

#REKINDLING1888: We want to understand the time in which we live. We do not half understand it. We do not half take it in. My heart trembles in me when I think of what a foe we have to meet, and how poorly we are prepared to meet him. The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ. How the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth. {1888 533.1}

#REKINDLING1888: "I saw that the reason why visions had not been more frequent of late is, they have not been appreciated by the church. The church have nearly lost their spirituality and faith, and the reproofs and warnings have had but little effect upon them. Many of those who have professed faith in them have not heeded them." [VOL. 1, P. 119 (1855).] {5T 674.1}

#REKINDLING1888: So many today are looking forward to the promised latter rain of the Holy Spirit—and rightly so! But unfortunately, most believe that merely by our joining in united prayer all over the world without practical godliness, God will believe that it is time to outpour his Spirit with the promised power. However, God is not playing games with us!

#REKINDLING1888: Laodicea is the Adventist Potemkin Village. For hundreds of years, "Potemkin" has signified something that appears elaborate and impressive but in actual fact lacks substance. It is part of Russian literature, wherein Gregory Potemkin, remarkable head of the Russian army and navy, did amazing things, including erecting fake settlements with happy inhabitants along the banks of the Dnieper River in order to fool Empress Catherine II during her visit to Crimea in 1787. So "Potemkin Village" has come to me as any hollow or false construction, physical or figurative, meant to hide an undesirable situation.

#REKINDLING1888: As we note the mistakes of our spiritual forebears, we may be filled with anguish and regret. But we cannot change the past. We cannot rewrite history. We can, however, learn from history, and we can set our own hearts and houses in order.

#REKINDLING1888: When the Spirit was poured out from on high [on the day of Pentecost], the church was flooded with light, but Christ was the source of that light; his name was one very tongue, his love filled every heart. So it will be when the angel that comes down from heaven having great power, shall lighten the whole earth with his glory.

#REKINDLING1888: If the leaders are not going to receive the latter rain and sound the loud cry, give a fair chance to the common people. Don't fight anyone.

#REKINDLING1888: The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord. Control of work, rule and kingly power is their obsession. Men would control God if it were possible.

#REKINDLING1888: We entreat of you who oppose the light of truth, to stand out of the way of God's people.

Pacific Union Recorder: December 5, 1901 The Use of the Rod

"If as teachers in the home the father and the mother allow children to take the lines of control into their own hands, they are held responsible for what their children might otherwise have been. From babyhood the child should be taught that the mother is master. Never should the mother allow Satan to arouse or strengthen the disagreeable passions of her child. She should not use the rod, if it be possible to avoid doing so. But if milder measures prove insufficient, punishment which will bring the child to its senses should in love be administered. Frequently one correction will be enough for a lifetime to show a child that he does not hold the lines of control. {PUR, December 5, 1901 par. 1} "This question of discipline should be understood in the school as well as in the home. WE SHOULD HOPE THAT IN THE SCHOOL-ROOM THERE WOULD NEVER BE OCCASION TO USE THE ROD. But if in a school there are those who stubbornly resist all counsel and entreaty, all prayer and burden of soul in their behalf, THEN IT IS NECESSARY TO MAKE THEM UNDERSTAND THAT THEY MUST OBEY. {PUR, December 5, 1901 par. 2} "Some teachers do not think it is best to urge or enforce obedience. They say that it is their duty merely to educate. True, it is our duty to educate. But what does the educating of children amount to if, when they disregard the principles placed before them, the teacher does not

feel that he has a right to exercise authority?"--Talk to Church-school Teachers, Sept. 8, 1901, by Mrs. E. G. White. {PUR, December 5, 1901 par. 3}

#REKINDLING1888: While we are loyal to the third angel's message , and to all the doctrines that make us distinct from the world let us determine to know nothing but Jesus Christ and him crucified. It is the power of God unto salvation . It is the everlasting gospel, which shall prepare men for the judgment which is even now set.

#REKINDLING1888: Truce needs no apologies just mix it with meekness and patience

#REKINDLING1888: The man that is so anxious and so dreadfully afraid that you will not let him have any works to do and that you are going to destroy all his works--if Christ is dwelling in His heart, He will find works to do. Brethren, don't be so anxious about works; find the Lord Jesus Christ and you will find work, more than you can do. [Congregation: "Amen!"] But the difficulty is, when the people get their minds on works and works and works instead of upon Jesus Christ in order to work, they pervert the whole thing. Satan does not care how much a man professes justification by faith and righteousness by faith, so long as he keeps his mind on works. {February 20, 1893 ATJ, GCDB 298.8}

#REKINDLING1888: As I read through the 1888 materials, I find that the sin of fault-finding and criticizing hindered the acceptance of the Righteousness by Faith message of 1888-1893 a lot. This has grown even worse yet we still pray for the Latter Rain

#REKINDLING1888: It is not the opposition of the world we fear, but it is the elements that work among ourselves that have hindered the message. The efficiency of the movements for extending the truth depends upon the harmonious action of those who profess to believe it. Love and confidence constitute a moral force that would have united our churches, and insure harmony of action: but coldness and distrust have brought disunion that has shorn us of strength. GCB 1893

#REKINDLING1888: The work of opponents to the truth has been steadily advancing while we have been compelled to devote our energies in a great degree to counteracting the work of the enemy through those who were in our ranks. The dullness of some and the opposition of others have confined our strength and means largely among those who know the truth, but do not practice its principles. If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. What account will be rendered to God for thus retarding the work? {GCDB, February 28, 1893 par. 5}

#REKINDLING1888: Now when I think that we are in this time of waiting for the latter rain and that God has wanted to pour his Spirit that the gifts might be restored that his work might go with power; and that he wishes us to join gladly in the work and co-operate with him with the whole heart, it occurs to me that we have been the hands that have been holding on and the feet that wouldn't go; and rather than tear the whole body to pieces, the body has waited!!!!!! ITS BECAUSE OF HIS MERCIES THAT WE ARE NOT CONSUMED

#REKINDLING1888: Certainly we can learn from the victories and battles of 1888-1893 but ultimately if the latter rain began, and was not hindered, would not Christ have returned long ere this? So it is that even today as it were then that Satan fearing for his very existence and continuing his insidious rebellion brought several strategies against the church then and now to make of none effect the beginning and the return of the latter rain

1. Through fanaticism against the church
2. Through worldliness in our churches and schools
3. Through pharisaical blindness which casts a shadow on the messages and calls the work of the Holy Spirit, fanaticism, excitement and extremism

#REKINDLING1888: There should be a decided change in the spirit and character of the work in the places where men and women have received increased light. What are they doing to warn those who do not understand that the Lord is soon coming! Who, I ask, is carrying a burden for the souls that are perishing out of Christ? Who will go forth without the camp, bearing the reproach? Who will leave pleasant homes and dear ties of relationship, and carry the precious light of truth to far-off lands? {8T 53.2}

#REKINDLING1888: The time is altogether too full of tokens of the coming conflict to be educating the youth in fun and games. It pains my heart to read letters where these exercises are spoken about, and where they write such expressions as “O, we had so much fun,” and such expressions.--Letter 46, 1893.

#REKINDLING1888: Moses was gone up in the mountain to receive instructions and the children of Israel should have been in the mood of humble spirit and prayers. Alas! They engaged in revelry and rose up to play. Isn't Christ up there receiving the kingdom from God while many of us are engaged in frivolous activities!

#REKINDLING1888: All who choose Christ's kingdom of love and righteousness and peace, making its interest paramount to all other, are linked to the world above, and every blessing needed for this life is theirs. In the book of God's providence, the volume of life, we are each given a page. That page contains every particular of our history; even the hairs of the head are numbered. God's children are never absent from His mind. {DA 313.3}

#REKINDLING1888: Let not those who have neglected to receive light and truth take advantage of the mistake of their brethren, and put forth their finger, and speak words of vanity, because the chosen of God have been too ardent in their ideas, and have carried certain matters in too strong a manner. We have need of these ardent elements; for our work is not a passive work; our work is aggressive. {1888 1248.1}

#REKINDLING1888: REWRITING HISTORY - “The acceptance view espoused since the 1970s and 1980s claims that much of the disunity in the church from the 1890s to the present has been caused primarily through false theology that came directly from Jones’ and Waggoner’s underlying message immediately after Minneapolis—which was the same theology basic to their understanding of the gospel that led them directly out of the church. According to this view, Jones’ and Waggoner’s false theology was probably part of their understanding in seed form before Minneapolis but wasn’t fully developed until right after the 1888 Conference. Thus, Ellen White could support them for their “1888 message.” These theological errors are claimed to be found in Jones’ and Waggoner’s campmeeting presentations in early 1889. Here, four key heresies were readily expressed:

- 1) Jones’ and Waggoner’s denial of the doctrine of original sin (which led them into three other heresies);
- 2) Christ took the fallen sinful nature of Adam;
- 3) Righteousness by faith included justification and sanctification—instead of being a forensic-only justification by faith;
- 4) The final generation will develop perfect characters before Christ’s return.

Proponents of this view claim that these four heresies led Waggoner directly into pantheism and Jones into the holy flesh movement, and the resurgence of these same four heresies today—brought primarily through conservative historic Adventists—is the “Omega” apostasy of which Ellen White warned.” The Return of the latter Rain by Ron Duffield

#REKINDLING1888: Failure to heed heaven’s call to repentance through the Laodicean message in the 1850s led to the pharisaism of the 1870s and 1880s. With the church in this condition the Lord sent a special message intended to complete His work of grace in human hearts so the great controversy could be brought to an end. This message, which began in 1888, was the beginning of the latter rain and loud cry. The latter rain and loud cry, although distinct from one another, can never be separated—the latter rain being the cause and the loud cry the effect. Rather than being just an increase in volume, the latter rain brought an increase in light, which would enable the loud cry to enlighten the earth with its glory and blanket the earth with an end-time gospel message of God’s much more abounding grace. The Return of the latter Rain by Ron Duffield

#REKINDLING1888: The 1888 message of righteousness by faith is closely connected to distinctive Biblical truths given to Seventh-day Adventists, especially the understanding of the cleansing of the sanctuary which prepares a final generation to stand before God—cleansed from sin in a final demonstration of His grace at the summation of the great controversy. The acceptance of such light would be synonymous with the acceptance of the latter rain, which is more than just nebulous power, but rather great authority in conjunction with the intimate presence of Jesus, through the Holy Spirit. The Return of the latter Rain by Ron Duffield

#REKINDLING1888: The light the Lord sent was in the form of a message, which in His great mercy He sent through two messengers—A. T. Jones and E. J. Waggoner. Although God began moving on Jones’ and Waggoner’s hearts in the early 1880s, the most precious message primarily began when brought to the leadership of the church in 1888. The fact that we do not have a transcript of the “1888 message” given at Minneapolis is not considered a problem because the same message was proclaimed in greater detail in the

campmeetings and Ministerial Institutes in the years that followed; and under the watchful direction of Ellen White, whom God had called to her post of duty. The Return of the latter Rain by Ron Duffield

#REKINDLING1888: The 1888 message that God sent through Jones and Waggoner was a comprehensive teaching of the matchless charms of Christ in the context of righteousness by faith. Although the 1888 message includes many components, at least four aspects of the message diverge from the popular Evangelical views and have been surrounded by noticeable conflict. * 1) Because Jones' and Waggoner's understanding of the nature of sin and the nature of man was understood in the context of the great controversy issues, they rejected the Augustinian doctrine of original sin as papal falsehood. They understood that the sacrifice of Christ was for the human race, freeing all from the condemnation of Adam's sin, which gave all people the freedom to choose their destiny even though having received a sinful nature. 2) Jones and Waggoner understood that Christ took upon his sinless divine nature our sinful human nature in order to save man from sin. 3) They understood that righteousness by faith was more than just a legal declaration, but included both justification and sanctification. 4) They understood as part of the great plan of salvation that God would prepare an end-time people in an end-time setting—through His latter rain message—to stand in the righteousness of Christ before a Holy God, without sin. This final demonstration would validate God's claims in the great controversy against Satan by a display of His power to save from sin—not in sin—accomplished through the ministry of the new covenant in the final cleansing of the sanctuary. 31. The Return of the latter Rain by Ron Duffield

#REKINDLING1888: Just as the Jews looked forward to the coming of the Messiah but did not recognize Him when He came, so we as a people looked forward to the latter rain but did not recognize its manifestation and scorned Jesus away. Though many Jews still pour out their hearts in prayer at the Wailing Wall begging God to send the long-hoped-for Messiah, their prayers will never be answered, nor can they be. Not until they realize the Messiah already came, and with a clear understanding repent of their unbelief, can their prayers be answered. In the same way, we as a people have prayed for the outpouring of the latter rain for over 120 years since 1888. But God cannot answer our prayers until we recognize and admit the sins of our forefathers, including our years of denial ever since. Admitting the truth of our history will save us from perpetuating their mistakes and will lead us to a deep repentance for our own personal unbelief. Daniel's prayer is needed today more than ever

#REKINDLING1888: Ellen White gave numerous endorsements of Jones and Waggoner and the most precious message of righteousness by faith sent through them. When Jones and Waggoner made mistakes, both being fallible men, Ellen White sought to correct them by giving them specific counsel on where they had erred. As long as they humbly listened to that counsel, they benefited from it. Ellen White warned that Jones and Waggoner might be overthrown by temptation, but if that happened it would not prove their message was faulty. Thus Waggoner's pantheism and Jones' bitterness, and any extremes he exhibited in later years were not caused by the message the Lord sent, but rather by a departure in the later 1890s from that message. Again, pantheism, the holy flesh movement or any other extremes were not the result of a fatal flaw in Jones' and Waggoner's original understanding; rather, their understanding was changed by accepting a parasite of error which often lies close to the truth, and were thereby overcome by temptation. Furthermore, Jones' and Waggoner's error developed after enduring years of opposition and rejection to the true message that God had sent through them. The Return of the latter Rain by Ron Duffield

#REKINDLING1888: If the Lord did send the beginning of the latter rain and we as a church despised and resisted it, regardless of the potential accusations of causing disunity, should we not seek repentance for ourselves as well as for our church? Otherwise will we not just keep repeating the rejection? On the other hand, if the latter rain never began and therefore we as a church never rejected it, shouldn't we do our best to avoid being distracted or distracting others from the more important work of preaching the Reformation gospel to the world?

#REKINDLING1888: As we review our history we should remember that it is not for the purpose of finding fault in others—past or present—or for the sake of tearing down, but rather that we might learn from their mistakes and not repeat them. We should note well the words of Kenneth Wood: "As we note the mistakes of our spiritual forebears, we may be filled with anguish and regret. But we cannot change the past. We cannot rewrite history. We can, however, learn from history, and we can set our own hearts and houses in order, giving full opportunity for the Holy Spirit to have His way with us. Only as we today relate rightly to the message of righteousness by faith can we expect the outpouring of the latter rain and the finishing of 'the work."

#REKINDLING1888: The SDA Church in its various branches is not Babylon neither is anyone calling anyone out but if you happen to be disfellowshipped from any movement within SDA, reconcile, if not possible then that does not mean your name has been rejected in heaven. Find likeminded group and worship with them in the truth you have received and wait for the final judgment.

#REKINDLING1888: It's only Christ who can separate sin and sinner. Try to do that in the surgical room or operation theater and all you will remain with is a corpse.

#REKINDLING1888: You ask, what is wrong with us, I answer you; nothing is wrong with us. We are just fellow human beings learning how to practice farming and fishing

#REKINDLING1888: It is interesting to note that Korah also gave the children of Israel history lessons, but he perverted their history: "Korah reviewed the history of their travels through the wilderness, where they had been brought into strait places, and many had perished because of their murmuring and disobedience. His hearers thought they saw clearly that their troubles might have been prevented if Moses had pursued a different course. They decided that all their disasters were chargeable to him, and that their exclusion from Canaan was in consequence of the mismanagement of Moses and Aaron; that if Korah would be their leader, and would encourage them by dwelling upon their good deeds, instead of reproving their sins, they would have a very peaceful, prosperous journey; instead of wandering to and fro in the wilderness, they would proceed directly to the Promised Land" (Ellen G. White, Patriarchs and Prophets, p. 397, emphasis supplied, written in 1890).

#REKINDLING1888: A casual reading of 1888 makes folks think that they are much better than those erring fathers but no, if there is a bunch of Christians who read their Bibles and walked closer with God was the 1888 company yet they failed how about us who are so unconsecrated! Instead of dwelling on their mistakes, let's take the light they had and use it rightly and revive true reformation peradventure God will leave corn and oil for us through our heartfelt confessions

#REKINDLING1888: As the members of Christ's body approach the period of their final conflict they will grow up into him, and will possess symmetrical characters. As the message of the third angel swells to a loud cry, great power and glory will attend the closing work. It is the latter rain, which revives and strengthens the people of God to pass through the time of Jacob's trouble referred to by the prophets. The glory of that light which attends the third angel will be reflected upon them. God will preserve his people through that time of peril. {ST, November 27, 1879 par. 10}

#REKINDLING1888: There is altogether too little of the Spirit and power of God in the labor of the watchmen. The Spirit which characterized that wonderful meeting on the Day of Pentecost is waiting to manifest its power upon the men who are now standing between the living and the dead as ambassadors for God. The power which stirred the people so mightily in the 1844 movement will again be revealed. The third angel's message will go forth, not in whispered tones, but with a loud voice. {5T 252.2}

#REKINDLING1888: Did you realize to be at odds with the message between 1882-1888 is to have problem with the gift of prophecy itself!

#REKINDLING1888: The Lord appoints and sends forth ministers not only to preach, for this is a small part of His work, but to minister, to educate the people not to be fighters but to be examples of piety. There are workers in every department appointed to do their work. When Jesus ascended on high He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. Some have entered the work with a human commission rather than the divine. They have educated themselves as debaters, and the churches under their care show the character of their work. They were not ready, they were not fitted for the work. Their hearts are not right with God. In short, they have a theory but not true conversion and sanctification through the truth. The great issue so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry prepared for the latter rain. {12MR 327.1}

#REKINDLING1888: Is this indifference to continue from year to year? Is Satan always to triumph, and Christ to be disappointed in the servants whom he has redeemed at an infinite price? We are looking forward to the time when the latter rain will be poured out, confidently hoping for a better day, when the church shall be endued with power from on high, and thus fitted to do more efficient work for God. But the latter rain will never refresh and invigorate indolent souls, that are not using the power God has already given them. Spiritual laziness will not bring us nearer to God. There must be energy and zeal as well as devotion and personal piety, woven into all our works. {ST, December 9, 1886 par. 10}

#REKINDLING1888: of Waggoner and Jones, it's reported:

Each of us pursued his own individual study of the Bible and teaching and preaching. Never in our lives did we spend an hour in study together on any subject or upon all subjects. Yet we were led in perfect agreement in the truths of the Bible all the way. To illustrate: On Sabbath Bro. Waggoner was away from Oakland in a campmeeting, and I preached in his place in Oakland church. My subject was "Righteousness by Faith." The next Sabbath he was home and preached in his own place in Oakland church, and I in San Francisco. Sunday morning when I came into the "Signs" office and began to work, I said to Bro. Bollman, "What did Bro. Waggoner preach on yesterday?" He replied, "The same that you did last Sabbath." I asked him, "What was his text?" He replied, "Same one that you had." I said, "What line did he follow? What illustration?" He replied, "The same that you did. A. T. Jones to C. E. Holmes, May 12, 1921; in Manuscripts and Memories, p. 347. **THUS WILL BE THE ORDER OF THINGS WHEN GOD STARTS OPERATING THROUGH US AGAIN**

#REKINDLING1888: Many discourses and articles in the Church and independent movements papers are on argumentative subjects and are like Cain's offering; Christless. Those who are not Bible students will take a stand on the issue without sufficient study; yet it may not be truth. It's a time we stopped this trend.

#REKINDLING1888: MY PRAYER

"I do desire most earnestly that the time may soon come when all our people shall see eye to eye. ... I am truly sorry for the feeling that has existed and does exist between the two offices. I think it is but the simple truth to say that it did not originate here, and that much of what is felt in the east is due to misunderstanding on their part, of the real state of things here, and of the motives of those here; but I do not wish you to consider this as a shirking of blame. I know full well that a feeling of criticism has been allowed to creep in here, as I think in no one more than me. As I now view this spirit of criticism, which springs from the meanest kind of pride, I hate it, and want no more of it. I am determined that henceforth no word of mine, either in public or in private, shall tend to the detraction of any worker in the cause of God." E. J. Waggoner to Ellen G. White, April 1, 1887; in Manuscripts and Memories, pp. 71-72.

#REKINDLING1888: Those spiritual brethren in 1888 did not comprehend the third angel's message, I doubt if we do.

#REKINDLING1888: TYPE ANTITYPE

The Jews, in Christ's day, in the exercise of their own spirit of self-exaltation, brought in rigid rules and exactions, and so took away all chance for God to work upon minds, until mercy and the love of God were entirely lost sight of in their work. It was this which caused rulers to lay upon the people the heavy burdens of which they justly complained, which our Saviour condemned. Do not follow in their track, Leave God a chance to do something for those who love him, and do not impose upon them rules and regulations, which, if followed, will leave them destitute of the grace of God as were the hills of Gilboa, without dew or rain. {1888 114.2}

#REKINDLING1888: A WORD TO ANYONE OUT THERE WHO IS A LEADER

In (1886): Jesus was grieved and bruised in the person of His saints. The rebuke of God is upon everything of the character of harshness, of disrespect, and the want of sympathetic love in brother toward brother. If this lack is seen in the men who are guardians of our conferences, guardians of our institutions, the sin is greater in them than in those who have not been entrusted with so large responsibilities. They are to be ensamples to the flock. They are to practice the life of Christ, repeating His lessons both by precept and example. {1888 179.3}

#REKINDLING1888: There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out his Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. It is possible to resist his power. When the way is prepared for the Spirit of God, the blessing will come. Satan can no more hinder a shower of blessing from descending upon God's people than he can close the windows of heaven that rain cannot come upon the earth. Wicked men and devils cannot hinder the work of God, or shut out his presence from the assemblies of his people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by my Spirit, saith the Lord of hosts." {RH, March 22, 1887 par. 7}

#REKINDLING1888: My brethren and sisters, let us remember here is the evidence that God will work. You are not to trust in any power but that of the Lord God of Israel. But if you have enmity in your hearts, you cannot expect that God will let his blessing rest upon you. No one will enter the city of God with anything that defiles. We must get ready for the latter rain. The earth is to be lighted with the glory of the third angel,--not a little corner only, but the whole earth. You may think that the work you are doing now is lost; but I tell you it is not lost. When the message shall go with a loud cry, those who hear the truth now will spring to the front and work with mighty power. But you must have faith. It is no use to enter cities unless you have faith in God, and believe that a work is to be accomplished there. You must believe that it is Christ who is by our side, and is finding access to souls; and when you have done the best you can, you must believe, and commit it all to Jesus. {RH, May 10, 1887 par. 20}

#REKINDLING1888: In the art of loving and being loved, nothing supersedes the love of Christ upon us

#REKINDLING1888: The work will be similar to that of the day of Pentecost. As the "former rain" was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the "latter rain" will be given at its close, for the ripening of the harvest. "Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." [Hosea 6:3.] "Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain." [Joel 2:23.] "In the last days, saith God, I will pour out of my Spirit upon all flesh." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." [Acts 2:17, 21.] 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 [in the investigative Judgment], when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus." [Acts 3:19, 20.] {GC88 611.1}

#REKINDLING1888: If I was given a pen and paper and told to speak something about Waggoner or Jones, I would burry my head in sand lest I diminish the work they did and the pain they endured under misrepresentation.

#REKINDLING1888: There is a need amongst us a people to search the truth for ourselves not to move around in rudeness but to practice in a humble and meek spirit

#REKINDLING1888: Truth can lose nothing by close investigation. Let the word of God speak for itself.

#REKINDLING1888: Many, many will be lost because they have not studied their Bibles upon their knees, with earnest prayer to God that the entrance of the word of God might give light to their understanding and do a work of conversion

#REKINDLING1888: How would the people of God "stand in the time of the latter rain?" This is a question we shall witness its answer soon, the stage is set and all heaven's eyes are upon the creature of God's much affection, humanity.

#REKINDLING1888: Trying to control God's work always result in hindering it

#REKINDLING1888: Notwithstanding our unworthiness, we are ever to bear in mind that there is One that can take away sin and save the sinner; this is the mystery of the gospel, the very mystery of God as proclaimed by the law and prophets and revealed in Colossians 1:27

#REKINDLING1888: A resolution was proposed to the effect that: "nothing be taught in our school at Battle Creek contrary to what has been taught in the past, or approved by the General Conference Committee." This proposal was made by the brethren to try to stop Jones and Waggoner from presenting at the General Conference doctrines they had taught in the past, as well as preventing them from presenting new ideas in the future. * G. I. Butler had a part in this for he had spread the report that the parents of several students from Healdsburg College would send their children elsewhere as long as Jones' and Waggoner's views were being taught there. The proposal also aimed to prevent Jones from introducing his views to students at Battle Creek College, where it had been planned he would begin teaching the first of the year.

References:

1. L. E. Froom, *Movement of Destiny*, pp. 253-254. One could rightly wonder if this resolution was not suggested in part because Ellen White was clearly speaking in terms that favored Waggoner's positions.
2. G. I. Butler to Ellen G. White, Oct. 1, 1888; in *Manuscripts and Memories*, p. 91.
3. W. C. White to Mary White, Nov. 24, 1888; in *Manuscripts and Memories*, p. 127; and L. E. Froom, *Movement of Destiny*, pp. 253-254.

#REKINDLING1888: I did not desire to definitely state these particulars in the conference for the delegates to garble and misconstrue; but I said enough in regard to what the Lord had been pleased to show me. I stated that I was a stock holder and I could not let the resolution pass, that there was to be special light for God's people as they neared the closing scenes of this earth's history. Another angel was to come from heaven with a message and the whole earth was to be lightened with his glory. It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God to send light to His people in unexpected ways. Would it be right that every avenue should be closed in our school so that the students could not have the benefit of this light? the resolution was not called for. {1888 239.1}

#REKINDLING1888: 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}

#REKINDLING1888: Those who have not been sinking the shaft deeper and still deeper into the mine of truth will see no beauty in the precious things being presented at this time. When the will is once set in stubborn opposition to the light given, it is difficult to yield, even under the convincing evidence which is so shining like the noon day sun

#REKINDLING1888: There had been considerable heckling of Waggoner during his presentations. Though Waggoner was short in stature, he could be plainly heard. However, someone called out tauntingly: "We can't see you." There was marked "antagonism by some," and a few even "turned their heads away when Waggoner was seen approaching." All of this was meant to hurt Jones and Waggoner, and it did. L. E. Froom, *Movement of Destiny*, pp. 244, 245, 260; quotes from F. H. Westphal, W. H. Edwards, and Jessie Moser-Waggoner.

#REKINDLING1888: 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}

#REKINDLING1888: 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}

#REKINDLING1888: There are messages coming from folks which are calculated to stir people up to make hasty decisions and to take decided positions; be warned against doing this. There is strife; there are many who do not know what they even believe. It is perilous to make decisions upon any controverted point without dispassionately considering all sides of the question. Excited feelings will lead to erroneous decisions

#REKINDLING1888: Some of these brethren, since the Minneapolis meeting, I have heard, myself, say "amen" to preaching, to statements that were utterly heathen and did not know but that it was the righteousness of Christ. Some of those who stood so openly against that at that time and voted with uplifted hand against it and since that time I have heard say "amen" to statements that were as openly and decidedly papal as the papal church itself can state them. That I shall bring in here in one of these lessons and call your attention to the Catholic church's statement and her doctrine of justification by faith. I shall bring that in at some future lesson and will let you see what the doctrine of the Catholic church is as to justification by faith. "Why," says one, "I didn't know that the Catholic church believes in justification by faith." Oh, yes, she does. Yes, indeed she does. You can read it out of her books. Says one, "I thought they believed in justification by works." They do and they do not believe in anything else, but they pass it off under the head of justification by faith. And they are not the only people in the world that are doing it (I mean the members of the Catholic church.). They are not the only ones that are doing it. {February 13, 1893 ATJ, GCDB 244.1}. A. T. Jones, "The Third Angel's Message No. 11" and "The Third Angel's Message No. 12," General Conference Daily Bulletin, Feb. 13, 14, 1893, pp. 244, 265. Fourteen years later, A. T. Jones again spoke of these attempted votes: "At Minneapolis, in 1888, the General Conference 'administration' did its very best to have the denomination committed by a vote of the General Conference to the covenant of 'Obey and Live,' to righteousness by works" (God's Everlasting Covenant[n.p. 1907], p. 31)

#REKINDLING1888: "These texts, all of which refer to saving faith, prove beyond a doubt that not trust in Christ for personal salvation but the faith of the creed, the faith in revealed truths." Now what is faith according to that? "The faith of the creed." They simply draw up a statement of stuff that they call the doctrine of God and then you believe that and do your best and that passes for justification by faith. Whether the creed is drawn up in actual writing or whether it is somebody's idea that they want to pass off by a vote in a General Conference, it makes no difference in principle, the creed is there and subscription to it is just that kind of faith. And there are people here who remember a time--four years ago--and a place--Minneapolis--when three direct efforts were made to get just such a thing as that fastened upon the third angel's message, by a vote in a General Conference. What somebody believed--set that up as the landmarks and then vote to stand by the landmarks, whether you know what the landmarks are or not, and then go ahead and agree to keep the commandments of God and a lot of other things that you are going to do, and that was to be passed off as justification by faith. Were we not told at that time that the angel of God said, "Do not take that step; you do not know what is in that"? "I can't take time to tell you what is in that, but the angel has said, "Do not do it." The papacy was in it. That was what the Lord was trying to tell us and get us to understand. The papacy was in it. It was like it has been in every other church that has come out from the papacy; they would run a little while by faith in God and then fix up some man's idea of doctrine and vote to stand by that and vote that that is the doctrine of this church and then that is "the faith of the creed," and then follow it up with their own doing. {February 14, 1893 ATJ, GCDB 265.2-265.4}

#REKINDLING1888: DECEPTIONS - According to Roy Adams the fact that we don't have an exact transcript of their presentations at Minneapolis is "one of the best things that happened to the 1888 message." And furthermore, we "cannot be sure about what precisely was included in Ellen White's endorsement" of Jones and Waggoner (The Nature of Christ, p. 31-32). The conclusion we are being asked to draw from these statements is that Ellen White's commendations were only for what Jones and Waggoner presented at Minneapolis, a message of which we cannot be sure. The reality, however, is that we are not left without plenty of good evidence.

#REKINDLING1888: Paul Penno correctly states: “It cannot be stressed enough. E. J. Waggoner’s message of righteousness by faith was constructed in connection with this understanding of the law and the covenants. To misunderstand, discount or reject any aspect of this trio would be to distort the 1888 message. The law in Galatians may never be a landmark, but it was crucial for understanding God’s plan of salvation for the ages” (Calvary at Sinai, p. 114)

#REKINDLING1888: A REJECTION TO REPENT. For many years the idea has been put forth that the 1888 message was no different than that of the Reformers—just basic Christianity. L. H. Christian stated: “What was the teaching of righteousness by faith which became the mainspring of the great [1888] Adventist revival, as taught and emphasized by Mrs. White and others? It was the same doctrine that Luther, Wesley, and other servants of God had been teaching” (The Fruitage of Spiritual Gifts[1947], p. 239). A. W. Spalding commented: “The greatest event of the eighties [1880s] in the experience of the Seventh-day Adventists was the recovery, or the restatement and new consciousness, of their faith in the basic doctrine of Christianity” (Captains of the Host[1949] p. 583). A. L. White declared: “The evaluation of the message of righteousness by faith as presented in 1888 as a message more mature and developed, and more practical than had been preached by the pioneers of the message or even by the apostle Paul, was without support and far from accurate” (A Further Appraisal of the Manuscript “1888 Re-examined”[General Conference Report, 1958] p. 2). N. F. Pease claimed: “Where was the doctrine of justification by faith to be found in 1888 and the preceding years? In the creeds of the Protestant churches of the day. ... The same churches which were rejecting the advent message and the law of God were holding, at least in form, the doctrine of justification by faith” (By Faith Alone[1962], pp. 138-139). Leroy Froom, key player in Questions on Doctrine, and driving force behind meetings with Calvinists Barnhouse and Martin, had this to say: “We have not been too well aware of these paralleling spiritual movements—of organizations and men outside the Advent Movement—having the same general burden and emphasis, and arising at about the same time. ... The impulse manifestly came from the same Source. And in timing, Righteousness by Faith centered in the year 1888. For example, the renowned Keswick Conferences of Britain were founded to ‘promote practical holiness.’ ... Some fifty men could easily be listed in the closing decades of the nineteenth and the opening decades of the twentieth centuries ... all giving this general emphasis” (Movement of Destiny[1971], pp. 319, 320; emphasis original). Desmond Ford has been adamant on this point: “[Question:] Some have affirmed that the theology of preachers E. J. Waggoner and A. T. Jones of the nineteenth century was an advance upon Reformation 126 “Most Precious Message” theology. Do you agree? ... [Answer:] Preachers Waggoner and Jones at the famous Minneapolis Conference of 1888 had the first gleamings of the light which irradiated the Roman world in the first century, Europe in the sixteenth, ... Unfortunately, neither man was clear on other important points such as the distinction between justification and sanctification” (Australian Signs of the Times, Feb. 1978, p. 30). Robert Brinsmead follows the same line of thought: “At special periods in our history the gospel has struggled to break through to the Adventist community. The year 1888 marked such a period. ... Waggoner had light on justification for the Adventist community. But better material on justification by faith could be found among Protestant scholars of his day” (Judge by the Gospel: A Review of Adventism[1980], pp. 14-15). David McMahan echoes the same thoughts: “E. J. Waggoner had not fully recovered the Protestant message of justification by faith by 1886. Much less had he recovered Paul’s message of justification. ... If God used Waggoner to bring light on the gospel to the church, then God was not shining the full blaze of even the imperfect Reformation light on the Adventist community. Those who compare Waggoner’s early gropings after the gospel with the clear doctrine of justification propounded by the best nineteenth-century Protestant scholars will be startled” (The Myth and the Man[1979], p. 63). George Knight has pushed this same point of view in many of his books: “The genius of their 1888 message was that they had combined the two halves of Revelations 14:12. They not only taught the commandments of God, but they preached the doctrine of faith that the holiness preachers had proclaimed. Thus, from Ellen White’s perspective, the importance of the 1888 message was not some special Adventist doctrine of justification by faith developed by Jones and Waggoner. Rather, it was the reuniting of Adventism with basic Christian beliefs on salvation” (A User-Friendly Guide to the 1888 Message [1998], pp. 108-109; emphasis original)

#REKINDLING1888: THE HINDERING OF THE LAITY - You made it evident that if God was leading me, he was certainly not leading you. Your resistance to my words, and the manifestation of so much feeling expressed in your lowering countenance and your determined words impressed me very unfavorably. Another resolution was passed that might have been laid upon the table, i.e. the one in reference to training all licentiates in the canvassing work before permitting them to enter the ministry. This was to be an absolute rule, and notwithstanding all I had to say against this resolution it was carried. It was not right for the conference to pass it. It was not in God's order, and this resolution will fall powerless to the ground. I shall not sustain it, for I would not be found working against God. This is not God's way of working, and I will not give it countenance for a moment. {1888 239.2, 3}. More than a year later, Ellen White was still speaking against it: "The resolution passed at Minneapolis, requiring young men to canvass before they were granted a license to preach was wrong" (General Conference Committee Minutes," Ninth Meeting, July 16, 1890). Interestingly, this "same requirement is still on the policy books in 1988" even though "in practice it is not applied consistently" (Roger Coon, Transcript of Loma Linda University Lecture, Oct. 23-25, 1988, "Minneapolis/1888: The 'Forgotten' Issue," p. 16).

#REKINDLING1888: THE DENIAL SYNDROME; "There was no official action taken by the GC to reject the messages about Christ and His righteousness" ("The 1888 'MOVEMENT' Understood Within its Historical Context," [unpublished paper], 1998). It must be readily admitted that all the writers WHO ASSERT THIS are technically correct in a certain sense by suggesting that there was never any "official action" or "vote taken" against "righteousness by faith." In other words, no individual or group of leaders ever stood up and suggested that a vote be taken "against the message of righteousness by faith." And why would they do such a thing, they all claimed to believe in the message of righteousness by faith? However, many who claimed to believe in righteousness by faith strongly disagreed with the message that Jones and Waggoner presented and were ready to pass resolutions, take action and/or vote against it. Yet Ellen White would subsequently identify that message as the third angel's message in verity, the message of righteousness by faith, the message of the loud cry and latter rain. In a similar manner we find no evidence that the Jewish nation ever took official action by voting "to crucify the Messiah." Why would they, when they were longing for Him to come? What they did however, was just to reject and crucify Jesus of Nazareth, whom they thought an impostor, a counterfeit, and a danger to their religion and national security. And while the disciples proclaimed the truth about Jesus under the power of Pentecost, the Jewish nation refused to ever admit the real heart-sickening truth of their actions. But in regard to our modern historians, Leroy Moore puts their claims in the proper context: "Nor did the church ever take an official action against the Minneapolis message. But one may be technically correct and yet very wrong. ... Corporate rejection of truth always precedes any vote and is no less real even if a vote is prevented, as at Minneapolis by Ellen White's insistence and W. C. White's vigilance (Adventism in Conflict[Hagerstown, MD: Review and Herald Pub. Assn], p. 86, emphasis supplied). Thankfully, George Knight admits that votes were attempted and blocked: "... the Butler-Smith-Morrison faction sought to force a vote to establish the correct creedal position on the relationship of law and gospel. As Jones would later put it: 'At Minneapolis, in 1888, the General Conference "administration" did its very best to have the denomination committed by vote of the General Conference to the covenant of "Obey and Live" to righteousness by works' (God's Everlasting Covenant³¹). The attempt failed, but it was not an idle jest when Ellen White stated at the close of the conference that 'Willie and I have had to watch at every point lest there should be moves made, resolutions passed, that would prove detrimental to the future work' (EGW to MW, Nov. 4, 1888)" (A User-Friendly Guide to the 1888 Message, p. 56. See also, pp. 54, 58, 139). Yet one could rightly wonder how the leading brethren could attempt to pass a vote against the message and at the same time be credited by Knight for accepting the same message (Ibid., pp. 119, 139, 147). For more Ellen White statements on "resolutions," see: 1888 Materials, pp. 114, 182, 238-240, 258, 302, 581, 941, 954, 1186, 1403, 1410, 1435, 1583, 1584, 1601, 1617.

#REKINDLING1888: 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}

#REKINDLING1888: The close work of the Spirit of God is needed now as never before. Stupidity must be shaken off. We must arouse from the lethargy that will prove our destruction unless we resist it. Satan has a powerful, controlling influence upon minds. Preachers and people are in danger of being found upon the side of the powers of darkness. There is no such thing now as a neutral position. We are all decidedly for the right or decidedly with the wrong. Said Christ: "He that is not with Me is against Me; and he that gathereth not with Me scattereth abroad." {3T 327.3}

#REKINDLING1888: We are waiting and watching for the grand and awful scene which will close up this earth's history. But we are not simply to be waiting; we are to be vigilantly working with reference to this solemn event. The living church of God will be waiting, watching, and working. None are to stand in a neutral position. {TM 163.2}

#REKINDLING1888: What astonishing deception and fearful blindness had, like a dark cloud, covered Israel! This blindness and apostasy had not closed about them suddenly; it had come upon them gradually as they had not heeded the word of reproof and warning which the Lord had sent to them because of their pride and their sins. And now, in this fearful crisis, in the presence of the idolatrous priests and the apostate king, they remained neutral. If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God. {3T 280.3}

#REKINDLING1888: MISUSED STATEMENT - How is it that men can be so deceived as to imagine that the loud cry consists in calling the people of God out from the fellowship of a church that is enjoying a season of refreshing? Oh, may these deceived souls come into the current, and receive the blessing, and be endued with power from on high. {TM 22.2}

#REKINDLING1888: Please read the invitation to the supper, and the last call to be made. Study what is being done to meet the command of Jesus. I cannot understand why such indifference is manifested, why you should stand afar off and criticize and draw away. The gospel net is to be cast into the sea, and it draws both good and bad. But because this is so, shall men and women ignore the efforts made to save those who will believe and who will unite in reaching that class of whom Christ spoke in His rebuke to the Pharisees? Sinners and harlots, He said, "go into the kingdom of God before you." Will you not see that even in the church there are those who have no connection with God? But Christ says: Let the tares and the wheat grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into My barn." {8T 72.2}

#REKINDLING1888: REJECTERS CLAIM THE LOUD CRY IS NOT RELATED TO LATTER RAIN - Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures, and disappoint the enemy. 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. Search the Scriptures; for they are they that testify of him. {1888 1073.7}

#REKINDLING1888: God's work is ever to be a sign of His benevolence, and just as that sign is manifest in the working of our institutions, it will win the confidence of the people, and bring in resources for the advancement of His kingdom. The Lord will withdraw His blessing where selfish interests are indulged in any phase of the work; but He will put His people in possession of good throughout the whole world, if they will use it for the uplifting of humanity. The experience of apostolic days will come to us when we whole-heartedly accept God's principle of benevolence,--consent of all things to obey the leadings of His Holy Spirit. {SpTB04 10.2}

#REKINDLING1888: I also saw that many do not realize what they must be in order to live in the sight of the Lord without a high priest in the sanctuary through the time of trouble. Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully. {EW 71.1}

#REKINDLING1888: I saw that many were neglecting the preparation so needful and were looking to the time of "refreshing" and the "latter rain" to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." I saw that none could share the "refreshing" unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence. (72) {EW 71.2}

#REKINDLING1888: The great issue so near at hand [enforcement of Sunday laws] will weed out those whom God has not appointed and He will have a pure, true, sanctified ministry prepared for the latter rain.--3SM 385 (1886).

#REKINDLING1888: "Ask ye of the Lord rain in the time of the latter rain." Do not rest satisfied that in the ordinary course of the season, rain will fall. Ask for it. The growth and perfection of the seed rests not with husbandman. God alone can ripen the harvest. But man's co-operation is required. God's work for us demands the action of our mind, the exercise of our faith. We must seek his favors with the whole heart if the showers of grace are to come to us. We should improve every opportunity of placing ourselves in the channel of blessing. Christ has said, "Where two or three are gathered together in my name, there am I in the midst." The convocations of the church, as in camp-meetings, the assemblies of the home church, and all occasions where there is personal labor for souls, are God's appointed opportunities for giving the early and the latter rain. {RH, March 2, 1897 par. 6}

#REKINDLING1888: If our people continue in the listless attitude in which they have been, God cannot pour upon them His Spirit. They are unprepared to co-operate with Him. They are not awake to the situation and do not realize the threatened danger. They should feel now, as never before, their need of vigilance and concerted action. {5T 714.1}

#REKINDLING1888: The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops before the plentiful shower to be given on the day of Pentecost. Jesus impressed this fact upon his disciples, that as they should proceed in the work intrusted to them, they would the more fully comprehend the nature of that work, and the manner in which the kingdom of Christ was to be set up on earth. They were appointed to be witnesses for the Saviour; they were to testify what they had seen and heard of his resurrection; they were to repeat the gracious words which proceeded from his lips. They were acquainted with his holy character; he was as an angel standing in the sun, yet casting no shadow. It was the sacred work of the apostles to present the spotless character of Christ to men, as the standard for their lives. The disciples had been so intimately associated with this Pattern of holiness that they were in some degree assimilated to him in character, and were specially fitted to make known to the world his precepts and example. {6Red 61.1}

#REKINDLING1888: (Isaiah 61:11.) Not to Wait for Latter Rain.--We must not wait for the latter rain. It is coming upon all who will recognize and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. [Isaiah 61:11 quoted.] The whole earth is to be filled with the glory of God (Letter 151, 1897). {7BC 984.5}

#REKINDLING1888: As the members of Christ's body approach the period of their final conflict they will grow up into him, and will possess symmetrical characters. As the message of the third angel swells to a loud cry, great power and glory will attend the closing work. It is the latter rain, which revives and strengthens the people of God to pass through the time of Jacob's trouble referred to by the prophets. The glory of that light which attends the third angel will be reflected upon them. God will preserve his people through that time of peril. {ST, November 27, 1879 par. 10}

#REKINDLING1888: The outpouring of the Spirit in the days of the apostles was the "former rain," and glorious was the result. But the latter rain will be more abundant. What is the promise to those living in these days?-- "Turn you to the stronghold, ye prisoners of hope; even today do I declare that I will render double unto thee." "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."--Testimonies, vol. 8, p. 21.

#REKINDLING1888: There must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it. {FLB 333.6}

#REKINDLING1888: ONLY THEOCRACY WILL EXIST - Under the showers of the latter rain the inventions of man, the human machinery, will at times be swept away, the boundary of man's authority will be as broken reeds, and the Holy Spirit will speak through the living, human agent, with convincing power. No one then will watch to see if the sentences are well rounded off, if the grammar is faultless. The living water will flow in God's own channels. {2SM 58.4}

#REKINDLING1888: Again and again have I been warned in regard to time setting. There will never again be a message for the people of God that will be based on time. We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ. I was searching through my writings, before coming to this meeting, to see what I should take with me to Australia, and I found an envelope on which was written, "Testimony given in regard to time setting, June 21, 1851. Preserve carefully." I opened it, and this is what I found. It reads: "A copy of a vision the Lord gave Sister White, June 21, 1851, at Camden, N.Y. The Lord showed me that the message must go, and that it must not be hung on time; for time will never be a test again. I saw that some were getting a false excitement, arising from preaching time, that the third angel's message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go with mighty power, and do its work, and will be cut short in righteousness. {1SM 188.1-3}

#REKINDLING1888: The Lord appoints and sends forth ministers not only to preach, for this is a small part of His work, but to minister, to educate the people not to be fighters but to be examples of piety. There are workers in every department appointed to do their work. When Jesus ascended on high He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. Some have entered the work with a human commission rather than the divine. They have educated themselves as debaters, and the churches under their care show the character of their work. They were not ready, they were not fitted for the work. Their hearts are not right with God. In short, they have a theory but not true conversion and sanctification through the truth. The great issue so near at hand will weed out those whom God has not appointed, and He will have a pure, true, sanctified ministry prepared for the latter rain. {12MR 327.1}

#REKINDLING1888: Is this indifference to continue from year to year? Is Satan always to triumph, and Christ to be disappointed in the servants whom he has redeemed at an infinite price? We are looking forward to the time when the latter rain will be poured out, confidently hoping for a better day, when the church shall be endued with power from on high, and thus fitted to do more efficient work for God. But the latter rain will never refresh and invigorate indolent souls, that are not using the power God has already given them. Spiritual laziness will not bring us nearer to God. There must be energy and zeal as well as devotion and personal piety, woven into all our works. {ST, December 9, 1886 par. 10}

#REKINDLING1888: HERE WILL BE THE FALLING OF MANY - My brethren and sisters, let us remember here is the evidence that God will work. You are not to trust in any power but that of the Lord God of Israel. But if you have enmity in your hearts, you cannot expect that God will let his blessing rest upon you. No one will enter the city of God with anything that defiles. We must get ready for the latter rain. The earth is to be lighted with the glory of the third angel,--not a little corner only, but the whole earth. You may think that the work you are doing now is lost; but I tell you it is not lost. When the message shall go with a loud cry, those who hear the truth now will spring to the front and work with mighty power. But you must have faith. It is no use to enter cities unless you have faith in God, and believe that a work is to be accomplished there. You must believe that it is Christ who is by our side, and is finding access to souls; and when you have done the best you can, you must believe, and commit it all to Jesus. {RH, May 10, 1887 par. 20}

#REKINDLING1888: 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. {GC88 f.3}

#REKINDLING1888: We should pray as earnestly for the descent of the Holy Spirit as the disciples prayed on the day of Pentecost. If they needed it at that time, we need it more today. Moral darkness, like a funeral pall, covers the earth. All manner of false doctrines, heresies, and satanic deceptions are misleading the minds of men. Without the Spirit and power of God it will be in vain that we labor to present the truth. {5T 158.1}

#REKINDLING1888: LIFE AND DEATH ISSUE - The warning which we bear to the world must prove to them a savor of life unto life or of death unto death. And will the Lord send forth His servants to proclaim this fearfully solemn message and withhold from them His Holy Spirit? Shall frail, erring men, without special grace and power from God, dare to stand between the living and the dead to speak the words of everlasting life? Our Lord is rich in grace, mighty in power; He will abundantly bestow these gifts upon all who come to Him in faith. He is more willing to give the Holy Spirit to them that ask Him than are parents to give good gifts to their children. The reason why the precious, important truth for this time is not powerful to save is that we do not work in faith. {5T 157.3}

#REKINDLING1888: When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere request. . . . Then the windows of heaven will be open for the showers of the latter rain.--RH Feb. 25, 1890. The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with God. When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God.--ChS 253 (1896).

#REKINDLING1888: The Spirit of the Lord is working to take the truth of the inspired Word and stamp it upon the soul so that professed followers of Christ will have a holy, sacred joy that they will be able to impart to others. The opportune time for us to work is now, just now, while the day lasts. But there is no command for anyone to search the Scripture in order to ascertain, if possible, when probation will close. God has no such message for any mortal lips. He would have no mortal tongue declare that which He has hidden in His secret councils.--The Review and Herald, Oct. 9, 1894. {1SM 191.2}

#REKINDLING1888: I have no specific time of which to speak when the outpouring of the Holy Spirit will take place--when the mighty angel will come down from heaven, and unite with the third angel in closing up the work for this world; my message is that our only safety is in being ready for the heavenly refreshing, having our lamps trimmed and burning. Christ has told us to watch; "for in such an hour as ye think not, the Son of man cometh." "Watch and pray" is the charge that is given us by our Redeemer. Day by day we are to seek the enlightenment of the Spirit of God, that it may do its office work upon the soul and character. O, how much time has been wasted through giving attention to trifling things. Repent and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.--The Review and Herald, March 29, 1892. {1SM 192.1}

#REKINDLING1888: The former and the latter rains are needed. "We are labourers together with God" (1 Corinthians 3:9). The Lord alone can give the precious former and latter rain. The clouds, the sunshine, the dews at night--these are heaven's most precious provisions. But all these favors graciously bestowed of Heaven will prove of little worth to those who do not appropriate them by diligent, painstaking effort on their part. Personal efforts must be put forth in agriculture. There is the plowing and replowing. Implements must be brought in and human skill must use them. The seed must be sown in its season. The laws which control seedtime and harvest must be observed, else there will be no harvest. . . . {TDG 276.3}

#REKINDLING1888: In one home there was "not a vocal prayer offered" for two weeks. There was "lightness, trifling, jesting, [and] joking." All of the "envy, jealousy, evil speaking, evil surmising, [and] judging one another," was considered to be "a special gift given of God in discernment." They felt "Sister White had changed" and was under the influence of Jones and Waggoner who "were not The Return of the Latter Rain reliable." The brethren said "they did not believe [Ellen White] told the truth when she stated that she had not had conversation with W. C. White, Elder Waggoner, or Elder Jones." The "testimonies of the Spirit of God were freely commented upon," but they "thought and said worse things of Brethren Jones and Waggoner"

Ellen G. White to J. Fargo, Letter 50, May 2, 1889; in 1888 Materials, pp. 297-299.

Ellen G. White to Children of the Household, Letter 14, May 12, 1889; in 1888 Materials, p. 312.

Ellen G. White Manuscript 24, Dec. 1888; in 1888 Materials, p. 218.

Ellen G. White to Children, Letter 14, May 12, 1889; in 1888 Materials, pp. 316, 323

#REKINDLING1888: As the Jews refused the light of the world, so many of those who claim to believe the present truth will refuse light which the Lord will send to His people

#REKINDLING1888: SOLEMN - When the papists were in controversy with men who took their stand on the Bible for proof of doctrines they considered it a matter that only death could settle. I could see a similar spirit cherished in the hearts of our brethren

#REKINDLING1888: WE PRAY THAT IT BE SO BUT LIGHT AND DARKNESS DO NOT HAVE A RELATIONSHIP - 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}

#REKINDLING1888: WE MAY BE IN DANGER OF STUDYING INFIDEL BOOKS AND ANGELS COMING TO WARN US BUT WE DO NOT HAVE SPIRITUAL EYES: Morrison had "studied infidel books ... to meet opponents in arguments" (1888 Materials, p. 601). Ellen White warned that he would bring in "dissensions and bickerings," and unless he overcame, he would "make shipwreck of faith as did Elder Canright" (p. 168). A few days earlier, Ellen White stated that she had seen "an angel of God inquiring of these men who have educated themselves as debaters" (p. 141). G. B. Starr tells of this event years later. He was with J. H. Morrison and two other ministers in the "tent at Oskaloosa, Iowa." A stranger "entered the tent door," one of "the finest looking men" he had ever seen. He was "over six feet tall" and "had such a kindly expression on his face." He went directly to Morrison and asked about the tent meetings and what Seventh-day Adventists believed. "At first [Morrison] replied to the questions in a kindly spirit but soon assumed a debating, controversial attitude ... After about an hour's such conversation, the stranger arose in all his dignity, and addressing [Morrison] said, 'You are no minister of Jesus Christ; you are a controversialist, sir.' Instead of [Morrison] realizing that he had been properly rebuked, he instead chuckled and laughed, and said, 'Oh, you can't meet the argument.'" The stranger made no reference to Morrison's comment but repeated himself. This happened twice. When G. B. Starr told Ellen White of this event she replied: "Why, Brother Starr, that was an angel of God ... Why I gave that message to that brother at the Minneapolis Conference, and told him that the Lord had sent an angel to rebuke him for his controversial manner of labor" (G. B. Starr, "Fifty Years With One of God's Seers," unpublished manuscript, pp. 150-152; in Document File 496, Ellen G. White Estate, Silver Spring, MD). This may explain why Ellen White would get up and leave when Morrison spoke. It also explains what Jones and Waggoner were up against.

#REKINDLING1888: 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

#REKINDLING1888: I have been shown that Jesus will reveal to us precious old truths in a new light, if we are ready to receive them; but they must be received in the very way in which the Lord shall choose to send them. ... Let no one quench the Spirit of God by wresting the Scriptures ... and let no one pursue an unfair course, keep in the dark, not willing to open their ears to hear and yet free to comment and quibble and sow their doubts of that which they will not candidly take time to hear.

#REKINDLING1888: When the Jews took the first step in the rejection of Christ, they took a dangerous step. When afterward evidence accumulated that Jesus of Nazareth was the Messiah, they were too proud to acknowledge that they had erred. So with the people of our day who reject the truth. They do not take time to investigate candidly, with earnest prayer, the evidences of the truth, and they oppose that which they do not understand. Just like the Jews, they take it for granted they have all the truth, and feel a sort of contempt for anyone who should suppose they had more correct ideas than themselves of what is truth. All the evidence produced they decide shall not weigh a straw with them, and they tell others that the doctrine is not true, and afterward, when they see as light evidence they were so forward to condemn, they have too much pride to say "I was wrong"; they still cherish doubt and unbelief, and are too proud to acknowledge their convictions. Because of this, they take steps that lead to results of which they have never dreamed. {1888 169.4}

#REKINDLING1888: In this present attitude we are sowing seeds that will yield a harvest, and the results will be as enduring as eternity

#REKINDLING1888: I hope none will continue in misrepresenting another as it have been happening or carrying with them this spirit of prejudice and division. Such is not from the inspiration of the Spirit of Christ but of another source

#REKINDLING1888: Even if the position which we have held upon some truths, the Spirit of truth will not countenance any such measures to defend it as many of you manifests. The spirit that attends the truth should be such as will represent the Author of truth

#REKINDLING1888: "From Mrs. E. G. White's attitude and words at that time it was plain she stood one hundred percent with Elders Jones and Waggoner in the message they were presenting at that General Conference meeting" ("An Eyewitness Report," p. 6, emphasis supplied. See also: Manuscripts and Memories, p. 355). We would not deny the fact that both Jones and Waggoner were fallible men who made mistakes and that they were "overthrown by the temptations" years later. But we would stress the importance of reading Ellen White's statements made at the 1888 General Conference in their proper context.

#REKINDLING1888: NOT ONLY NAILED ON THE CROSS IN AD 31 BUT ALSO IN 1888 AND THE TIME WE ARE LIVING IN - Ellen G. White to J. Fargo, Letter 50, May 2, 1889; in 1888 Materials, p. 296. This appears to be the first time Ellen White quoted Zechariah 13:6. Chapter 12 and 13 of Zechariah, addresses the time when a "fountain" of cleansing and forgiveness will be opened for God's people (13:1). The question will finally be asked: "What are these wounds in thine hands?" And the answer will come; "those with which I was wounded in the house of my friends" (13:6). The result of such a realization draws the attention of God's people (leadership and laity alike) to the One whom they have pierced, and true sorrow and repentance takes place. Then, as on the day of Pentecost, the prophecy will be fulfilled: "He that is feeble ... shall be as David; and the house of David ... as the angel of the Lord." Zechariah 12:8" (Ellen G. White, Acts of the Apostles, p. 48)

#REKINDLING1888: After more than 170 years since the Minneapolis Conference, we must ask ourselves if the message sent by the Lord was really fully accepted in 1888, the message of Loud Cry and Latter Rain of Rev 18 which is the last message to the world and if so, by whom? What did the participants in that great event have to say themselves about the matter? Is accepting the message on the "intellectual level" a genuine acceptance? And, perhaps most importantly, if that message was accepted, regardless of the numbers in each group, why are we still here waiting for the Lord to return when already the last message was proclaimed and accepted and brought victory?!

#REKINDLING1888: While looking at the rejection or acceptance of the 1888 message, we should remember that it's our leaders duly elected to represent us that attended that session in order that they may bring us back the precious message. To reject or accept it would amount to the church accepting or rejecting it. Hence when it is said it was accepted it means the leaders came back, gave it to the church and it was spread as it should or they never brought it back hence the church remained in darkness by not being furnished with the necessary message to finish the work. The Pharisees by rejecting Jesus it was qualified that Israel had rejected him; this typology should then apply to the matter of reviewing 1888 as it were AD 31

#REKINDLING1888: I have seen a good many hundred people since that time who believed in justification by faith but did not know what it was, and that among Seventh-day Adventists. There are a great many who think they believe it, and who do believe it, who have accepted it to a certain extent only, as a theory. They have taken it as a new article of faith. There is no such thing as a "theory" of justification by faith. It is a fact, that is all; and there are wonderfully few people who allow the fact to get into them for all it is worth. {March 4, 1897 EJW, GCDB 253.2}

#REKINDLING1888: We say we believe in justification by faith. Of course we do. Why, we all believe that, now. But do we? Oh, we have that written down, and we would resent any imputation of our disbelief in it. Do we not all believe in Christ? - Yes, but do we? As many as believed in him, to them gave he power to become the sons of God. No; I did not quote that right. "As many as received him, to them gave he power to become the sons of God, even to them that believe." What is believing in the Lord Jesus Christ, then? - It is receiving him. What use for me to say, I believe in the Lord Jesus Christ, when I am doing exactly contrary to what he says? Why do we call him, Lord, Lord, and not do the things he says? What is the use for me to say I believe in justification by faith, when I am not letting righteousness and its fruits manifest themselves in my life? Here is the trouble with a good deal of our conception of justification by faith. We believe in it, but we want to work out the faith, and the justification. I have seen people time and again who were distressed in mind, earnestly seeking the Lord, but with the idea that they must manufacture faith to justify them. Now if a man has to make the faith by which he is justified, is not that justification by works? Yes, says one, I will try to have faith. That is all works, and nothing else. Faith comes by hearing the word God. When one hears the word, then faith comes in, and the faith justifies, the faith builds up. {February 26, 1899 N/A, GCDB 86.10}

#REKINDLING1888: A lack of faith in the messages God has given me to bear of the order represented is decided unbelief to all intents and purposes ... and many give a bare assent to truth when they are not sanctified through the truth. They do not represent Christ. ... So effectually does this delusion take possession of heart and mind that the sharp arrows of the Lord fail to penetrate the armor of self righteousness in which they are encased. ... This is the class our Saviour found most difficult to arouse. ... Thus it is with many in this generation. {1888 794.1}

#REKINDLING1888: It should be clear that a mental assent to the truth is little better, if not worse, than open rebellion. Much more evidence could be given on this point

#REKINDLING1888: The showers from heaven would not be shut off without first giving the people a chance to receive the message sent from heaven. The time has come for the message to go to the people, and what would be the result? A break off from the yoke of churchianity and leaning on the arm of flesh which is prohibited by the Holy Writ in the highest sense

#REKINDLING1888: "The greatest deception of the human mind in Christ's day was that a mere assent to the truth constitutes righteousness. In all human experience a theoretical knowledge of the truth has been proved to be insufficient for the saving of the soul. ... He who desires to know the truth must be willing to accept all that it reveals. ... To be wavering and halfhearted in allegiance to truth is to choose the darkness of error and satanic delusion" (Ellen G. White, *Desire of Ages*, pp. 309, 312-313). And truth must be practiced: "But truth is not truth to those who do not practice it. Truth is only truth to you when you live it in daily life, showing the world what those people must be who are at last saved" (Ellen G. White, *General Conference Bulletin*, April 3, 1901, p. 24)

#REKINDLING1888: THIS IS HOW ELLEN WHITE SAW THE MATTER AND WE ASSENT TO IT: If Elder Smith takes that position God will surely remove him out of the way, for God has not given him the authority to say what shall come into the tabernacle from our own people and what shall not. But if he holds that position we will secure a hall in the city and the words God has given Bro. Jones to speak the people shall have them. {1888 847.1}. WE CANNOT BE GOVERNED BY CREEDS

#REKINDLING1888: Oh, how little finite beings comprehend the deep things of the Lord God! HOW FEW COMPREHEND OR TRY TO ASCERTAIN THE MYSTERIES OF THE REJECTION OF THE JEWS AND THE CALLING OF THE GENTILES! The Bible presents beautiful truths that all may understand, and at the same time it deals in deep mysteries and doctrines which will require deep thought to understand. But nothing is to be misinterpreted, misapplied, or weakened as lightly inspired if inspired at all. God does nothing by halves. His Word is inspired. And God designs that men shall take the Scriptures as His inspired Word, and any man that shall venture to distinguish between the portions of God's Word, exalting one and belittling another, and taking away from another, places himself in a dangerous position. {1888 259.2}

#REKINDLING1888: The time is coming when we shall be separated and scattered, and each one of us will have to stand without the privilege of communion with those of like precious faith; and how can you stand unless God is by your side, and you know that He is leading and guiding you? Whenever we come to investigate Bible truth, the Master of assemblies is with us. The Lord does not leave the ship one moment to be steered by ignorant pilots. We may receive our orders from the Captain of our salvation.--Review and Herald, March 25, 1890. {CW 42.1}

#REKINDLING1888: "God calls for a revival and a reformation. The 'regular lines' have not done the work which God desires to see accomplished. Let revival and reformation make constant changes. Something has been done in this line, but let not the work stop here. No; let every yoke be broken. Let men awaken to the realization that they have an individual responsibility. "The present showing is sufficient to prove to all who have the true missionary spirit that the 'regular lines' may prove a failure and a snare. God helping His people, the circle of kings who dared to take such great responsibilities shall never again exercise their unsanctified power in the so-called 'regular lines.' Too much power has been invested in unrevived, unreformed, human agencies." {GCB, April 11, 1903 par. 5, 6}

#REKINDLING1888: #REKINDLING1888: In 1844, when anything came to our attention that we did not understand, we knelt down and asked God to help us take the right position; and then we were able to come to a right understanding and see eye to eye. There was no dissension, no enmity, no evil-surmising, no misjudging of our brethren. If we but knew the evil of the spirit of intolerance, how carefully would we shun it!--Gospel Workers, pp. 301, 302. (1915.) {CW 43.2}

#REKINDLING1888: It is not the Lord's will that the work in the South shall be confined to the set, "regular lines." It has been found impossible to confine the work to these lines and gain success. Workers daily filled with zeal and wisdom from on high must work as they are guided by the Lord, waiting not to receive their commission from men. {SW, December 15, 1903 par. 14}

#REKINDLING1888: It is time that church members understood that everywhere there is a work to be done in the Lord's vineyard. No one is to wait for a regular process before they make any efforts. They should take up the work right where they are. There should be many at work in what are called "irregular lines." If one hundred laborers would step out of the "regular lines," and take up self-sacrificing work, such as Brother Shireman has done, souls would be won to the Lord. And the workers would understand by experience what it means to be laborers together with God. {SpM 195.5}

#REKINDLING1888: "Over and over again men have said, 'The voice of the Conference is the voice of God; therefore everything must be referred to the Conference. The Conference must permit or restrict in the various lines of work.' As the matter has been presented to me, there is a narrow compass, and within this narrow compass, all the openings to which are locked, are those who would like to exercise kingly power. But the work carried on all over the field demands an entirely different course of action. There is need of the laying of a foundation different from the foundation which has been laid in the past. We have heard much about everything moving in the regular lines. When we see that the 'regular lines' are purified and refined, that they bear the mold of the God of heaven, then it will be time to endorse these lines. But when we see that message after message given by God has been received and accepted, yet no change has been made, we know that new power must be brought into the regular lines. The management of the regular lines must be entirely changed, newly organized. There must be a committee, not composed of half a dozen men, but of representatives from all lines of our work, from our publishing house, from our educational institutions, and from our sanitariums, which have life in them, which are constantly working, constantly broadening. {GCB, April 10, 1903 par. 3}

#REKINDLING1888: The situation was again presented, and the urgency of occupying the fields that were presented to me, then being worked under the supervision of God, using Edson White as His agency to open the field. But there were no others that would think of touching that portion of the field or would engage in working it. Those who should have rejoiced to see something done were determined to give no recognition to Edson White or the work, because he did not work in the regular lines. God has presented before you how He regarded the regular lines. The regular lines had need to be broken as a potter's vessel is broken, and reconstructed.--Ms 29, 1903, pp. 1, 3. (General manuscript, "The Southern Work," Undated.) {3MR 264.3}

#REKINDLING1888: "The state of things that has existed in the Conference is not clearly understood by some who occupy positions in the Conference or by others who bear responsibilities in other lines of the work. The work has been increasing; it has been growing. The light that I have had from the Lord has been expressed over and over again, not to as many as there are here today, but to different individuals. The plans upon which God wishes us to work have been laid down. Never should the mind of one man, or the minds of a few men, be regarded as sufficient in wisdom and power to control the work and say what plans shall be followed. The burden of the work in this broad field should not rest upon two or three men." {GCB, April 10, 1903 par. 2}

#REKINDLING1888: Let not those who preach the word lay their hands upon the humblest worker and say: "You must labor in this channel or not work at all." Hands off, brethren. Let everyone work in his own sphere, with his own armor on, doing whatever he can do in his humble way. Strengthen his hands in the work. This is no time for pharisaism to control. Let God work through whom He will. The message must go. {5T 461.2}

#REKINDLING1888: Teach This to the People: State conferences may depend upon the General Conference for light and knowledge and wisdom; but is it safe for them to do this? Battle Creek is not to be the center of God's work. God alone can fill this place. When our people in the different places have their special convocations, teach them, for Christ's sake and for their own soul's sake, not to make flesh their arm. There is no power in men to read the hearts of their fellowmen. The Lord is the only one upon whom we can with safety depend, and He is accessible in every place and to every church in the Union. To place men where God should be placed does not honor or glorify God. Is the president of the General Conference to be the god of the people? Are the men at Battle Creek to be regarded as infinite in wisdom? When the Lord shall work upon human hearts and human intellects, principles and practices different from this will be set before the people. "Cease ye from man." {TM 375.2}

#REKINDLING1888: A strange thing has come into our churches. Men who are placed in positions of responsibility that they may be wise helpers to their fellow workers have come to suppose that they were set as kings and rulers in the churches, to say to one brother, Do this; to another, Do that; and to another, Be sure to labor in such and such a way. There have been places where the workers have been told that if they did not follow the instruction of these men of responsibility, their pay from the conference would be withheld. {TM 477.2}

#REKINDLING1888: In Battle Creek you have evidence that men who have had the most to say are not walking with God. There is abundant activity, but not many are working in partnership with Christ; and those who walk and work apart from Him have been the most active in planning and inaugurating their methods. If they had that wisdom that cometh from the Source of all wisdom, they would move considerately, and would study more earnestly the relation of cause to effect. They would discern that a few minds in Battle Creek are not to be the power to manage everything in connection with our work. {TM 320.1}

#REKINDLING1888: The matter was laid before me, which I was trying to present before the brethren. There is altogether too much responsibility imparted to a few men in Battle Creek, and these men need the transforming power of the Holy Spirit, else they will lead God's heritage in false paths. The conferences are watching every move made at the center of the work. The different conferences have been led to look to the leading men at Battle Creek, feeling that no important move can be made without their approval. This tendency has been growing stronger, until it is a serious hindrance to the advancement of the work. This arrangement should never have been. The Lord would have His people under His jurisdiction. They should look to God, inquiring of Him in faith, and follow on to know the working of His providence. {TM 320.3}

#REKINDLING1888: The state conferences must have men at their head who love and fear God--capable men, who will learn in the school of Christ to be laborers with Him, to wear His yoke and lift His burdens. They are to be partners with Christ in the sacred service of soulsaving. All the members of the church are to labor interestedly, zealously, not striving, as many have done, to see who shall be the greatest, and how to secure the highest wages, but striving to win souls for Christ, which means being a part of the firm, in partnership with Christ. Let all try to do their best. {TM 320.2}

#REKINDLING1888: The arrangement that all moneys must go through Battle Creek and under the control of the few men in that place is a wrong way of managing. There are altogether too many weighty responsibilities given to a few men, and some do not make God their counselor. What do these men know of the necessities of the work in foreign countries? How can they know how to decide the questions which come to them asking for information? It would require three months for those in foreign countries to receive a response to their questions, even if there was no delay in writing. {TM 321.1}

#REKINDLING1888: In each country a man should be appointed to work in the general interests of the cause. He need not be a preacher, and he must not be a policy man. He should be unselfish, a man who loves, who honors, and fears his God. His whole time should be devoted to the work. He should plan unselfishly, and in the fear of God. Let him be general agent for that country, and let him be connected with a council composed of the very best men, that they may counsel together, and attend to the work within their borders. There should be businessmen appointed to do the same in the different states in America. {TM 321.2}

#REKINDLING1888: The Lord has not placed any one of His human agencies under the dictation and control of those who are themselves but erring mortals. He has not placed upon men the power to say, You shall do this, and you shall not do that. But there is a power exercised in Battle Creek that God has not given, and He will judge those who assume this authority. They have somewhat of the same spirit that led Uzzah to lay his hand on the ark to steady it, as though God was not able to care for His sacred symbols. Far less of man's power and authority should be exercised toward God's human agencies. Brethren, leave God to rule. {TM 347.3}

#REKINDLING1888: LAITY AND CLERGY PLEASE stand out of the way, Brethren. Do not interpose yourselves between God and His work. If you have no burden of the message yourselves, then prepare the way for those who have the burden of the message encourage and support them.

#REKINDLING1888: The very spirit which leads worldly men to pass laws that restrict liberty of conscience, is also active in the professed Christians. Unless something changes, the result would be fatal hardness of heart.

#REKINDLING1888: 1CHRONICLE 12:32, JEREMIAH 8:7 - There were other factors in Battle Creek that kept some of the people from hearing and receiving the message presented. A Christmas program had been planned involving many of the young children, dressed in costumes. Ellen White expressed her concern in her diary notes for December 24: "There was much arrangement made in the sanitarium, and a large number were not present [at the Week of Prayer meetings] because of this" (Manuscript25, Dec. 1888, unpublished). Ellen White communicated her concern over the great amount of "time and labor" that was spent in preparation for the program: "While these painstaking efforts were being made to get up the performances, meetings were being held of the deepest interest which should have engaged the attention, and which called for the presence of every soul lest they should lose something of the message the Master had sent to them." Sensing the prophetic time in which they were living, and the present truth message being given, Ellen White urged the teachers to discern the light so they might pass it on to the children: "Oh, let the teachers in the Sabbath school be thoroughly imbued with the spirit of the message for this time, carrying that message into all their labor. ... Labor to save them [children], point them to Jesus who so loved them that He gave His life for them. Repeat to them the precious assurance which God Himself has given to them (Ex. 34:6-7 quoted). Jesus must be presented in simplicity to the children as a sin-pardoning Saviour offering within the veil the blood of His atonement. ... Tell them it is in vain to think they can make themselves better and promise to amend, for this will not remove one spot or stain of sin, but the way to obtain a sense of sin and true repentance is to cast themselves just as they are upon the declared mercy and revealed love of God" (Letter 5, Dec. 26, 1888; Manuscript Releases, vol. 19, pp. 300-305)

#REKINDLING1888: Is it possible that we Adventists do not realize our indebtedness to God for sending A. T. Jones to the defense of the church, as well as to the nation, in regard to religious liberty? One cannot appreciate Jones' work for religious liberty, however, without first reading his works, many of which have been reprinted (primarily by ministries independent of the organized church).

#REKINDLING1888: The "1888 message" presented by Jones and Waggoner, was very closely connected with the subject of religious liberty and the work of the Holy Spirit preparing a people to stand in the day of God. The fact that Sunday laws were closer to being enacted than at any other time in American history was a powerful and compelling evidence that God had begun to pour out the latter rain—the message of Christ our righteousness—and that the loud cry was about to go forth with unprecedented power. To reject this is to be naïve that the high had only to spend one day/year to atone for Israel and Matthew had stated that that Generation should not pass away before seeing the Son of Man coming in the clouds of the air

#REKINDLING1888: Isaiah 56:10: His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. 11: Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. 12: Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink; and to morrow shall be as this day, and much more abundant.

#REKINDLING1888: HIRELINGS AND NOT SHEPHERDS - 1Samuel 2:36: And it shall come to pass, that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say, Put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.

#REKINDLING1888: PROFOUND STUFF. IF JESUS SACRIFICE WAS OUTSIDE THE GATES OF THE RECOGNIZED CITY/CHURCH, WHO TELLS YOU OUR WORK FOR THE SACRIFICE OF THE LOST WILL BE ACCOMPLISHED WITHIN THE STRUCTURE! Hebrews 13:12-14 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come.

#REKINDLING1888: When we get converted and ready to be used for the sounding of the 4th angels message, there will be a revival that has never been seen and the work will go forward with such thoroughness, and yet remain so free from all undue excitement. There will be no urging or inviting. The people will not be called forward, but there will be a solemn realization that Christ came not to call the righteous, but sinners, to repentance. We shall breathe in the very atmosphere of heaven. Angels will indeed hover around. The Lord will visit his people. And there will be joy in heaven among the angels over the repentant sinners that will come back to the Father. HOW MY REIGNS BURN WITHIN ME IN WAIT OF THIS MANIFESTATION

#REKINDLING1888: The work to be done demands more than smooth words.

#REKINDLING1888: The Law of God is perfect and it cannot stand before the sinner in any other sense but demand perfection. Thanks to the Law of God it gives humanity hope because now it points to the perfect lamb to give us perfection. If the law of God was not present to demand perfection we would be still sinners even with a savior while assuming perfection. Now we rejoice because we cannot fulfill the demands of the law but Christ can do it in us and present us before the Father perfect. Do we then make void the Law of God? God forbid. We establish it.

#REKINDLING1888: The old standard bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? Are they converted to God? Are we awake to the work that is going on in the heavenly sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come. {1SM 122.1}

#REKINDLING1888: The first-day Adventists as a class are the most difficult to reach. They generally reject the truth, as did the Jews. We should, as far as possible, go forward as though there were not such a people in existence. They are the elements of confusion, and immoralities exist among them to a fearful extent. It would be the greatest calamity to have many of their number embrace the truth. They would have to unlearn everything and learn anew, or they would cause us great trouble. There are occasions where their glaring misrepresentations will have to be met. When this is the case, it should be done promptly and briefly, and we should then pass on to our work. The plan of Christ's teaching should be ours. He was plain and simple, striking directly at the root of the matter, and the minds of all were met. {3T 37.2} It is not the best policy to be so very explicit and say all upon a point that can be said, when a few arguments will cover the ground and be sufficient for all practical purposes to convince or silence opponents. You may remove every prop today and close the mouths of objectors so that they can say nothing, and tomorrow they will go over the same ground again. Thus it will be, over and over, because they do not love the light and will not come to the light, lest their darkness and error should be removed from them. It is a better plan to keep a reserve of arguments than to pour out a depth of knowledge upon a subject which would be taken for granted without labored argument. Christ's ministry lasted only three years, and a great work was done in that short period. In these last days there is a great work to be done in a short time. While many are getting ready to do something, souls will perish for the light and knowledge. {3T 37.3} If men who are engaged in presenting and defending the truth of the Bible undertake to investigate and show the fallacy and inconsistency of men who dishonestly turn the truth of God into a lie, Satan will stir up opponents enough to keep their pens constantly employed, while other branches of the work will be left to suffer. {3T 38.1} We must have more of the spirit of those men who were engaged in building the walls of Jerusalem. We are doing a great work, and we cannot come down. If Satan sees that he can keep men answering the objections of opponents, and thus keep their voices silent, and hinder them from doing the most important work for the present time, his object is accomplished. {3T 38.2}

#REKINDLING1888: "There are many who have a merely nominal faith, but this faith will not save you. Many believe in Christ because somebody else does, because the minister has told them this or that; but if you rest your faith only on the minister's word, you will be lost. You must not do as did the foolish virgins, who, when the cry came, "Behold, the bridegroom cometh," found no oil in their vessels. When they discovered their lack, they sought those who were wise, and applied to them for oil for their dying lights; but it was too late to supply them. The wise had only enough for their own use, and they told the foolish virgins they must go and buy oil for themselves. We all must buy oil for ourselves. We must not be content with a mere profession. We are to take a stand for the truth by profession, and the principles of truth must become a part of our life." – EGW, Review and Herald October 1, 1889, par. 4

#REKINDLING1888: The Jews had been looking for the advent of the Messiah, but they had thought He must come in all the glory that will attend his second appearing. Because He did not come with all the majesty of a king, they utterly refused Him. But it was not simply because He did not come in splendor that they refused Him. It was because He was the embodiment of purity, and they were impure. ... Such a character in the midst of degradation and evil, was out of harmony with their desires, and He was abused and despised.

#REKINDLING1888: And there are some among us, laymen, and clergy who propagate this pervert gospel that Christ could not have had the same nature as man, for if he had, he would have fallen under similar temptations. If he did not have man's nature, he could not be our example. If he was not a partaker of our nature, he could not have been tempted as man has been. Read Romans 8 and Hebrews 2 and stay in line with the Holy Writ. We play games with heaven when we say our savior had an advantage over us. Was humanity given a false example?

#REKINDLING1888: The message that Jones and Waggoner were presenting placed the commandments of God and the faith of Jesus in their proper framework, and wonderful were the results. Ellen White made it clear that the doctrine of justification by faith had been lost sight of in the Adventist church, as leaders and members depended on a mere legalistic form of religion. The third angel's message that Adventism was to proclaim to the world was not a message of salvation by works. Neither was it the liberal perversion of the reformation doctrine of justification by faith which the holiness preachers taught. The Adventist message was the third angel's message in verity—the law and the gospel combined—which went beyond the message the Reformers taught. It was the message of righteousness by faith built on the foundation of the Reformation, but taught in the context of the final judgment and the cleansing of the heavenly sanctuary

#REKINDLING1888: All heaven is interested in the work that is going on upon the earth. But there are those who see no necessity for a special work at this time. While God is working to arouse the people, they seek to turn aside the message of warning, reproof, and entreaty. Their influence tends to quiet the fears of the people, and to prevent them from awaking to the solemnity of this time. ... If they do not change their course ... the same reward will be apportioned to them as to those who are at enmity and in open rebellion against God

#REKINDLING1888: Our present position is interesting and perilous. The danger of refusing light from heaven should make us watchful unto prayer, lest we should any of us have an evil heart of unbelief. When the Lamb of God was crucified on Calvary, the death knell of Satan was sounded; and if the enemy of truth and righteousness can obliterate from the mind the thought that it is necessary to depend upon the righteousness of Christ for salvation, he will do it. If Satan can succeed in leading man to place value upon his own works as works of merit and righteousness, he knows that he can overcome him by his temptations, and make him his victim and prey

#REKINDLING1888: The Lord desires to heal the wounds of His sheep and lambs, through the heavenly balm of the truth that Christ is our righteousness

#REKINDLING1888: There are some who like the Jews, are doing their utmost to make the message of God of none effect. Let these doubting, questioning ones either receive the light of the truth for this time, or let them stand out of the way, that others may have an opportunity of receiving the truth

#REKINDLING1888: The principle that man can save himself by his own works, lay at the foundation of every heathen religion; it had now become the principle of the Jewish religion. Satan had implanted this principle. Wherever it is held, men have no barrier against sin

#REKINDLING1888: O, shall not repentance take the place of unbelief and rebellion. Or shall this state of impenitence and blindness continue until it shall be said unto us, as to the cities that spurned the offered mercies of Christ in the days of his ministry, 'Woe unto thee, Chorazin! Woe unto thee, Bethsaida!

#REKINDLING1888: Baal worship is a "wavering between dependence upon the righteousness of Christ, and dependence upon your own righteousness." Thus Baal worship is self-worship; the result of making an idol out of man's opinions. This is no difference with New Age Religion which nothing but spiritual atheism

#REKINDLING1888: CHERRY-PICKING - Some have suggested that Jones' and Waggoner's teaching on the nature of Christ was not part of the 1888 message. They suggest, rather, that it was an erroneous doctrine that "evolved" shortly after the Minneapolis Conference and therefore should not be included with the real "1888 message" that Ellen White endorsed. Those with this understanding seek to promote the idea that the 1888 message is only that message which was preached in the year 1888 at the Minneapolis Conference. Thus, anytime Jones and Waggoner presented only that which they presented at Minneapolis, they were giving the real 1888 message. Added to this understanding is the idea that all of Ellen White's endorsements of Jones and Waggoner, even into the latter part of the 1890s, applied only to that part of their message which they had presented at Minneapolis. But alas, they say, we don't have any transcript of Jones' and Waggoner's message at Minneapolis, and therefore we cannot really know what Ellen White specifically endorsed. The conclusion then, is that Ellen White endorsed Jones' and Waggoner's teaching in regard to basic Christianity, but not their teaching on any distinctively Adventists doctrines, which they taught. Of course the term "basic Christianity," is often defined as the Evangelical gospel AND THIS EVEN OBLITERATES THE MESSAGE AND THE MESSENGERS SIGNIFICANCE IN THAT IT LEAVES A PERSON THINKING JONES AND WAGGONER HAD NO TRUTH FROM GOD FOR SUCH TIME AS THAT.

#REKINDLING1888: We are in the day of atonement, and we are to work in harmony with Christ's work of cleansing the sanctuary from the sins of the people. Let no man who desires to be found with the wedding garment on, resist our Lord in his office work. As he is, so will his followers be in this world. We must now set before the people the work which by faith we see our great High-priest accomplishing in the heavenly sanctuary. Those who do not sympathize with Jesus in his work in the heavenly courts, who do not cleanse the soul temple of every defilement, but who engage in some enterprise not in harmony with this work, are joining with the enemy of God and man in leading minds away from the truth and work for this time. {RH, January 21, 1890 par. 4}

#REKINDLING1888: Unfortunately, while all heaven is busy seeking to prepare the church to give the loud cry to the world, the brethren at the heart of the work are embroiled in controversy over what they feel are dangerous doctrines and instead censoring folks

#REKINDLING1888: During the course of Waggoner's presentations at Minneapolis, he spent some time covering the covenants. On Friday, October 19, 1888, he compared passages of scripture in Acts, Romans and in the second and third chapters of Galatians. According to the Daily Bulletin "his purpose was to show that the real point of controversy was justification by faith in Christ, which faith is reckoned to us as to Abraham, for righteousness. The covenant and promises to Abraham are the covenant and promises to us." W. C. White noted that Waggoner compared "the covenant with Abraham with the Second [or New] Covenant. They are the same." On the following Sunday morning, Waggoner's eighth lecture was titled: "Two Covenants, and Their Relation to the Law." It is quite possible, based on J. H. Morrison's response that Waggoner took up Galatians chapter 4 and spoke on the allegory of Sarah and Hagar, maintaining that the old covenant, symbolized by Hagar, is a condition of salvation by works, which was not limited to an Old Testament dispensation. For the same reason the new covenant, symbolized by Sarah, represents salvation by faith in Christ alone, and was just as accessible in Old Testament times as it is today. Waggoner was always clear that there were not two dispensations (saved by works in the Old Testament and saved by faith in the New Testament), but that salvation has always been by faith in Christ. The issue is not a time period, but the condition of the heart.

- a. "Third Day's Proceedings," General Conference Daily Bulletin, Oct. 21, 1888; in Manuscripts and Memories, p. 361.
- b. W. C. White, "Notes Made at the Minneapolis Meetings 1888," Oct. 15, 1888; in Manuscripts and Memories, p. 424.
- c. "Sabbath Disclosures," St. Paul Pioneer Press, Oct. 22, 1888, p. 6; in Manuscripts and Memories, p. 582.

#REKINDLING1888: Although it can be said that there was mutual agreement on some points, according to both parties' statements, opponents often questioned whether Jones and Waggoner really believed what they taught, and whether their doctrine did not, in fact, undermine the very positions they claimed to support. Many of the brethren felt that Jones and Waggoner were teaching doctrines that led to the same conclusion as Dispensationalists—that the Ten Commandments had been done away with and Sunday, therefore, was the new day of worship. Jones and Waggoner, on the other hand, suggested that the brethren had formed their doctrine, not on sound biblical exegesis, but on a line of reasoning formed only to try to counter the positions taken by Dispensationalists.

#REKINDLING1888: Unlike Smith and Butler—who believed that the promises to Abraham and his "seed," referred to in Genesis 15 and 17, were fulfilled in the old covenant dispensation by Israel coming into possession of Canaan—Waggoner saw that the everlasting promise to Abraham was for the earth made new. This promise would not be ultimately fulfilled until his seed, which was Christ, came into possession of the promised inheritance at the second coming. Galatians 3:19 states: "Wherefore then serveth the law? It was added because of transgression, till the seed should come to whom the promise was made." Waggoner's view was that "at the coming referred to, the seed will inherit the promise. ... Christ has not received it, for we are joint heirs with him; and when he receives it, Abraham and all those who are his children through faith, will likewise receive it. ... [T]here are not many promises referred to in this nineteenth verse, but only the one promise, the inheritance, and that promised inheritance will be received at the second coming of Christ and not before. E. J. Waggoner, The Gospel in Galatians, p. 39.

#REKINDLING1888: THIS DISCLAIMER SHOULD BE MADE IN ALL THE MATERIALS WE CIRCULATE AS ADVENTISTS – "We would say that, according to the profession we make, the Bible and the Bible alone, is our only rule of faith and practice; and any view presented should be tested and decided by that Word. None need feel bound to accept any doctrine simply because it appears in the S. S. Lessons or REVIEW. The lessons are sent out under the auspices of the General S. S. Association: and it is not necessarily to be understood that the REVIEW, in any acting part in spreading them before the people, indorses all that they may contain; especially, in view of the fact that when it was decided by the REVIEW and HERALD Board to open a Sabbath-school department in the REVIEW, and publish the lessons therein, it was not known what the lessons would be. It would, of course, be greatly to be desired that all propositions advanced should be such as would commend themselves to the acceptance of all thoughtful Bible students as in accordance with both reason and Scripture; but if in any case they do not seem to be such, it is not only the privilege but the duty of those who detect their disagreement with the Scriptures, to reject them without scruple and without reserve."

#REKINDLING1888: As is the case with the law in Galatians question, the real issue at the heart of the covenant question is how the law and the gospel are combined; how mankind is saved. A failure to have a clear understanding on this point would affect one's entire Christian experience and bring confusion into the work

#REKINDLING1888: In the days of Christ the scribes and Pharisees searched the Old Testament Scriptures. But they interpreted what they read to sustain their traditions. ... Divided on most points, they were united on one point,—opposition to Christ. And today it seems that men have united to make of no effect the message that the Lord has sent. They change the meaning of God's Word to suit their own opinions. God has a controversy with those who wrest the Scriptures, making them conform to their preconceived ideas.

#REKINDLING1888: Let prejudice and unbelief vanish from their hearts." Every line I trace about the condition of the people in the time of Christ, about their attitude toward the Light of the world, in which I see danger that we shall take the same position, I offer up a prayer to God: "O let not this be the condition of thy people. Forbid that thy people shall make this mistake. Increase their faith." And as I pray and work, the peace of God comes flowing back to my heart. We shall have to meet unbelief in every form in the world, but it is when we meet unbelief in those who should be leaders of the people, that our souls are wounded. This is that which grieves us, and that which grieves the Spirit of God. {RH, March 4, 1890 par. 9}.

#REKINDLING1888: LET US NOT MISUSE THE SoP; The main purpose of a prophet is not to settle theological differences amongst us but to lead people back to the Bible for each of us to have a personal experience with truth. The church is in a lukewarm laodicean state as a result of mere assent to a list of creedal supposed truths. Some do not even know what is contained in the Bible and were they left to stand for Christ alone, the name Christianity would be in total disarray. Many instead of studying will wait only to do an Estate search to strengthen their preconceived idea without understanding the context of what they are quoting or the principle behind the quote. Let them find a person from another faith where they cannot quote the prophetess and they would be beaten like the sons of Seva

#REKINDLING1888: I shall not speak the truth because am a follower of so or so, I shall speak it because I have found it in the Bible

#REKINDLING1888: YOU CAN SENSE THE DESPERATION, ANGUISH, PLEADING AND SADNESS IN E.GS LAMENTATION - I speak of these men [ministers] 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 [Waggoner] has got error we want to know it, we want to understand it ... 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 class want it, and every soul of them need it. ... Those that are in responsible positions, I say you are under obligation to God to know what is going on here. ... {1888 566.1, 2}

#REKINDLING1888: SUCH IS THE STATE TODAY - Such was the state of things at the Ministerial Institute before Waggoner even had an opportunity to present on the two covenants. An environment was set in place conducive to rejecting all the light that God was seeking to pour upon His people. Those gathered there were ministers and leaders in the church. And although their acceptance or rejection of the light sent from heaven was an individual choice, the consequences would affect the entire church; their sin would be a "nations sin," like that of the Jews. Men had become "guide-posts pointing in the wrong direction." For their sins, the "whole church stands accountable. ECCLESIASTES 1:9, 3:15

#REKINDLING1888: Would it not seem a little strange for the "Lord in His great mercy" to "send a most precious message through Elders Waggoner and Jones," that included a call for deeper Bible study, if what they presented as a result of their deeper Bible study was in fact full of fatal errors? This is, however, exactly the type of accusations that were being leveled against them over 120 years ago. The leading brethren claimed to believe in the Bible and the doctrine of justification by faith, they just didn't believe in Jones' and Waggoner's "new theological departure." This same mind-set is alive today among those who disagree with Jones and Waggoner in regard to the nature of Christ, righteousness by faith, the final generation, the latter rain, and the covenants

#REKINDLING1888: “The enemy has made his masterly efforts to unsettle the faith of our own people in the Testimonies, and when these errors come in they claim to prove all the positions by the Bible, but they misinterpret the Scripture. ... This is just as Satan designed it should be, and those who have been preparing the way for the people to pay no heed to the warnings and reproofs of the Testimonies of the Spirit of God will see that a tide of errors of all kinds will spring into life” (Ellen G. White to W. C. White, Letter 109, Dec. 6, 1890; in 1888 Materials, p. 739)

#REKINDLING1888: “For the rejection of Christ, with the results that followed, they [the Scribes and Pharisees] were responsible. A nation’s sin and a nation’s ruin were due to the religious leaders” (Ellen G. White, Christ’s Object Lessons, p. 305). Could the same principle hold true today? This gives no license to laity, independent movements nor to off-shoot groups that point to the church as Babylon. But it does show the awesome responsibility that leadership carries, and is one good reason we should uphold and join those in leadership positions in seeking the Lord

#REKINDLING1888: The position and work of leading men and numerous others, is to unsettle the faith of the people of God by things which they say but which they ought not to say, and things left unsaid which they ought to say. And this state of things—unbelief, prejudice, and Pharisaism—is leavening the church”. The “spirit manifested in 1888 has been the spirit in many churches”. As a result “sinners in our borders have become hardened and have been fearfully established in unbelief

#REKINDLING1888: 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}. The covenant question is a clear question and would be received by every candid, unprejudiced mind, but I was brought where the Lord gave me an insight into this matter. You have turned from plain light because you were afraid that the law question in Galatians would have to be accepted. As to the law in Galatians, I have no burden and never have had and know Brother Smith, Porter, Jones or any one will never be prepared to receive light, either to establish or refute their position until every one of you are men truly converted before God. {1888 604.3}

#REKINDLING1888: I remind you of Jesus’ dedication in the temple while He was yet an infant. The priest “that was there officiating did not know Him,” but Simeon “recognized Him because he was where he could discern spiritual things. ... [H]e recognized the Spirit of God. WE ARE COVERING THE SAME GROUND OF THE PRIEST

#REKINDLING1888: “As a people we are certainly in great danger ... of considering our ideas, because long cherished, to be Bible doctrines and on every point infallible, and measuring everyone by the rule of our interpretation of Bible truth. This is our danger, and this would be the greatest evil that could ever come to us as a people.” The tendency to put “entire dependence upon the leaders” and not study for oneself, was after the manner of the “church of Rome.”

#REKINDLING1888: Second time stoned by the ones he came to save

#REKINDLING1888: It is much easier to tell a lie about someone than it is to retract it.

#REKINDLING1888: This point should not be overlooked. Jones and Waggoner encouraged people to go to their Bibles and find the very truths that they were presenting. Ellen White not only supported their emphasis on the Bible, but also the truths presented from the Bible. The opposition Jones and Waggoner received was not because they presented from the Bible, but because what they presented differed from that of the brethren. The same kind of opposition against the message of Jones and Waggoner exists today, Although we would not question that the Bible is a safe guide, it is also true that Jones and Waggoner were sent with a message from the Bible. Ellen White supported that message. Those who rejected it then, and now, claim their message was not in line with the Bible

#REKINDLING1888: "I ASK YOU WHETHER THEY HAVE BEEN WORKING FOR GOD, OR FOR THE DEVIL" - But if Jesus, when He was upon earth, with all His power and miracles could not break down that prejudice that was in the heart of the people, what can we do? Brethren, pray. Don't argue, but pray before God, and let every soul hang himself upon God. Let us seek God now that we may find him. Let the truth of God come into your hearts; open the door. 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}

#REKINDLING1888: The gospel of Christ, His lessons, His teachings, have had but very little place in the experience and the discourses of those who claim to believe the truth. Any pet theory, any human idea, becomes of gravest importance and as sacred as an idol to which everything must bow. This has verily been the case in the theory of the law in Galatians. Anything that becomes such a hobby as to usurp the place of Christ, any idea so exalted as to be placed where nothing of light or evidence can find a lodgement [sic] in the mind, takes the form of an idol, to which everything is sacrificed. 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. ...

#REKINDLING1888: 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}

#REKINDLING1888: It is just as important that we understand today what Ellen White was seeking to get across to the brethren as it was for them to understand. More than a dozen times, Ellen White referred to the commonly held view of the law in Galatians as "your ideas," "your understanding," "your interpretation," "your theories" and "your views," which they were clinging to as if it were a landmark of faith that could never be understood another way. They were willing to sacrifice the very outpouring of the Spirit of Christ in order to hold on to their "pet theories."

#REKINDLING1888: When the Lord “urged” Ellen White to stand before her brethren that fateful Sabbath morning 12 March 1890 and take her “position” on the covenant question, she was “in perfect freedom, calling light, light, and darkness, darkness.” Yet numerous times she warned the brethren that if they turned “from one ray of light ... that light becomes to you darkness.” That prediction had come true. Did the long-hoped for victory come as a result of the 1890 Ministerial Institute? The sad fact of the matter is that the situation only grew more serious. Not only were many rejecting heaven-sent light, but many were told Ellen White herself did not endorse that light. It is unfortunate that over 120 years later the 1890 Ministerial Institute is looked upon as a great turning point for the good. But what is perhaps even sadder is the fact that many sparks of Dan Jones’ own kindling are today still burning out of control

#REKINDLING1888: It seems to me God is just holding over our heads a great blessing, but is waiting for us to be ready for it before bestowing it upon us. And that this blessing is true holiness and that when we shall come up to our duties and privileges in this matter then our work shall go with the “loud cry.

#REKINDLING1888: Is it by conditions that we receive salvation? Never by conditions do we come to Christ. And if we come to Christ, then what is the condition? The condition is that by living faith we lay hold wholly and entirely upon the merits of the blood of a crucified and risen Saviour. When we do that, then we work the works of righteousness. But when God is calling the sinner in our world, and inviting him, there is no condition there; he is drawn by the invitation of Christ and it is not, “Now you have got to respond in order to come to God.” The sinner comes, and as he comes and views Christ elevated upon that cross of Calvary, which God impresses upon his mind, there is a love beyond anything that is imagined that he has taken hold of. And what then? ... And there is repentance toward God; and what then?—why, faith toward our Lord and Saviour Jesus Christ that can speak pardon to the transgressor. ...The devil has been 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.

#REKINDLING1888: We need to be converted. The ministers needs to be “enlightened” and “educated to dwell more particularly upon subjects which explain true conversion.” The problem is that “unconverted men stand in the pulpits sermonizing.” They are trying to present truths that “their own hearts have never experienced. This is why there is a lot trivial-ing and thrusting instead of concentrating on Christ

#REKINDLING1888: Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. ... Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. ... And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him. ...

#REKINDLING1888: Discussions may be entered into by mortals strenuously advocating creature merit, and each man striving for the supremacy, but they simply do not know that all the time, in principle and character, they are misrepresenting the truth as it is in Jesus

#REKINDLING1888: 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. {1888 816.1}

#REKINDLING1888: It was not the message presented by Jones and Waggoner that was the cause of the trouble, for “solid faith will not lead any one away into fanaticism or into acting the slothful servant. It is the bewitching power of Satan that leads men to look to themselves in the place of looking to Jesus”

#REKINDLING1888: 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.

#REKINDLING1888: THE TWO LAWS AND THE TWO COVENANTS

Following is a summary of Ellen White's view on the covenants as found in *Patriarchs and Prophets*, chapter 32 "The Law and the Covenants": "As the Bible presents two laws, one changeless and eternal, the other provisional and temporary, so there are two covenants. The covenant of grace was first made with man in Eden. ... This same covenant was renewed to Abraham in the promise, 'In thy seed shall all the nations of the earth be blessed.' Genesis 22:18. This promise pointed to Christ. So Abraham understood it (see Galatians 3:8, 16), and he trusted in Christ for the forgiveness of sins. It was this faith that was accounted unto him for righteousness. ... And the Lord declared to him, 'I will establish My covenant between Me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee.' Genesis 17:7. ... Though this covenant was made with Adam and renewed to Abraham, it could not be ratified until the death of Christ. It had existed by the promise of God since the first intimation of redemption had been given; it had been accepted by faith; yet when ratified by Christ, it is called a new covenant. The law of God was the basis of this covenant, which was simply an arrangement for bringing men again into harmony with the divine will, placing them where they could obey God's law. Another compact—called in Scripture the 'old' covenant—was formed between God and Israel at Sinai, and was then ratified by the blood of a sacrifice. The Abrahamic covenant was ratified by the blood of Christ, and it is called the 'second,' or 'new,' covenant, because the blood by which it was sealed was shed after the blood of the first [or old] covenant. That the new covenant was valid in the days of Abraham is evident from the fact that it was then confirmed both by the promise and by the oath of God—the 'two immutable things, in which it was impossible for God to lie.' Hebrews 6:18. But if the Abrahamic covenant contained the promise of redemption, why was another covenant formed at Sinai? In their bondage the people had to a great extent lost the knowledge of God and of the principles of the Abrahamic covenant. In delivering them from Egypt, God sought to reveal to them His power and His mercy, that they might be led to love and trust Him. He brought them down to the Red Sea—where, pursued by the Egyptians, escape seemed impossible—that they might realize their utter helplessness, their need of divine aid; and then He wrought deliverance for them. Thus they were filled with love and gratitude to God and with confidence in His power to help them. He had bound them to Himself as their deliverer from temporal bondage. But there was a still greater truth to be impressed upon their minds. Living in the midst of idolatry and corruption, they had no true conception of the holiness of God, of the exceeding sinfulness of their own hearts, their utter inability, in themselves, to render obedience to God's law, and their need of a Saviour. All this they must be taught. ... The people did not realize the sinfulness of their own hearts, and that without Christ it was impossible for them to keep God's law; and they readily entered into covenant with God. Feeling that they were able to establish their own righteousness, they declared, 'All that the Lord hath said will we do, and be obedient.' Exodus 24:7. ... [A]nd yet only a few weeks passed before they broke their covenant with God, and bowed down to worship a graven image. They could not hope for the favor of God through a covenant which they had broken; and now, seeing their sinfulness and their need of pardon, they were brought to feel their need of the Saviour revealed in the Abrahamic covenant and shadowed forth in the sacrificial offerings. Now by faith and love they were bound to God as their deliverer from the bondage of sin. Now they were prepared to appreciate the blessings of the new covenant. The terms of the 'old covenant' were, Obey and live: 'If a man do, he shall even live in them' (Ezekiel 20:11; Leviticus 18:5); but 'cursed be he that confirmeth not all the words of this law to do them.' Deuteronomy 27:26. The 'new covenant' was established upon 'better promises'—the promise of forgiveness of sins and of the grace of God to renew the heart and bring it into harmony with the principles of God's law. 'This shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts. ... I will forgive their iniquity, and will remember their sin no more.' Jeremiah 31:33, 34. The same law that was engraved upon the tables of stone is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the Spirit.' Through the grace of Christ we shall live in obedience to the law of God written upon our hearts. Having the Spirit of Christ, we shall walk even as He walked. Through the prophet He declared of Himself, 'I delight to do Thy will, O My God: yea, Thy law is within My heart.' Psalm 40:8. ... The apostle Paul clearly presents the relation between faith and the law under the new covenant. He says: 'Being justified by faith, we have peace with God through our Lord Jesus Christ.' 'Do we then make void the law through faith? God forbid: yea, we establish the law.' 'For what the law could not do, in that it was weak through the flesh'—it could not justify man, because in his sinful nature he could not keep the law—'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.' Romans 5:1, 3:31, 8:3, 4" (*Patriarchs and Prophets*, pp. 370-373, emphasis in original)

#REKINDLING1888: 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}

#REKINDLING1888: 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}

#REKINDLING1888: Many are confused as to what constitutes the first steps in the work of salvation. Repentance is thought to be a work the sinner must do for himself in order that he may come to Christ. They think that the sinner must procure for himself a fitness in order to obtain the blessing of God's grace. But while it is true that repentance must precede forgiveness, for it is only the broken and contrite heart that is acceptable to God, yet the sinner cannot bring himself to repentance, or prepare himself to come to Christ. Except the sinner repent, he cannot be forgiven; but the question to be decided is as to whether repentance is the work of the sinner or the gift of Christ. Must the sinner wait until he is filled with remorse for his sin before he can come to Christ? The very first step to Christ is taken through the drawing of the Spirit of God; as man responds to this drawing, he advances toward Christ in order that he may repent. {1SM 390.1}

#REKINDLING1888: The sinner is represented as a lost sheep, and a lost sheep never returns to the fold unless he is sought after and brought back to the fold by the shepherd. No man of himself can repent, and make himself worthy of the blessing of justification. The Lord Jesus is constantly seeking to impress the sinner's mind and attract him to behold Himself, the Lamb of God, which taketh away the sins of the world. We cannot take a step toward spiritual life save as Jesus draws and strengthens the soul, and leads us to experience that repentance which needeth not to be repented of. {1SM 390.2} When before the high priests and Sadducees, Peter clearly presented the fact that repentance is the gift of God. Speaking of Christ, he said, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). Repentance is no less the gift of God than are pardon and justification, and it cannot be experienced except as it is given to the soul by Christ. If we are drawn to Christ, it is through His power and virtue. The grace of contrition comes through Him, and from Him comes justification. {1SM 391.1}

#REKINDLING1888: When men learn they cannot earn righteousness by their own merit of works, and they look with firm and entire reliance upon Jesus Christ as their only hope, there will not be so much of self and so little of Jesus. Souls and bodies are defiled and polluted by sin, the heart is estranged from God, yet many are struggling in their own finite strength to win salvation by good works. Jesus, they think, will do some of the saving; they must do the rest. They need to see by faith the righteousness of Christ as their only hope for time and for eternity

#REKINDLING1888: Some of our brethren are not receiving the message of God upon Righteousness by Faith. They appear to be anxious that none of our ministers shall depart from their former manner of teaching the good old doctrines. We inquire, Is it not time that fresh light should come to the people of God, to awaken them to greater earnestness and zeal? ... [Satan] has cast his own dark shadow between us and our God, that we may not see the true character of God

#REKINDLING1888: The law and the gospel are so blended that the truth cannot be presented as it is in Jesus, without blending these subjects in perfect agreement. The law is the gospel of Christ veiled; the gospel of Jesus is nothing more or less than the law defined, showing its far-reaching principles

#REKINDLING1888: The religion of many is very much like an icicle—freezingly cold. ... They cannot touch the hearts of others, because their own hearts are not surcharged with the blessed love that flows from the heart of Christ. ... They dwell upon stern duty as if it were a master ruling with a scepter of iron—a master, stern, inflexible, and powerful—devoid of the sweet, melting love and tender compassion of Christ. Still others go to the opposite extreme, making religious emotions prominent, and on special occasions manifesting intense zeal

#REKINDLING1888: 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 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? ... You are making a world of an atom, and an atom of a world. {1888 897.4}

#REKINDLING1888: AM EAGERLY LOOKING FORWARD TO HAPPEN SOON – There is a time that Laodiceanism and churchianity will be shaken off and the despisers will swallow a humble pie as the see latter rain fall by actuation of re-proclaiming the 1888 messages of God send through Waggoner and Jones, the law, the gospel and the covenants. GET READY, GET READY, GET READY.

#REKINDLING1888: The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief. We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. ..Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness, to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. Shall we be like the lepers that were cleansed who went on their way, and only one returned to give glory to God? Let us rather tell of his goodness, and praise God with heart, with pen, and with voice. {1888 673.6}

#REKINDLING1888: Now the churches have a stumblingblock placed before their feet not easily removed, and if the ones who have been engaged in this do not see and realize where they have grieved the Spirit of God and make confession of their wrongs, darkness will surely gather more densely about their souls. They will be blinded and call light darkness and darkness light, truth error and error truth, and they will not discern the light when it shall come, and will fight against it.

#REKINDLING1888: HISTORY REPEATING ITSELF AND BLAME DIRECTED TO SUPPOSED OFFSHOOTS AND DIVERGENT INDEPENDENT MOVEMENTS - The darkness that was settling upon many in the Seventh-day Adventist Church in 1890 was not the result of the message given by Jones and Waggoner, nor was it the result of an offensive spirit on their part, it was rather the direct result of spurning and slighting divine truth. Not only had “estrangement and dissension” entered the work, but also worldly policies were creeping in, blurring the vision and the message that was to be given to the world. THIS SAME PROBLEM IS WHAT IS EATING US NOW AND CAUSING MANY INDEPENDENT GROUPS WHO ARE TIRED OF SITTING IN SILENCE OR WONT BE ALOUD TO DISCUSS THESE THINGS

#REKINDLING1888: It is hardly possible for men to offer greater insult to God than to despise and reject the instrumentalities He would use for their salvation {ST, September 16, 1880 par. 7}

#REKINDLING1888: Young men should search the Scriptures for themselves. ... The Jews perished as a nation because they were drawn from the truth of the Bible by their rulers, priests, and elders. Had they heeded the lessons of Jesus, and searched the Scriptures for themselves, they would not have perished

#REKINDLING1888: The papal authorities first ridiculed the reformers, and when this did not quench the spirit of investigation, they placed them behind prison walls. ... We should be very cautious lest we take the first steps in this road that leads to the Inquisition

#REKINDLING1888: Much has been lost because our ministers and people have concluded that we have had all the truth essential for us as a people; but such a conclusion is erroneous and in harmony with the deceptions of Satan; for truth will be constantly unfolding

#REKINDLING1888: One of the greatest mistakes being committed in this generation is folks saying things that should not be said and unsaying things that should be said

#REKINDLING1888: Accusing the workmen and the work of the ones whom God is using is accusing Jesus Christ in the person of His saints

#REKINDLING1888: THE LORD WILL ALLOW THOSE WHOSE TESTIMONIES ARE NOT ACCEPTED BE MOVED TO OTHER PLACES WHERE THEY CAN WORK WHILE THOSE WHO ARE STIFF-NECKED REMAIN IN THEIR OBSTINACY - 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}

#REKINDLING1888: The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory. Are we ready to take part in the glorious work of the third angel? Are our vessels ready to receive the heavenly dew? Have we defilement and sin in the heart? If so, let us cleanse the soul temple, and prepare for the showers of the latter rain. The refreshing from the presence of the Lord will never come to hearts filled with impurity. May God help us to die to self, that Christ, the hope of glory, may be formed within!

Brethren and sisters, let us study carefully the prayer of Christ. Let us seek to experience the oneness in faith and works for which he prayed. The Fatherhood of God is given to us in the gift of Jesus Christ; and as God was one with his only begotten Son, so he would have his earthly children one with him. Faith in Christ will help us to overcome all weakness of the flesh. It is our privilege through faith in our Redeemer to become sanctified, holy, cleansed from all sin in this life, and in that life that measures with the life of God to be partakers in the joys of the redeemed. {RH, September 30, 1909 par. 15}

In 1981, the following was stated in a special issue of the 'Adventist Review', "While no Scriptural passage states formally the doctrine of the Trinity, it is assumed as a fact by Bible writers and mentioned several times." Adventist Review. 1981. Vol. 158. No.31. THIS IS CONFUSION, HOW CAN IT LACK ANY SCRIPTURAL PASSAGE YET BE MENTIONED, BY WHOSE AUTHORITY DO FOLKS ASSUME THINGS? BECAUSE SUNDAY IS ASSUMED, SHOULD WE SUBSCRIBE TO IT?

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

Daniells wrote to Willie C. White regarding the proposed changes the doctor had planned for his book. "Ever since the council closed I have felt that I should write you confidentially regarding Dr. Kellogg's plans for revising and republishing 'Living Temple'... He said he had been thinking the matter over, and began to see that he had made a slight mistake in expressing his views... He then stated that his former views regarding the Trinity had stood in his way of making a clear and absolutely correct statement, but that within a short time he had come to believe in the Trinity and could now see pretty clearly where all the difficulty was, and believed that he could clear the matter up satisfactorily. He told me that he now believed in God the Father, God the Son, and God the Holy Ghost, and his view was that it was God the Holy Ghost, and not God the Father, that filled all space, and every living thing..." A.G. Daniells to W.C. White. Oct 29. 1903. p1.2.

Sister White wrote to Dr. Kellogg about the proposed changes, making it clear that he had not changed his beliefs, despite the corrections.

“You are not definitely clear on the personality of God, which is everything to us as a people. You have virtually destroyed the Lord God Himself.” Letter 300. The Elmshaven Years. Vol 5. 1900-1905. Arthur L. White. 1941.

When the second angel sounded and God’s remnant came out of Babylon, it was a completely new beginning. We had been called out of confusion and were to be a peculiar people separate from all other churches. HOW THEN CAN WE STARTING ACCEPTING THE DOCTRINES OF BABYLON AS ETERNAL TRUTHS AND FOUNDATION OF OUR FAITH?

Arius said: “But we say and believe... that the Son is not unbegotten... and that before He was begotten, or created, or purposed, or established, He was not. For He was not unbegotten. We are persecuted, because we say that the Son has a beginning, but that God is without beginning...” Ibid Bk 1. Ch 4. Written by Bishop of Nicomedia, an Arian

The cause of the fall of Babylon is thus stated:

‘she made all nations drink of the wine of the wrath of her fornication’... This harlot, in consequence of her unlawful union with the powers of earth, has corrupted the pure truths of the Bible, and with the wine of her false doctrine, has intoxicated the nations. A few instances of her corruption of the truths of the Bible must suffice:Point 2. The doctrine of the Trinity, which was established in the church by the council of Nice, AD325. This doctrine destroys the personality of God and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church, which appear upon the pages of ecclesiastical history, might well cause every believer in that doctrine to blush.”

J. N. Andrews.

Review and Herald.

Jesus is waiting to breathe upon all His disciples, and give them the inspiration of His sanctifying Spirit, and transfuse the vital influence from Himself to His people. He would have them understand that henceforth they cannot serve two masters. Their lives cannot be divided. Christ is to live in His human agents, and work through their faculties, and act through their capabilities. Their will must be submitted to His will, they must act with His Spirit that it may be no more they that live, but Christ that liveth in them. Jesus is seeking to impress upon them the thought that in giving His Holy Spirit He is giving to them the glory which the Father has given Him, that He and His people may be one in God. Our way and will must be in submission to God's will, knowing that it is holy, just, and good.--Signs of the Times, Oct. 3, 1892. {YRP 26.4}

From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. {DA 161.1}

GRADUAL WITHDRAWAL OF THE SPIRIT OF GOD AMONGST US

When Kellogg was moving co-workers to tear down the foundation of our pillars, the prophet was moved to ask "Where are the watchmen that ought to be standing on the walls of Zion? Are they asleep? 1SM 204.1. I ask where were the watchmen to stop Froom from doing such a work and where are the watchmen to blow the trumpet in the Crisis we are in, are they asleep? 1903, fiasco, 1919 Secret CONFERENCE MEETING, 1980 passing of resolutions without church members approval and now the perverse revision of our beliefs on 10-07-13 more so on the Gift of Prophecy

Old View

18. The Gift of Prophecy

The Scriptures testify that One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and we believe it was manifested in the ministry of Ellen G. White. As the Lord’s messenger, her writings speak with prophetic authority are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)

New View

18. The Gift of Prophecy

The Scriptures testify that one (O CHANGED TO SMALL LETTER) of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and we believe it was manifested in the ministry of Ellen G. White. Her (AS THE LORD'S MESSENGER HER REMOVED) writings speak with prophetic authority (ARE A CONTINUING AUTHORITATIVE SOURCE OF TRUTH REMOVED) and provide comfort, guidance, instruction, and correction to the church. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Num. 12:6; 2 Chron. 20:20; Amos 3:7; Joel 2:28,29; Acts 2:14-21; 2 Tim 3:16,17; Heb. 1:1-3; Rev. 12:17; 19:10; 22:8, 9.)

Speaking of the changes

Stele, Artur 8/26/14 4:08 PM

Comment:

"The suggested changes seek to avoid giving the impression that Ellen G. White and the Bible are equivalent sources of truth. It has also been indicated that the term "source" is difficult to translate into some languages without conveying that idea that her writings are like the Bible."

You know what this means, the Bible has the Holy Spirit as its SOURCE but Ellen G. White has a different SOURCE

Once the Statement of Beliefs was in the Yearbook and Church Manual, (1931) the "next logical and inevitable step in the implementing of our unified 'Fundamental Beliefs' involved revision of certain standard works (PIONEERS BOOKS AND COMPILING OF EVANGELISM) so as to eliminate statements that taught, and thus perpetuated, erroneous views on the Godhead." Movement of Destiny p422. However, such an undertaking meant treading on delicate ground, as there were still those who were, according to Froom, Semi-Arian. "It was a highly sensitive matter", even to edit the book at all, let alone remove what Froom regarded as Arianism. Ibid pg. 424. For example, the following was omitted from page 400 of the original book. "Christ is the agent through whom God created all things, but the Son came into existence in a different manner, as he is called 'the only begotten' of the Father." Two large portions have been omitted from page 429 and 430, part of which explains. * that the Lamb sits on the throne with the Father. (Changes were also made to capitalize the First letters of the word third person into Third Person)

Under the heading 'Misrepresentations of the Godhead', critical portions of the prophet's articles were placed together, many not even complete sentences. When reading the statements under such a heading, a subtle message is given. The book 'Evangelism' achieved its purpose, and Froom was elated. Years later, he wrote to Anderson saying, "You know what it did with men in the Columbia Union... They either had to lay down their arms, and accept those statements, or else they had to reject the Spirit of Prophecy." Letter from Leroy Froom to Roy Allen Anderson. Jan.18. 1966. In fact, it has worked so well, that even today 'Evangelism' is one of the first books used in a Trinitarian discussion. And it is true, to deny the portrayed message of the chapter appears to be a denial of the Spirit of Prophecy. Herein lies the power of sub-headings connected with incomplete sentences and small portions of paragraphs.

MASSIVE COVER-UP

Sometime after the Evangelical visitors (1955-56) had met with our four church leaders in 1955 and 1956, two* men made a decision to commit a criminal act. Were it not for the quick-thinking of a brother, the outcome would have been very different. We do not know the identity of these two men, but their evil deed is written in the books of heaven. *assumed to be two or three men.

Claude Holmes was employed by the Conference as a lino type operator. He was a very strong believer in the Spirit of Prophecy, believing it to be equal with the Bible. In a letter to Willie White in 1926, he wrote, "I love your mother's writings. They are all scripture to me." Letter to W.C. White. Oct 31. 1926. 'Ministry' magazine. Dec 2000.

Both Holmes and Washburn believed the 1919 Bible Conference discussions on the prophetic gift discredited the prophet, and both believed they needed to defend the integrity of the Spirit of Prophecy. Ibid. (Holmes had a brilliant memory and was often called upon for Spirit of Prophecy references. In 1914, he borrowed and copied 300 pages of unpublished testimonies. Later his name came into disrepute for issuing a protest against two

teachers at Washington Missionary College for their teachings and 'light esteem' of prophet's writings. He encouraged two others to do the same. All three were disfellowshipped. www.adventistarchives.org/docs/AST/Sligo_Series.pdf

With this background, we can understand the concern of Holmes when he learned of the plan to burn a large number of Ellen White's letters. Thankfully, one of his duties was to tend the incinerator. When the time came, he stoked the fire to a hot blaze without much fuel. He let the coals burn down, but as he stoked them, they gave out a hot blaze. The men thought the fire was hot enough to throw in the Spirit of Prophecy letters and small books. And they did – hundreds of precious pages. Holmes closed the door of the furnace, closed the damper, then shut off the air. The men stayed a while, and seeing the flames around the papers, were satisfied and they left. The materials smouldered, but in a short time the fire was smothered out. It was now possible to rescue most of the precious materials.

Claude Holmes kept the singed letters and books until he retired, knowing he would lose his sustentation if it became known what he had done. When he retired, he gave them all to a Dr. Hayes. When the doctor died, his estate was deeded to the Conference, except for his library and personal belongings, which were to be auctioned. Many had heard about the fire and were at the auction. The letters and books sold for \$10, \$25, and \$50. Many still had burn marks on them.

(When this experience was told many years ago by Willard Santee, he had a number of the pamphlets in his possession. He also had a letter from the bequeathed estate library that tells the story. [The letter may have been written by Claude Holmes, although his name is not on it] The letter is dated 1957. It was printed in a magazine entitled 'Liberator', after which a brother from Colorado contacted Pastor Santee to confirm the event. This brother had been told by Elder J.S. Washburn what had taken place, as well as the name of the faithful custodian who salvaged the pamphlets. Later the brother met Claude Holmes and heard the story firsthand) Audio tape 'Circle of Apostasy' by Willard Santee.

Today the letters are known as Special Testimonies Series A and B, written from 1890 to 1913. All are short, but contain much counsel to physicians, educators and ministers, self-supporting schools and the health work. Praise God for the Spirit of Prophecy writings. They are so precious, and such a blessing to us.

THIS IS SOLEMN

"A man's voice continued to wail in the streets -- Woe upon Jerusalem. Woe upon the people. Woe. Woe. Woe. After sounding forth a message of doom for seven years, he died with thousands in the siege. " YET WE ARE TOLD "Not one Christian perished in the destruction of Jerusalem" . IS IT NOT A THING THAT SOME ARE SOUNDING A TRUE MESSAGE YET WILL PERISH AS DENOMINATIONALISTS FOR THEY COULD NOT LEAVE "JERUSALEM" THINKING THE SIGHING MUST BE INSIDE FOREVER AND THE SHIP IS GOING THROUGH!

ALONSO TREVOR JONES: The Third Angel's Message 1897

But you know that in the perplexities of [THIS DAYS], that [ARE] hoped to be settled by the political campaign, even Seventh-day Adventists [ARE] so carried away from their allegiance to God that they would take part in the campaign in trying to manipulate the affairs of politics and to control the elections and trying to shape up things. What for? -O to help the land out of the difficulties that they were so sure were coming upon the land. Of course, difficulties are coming upon the land. But will Seventh-day Adventists form themselves into companies for any such work as that? Let them be delivered from Assyria; let them be delivered both from Assyria and Egypt [WORLD AFFAIRS] unto God. This is the only salvation. This is the only deliverance, whether then, now, or evermore.

ALONSO TREVOR JONES: The Third Angel's Message 1897

Shortly after that, the whole people were carried away captive to Babylon, -except the poorest of the land that did not have anything. They were left in the land, to possess it as they chose. Thus it was a benefit at that time to be poor and have nothing; and that was written for the understanding of all people that live upon the earth now. It is not a blessing to be rich and own large properties now. And the days are soon coming when those that are poor and have nothing will be the best off in this world. This is the way it was when Jerusalem was destroyed in that day, and they were carried away captive to Babylon or slain. THIS IS THE WAS IT WILL IN THE NEAR FUTURE

ALONSO TREVOR JONES: The Third Angel's Message 1897

If God is not a sufficient ruler for Seventh-day Adventists, it is because they are not believing on him with all the heart. It is because they are so much like the heathen, that they must have a heathen government and heathen power to protest themselves from themselves, and to rule themselves. O let Seventh-day Adventists to-day, listen to the Lord's word to-day: I will be thy King.

ALONSO TREVOR JONES: The Third Angel's Message 1897

Look at it again: Where was Nimrod?-He was in Babylon, and governed the realm of Babylon. Where was Abraham?-He was in the country ruled by the kingdom established by Nimrod. But God called him out of that country. That country was Babylon both spiritually and physically. And more than this: Nimrod was the son of Cush, and Cush was the son of Ham, and Egypt is the land of Ham. So that in Nimrod there was both Egypt and Babylon. And when God called Abraham, he called him out of both Egypt and Babylon. And "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And ye are called out of both Egypt and Babylon.

ALONSO TREVOR JONES: The Third Angel's Message 1897

God called Abraham from that country, from his kindred, and from his father's house, to a land that he would show him. And he did not give him so much as to set his foot on in the earth; but he promised that he would give it to him and his seed after him, when as yet he had no child. Thus God called him out of that country where he was dwelling, and did not give him a country in the world. Therefore Abraham, the friend of God, the church of God, was left without any country in this world, and "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

ALONSO TREVOR JONES: The Third Angel's Message 1897

[ALL THE EMPIRES THAT HAVE EVER BEEN, THEY WERE DESTROYED]: The Lord would show us that he would not have his people connected with these things. Is not that the lesson in it? Does he want his people to fasten their affections upon that which perishes? From Adam until now, God has been calling upon men to allow him to reign, that he may be their king; that the people should get out of their country, from their kindred, from their father's house, and dwell alone, and not be reckoned among the nations. Shall he ever find a people who will let him have his own way?

ALONSO TREVOR JONES: The Third Angel's Message 1897

The Lord Jesus is disappointed in his people. He is the Captain, they are to file under his banner. They have no time, wisdom, or strength to spend in taking sides with political parties. Men are being stirred with an intense activity from beneath, and the sons and daughters of God are not to give their influence to this political strife. But what kind of spirit takes hold upon our people, when those who believe we are now under the third angel's message, the last message of mercy to the world, brothers in the same faith, appear wearing the badges of opposing political parties, proclaiming opposite sentiments and declaring their divided opinions.

ALONSO TREVOR JONES: The Third Angel's Message 1897

There is another thing that we need to consider. If we take part in political affairs and political discussions, different sides will be taken by different individuals, in opposing political parties, proclaiming opposite sentiments, and declaring their divided opinions, while professing to be brethren. What is the last step in political working?-War, of course. Then what is in it, at the beginning?-Simply what is in it at the end -war. It is that spirit, from beginning to end. Can brethren in Christ, who are one in Christ, engage in anything that will cause them to be divided, in the spirit of antagonism? Can they?-No; not and remain one in Christ. They are to seek unity, to seek for the unity of the Spirit, "endeavoring to keep the unity of the Spirit in the bond of peace."

ALONSO TREVOR JONES: The Third Angel's Message 1897

Some have been willing to follow the logic of it, and allow that at the last it is allowable for Christians even, any Christian, Seventh-day Adventists, or others, to fight. Not to fight one another, of course, but to fight for their country, and engage in war to maintain civil government. But where is the Christian's country? Where is the Christian's government? Can you tell?

(Voices) "Not of this world."

It is not of this country, and not of this world. Our kingdom and country are not of this world.

ALONSO TREVOR JONES: The Third Angel's Message 1897

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, and is properly represented by the harlot daughters of the old mother, she being a symbol of the Catholic Church. As the woman should cleave to her husband, so should the church cleave to Christ, and instead of seeking protection from the arm of the law, lean only on the potent arm of her Beloved. The church is unlawfully wedded to the world. This may be seen in the various departments of civil government. Even in the war department the professed minister of Jesus Christ is seen mocking the God of peace with his prayers for success in battle.

ALONSO TREVOR JONES: The Third Angel's Message 1897

Jesus has said, "Follow thou me." What, dear brother, dear sister, is your standard of faith? Is it not the Bible? You say, Yes. Then there we will come, that we may learn whether we are following Jesus or not. I will step in before you in your pathway, and reason with you; and this pathway is our every act of life. We will take a wide survey, first, and ask, Do you act like the world? But you inquire, What do you mean? I will try to tell you. Do you take a part with the world in its maxims and laws? If so, your pathway is not the one that Jesus trod. Jesus said, They (disciples) are not of the world, even as I am not of the world. When saw ye Jesus in CÉSAR's hall of judgment?-Never, only when led as a lamb to the slaughter

ALONSO TREVOR JONES: The Third Angel's Message 1897

Do you think that you, as a Christian living under the gospel, have a Bible permission to mingle in political strife in any way whatever? either in legislating, or executing the laws of human government? If so, I think you are greatly mistaken.

ALONSO TREVOR JONES: The Third Angel's Message 1897

Remember that Jesus said to Peter, when the great practical doctrine was taught for all Christians, what to do with the sword, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26:52. [THIS IS WAS AN ANNOUNCEMENT THAT CHRISTIANS HAD NOTHING TO DO WITH GOVERNMENTS AND POLITICS OF THIS WORLD]

ALONSO TREVOR JONES: The Third Angel's Message 1897

The line of demarcation between the professed commandment-keeping people of God and the world, is not as distinct as it once was. Those who are walking in harmony with God will not be found taking part in political gatherings. Those who do this give evidence that they are not faithful servants of Jesus. They have handled common fire so long that their discernment is lost. There is a people who have enlisted to stand under the banner of Jesus. They are Christ's army. They have pledged themselves to come out from the world, and be separate. They have pledged themselves to use the sword of the Spirit, the word of God, to make aggressive warfare against sin and all iniquity. We are to show our loyalty

"Our best, most humble, most devoted servants of Christ, are fostering in their midst what will one day, not long hence, show itself to be the spawn of the dragon. They shrink from any rude word against creeds with the same sensitiveness with which those holy fathers would have shrunk from a rude word against the rising veneration of saints and martyrs which they were fostering. . . . The Protestant evangelical denominations have so tied up one another's hands, and their own, that, between them all, a man cannot become a preacher at all, anywhere, without accepting some book besides the Bible. . . . And is not the Protestant Church apostate? Oh! remember, the final form of apostasy shall rise, not by crosses, processions, baubles. We understand all that. Apostasy never comes on the outside. It develops. It is an apostasy that shall spring into life within us, - an apostasy that shall martyr a man who believes his Bible ever so holily; yea, who may even believe what the creed contains, but who may happen to agree with the Westminster Assembly, that, proposed as a test, it is an unwarrantable imposition. That is the apostasy we have to fear, and is it not already formed? . . . Will it be said that our fears are imaginary? Imaginary! Did not the Rev. John M. Duncan, in the years 1825-6, or thereabouts, sincerely believe the Bible? Did he not even believe substantially the Confession of Faith? And was he not, for daring to say what the Westminster Assembly said, that to require the reception of that creed as a test of ministerial qualification was an unwarrantable imposition, brought to trial, condemned, excommunicated, and his pulpit declared vacant? There is nothing imaginary in the statement that the creed-power is now beginning to prohibit the Bible as really as Rome did, though in a subtler way. {1887 UrS, MANA 143.1}

BRO. LOUGHBOROUGH. It may with equal propriety be said that we are patterning after the churches in building meeting-houses. We call the churches Babylon, not because they covenant together to obey God. I am still of the opinion I advanced sometime since through the Review: The first step of apostasy is to get up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such. I plead that we are not patterning after the churches in any unwarrantable sense, in the step proposed. {October 8, 1861 UrSe, ARSH 149.7}

The church was represented as a chaste virgin espoused to Christ. 1 Cor. xi, 2. She became a harlot by seeking the friendship of the world. James iv, 4. It was this unlawful connection with the kings of the earth that constituted her the great harlot of the Apocalypse. Rev. xvii. The Jewish church which was represented as espoused to the Lord, [Jer. ii; iii; xxxi, 32,] became an harlot in the same manner. Eze. xvi. Even the term Sodom, which in Rev. xi, is applied to "the great city," is in Isa. i, applied to the Jewish church thus apostatized from God. The fact that Babylon is distinct from, though unlawfully united with, the kings of the earth, is positive proof that Babylon is not the civil power. The fact that the people of God are in her just before her overthrow, proves that she is a professedly religious body. We think it must be apparent therefore, that the woman, Babylon of Rev. xvii, symbolizes the professed church unlawfully united to the world. {1855 JNA, TAR 51.1}

The doctrine of the Trinity which was established in the church by the council of Nice, a. d. 325. This doctrine destroys the personality of God, and his Son Jesus Christ our Lord. The infamous measures by which it was forced upon the church, which appear upon the pages of ecclesiastical history might well cause every believer in that doctrine to blush. {1855 JNA, TAR 54.3}