not remain at Battle Creek for I would be sharing the sin of those who refused the spirit of God in correction and warnings. I would wear out my life for my brethren have made my work one-hundred fold harder than was necessary by their unbelief. {1888 732.3} {Lt73-1890}

I know that Elder Smith and Elder Butler and Morrison and Nicola have been doing a work in their blindness that they will not wish to meet in the judgment. I feel thankful to the Lord I have peace with Jesus Christ. I have the power of His Holy Spirit as I speak to the people at Norwich. The prejudice was swept away from many minds, and I know the Lord gave messages for them and the testimony of the Spirit of God cut its way through everything like prejudice and unbelief. But the brother so intent on his new light did not come to hear me but once. {1888 740.1} {Lt109-1890}

There is a lack of moral and spiritual power throughout our Conferences. Many churches do not have light in themselves. The members do not give evidence that they are branches of the True Vine, by bearing much fruit to the glory of God, but appear to be withering away. Their Redeemer has withdrawn his light, the

inspiration of his Holy Spirit, from their assemblies; for they have ceased to represent the self-denial, the sympathy and compassionate love of the world's Redeemer; they have not love for the souls for whom Christ has died. They have ceased to be true and faithful. It is a sad picture,—the feeble piety, the want of consecration and devotion to God. There has been a separation of the soul from God; many have cut off the communication between him and the soul by refusing his messengers and his message. {1888 764.9} {RH, December 23, 1890 par. 9}

While we dwell upon the paternal character of God, and His love expressed for man in the gift of His only begotten Son, we must tell people why such a costly sacrifice was necessary. It was because of sin. What is sin? The transgression of the law. Only the Son of God could pay the penalty, and that by His own humiliation and death. As men look at the cross, conscience will be aroused. They will see the majesty of the law, the holiness of God, and their own unlikeness to His character. They will flee for refuge to Jesus Christ, who can cleanse them from every stain of sin and adopt them into the royal family, making them sons of God and joint heirs with Jesus Christ. Then will the words of the prayer He offered to His Father be verified: "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. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. . . . And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them." John 17:23-26. {1888 781.2} {Ms53-1890}

Some feel relieved after they have stamped down the righteous, holy law of Jehovah, as one minister described: "I feel better after giving the old law a run, and after denouncing it as a yoke of bondage. I pronounce it a bloody old law, dead and buried, and undeserving of a gravestone." Is not this the very way Cain felt when he brought a sacrifice to God without the shedding of blood? He was so provoked with Abel that he could not tolerate him, because Abel did not accept his reasoning but followed the injunction of God. He mingled with his offering the blood of the victim representing the efficacious offering, the real person of Christ, as a Lamb without blemish. "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:12. {1888 782.2} {Ms53-1890}

Let not one declaim against the law of God, and let not one rail out against the sacrificial offerings. If men were abiding in Christ, if they had a knowledge of His relation to the law, they could not make a raid against the law. Christ Himself was the One who devised the system of the Jewish economy. In the symbols and typical sacrifices to represent the great Offering that was to be made, He would teach to Adam and Eve and all the human family the lesson that without the shedding of blood there is no pardon for transgression and sin. {1888 782.3} {Ms53-1890}

God has given the messages of Revelation 14 their place in the line of prophecy, and their work is not to cease till the close of this earth's history. The first and second angel's messages are still truth for this time, and are to run parallel with this which follows. The third angel proclaims his warning with a loud voice. "After these things," said John, "I saw another angel come down from heaven, having great power, and the earth was lightened with his glory." In this illumination, the light of all the three messages is combined. {1888 804.3} {Ms31-1890}

I ask, How can I present this matter as it is? The Lord Jesus imparts all the powers, all the grace, all the penitence, all the inclination, all the pardon of sins, in presenting His righteousness for man to grasp by living faith—which is also the gift of God. If you would gather together everything that is good and holy and noble and lovely in man, and then present the subject to the angels of God as acting a part in the salvation of the

human soul or in merit, the proposition would be rejected as treason. Standing in the presence of their Creator and looking upon the unsurpassed glory which enshrouds His person, they are looking upon the Lamb of God given from the foundation of the world to a life of humiliation, to be rejected of sinful men, to be despised, to be crucified. Who can measure the infinity of the sacrifice! {1888 816.1} {Ms36-1890}

We hear so many things preached in regard to the conversion of the soul that are not the truth. Men are educated to think that if a man repents he shall be pardoned, supposing that repentance is the way, the door, into heaven; that there is a certain assured value in repentance to buy for him forgiveness. Can man repent of himself? No more than he can pardon himself. Tears, sighs, resolutions--all these are but the proper exercise of the faculties God has given to man, and the turning from sin in the amendment of a life which is God's. Where is the merit in the man to earn his salvation, or to place before God something which is valuable and excellent? Can an offering of money, houses, lands, place yourself on the deserving list? Impossible! {1888 817.2} {Ms36-1890}

There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith? "The substance of things hoped for, the evidence of things not seen." Hebrews 11:1. It is an assent of the understanding to God's words which binds the heart in willing consecration and service to God, who gave the understanding, who moved on the heart, who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven. {1888 818.1} {Ms36-1890}

It is a deplorable fact that men have connected with men, looked up to them, placed them where God should be, regarded their words and works as inspired, their interpretation of Scripture inspired, and they have become copies of men. They are dwarfed in their religious experience. They do not lead out. They are letting other men be brains for them, letting another man search the Scriptures for them, and accepting his decisions as authority; and yet that man, whom they depend on and trust in, is compassed with the same human infirmities and weaknesses, and his defects really are regarded to be virtues to be copied. The Lord wants ministers of the gospel to search the Scriptures. Make no living man a channel. Accept not the work he does as without a flaw. Do not let him do the work God has told you to do. If you do, how are you occupying a safe position? Jesus bids you come to Him, the great Teacher, and learn of Him, and you should find rest to your souls. Let no man stand between your soul and Jesus Christ, thinking that the Lord tells him that which He refuses to tell you. Give God a chance, ministering brethren, to operate on your mind. Place yourself before Him as one who wants to learn of Him. You must place yourself before the Lord in diligently searching His Word that He may communicate ideas to you. He does not design that you shall be dependent on human minds. He would have you look to Him in faith to do large things for you, not through another man, but to you. {1888 836.1} {Ms37-1890}

I say, through the word given me of God, Those who have stood so firmly to defend their ideas and positions on the law in Galatians have need to search their hearts as with a lighted candle, to see what manner of spirit has actuated them. With Paul I would say, "Who hath bewitched you, that you should not obey the truth?" Galatians 3:1. What satanic persistency and obstinacy has been evidenced! I have had no anxiety about the law in Galatians, but I have had anxiety that our leading brethren should not go over the same ground of resistance to light and the manifest testimonies of the Spirit of God, and reject everything to idolize their own supposed ideas and pet theories. I am forced, by the attitude my brethren have taken and the spirit evidenced, to say, God deliver me from your ideas of the law in Galatians, if the receiving of these ideas would make me so unchristian in my spirit, words, and works as many who ought to know better have been. I see not the

divine credentials accompanying you. I am warned again and again of what will be the result of this warfare you have persistently maintained against the truth. {1888 841.2, 3} {Ms55-1890}

I feel my spirit stirred within me. I feel to the depth of my being that the truth must be borne to other countries and nations, and to all classes. Let the missionaries of the cross proclaim that there is one God, and one Mediator between God and man, who is Jesus Christ the Son of the Infinite God. This needs to be proclaimed throughout every church in our land. Christians need to know this, and not put man where God should be, that they may no longer be worshipers of idols, but of the living God. Idolatry exists in our churches. [Means had] better be employed to save souls from death, which would be placing jewels in the crown of Jesus Christ and stars in our own crowns in the kingdom of heaven. {1888 886.3} {Ms40-1891}

Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision. You are in danger of making a world of an atom, and an atom of a world. {1888 897.4} {Ms21-1891}

What we want is the spirit of Jesus. When we have this, we shall love one another. Here are the credentials that we are to bear: "By this shall all men know that ye are my disciples, if ye have love one to another. We need to pray more; and when we have Christ abiding in the soul, his spirit in me will harmonize with his spirit in you; and he who controls our minds, controls also the heavenly intelligences, and they co-operate with us. Then in every council you will have the presence of One mighty in counsel. Jesus will be there. There will be no contention, no strife, no stirring up of the worst passions of the heart. What we want is to find refuge in Jesus. What we want is to be converted: And O, how I have longed for the converting power of God to go through our assemblies! {1888 903.10} {Ms48-1891}

I fear that some will never be converted. Not because God is not willing to convert them; but because they have eyes, and yet see not; ears have they, but they hear not; they have understanding, and yet understand not. They are too proud to acknowledge their errors, and in contrition of heart seek God in repentance. Now shall we put away this impenitent spirit? Shall we fall on the Rock and be broken? Jesus is soon coming in the clouds of heaven. What is he doing now?--He is testing a people here upon the earth, to see if they can live in harmony, without revolt, in heaven. {1888 904.1} {Ms48-1891}

In this our day men have placed themselves where they are wholly unable to fulfil the conditions of repentance and confession; therefore they cannot find mercy and pardon. The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed; it is the firm, determined resistance of truth and evidence. {1888 913.1} {Ms30-1890}

Time is short. The first, second, and third angel's messages are the messages to be given to the world. We hear not literally the voice of the three angels, but these angels in Revelation represent a people who will be upon the earth and give these messages. {1888 926.3} {Ms40-1890}

The Review and Herald Office is not in a right position before God. The Lord requires that every one of His servants do His bidding, but there is a great neglect of this. The atmosphere in the Review Office is not healthful. The managers are not fervent in spirit, serving the Lord. While they profess to believe the Bible they fail in practicing its teachings. They are hearers but not doers of the Word. The heavenly graces are not in the heart and woven into the character. The requirement is, "Seek ye first the kingdom of God, and his

righteousness." Matthew 6:33. The truth as it is in Jesus will lead men to make Christ first and the world second. They will not engage in the sacred work of God without most earnestly seeking heavenly direction, because Christ has said, "Without me ye can do nothing." John 15:5. {1888 934.4} {Ms40-1890}

When we are united in the unity for which Christ prayed, this long controversy that has been kept up through Satanic agency will end, and we shall not see men framing plans after the order of the world because they have not spiritual eye-sight to discern spiritual things. They now see men as trees walking, and they need the divine touch, that they may see as God sees, and work as Christ worked. Then will Zion's watchmen unitedly sound the trumpet in clearer, louder notes: for they will see the sword coming, and realize the danger in which the people of God are placed. {1888 955.2} {Ms61-1890}

Jesus reveals the Father's character, publishes the Father's grace, and in Him dwelleth all the fullness of the Godhead bodily. {1888 995.1} {Lt13-1892}

We are amid the perils of the last days, and it makes my heart ache to read the articles in the Review that published to the world that we are at variance. One feels moved to present the coming conflict in strong lines as he views it. Then our good Brother Smith gives the trumpet a counter blast, to make of none effect the warnings given in the same issue. Even if he did see that Elder Jones was too fast, what was his work? Go to Brother Jones, talk with him before his piece was inserted in the Review. This would be doing the works of Christ; but to put that article in the paper from Elder Jones and then Elder Smith write, as he has done, an article in the same issue, is entirely contrary to the light which the Lord has given me. Better let the articles of Elder Jones remain unpublished than, in the face of our enemies and the world which are watching to see something which they can use against believers, to present them in an unfavorable light to the world. This, I was shown, should not be done. That there will be alienation and disunion, I do not doubt, for this is the very work Satan is determined shall be, but which cannot be if the professed believers will heed the words of Jesus Christ. {1888 1000.1} {Lt13-1892}

The world is watching us as a people, and our enemies are not slow to take advantage of any indication of variance among us. A sister in Australia lately received a letter from her sister in Michigan that shows the influence of these things. The parents of the girls are not Sabbath-keepers, but were becoming somewhat interested in our faith, when the minister of their church informed them that the Adventists were at variance among themselves. Some were advocating one position, he said, and some another, in decided opposition to the first. The people could not agree as to what they did believe, and the whole thing would prove to be a delusion. {1888 1006.1} {Lt25b-1892}

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. {1888 1013.3} {Lt25b-1892}

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." {1888 1023.3} {Lt19d-1892}

To J. H. Kellogg and wife

We have every evidence that the Lord is using Elder Jones, Elder Waggoner, and Professor Prescott; and with this evidence before us, it pains my heart that any of my brothers in the faith should feel impatient and bitter toward them, and refuse to draw in cords of love and unity with them. Strife must cease. We must have unity. These representative men must respect one another, and work in harmony. You have a most responsible position, and the Lord will greatly bless you if you walk in humility before Him. But do not, my brother, expect every mind to be constituted like your own. Do not expect that your brethren will see everything in the same light, and attach the same importance to some matters that you do, for you will certainly be disappointed. {1888 1156.2} {Lt86a-1893}

To Captain C. Eldridge

My brother, in your letter you speak of leaving the Review Office. I am sorry that you can be willing to separate from the work for the reasons you mention. They reveal that you have a much deeper experience to gain than you now have. Your faith is very weak. Other families, much larger than yours, sustain themselves, without one word of complaint, on half the wages you have. We have been over the ground, and I know what I am talking about. It is evident that whether you remain in the Review Office or separate from it you have lessons to learn that will be of the highest interest to you. I do not feel at liberty to urge you to remain; for unless you drink deeper of the Fountain of living waters, your service will not be acceptable to God. {1888 1105.1} {Lt20a-1893}

Brother A. T. Jones, I wish to call your attention to another matter. I was attending a meeting, and a large congregation were present. In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. You repeated several times that works amounted to nothing, that there were no conditions. The matter was presented in that light that I knew minds would be confused, and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. {1888 1165.1} {Lt44-1893}

To F. E. Belden [Nephew]

All who were concerned in the payment of the large wages have been guilty of robbery toward God. "Will a man rob God? Yet ye have robbed me, saith the Lord." And the result has been that God's messengers and workers who are poor in earthly treasure are pressed into hard places. Some have large families, some have a father and mother to support, and it is a difficult matter to make ends meet. Did these men in the Office think of this? They will seek to pacify their conscience by some substitute of their own contrivance; but the books of heaven tell the story. The large wages they accepted for themselves and vindicated the acceptance of for others, they no more earned or needed than did some of those whom by their decisions they were limiting to a certain sum without a word of inquiry as to whether this would cause suffering or not. Is this doing as they would be done by? Is it loving their neighbor as they love themselves? The law of God is a complete standard of righteousness. Man has not in himself sufficient wisdom to frame a perfect rule of right, and therefore God has given his law as a safe guide. Man is not left to his own fallacious reasoning in regard to his course of action toward his fellow men or his service to God. He is not left to stumble along, following the imagination of his own heart and mind. God calls the attention of men to a comprehensible rule of action, commandments that have God for their Author, the law pronounced by inspiration holy, just, and good. The service that God expects of his servants is not left to question and doubt. Will man love God supremely, and his neighbor as himself? The Lord will not accept donations to his cause from means gained by the robbing of his treasury. This is not the way to make wrong deeds right. It will not blot out the record from the books of heaven. God requires strict impartiality in deal between man and man. "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." The eighth commandment is to barricade the soul, and hedge man in, so that he shall make no injurious encroachment--which his self love and desire for gain would make--on his neighbor's rights. It forbids every species of dishonesty, injustice, or fraud, however prevalent, however palliated by plausible pretenses. The ninth commandment requires of us an inviolable regard for exact truth in every declaration by which the character of our fellow men may be affected. The tongue which is kept so little under the control of the human agent, is to be bridled by strong conscientious principles, by the law of love toward God and man. The last commandment condemns covetousness. Every selfish desire, every degree of discontent, every act of over-reaching, every selfish gratification works to the strengthening and developing of a character which will destroy the Christlikeness of the human agent, and close the gates of the city of God against him. There will be astonishing revelations when the judgment shall sit and the books shall be opened. The Revelator says, "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." O, I wish that men who filled responsible positions in the Review and Herald Office would carefully study the history of their works during their connection with the Office, and let their unfeigned prayers come up before God that his Holy Spirit shall quicken their consciences and memories. O that they might see the evil of practices utterly opposed to God's holy law, and repent, and confess their sins before it shall be forever too late. They are transgressors of the law; he who offends in one point is guilty of all. {1888 1386.1} {Lt15-1895}

To O. A. Olsen

The Lord permitted the men in the Review Office to have an opportunity of manifesting what character they would develop, they have shown that they could not resist the temptation to commit robbery of God, if they had the chance, confederating to take from his treasury all they could grasp; some were ready to receive more than they did. {1888 1405.1} {Lt65-1895}

There will be messages borne, and those who have rejected the messages God has sent, will hear most startling declarations. The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who would not hear the pleadings of Infinite Love, and who have not responded to the offers of pardon and forgiveness. Injured and insulted Deity will speak, proclaiming the sins that have been hidden. As the priests and rulers, full of indignation and terror, sought refuge in flight at the cleansing of the temple, so will it be in the work for these last days. The woes that will be pronounced upon those who had light from heaven, and did not heed it, they will feel, but they will have no power to act. This is represented in the parable of the wise and foolish virgins. They cannot obtain a character from the wise virgins, and they have no oil of grace to discern the clear light, or to accept it, that they may join the procession going into the marriage supper of the Lamb. {1888 1490.3} {Lt56-1896}

"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 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. {1888 1575.1, 2} {Lt96-1896}

The matter in regard to centralizing all the power in one body in Battle Creek, has become serious. From the light given me, I see that this administration is embracing altogether too much, and is trying to carry burdens and interests which it has not strength or wisdom from heaven to bear, or to conduct successfully. The Lord is just as willing to impart wisdom and ability to men in distant fields as he is to impart wisdom and ability to the men in Battle Creek. {1888 1616.4} {Lt88-1896}

The church of Christ must depend on the source of all power for its efficiency. Christ is all and in all. The great sin which has been entering the ranks of Seventh-day Adventists is the sin of exalting man, and placing him where God should be. This was demonstrated at Minneapolis. There are few who will be pleased to meet the record of the transactions of that conference. How long and hard the battle was, before men could be led to see that they were only men, finite, erring men, and that God was dishonored by men making flesh their arm. {1888 1619.3} {Lt88-1896}

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. {1888 1622.1} {Lt127-1896}

Were men free to depart from the Lord's requirements and could set up standards of duty for themselves, there would be a variety of standards set up, to suit different minds. Men would feel competent to take the government out of the Lord's hands, and act as gods themselves. The law of self would be exalted. The will of men would be made supreme, and the high and holy will of God, his purpose of love toward his heritage, would be dishonored and disrespected. When men feel free to choose their own way, they are in controversy with God. There is no place for gods in the heaven above. God is the only true God. He fills all heaven. Those who now submit to his will shall see his face; and his name will be in the foreheads of all who are pure and holy. {1888 1633.2} {Lt5-1896}

I am asked concerning the law in Galatians. What law is the school-master to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments. {1888 1725.1} {Ms87-1900}

When Jesus began his public ministry, he cleansed the temple from its sacrilegious profanation. Among the last acts of his ministry was the second cleansing of the temple. So in the last work for the warning of the world, two distinct calls are made to the churches. The second angel's message is, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." And in the loud cry of the third angel's message a voice is heard from heaven saying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." {1888 1078.7} {Ms143-1901}

Let me tell you, if your heart is in the work, and you have faith in God, you need not depend upon the sanction of any minister or any people; if you go right to work in the name of the Lord, in a humble way doing what

you can to teach the truth, God will vindicate you. If the work had not been so restricted by an impediment here, and an impediment there, and on the other side an impediment, it would have gone forward in its majesty. It would have gone in weakness at first, but the God of heaven lives; the great Overseer lives, the One who knew where Cornelius lived, and who appeared to him as an angel, and declared to him, Your prayers and your alms have come up as a memorial before God. And now do you send men for one Simon, whose surname is Peter, who lives with one Simon a tanner. And he told him the very place where Simon the tanner lived. Then the angel of the Lord went to Peter, and prepared his mind for the reception of the men. {1888 1746.2} {GCB, April 3, 1901 par. 34}

Judson Sylvaneous Washburn (1863 – 1955)

Washburn was the son of Sabbatarian Adventist pioneer Calvin Washburn who had joined the Advent movement during the Millerite movement of the 1840s. As a youth J. S. Washburn had many opportunities to meet the founding pioneers of the Seventh-day Adventist Church. Washburn claimed a rich SDA heritage. He was converted by J. N. Andrews at 11, baptized by James White at 12 and began preaching Adventism at 21. He worked in the Iowa Conference. It was from here that he came as a delegate to the 1888 General Conference Session. The spiritual struggles that occurred at this meeting left him groping about his own spiritual life—a problem that he later sorted through by counseling with Ellen White. About this time he also began a correspondence with Mrs. White that lasted through the rest of her life (until her death in 1915). Rejuvenated spiritually by the message of righteousness by faith Washburn went as a missionary to England. Up until that time the work in England had been struggling, but his creative tactics for drawing crowds and holding their attention literally changed the face of the church there from a small company of believers to literally hundreds who were converted at a time. There is evidence that British Adventism may not have survived but for his contribution as a powerful and creative evangelist. In addition to his intense study of the Spirit of Prophecy and desire to obtain “everything that Sister White wrote,” Washburn's amazing memory enabled him to memorize much of the Bible and Spirit of Prophecy writings.

By 1918 he claimed to have memorized Revelation, Romans, James and Second Peter. He noted that his memory improved “with the study of the Bible and spirit of prophecy.” *By 1948 he claimed to have memorized the entire New Testament and was working toward committing Isaiah to memory.* There is a most remarkable story regarding Washburn, 1888, and Ellen White:

J. S. Washburn, who was a nephew of George I. Butler, was twenty-six years old in the year of 1888, the year when Brother Waggoner and Jones delivered to the Adventist Church the special message of ‘Righteousness by Faith’. When he first heard the message he rejected it, because he felt that it was contrary to the established teachings of the Adventist Church concerning the law of God; thus he sided with Brother Uriah Smith and J. H. Morrison in their disavowal of the doctrine. It was during this time that he first realized that Sister White was in full agreement with Jones and Waggoner, this knowledge led him to question Mrs. White's position as the Lord's special messenger. After a short time of struggle, he met with Sister White and His doubts were dissolved. He later recalled:

“So I went to have a visit with her in her tent at the Ottawa meeting. I told her I had always thought and believed that she was a prophet. But I was disturbed by the Minneapolis episode. I had thought Uriah Smith and J. H. Morrison were right. “Do you know why J. H. Morrison left the Conference early?” she asked me. I replied, “Yes.” Then she told me just what Morrison had said to me—and the revelation of her apparently superhuman knowledge of that private, confidential conversation frightened me. I realized that here was one who knew secrets. Sister White told me of her Guide in Europe, who had stretched His hands out, and said, “There are mistakes being made on both sides in this controversy.” Then she added that the “Law in

Galatians" is not the real issue of the Conference. The real issue is Righteousness by faith! **"E. J. Waggoner can teach righteousness by faith more clearly than I can," said Sister White.** "Why, Sister White," I said, "do you mean to say that E. J. Waggoner can teach it better than you can, with all your experience?" Sister White replied, **"Yes, the Lord has given him special light on that question. I have been wanting to bring it out more clearly, but I could not have brought it out as clearly as he did. But when he brought it out at Minneapolis, I recognized it."** {Report of interview with Elder J. S. Washburn by R. J. Wieland June 4, 1950}

MR No. 315 - Righteousness by Faith; Public Relations

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 forty-five 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.--Ms 5, p. 10. (Sermon, Rome, New York, June 19, 1889.)