

HEAVENLY VISIONS

by

J. N. Loughborough

Compiled By
LEAH SCHMITKE
2233 Mentone Blvd.
Mentone, CA 92359

MEMORIES OF ELDER J. N. LOUGHBOROUGH

BY ERNEST LLOYD

THE first time I saw J. N. Loughborough he was seated on the platform of the old Tabernacle church in Battle Creek, Michigan, while Sister Ellen G. White was speaking to a large audience. This was during the General Conference of April, 1901. Elder Loughborough was one of several pioneers on the platform that morning, and I observed their keen interest in what Sister White was presenting to the delegates and visitors. He was now in (1901) past seventy and his hair was turning white. He was the smallest man on the platform.

Arthur W. Spalding once wrote about Elder Loughborough: He was of a genial and sprightly nature, but most dependable. An agreeable companion, he was also a thorough caretaker and an indefatigable worker. His style of writing was distinctly his own, filled with incident and anecdotal illustrations. Beside the more solid and sometimes ponderous compositions of some of the Adventist writers, his contributions stood out in sunny relief. Yet his offerings were serious and strong. He wrote much in exposition of prophecy, and he became the first historian of our denomination.

Like other pioneers, Elder Loughborough lived simply, and was very economical in his personal habits. I once stood behind him in an ordination service for two or three local church officers. As the sun shone through a large window at the rear of the platform, I noticed that the shoulders of his black, well-worn ministerial coat had turned a little green. Such a small matter as that, however, would not disturb his soul at all. He always looked clean and neat even though his clothes sometimes appeared a bit ancient.

Elder Loughborough lived close to God, and was sometimes favored with a dream in which God revealed to him His loving care for him. I remember his story of one dream he had that gave him assurance and comfort. It concerned a terrible storm through which his train was going one dark night. The train passed over a bridge, and just as the last car was safely across, the bridge collapsed in the rushing waters. The Elder had dreamed he was on his way to a very important meeting, and was assured that the heavenly Father would see him through to his destination. And so it proved when the event took place shortly after he had the dream.

Elder Loughborough met many opponents to our doctrines through his long ministry, and was well prepared to meet them, for he knew the teachings of the Word of God and could easily discern error. About the year 1894 he was helping two young ministers in Nebraska in a tent effort. One morning Elder Loughborough received a letter from Sister White, then in Australia, requesting him to go to Battle Creek, Michigan,

as quickly as possible and confer with the Review and Herald brethren concerning a book manuscript they were preparing for publication, but which contained some errors. She believed he had met the same errors in his ministry. Within a few hours the Elder was on an eastbound train, and in due time was in Battle Creek conferring with the brethren regarding the matter. His help saved the institution from embarrassment and possibly something worse.

Elder Loughborough spent his last years in California. I remember his cottage home in Mountain View, near the Pacific Press. The old cement hitching post where he tied his horse still stands by the street curb, a little monument to him. The publishing brethren at the Pacific Press greatly appreciated Elder Loughborough's presence in their midst, for he was always helpful in counsel meetings. A small man physically, he was a giant in matters relating to the things of God and the work committed to His people.

Very early in life Elder Loughborough decided to record in a journal his daily activities and items of interest concerning our denominational work and its workers. When he went to the St. Helena Sanitarium to live, about 1916, he had his daily record books on a long, low bench near his table, ready for easy reference. I remember them. It was from these that he gathered many items and suggestions for his books and articles. He was a great Bible student and made many notes. Near the close of his life he stated that he had read the Bible through more than seventy times. Yes, he loved the Word of God and enjoyed preaching from it.

Elder Loughborough observed two birthdays, his natural birthday and his "twice-born" day. He was always happy to give his two offerings. I remember hearing him say a few words about this practice one January day at the Sabbath school in the old St. Helena Sanitarium chapel. The brethren had placed an easy chair for him just below the pulpit, where he could hear the speaker and rest comfortably. And whenever he desired to say a few words to the congregation, they were glad to have him do so. His voice carried well for a person of 90 years. For 75 years he was a faithful and true witness for the Adventist faith. Both Sister White and Elder Loughborough began preaching the Advent message at the age of seventeen, she in 1844 and he in 1849.

The Petaluma church in California stands as a special monument to Elder Loughborough's work as a pioneer, for it was here that he and Elder D. T. Bourdeau organized the first Seventh-day Adventist church on the Pacific Coast. From that small beginning in 1868 have come hundreds of churches and schools in the West.

Elder Loughborough died in 1924 at the age of 92. He sleeps with his family in the old cemetery in St. Helena, California. Around him are more than a score of our ministers and many faithful church members awaiting the call of the Lifegiver. What a resurrection morning that will be when the faithful will rise at the sounding of Christ's voice and, "caught up in the air," will travel through the "open space in Orion," along the corridor of indescribable light, to the glory land! And through that great open space in Orion will descend the New Jerusalem. (See Early Writings, p. 41.) What wonders await the remnant! Yes, God's best things are ahead of us, preserved for the faithful!

REVIEW AND HERALD, November 8, 1962.

FOREWORD

There are already many useful books in the hands of the people, and my only apology for adding another to that list, is the fact that in these pages is a compilation of many things concerning Seventh-day Adventism not generally known. Elder J. N. Loughborough, having been familiar with the Advent Movement from the very early days in 1844 up to the time of his death in 1924 at the ripe old age of 93, has given us a

wealth of information in various books, pamphlets, and periodicals in the past that are rich in valuable information. Many in the faith know little or nothing about these messages. In order to strengthen our faith in the Advent message, every believer ought to review these messages over and over again, especially since we are approaching the end of time, and every one of us will be tested again on these strong points which are of highest importance.

Elder Loughborough and other pioneers have written out some of their experiences - what they have SEEN, and HEARD and FELT. They were eye witness for the providential leadings of the Lord from the very beginning of the Advent Movement. Let us read very carefully the following words from the pen of Ellen White:

As witnesses for Christ, we are to tell what we KNOW, WHAT WE OURSELVES HAVE SEEN and HEARD and FELT. If we have been following Jesus step by step, we shall have something right to the point and to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true This is the witness for which our Lord calls, and for want of which the world is perishing. DA 340.

And this is exactly what Elder J. N. Loughborough and other pioneers have done in writing out their experiences - what they have SEEN, and HEARD and FELT.

Elder Loughborough had the rare privilege to be present and witness the operations of the gift of prophecy about 50 times in 45 years. In this volume you will find a compilation of some 50 articles that appeared in the Review and Herald from time to time, written by Elder Loughborough.

Such facts as Elder Loughborough has given us should have far more weight with the reader than random statements that may be given by those who have never been present on such occasions.

To my knowledge Elder Loughborough's books and periodicals are out of print today. I paid a high price to obtain some of his books that were printed in the early days of the Advent Movement. Many of his periodicals in the Review and Herald are priceless, and for this reason I have gone to the time, effort and expense to reprint some of his outstanding articles from those publications.

Elder Loughborough was especially privileged to see Ellen White in vision some 50 times in 45 years. These experiences are recounted in the articles in this volume. Surely these messages will bring great joy to our hearts afresh, as we are at the very border of the eternal world. I for one, am homesick for heaven, and these messages have thrilled my heart - surely they bear repeating. If we ever needed these messages to encourage us, it is now.

Elder Loughborough was one of the prominent pioneers connected with the beginning of the Advent Movement. He was ordained to the gospel ministry at the early age of 22 years. Closely associated with Elder and Mrs. James White in the building up of the general interests of the cause, he pioneered both in California and in Great Britain.

In 1908, being then 76 years of age, he began a tour of the world in the course of which he visited all our leading centers in Europe, Africa, and Australia. His presence everywhere imparted new life and interest in the believers, for he could speak authoritatively concerning many aspects of the work in its beginning.

Elder Loughborough was the author of many tracts, pamphlets, articles, and periodicals, as well as of that well-known work The Great Second Advent Movement. He wrote much for our leading papers, especially the Review and Herald. He lived

through the Alpha Apostasy. His messages are of vital importance to all who believe the Third Angel's message.

To the very end of his long life he took a lively interest in all things pertaining to the early history of our work, and was enthusiastic in his efforts to assist any who were endeavoring to get data on the subject. He continued his work faithfully till the infirmities of his age made it necessary to give up his heavier burdens. He spent his last years residing in Lodi, California, and passed away at the St. Helena Sanitarium on April 7, 1924, being then 93 years of age.

The truths that Elder Loughborough brought out in regard to the Testimonies of the Spirit of Prophecy, reveal the fact that they meet the universal needs of all mankind, and stand foursquare against all the words of error that can ever blow against them.

The following messages tell us why we should repeat the words of the pioneer in our work who knew what it cost to lay the foundation of that work:

We are to repeat the words of the pioneers in our work who knew what it cost to search for the truth as for hidden treasure, and who labored to lay the foundation of our work. They moved forward step by step under the influence of the Spirit of God. One by one these pioneers are passing away. The word given me is, "Let that which these men have written in the past be reproduced." RH May 25, 1905.

And again we read further these words:

The record of the experience through which the people of God passed in the early history of our work must be republished. Many of those who have since come into the truth are ignorant of the way in which the Lord wrought. The experiences of William Miller and his associates, of Captain Joseph Bates, and of other pioneers in the advent message, should be kept before our people. ELDER LOUGHBOROUGH'S BOOK should receive attention. Our leading men should see what can be done for the circulation of this book. Letter 105, 1903.

I have been instructed that we should make prominent the testimony of some of the old workers who are now dead. Let them continue to speak through their articles as found in the early numbers of our papers. These articles should be reprinted, that there may be a living voice from the Lord's witnesses. The history of the early experience in the message will be a power to withstand the masterly ingenuity of Satan's deceptions. This instruction has been repeated recently, I must present before the people the testimonies of Bible truth, and repeat the decided messages given years ago. I desire that my sermons given at camp meeting and in churches may live and do their appointed work. CW 26.

God has led out men who have toiled for years, who have been willing to make any sacrifice, who have suffered privation and endured trials to bring the truth before the world, and by their consistent course remove the reproach that fanatics have brought upon the cause of God. They have met opposition in every form. They have toiled night and day in searching the evidences of our faith that they might bring out the truth in its clearness, in connected form, that it might withstand all opposition. Incessant labor and mental trials in connection with this great work have worn down more than one constitution and prematurely sprinkled heads with gray hairs. They have not worn out in vain. God has marked their earnest, tearful, agonizing prayers that they might have light and truth, and that the truth might shine in its clearness to others. He has marked their self-sacrificing efforts, and He will reward them as their works have been.

On the other hand, those who have not toiled to bring out these precious truths have come up and received some points like the Sabbath truth, which are all prepared to their hand, and then all the gratitude they manifest for that which cost them nothing, but

others so much, is to rise up like Korah, Dathan, and Abiram, and reproach those upon whom God has laid the burden of His work. They would say, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them." They are strangers to gratitude. They possess a strong spirit which will not yield to reason and which will lead them on to their own destruction. IT 419-20.

Part I of this volume gives photostatic copies of Elder Loughborough's 50 articles from the Review and Herald, written in the 1890's and the early part of this century, mainly during the Alpha Apostasy. May we all, in this study, follow the advice of the apostle Paul to "Prove all things: hold fast to that which is good." (1Thess.5:21)

In Part II of this volume Elder Loughborough also gives references to others who also witnessed the manifestations of the gift of prophecy. I have also included other pioneer workers who were connected with the Advent Movement in the early days, whose words are of vital importance to use in these closing days of earth's history.

It is my earnest hope and desire that careful and prayerful perusal of the pages that follow will confirm our confidence in the eternal word of God, that it will give us a deeper appreciation of the rich blessings provided for us in the Spirit of Prophecy, and that it will lead the reader to enjoy to a fuller degree the wonderful joys of fellowship in the church of Christ here below - while preparing for the joys in the everlasting kingdom of our God.

LEAH SCHMITKE, Compiler

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THE SPIRIT OF PROMISE

J. N. LOUGHBOROUGH.

THE Spirit of God is called the "Spirit of promise." In the Ephesian letter the apostle says: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph.1:13,14.

This is called "that Holy Spirit of promise," because it is the Spirit which the Lord promised to send upon his believing people. In the prophecy of Joel, we find the promise of the Father in these words: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; . . . and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Joel 2:28,29.

As our Saviour was about to ascend to heaven, he referred to this promise, as follows: "And, behold, I send the promise of my Father upon you: but tarry ye in the city

of Jerusalem, until ye be endued with power from on high." Luke 24:49. Reference is made to this promise in Acts: "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. [He was probably referring to what he had said respecting the sending of the Comforter.] For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4,5. Again, in the second chapter: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Verse 4. Of this wonderful manifestation of the Spirit, we read still further: "But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, said God, I will pour out of my Spirit upon all flesh." Acts 2:16,17. Again, in the same chapter: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." Verse 33.

In the same discourse Peter's words show conclusively that this promise of the Spirit is not confined to the time of those apostles, but that it extends to the very end of probationary time: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38,39.

Alexander Campbell, one of the founders of the Disciple denomination, in his work on baptism, says of this promise: "The promise is expressly said by Peter to be the promise of the Holy Spirit, which is extended to all that are `near', and `afar off'. . . . The gift of the Holy Ghost is the immediate antecedent to the promise, as any one may see from the slightest attention to the passage." - "Campbell on Baptism," edition of 1853, page 383.

Mc Garvey, a commentator of the same denomination, says: "That we are right in referring the word `promise' in this sentence to the promise of the Holy Ghost, just made by Peter, is evident from the fact that this is the only promise made in the immediate context." - Mc Garvey, on Acts 2:29.

From the reading of Paul's letter to the Ephesians, we see clearly that by the expression "afar off" he refers to the Gentiles. So, then, the promise of the Holy Spirit is for the people all through the Gentile dispensation. We read: "At that time ye were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ....Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph.2:12,13,19. Review and Herald, Jan. 3, 1899.

MIND OF THE SPIRIT. - NO.1.

J. N. LOUGHBOROUGH.

THOSE who are led by the Spirit of God, having the mind of the Spirit, will be in harmony and union with one another. They are exhorted thus to be. Said Paul, when writing to the Corinthians: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1Cor.1:10. Writing to the Philippians, he said: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in the lowliness of mind let each esteem other better than themselves. Look not every man in his own things, but

every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." Phil.2:1-5.

To preserve such harmony the Scriptures plainly teach that there must be free counsel with one another. The wise man said: "Where no counsel is, the people fall: but in the multitude of counselors there is safety." Prov.11:14. Again: "For by wise counsel thou shalt make thy war: and in multitude of counselors there is safety." Prov.24:6. Also: "Without counsel purposes are disappointed: but in the multitude of counselors they are established." Prov.15:22. In the work of the Lord we are directed for help to One who is "the Great, the Mighty God, the Lord of hosts is his name, great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men." Jer.32:18,19.

To the Ephesians, Paul said: "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph.4:1-3. To the Roman brethren he said: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the glory of God." Rom.15:5-7.

From the beginning of the third angel's message, the Lord, through the Testimonies, has given counsel in harmony with these scriptures. The following quotations are from some of these. One given in 1851 reads:-

I saw that the shepherds should consult those in whom they have reason to have confidence, - those who have been in all the messages, and are firm in all the present truth. . . .Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. - "Early writings", Experience and Views, page 52.

Another, published in 1853, says:-

The Lord has shown that gospel order has been too much feared and neglected. Formality should be shunned; but in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon earth. And after the departure, order was strictly observed among its apostles. And now in these last days while God is bringing his children into the unity of the faith, there is more real need of order than ever before; for, as God unites his children, Satan and his evil angels are very busy to prevent this unity and to destroy it. - Id., Supplement to Experience and Views, page 12.

Again we read:-

Said he [the angel], "The church must flee to God's word, and become established upon gospel order, which has been overlooked and neglected." This is indispensably necessary to bring the church into the unity of the faith. I saw that the church was in danger in the apostles' day of being imposed upon and deceived by false teachers. . . . I saw that we are no more secure from false teachers now than they were in the apostles' days; and, if we do no more, we should take as special measures as they did to secure the peace, harmony, and union of the flock. - Id., pages 15, 16. Review and Herald, Feb 7, 1899.

MIND OF THE SPIRIT. - NO. 2.

J. N. LOUGHBOROUGH.

THE following testimony was published in 1855:-

There is too much of an independence of spirit indulged in among the messengers. This must be laid aside, and there must be a drawing together of the servants of God. There has been too much of a spirit to ask, "Am I my brother's keeper?" Said the angel: "Yea, thou art thy brother's keeper. Thou shouldst have a watchful care for thy brother, be interested for his welfare, and cherish a kind, loving spirit toward him. Press together, press together." - "Testimonies for the Church," Vol.I, pages 113, 114\.

Published testimony of 1858 reads:-

God is leading out a people, not a few separate individuals, here and there, one believing in this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out and purifying a people, and they should move with him unitedly. Some run ahead of the angels that are leading this people; but they have to retrace every step, and meekly follow no faster than the angels lead. I saw that the angels of God would lead his people no faster than they could receive and act upon the important truths that are communicated to them. But some restless spirits do not more than half do up their work. As the angel leads them, they get in haste for something new, and rush on without divine guidance, and thus bring confusion and discord into the ranks. They do not speak or act in harmony with the body.- Id., page 207.

Again, from Testimonies of 1860:-

As we near the close of time, Satan comes down with great power, knowing that his time is short. Especially will his power be exercised upon the remnant. He will war against them, and seek to divide and scatter them, that they may grow weak and be overthrown. The people of God should move understandingly, and should be united in their efforts. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will tell forcibly in the upbuilding of the cause of present truth. Order must be observed, and there must be union in maintaining order, or Satan will take the advantage. . .

Much evil will be avoided if the ministers of Christ will be of one mind, united in their plans of action, and united in effort. If they will stand together, sustain one another, and faithfully reprove and rebuke wrong, they will soon cause it to wither. --Id., pages 210-213.

Lastly, from Testimonies of 1868:-

The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized, in our course of action, angels, who are thoroughly organized and move in perfect order, can not work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. . . . Never, never will these heavenly messengers place their indorsement upon irregularity, disorganization and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy courage, and to prevent successful action.

Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, and subjection and thorough discipline mark the movements of the angelic host. . . .

The travels of the children of Israel are faithfully described; the deliverance which the Lord wrought for them, their perfect organization and special order, their sin in murmuring against Moses and thus against God, their transgressions, their rebellions, their punishments, their carcasses strewn in the wilderness, because of their unwillingness to submit to God's wise arrangements, - this faithful picture is hung up

before us as a warning lest we follow their example of disobedience, and fall like them. .

Has God changed from a God of order? - No; he is the same in the present dispensation as in the former. Paul says, "God is not the author of confusion, but of peace." He is as particular now as then, and he designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel. - Id, pages 649-653. Review and Herald, February 14, 1899.

NO SCHISM IN THE BODY. - No.1.

J. N. LOUGHBOROUGH.

"GOD hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular." 1Cor.12:24-27.

Of the union and harmony that should exist in the church, "Testimony for the Church," No.31, published in 1882, says:-

Union is strength; division is weakness. When those who believe present truth are united, they exert a telling influence. Satan well understands this. Never was he more determined than now to make of none effect the truth of God, by causing bitterness and dissension among the Lord's people. The world is against us, the popular churches are against us, the laws of the land will soon be against us. If there was ever a time when the people of God should press together, it is now. . . .

With what care should we seek so to present the truth that others, by beholding its beauty and simplicity, may be led to receive it! If our characters testify of its sanctifying power, we shall be a continual light to others, - living epistles, known and read of all men. We can not afford now to give place to Satan by cherishing disunion, discord, and strife.

That union and love might exist among his disciples, was the burden of our Saviour's last prayer for them prior to his crucifixion. . . . "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." - Pages 232,233.

Paul writes to the Galatians: "I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." - Id.,page 239.

The apostle adds a caution to the independent and self-confident: "If a man think himself to be something, when he is nothing, he deceiveth himself. . . . Every man shall bear his own burden." He who considers himself superior in judgment and experience to his brethren, and despises their counsel and admonition, evinces that he is in a dangerous delusion. The heart is deceitful. He should test his character and life by the Bible standard. God's word sheds an unerring light upon the pathway of man's life. Notwithstanding the many influences which arise to divert and distract the mind, those who honestly seek God for wisdom will be guided into the right course. - Id., page 243.

Instruction given in 1885 says:-

Organization and discipline are essential but there is now very great danger of a departure from the simplicity of the gospel of Christ. What we need is less dependence upon mere form and ceremony, and far more of the power of true godliness. - Id., No.32, page 217 Review and Herald, Feb. 21, 1899.

NO SCHISM IN THE BODY. - NO. 2.

J. N. LOUGHBOROUGH.

SOME of the "restless spirits," after reading the instruction quoted in the preceding article, began to claim that the order that had been carried out among this people was now to be set aside, and every one would be at liberty to go about as he pleased. Not so; the work of the Spirit and true godliness would be in perfect accord with the order that had already been established by the Lord in leading his people. Indeed, the very next instruction received from this source, published in 1889, spoke on that very line:-

Let each who claims to follow Christ esteem himself less, and others more. Press together, press together! In union there is strength and victory; in discord and division there is weakness and defeat. These words have been spoken to me from heaven. As God's ambassador, I speak them to you. Let every one seek to answer the prayer of Christ - "That they may all be one; as thou, Father, art in me, and I in thee." O, what unity is this! and, says Christ, "By this shall all men know that ye are my disciples, if ye have love one to another." - "Testimony for the Church," No. 33, page 16.

One point will have to be guarded, and that is individual independence. As soldiers in Christ's army, there should be concert of action in the various departments of the work. . . . Followers of Jesus Christ will not act independently one of another. Our strength must be in God, and it must be husbanded, to be put forth in noble, concentrated action. It must not be wasted in meaningless movements. In union there is strength. . . . No strife or variance should exist among the workers. The work is one, superintended by one Leader. Occasional and spasmodic efforts have done harm. However energetic they may be, they are of little value; for the reaction will surely come. We must cultivate a steady perseverance, continually searching to know and do God's will. - Id., pages 62, 63.

One good place to search for the Lord's will is in the instruction he has given us as to the best manner of working; and just here my eye rests upon words published in 1876:-

Many want to do things after their own style; they object to consultation, and are impatient under leadership. Well-matured plans are needed in the service of God. Common sense is an excellent thing in the worship of the Lord. The thinking powers should be consecrated to Christ, and ways and means should be devised to serve him best. - "Testimony for the Church," Vol.IV, page 71.

As to whether order is to be laid aside, as the work advances, we get some strong expression in "Gospel Workers:" --

The laborers should counsel together. No one is to strike out on his independent judgment, and work according to his own mind, regardless of the counsel of those connected with him. If we think ourselves sufficient to manage the work of God, and depend for success on our own wisdom to plan and execute, we may expect defeats and losses; for they will surely come. - page 355.

In a Testimony published in the REVIEW of Oct. 24, 1893, we read:-

We should present to the world a united front, and make it manifest that we are one in Christ Jesus, one with the brethren, bound in covenant relation, under obligation

to answer the prayer of Christ to be one in him, as he is one with the Father. Then we can counsel together because the love of Christ is in our hearts, we can pray one for another, and claim the promises of God. We could then feel secure in the love of our brethren, and know that upon turning our back, we would not be stabbed with some evil report or judgment.

The Lord changes not. His word is not Yea and Nay. What he has been teaching his people for the last forty-five years, relative to order, counsel, and harmonious action in our work, is not now to be laid aside. The articles in the REVIEW for Aug. 7 and 14, 1894, which some interpreted as discarding church order, if carefully examined, will be seen to be in perfect harmony with all previous teaching of the Testimonies on those lines. While each one is admonished to "seek the Lord" for himself, and "for divine guidance," yet all are to move in harmonious order. It may be well to examine some of the statements made in those articles:-

To every man is given his work, and every man must do his own thinking and planning, in order that the work may be done in such a manner as to meet the approval of God. The worker must not be bound about too much with reproofs and commands; for God is his Master, and if he looks to him for wisdom, his prayer will be answered. God will give him his own experience, that will not have its foundation in any human being, but in the living God.

That this instruction was not designed to exclude order, counsel, and comparing of ideas among brethren, is apparent from another paragraph in the same article, which reads:-

While brethren should counsel together at special seasons, yet they should individually seek for higher counsel than that heard in the assembly." Review and Herald, February 28, 1899.

LET YOUR MODERATION BE KNOWN. - No. 1.

J. N. LOUGHBOROUGH.

In his letter to the Philippians, the apostle Paul says: "Let your moderation be known unto all men. The Lord is at hand." Phil.4:5.

If ever there was a time when the people of God should move with calm discretion, it is now, when we are nearing the great day of the Lord, amid the perils of the last days. In "Special Testimonies to Ministers and Workers," No. 3, published July 23, 1895, are these words bearing upon this line of thought:-

It is not the will of God that any of his servants should move hastily and take short-sighted views. He would have them wait patiently, and manifest due consideration. Every movement should be made with judicious thoughtfulness, and after much prayer. Then our brethren will have a more even, tranquil experience, and will be able to be a greater benefit to the people; for the glory of the Lord will be their reward. Our only safety will be found in constantly seeking wisdom from God, in carefully weighing every matter with much fear and trembling, lest there should be brought into the work not the light of heaven, but the weakness of man. But the Lord has promised to give light to those who seek him with the whole heart. If we will but wait patiently and prayerfully upon God, and not follow our own impetuous plans, he will guide our decisions, and open many doors of hope and labor. The great General of armies will lead in every battle for the advancement of his cause. He will be the guide of his people in the perilous conflicts in which they have to engage, if the under-leaders and under-shepherds will do their appointed work, and listen to the voice which says, "This is the way, walk ye in it;" "he that followeth me shall not walk in darkness." What a great comfort this promise should be to us! We may walk in the light, as He is in the light. Let

the men to whom God has entrusted great responsibilities, be perfectly sure that they are following their great Leader, even Christ, and are not moving under the impulse of their own natural tempers. - Pages 44,45.

The following good thoughts upon the subject of united, careful, harmonious action, are from "Christian Education:" -

Evil does not result because of organization, but because of making organization everything, and vital godliness of little moment. When form and machinery take the pre-eminence, and a laborious task is made of carrying on the work that should be done with simplicity, evil will result, and little will be accomplished in proportion to the effort put forth. The object of organization is just the reverse of this and should we disorganize, it would be like tearing down that which we have built up. Evil results have been seen, both in the Sabbath-school work, and in the missionary society, because of making much of machinery, while vital experience was lost sight of. . .

But although these difficulties exist, will it abolish them to put an end to organization? I am sure that the Lord has wrought in the organization that has been perfected, and the fact that there are discouraging features in the work should not be thought a sufficient reason for disorganization. Much light was given to us in reference to the organization of churches, and yet we had a hard battle to fight in perfecting organization; but the victory was gained at last, and now shall the church be disorganized because of indifference, formality, and pride? Shall we go back to disorder because unconsecrated members of the church have placed upon the work the mold of man, and sought to fashion the church to meet the popular standard? - Pages 134-136.

Again, upon the same subject we read:-

O, how Satan would rejoice to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not indorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of regulation and order. In this way, license will not be given to disorderly elements to control the work at this time. We are living at a time when order, system, and unity of action are most essential. And the truth must bind us together like strong cords, in order that no distracted efforts may be witnessed among the workers. If disorderly manifestations appear, we must have clear discernment to distinguish the spurious from the genuine. Let no messages be proclaimed until they have borne a careful scrutiny in every jot and tittle. - Pages 60, 61. Review and Herald, March 7, 1899.

LET YOUR MODERATION BE KNOWN. - NO. 2.

J. N. LOUGHBOROUGH.

THE question may arise, Why this plain talk, as if some one was objecting to church order? Who has tried to tear it down? - Some one has, for before me is a Testimony upon this subject, which reads:-

E---has entertained ideas; and without waiting to bring his ideas before a council of brethren, he has advocated strange theories. He has brought before some of the people, ideas in regard to organization that ought never to have had expression. I supposed that the question of organization was settled forever, with those who believe the Testimonies given through Sister White. Now if they believe these matters, why do they work contrary to them? Why should not my brethren be prudent enough to place these matters before me, or at least to inquire if I had any light upon these subjects? Why is it that these things start up at this time when we have canvassed the matter in

previous histories, and God has spoken upon these subjects? Should not that be enough? Why not keep steadily at work in the lines that God has given us? Why not walk in the clear light he has revealed; and in place of tearing to pieces that which God has built up, work on the side of Jesus Christ?

My soul is much burdened; for I know what is before us. Every conceivable deception will be brought to bear upon those who have not a daily, living connection with God. In our work, no side issues must be advanced until there has been a thorough examination of the ideas entertained, that it may be ascertained from what source they have originated. Satan's angels are wise to do evil; and they will create that which some will claim to be advanced light, and proclaim as new and wonderful things; and yet while in some respects the message is truth, it will be mingled with men's inventions, and will teach for doctrine the commandments of men. If there was ever a time when we should watch and pray in real earnest, it is now. There may be supposable things that appear as good things, and yet they need to be carefully considered with much prayer: for they are specious devices of the enemy to lead souls in a path which lies so close to the path of truth that it will be scarcely distinguishable from the path which leads to holiness and heaven. But the eye of faith may discern that it is diverging from this right path, though almost imperceptibly. At first it may be thought positively right; but after a while it is seen to be widely divergent from the path of safety, the path that leads to holiness and heaven. - Dated, Jan. 14, 1894.

In the light of such instruction relative to dangers as we near the end, we can surely see the force of the apostle's admonition to let our "moderation be known;" also that of Solomon, "Ponder the path of thy feet, and let all thy ways be established." Prov. 4:26. Review and Herald, March 14, 1899.

THE FORMER DAYS. - NO. 1.

J. N. LOUGHBOROUGH.

"BUT call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly, whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used." Heb.10:32,33.

No further back than 1858, the field of operation in our whole cause was so limited that one man (Brother Uriah Smith) kept the books of the Review Office. He was secretary and treasurer, keeping all accounts with subscribers, writing the addresses on papers mailed each week, and doing editorial work on the paper besides. His record-book for a whole year would not be of greater bulk than a man could place in his coat pocket. Times have changed. The third angel's message has made its way to different nations and tongues, and is circling the world. So varied are the interests that have since developed in this world-wide harvest-field, that scores of men are now required to manage successfully the numerous under-takings that have been put in operation by this people in different parts of the world. The cause is still one, however, in all these fields, and is moving onward under one great Leader, even Jesus our Lord. As the human agents seek for wisdom from their divine Head, all goes on harmoniously.

Beginning with the year 1846, the pioneer days of this cause, Elder James White seemed to be, in the providence of God, thrust out to take a leading position in the work of publishing the truth, and urging laborers to enter the gospel field. For this reason some of the brethren rather injudiciously took the position that he was "a modern Moses, to lead this people through to the heavenly Canaan, as Moses was Israel's leader

through the wilderness." Let it be understood, however, that Brother White never gave credence to such a claim for himself.

We may acquaint ourselves with his position on "Leadership," from an article written by himself, and published in the pamphlet edition of "Testimony for the Church," No.25, 1875. As the article does not appear in the bound "Testimonies for the Church," the following paragraphs quoted from it will show his real position, and what is evidently the gospel doctrine of "leadership."

Taking as his text, "One is your Master, even Christ; and all ye are brethren" (Matt.23:8), he says:-

At no time during his public ministry did Christ intimate that any one of his disciples should be designated as their leader. He does say, however, "he that is greatest among you shall be your servant." Matt.23:11.

Paul enjoins obedience and submission in his epistle to the Hebrews. But he does not require this in particular for himself, or for any other one who may be regarded as the chosen leader of the church. He pleads in behalf of all the faithful ministers in these words: "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follows, considering the end [object or subject] of their conversation. Jesus Christ the same yesterday, and to-day, and forever." Heb.13:7,8.

But here we wish it distinctly understood that officers were not ordained in the Christian church to order and command the church, and "to lord it over God's heritage." In the case of difference of opinion that arose in some of the churches relative to circumcision and the keeping of the law of Moses, recorded in the fifteenth chapter of Acts, the apostles and elders at Jerusalem acted as counselors, in a manner to give room for the Holy Ghost to act as judge. Christ came into that assembly by his Spirit, and found the apostles, elders, and all the brotherhood in a teachable frame of mind, and at once led them out of their difficulties. In this case, at an early date in the Christian church, the true doctrine of the leadership of Christ and the equality of the ministerial brotherhood stands the test, and the triumphant record is immortalized among the acts of inspired men.

Let the following statements be carefully considered: -

1. I have never professed to be a leader in any other sense than that which makes all of Christ's ministers leaders.

2. At the very commencement of the work, when organization was impossible, it was necessary that some one should lead out until those appointed by an organized body could act officially. I doubt not but God called me to his work.

3. In my labors with Mrs. White, in correcting errors, exposing wrongs, and establishing order in the church, it was my duty to stand firm with her. And because I could not be induced to yield to the demand of error, but stood firmly for right, I was charged with being stubborn, and having a desire to rule.

4. I do affirm that I have ever been anxious to counsel with those associated with me in office, and in the ministry, and that the statements charging me with a desire to lead, or rule, have originated with those who have tried in vain to turn me from the course which I had the best evidence was right. Review and Herald, March 21, 1899

THE FORMER DAYS. - NO. 2.

J. N. LOUGHBOROUGH.

AT the time of the organization of the General Conference, May 20, 1863, the whole delegation was not so large as that now in some of our smaller State conferences. The third angel's message has now so spread its interests through the world, with its printed matter in thirty-six of the leading languages of the world, that it is utterly impossible for one general council to give proper attention to the details of the work in all parts of the field, as the General Conference did in its early days.

As the work thus advances harmoniously under the Lord's leadership, in "Testimonies for the Church," No.33, he gives encouraging testimony to us:-

But God's servants are not to trust to themselves in the great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely heaven is connected with the events taking place upon the earth, and how great is the care of God for those loyal to him. The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of the church, in his own charge.

We permit ourselves to feel altogether too much care, trouble, and perplexity in the Lord's work. Finite men are not left to carry the burden of responsibility. We need to trust in God, believe in him, and go forward. The tireless vigilance of the heavenly messengers, and their unceasing employment in the ministry in connection with the beings on earth, show us how God's hand is guiding the wheel within a wheel. The divine Instructor is saying to every actor in his work, as he said to Cyrus of old, "I girded thee, though thou hast not known me."

In Ezekiel's vision, God had his hands beneath the wings of the cherubim. This is to teach his servants that it is divine power that gives them success. He will work with them if they will put away iniquity, and become pure in heart and life.

The bright light going among the living creatures with the swiftness of lightning, represents the speed with which this work will finally go forward to completion. He who slumbers not, who is constantly at work for the accomplishment of his designs, can carry forward his work harmoniously. That which appears to finite minds entangled and complicated.

Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is not now a Saviour in Joseph's new tomb, closed with a great stone, and sealed with a Roman seal. We have a risen Saviour. He is the King, the Lord of hosts; he sitteth between the cherubim; and amid the strife and tumult of nations, he guards his people still. He who ruleth in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must try every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of the enemies, his people will be safe in his hands. Review and Herald, April 11, 1899.

GIFTS OF THE SPIRIT. - NO. 1.

J. N. LOUGHBOROUGH.

HAVING exhorted the church on the importance of unity of action in all their movements, the apostle Paul continues the theme by calling especial attention to the aids which the Lord has provided for securing such unity. In his epistle to the Ephesians, we read: "Wherefore he saith, When he ascended up on high, he led captivity captive ["a multitude of captives," margin], and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he

might fill all things.) And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph.4:8-16.

Of the working of the Spirit we read in Paul's letter to the Corinthians: "But the manifestation of the Spirit is given to every man to profit withal." 1 Cor.12:7. This is not simply profit to the man, but the manifestation is for the glory of God and the advancement of his cause in the earth. In the furtherance of his truth the Lord uses men as agents. Through these he works by his Spirit when and as it pleases him. This he can do when their will is fully submitted to him.

That the Lord designs that his Spirit shall have free course in the gospel church is not only clear from such admonitions as, "Quench not the Spirit" (1 Thess.5:19), and, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph.4:30), but we have the plain testimony of Christ and his apostles in regard to its working. In John's record of the teachings of Christ we read: "Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of the world is judged. I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all Truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you." John 16:7-14.

Paul, in his second letter to the Corinthians, makes a comparison of the present dispensation with the past. He gives a name to this dispensation that very strongly suggests that the Spirit of God has much to do in the carrying out of God's purpose with the people. He calls the dispensation "the ministration of the Spirit." He says: "How shall not the ministration of the Spirit be rather glorious? for if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." 2 Cor. 3:8,9.

We learn through the promise made by the prophet Joel that the Holy Spirit should be poured out in the last days. But let us see what is to be the result when that Spirit is poured out: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions." Joel 2:28.

On the day of Pentecost, Peter quoted this from the prophecy of Joel, showing that the promise there made was beginning to receive its accomplishment. He said: "For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my

Spirit: and they shall prophesy: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts 2:15-20. Review and Herald, April 18, 1899.

GIFTS OF THE SPIRIT. - NO. 2.

J. N. LOUGHBOROUGH.

COMPARED with the whole six thousand years of our world's history, this last dispensation, fully ushered in on the day of Pentecost, may well be called the last days. The last days, however, must include the very last day of probationary time. The last leaves of a book must include the last leaf, with more or less past the middle of the book. So the last days, when referred to by the Old Testament writers refers either to the last dispensation as a whole, or to the last days of dispensation. The New Testament writers speak of the closing period of the gospel dispensation as the last days. In either case, however, the last days take in the last day.

That the prophet Joel's prediction reaches down to the end of probationary time is evident from the fact that, in this very prediction under consideration, he refers to the signs in the sun and moon which our Saviour gives, in Matthew 24, as definite tokens that his coming is "near, even at the doors."

Joel's prophecy also reaches down to "the great and the terrible day of the Lord." The first advent of our Saviour to the world surely was not the great and the terrible day; for the angels announced that event with the song, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14.

In the same prophecy of Joel we have the signs in the sun, moon, and stars, connected with what is called "the great and the terrible day of the Lord." He says that day is "great and very terrible; and who can abide it?" Joel 1:11. Similar language is used in describing the Lord's coming, under the opening of the sixth seal: "Who shall be able to stand?" Rev.6:17. Joel also speaks of that time as the harvest and the judgment. Joel 3:12,13.

That the prophecy of the outpouring of the Spirit, as mentioned in Joel, relates to the whole of the gospel dispensation, and not simply to the manifestation on the day of Pentecost, is evident from the fact that no one is mentioned on the day of Pentecost as "seeing visions" or "dreaming dreams." They spoke "with other tongues." This is one of the manifestations of the Spirit of God, but not the one directly specified in Joel's prophecy. We may, then, understand Peter as saying, "This is the outpouring of the Spirit as spoken of by the prophet Joel," and not that its fulfilment in its entirety took place upon that day. The manifestation seen upon the day of Pentecost marked the beginning of the fulfilment of the prediction which is to cover the whole dispensation.

The working of the Spirit, through the manifestation of the gifts, is very fully set forth by the apostle Paul, when writing to the Corinthians. He says: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will." 1Cor.12:4-11.

In the same chapter the apostle, speaking still further upon this subject, says: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way." Verses 28-31.

These gifts God set in the church, and we have no testimony in the Scripture record that he ever set these gifts out of the church, or even that they would be no more, until "that which is perfect" - the perfect day - shall come. 1Cor.13:9,10. As these gifts are the ways of the working of the Comforter, - the Holy Spirit that was to abide with the church forever, - why not let our faith grasp the fact that the Lord still manifests these gifts in the church when and as it pleases him?

"THE heart whose attitude is trust,
At his dear feet will listen;
Until the path his love doth choose,
With his own light will glisten.
The atmosphere that's nearest him,
To loyal hearts is never dim."
Review and Herald, April 25, 1899.

COVETING GIFTS.

J. N. LOUGHBOROUGH.

"BUT covet earnestly the best gifts: and yet show I unto you a more excellent way." 1Cor.12:31. There are persons who claim that this scripture teaches a better way for the church than to have the gifts of the Holy Spirit. At this instant I remember a character of this kind. Aug. 23, 1875, as the writer was passing from Prescott, Ark., to Oklahoma, he had to wait at Monett two hours for a train. During the delay two ministers of churches in that vicinity were engaged in conversation. One, with much earnestness, said: "I believe if the church was walking in the light, as it ought, all the gifts of the Spirit of God would be manifested in the church." "Oh," said the other minister, "I don't WANT any of the gifts. Paul said, 'Ye desire spiritual gifts, but I show you a better way.' I desire the better way. I don't want any of the gifts." Neither of the ministers had a Bible before him; so the matter passed without correction. It was a query to the writer what the last speaker would do with Paul's statement, when, after giving a whole chapter on the "more excellent way" of "charity," he said, "Follow after charity, and desire spiritual gifts." 1 Cor.14:1.

Boothroyd and some others translate 1 Cor.12:31, "Ye earnestly desire the best gifts; but yet I show unto you a more excellent way." Boothroyd says on this, "The apostle knew they were very desirous of excelling in these wonderful gifts of the Spirit."

What seems apparent from Paul's instruction is this: instead of getting the mind fixed on some particular manifestation of the Spirit, and indulging a longing desire for that gift to be given, the apostle exhorts us to follow charity - earnest love to God and to our fellow men. Then "desire spiritual gifts;" not simply that some one particular gift of our choice may be given to us individually; but rather, that the gifts of the Spirit may be in the church just as it pleases him; and especially that the gift of prophecy may be

manifested for the instruction and upbuilding of the church. This is indeed a better way than to "covet" some gift for ourselves, thinking what great things we would do if we only had such and such gifts. Rather, let us desire the Lord to give us the Holy Spirit, that his work may be carried on in us, with us, and by us, just as it pleases him, and not we ourselves seeking to mark on how the Spirit shall work when given. As expressed on page 14 of "Special Testimonies to Ministers and Workers," No. 3: "It is not you that work the Holy Spirit, but the Holy Spirit must work you."

When people, like Theudas, of New Testament record (Acts 5:36), begin to boast of "themselves" as "somebody," or earnestly cherish the thought of what great things they would do if they had such and such a gift of the Spirit, then beware lest Satan come in. Selfishness is one of the widest of open doors he finds to human hearts.

During the forty-six years of my connection with the third angel's message, there have come under my observation a few persons who have risen up with a spurious gift of prophecy, - the result, in each case, of fondly cherishing the thought that it would be a fine thing to be an instrument through whom such a gift should be manifested. I have in mind three persons, who were all sure that they were prophets, and that the Lord had some "great work" for them to do.

In "Testimony for the church," No.32, published in 1885, is found some statements in harmony with what has been taught all the way along: "Men and women will arise professing to have some new light or some new revelation, whose tendency is to unsettle faith in the old landmarks." - Page 51.

Of such persons we read, in the same book, that they will try "to destroy the influence of the watchmen upon the walls of Zion," and to make the people "believe that the leaders in this work are designing, dishonest men, engaged in deceiving the people." - Id., pages 50,46.

Let the Lord place the gifts in the church as it pleases him, without our dictating what particular gift we must have, individually.

Notwithstanding all Satan's efforts to deceive and mislead the unwary, it is the Christian's privilege to plead with God for the gift of the Holy Spirit, and to covet the gifts of the Spirit for the church. So let us heed the often-repeated admonition: "Receive ye the Holy Ghost," and let him use us just as the Father wills. Review and Herald, May 2, 1899.

WORK OF THE GIFTS

J. N. LOUGHBOROUGH.

CONCERNING the work of the gifts of the Spirit, we read, in Paul's letter to the Ephesians: "Wherefore he saith, When he ascended up on high, he led captivity captive ["a multitude of captives," margin], and gave gifts unto men. . . .And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measures of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph.4:8-16.

The result to be accomplished, in the operation of the gifts of the Spirit of God - perfecting of the saints, and bringing them into the unity of the faith - is the very kind of work that will be needed in the church until the close of probationary time. And so the Lord provided for the accomplishment of the work by sending the "Comforter," the Holy Spirit, that is to abide with the church "forever," even to the end.

Even those who oppose the idea of the continuance in the church of the gift of prophecy, the gifts of healing, the gift of working miracles, and the gift of tongues, can not dispense with evangelists, pastors, and teachers. Who gave the right to any one to say that some of the gifts are to continue, and that others should cease?

The apostle Paul tells just when the gift of prophecy (which some so persistently oppose) shall cease. He says: "Charity never faileth: but whether there be prophecies, they shall fail [not that true prophecies already made will fail in the fulfilment, but there will finally fail to be an exercise of the prophetic gift]; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away". 1 Cor. 13:8-10. This language is equivalent to saying that the gifts, especially singling out the gift of prophecy, shall remain until the perfect state shall be ushered in. When the time comes that we see God face to face, when we "see as we are seen, and know as we are known," when angels of God shall be our daily associates, we shall have no need of visions and prophecy.

Hast thou, my Master, aught for me to do To honor thee to-day?

Hast thou a word of love to some poor soul That I may say?

For, see, this world that thou hast made so fair, Within its heart is sad;

Thousands are lonely, thousands weep and sigh: But few are glad.

-Mrs. Prentiss. Review and Herald, May 9, 1899.

THE GIFT OF APOSTLES.

J. N. LOUGHBOROUGH.

IN Paul's enumeration of the gifts he places first in order, apostles, as in the following texts: To the Corinthians he writes: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers," etc. 1Cor.12:28. To the Ephesians he says: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph.4:11.

As the gift of apostleship is placed first in the enumeration, we will notice that gift first. As the gift of apostleship is one of the direct gifts of the Spirit of God, those acting in such position must be placed there directly by the Lord, and not simply by the voice of human wisdom. We see from the Scriptures that the Lord's apostles recognized the fact that their appointment was from the Lord. Paul said of his commission that he was "called to be an apostle of Jesus Christ through the will of God." 1Cor.1:1. To the Galatians he said: "An apostle (not of man, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead). Gal.1:1. To Timothy he said: "An apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ." 1 Tim.1:1. An apostle, therefore, is one raised up of God, and sent forth to lead out in some new movement for the furtherance of the cause of truth in the earth.

Christ is called "the Apostle and High Priest of our profession." Heb.3:1. Of his own dedication to his work, he said he was the one "whom the Father hath sanctified, and sent into the world." John 10:36. As he entered upon his public labors, he chose twelve, and sent them forth with a distinct message, as recorded in Matt.10:1-8. He

chose these twelve to be with him. These were to listen to his teachings, witness his miracles, and to be "witnesses of these things" "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Luke 24:48; Acts 1:8. They could say indeed, after his ascension, "We are his witnesses of these things; and so is also the Holy Ghost." Acts 5:32; 2:32; 3:15. When commanded by the rulers to cease witnessing, they said, "We can not but speak the things which we have seen and heard." Acts 4:20. Of course they could not cease; for that was the very work to which they were called and sent forth by the Lord himself.

When Judas "by transgression fell," the apostles chose another to take his place, thus fulfilling the scripture, "his bishopric let another take." They said this substitute for Judas must be one who had "companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day that he was taken up from among us." Acts 1:21,22. Of this one they said he must "be ordained to be a witness with us of his resurrection." We see, then, that the apostleship of the twelve was to be comprised of those who had actually accompanied Christ in his work, and had actually seen and handled him after his resurrection.

There are persons who have said that the selecting of Matthias was not in the Lord's order, but was of human devising with the apostles while they were waiting for the outpouring of the Holy Spirit. We think it must have been as the Lord dictated in this lot; for Luke, in faithfully recording this incident in the Acts, thirty-two years after the event occurred, fails to give a hint of the slightest mistake in the matter, but emphatically concludes the record of Matthias by saying, "And he was numbered with the eleven apostles." Inspiration says he was numbered with them, and so let it stand.

Review and Herald, May 16, 1899.

THE GIFT OF APOSTLES.

J. N. LOUGHBOROUGH.

BECAUSE Christ chose twelve apostles as his special witnesses, there are denominations that have concluded that there must be just twelve apostles in the complete organization of gospel church. By looking at the New Testament record, we see that others besides the twelve were selected by the Lord as apostles. In Antioch "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts 13:2,3. A little later, these two are spoken of as "apostles." See Acts 14:14. In writing to the Thessalonians, Paul connects the names of Sylvanus and Timotheus with his own. And finally speaks of all as "apostles." 1 Thess.1:1 to 2:6.

This gives us sixteen apostles at the same time in the church. When writing to the Philippians, Paul speaks of Epaphroditus as a "messenger." In writing to the Corinthians, he also speaks of Titus as a "messenger." Phil.2:25; 2Cor.8:18-23. In the Revised Version the marginal reading for the word "messenger," in each of these cases, is "apostle." In Dean Alford's translation, and in the German, it is "apostle" in the text. That would give us eighteen apostles at the same time, in the early church. Where is the necessity, then, in claiming that we must have just twelve apostles in forming a true church organization?

From the definition of the word "apostle," - "one especially raised up of the Lord, and sent forth to lead out in some specific message to the world," - it would be perfectly proper to speak of Martin Luther of Germany, Zwingli of Switzerland, Farel and Faber of France, and William Tyndale of England, as apostles of the great Reformation of the sixteenth century; so also we might call Wesley and Whitefield apostles of the great movement in proclaiming the doctrine of "free grace;" so also we might speak of the men

who, in the Lord's own time, unknown to one another, were led, in different parts of the world, to the special study of the prophecies, and were thrust out by the accompanying power of the Lord to herald to every missionary station on the globe, and to every seaport of the world, the glorious doctrine of the soon coming of Christ. Starting in various countries, about the year 1832, these leaders in the movement were deeply burdened with the importance of their message, and were heavily weighted with their duty to speed it on its way. By the years 1843 and 1844, these waves of light from various quarters had met in a mighty movement that stirred the moral and religious world as it had not been stirred since the days of Martin Luther. But of that movement we shall have more to say at another time. RH May 23, 1899.

THE TIMES BEFORE APPOINTED.

J. N. LOUGHBOROUGH.

THE apostle Paul told the Athenians that God "hath determined the times before appointed." Acts 17:26. This is not only true in relation to the opportunities given to "seek the Lord," but is also true when applied to the times of his special call to the sons of men - the times when he sends forth his apostles to herald a specific truth for a special time.

The idea is well expressed by D'Aubigne, in his history of the great Reformation of the sixteenth century, when he says: "God, who prepares his work through ages, accomplishes it by the weakest instruments when his time has come." - "History of the Reformation", book 2, chap. 1, par. 1.

The Scriptures present a special message to be given, declaring, "The hour of his judgment is come" (Rev.14:7), and there shall "be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God [the gospel work, Rom.16:25; Eph.1:9; 3:8,9] should be finished, as he hath declared to his servants the prophets." Rev.10:6,7.

Before the apostles of the second advent of Christ could go forth with such a message, there must be gained by them, from the prophecies, a knowledge of those "times before appointed," which lead up to the judgment.

To Daniel, who, in his prophetic visions heard the most respecting these prophetic times, it is said: "Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. . . . The words are closed up and sealed till the time of the end." Dan.12:4,9.

From this language it is not to be understood that the whole book of Daniel was "closed" and "sealed" so that Daniel could get no information from his own prophecies. These words must therefore relate to some definite truths in the prophecy that were to be made clear when God's time for their accomplishment should come. Daniel was one of the prophets who had searched "what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you." 1 Peter 1:11,12.

Daniel then had light concerning the gospel of Christ, and of his work as the real "High Priest of our profession." To him had been given a view of the great tribulation through which the church of Christ must pass. While having a view of these persecutions, he heard this question and the answer to it: "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation [the two great powers that were to persecute God's people - the pagan and papal powers], to give both the

sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13,14.

From the time Daniel heard those words, his mind was greatly burdened in regard to this tribulation that was to come upon the Lord's people. At another time he was told that "some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end; because it is yet for a time appointed." Dan.11:35. Still filled with anxiety, and while "searching" to know "when" that sad scene shall close, he is instructed to "shut up the words, and seal the book, even to the time of the end". Dan.12:4. Still his mind is not satisfied, and in vision he hears one, on the "waters of the river," inquire, "How long shall it be to the end of these wonders?" The answer is given, but it does not reveal to his comprehension what he so much desired to know; for he says: "I heard, but I understood not; then said I, O my Lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand. . . . But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:6,8-13.

This language shows that it was the final termination of these prophetic times, that was then of so much interest to the prophet Daniel. He is told, "Go thy way." This was virtually saying, You need not inquire any more about this time, it is not in your days; but when the end of the days come, - the close of these prophetic times, - thou shalt "stand in thy lot." RH May 30,1899.

TIMES BEFORE APPOINTED.

J. N. LOUGHBOROUGH.

THE prophet Daniel was familiar with the typical services of the Jewish sanctuary. He knew that the standing "in thy lot" was what took place on the tenth day of the seventh month, the last day of their regular yearly service. When the lots had been cast upon the two goats; when the high priest was in the most holy place of that sanctuary, offering the blood of the Lord's goat, Israel were standing outside, in prayer and solemn meditation waiting for the priest to come out and place the canceled sins upon the head of the scapegoat, and then bless the people. While Israel stood thus waiting, in that decisive day, they were "standing in their lot".

As Daniel had understanding of Christ's sufferings, and of what was to follow, he saw in this cleansing of the sanctuary, at the close of those prophetic times, that which related to the gospel work, and to Christ's last work as the "Apostle and High Priest of our profession," and especially to that time when he would blot out the sins of God's people - those sins which in all ages of the world had been confessed through faith in him. This is that time spoken of by the apostle Peter, when he said, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you." Acts 3:19,20.

We see the great question in Daniel's mind was when these prophetic times were to end. The twenty-three hundred days is the longest prophetic period, coming down a little past the termination of all the others. When we come to the close of that, we are indeed at the end of the days introduced in his prophecies. The Lord did not tell this prophet, in reply to his anxious inquiry, that the time was so securely sealed that it should never be known; but sealed "till the time of the end", when "many shall run to and fro, and knowledge shall be increased," especially knowledge on the very thing previously sealed up.

Other translations of Dan.12:4 make this plain. The German of Luther reads: "So shall many come over it, and find great understanding." The German Parallel Bible reads: "Many shall run it through, and so the knowledge shall be increased." L. van Ess's German Bible reads: "Many will search it through, and the knowledge will be great." The Swedish Bible says: "Many shall search in it, and knowledge shall become great." The new revised Norwegian Bible reads: "Many shall eagerly search, and the knowledge shall become much." So we see the idea is that when we come to the "Time of the end", light will come out on that which had been "sealed."

According to Dan.11:35 the time of the end is when that power is overthrown which had been persecuting the people of God, that power whose time was "appointed." In 1798 the civil authority was taken from that power which had been, for the twelve hundred and sixty years, the time appointed, persecuting the people of God. This marks 1798 as the time of the end.

Until 1798 the knowledge of the close of the twenty-three hundred days the end of prophetic time was to be sealed up, and after that date it was to be "searched" out, and "become great," and be spread abroad over the earth. What are the facts in the case? Prior to this date the students of prophecy were unable to tell where the twenty-three hundred days would terminate, for the reason that they could not tell when the days began. Coming past 1798, they discovered, for the first, that the seventy weeks of Daniel 9 was the first part of the twenty-three hundred days. Knowing where the seventy weeks began, at once all was plain as to what year the twenty-three hundred days would end.

In the Midnight Cry of June 15, 1842, the following is found: "It is truly interesting to find the various independent writers, who, since 1798, have seen what was entirely unperceived before, that the seventy weeks was a key to the twenty-three hundred days." In the same article we read: "Is it not a wonderful coincidence that so many writers, without any knowledge of one another, came to the same conclusion about the same time?" Their unanimous conclusion was that the twenty-three hundred days would end in our year 1844.

In more than a score of different and distant parts of the world men were led to "search," and they found the light on that which previously was to them dark, mysterious, sealed up. God's time "before appointed" had come for this light to shine out, and the light came, being communicated by the Spirit of God to the diligent "searchers" for truth. Thus the Lord was preparing the way that, in his own time, his apostles of the second advent of Christ might go forth with their heaven-inspired message. RH June 6, 1899.

APOSTLES OF THE SECOND ADVENT.

J. N. LOUGHBOROUGH.

THE Lord not only marked in prophecy when the light should be revealed concerning the termination of the prophetic periods; but he also marked the time when, in his providence, the heralds, apostles, of the second advent should go forth to the world with their stirring message. This time is brought to view in our Saviour's discourse in answer to the question. "What shall be the sign of thy coming, and of the end of the world?" as recorded in Matthew 24.

Having spoken of the "great tribulation" that was to come upon the church, he says: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his

angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Now learn a parable of the fig-tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it ["he," margin] is near, even at the doors. Verily I say unto you. This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my word shall not pass away."
Matt.24:29-35.

The all things to be seen, by which we may know that Christ's coming is near, even at the doors, and that we have reached the generation which shall not pass till he comes, can not surely include his actual coming, and the gathering of his saints, nor yet the sign of "the Son of man in heaven." It must, then, refer to the signs in the sun, moon, and stars. May 19, 1780, the signs in the sun and moon were fulfilled, in that great supernatural darkness of twelve hours' length - from 11 A. M. till 11 P. M. The falling of the stars as here predicted was on Nov. 13, 1833, a display which covered all North America. On November 25, of the same year, there was a similar shower of stars on the continent of Europe.

In the light of these facts, we see that the year 1833 brings us to the "now" of the fore-going scripture, when we are told to "learn a parable of the fig-tree, "and to know that it [Christ's coming] is near, even at the doors." When the Lord tells us to learn a thing, it is then in the order of his providence to raise up his teachers to teach that which he tells us to learn. As the apostle Paul says, "How shall they hear without a preacher? And how shall they preach, except they be sent?" Rom.10:14,15. The Lord's appointed time for the people to learn the parable of the fig-tree seems, then, to date this side of 1833. Then came his time for the people to be taught that his coming is at the door.

In fulfilment of this prediction, we find that at that time the Lord was raising up his ministers in various parts of the world, without knowledge of one another, to teach that his coming was near. These were burdened with that message, as a cart pressed under sheaves. In each quarter of the globe where leaders in this movement were thus raised up, they were impressed by the power of the Holy Spirit to push forward the message to the ends of the earth, not knowing what was going on in other parts, until near the closing years of their "time message, - 1843 and 1844, - when the whole blended into that great second advent movement." which stirred the world as it had not been stirred since the days of Luther.

Persons unacquainted with the facts respecting that advent proclamation have looked upon the movement as limited to a certain locality, supposing it a work connected with William Miller and a few hundred ministers associated with him in the northern portion of the United States. To such we would say. The movement in America was but one part of a message that was world-wide. RH June 13, 1899.

Since God's transcendent love is more,
Far more, than man's can be.
And all his promises are sure.
I'll trust entirely.

Contentment, grandeur, nobleness.
If we his burdens bear,
The humblest life will surely bless,
And age seem doubly fair. George Bancroft Griffith.

THE GIFT OF PROPHECY.

J. N. LOUGHBOROUGH.

"FOLLOW after charity, and desire spiritual gifts, but rather that ye may prophesy." 1Cor.14:1. In the enumeration of the gifts, as the Lord places them in the church, the gift of prophecy is the second in order, as is seen by reading 1 Cor.12:28: "And God hath set some in the church, first apostles, secondarily prophets." As we look still further in Paul's writings, we see in his comparison of the gifts why this order is observed: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." 1Cor.14:22. The work of an apostle is to lead out in raising up companies of believers, and in planting the standard of truth, in various fields; then follows instruction through the gift of prophecy, for the counsel, encouragement, and building up of the church.

As we look at the apostle Paul's writings concerning the second coming of Christ, it will be observed that he connects the gift of prophecy with the heralding of that event. In the Thessalonian letter he says: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness." 1Thess.5:2-5.

To that people who are not in the dark concerning the coming of the Lord the apostle gives the following weighty exhortations: "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesying. Prove all things; hold fast that which is good." 1Thess.5:16-21. It is evident from this language that if the Spirit of the Lord is left to work as God designs, there will be among the believers of the second advent, good and true manifestations of the prophetic gift. Murdock's Syriac translation of this text reads: "Despise not prophesying." Greenfield, in his Greek lexicon, gives as the meaning of the word here rendered "prophesyings," "the exercise of the gift of prophecy, in this sense. 1 Thess.5:20." With this also agree the lexicons of Parkhurst, Robinson, and Liddel and Scott.

In the writing to the Corinthians concerning the day of the Lord, and the end of all things, the apostle teaches the same great truth respecting the exercise of the gifts of the Spirit of God. He says, "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you ["among you," Syriac and Boothroyd]: so that he come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor.1:4-8.

From this scripture we learn that those who are waiting for Christ's coming, and who are to be confirmed to the end, and who are found "blameless" at his coming, are to be favored with all the gifts of the Holy Spirit.

That which prepares the way for this desirable condition is the confirming of "The testimony of Christ." What is this "testimony of Jesus" which is "confirmed in" them, and "among" them? - This is clearly defined in Revelation 19, where we have record of John in vision on the Isle of Patmos. As he saw the glory of the angel who showed him those wonderful things, he took him to be an object for his worship, and he said: "I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of they brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy". Rev.19:10. This being an inspired explanation of the "testimony of Jesus," let us read the text given in 1 Corinthians 1, with this definition

inserted: "The spirit of prophecy" was confirmed in you or among you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ. RH June 27, 1899

THE REMNANT CHURCH

J. N. LOUGHBOROUGH.

OF the church waiting for Christ's second coming, we read in Revelation: "And the dragon [the devil] was wroth with the woman [the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev.12:17. Here, then, is the last of the church in her probationary state, two features being prominent in her work - the keeping of all the commandments of God, and having the spirit of prophecy.

That we are right in applying the "remnant" to the last phase of the church is apparent from the words found in Joel's prophecy. When speaking of the end, the prophet says: "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Joel 2:30-32. So the "remnant" church, the church called out, and fitted for the Lord's coming, will be keeping all the commandments of God, and the gift, or spirit, of prophecy will be with them to "confirm" them to the end.

In the prophecy of Isaiah we have a testimony concerning this same people, and a statement respecting the opposition of their work. The prophet says: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever ["the latter day," margin, Heb.]: that this is a rebellious people, lying children, children that will not bear the law of the Lord: which say to the seers, See not: and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits; get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa.30:8-11.

Here is presented what is to be found in the last days, a people teaching the law of God, and the gift of prophecy as connected with their work, which work is the exalting of the Holy One of Israel, and making plain his pathway of light and truth. Those opposing them desire an easier path, and "smooth things," consequently they reject the law of God and the teachings of his Holy Spirit through the gift of prophecy.

That it is this gift that is here spoken of, and not teachers in the ordinary sense, is evident from the word here used to designate them. They "say to the seers, See not." What is a "seer"? In the book of Samuel is given an account of Saul and his father's servants seeking for lost animals. In their journey they came to the town where Samuel the prophet lived, "and as they went up the hill to the city, they found young maidens going out to draw water, and said unto them, Is the seer here? (Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for he that is now called a Prophet was beforetime called a Seer.)" 1Sam.9:11,9. A "seer," then, was one who communicated knowledge from God to the people; for when they went to him, they went to inquire of God. In the light, then, of the testimony of Isaiah, such a prophetic gift is to be connected with the proclamation of the law of God in the latter days. RH July 4, 1899

THE TIME OF DELIVERANCE.

J. N. LOUGHBOROUGH.

IN the prophecy of Ezekiel we have a comparison of the final deliverance of God's people with the deliverance of Israel from Egypt. He says: "And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Eze.20:34-37.

Instead of this people being in a literal wilderness, as were the Israelites, they come into the "wilderness of the people." In the twelfth chapter of Revelation, is a view of the Lord's church going into the wilderness for twelve hundred and sixty years. Rev.12:6,14. In the Song of Solomon the church is represented as coming out of the wilderness, and here the inquiry is raised, "Who is this that cometh up from the wilderness, leaning [not on civil law, nor earthly supports. No, but] upon her Beloved. Cant.8:5. Again: the church is spoken of as "she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Cant. 6:10.

With the church brought out of the wilderness of the people, the Lord says he will plead as he pleaded with Israel in the literal wilderness. By looking at the testimony in Ex.16:28,29, we see how he began to plead with them there. He said: "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath; therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day."

By this comparison we see that as the Lord carries on this work of leading his people from "the wilderness of the people," he will plead with them to keep his holy Sabbath. He also said that he would bring them into the "bond of the covenant." God's "covenant commanded" is the ten commandments. See Deut.4:13. The bond-seal, or sign of authority, of that covenant, is the Sabbath of the fourth commandment. See Ex.31:13,17; Eze.20:12,20. This bringing of the people into the "bond of the covenant" shows a Sabbath reform as a part of the pleading with those brought forth from the wilderness of the people.

As the deliverance of his people is to be after the manner of the deliverance of the Israelites, it is well to consider another point connected with their deliverance, which is mentioned by the prophet Hosea. He says, "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13. If there is to be a similarity to this in the final deliverance, it must be that the gift of prophecy, as has been shown in the Scripture citations, is to act its part in preparing a people for that event. As we are nearing this time of that final deliverance, and are in the very period when a people should be heralding the glorious advent of Christ, the inquiry naturally arises, Where is to be found the gift of prophecy? RH July 11, 1899

THE PROPHETIC GIFT.

J. N. LOUGHBOROUGH.

"EVEN as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor.1:6,7.

This "testimony of Jesus," as we have learned from Revelation 19, is "the spirit of prophecy;" and from the scripture just quoted, we see that the prophetic gift was to be

with the people who were proclaiming and waiting for the second coming of our Lord Jesus Christ.

About 1833, but more especially since 1840, a message has been sounding through the earth proclaiming the coming of Christ near at hand, "even at the door." In connection with this proclamation the Lord has been pleased to manifest the power of the Spirit in various ways, and in a marked manner. In many instances, not only in America, but in other lands, the Lord has been gracious to his people who have been engaged in heralding the glad tidings of our returning Lord, by speaking to them through the gift of prophecy. Attention is here called to some instances of this character in America.

The first to be noticed is that of a godly man, - a well-educated and talented minister by the name of William Foy, who resided in Boston, Mass. At two different times during the year 1842, the Lord came so near to him that he was wrapped in holy vision. One of these occasions was on January 18, and the other was on February 4. By invitation he went from city to city to tell of the wonderful things he had seen; and in order to accommodate the vast crowds who assembled to hear him, large halls were secured, where he related to thousands what had been shown him of the heavenly world, the loveliness of the New Jerusalem and of the angelic hosts. When dwelling upon the tender, compassionate love of Christ for poor sinners, he exhorted the unconverted to seek God, and scores responded to his tender entreaties.

Brother Foy's work continued until the year 1844, near the close of the twenty-three hundred days. Then he was favored with another manifestation of the Holy Spirit, - a third vision was given, - one which he did not understand. In this he was shown the pathway of the people of God through to the heavenly city. He saw a great platform, on which multitudes of people gathered. Occasionally one would drop through his platform out of sight, and of such a one it was said to him, "Apostatized." Then he saw the people rise to a second platform, and some of these also dropped through the platform out of sight; and finally a third platform appeared, which extended to the gates of the holy city. A great company gathered with those who had advanced to this platform. As he expected the Lord Jesus to come in a very short time, he failed to recognize the fact that a third message was to follow the first and second messages of Revelation 14. Consequently the vision, to him, was inexplicable, and he ceased public speaking. After the close of the prophetic period, in the year 1845, he heard another relate the same vision, with the explanation that "the first and second messages had been given, and that a third was to follow." Soon after this, however, Brother Foy sickened and died.

Another instance of the manifestation of the gift of prophecy is found in the case of a young man who resided in Poland, by the name of Hazen Foss. He was a man of fine appearance, pleasing address, with a good academic education. In the month of September, 1844, about six weeks before the close of the twenty-three hundred days, the Lord gave him a vision, in which he, like Brother Foy, was shown the "three platforms" in the heavenly pathway. Some messages of warning to individuals were also given him, which he was instructed to deliver. In connection with this he was shown the trials and persecutions that would follow if he was faithful in relating what had been shown to him. As he also was expecting the Lord to come "in a few more days" (as they then sang), he did not understand the third step ("platform") in the journey; and shrinking from the cross, he refused to relate the vision. The view was repeated to him; and in addition to the first, he was told that if he still refused to tell what had been shown him, the burden would be taken from him, and given to one of the weakest of the Lord's children, one who would faithfully narrate what God would reveal. Again he refused. A third vision was given him, a very short one, in which he was told that he was released,

and was shown the person upon whom the Lord had laid the burden, "one of the WEAKEST of the weak, who would do the Lord's bidding."

This startled the young man, who at once appointed a meeting on Mc Guire Hill, Poland, Me., for the purpose of relating what had been revealed to him. The people crowded together to see and hear him. He carefully related his experience, - how he had refused to relate what the Lord had shown him, and what would result from his refusal. "Now," said he, "I will tell you the vision." But, alas! it was too late. It had gone from him. Not a word could he recall. He wrung his hands in anguish, saying, "God has fulfilled his word. He has taken the vision from me. I am a lost man." From that time the man lived without hope, and died in 1893. RH July 18, 1899.

THE PROPHET GIFT.

J. N. LOUGHBOROUGH.

WITHIN two months after the close of the twenty-three hundred days, about Jan. 1, 1845, Miss Ellen G. Harmon, of Portland, Me., then only about 17 years of age, began to receive revelations from the Lord. She was at that time in a very critical condition of health, being indeed, as Foss was told, the instrument of God would choose, "THE WEAKEST OF THE WEAK." From a wound received when about nine years of age, she nearly bled to death, and ever afterward was unable to attend school. For several weeks before her first revelation she had scarcely been able to speak above a whisper. One physician diagnosed her case as dropsical consumption, with the right lung decayed, and the left one considerably diseased: and to aggravate her condition, her heart was also affected. All this made her recovery doubtful; in fact, he thought she could live but a very short time at most, and was liable to drop away at any moment. It was with great difficulty that she could breathe when lying down, and at night rest could be obtained only by being holstered up in bed in an almost sitting posture. Frequent spells of coughing and hemorrhages from the lungs had greatly reduced her physical strength. Her weight at that time was only seventy pounds.

In this weakened condition, she was instructed, in vision, to go and relate to others what the Lord had made known to her. She was directed to go to Poland, Me., the place where Foss had failed when trying to relate the vision given to him. Here she related what the Lord had shown her. In an adjoining room, Foss heard the narration, and after meeting he remarked to others, "The vision Ellen related is as near like what was shown to me as two persons could tell the same thing." The next morning on meeting Sister Harmon, he said, "That is the instrument on whom the Lord has laid the burden." To Miss Harmon he said, "Be faithful in bearing the burden laid upon you, and in relating the testimonies the Lord shall give you, and you will get through to the kingdom; "and then, in anguish, he said, "Oh, I am a lost man!"

The gift of prophecy, as manifested through Miss Harmon (now Mrs E. G. White, she having been married to Elder James White in August, 1846), has been connected with the third angel's message for about fifty three years.

The Scriptures show clearly that such a gift is to be connected with the last work of the people of God; that it is to go before in preparing the way for the development of all the gifts, so that the church will "come behind in no gift; waiting for the coming of our Lord Jesus Christ." Such a gift of prophecy was to be connected with a message proclaiming obedience to all God's commandments.

The students of Scripture prophecies have ever claimed that "when the time comes for the fulfilment of a prophecy, the genuine fulfilment is there, and not a counterfeit." The Lord's time came for the third angel's message, for a people to arise, teaching the observance of all the commandments of God, - a message with which

should also be connected the Spirit of Prophecy. There is just such a message now being given to the world, and the gift of prophecy is connected with it; not to give a new revelation to take the place of the Scriptures, but to simplifying and making clear the truths taught therein, and urging the importance of more earnest study of the Sacred Word.

It comes in these times, when there is a "form of godliness" without the power, to show us where we are liable to be swerved from the way of God's eternal truth. It comes as a counselor and guide in the management and extension of the work.

Paul exhorts those who are called the "children of the light," those who are looking for the second coming of Christ, to "despise not prophesyings [the exercise of the prophetic gift]. Prove all things, hold fast that which is good." 1 Thess.5:20,21. The apostle well knew that in the last times there would be so much of Satan's work, and spurious gifts, that the people of God would be in danger of rejecting the genuine manifestations of the prophetic gift, of "despising," before duly considering, the gift; hence the exhortation, "Despise not prophesyings. . . . Hold fast that which is good," which is equivalent to saying, There is to be some good manifestations of the gift of prophecy connected with the last church. Do not allow prejudice to arise, and lead to a despising of such a gift before a candid and careful investigation. Do not at once cast aside a genuine manifestation because you have met something bearing Satan's mark. Exercise care; for there is to be a true work. Prove it, test it, that the good may be discovered.

In view of the apostle's admonition, the Scriptures must furnish rules, or evidence, whereby correct manifestations may be tested. Therefore we are instructed to try the spirits, "because many false prophets are gone out into the world." 1 John 4:1. And Paul told Timothy that the Scriptures thoroughly furnish "unto all good works." 2 Tim.3:17. It is a "good work" to test the gift of prophecy, that we may find the true workings of the Spirit.

The Scriptures also give account of the condition of true prophets while in vision, as well as of the practical working of the gift, and rules by which the "good" may be known.

THERE is no sense in always telegraphing to heaven for God to send a cargo of blessing, unless we are at the wharf to unload the vessel when it comes. - Meyer.

"OTHER men's imperfections show us our imperfections; for one sheep is much like another and if there's an apple in my neighbor's eye, there is no doubt one in mine." RH July 25, 1899.

HEAVENLY VISIONS.

J. N. LOUGHBOROUGH.

"THE spirits of the prophets are subject to the prophets." 1 Cor.14:32. The same spirit that actuates one true prophet of God controls and actuates another. So in the true manifestation of the Holy Spirit there must be a similarity in the visions now given with those described in the Bible. It may be well, however, briefly to notice some Scriptural accounts of true visions from God, comparing them with the "open visions" - visions given before the people - of Mrs. E. G. White.

It has been the privilege of the writer to witness this manifestation through Mrs. White nearly fifty times during the last forty-six years, and to learn, in the year 1858, from the lips of those conversant with the beginning of this manifestation through her, the history of the same.

It may be well, however, before making the comparisons, to describe the manifestation itself as seen in Mrs. White. In the particulars which I now endeavor to give there was never a variation in all the numerous visions that the writer has witnessed. As the blessing of the Holy Spirit would fall upon her in power, she would give three shouts, speaking the word "glory!" The first shout, as nearly as can be described, sounded as if coming from the upper part of the room, and was accompanied by thrills of the power of the Lord, affecting all present whose hearts were susceptible to the Spirit of God. The second shout sounded still farther off, and the impress of the Spirit on those present was deeper. The third shout resembled that of a voice in the distance, like one just going out of hearing. With this the presence of the Spirit would be felt in a still greater degree, reminding one of the day of Pentecost, when the Spirit "filled all the house where they were sitting." Acts 2:2.

After the third shout, for half a minute or more, there was a complete loss of strength. If the power of the Spirit came upon her when standing, she appeared gradually to settle down to the floor, as if being gently let down by unseen hands. When fairly in the vision, the action of the heart and pulse was natural, but the closest tests by medical men failed to discover a particle of breath in her body. The color of the countenance was natural, and the eyes were open, always looking upward, not with a vacant stare, neither in a stationary position, but turning from side to side in different directions, the only difference from the natural look being like that of one looking intently at some object in the distance. After a moment of weakness, a superhuman power came upon her. While she would sometimes rise to her feet, and walk about the room, gracefully moving her arms to the right or the left, yet in whatever position the arm might be placed, it was impossible for strong men to move it an inch.

When we look at the Scripture record of visions given to God's servants, we find many particulars relative to the physical condition of the entranced person. In the case of Paul, as recorded in his letter to the Corinthians, he says: "I will come to visions and revelations of the Lord." 2Cor.12:1. That he speaks of himself and his own visions is evident from the seventh verse, where he says, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. Verse 7.

Of his visions Paul says: "I know a man in Christ above fourteen years ago (whether in the body, I can not tell; or whether out of the body, I can not tell: God knoweth), such an one caught up to the third heaven. And I knew such a man (whether in the body, or out of the body, I can not tell: God knoweth), how that he was caught up into paradise, and heard unspeakable words, which it is not lawful ["not possible," margin] for a man to utter." Verses 2-4. RH Aug. 1, 1899.

HEAVENLY VISIONS.

J. N. LOUGHBOROUGH.

ANOTHER feature in connection with visions recorded in the Bible is found in the case of Balaam. We read: "Balaam the son of Beor hath said, and the man whose eyes are open ["who had his eyes shut, but now opened," margin, Hebrew] hath said: he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open." Num.24:3,4,16. Boothroyd translates it, in verses 4,16, "entranced, but with open eyes." As previously said, Mrs. White's eyes are always open during the entire vision. We have now presented seven points in which this manifestation through Mrs. White is in accord with Bible visions.

The question will now naturally arise, How can a person talk without breath? Such a phenomenon is a miracle of God's power. Indeed, it is thrilling to listen to the voice of an angel speaking through the vocal organs of a human being. How did the ancient prophets speak without breath? In Peter's second epistle we read: "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. The Spirit of God did the talking through the prophet.

We will look at another testimony, one in regard to David's prophecies: "The Spirit of the Lord spake by me, and his word was in my tongue." Sam.23:2. So the Spirit of God did the speaking, using the tongue of David. Another testimony concerning David's prophesying, is found in Peter's testimony, "Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus." Acts 1:16. The Holy Spirit spake, using David's mouth. So in the case of Mrs. White when in holy vision, although there is no breath, the Holy Spirit speaks in an audible voice, using her organs of speech.

A ninth point of comparison is in relation to the writing out of what has been previously shown in vision. In the first book of Chronicles we have an account of David preparing for his son Solomon to build the temple at Jerusalem. He speaks of many particulars concerning the building, - its chambers, treasuries, parlors, furniture, and service. Of this he says it was "the pattern of all that he had by the Spirit." 1Chron.28:12. The Lord had shown him, by the Spirit, as he did to Moses, a pattern of this building which was a "shadow of heavenly things." And everything must be made as exact as the pattern. This must all be written out for Solomon's instruction. David tells us how this was done. He says: "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern." 1Chron.28:19. The Lord had shown him these things in vision. As he set himself to write them, the Spirit of God brought them clearly before his mind, and thus he wrote them out.

It is in this manner that Mrs. White is enabled to commit to writing the many things previously shown to her in vision. She says: "I have been aroused from my sleep with a vivid sense of subjects previously presented to my mind; and I have written, at midnight, letters that have gone across the continent, and, arriving at a crisis, have saved great disaster to the cause of God."

Again, she says: "Sometimes, when special dangers threaten the cause of God or particular individuals, a communication comes to me from the Lord, either in a dream, or a vision of the night, and these cases are brought vividly to my mind. I hear a voice saying to me, 'Arise and write; these souls are in peril.' I obey the movings of the Spirit of God, and my pen traces their true condition." - "Testimony for the Church," No. 33, p. 213".

We now have nine points in which Mrs. White's visions are like those described in the Bible. It may be well to note next the harmony of the practical working of her gift with like work described in the Scriptures. RH August 15, 1899.

GOD'S ORDER WITH HIS GIFTS.

J. N. LOUGHBOROUGH.

IN considering the manifestation of the gifts of the Spirit, it is well to keep in mind the order of the development of the gifts, as the Lord has marked it out in his word. This will aid in deciding whether a professed manifestation of the prophetic gift is genuine, or whether it is from a false source. Paul refers to this order in his letter to the Corinthians,

where he says, "God hath set some in the church, first apostles, secondarily prophets." 1Cor.12:28.

When we look at the apostle's statement respecting the relation of these gifts in the gospel work, we shall see at once why this order is observed. When comparing these gifts, he says: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." 1Cor.14:22.

From this statement it is evident that the Lord's order is that his special messages to the world shall be brought forth from his word; and accordingly he moves men to search the Scriptures, and to go forth as apostles, burdened with the Lord's messages, proclaiming them from the Bible, which has stood the test of ages. All ministers are not classed as apostles; but that term seems to be applied to those who lead out in a reform, or a new development of gospel truth. As believers are raised up, the gift of prophecy comes in, "secondarily" accomplishing its part, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph.4:12.

When a movement claims as its chief foundation a professed gift of such manifestation, things contrary to the Bible, we may conclude at once that such manifestation is not one of the Lord's gifts; for in the genuine the gift of prophecy does not take the precedence of the word of the Lord, but comes in "secondarily" inculcating that word.

We have a striking illustration of the Lord's manner of working in the case of Cornelius, as recorded in the Acts of the Apostles. An angel of God appeared to him, and gave him a vision in his own house. That angel knew the facts of the gospel. He was sent to minister for one who was an heir of salvation. In giving Cornelius a vision, he assured him that his devotions and consecration were accepted by the Lord. He did not preach the gospel to him, but told him to call for Peter, who was lodging with Simon the tanner, at Joppa. Peter came, and from the Scriptures proclaimed to Cornelius the gospel of Christ.

The work of Sister E. G. Harmon, under the guidance of the prophetic gift, from January, 1845, to the spring of 1846, almost eighteen months, was with the "believers" in Christ's near coming, with whom she had previously associated. After the close of the twenty-three hundred days (Oct. 22, 1844), until the cause of their disappointment and the nature of the event that then occurred should be understood, there would be danger of the believers drifting into erroneous views, or giving up entirely their past experience. Her message to such was, "The past movement was of God." "Hold fast your faith. The Lord has still a work for his people. Study the Bible, search the Word, and you will find the light."

This is the harmony with the Lord's plan; to have his special messages in their time brought forth from his word, and the gift of prophecy come in "secondarily," to confirm and build up the believers.

While Sister Harmon was busily engaged in one part of New England, Brother Joseph Bates, who was consecrated to God, and was a man of great faith (not then acquainted with Sister Harmon), was working in another part, bringing forth from the Scriptures the light of the Sabbath truth and the third angel's message. His work was to raise up believers in these truths. In fact, it was from him that, in 1846, both Sister Harmon and Brother James White received the Sabbath truth. She never had a vision on the Sabbath question until after the Bible evidence for the Sabbath had been given her by Elder Bates.

In the fall of 1846 (after Sister Harmon's marriage to Elder James White), as believers in the third message and the Sabbath were raised up, the Lord's time came for the gift of prophecy to be connected with the third message. Elder Bates became fully convinced that the manifestations of Sister White were from heaven. From that time this prophetic gift has acted its part for "believers," "for the work of the ministry," and for the "edifying [building up] of the body [church] of Christ." So we say of the gift of prophecy, as connected with the third angel's message, that it started right, and has wrought in a manner in harmony with God's order of placing his gifts in the church.

THE FUTURE

ELDER L. D. SANTEE.

Oh, so near us gleams the morning,
We can almost see the light
Of the angels, downward tending,
And the conquerors, clad in white;
See the Saviour robed in splendor,
Bidding sin forever cease;
See life's sunshine, warm and tender,
And the holy dawn of peace.

Oh, so near us lies the promise
When the grave shall yield it dust.
When the King shall bring the glorious
Resurrection of the just.
Oft I ask, with earnest longing,
When shall loosen death's dark seal?
When shall dawn the glorious morning
That the future shall reveal?

Oh, so near us lies the triumph
When the glorious King shall come.
He will open wide life's gateway,
And will call the children home;
Then the sandals will be loosened,
And the tired feet will rest.
And we'll say of all the journey,
It was well, and God knew best. RH August 22, 1899

MANIFESTATIONS CONNECTED WITH TRUE VISIONS.

J. N. LOUGHBOROUGH.

IN Paul's first letter to the Corinthians, he speaks of what may sometimes be seen in connection with true manifestations of the gift of prophecy. He says of one coming in where the gift is in exercise: "Thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." 1Cor.14:25. Boothroyd's translation reads, "God is among you."

As an illustration of this text, attention is called to a vision given to Sister White, and witnessed by the writer, the first Sabbath in October, 1852, in Rochester, N. Y. She saw a man who, so she told us, was traveling away from home on business. He had much to say about the law of God and the Sabbath, but was at the same time breaking one of the ten commandments. She said he was a person whom she had never met, yet she believed she would see him sometime, as his case had been unfolded to her. One of the Rochester company, whom Sister White had never seen, was at that time in Michigan. About six weeks after this vision, he returned to Rochester. As soon as Sister White looked upon his countenance, she said, to one of the sisters, "That is the man I saw in vision, of whom I told you." The vision being related to this brother in the presence of his wife and other persons, Sister White said to him, "As Nathan said to David, 'Thou art the man.'" The brother at once dropped upon his face before his wife, and said, "God is with you of a truth." Then, still upon his knees, he made a full confession of his course while in Michigan, in violating the seventh commandment, as revealed to Sister White, who was over five hundred miles away at the time. He frankly told how he had been entrapped into sin, and said it was the first transgression of the kind in his life, and should be the last.

ANOTHER COMPARISON will be a feature connected with the vision of Daniel, recorded in chapter 10 of his prophecy. We read: "I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves." Dan.10:7. These men in company with Daniel were Chaldeans, and worshipers of idols. When the power of God came upon Daniel, they were as anxious to get away from it as was Adam, after his transgression, to hide from God's presence.

A parallel circumstance occurred in Parkville, Mich., Jan. 12, 1861. It was the day of the dedication of the Parkville meeting-house, and a large audience had assembled. Elder White and his wife, Elder J. H. Waggoner, and the writer were present. At the close of the service, Sister White gave an exhortation, and the blessing of God rested upon her in a remarkable degree. After sitting down, she was taken off in vision, and remained seated. There was present a Dr. Brown, a hale, strong man physically, who was a Spiritualist medium. As was afterward learned, he had said that Mrs. White's visions were the same as spirit mediumship; and that if she had one where he was, he could bring her out of it in one minute. Brother White gave an invitation for all who desired to do so to come forward, and by examination satisfy themselves as to her condition while in vision. Some one said, "Doctor, go ahead, and do as you said you would." Brother White then asked, "Is there a doctor in the house? We always like to have physicians examine Mrs. White in vision." The doctor started quite bravely; but before he got half-way to Sister White, he turned deathly pale, and shook like a leaf. He was urged to go on and make the examination. As soon as this was completed, he made his way rapidly to the door, and seized hold of the knob to go out. Those standing by prevented him, saying, "Go back, and do what you said you would do. Bring that woman out of the vision." Brother White, seeing the doctor trying to get out of the door, said, "Will the doctor please report to the audience?" He replied, "Her heart and pulse

are regular, but there is not a particle of breath in her body." Then, in great agitation, he again grasped the door-knob. The people near him said, "Doctor, what is it?" He replied, "God only knows; let me out of this house," and out he went. It was evident that the spirit that influenced him as a medium was no more at rest in the presence of the power that controlled Sister White in vision than were the demoniacs who inquired of the Saviour, "Art thou come hither to torment us before the time?" RH August 29, 1899

ANGELIC INFLUENCE ILLUSTRATED.

J. N. LOUGHBOROUGH.

IN the Bible we have numerous accounts of the power and influence of angels. One angel, passing through the camp of Assyrians, slew one hundred and eighty-five thousand men. 2Kings 19:35. Of the angel that came to Christ's sepulcher we read, "For the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men." Matt.28:2-4. Nor is man the only creature that has experienced the influence of angelic presence: ferocious animals have been tamed by the presence of angels, as in the case of the hungry lions when Daniel was thrown into their midst. Those lions were calmed by the presence of an angel, and became as peaceable as domestic animals.

By way of comparison, we cite an instance where the influence of the angel who is ever present when Sister White is in vision, calmed the temper of an unruly, vicious horse. In the fall of 1846 Brother and Sister White wished to go from Topsham to Poland, Me., a distance of about 30 miles. Brother White obtained the use of a partly broken colt, and a two-seated market wagon, which was constructed without a dashboard. There was a step across the front of the wagon, and an iron step from the shafts. It was necessary that extreme care be taken in driving the colt; for if the lines or anything touched his flanks, he would instantly kick furiously; and he had to be held in continually with a "taut rein" to keep him from running. The owner of this colt lived in Poland. As Elder White had been used to managing unbroken colts, he thought he would have no serious trouble with this one. Had he known, however, that during its frantic demonstrations it had previously killed two men, one by crushing him against the rocks by the roadside, he might have been less confident.

On this occasion there were four persons in the wagon, - Elder White and his wife, on the front seat; and Elder Bates and Israel Damon, on the back seat. While Elder White was giving his utmost care to keep the horse under control, Sister White was conversing about the truth, when suddenly the power of God came down upon the company, and she was taken off in vision while seated in the wagon. The moment she shouted "Glory" as she went into vision, the colt stopped perfectly still, and dropped his head, looking like a sleepy old horse. At the same time, Sister White arose, and with her eyes turned upward, stepped over the front of the wagon, down unto the shafts, with her hand on the colt's haunches. Elder Bates called out to Elder White, "The colt will kick that woman to death." Elder White replied, "The Lord has the colt in charge now; I do not wish to interfere." The colt stood as quietly as an old horse. By the roadside was a bank about six feet high, and beyond next to the fence, was a grassy place. Brother Bates said that the bank was steeper than the roof of a house, and that they could not ascend it. Sister White, with her eyes still upward, not once looking down, went up the bank as readily as if she were going up a flight of stairs. She walked back and forth on the grass-plot for a few minutes, describing the beauties of the new earth. Then, with her eyes in the same posture, she came down the bank, and walking up to the wagon, stepped upon the step of the shafts, again laying her hand on the colt. She then

stepped on the shafts, and into the wagon again. The moment she sat down on the seat, she came out of vision; and that instant the horse, without any indication from the driver, started up, ready to go on his way.

While Sister White was out of the wagon Elder White thought he would test the horse, and see if he were really tame. At first he just touched him with the whip; at other times the horse would have responded with a kick, but now he did not move. Elder White then struck him quite a blow, then harder, and still harder. The colt paid no attention whatever to the blows, but seemed as harmless as the lions whose mouths the angel shut the night Daniel spent in their den. "It was a solemn place," said Elder Bates, "and it was evident that the same power that produced the vision, for the time being subdued the wild nature of the colt." RH Sept. 5, 1899.

SATAN'S PLANS DEFEATED.

J. N. LOUGHBOROUGH.

IN the sixth chapter of the second book of Kings is found a narration of an interesting incident: "The king of Syria warred against Israel, and took counsel with his servants, saying, In such and such a place shall be my camp. And the man of God [Elisha] sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and saved himself there, not once nor twice." Verses 8-10. It is evident from this account that Satan was working through the Syrians to destroy the Israelites, but the word of the Lord by the prophet exposed his satanic work.

The character of the revelations given to Mrs. White has been, from the first, to warn the church of the devices and schemes of Satan, and to point out the way of escape from his wiles and snares. This has been apparent many times in the counsels and warnings sent to those in responsible places in the various institutions. From time to time words of caution have come, similar to this: If certain plans contemplated, or already entered upon, are carried out, it will be disastrous to the cause, and that such and such is a scheme of Satan's suggesting. Then the proper course to pursue would be given, and, when followed, has saved the Lord's servants from defeat, and his cause from disaster.

I call to mind a circumstance connected with Sister White's first visit to Massachusetts, in the spring of 1845. She first met with the company in Dorchester, in the spacious rooms of the home of Brother Otis Nichols. A company of Adventist believers was in Boston about seven miles from Dorchester, and a larger company was at Randolph, eight or nine miles in the opposite direction. Brother Nichols was anxious that Miss Harmon (now Mrs. White) should have an opportunity to speak to each company. He met two of the leaders of the Boston company, Sargent and Robbins, who professed a great desire to hear Miss Harmon. Arrangements were made, and they promised to have the whole company together in Boston the next Sabbath (Sunday), to hear her speak.

At family worship, Saturday night, Sister Harmon was shown in vision that there would be no meeting in Boston the next day; that the men who had expressed such a strong desire to hear her had made no appointment for her, but were going with their whole company to Randolph, and that she must go to that place, and meet both companies at the same time. It was also revealed to her that the Lord would manifest his power in their midst, and all present would have an opportunity to learn that the visions were of the Lord. Accordingly, she went early Sunday morning to Randolph,

arriving just as the opening hymn was being sung. Great was the astonishment of that company when Brother and Sister Nichols and Sister Harmon entered the room.

In the season of prayer at the opening of the meeting, Sister Harmon was taken off in vision, while in the kneeling posture. Sargent and Robbins arose and declared her vision to be false, and from Satan, and said that if an open Bible were laid on her breast, it would at once bring her out of the vision. Mr. Thayer, the owner of the house, placed a large quarto ten-pound Bible open upon her chest. Immediately after the Bible was laid upon her, she arose from her feet, and walked into the middle of the room, with the Bible open on her left hand, and lifted up as high as she could reach, with her eyes steadily looking upward, and not on the Bible. She continued for a long time to turn over the leaves with her other hand, and place her finger upon certain passages, and correctly utter their words with a solemn voice. Many present looked at the passages where her finger was pointed, to see if she spoke them correctly; for her eyes at the same time were looking upward, and not toward the book. She continued thus in vision all the afternoon until almost sunset, over six hours, the longest vision she has ever been known to have.

In exposing the schemes of Satan against the Lord's work this vision was in character like the one referred to above, in the days of Elisha and the king of Israel. RH Sept. 12, 1899.

PROPHETIC DELINEATION OF CHARACTER.

J. N. LOUGHBOROUGH.

IN the eighth chapter of 2 Kings we find that the prophet "Elisha came to Damascus; and Ben-hadad the king of Syria was sick: and it was told him, saying, The man of God is come hither. And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and inquire of the Lord of him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit the Lord hath showed me that he shall surely die [by reference to verse fifteen we see that he did not die of his disease, but Hazael killed his master! And he [Elisha] settled his countenance steadfastly, until he [Hazael] was ashamed: and the man of God wept. And Hazael said, Why weepest my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong-holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The Lord hath showed me that thou shalt be king over Syria." Verses 7-14.

It seems from this record that Elisha had previously been shown in vision that Ben-hadad would be killed by one of his servants, who would then become king of Syria, and would do great evil to the children of Israel. After answering Hazael's question about his master's disease, the prophet gets a fair look at the countenance of this messenger, and behold, he is the very one whom the Lord had shown him would be the future villainous king of Syria.

Many are the instances witnessed by the writer, during the last forty-seven years, in which persons previously seen in vision, have come before Sister White, persons whom she had never met face to face until she came into a public assembly where they were. She then would single them out from the audience, by describing their person or

dress, and then give a delineation of their character, manner of life, etc., more clearly than their immediate friends and acquaintances could do. This would be accompanied by kindly reproofs for the wrong-doers, or counsel to those needing it, or words of encouragement to those battling with the trials or discouragements of life.

Attention is called, in illustration of this, to a case connected with the first visit of Sister White to the State of Michigan, in the spring of 1853. Neither she nor her husband had ever been west of Buffalo, N.Y., until the day before their first meeting in Michigan, which was held in Tyrone, Livingston County. With scarcely an exception, all our people in that congregation, and in fact in the State of Michigan, were entire strangers to her. In this assembly she was taken off in vision, and was shown all the Seventh-day Adventists in the State, then about one hundred in number. In the view given her, testimonies were borne for some present, and for others who were in the State but not at the meeting. June 2, in Jackson, Mich., she wrote eight pages of foolscap paper, telling some of the things she had seen on this occasion. The writer is pleased to say that he possesses a written copy of that vision.

Among other cases described in that manuscript is the case of a woman who was trying to intrude herself among our people. Sister White said the woman professed great holiness, that she had never met her, and had no knowledge of her, only what was shown to her respecting the case in the Tyrone vision. This writing not only told of the woman's mode of procedure, but what she would say when reproved. Sister White said, "She will put on a sanctimonious look, and say, 'The Lord knows my heart.'" Sister White further said. "This woman is traveling about the country with a young man, while her husband, an old man [nearly twice as old as his wife], is at home, toiling with his hands to support them." She said the Lord had shown her that "notwithstanding the woman's pretension to holiness, she and the young man were guilty of violating the seventh commandment."

From the Jackson meeting I was privileged to accompany Brother and Sister White to the other appointments of their four-weeks' visit to Michigan. I was a stranger in the State, but supposed we should see the woman at some of the meetings, as the appointments were so arranged that all our people in the State could attend some one of them. With the written document in my pocket, I watched with no ordinary interest, as we went from place to place, to see how this case would develop. RH September 19, 1899

PROPHETIC DELINEATION OF CHARACTER

J. N. LOUGHBOROUGH.

THE appointments for Brother and Sister White in Michigan, in the month of June, 1853, were in Jackson, Battle Creek, Bedford, Hastings, and Vergennes. It was the privilege of the writer to be with them at all these places. The last-named place proved to be the one where the woman lived of whom Sister White had a view in the vision given at Tyrone. June 11 we drove forty miles to get to Vergennes. Our first meeting was to be held the next morning, two miles farther on from our lodging; and the woman described in the vision lived three miles still farther on. At eleven o'clock, June 12, our meeting was opened. Sister White sat at the left end of the rostrum, I sat next to her, Elder M. E. Cornell sat next to me, and Elder White was at the right of the rostrum, speaking. After he had been talking about fifteen minutes, an old man and a young man came in together, and sat down on the front seat, next to the rostrum. They were accompanied by a tall, slim, dark-complexioned woman, who took her seat near the door. As these persons came in, Sister White looked at them steadily for a minute or two, then raised her fan, and in a low whisper asked the writer if he noticed the persons

who just came in. She said, "Those are the ones the vision is about. When my husband closes his discourse, I will relate the vision, and you will see whether they are the ones."

After a short discourse from Elder White, Sister White arose, and quoted the text, "Be ye clean, that bear the vessels of the Lord." She said it is not the Lord's order to call a woman to travel about the country with any other man than her husband. Finally she said, plainly, "That woman who sat down, a short time ago, near the door, claims that God has called her to preach. She is traveling with this young man who just sat down in front of the desk, while this old man - her husband, God pity him! - is toiling at home to earn the money which they are using to carry on their iniquity. She professes to be very holy, - to be sanctified, - but with all her pretensions to holiness, God has shown me that she and this young man are guilty of violating the seventh commandment."

As Sister White bore her testimony, there was an anxious looking toward Mrs.----, the woman reprov'd, to see how she took it, and what she was going to say. Had she been innocent of the charge against her, it would naturally be expected of her to rise up and deny the whole thing. If guilty, and grossly corrupt, she might be none too good to deny it all, even though she knew it to be true. Instead of this, she did just what the testimony said she would do when reprov'd: she slowly rose to her feet, while every eye was fixed upon her, and putting on a sanctimonious look, said, "The Lord knows my heart," and sat down without uttering another word. She had said just what the written testimony said she would say, and said it in the same manner.

In the practical working of the gift of prophecy the case considered in this article compares, in kind, with that of Hazael before Elisha.

In these articles we have now made a comparison of Mrs. White's visions respecting the visions of God's prophets, and their practical working; and conclude that as the "spirits of the prophets are subject to the prophets," and as "like causes produce like results," the results manifested in this case are a substantial proof that these visions are from the Spirit of the Lord, and are a token of the Lord's care for the remnant church, which he is gathering out of the world in these last days.

THE FRUIT OF THE SPIRIT

HAVE you known aught of pain and woe?

Does every morn new troubles bring?

This fair fruit of the Spirit show -

Long-suffering.

Do others labor to annoy,

Seeking to rouse your wrath at length?

Suffer ye long, this faith your joy -

God is your strength.

Do those around say things untrue,

Injure you quite beyond recall?

Suffer ye long, and comfort you:

God seeth all.

Do others taunt because your way
Leads up to heaven from earth below?
Suffer ye long, this thought your stay -
God wills it so.

Just like the martyrs in the past,
When harassed, tempted, or oppressed,
Suffer ye long, until, at last,
God bids you rest.

-George Wetherly. RH Sept. 26, 1899.

THE TEACHINGS OF TRUE PROPHETS.

J. N. LOUGHBOROUGH.

THE prophet Isaiah, in speaking of the situation of affairs existing in the last days, says: "Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. . . . And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Isa.8:16-20.

In this scripture attention is called to a people engaged in restoring the seal to God's law - a people who are waiting upon the Lord, engaged in his service. They are looking for him; that is, they are looking for his coming. This, too, in a time when spirits, professing to be spirits of the dead, are asking the people to seek to them. Some heed their call, and seek to the dead for knowledge; but the Lord invites his people to seek to him. That is virtually saying that if they seek to him, he will give them special instruction. They need not seek to the dead, who can give them no information; for "neither have they any more a portion forever in anything that is done under the sun;" and "the dead know not anything." Eccl.9:5,6. In this scripture a rule is given by which all such communications are to be tested - "if they speak not according to the word, it is because there is no light in them." All communications from the Lord will speak in harmony with his law and his word.

Applying this rule to the writings of Mrs. White, I would say that during the last forty-seven years I have carefully read her Testimonies, comparing them with the law of God and the testimony of the Bible, and I find the most perfect harmony between the two. Her instructions do not come to give any new revelation to take the place of the Scripture, but rather to show us where and how, in these times, people are liable to be led astray, to be led from the Word.

The position that the Testimonies of Sister White occupy can be best told in what she herself has written respecting them:-

The word of God is sufficient to enlighten the most beclouded mind, and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the word of God their study are found living in direct

opposition to its plainest teachings. Then, to leave men and women without excuse, God gives plain and pointed Testimonies, bringing them back to the Word that they have neglected to follow.

The word of God abounds in general principles for the formation of correct habits of living, and the Testimonies, general and personal, have been calculated to call their attention more especially to these principles. . .

You are not familiar with the Scriptures. If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. . . .

The Lord desires to warn you, to reprove, to counsel, through the Testimonies given, and to impress your minds with the importance of the truth of his word. The written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. . . . Additional truth is not brought out, but God has through the Testimonies simplified the great truths already given, and in his own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse . . .

The Testimonies are not to belittle the word of God, but to exalt it, and to attract minds to it, that the beautiful simplicity of truth may impress all. . . .If the people who now profess to be God's peculiar treasure would obey his requirements, as specified in his word, special Testimonies would not be given to awaken them to their duty, and impress upon them their sinfulness, and their fearful danger in neglecting to obey the word of God. -"Testimony for the Church." No. 33, pages 191-195

BE VIGILANT.

I HAVE done at length with dreaming!
Henceforth, O thou soul of mine,
Thou must gird on sword and gauntlet,
Waging warfare most divine.

Life is struggle, conflict, victory;
Wherefore hast thou slumbered on,
With thy forces all unmarshaled,
With thy weapon all undrawn?

Oh, how many a glorious record
Had the angels of thee kept,
Hadst thou done instead of doubted,
Hadst thou warred instead of wept.

But, my soul, look not behind thee;
There is strength for thee at last.

Let the brave toil of the present

Overarch the crumbling past. Selected. RH Oct.3, 1899

THE TRUE AND THE FALSE PROPHETS.

J. N. LOUGHBOROUGH.

In his word the Lord has given explicit rules by which true prophets may be known. We have already learned that all true prophets will speak in harmony with the law of God, and the testimony of his word. By looking at the testimony of the apostle John, we find two more rules. One of these describes the teachings of true prophets, the other the character of the false. He says: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." 1John 4:1-3.

Note carefully the foregoing scripture. It does not say that whosoever confesseth that Jesus Christ "did come in the flesh," but "is COME in the flesh;" that is, that he now comes, by his Spirit, and dwells in us, in response to our faith. This, in fact, is the central truth of the gospel, "Christ in you, the hope of glory." Eph.3:17; Col.1:27.

The practical theme found in all the writings of Sister White is the necessity of Christ as an indwelling Saviour if we would make any advancement in the heavenly way. Her writings teach the necessity of Christ first, last, and all the time. As an illustration of this fact, attention is called to her book, "Steps to Christ," of which more than one hundred thousand copies have been sold in the English language, to say nothing of the thousands of copies sold in the other eighteen languages in which it is now printed. A Presbyterian minister, having read that book, ordered over three hundred copies for his church members and friends, and said, "This book was written by some one who is well acquainted with the Lord Jesus Christ."

John gives us a rule for detecting false prophets. This we might designate in our notation as rule three. Speaking of the false prophets, the apostle says: "They are of the world: therefore speak they of the world, and the world heareth them." 1 John 4:5. This shows that the teaching of the false prophets will pander to the carnal heart, instead of exalting the self-denying and cross-bearing way. False prophets will teach "smooth things," instead of exalting the "Holy One of Israel." Isa.30:10,11. Any one who reads even a few pages of the writings of Sister White can see that they are in the line of self-denial and cross-bearing, not of a nature to please a worldly, carnal heart.

In tracing the subject still further, we will take, as a fourth rule, the words of the apostle James: "Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." James 5:10. When we read of the experiences of those ancient prophets, we learn that one of the greatest of their trials was to see Israel reject, or go contrary to, the plain testimonies borne to them. A brief study of those times will show at once the character of both true and false prophets. "Thus saith the Lord of hosts, Harken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord." Jer.23:16.

There is nothing in the writings of Sister White to make the reader vain; but, as expressed by another, "I have received great spiritual benefit times without number from the Testimonies. Indeed, I never read them without feeling reproved for my lack of faith

in God, lack of devotion, and lack of earnestness in saving souls." Surely, then, the effect of Sister White's Testimonies is vastly different from that of the teaching of false prophets, as described in Jeremiah.

The prophet tells us also how false prophets will teach: "They say still unto them that despise me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you." Jer. 23:17.

As to the nature of Sister White's teachings in her Testimonies, I will quote the following words from a careful reader: "I have read all her Testimonies through and through, most of them many times, and I have never been able to find one immoral sentence in the whole of them, or anything that is not strictly pure and Christian; nothing that leads any one from the Bible or from Christ; but there I find the most earnest appeals to obey God, to love Jesus, to believe the Scriptures, and to search them constantly. Such nearness to God, such earnest devotion, such solemn appeals to live a holy life, can only be prompted by the Spirit of God." RH Oct. 10, 1899.

ACTIONS OF THE TRUE AND THE FALSE PROPHETS COMPARED.

J. N. LOUGHBOROUGH.

WHEN considering the character of the Lord's prophets in ancient times, the trait of faithfulness in reproofing sins, even when surrounded with a vastly superior number of false prophets, is particularly noticeable. Their testimony is not withheld from those high in authority; even kings were not exempt from reproof, as is seen in the case of Elijah before Ahab.

Because of Israel's departure from the true worship of God, the Lord brought famine upon the land. In response to Elijah's petition, rain from the space of three years and six months had been withheld. Then the Lord said to Elijah, "Go, show thyself unto Ahab; and I will send rain upon the earth. And Elijah went to show himself unto Ahab." "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18:1,2,17,18.

Here we see that this true prophet was regarded as the one who had brought this trouble on the kingdom. Because he sought to correct the flagrant transgressions of Israel, and to arouse within them a sense of their sinfulness, they called him the troubler of Israel. In this account is seen the faithfulness of the prophet in reproofing sins - in telling even that king his wrongs, although for so doing the king might order him to be slain.

Again: in the twenty-first chapter, when through the conniving of Jezebel, the wife of Ahab, Naboth had been slain, and Ahab had gone down to take possession of his vineyard, "The word of the Lord came to Elijah the Tishbite, saying, Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, whither he is gone down to possess it. And thou shalt speak unto him, saying, Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord." 1 Kings 21:17-20. Here we see the king regarded the prophet of God as his enemy, when in truth he was his best friend. Elijah was only seeking the king's good by kindly, yet faithfully, and at the risk of his own life, pointing out his errors.

In like manner those reproved through the Lord's testimony given by Sister White have sometimes regarded her as their enemy because she plainly told them of their faults and dangers. In the words of a careful observer of her Testimonies from the first, we read, "In the matter of plain and faithful dealing, without fear or favor, I desire to bear witness that there has been no lack. If base and evil motives were the controlling power in this work, flattering words would fill the place of searching testimonies and faithful reproofs. Plainness of speech, faithful reproofs for wrong, words of compassion and encouragement for the trembling souls who feel their needs of the Saviour, and for the erring who seek in humility to put away their faults, - these are the things that have entered largely into her labors. The Testimony of Sister White, reproving wrongs in the case of many persons whom she had seen in vision has been borne with great faithfulness, and with the most excellent effect."*

A striking instance of the course of the true and the false prophets is recorded in the twenty-second chapter of 1 Kings. Ahab, king of Israel, and Jehoshaphat, king of Judah, were about to engage in a warfare against the king of Syria. In response to the king of Judah's request that they inquire of the Lord, Ahab had four hundred false prophets brought in. Their testimony was full of flattery, boasting as if the victory were already gained. In response to Jehoshaphat's inquiry whether there was another prophet, Ahab said, "There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil."

When Micaiah came in, he faithfully, yet kindly, told the king the fate of himself and his army, although knowing well he subjected his own life to the wrath of the king, and indeed the king gave immediate command to an officer concerning him: "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace. And Micaiah said, If thou return at all in peace, the Lord hath not spoken by me. And he said, Harken, O people, every one of you." 1 Kings 22:27,28.

Often has the writer heard Sister White advise persons as to what they would do, and they would protest that they never would do it. She would say, "If you do it not, the Lord has not spoken by me." Notwithstanding their protest, they did do, at last, the thing they had solemnly declared they would never do.

"GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This gracious promise is not yea and nay; but if we comply with the conditions, it is, in Christ, "Yes, and in him Amen, unto the glory of God by us." The love that God has manifested to us through his Son is the love he would have us manifest to others. A. L. HOLLENBECK. RH. Oct. 17, 1899.

"THY WILL NOT MINE."

If we could die

 Whene'er the sad heart craved release,

 Or the grieved spirit begged surcease

 Of agony;

If we could die

 When weary of our earthly home,

 Many would unassoilized come,

 Dear Lord, to thee.

How oft the cry:

"Lord take this life that thou didst give!
Too sad am I, too weak, to live;
Lord, let me die!

I ask but this:

Simply within the grave to lie;
To hear no sound, to make no cry;
This would be bliss."

In after-time,

When life's fires burn with milder glow,
We humbly say: "Tis better so;
Thy will, not mine.

Dear Lord, is best.

I joy in this life thou didst give;
How glad, how glad am I to live:
My days are blest.

"It has been given

That I should strengthen one to stand;
To uplift one with helpful hand
From darkened way.

I thank thee, Lord

Thou didst not grant my wilful cry,
But gave me peace. How blest am I
In this, my life!" Virginia F. Noble.

TRUE PROPHECIES ARE FULFILLED.

J. N. LOUGHBOROUGH.

THERE is a statement made by Moses relative to the true and to the false prophets, found in the eighteenth chapter of Deuteronomy, which, in our consideration of rules for discerning true prophets, may be designated as rule number five. He says: "And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him." Verses 21,22.

The same thing is found also in the following scriptures: "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" Lam.3:37. Of the prophet Samuel it was said, "All that he saith cometh surely to pass." 1 Sam.9:6. "When the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." Jer.28:9. Our Saviour said of his predictions, "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth

bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he." John 13:18,19. These scriptures, and others of a similar nature, might be quoted to show that when the time comes for an event to take place which has been mentioned by a true prophet the very thing predicted is there; and such fulfilment is one of the strong proofs that he is a true prophet of God.

It is now forty-seven years since the writer first saw Mrs. E. G. White in prophetic vision. During these years many prophetic statements have been made by her relative to things that would take place. Some of these predictions relate to events already fulfilled, and some are in process of fulfilment, while others are still future. As to those relating to past or present events, I know not of a single instance of failure.

Before noticing some of the predictions made during the forty-seven years, it may be well to note some that were made previously, which were in print in 1852.

Before me lies a book published by Joseph Bates, in January, 1849, entitled, "A Seal of the Living God." In the book is an account of a vision given to Sister White in the house of Otis Nichols, Dorchester, Mass., on the evening of Nov. 18, 1848. At that time there was a condition of war, rioting, and confusion, which began on the 22d of February of that year, in the city of Paris, France, and had spread to over thirty of the principalities, states, and governments of Europe. Modern Spiritualism began its "rappings" at Hydesville, N.Y., about the same time that the stir among the nations began. The First-day Adventists claimed that this stir among the nations was the rally to the battle of the great day of the Lord, that the "rapping spirits" were the spirits of devils going forth to gather the nations, as predicted in Rev.16:14, and that the Lord was immediately coming.

At that time the few who had begun to observe the seventh-day Sabbath had just discovered, from the seventh chapter of the book of Revelation, a "sealing message," which must go forth to prepare a people to stand in the great day of the Lord. These said, "The last great battle can not come yet; for here is a sealing work to prepare a people to stand in that great day. Brother and Sister White and Brother Bates were the three public laborers who were then teaching the Sabbath truth and the "sealing message." They, with the few who had already accepted the message, were among the very poor of this world.

On the evening already mentioned, these laborers and other brethren met at Brother Nichol's home, to pray for the Lord to guide them in publishing the "sealing message" to the world. As they prayed, Sister White was taken off in vision. While in the vision, she said of the Sabbath truth: "It is the seal! That truth arises, and is on the increase, stronger and STRONGER. It is coming up! It arises, commencing from the rising of the sun. Like the sun, at first cold, it grows warmer and sends its rays. The angels are holding the four winds. It is God that restrains the powers. The angels have not let go; for the saints are not all sealed. When Michael stands up, this trouble will be all over the earth. They [the winds of war, etc] are just ready to blow. There is a check put on because the saints are not sealed. Yea, publish the things thou hast seen and heard, and the blessing of God will attend."

At the time that vision was given, it did really look as if all the nations would soon be in a "whirlwind" of war. Of the situation, United States Senator Choate said, "It has seemed to me as if the prerogatives of crowns, and the rights of men, and the hoarded resentments of a thousand years, were about to unsheathe the sword for a conflict in which blood shall flow, as in apocalyptic vision `to the bridles of the horses."

In a few months the nations were all quiet again; but this change came on so unexpectedly that Horace Greeley, in speaking of it in the New York Tribune, said, "It

was a great wonder to politicians what started all that turmoil of the nations, but a greater wonder still what stopped it all so suddenly."

After coming out of the vision already spoken of, Sister White said to her husband, "I saw that you must begin to print a paper, small at first; but as you send it out to the people, they will read it, and will send you money with which to print it. It will be a success from the very first. From that small beginning it [the publishing work] was shown to me as streams of light that went around the entire world." RH Oct. 31, 1899.

KEEP ON PRAYING.

Keep on praying -

God's love and power

In darkest hour

Of deep despair

Respond to prayer.

Keep on praying -

Be not afraid

To seek his aid

Who knows, indeed,

Thine every need.

Keep on praying -

In thy distress

He waits to bless;

To him reveal

All thou dost feel.

Keep on praying -

He'll answer thee;

And it may be

His love will bring

Some better thing.

Keep on praying -

E'en though in death,

With parting breath,

He will forgive,

And bid thee live.

Keep on praying -
His heart divine
Will enter thine,
And lead the way
To blissful day. -Roger H. Lyon.

FULFILMENT OF TRUE PROPHECIES.

J. N. LOUGHBOROUGH.

WHEN, in ancient times, the Lord revealed to the people the nothingness of their idols and the untruthfulness of their false prophets, he sent through his prophets these words: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and show us what shall happen; let them show the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Show us the things that are to come hereafter, that we may know that ye are gods [that is, know that ye have divine power to open the future to us]: yea, do good, or do evil, that we may be dismayed, and behold it together." Isa.41:21-23.

It is apparent from this text that the power to predict future events, and the fulfilment or failure of such prediction, was a rule strictly applied "aforetime" in deciding who were true prophets of God, and who were the false prophets inspired only by the "lying spirit" (1Kings 22:22) of Satan. This being a good rule for those in olden times, why not as good for the "latter days," when false prophets are to arise to deceive if possible "the very elect"? We will therefore apply the test to predictions made by Sister White concerning modern Spiritualism, in the years 1849-50.

That of the former date reads: "I saw that the mysterious knocking in New York and other places was the power of Satan, and that such things would be more and more common, clothed in a religious garb so as to lull the deceived to more security, and to draw the minds of God's people, if possible, to those things, and cause them to doubt the teachings and power of the Holy Ghost."

At the time of this vision there was only the "rapping" manifestation. Questions were asked, and the answer of "yes" or "no" was given by either two or three "raps." The greater part of the people regarded the "rappings," as they were called, "trickery," or "sleight of hand performance." At that time the idea was not even suggested that "spirit rappings" would assume to be a religious organization, as it has since done, with its titles of Rev.----, pastor of the First Spiritualist church of----, etc., etc.

In the vision of Aug. 24, 1850, we read: "I was shown that by the rapping and mesmerism, these modern magicians would yet account for all the miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on the earth were accomplished by the same power."

It is since that vision was given in 1850 that Spiritualists have taught, both in their oral instructions and in their printed books and papers (what they did not teach previously to that date), that all the miracles of Christ were wrought by the power of mesmerism; and that he was only a "well-developed medium," etc.

Another statement is given, taken from supplement to "Experiences and Views," page 3, first printed in 1853: "I saw the rapping delusion - what progress it was making, and that if it were possible, it would deceive the very elect. Satan will have power to bring before us the appearance of forms purporting to be our relatives or friends now sleeping in Jesus. It will be made to appear as if these friends were present, the words

that they uttered while here, with which we were familiar, will be spoken, and the same tone of voice that they had while living will fall upon the ear. All this is to deceive the saints, and ensnare them into the belief of this delusion."

At the time this vision was given, the mode of communicating with the spirits was by calling over the letters of the alphabet, and spelling out the communication, and by a "rap" the spirit designated the letter wanted. No one had, at that date, heard of a case of what has been so much talked of during the last thirty years - the "materializing of spirits;" that is, the spirit assuming a bodily form, shaking hands with people, and talking with them in tones that they claim to recognize as the exact tone of voice of a dead relative or friend.

It was about the years 1857-58 - four years after Sister White had put in print that the spirits would assume the forms of dead friends - that mediums claimed to see their friends, and to hear them speak. It was when the writer was holding a series of meetings in Assyria, Mich., in March, 1858, that he first met a medium who claimed that she had actually seen her dead friends.

While the Scriptures were being quoted, showing that the dead are unconscious, and that the "rapping spirits" are spirits of devils instead of spirits of the dead, a great power from Satan came upon this medium, who arose in the audience, and in a stentorian tone said: "I don't care anything about your Bible texts that 'the dead know not anything,' and that the spirits are 'the spirits of devils; 'I know what I have SEEN. I HAVE SEEN MY GRANDMOTHER, and TALKED with her. I know just how my grandmother looked: she had a wart on her cheek. I know how she walked, too: she wore a pair of old slippers down at the heel, and 'skuffed' them on the floor when she walked. The first I heard of her coming was the 'skuffing' of the slippers. I looked up, and there was grandmother. I talked with her for half an hour. Don't you think I knew her voice? You need not talk this scripture to me. I KNOW I have seen my grandmother." Mesmerized by the spirit of Satan, no doubt she saw the "resemblance" of her grandmother.

In the light of this rule for testing prophets, what can we say of the predictions made through Sister White concerning Spiritualism? She stated, when it was not here, what would be done. The things predicted came. That is according to the Bible proof of divine inspiration in the vision. RH Nov 7, 1899

Now the mysteries of life
Gather round me;
Now its problems are unsolved
And confound me;
Now I am but like a child;
And the mountain way is wild,
But what time I am afraid,
I will trust.

God, whose mighty love is strong
For me ever,
Christ, with pity, watching still
My endeavor,

I am very much afraid,
Hasten, therefore, to my aid;
Strengthen, quiet, succor me,
Trusting thee. --Marianne Farmingham.

ALL THIS CAME.

J. N. LOUGHBOROUGH.

THE following words are those used after the prophet Daniel's interpretation of the dream given to the proud Nebuchadnezzar respecting his humiliation: "All this came upon the king Nebuchadnezzar." Dan.4:28.

The exact accomplishment upon Nebuchadnezzar of what Daniel had said in interpreting his dream seemed to establish faith in the Chaldean queen that what he would predict was from the Lord; for when the handwriting on the wall was confounding all the skill of the wise men of Babylon, she said to Belshazzar: "There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father ["grandfather," margin] light of understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy father, the king, I say, thy father, made master of the magicians, astrologers, Chaldeans, and soothsayers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar: now let Daniel be called, and he will show the interpretation." Dan.5:11,12.

In this instance, as in others, the simple narration of the fact that what had been predicted by the prophet was accurately fulfilled, inspired faith that he had divine illumination, - that he was, indeed, taught of God. So it should be in the confirming of the Spirit of Prophecy among those "waiting for the coming of our Lord Jesus Christ." 1Cor.1:6,7.

In the further study of this question we refer to a prediction made in a vision by Sister White, at Parkville, Mich., Jan. 12, 1861, concerning the civil war that was to come in the United States. At that time only one State, South Carolina, had passed a secession ordinance.¹ The people in the North little thought of war growing out of that. In the New York Tribune of that week, Horace Greenley, the editor, said, "A few old women with broomsticks could go down there and beat out all the rebellion there is in South Carolina." In speaking of it the week before, he said: "If some one with the firmness of Andrew Jackson should go down there and say, 'South Carolina, where are you going?' they would reply, 'Back into the Union again, sir.'"

After Sister White came out of the vision already referred to, she arose before the congregation, and said: "There is not a person in this house that has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina [some of the leading men of Parkville, while she thus spoke, sneered at the ideas she was advancing], but I have just been shown that a large number of States will yet join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and the dying on every hand. I saw the field after the battle, all covered with the dead and the dying. Then I was carried to prisons, and saw the sufferings of those in want, who were wasting away," etc. She said: "There are men in this house who will lose sons in that war."²

This vision, when given, was directly contrary to all Northern sentiment, but was nevertheless accurately fulfilled. Before the end of May, 1861, eleven States had seceded, and elected their Confederate president. On the 12th of April the first gun of war was fired on Ft. Sumpter, which surrendered to them on the 13th. The Northern idea of the war was so meager even then that President Lincoln called for only seventy-five thousand men for three months, to put down the rebellion. Little did the people in responsible places think they were entering upon a war to continue till the spring of 1865 - a war in which the North would have in the field 2,859,132 men, and the South probably half that number.

Not only was this vision accurately fulfilled concerning the secession of States and the war itself; but as the war continued, other things were predicted. At first the war was conducted with the thought of preserving the Union, allowing slavery to remain; but while that was the case, the North met many sad reverses. As expressed by Governor St. John, of Kansas, "Had we whipped the rebels, the politicians would have patched up a peace, and the Union would have been continued with slavery, and we would have had it to-day."³

As the Northern army met these reverses, national fast - days were appointed, and all Christians were to plead with the Lord to manifest his power in bringing the war to a close. In a vision given to Sister White, Jan. 4, 1862, speaking of these fasts, she said, "And yet a national fast is proclaimed! Saith the Lord, `Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?1 When our nation observes the fast which God has chosen, then will he accept their prayers as far as the war is concerned; but now they enter not into his ear."

Five months after this vision, the politicians of the North began to call for desperate measures. In June, 1862, the Republican Standard of New Bedford, Mass, said: "It is time to put into vigorous exercise that severity which is the truest mercy; it is time to proclaim freedom to the slave, and thus strike treason to the heart."

On Jan. 1, 1863, President Lincoln issued his Emancipation Proclamation. Of it Governor St. John, in the speech previously mentioned, said: "But after Lincoln issued his famous Emancipation Proclamation, we had swung round on God's side, and could not lose." From that time it was a course of almost continuous success that attended the Northern army.

Of these predictions through Sister White concerning the war, we can truly say, "All this came;" and can we not, with firmer faith than exhibited by the queen of Babylon, truly say that it was the Spirit of God that taught these things? RH Nov. 14, 1899

SERVICE.

FRIENDS, how may you and I, plain and common folks,
Best serve the One who doth our service claim?
No glowing words can we from pulpit preach,
To heathen lands we can not go to teach
In his dear name.

Gold is not ours to give. Our days are filled
With humble tasks to which our strength must go.

But we, by doing well, day after day.
What our hands find to do along our way,
 May serve also.

Kind words are ours to speak; and loving deeds
May, every day, by willing hands be done.
We do by Him as we by others do.
His faithful servants must be just and true
 To every one.

Friends, when, with thankful hearts, we gladly do
For those around us little acts of love,
Which help to make their needs and sorrows less,
Our willingness to serve we well express
 To One above. ---A. L. TIBETTS.

"SO IT WAS."

J. N. LOUGHBOROUGH.

THESE words were used by Pharaoh's chief butler when commending Joseph to the king of Egypt as one who could interpret his dreams. He said: "We told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was; me be restored unto mine office, and him he hanged." Gen.41:12,13. After hearing the facts stated by the chief butler, there seemed to be no question with Pharaoh but that Joseph would give him a correct interpretation of his dream, which so troubled him; and when the interpretation was given, he had no doubt that the thing would come to pass just as had been told him. He said to Joseph, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou art." Verse 39.

If a heathen king could discern that the power to tell what would take place was proof of divine guidance, surely those professing faith in God and his working should recognize it. The Lord himself reasons with his people respecting the manifestation of his foresight, in these words: "I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou has heard, see all this; and will not ye declare it? I have showed thee new things from this time, even hidden things, and thou didst not know them. They are created now and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them." Isa. 48:3-7.

The Lord's revelation of what he would do was through his prophets ("surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets."

Amos 3:7); and when the thing predicted came to pass, he expected all who professed to be his people to acknowledge it as proof that he spoke the word, and that the instrument through whom he spoke was one of his true prophets. This principle is just as true in these modern days as in ancient times, and should be kept in mind when studying the instruction given by Paul, in 1 Thess. 5:21, to "prove all things" that come in the form of "prophesyings."

As a further application of this rule, we call attention to the prediction made by Sister White, in a vision given in Oswego, New York, June 20, 1855. It related to what was then called "the Messenger Party," which consisted of certain disaffected ones, who, having left our ranks, began a united opposition to the visions, claiming that, when rid of them, the third angel's message would at once "go with a loud cry." This party printed a paper called the Messenger of Truth. From this the party was named. They claimed to have more preachers than were left with us, and tauntingly said to our ministers, "We will follow up and get all your converts." One by the name of Drew put it in these words, "You go ahead and shake the bush, and we will follow up, and catch all the birds." The conflict was fierce, and the opposition bitter. As expressed of them by another, "There is nothing to which they will not stoop; and they are never likely to be out of scandal with which to assail those who have incurred their displeasure."

Until the Lord spoke directly concerning this party, our leading ministers considered it duty to answer the scandalous falsehoods that were published in the Messenger of Truth. Elders White, Waggoner, Cornell, and Frisbie, and the writer counseled together, and had arranged to write a reply to the malicious fabrications, each taking a separate line of attack. Just at this time the vision (the writer being present) was given in Oswego.

After coming out of the vision, Sister White, speaking to Elder White and me, said, "You brethren are mistaken as to your duty to answer the slanderous writings of the Messenger. It is only a trick of the enemy to divert you from using your time in spreading the truth. When you answer one of their lies, they will manufacture two more. The Lord says to let them alone, and go on with your work as if there was no such people on the earth, and in less than six weeks they will be at war among themselves. The candid ones among them will see their error and come back. The Messenger company will go to pieces, and their paper go down, while the third angel's message will advance more rapidly than ever. When their paper goes down, you will find that our ranks have doubled."

And "SO IT WAS." We let them alone, and made no reference to them nor their work in the REVIEW. First they complained, then they growled, and dared us for battle. In less than four weeks some of their financial supporters left them, and the dissension and fight was on among themselves. The cause of present truth advanced in every phase of its work. A statement made in the REVIEW, Jan. 14, 1858, just after the Messenger paper "breathed its last," having had a sickly existence of about three years, shows how accurately the prediction made in the Oswego vision was fulfilled. Speaking of the result of the Messenger work, the writer said: "At the time of the disaffection, when the effort was made to break down the REVIEW, the church property at the Office was worth only seven hundred dollars. Since, it has increased to five thousand dollars. Then, there were about one thousand paying subscribers; now, there are two thousand, besides quite a 'free' list." As the number of paying subscribers to the REVIEW had exactly doubled, so the number of believers had increased more than twofold.

If, in the statement made by the Lord's servant, a heathen king could see proof that he was "a man in whom the Spirit of God is," should we not, as believers in the Bible

and the living God, be as ready to acknowledge God's Spirit in the instruction he gives in these last days through his own humble instrument? RH Nov. 21, 1899.

A SONG OF FAITH.

There are ships far away on the ocean
That landward no breeze will blow;
There are yearnings some fate's put in motion
That never fruition will know.

There are snows sleeping cold on the mountains
That never will yield to the sun;
There are feelings with ever locked fountains
That will melt to the wishes of none.

In the forests are suffering creatures,
Whose moanings are heard but by God;
In the bosom are griefs whose white features
Are as hidden as those under sod.

But, mortal, take heart, and the muttered
Rebellion of spirit disown.
Not a prayer, saith the seer, was yet uttered
But it went without loss to the throne.

---WILL T. HALE.

BE IN HEALTH.

J. N. LOUGHBOROUGH.

JOHN, the beloved apostle, wrote to Gaius these words, "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. This wish inculcates the same principle that the apostle Paul taught in his letter to the Romans, when he said: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom.12:1. This thought is also expressed in his prayer for the people of God, even down to this time: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body [life, mind, and body] be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." 1 Thess.5:23,24.

The Scriptures speak of that sanctification as being of a very doubtful kind that does not lead its possessor to have the glory of God in view in all that he does; for "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor.10:31. Especially is this true when the Lord is about to come. "For, behold, the Lord will come with fire, and with chariots like a whirlwind, to render his anger with fury, and

his rebukes with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." Isa.66:15-17; see also Isa.65:3-5.

Instead of this spurious sanctification, the Lord delights in a truly sanctified people; but to perfect them and to accomplish his work in them, he hews them by the prophets. Hosea 6:5. This fact understood leads to inquiry concerning what the Lord is now doing through the gift of prophecy in teaching a sanctification that corrects those wrong habits of eating and drinking which tend to build up the carnal nature, instead of mortifying our members. Col.3:5.

June 6, 1863, at Otswego, Mich., Sister White had the great and wonderful vision on healthful living, disease and its causes, drugs and their evil effects, etc. Regarding the nature of the principles there taught, and the proofs in the vision itself of its divine inspiration, I will quote from the words of Dr. J. H. Kellogg, in the preface in the book called "Christian Temperance and Bible Hygiene," published in 1890. He says:-

1. At the time the writings referred to first appeared, the subject of health was almost wholly ignored, not only by the people to whom they were addressed, but by the world at large.
2. The few advocating the necessity of a reform in physical habits, propagated in connection with the advocacy of genuine reformatory principles the most patent, and in some instances disgusting, errors.
3. Nowhere, and by no one, was there presented a systematic and harmonious body of hygienic truths, free from patent errors and consistent with the Bible and the principles of the Christian religion.

Under these circumstances, the writings referred to made their appearance. The principles taught were not enforced by scientific authority, but were presented in a simple, straightforward manner by one who makes no pretense to scientific knowledge, but claims to write by the aid and authority of divine enlightenment.

How have the principles presented under such peculiar circumstances and with such remarkable claims stood the test of time and experience? is a question which may very properly be asked. Its answer is to be found in facts which are capable of the amplest verification. . . . The principles which a quarter of a century ago [written in 1890, now more than thirty-five years ago] were either entirely ignored or made the butt of ridicule, have quietly won their way into public confidence and esteem, until the world has quite forgotten that they have not always been thus accepted. . . . Every one of the principles advocated more than a quarter of a century ago is fortified in the strongest possible manner by scientific evidence. . . .

It certainly must be regarded as a thing remarkable and evincing **UNMISTAKABLE EVIDENCE OF DIVINE INSIGHT AND DIRECTION**, that in the midst of confused and conflicting teachings, claiming the authority of science. . . . a person making no claims to scientific knowledge or erudition should have been able to organize . . . a body of hygienic principles so harmonious, so consistent, and so genuine that the discussions, the researches, the discoveries, and the experience of a quarter of a century have not resulted in the overthrow of a single principle, but have only served to establish the doctrines taught.

Since 1863, the time when the diet question and healthful living was unfolded to Sister White, the subject of health reform has been classed with the preparatory work for fitting a people to meet the events before us. The Lord is leading his people "back, step

by step, to his original design, - that man should subsist upon the natural products of the earth." "The people who are seeking to become holy, pure, refined, that they may be introduced into the society of heavenly angels [will not] continue to take the life of God's creatures, and enjoy their flesh as a luxury."

She has further said that from what has been revealed to her, the animals whose flesh was used for food would become more and more diseased, until finally it would be unsafe to eat their flesh. The Lord, she said, was in mercy introducing these principles to his people that by practicing them they might be better fitted to meet and resist the increase of disease upon the human family, and stand unharmed amid the seven last plagues. The present increase of disease in the domestic animals is startling the nations of earth. The Lord's people see in this fact the fulfilling of the predictions made thirty-five years ago concerning this very thing. These predictions made through Sister White, as well as many other predictions that might be mentioned, according to rule five show her to be a true prophet of the Lord. RH November 28, 1899.

THE CUP OF COLD WATER

A PLANT, with its bright red berries and dark rich foliage, stood in a window; it was drooping and withering because its caretaker had forgotten the daily cup of cold water. How helpless it stood! like a picture of despondency, in the sunshine. Really, under the circumstances, clouds would have suited it better. But what a change after the refreshing drink was given! Each little leaf seemed to feel the new impulse, and in a short time it was a thing of beauty again.

Only a cup of cold water! Only a kind word to some one with care pressing on the heart, - just one word, perhaps, to tell of One who will take the care - Jesus. Only a few thoughts sent out, like a dove, to find rest in a troubled life, and to speak of the peace that passeth understanding. Only the mites that, with the Lord's blessing upon them, will bring forth fruits for him, a smile to a weary one, and a little poem or tract in the midst of busy hours to give new hope, or new light, along the way. There are so many "cups of cold water." And he who gives these as he journeys on "shall in no wise lose his reward." - Selected.

MIRACLES NOT A TEST OF TRUE PROPHETS.

J. N. LOUGHBOROUGH.

"IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spoke unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not harken unto the words of that Prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul." Deut.13:1-3. Comparing 2Chron.32:24 with the marginal reading, we see that the "sign" to Hezekiah is called the working of a miracle.

It has been affirmed by many theological writers, and stated in commentaries on the Scriptures, that the sign of the true prophet is the working of miracles. This is contrary to Scripture, as no such rule is given in the Bible.

If the working of miracles is proof of a true prophet, then the "false prophet" mentioned in Rev.19:20 would be declared, after all, a true prophet; for of him it is said, "The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast." The same power is spoken of again in Rev.13:14, as deceiving "them that dwell on the earth by the

means of those miracles which he had POWER TO DO in the sight of the beast." By the same application of this rule, we would be driven to the conclusion that even Satan is a true prophet. Certain spirits who will do a special work under the sixth of the seven last plagues are called "the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev.16:14.

A true Bible vision, in which the prophet talks without breath, and walks about while wholly oblivious to things occurring around him, is indeed a miracle of God's power; but if the proof of a true prophet is to be found in the miracles he performs while out of vision, we would find but few of the Bible prophets who would stand this test; especially if the decision is to rest upon what is recorded concerning their works. It is true that miracles are recorded as being wrought by some of the prophets, as in the case of Elijah, Elisha, and Paul. But who has ever found a record in the Bible of the miracles of Isaiah, Jeremiah, Ezekiel, Daniel, Hosea, Joel, Amos, etc? Yet these were true prophets of the Lord, and are shown to be such by the rules the Lord has given as the test of true prophets.

That the working of miracles is not the test of a true prophet is clearly seen by reading the Scripture record of John the Baptist. That he was a prophet is shown by the prediction of Zacharias, the father, in relating the vision God had given him respecting the son that should be born to him: "And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways." Luke 1:76. Our Saviour himself recognized John as that very Prophet who should prepare the way before him; for of John he said, "But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist." Luke 7:26-28.

Here, then, is a plain statement of the Saviour, that John was a prophet. Let us apply the test of miracle-working, and see the result. In the gospel, as written by John the evangelist, we have these words: "And many resorted unto him [Christ], and said, John did NO MIRACLE: but all things that John spake of this man were true." John 10:41. This statement alone is a complete refutation of the claim that the sign of a true prophet is the working of miracles.

The rule given in the thirteenth chapter of Deuteronomy, which we will designate as rule six in our present enumeration, is to guard against the running after anything wonderful or miraculous until we have first carefully noticed whether its tendency is to a greater nearness to the Lord or to a drawing away from him. This text (Deut.13:1-3) virtually tells us to apply all the rules, especially to see if it is in harmony with God and his law.

This sixth rule teaches that if a miracle is wrought by a pretender, there will be seen with it, when carefully tested, a departure from the sacred truths of God's word, and a lowering of the standard to meet a heart inclined to shun the way of self-denial. The Lord permits such a pretender to arise, and his course is a test to the true child of God, giving him an opportunity to weigh carefully the tendency or motive of said miracle-wonder. Those who cling to God's word, instead of being captivated by the false miracle-workers, come forth strong in God as the result of such experience.

In these evil days when many are claiming to be "faith-healers," "divine healers," or "Christian-science healers," etc., it would be well to apply closely the Scriptural rules; for it will need divine rules, and the illumination of the Holy Spirit, to enable us clearly to discern the intent and purpose of some of these "healers," so subtle is their work; while

on the other hand are those who openly disregard God's law and his truth for this time. In some instances these pretended "healers" have raged like men filled with madness at even a mention of the law of God. As surely as the Lord has a message proclaiming his holy law, so surely are the men destitute of the movings of the Holy Spirit who rail against his law, and thrust from their presence those who even mention it. RH December 5, 1899.

BEGIN WITH GOD.

BEGIN the day with God;

He is thy sun and day;

He is the radiance of thy dawn.

To him address thy lay.

Sing a new song at morn;

Join the glad woods and hills;

Join the fresh winds, and the seas, and plains;

Join the bright flowers and rills.

Take thy first meal with God:

He is thy heavenly food;

Feed with and on him; he with thee

Will feast in brotherhood.

Take thy first walk with God;

Let him go forth with thee;

By stream, or sea, or mountain path

Seek still his company.

Thy first transaction be

With God himself above;

So shall thy business prosper well.

And all the day be love. ---Selected.

PREDICTIONS OF FALSE PROPHETS.

J. N. LOUGHBOROUGH.

"IF there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, . . . thou shalt not harken unto the words of that prophet, or that dreamer of dreams." Deut.13:1-3.

In still further noticing rule six for testing the gift of prophecy, the question may arise, If the prophet makes some prediction that comes to pass, even if it be a miracle that he said he would perform, would not such fulfillment be one of the tests of a true prophet, according to rule five? - Not at all. In this rule six we are counseled to watch the nature of his testimony, whether it draws us nearer to the Lord, or away from him. Virtually, we are counseled to test the prophet by all the rules, and not decide that he is a true prophet because apparently he is in harmony with one rule. I say apparently, for the next question naturally arises, Where did he get his prediction of events to take place, if perchance he made a prediction? We understand from the Scriptures that anciently unprincipled men, false prophets, "stole" the words of true prophets, and passed them off as their prophecy, seeking thus to succeed with their deception.

The Lord, by the prophet Jeremiah thus speaks of their work: "I am against the prophets, said the Lord, that steal my words every one from his neighbor. Behold, I am against the prophets, saith the Lord, that use their tongues, and say, He saith." Jer.23:30,31. Instead of the Lord using their tongues, and speaking through them even while in the vision, they steal the words of the true prophet, repeat them as their own words received from the Lord, saying, "He saith."

That lying spirits of Satan thus seek opportunities to learn what is to come, and then go forth to tell it, or to pervert and deceive their subjects, is apparent from the case stated by the Lord's prophet Micaiah, respecting the spirit that was permitted to deceive Ahab's four hundred false prophets, as recorded in 2 Chron. 18:18-24.

The Lord has told his people in these times that "the devil is a careful student of the prophecies of the Bible." And why is this? Is it to learn the truth that he may help on the work of the Lord? - No, by no means, but rather that he may tell some of these things that are coming, -having stolen them from the Lord's prophets,- thus making it appear that his prophets are true ones.

Satan closely watches events, and when he finds one who has a specially strong spirit of opposition to the truth of God, he will even reveal to him unfulfilled events, that he may more firmly secure himself a seat in his heart. . . . During the experience of nearly six thousand years he has lost none of his skill and shrewdness. All this time he has been a close observer of all that concerns our race. - "Testimonies for the Church." Vol.II, pages 171, 172.

Again we read:-

Those who have bitterly opposed the truth of God, Satan uses as his mediums. To such he will appear in the assumed person and garb of another, it may be a friend of the medium. He will increase their faith by using the words of their friend, and relating circumstances which are about to take place, or which really have taken place, and of which the medium knew nothing. Sometimes previous to a death or an accident, he gives a dream, or, personating another, converses with the medium, even imparting knowledge by means of his suggestions. But it is wisdom from beneath and not from above. The wisdom taught by Satan is opposed to the truth, unless, to serve his purpose, he apparently clothes himself with the light which enshrouds angels. To a certain class of minds he will come sanctioning a part of what Christ's followers believe to be truth, while he warns them to reject the other part as dangerous and fatal error. - Id.

The wily adversary is called "That old serpent, which is the devil, and Satan." Rev.20:2. What is literally true of a serpent is true of Satan's teaching and work. A serpent's track is a meandering one. He can only travel by means of the wriggling and twisting of his body. Elder Mitchel, of Iowa, about two years ago told me of the catching of a "live and perfect snake." It was placed in a long straight box, open at each end, and

a trifle larger than the snake, so that it was not in any way bound, and was so loose in the box that it could have been readily and easily drawn out by the hand. But it could not get out itself because of insufficient room to make the meandering motions of its body needful to its forward travel, consequently it remained in the box, and starved to death. So of the track of "the old serpent," the devil; while truth goes in the most direct line, Satan's course is a meandering one. Speaking of him, the Saviour said, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." John 8:44.

Although Satan's prophets may do miracles; or may speak of things to come, by the aid of what they have seen take place (as the death of a person occurring at a certain hour), or tell of an event to come (of which they "stole" their knowledge from God's prophet), yet in applying all the rules to their case, it will soon be seen where they fail to be in harmony with the Lord's standard of true prophets, Satan will not teach submission to God's law, but rather the service of other gods, even though it be in the self - pleasing way of shunning the path of self-denial. RH December 12, 1899.

"BY THEIR FRUITS YE SHALL KNOW THEM."

J. N. LOUGHBOROUGH.

"BEWARE of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matt.7:15-20.

These words of the Saviour recognize the fact that the gift of prophecy would exist in the gospel age. If no true prophets were to be connected with the work, and every prophetic manifestation was to be from an evil source, would he not have said, "Beware of prophets"? The fact that he tells us so definitely how each kind may be known is the best evidence that in the work of the Comforter, the Holy Spirit, in showing "things to come" (John 16:13), would be the true gift of prophecy.

This rule, which, in our enumeration, may be called rule seven, is an infallible one. Christ does not say, Ye may know them by their fruits; but, positively, "By their fruits YE SHALL KNOW THEM."

We inquire, What is the fruit to be seen in the work of genuine gifts of the Spirit of God? The answer is found in the statement of Paul respecting the purpose of the Lord in placing the gifts in the church: "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity ["into the unity," margin] of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph.4:8-16.

Apply this rule to the prophetic gift that has been connected with the third angel's message from its rise, and what is the result? - We find that the continual instruction given through Sister White has been in the line of unity and harmony, admonishing to "counsel together" and to "press together," to be in unison with Christ, thus insuring true fellowship and union with one another.

Some of our opponents have sneeringly said, "If it was not for the visions of Mrs. White, which you have among you, your cause would have gone to pieces long ago." We reply, That is true; because from that source the Lord has given counsel, caution, and light, and thus dissensions have been removed, and the work of God has prospered. So what they designed as a thrust against the gift is in reality testimony that its fruit is that of the true gift of prophecy.

One prominent minister, when railing in a sermon against Sister White's gift, was asked this question by a Methodist woman: "Is there anything immoral in Mrs. White's writings that you are so much opposed to them?" He replied, "No! her writings are the highest-toned morality you ever read outside of your Bible." Another question was, "What kind of people are those who firmly believe and live up to her teachings?" He answered, "They are the most conscientious, godly people you can find; and there is just the danger in her writings: the reading of her books make such devoted Christians that people are led to believe that the visions are from the Lord." The remodeling of the rule given by Christ so as to read, The proof that a tree is evil and dangerous is the fact that the fruit it bears is good, would better please this class of divines.

One of the fruits of true gifts mentioned in the Ephesian letter is the gathering of a people into the "unity of the faith." What has been the result in this respect in the rise of the third angel's message? - Forty years ago, when our publications and work were all in the English language, when reference was made to the unity and harmony taught in the Testimonies, and existing among the believers, our opponents said, "That is very well now, while your work is all in a limited territory, and the believers are of one nationality; but should your work spread into different parts of the earth, and gather people of different languages, with their national peculiarities, you would see the unity disappear, and your work go to pieces."

Do we see it going to pieces? How is it? - The message is now printed, believed, and advocated in thirty-six of the leading languages of the world, and has gained a foothold at different places around the world twice, - both north and south of the equator, - yet there is the same unity and harmony among those accepting the Lord's counsel through the Testimonies as in earlier times. So the visions stand the test of rule seven.

In concluding these articles, let it be borne in mind that attention has been called to nine points of similarity between Sister White's visions and those described in the Bible; to six points of comparison in the practical work of true visions; and, lastly, to seven rules. In all of these twenty-two points, we find her visions in exact harmony with true prophets. In view of these facts, it is well for all to heed the admonition of King Jehoshaphat to the host of Judah: "Believe in the Lord your God so shall ye be established; believe his prophets so shall ye prosper." 2 Chron. 20:20. RH December 18, 1899.

EXPERIENCE OF GOD'S PROPHETS

J. N. LOUGHBOROUGH.

"WHICH of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." Acts 7:52.

There are individuals who claim that the gift of prophecy can not be genuine if many of God's professed people reject or oppose its teaching. They reason thus: "If this manifestation and teaching be genuine; all the Lord's people will indorse it." If such were the case, the people of this age would be far different from those of past ages, whose course was "written for our admonition, upon whom the ends of the world are come." 1 Cor.10:11.

Our initial text states how the Jewish people anciently treated God's true prophets, and other scriptures confirm the statement: "And the Lord God of their fathers sent to them by his messengers, rising up betimes [often], and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy." 2 Chron. 36:15,16.

In our Saviours discourse on the mount, he said: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." Matt. 5:11,12.

Who were the actors in that persecution? we inquire. They were professedly in the fold - in the church. This is vividly set forth in our Lord's parable of the householder, where he says, "There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country: and when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. . .

"And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them." Matt. 21:33-38, 45.

In 2 Chron. 24:20,21, is found a record of one who suffered such persecution. "And the Spirit of God came upon Zechariah the son of Jehoida the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye can not prosper? because ye have forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandment of the king in the court of the house of the Lord." See also Matt. 23:35.

Jeremiah the prophet also suffered persecution at the hands of those who professed to be God's people, as the following scriptures show: "Then said they, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words." Jer. 18:18.

Not content with simply using their lips, they next took a course to make him a "gazing-stock" to the people: "Now Pashur the son of Immer the priest, who was also chief governor in the house of the Lord, heard that Jeremiah prophesied these things. Then Pashur smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, which was by the house of the Lord." Jer. 20:1,2.

And this severe treatment of the prophet Jeremiah was all because he continued to speak to them of the things that the Lord had shown him would come upon Jerusalem and upon that people. These reproofs and warnings they would not accept nor believe.

Yet he still earnestly entreated them, which only increased their hatred. Hardening their hearts, they were prepared for greater cruelty to the prophet, as is recorded in the twenty-sixth chapter of Jeremiah: "Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests and the prophets [false prophets] and all the people took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord. . . .

"Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die; for he hath prophesied against this city, as ye have heard with your ears." Jeremiah then said to them, "Know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you to speak all these words in your ears. Then said the princes and all the people unto the priests and to the prophets: This man is not worthy to die: for he hath spoken to us in the name of the Lord our God. Then rose up certain of the elders of the land, and spake to all the assembly of the people," saying that Micah, in the days of Hezekiah, had made predictions similar to those of Jeremiah; but Hezekiah did not put Micah to death. They spoke also of one Urijah who prophesied similarly to Jeremiah in the days of Jehoiakim, and the Jehoiakim had him put to death. With this pleading and the favor of Ahikam the son of Shaphan, Jeremiah was kept from the death which the priests and false prophets had planned.

Notwithstanding the angry attitude of Jeremiah's persecutors, he tenderly entreated the priests, rulers, and people to head the Lord's counsel. This only vexed them the more, and strengthened their determination to destroy him. "Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe: for they had made that the prison." Zedekiah, wishing to consult him, took him out of the dungeons, and had a private interview, whereupon Jeremiah showed him that his predictions were already fulfilling against those false prophets who had said, "The king of Babylon shall not come against you, nor against this land." Jer.37:15,19. So Zedekiah took him out of the dungeons, and put him in the court of the prison, and provided him with food.

Jeremiah faithfully instructed the people as to what course they should pursue when the king of Babylon should return with his army to take Jerusalem. The people reasoned with Zedekiah that Jeremiah's words weakened the people by teaching them that they should surrender to the Chaldeans. This reasoning so weakened Zedekiah that he said to the people, concerning Jeremiah, "Behold, he is in your hand: for the king is not he that can do anything against you. Then took they Jeremiah, and cast him into the dungeon of Malchiah the son of Hammelech that was in the court of the prison: and they let down Jeremiah with cords. And in the dungeon there was no water, but mire: so Jeremiah sunk in the mire." Jer.38:5,6.

Ebed-melech, and Ethiopian, "spake to the king, saying, My lord the king, these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he is like to die for hunger in the place where he is: for there is no more bread in the city. Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. . . So they drew up Jeremiah with cords, and took him up out of the dungeon: and Jeremiah remained in the court of the prison. . . Jeremiah abode in the court of the prison until the day that Jerusalem was taken: and he was there when Jerusalem was taken." Jer.39:8,9,13,28.

Notwithstanding the fact that what Jeremiah had predicted was being accomplished before their eyes, the king left Jeremiah in bonds. Nebuzar-adan, the captain of the Babylonian guard, after taking Jerusalem, said to Jeremiah, "The Lord thy God hath pronounced this evil upon this place. Now the Lord hath brought it, and done according as he hath said. . . And now, behold, I loose thee this day from the chains which were upon thine hands. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee. . . Wither it seemeth good and convenient for thee to go, thither go. . . So the captain of the guard gave him victuals and a reward, and let him go. Then went Jeremiah unto Gedaliah the son of Ahikam to Mizpah; and dwelt with him among the people that were left in the land." Jer.40:2-6. (To be concluded) RH April 21, 1903.

EXPERIENCE OF GOD'S PROPHETS

J. N. LOUGHBOROUGH. (Concluded)

"YE build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers." Matt.23:29-32.

Human nature is the same in all ages. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom.8:7. Those in ancient time who were reprov'd for a wrong course of action in following the natural inclination of the heart, rebelled against the reproofs given them. These, their children in the days of our Saviour, were doing the same thing. The sinless life of Christ, and his reproofs of a pharisaical, self-righteous course, angered them, even as the teachings and lives of the ancient prophets had stirred the hatred of their fathers until Satan led them to take the lives of those holy men of God. Those who lived in Christ's time could see how their fathers had erred in the course they had taken. Their self-sufficiency, and hatred of reproof, led Stephen to say of them, "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Acts 7:51. Paul referred to what Isaiah had said of that people, in these words: "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Acts 28:27.

Similar influence of unsanctified hearts will lead to a rejection of the instruction which the Lord sends to his people in these last days. A retrospective view shows how unwise it was, in the days of the ancient prophets, and in the days of Christ and his apostles, for the people to sit in judgment upon and reject the Lord's instruction to them, simply because it reprov'd them. Are we sure that we are not in similar danger? It is easy to admit the teachings of God's servants in ancient times, and easy to condemn their persecutors; but are we certain that we would have done differently in their circumstances? While it may be easy to believe that which is in harmony with our thoughts and plans, are we sure that we should not reject that which reprov'd our wrongs? "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer.17:9. "Who can understand his errors?" Ps.19:12.

The natural heart does not love reproof, and consequently many have been led to reject the instruction which the Lord is giving to his people. This is plainly stated in the following quotation: "Many who have backslidden from the truth assign as a reason for their course, that they do not have faith in the Testimonies. Investigation reveals the fact that they had some sinful habit that God has condemned through the Testimonies. The question now is, Will they yield their idol which God condemns? or will they continue in

their wrong course of indulgence, and reject the light God has given them, reprovng the very things in which they delight. The question to be settled with them is, Shall I deny myself, and receive as of God the Testimonies which reprove my sins? or shall I reject the Testimonies because they reprove my sins?" - "Testimonies for the Church," Vol. IV, page 32.

Again: "Faith and love are golden treasures, elements that are greatly wanting among God's people. I have been shown that unbelief in the Testimonies of warning, encouragement, and reproof, is shutting away the light from God's people. Unbelief is closing their eyes, so that they are ignorant of their true condition. The True Witness thus describes their blindness: `And knowest not that thou art wretched, and miserable, and poor, and blind, and naked"'.-Id., Vol. III, page 255.

A few months ago, in a place where for three days I had been speaking on the subject of spiritual gifts, and had presented more than a score of comparisons between the Scripture gift of prophecy and the manifestation of the gift among this people, showing that it met the Bible standard in every particular, an individual said to me, "I do not believe in that gift." I said, "Have you heard the proofs I have presented of its being genuine?" "Yes!" I then inquired, "What do you do with those proofs?" The reply was, "I don't do anything with them; but I don't believe in testimonies restraining appetite. I think a person should be free to eat and drink as he pleases." That one sentence explained the difficulty. Yet this same individual was one who professed to keep all the commandments of God.

In the fifty years past that I have been connected with this people, and have watched the Testimonies given, I have seen instances that in principle are like those recorded in Jeremiah's time. The people who were left in Jerusalem at the time of the captivity, wanted to go to Egypt instead of remaining as Jeremiah, who had the mind of the Lord, had advised them.

"Then all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near, and said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant (for we are left but a few of many, as thine eyes do behold us); that the Lord thy God may show us the way wherein we may walk, and the thing that we may do. . . Then they said to Jeremiah, The Lord be a true and faithful witness between us, if we do not even according to all things for the which the Lord thy God shall send thee to us. Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee; that it may be well with us when we obey the voice of the Lord our God." Jer.42:1-6.

After ten days this message came to them: "The Lord hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day. For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it." Jer.42:19,20.

We read of this still further: "And it came to pass, that when Jeremiah had made an end of speaking unto all the people all the words of the Lord their God, for which the Lord their God had sent him unto them, even all these words, then spake Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying unto Jeremiah, Thou speakest falsely: the Lord our God hath not sent thee to say, Go not into Egypt to sojourn there: but Baruch the son of Neriah setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon." Jer.43:1-3.

There are those who for various causes have been prevented from carrying out their cherished schemes and their special methods of working, who have said, "O that the Lord would speak through the gift of prophecy on these things!" When, at last, light in this way did come, contrary, however, to their ideas, they have said, "O, that is not the Lord's instruction, it is simply the opinion of the writer, who is influenced by some one not in harmony with my plan."

May the Lord help us to heed the apostle's instruction given for this time, "Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess.5:20,21. RH April 28, 1903.

THE LORD INSTRUCTS HIS PEOPLE

J. N. LOUGHBOROUGH.

AND when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa.8:19,20.

There is in the heart of all men a desire to receive instruction from the "unseen world." The language of the text just quoted implies this, and it also implies the Lord's willingness to impart information to those who seek him for light and divine guidance. The inquiry is, Why not seek him instead of going to sources from which no knowledge can be derived - sources to which the Lord has positively forbidden his people to go?

The Lord has his ways of imparting special instruction to those who seek him. He says, "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." Job.33:14-17.

Although the Lord has said, "The way of man is not in himself: it is not in man that walketh to direct his steps" (Jer.10:23), he has also said, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov.3:5,6. Again, "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever." 1Chron.28:9.

Not only was this true in the time which has been denominated the "prophetic age," but it is just as true in the "gospel age." Our Saviour in his promise of the "Comforter" made provision for divine guidance to those who should fully commit their way to him. He said: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." John 16:13.

When, on the day of Pentecost, the Spirit was poured out, Peter said to the inquirers, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38,39. From this we see that as long as the Lord calls people to his service, so long it is the privilege of that people to receive his Spirit to guide them in

ways of truth and righteousness. Sad it is that so many are content to go on in a formal service without entire consecration, and the reception and guidance of his Holy Spirit.

While every true believer is entitled to the guidance of that Spirit, all of its gifts may not be manifest in each individual.

The apostle said of their manifestation, "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he [the Spirit] will." 1Cor.12:8-11.

In this same chapter, verse 28, we learn that God set these gifts "in the church." As they are the ways of the working of his Spirit, and that Spirit was to abide in the church "forever" (John 14:16), we might expect their manifestation according to the needs of the church when fully consecrated to the Lord.

When Paul wrote the Ephesian letter, he stated the work to be accomplished by such gifts: "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ: till we all come in [into] the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph.4:11-13. There is surely a necessity for such work to be accomplished now for the Lord's people, and therefore a demand for the manifestation of such gifts.

The apostle said of the gift of prophecy, "For we know in part, and we prophecy in part, but when that which is perfect is come, then that which is in part shall be done away." 1 Cor.13:9,10. Thus there is shown a need of the manifestation of that gift until the perfect state shall come.

It may be said, "We have the whole Bible now, and do not need special manifestations to instruct us." The Jews could have said, in the days of the ancient prophets, We do not need your instructions. Have we not the law of God just as spoken by God himself, and we have statutes and judgments telling us just how to deal with one another, and instructions for the care of our health, and our bodies, and our homes, so what need have we of prophets?

In ancient times there were peculiar circumstances surrounding the people of God, and the instruction imparted through the prophets warned them of their danger, and of the liability of their being drawn away from God and his law by the forms of evil with which they were surrounded; and at the same time these prophets told them of the coming Messiah. They also testified of "the sufferings of Christ, and the glory that should follow."

Of the position of the gift of prophecy as manifest in this time, we read from the "Testimony" itself: "You are not familiar with the Scriptures. If you had made God's Word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies.

"The Lord designs to warn you, to reprove, to counsel, through the Testimonies given, and to impress your minds with the importance of the truth of his Word. The written Testimonies are not to give new light, but to impress vividly upon the heart the truths of inspiration already revealed. . . .Additional truth is not brought out, but God has through the Testimonies simplified the great truths already given, and in his own chosen way brought them before the people, to awaken and impress the mind with them, that all may be left without excuse.

"The Testimonies are not to belittle the Word of God, but to exalt it, to attract minds to it, that the beautiful simplicity of truth may impress all. . . . If the people who now profess to be God's peculiar treasure would obey his requirements, as specified in his Word, special Testimonies would not be given to awaken them to their duty, and impress upon them their sinfulness and their fearful danger in neglecting to obey the Word of God." - "Testimony for the Church," No.33, pages 193-195.

When the Lord ascended up on high, he placed the gifts of his Spirit in the church. It was the departure of men from the simplicity of the gospel that put the gifts out of the church. The Lord placed those gifts in the church for its perfection. When he comes again, he is to present "to himself a glorious church, not having spot, or wrinkle, or any such thing." Eph.5:27. The gifts of the Spirit, his appointed means for perfecting the church, will be manifest to prepare that people for presentation, in perfection, to himself.

It has been said, "It was needful to have the gifts in the early church to enable the true followers of Christ to stand amid the conflicting theories of scribes, Pharisees, and Sadducees." It was then needful among three or four discordant sects, what about such a time as the present, when scores of conflicting and discordant theories are extant, and when Satan himself has come down with great wrath "because he knoweth that he hath but a short time"? In this period when he is to work with "all power and signs and lying wonders" (2Thess.2:9), and men resist the truth "as Jannes and Jambres withstood Moses," it is good to know that "their folly shall be manifest unto all men, as their also was" (2Tim.3:8,9), by the Lord's greater working. He has said, "When the enemy shall come in like a flood, the Spirit of the lord shall lift up a standard against him. And the Redeemer shall come to Zion." Isa.59:19,20. RH May 19, 1903.

HOW THE LORD INSTRUCTS HIS PEOPLE

J. N. LOUGHBOROUGH.

"GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb.1:1,2.

This scripture plainly states that the Lord had various ways of imparting instruction to his people. This is clearly seen in tracing Bible history from the beginning. In earliest time the Lord "spake" to man. He taught him with an audible voice, as is seen in the record concerning Adam. In Gen.1:28,29 we are told what the Lord said to Adam and Eve. In Gen.3:8,9, after they had partaken of the forbidden fruit, "they heard the voice of the Lord God. . . . And the Lord called unto Adam, and said unto him, Where art thou?" In Gen.4:6-15 is found the account of the Lord talking with Cain, both before and after his killing his brother Abel. Then in the record of the flood, both before it came and after, we have the account of the Lord talking with Noah. Gen.6:13-22; 9:1,8,12,17. In later time, in the days of Moses, the Lord spoke to him "mouth to mouth." This is recorded as something different from the Lord's mode of communicating with his prophets at that time. Num.12:6-8.

The second special manner of the Lord's revelations to man was by the ministration of angels. These angels were not (as some claim) "the spirits of dead men," but a race of created beings of a higher order than men. By the mouth of David, the Lord said of man's creation, "Thou hast made him a little lower than the angels." Ps.8:5. Angels appeared unto Abraham, telling him that Isaac should be born, and also that Sodom should be destroyed. Gen.18:1-33. These angels also visited Lot in Sodom, to warn him of impending judgment, and to hasten him away from the danger. Gen.19:1. An angel appeared of Joshua, just before the overthrow of Jericho, as

"Captain of the host of the Lord." Joshua 5:13-15. An angel of the Lord appeared to Gideon, informing him that the Lord by him would deliver Israel from their oppressors. This angel gave him instruction in the preparation and execution of the Lord's plan for the defeat of that mighty host by the three hundred men with no visible weapons except lamps, pitchers, and trumpets. Judges 6:11-22. Again we read of an angel that appeared to Manoah and his wife, informing them that Samson should be born, and giving instruction as to how they should care for him. After receiving the instruction from the angel, as they were offering a kid with a meat offering as a burnt sacrifice to the Lord, "it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar." Judges 13:3-20.

Satan counterfeited the work of good angels by sending evil angels to communicate with men. They sought to hide their own identity, telling the people that these communications were from their dead friends who had become as gods. The Lord told the people plainly that this mode of communication was from an evil source, and he pronounced severe penalties against this consulting with familiar spirits. Deut.18:10-12.

As we came farther down in earth's history, we find instead of angels appearing visibly to men, that other methods were used. Of this we read in the words of Elihu, "God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealet their instruction." Job.33:14-16. Those thus instructed the Lord called "prophets." He said of them, "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num.12:6. Still later, referring to this class, he said, "I have also spoken by the prophets, and I have multiplied visions, and used similitudes, by the ministry of the prophets." Hosea 12:10.

When reading of prophets in Old Testament times, one is apt to think simply of the sixteen, from Isaiah to Malachi, whose writings are in that part of the Scriptures. There are many prophets referred to in the Bible besides these. There are more than one hundred and fifty mentioned in the Old Testament, besides the sixteen already referred to.

A seer and a prophet are the same. In Samuel's time it was said, "He that is now called a Prophet was beforetime called a Seer." 1 Sam.9:9. It may be of interest to note cases where these prophets are mentioned. When Obadiah met Elijah in the time that Jezebel was destroying the Lord's prophets, he told Elijah that he had hid one hundred of them by fifty in a cave, and "fed them with bread and water." 1Kings 18:13. Enoch, the seventh from Adam, was a prophet. Jude 14,15. The Lord appeared to Abraham in a vision, so that it can be said of him that he was both patriarch and prophet. Gen.15:1. Jacob had night visions, in which the Lord spoke to him. Gen.46:2. He prophesied of what should befall his posterity, and uttered that wonderful prediction of the scepter in the hands of Judah till Shiloh should come. Gen.49:2,10. Joseph in Egypt prophesied of the seven years of great plenty to be followed by the seven years of famine. Genesis, chapters 40,41. The Lord, when speaking to Moses of Aaron, said, "Thy brother shall be thy prophet." Ex.7:1.

Deborah was a prophetess. Judges 4:4. Samuel was a prophet as well as judge in Israel. 1 Sam. 3:20. "A man of God" (a prophet) came with a sad message to Eli, telling him of the fate of himself and his sons. 1 Sam. 2:27,36.

Saul met a "company of prophets." There must have been as many as four in the company, for four instruments are mentioned that they carried before them. As Saul met them, he prophesied. 1 Sam. 10:5,6. David was a prophet. Acts 2:30. There was a company of prophets, with "Samuel standing . . . over them," and when Saul's

company whom he had sent to bring David, saw this company of prophets, the Spirit of God came upon them, and they prophesied. 1 Sam.19:20.

The prophet Gad gave instruction to David. 1Sam.22:5. Ahijah met Jeroboam and predicted the division of the kingdom. 1 Kings 11:29-30. A man of God came to Bethel and prophesied that Josiah should burn men's bones on the altar. 1Kings 13:1,2. Jehu prophesied against Baasha. 1 Kings 16:1-7. Then there are the cases of Elijah and Elisha, under whose ministrations so many wonderful things occurred. 1 Kings, chapters 17,18,19,etc. There was a prophet that notified Ahab of the deliverance Israel should have from the Syrians, and another came and told him that the Syrians would return again the next year. 1 Kings 20:13,22. Besides these, two other prophets are mentioned in the same chapter. Verses 28,37,41. Micaiah testified to the overthrow of Ahab, against the testimony of four hundred Baal prophets. 1 Kings 22:8-28. There were prophets at Bethel at the time of Elijah's translation. 2 Kings 2:3,5. In 2 Kings 9:4 there is mention of the young prophet that anointed Jehu as king over Israel. We read of a prophet that was sent to Manasseh. 2 Kings 21:10; 2 Chron.33:18. Huldah was a prophetess who dwelt in the college at Jerusalem, her husband being keeper of the wardrobe. 2 Kings 22:14. There were four sons of Asaph who prophesied. 1 Chron. 25:2. In the same chapter we have mention of six sons of Jeduthun, who were prophets, and of Heman, "the king's seer in the words of God." Verses 3, 5. "Shemaiah the prophet" is mentioned in 2 Chron. 12:15. And Iddo, who wrote of "the acts of Abijah," is mentioned in 2 Chron. 13:22. The testimony of Azariah the prophet which he gave to Asa the king, is found in 2 Chron.15:1-8. Mention is made of Jahaziel, who said to Jehoshaphat, "The battle is not yours, but God's." 2 Chron. 28:14-20. In the same chapter is recorded the words of the prophet Eliezer to Jehoshaphat, "Because thou hast joined thyself with Ahaziah, the Lord hath broken thy works." Verse 37. A little further on in our reading is found the record of a prophet who came to Ahaziah, but his testimony was met with the words, "Art thou made of the king's counsel? forbear; why shouldst thou be smitten?" 2 Chron. 25:16. Then there was the prophet Oded who reproved Ahaz the king for his "rage that reacheth up unto heaven." 2 Chron. 28:8-10.

Nathan the prophet, and Gad the king's seer are mentioned in 2 Chron.29:25. Jeduthun, "the king's seer," in company with others, directed the singing at the time of the great Passover held by king Josiah. 2Chron.35:15. Urijah prophesied against Jerusalem "according to all the words of Jeremiah." Jer.26:20. Azur the prophet it seems had a son who prophesied against Jeremiah's predictions. Jer.28:1-9.

With this array of prophets before our mind, we can say, indeed, The Lord "multiplied visions . . . by the ministry of the prophets." When the people followed in the way of the Lord, he was ever ready to instruct them. At such times it could indeed be said of them "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?" Deut.4:7. When thus favored, Israel rejoiced: but when such instruction was withheld, they mourned and said, "We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long." Ps. 74:9. Again, "The land is full of bloody crimes, and the city is full of violence. . . Then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." Eze.7:23-26. This prediction was 594 B.C. A few years later (588 B.C.) they mourned in captivity. "The law is no more; her prophets also find no vision from the Lord." Lam.2:9. RH June 23, 1903.

HOW THE LORD INSTRUCTS HIS PEOPLE

J. N. LOUGHBOROUGH

"GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." Heb.1:1,2.

In a former article we called attention to three ways by which, in ancient time, the Lord communicated with his people. These were by audible voice, by visitation of angels, and by prophets. He said of the latter class, "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num.12:6.

The visions given to the prophets were of two kinds. One of these was called "open visions," when the prophet could be seen while in the vision, and the people have opportunity to know something of the power that accompanied the vision. The other class was called "night visions."

In the case of the child Samuel, reference is made to the "open visions," in these words: "The word of the Lord was precious in those days; there was no open vision." 1 Sam.3:1. There were prophets at that time who received instructions from the Lord, but their visions were not, it appears, given to them openly, before the people. In the chapter previous to that in which we have the record of Samuel's vision, at the same date, - 1165 B.C., - there came "a man of God" - a prophet - unto Eli, and told him his wrongs, and predicted the fate of his two sons, Hophni and Phinehas, that they should both die in one day, etc. 1Sam.2:27,30,34. In the same chapter where it is said, "There was no open vision," is found the record of the vision given to the child Samuel. It was not an "open vision;" not even Eli saw Samuel in the vision. The Lord taught Samuel the tidings he must bear to Eli. The record of the next morning reads, "And Samuel feared to show Eli the vision". 1Sam.3:15. Samuel at that time had a vision from God, although it was not an "open vision." It must, then, have been of the character designated in the Scriptures as "night visions."

In the book of the prophet Ezekiel is an account of one of his visions which could well be called "an open vision." We read. "And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord God fell there upon me. Then I beheld, and lo a likeness as the appearance of fire: from the appearance of his loins even downward, fire; and from his loins even upward, as the appearance of brightness, as the color of amber. And he put forth the form of an hand, and took me by a lock of mine head; and the Spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where was the seat of the image of jealousy, which provoketh to jealousy. And, behold, the glory of the God of Israel was there, according to the vision that I saw in the plain." Eze.8:1-4. This vision he said was in the presence of the elders -" an open vision."

According to the record, one of Daniel's visions began openly, before his associates, who might have seen him in the vision had not they in their fright run away to hide themselves. Of this vision we read, "I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision." Dan.10:7,8. The men over whom Daniel was placed were Chaldeans - heathens - idol worshipers. They knew not the Spirit of God. And when in mighty power it fell upon Daniel, in their presence, it filled them with terror, and they ran to hide themselves from this power unknown to them.

There were many cases of "night visions" recorded in the Bible. When Jacob was journeying from Canaan to Egypt, "God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I. And he said, I am God, the God of thy

father: fear not to go down into Egypt; for I will there make of thee a great nation."
Gen.46:2,3.

When the wise men of Babylon were sentenced to death for failing to tell the king, Nebuchadnezzar, his wonderful dream which he had forgotten, it is written, "Then was the secret revealed unto Daniel in a night vision." Dan.2:19. He recognized this as direct instruction from the Lord. And, as he came in with all confidence before the king, he uttered these words: "The secret which the king hath demanded can not the wise men, the astrologers, the magicians, the soothsayers, show unto the king; but there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. . . . The dream is certain, and the interpretation thereof sure." Dan.2:27,28,45.

Daniel's wonderful dream of the four beasts, recorded in the seventh chapter of his prophecy, is another instance of "night visions." The record reads, "Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea," etc. Again we read, "I saw in the night visions, and, behold, one like the Son of man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom. Dan.7:1,2,13,14.

An account is given in the New Testament of the call for Paul to visit Macedonia, in these words: "And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." The apostle seemed to have all confidence that this was a heaven-sent call; for Luke in recording it says. "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." Acts 16:9,10.

When Paul had come to Corinth, and was laboring at his trade of tent making for his support, and preaching every Sabbath to the people, the Jews raised a tumult against him, so that he was obliged to adjourn his meetings to the house of Justus, close by the synagogue. It looked to outward appearance as if his way was hedged up. "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not they peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." Acts.18:9,10. The efforts of the Jews, shortly after, to defeat the work of Paul, and how they were defeated by the speech and course of Gallio, as recorded in the same chapter, is a confirmation of what was told Paul in that "night vision."

Then, again, there is the account of that memorable night in Jerusalem, when the apostle was confined in the castle, and more than forty of the Jews had banded themselves together "under a curse, saying that they would neither eat nor drink till they had killed Paul." "The Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Acts.23:11,12.

Shortly after this, at Caesarea, Paul was brought before Festus. There he appealed unto Caesar. This was no hasty move on the part of Paul, - not a move simply by which he thought to secure some personal favor; but rather the accomplishment of the instruction he had received concerning his preaching the gospel at Rome. He well knew that in order to have his case brought before Caesar, he must personally go to Rome. When there, he would improve the opportunities that might open up to fulfill the commission to preach the gospel in Rome.

When on his way to Rome, and when the ship was in the midst of that awful tempest, "and when neither sun nor stars in many days appeared, and . . . all hope that we should be saved was then taken away . . . Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Acts.27:20-25.

Paul had "abundance of the revelations" from God. He had the prophetic gift. The Lord had said, "If there be a prophet among you, I the Lord will make myself known unto him in a vision and will speak unto him in a dream." Num.12:6. Such dreams and night visions are of a different character from those of which Solomon spoke when he said, "A dream cometh through the multitude of business" (Eccl.5:3); these are from a higher source; they are of a character entitling them to the highest credit as coming from God. From the instances cited, one is led to conclude that "night visions" should be regarded as having the same force and origin as the "open visions." RH June 30, 1903.

ACCEPTING AND REJECTING GOD'S PROPHETS

J. N. LOUGHBOROUGH.

"THE wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord; and what wisdom is in them?" Jer.8:9.

The Scriptures contain a record of those "aforetime" who accepted, and those who rejected, the instruction which the Lord sent by his prophets. This, with the account of his dealing with them, is written for "our admonition, upon whom the ends of the world are come."

One general statement of this fact is found in these words: "They served idols, whereof the Lord had said unto them, Ye shall not do this thing, yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. . .

"They left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal. . . . They feared the Lord, and served their own gods. . . . These nations feared the Lord, and served their graven images." 2 Kings 17:12-41.

Another record of their course, which was made after their being carried into captivity under Nebuchadnezzar, king of Babylon, is found in 2 Chron. 36:14-20: "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes ["continually," margin], and sending; because he had compassion on his people, and on his dwelling place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword. . . . And them that had escaped from the sword carried he away to Babylon."

After the people were scattered from Jerusalem, the prophet Jeremiah spoke of them on this wise: "They went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day." Jer.44:3-6.

The Israelites had become so blinded by the fascination of this idol worship that they were not prepared to acknowledge at once that their captivity was in consequence of their transgressions. Of this the Lord spoke by Jeremiah, as follows: "What thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach is great like the sea: who can heal thee? Thy prophets [false prophets] have seen vain and foolish things for thee; and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment." Lam.2:13,14.

The manner in which the people received the instruction sent through Jeremiah is shown in these words: "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine." Jer.44:16-18. Thus we see they had exactly reversed the matter in their explanation of the cause of their difficulty, claiming that it was because they had ceased to make offerings to the heavenly bodies that they lacked food, and were in bondage. The message sent to them from the Lord was, "Because ye have burned incense, and because ye have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day." Verse 23.

A few instances are recorded in which the reproofs sent by the Lord were accepted, and favorable results followed. The case of King Uzziah is one of that character: "Sixteen years old was Uzziah when he began to reign, and he reigned fifty and two years in Jerusalem. His mother's name also was Jecoliah of Jerusalem. And he did that which was right in the sight of the Lord, according to all that his father Amaziah did. And he sought God in the days of Zechariah, who had understanding in the visions of God: and as long as he sought the Lord, God made him to prosper. . . . And God helped him against the Philistines, and against the Arabians that dwelt in the Gurbaal, and the Mehunims. And the Amonites gave gifts to Uzziah: and his name spread abroad even to the entering in of Egypt; for he strengthened himself exceedingly. . . . And his name spread far abroad; for he was marvelously helped, till he was strong."

In this instance is a striking illustration of self-confidence, which always draws one away from the Lord and his leadings. We read still further: "But when he was strong, his heart was lifted up to his destruction: for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him fourscore priests of the Lord, that were valiant men and they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God. Then Uzziah was

wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. . . . And they thrust him out from thence; yea, himself hasted also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord; and Jotham his son was over the king's house, judging the people of the land." 2Chron.26:3-21.

Another striking instance of success attending the heeding of the Lord's counsel by his prophets is found in the days of Jehoshaphat, the king of Judah. The Ammonites, Moabites, and the inhabitants of Mount Seir, "a great multitude," came against the king. In the straitened circumstances in which he and the people found themselves, the king sought the Lord, and pleaded thus with him: "O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee. . . . Then upon Jahaziel the son of Zechariah. . . . came the Spirit of the Lord in the midst of the congregation; and he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's. . . . Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you."

As they rose in the morning, and went forth, "Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper.

As the Lord's people anciently regarded or disregarded prophetic instruction sent them by the Lord, and witnessed the result of obedience or disobedience, they could say with Solomon, "Where there is no vision, the people perish ["cast off restraint," R. V.]: but he that keepeth the law, happy is he." Prov.29:18. RH July 14, 1903.

MANIFESTATIONS OF THE SPIRIT

J. N. LOUGHBOROUGH

"THE manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he [the Spirit] will." 1Cor.12:7-11.

The "manifestations" above mentioned include what is called the "gifts of the Spirit." There is, however, a distinction to be observed between receiving the Spirit and receiving the "gifts of the Spirit." The scripture just quoted indicates that each individual receiving the Spirit does not have all these manifestations; but that the Spirit bestows them as he will. It is the good pleasure of the Lord to grant his Spirit to all who seek it. It is written, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Luke 11:13.

The Spirit comes to the sinner in his sins as a reprover; but after he yields to the Lord, and it leads his mind to the blessed assurance of God's promises, it is then to this believing penitent an approver. "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Eph.1:13. Then it is, indeed, that "the Spirit also helpeth our infirmities." Rom.8:26.

Man, in his fallen state, is infirm, being alienated from the life of God through the ignorance that is in him, because of the blindness of his heart. Eph.4:18. "Alienated and enemies in your mind by wicked works." Col.1:21. "Through the knowledge of him that hath called us to glory and virtue. . . .are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2Peter 1:3,4. After yielding to God and becoming partakers of the divine nature, we are recognized as "the sons of God," being "led by the Spirit of God." Rom.8:14. That Spirit dwelling in us shall also quicken (give life - even the life of God - to) our mortal bodies. Rom.8:11. It then "beareth witness with our spirit, that we are the children of God," and seals us as his. Rom.8:16; 2Cor.1:22. When thus yielded to the life of God, we are strengthened with might by his Spirit in the inner man; that Christ may dwell in our hearts by faith. Eph.3:16,17. It is then that we may say, in the language of the prophet Micah, "Truly I am full of power by the Spirit of the Lord." Micah 3:8.

In "these last days" the Lord speaks by his Son through the Comforter - the Holy Spirit. He has founded his church as a place for the indwelling of the Spirit. The apostle says, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" 1Cor.3:16. To the individual members of the church he says, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1Cor.6:19. Again, "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." 2Cor.6:16. And once more, "In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph.2:21,22. Standing thus, we are "strengthened with might by his Spirit in the inner man." Eph.3:16. "Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Col.1:11. Thus we may labor, striving according to his working, which worketh in us mightily. Col.1:29.

Paul compares the church of Christ with a human body, representing the gifts of the Spirit, as members of the body, - the eyes, the ears, hands, etc., - saying: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye can not say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. . . Now ye are the body of Christ, and members in particular." 1Cor.12:13-21,27.

After making this illustration the apostle proceeds to the application, in these words: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts ["ye earnestly desire the best gifts" - Boothroyd]: and yet show I unto you a more excellent way." 1 Cor.12:28-31. The Revised Version reads, "Desire earnestly the greater gifts. And a still more excellent way show I unto you."

The more excellent way is not to have a church without these gifts of the Spirit; it is a more excellent way than simply to "covet" the gifts. That "more excellent way" is fully set forth in 1 Corinthians, chapter 13, in the apostle's discourse on charity - fervent

love of God and our fellow men. Instead of simply coveting some particular gift for ourselves, it is better to seek entire consecration to the Lord, - to have his love in our hearts, to "follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1Cor.14:1. The Lord set these gifts in the church. We have no record that he ever set them out. What is said in the discourse on charity does not dispense with the gifts of the Spirit. We read: "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." 1Cor.13:8-10. By this it is understood that the gift of prophecy may be manifest, as it pleases the Lord, until the perfect state shall come. In that state, when the Lord is seen face to face, prophecy will no more be needed. "Now we see through a glass, darkly [like looking at the sun through a smoked glass; we see the outlines, but the glory of the scene is veiled]; but then face to face: now I know in part; but then shall I know even as also I am known." 1Cor.13:12.

After dwelling upon the superior excellence of charity, the apostle says, "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." Again, "Forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." And, "Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. Let all things be done decently and in order." 1Cor.14:1,12,39,40. Hence we see our anxiety should be for the upbuilding of the church through the manifestation of the gifts. Especially does he show that it is desirable that the gift of Prophecy shall be manifest.

In meditating upon the comparison which the apostle makes of the gifts in the church to the members of the body, it would appear that the gift of prophecy might well be denominated "the eyes of the church." Its position is of counsel and advice for the upbuilding of the church, and as a counselor against the wiles and snares of the enemy. As the eyes are important in the real body to discern the dangers, and to reveal the right way, so the gift of prophecy in its counsels and cautions is eyes to the church of God. RH July 28, 1903.

GIFTS IN THE EARLY CHURCH

J. N. LOUGHBOROUGH

"WHEREFORE he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. . . . And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in ["into," margin] the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph.4:8-16.

This scripture designates the gifts the Lord placed in his church, and in the Acts of the Apostles is a record of the manifestation of those gifts. There were in that time many sons and daughters who were favored with divine revelations. In chapter eleven is an account of Agabus, who predicted the great dearth that would come upon the land of Judea, which prediction moved the Lord's people to provide relief for the poor saints at

Jerusalem. Verses 27-30. The exact fulfillment of this prophecy seems to have established faith in Agabus as a true prophet among them. When at Caesarea, nineteen years after, he told them what would be done to Paul in Jerusalem, there appears to have been no question as to the certainty of the fulfillment of his prediction; for at once they besought Paul not to go to Jerusalem. Acts 21:10,11. In the church at Antioch, four prophets are mentioned; namely, Barnabas, Simeon (Niger), Lucius, and Manaen. Acts 13:1. It appears also that Philip, the evangelist, who resided at Caesarea, "had four daughters, virgins," that were prophets. Acts 21:8,9.

The Lord placed these gifts in the church for the accomplishment of a certain purpose, - perfecting the saints, and edifying the body of Christ - the church. When there exists a necessity for such work to be accomplished, why should not the Lord's means for accomplishing it appear? His church is still in a world of imperfections, and is itself composed of stones quarried from the world, needing to be polished until they become "lively stones" in the Master's temple. The Lord set the gifts in his church. In no place in the Scriptures do we read that he set them out of his church, or that they would cease to be manifest, as occasion might require, until "that which is perfect is come." It must, then, be the course of his people, and their lack of consecration and faith, that would make the absence of the gifts conspicuous.

The manifestation of the gift of prophecy is closely allied with obedience to the law of God. When the people faithfully followed the Lord, he favored them with instruction through his prophets. As they fell into sin, and departed from his law, they had no visions from God, as stated in Eze.7:26. It was emphatically true, and is still, as expressed by Solomon, "Where there is no vision, the people perish: but he that keepeth the law, happy is he." Prov.29:18. Those who keep the law are happy; for as they fully obey the Lord's law, he is pleased to favor them with special instruction through his prophets.

The early church began its work with a manifestation of all the gifts of the Spirit, and with many prophets among them; but the apostle Paul predicted that there would come an apostasy. He said to the elders of the Ephesian church: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them", Acts 20:29,30. Also to the church in Thessalonica, he said that there should "come a falling away," and "that man of sin be revealed." And of him the apostle said that he should sit "in the temple of God, showing himself that he is God." 2 Thess.2:3,4.

It is a fact that, while the early church maintained their purity, the Lord manifested among them the gifts of his Spirit; but as the apostasy developed, their condition became more and more like that of ancient Israel, of whom he said: "Your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Isa.59:2.

History shows that the gifts were manifest more or less in the church, even down into the second century, and that they ceased only as the church fell away from her primeval consecration and steadfastness. Neander, in his "Church History," thus speaks of the Montanists of the second century: "The Montanists looked upon it expressly as something characteristic of the development of the kingdom of God that, according to the prophecies of Joel then in course of fulfillment, the gifts of the Spirit should indifferently be shed abroad over all classes of Christians of both sexes." "It appears also to have been the doctrine of the Montanists that the season of the last and richest outpouring of the Holy Spirit would form the last age of the church, and precede the

second coming of Christ, and be the fulfillment of the prophecy of Joel." - Rose's Neander, pages 330,332.

John Wesley, in speaking of the Montanists, says: "By reflecting on an odd book which I read in this journey ('The General Delusion of Christians with Regard to Prophecy'), I was fully convinced of what I had long suspected; (1) That the Montanists, in the second and third centuries, were real, Scriptural Christians; and (2) that the grand reason why the miraculous gifts were so soon withdrawn, was not only that faith and holiness were well-nigh lost, but that dry, formal, orthodox men began even then to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposture." - "Wesley's Journal," Vol.III, page 496.

To the question, "If you allow miracles before the empire became Christian, why not afterward too?" Mr. Wesley answers: "Because after the empire became Christian, a general corruption both of faith and morals infested the Christian church, which, by that revolution, as St. Jerome says, 'lost as much of her virtue as it had gained of wealth and power.'" - "Wesley's Works," page 706.

The New Testament instruction continues on the supposition that the gifts were still to continue. It contained cautions against false prophets, and rules by which we may discern the true from the false. Our Saviour said: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." Matt.7:15,16. If there were to be no true prophets through the gospel age, it would have been a much shorter way to dispose of the subject to say, Beware of prophets. Instead, there is set before us the characteristics of true and of false prophets, the kind of fruit borne being the strongest proof of the character of the prophet.

Our Saviour taught that, as we near the end, false prophets would "show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert: go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt.24:24-27. This working of false prophets is to be manifest especially near the time of Christ's second coming. In that same time Satan is to work with "all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess.2:9,10. But the Lord has said, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isa.59:19,20.

As to how the Lord will raise up a standard against the enemy in the "perilous times" of the "last days," the apostle says, "Now as Jannes and Jambres withstood Moses [with counterfeit miracles], so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." 2 Tim.3:8,9. Jannes and Jambres were among the chief magicians of Pharaoh. They sought to resist Moses and Aaron's work by counterfeit miracles. Their folly was checked by the Lord's miraculous working, of which they were compelled to say, "This is the finger of God." Ex. 8:17-19. Surely this indicates the mighty working of the Lord's power through the gifts in the closing work in this world's history. RH August 4, 1903.

J. N. LOUGHBOROUGH

"REPENT ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts 3:19-21.

Here is brought to view a time of refreshing. This is spoken of in close connection with Christ's second coming. This undoubtedly refers to the same time as that mentioned by the apostle James: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:7,8.

The early and latter rain is also mentioned by the prophet Joel in connection with the description of the last days. The coming of the "former rain moderately" is called in the margin of the text, "A teacher of righteousness, according to righteousness." Joel 2:23. The outpouring of the Spirit of God on the day of Pentecost - the coming of the Comforter as a teacher - was comparable to the "former rain," which caused the newly sown seed of the husbandman to take root and grow. So in the ripening of the harvest of the earth, just before the end, the husbandman - our Heavenly father (John 15:1) - is waiting for the "latter rain," the "refreshing," to aid in ripening the harvest of the earth. The Lord says by his prophet, "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." Zech.10:1. And thus will be fulfilled his promise: "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, and the latter and former rain unto the earth." Hosea 6:3.

In the prophecy of Ezekiel is given a description of the preparation for, and the final deliverance of, God's people: "I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." Eze.20:35-37. The deliverance of Israel from Egypt, and their entrance into Canaan, is typical of the final deliverance of God's people into the heavenly Canaan. Israel passed through a literal wilderness, but these through "the wilderness of the people." So we find, in the Revelation, an account of the people of God going into the wilderness for twelve hundred and sixty years of the Dark Ages. Rev.12:6,14. In the Song of Solomon we have a reference to the church coming out of the wilderness. He says, "Who is this that cometh up from the wilderness, leaning upon her Beloved?" Song of Solomon 8:5. Again he speaks of her as "she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Song of Solomon 6:10.

The Lord says that he will plead as he pleaded when he brought his people out of Egypt. He pleaded with them respecting his law and his Sabbath, saying, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath." Ex.16:28,20. In this latter pleading the Lord says he will bring his people "into the bond of the covenant." The bond of the covenant must be its confirmatory seal, or sign of its authority. The sign of God's covenant (this covenant commanded, he declares, is the ten commandments, Deut.4:13) is the seventh-day Sabbath. That Sabbath, four times in the Scriptures, is said to be his sign. Ex.31:13, 16, 17; Eze.20:12,20. We see, therefore, that in the preparation for the final deliverance there is to be an agitation of the law of God, and a restoration of the seal to that law, and that seal is the Sabbath of the Lord.

There is still another feature that was connected with the deliverance of Israel, which is mentioned by the prophet Hosea when he says, "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13. As there is a similarity in the last deliverance to that from Egypt, we may look for the gift of prophecy to be connected with the preparation for the deliverance.

The prophet Isaiah refers to the last days in these words: "Now go, write it before them in a table, and note it in a book, that it may be for the time to come forever and ever ["Heb. the latter day," margin]: that this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits: get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." Isa.30:8-11. By reference to Sam.9:9, we learn that a seer and a prophet mean one and the same; for there we read that "he that is now called a Prophet was beforetime called a Seer" - one who had visions from God and prophesied. The force, then, of the scripture is that the gift of prophecy will be connected with the proclamation of God's law in the last days. This the masses will reject because they do not like reproof, preferring a smooth path.

The apostle Paul, when speaking of the people who would be waiting for Christ's second coming, says: "The testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1Cor.1:6-8.

From this we see that all the gifts are to be manifest among the people who shall meet Christ in peace at his coming. One gift is especially singled out, the confirmation of which prepares the way for all the gifts to be developed in the church. That one gift he calls the testimony of Jesus. What is the testimony of Jesus? In Revelation 12, after the persecution of the Dark Ages, we find the apostle speaking thus of the last of the church in her probationary state: "And the dragon was wroth with the woman [a symbol of the church], and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Verse 17. By a remnant we understand the last of that of which we speak. The remnant of cloth is the last of the bolt. So the remnant of the church is the last of the church in its probation here. In Joel's prophecy, just before the great and terrible day of the Lord, he says, Salvation shall be "in the remnant whom the Lord shall call." Joel 2:32. This remnant will have war made on them for keeping all of God's commandments, and for having manifested among them the testimony of Jesus. The testimony of those who were taught in vision by the Spirit of God is called the Testimony of Jesus. "For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2Peter 1:21. When speaking of those ancient prophets, Peter said, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1Peter 1:11. The instruction of those prophets in holy vision was the "testimony of Jesus."

In Revelation, chapter 19, is a scripture definition of the "testimony of Jesus." When John was about to worship the angel, he said to him, "See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy." Rev.19:10.

When we have a scriptural definition of a word or phrase, it is proper to substitute the definition in the text. In doing this, 1Cor.1:6,7, would read, "The spirit of prophecy was confirmed in you: so that ye come behind in no gift; waiting for the coming of our

Lord Jesus Christ." And in Rev.12:17 it would read that the dragon went to make war with the remnant who "keep the commandments of God, and have the spirit of prophecy." We see, then, that the remnant church, the members of which will be keeping all of God's commandments, are to have the gift of prophecy among them, and that that gift is to lead out in preparing the way so that all the gifts will at last be manifested among the people who are waiting for Christ's coming.

So, then, as the Lord's people return to the keeping of all his commandments, the gift of prophecy is restored to them.

In Paul's letter to the Thessalonians he speaks of Christ's second coming, and of a people prepared to meet him, in these words: "But ye, brethren, are not in darkness, that that day should overtake you as a thief." He exhorts as follows: "Rejoice evermore. Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." 1Thess.5:4, 16-21. From this we learn that the gift of prophecy will be among the people waiting for Christ's second coming.

What could be more consistent than to expect the Lord directly to teach his people who are to pass through the perils of the last days, and be prepared to meet the Saviour in peace at his coming? It is that point of time to which the patriarchs, and the true prophets of all past time, have looked with intense interest, when the conflict of ages - the controversy between sin and righteousness - is to close, - the time when the age for which all other ages were made is to be brought in. It can not be that God, who is abundant in mercy, will refrain from specially instructing his people. Thanks be to God, he has not left this as a matter of mere supposition; for he will guide his people by the spirit of prophecy, as the Scriptures clearly teach. Such a manifestation of all the gifts in the church will be indeed a "time of refreshing" as is meet to herald the coming of the Master. RH September 10, 1903.

PART II

ADDITIONAL TESTIMONY OF EYEWITNESSES TO THE VISIONS

(Assembled largely by J. N. Loughborough in The Great Second Advent Movement, pp. 204-210).

J. N. Loughborough

I will state some facts relative to the visions. The first time I saw Mrs. E G. White (formerly Miss Harmon) was in October, 1852. On that day I saw her in a vision that lasted over one hour. Since that time I have had the privilege of seeing her in vision about fifty times. I have been present when physicians have examined her while in this state, and I esteem it a pleasure to bear testimony to what I have seen and know. I trust a narration of the facts in the case may not be carelessly cast aside for the random suppositions of those who have never seen her in this condition.

In passing into vision she gives three enrapturing shouts of "Glory!" which echo and re-echo, the second, and especially the third, fainter, but more thrilling than the first, the voice resembling that of one quite a distance from you, and just going out of hearing. For about four or five seconds she seems to drop down like a person in a swoon, or one having lost his strength; she then seems to be instantly filled with superhuman strength, sometimes rising at once to her feet and walking about the room. There are frequent movements of the hands and arms, pointing to the right or left as her head turns. All these movements are made in a most graceful manner. In whatever position the hand or arm may be placed, it is impossible for anyone to move it. Her eyes are always open,

but she does not wink; her head is raised, and she is looking upward, not with a vacant stare, but with a pleasant expression, only differing from the normal in that she appears to be looking intently at some distant object. She does not breathe, yet her pulse beats regularly. Her countenance is pleasant, and the color of her face as florid as in her natural state.

Her condition as to breathing, loss of strength, and being made strong as the angel of God touches her, all agree perfectly with the description given by the prophet Daniel of his own experience in vision when he says: "Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." "For how can the servant of this my lord talk with this my lord? for as for me, straightway there remained no strength in me, neither is there breath left in me. Then, there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee; be strong, yes, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me."

M. G. Kellogg, M.D.

As to Mrs. White's condition while in vision a few statements from eyewitnesses may be in place. The first is from M. G. Kellogg, M.D., who refers to the first vision given in Michigan, May 29, 1853, at a meeting held in Tyrone, Livingston County, He says:

"Sister White was in vision about twenty minutes or half an hour. As she went into vision every one present seemed to feel the power and presence of God, and some of us did indeed feel the Spirit of God resting upon us mightily. We were engaged in prayer and social meeting Sabbath morning at about nine o'clock. Brother White, my father, and Sister White had prayed, and I was praying at the time. There had been no excitement, no demonstrations. We did plead earnestly with God, however, that He would bless the meeting with His presence, and that He would bless the work in Michigan. As Sister White gave that triumphant shout of 'Glory! g-l-o-r-y! g-l-o-r-y!' which you have heard her give so often as she goes into vision, Brother White arose and informed the audience that his wife was in vision. After stating the manner of her visions, and that she did not breathe while in vision, he invited any one who wished to do so to come forward and examine her. Dr. Drummond, a physician, who was also a First-day Adventist preacher, who (before he saw her in vision) had declared her visions to be of mesmeric origin, and that he could give her a vision, stepped forward, and after a thorough examination, turned very pale, and remarked, 'She doesn't breathe!'

M. G. Kellogg, M.D. page 076A paragraph 6 "I am quite certain that she did not breathe at that time while in vision, nor in any of several others which she has had when I was present. The coming out of the vision was as marked as her going into it. The first indication we had that the vision was ended, was in her again beginning to breathe. She drew her first breath deep, long, and full, in a manner showing that her lungs had been entirely empty of air. After drawing the first breath, several minutes passed before she drew the second, which filled the the lungs precisely as did the first; then a pause of two minutes, and a third inhalation, after which the breathing became natural." Signed, "M. G. Kellogg, M.D., Battle Creek, Mich., Dec. 28, 1890."

F. C. Castle.

We give the following statement from an individual who witnessed a medical examination of Mrs. White while in vision at Stowe, Vermont, in the summer of 1853. He says:

A physician was present, and made such examination of her as his wisdom and learning dictated, to find the cause of the manifestation. A lighted candle was held close to her eyes, which were wide open; not a muscle of the eye moved. He then examined her in regard to her pulse, and also in regard to her breathing, and there was no respiration. The result was that he was satisfied that it could not be accounted for on natural or scientific principles." Signed, "F. C. Castle."

D. H. Lamson

The following testimonials relate to an examination made while Mrs. White was in vision in a meeting held in the home of Elder James White, on Monroe Street, Rochester, N.Y., June 26, 1854:

"I was then seventeen years old. It seems to me I can almost hear, those thrilling shouts of 'G-l-o-r-y!' which she uttered. Then she sank back to the floor, not falling, but sinking gently, and was supported in the arms of an attendant. Two physicians came in, an old man and a young man. Brother White was anxious that they should examine Sister White closely, which they did. A looking-glass was brought, and one of them held it over her mouth while she talked; but very soon they gave this up, and said, 'She doesn't breathe'. Then they closely examined her sides, as she spoke, to find some evidence of deep breathing, but they did not find it. As they closed this part of the examination, she arose to her feet, still in vision, holding a Bible high up, turning from passage to passage, quoting correctly, although the eyes were looking upward and away from the book.

"She had a view of the seven last plagues. Then she saw the triumph of the saints, and her shouts of triumph I can seem to hear even now. To these facts I freely testify." Signed, "Elder D. H. Lamson, Hillsdale, Mich., Feb. 8, 1893."

Mrs. Drusilla Lamson

Another testimonial is given respecting the same medical examination for Mrs. Drusilla Lamson, widow of Elder Lamson's cousin, and matron of Clifton Springs, N.Y., Sanitarium. Speaking of the meeting of June 26, 1854, she says:

"I remember the meeting when the trial was made, namely, to test what Brother White had frequently said, that Sister White did not breathe while in vision, but I cannot recall the name of the doctor who was present. . . It must have been Doctor Fleming, as he was the doctor called sometimes for counsel. He is, however, now dead. I can say this much, that the test was made and no sign of breath was visible on the looking-glass." Signed, "Drusilla Lamson, Clifton Springs, N.Y., March 9, 1893."

David Seeley

"This is to certify that I have read the above testimonials of David Lamson and Mrs. Drusilla Lamson, concerning the physician's statement when examining Mrs. E. G. White while she was in vision, June 26, 1854. I was present at that meeting, and witnessed the examination. I agree with what is stated by Brother and Sister Lamson, and would say further that it was Doctor Fleming and another younger physician who made the examination. After Mrs. White rose to her feet, as they have stated, quoting the text of Scripture, Doctor Fleming called for a lighted candle. He held this candle as near her lips as possible without burning, and in direct line with her breath in case she breathed. There was not the slightest flicker of the blaze. The doctor then said, with

emphasis, "That settles it forever, there is no breath in her body". signed, David Seeley, Fayette, Iowa, Aug. 29, 1897."

Mr. and Mrs. A. F. Fowler

The following statements relate to an examination made while Mrs. White was in vision in Waldron's Hall, Hillsdale, Mich., in the month of February, 1857. Doctor Lord's physician of Hillsdale of fifty years' practice, made a most careful examination, concerning which I "present the following testimonials:

"We were present when (in February, 1857) Sister E. G. White had a vision in Waldron's Hall, Hillsdale. Dr. Lord made an examination, and said, Her heart beats, but there is no breath. There is life, but no action of the lungs; I cannot account for this condition." Signed. "S. F. Fowler, Mrs. A. F. Fowler, Hillsdale, Mich., Jan. 1, 1891."

C. S. Glover

Here is given another statement concerning the same vision:

"I was present when Sister White had the above-named vision in Waldron's Hall, Hillsdale. In addition to the above statement, I heard the doctor say that Sister White's condition in vision was 'beyond his knowledge'. He also said, 'There is something supernatural about that.'" Signed, "C.S. Glover, Battle Creek, Mich., Jan. 19, 1891."

Mr. and Mrs. Carpenter

Here is a third statement on the same case:

"This is to certify that we were present in Waldron's Hall, Hillsdale, Mich., in February, 1857, when Mrs. E. G. White had a vision, and while in that condition was examined by Dr. Lord, and we heard his public statement respecting the case, as given above by Brother and Sister Fowler." Signed, W. R. Carpenter, Eliza Carpenter, Noblesville, Ind., Aug. 30, 1891."

D. T. Bourdeau

Your attention is next called to a test applied while Mrs. White was in vision at Buck's Bridge, St. Lawrence County, N.Y.:

"June 28, 1857, I saw Sister Ellen G. White in vision for the first time. I was an unbeliever in the visions; but one circumstance among others that I might mention convinced me that her visions were of God. To satisfy my mind as to whether she breathed or not, I first put my hand on her chest sufficiently long to know that there was no more heaving of the lungs than there would have been had she been a corpse. I then took my hand and placed it over her mouth, pinching her nostrils between my thumb and forefinger, so that it was impossible for her to exhale or inhale air, even if she had desired to do so. I held her thus with my hand about ten minutes, long enough for her to suffocate under ordinary circumstances; she was not in the least affected by this ordeal. Since witnessing this wonderful phenomenon, I have not once been inclined to doubt the divine origin of her visions." Signed. "D. T. Bourdeau, Battle Creek, Mich., Feb. 4, 1891." - The Great Second Advent Movement, by J. N. Loughborough, pp. 204-210.

James White Statement - 1868

After the description of Mrs. White's experience in vision, given on page 6, Elder White continues:

"She has been taken off in vision most frequently when bowed in prayer. Several times, while earnestly addressing the congregation, unexpectedly to herself and to all around her, she has been instantly prostrated in vision. This was the case June 12, 1868, in the presence of not less than two hundred Sabbath-keepers, in the house of worship, in Battle Creek, Mich. On receiving baptism at my hands, at an early period of her experience, as I raised her up out of the water, immediately she was in vision. Several times, when prostrated by sickness, she has been relieved in answer to the prayer of faith, and taken off in vision. At such times her restoration to usual health has been wonderful. At another time, when walking with friends, in conversation upon the glories of the kingdom of God, as she was passing through the gate before her father's house, the Spirit of God came upon her, and she was instantly taken off in vision. And what may be important to those who think the visions the result of mesmerism, she has a number of times been taken off in vision, when in prayer alone in the grove or in the closet.

"It may be well to speak as to the effect of the visions upon her constitution and strength. When she had her first vision, she was an emaciated invalid, given up by her friends and physicians to die of consumption. She then weighed but eighty pounds. Her nervous condition was such that she could not write, and was dependent on one sitting near her at the table to even pour her drink from the cup to the saucer. And notwithstanding her anxieties and mental agonies, in consequence of her duty to bring her views before the public, her labors in public speaking, and in church matters generally, her wearisome travels, and home labors and cares, her health and physical and mental strength have improved from the day she had her first vision." - James White, Life Incidents, in Connection With the Great Advent Movement, pp. 272,273.

George I. Butler - 1874

"All we ask is that people shall be reasonable. We are prepared to support by hundreds of living truthful witnesses all that we shall claim, so far as facts are concerned, of the manifestation itself, for this thing has not been done in a corner. For nearly thirty years past these visions have been given with greater or less frequency, and have been witnessed by many, oftentimes by unbelievers as well as those believing them. They generally, but not always, occur in the midst of earnest sessions of religious interest while the Spirit of God is specially present, if those can tell who are in attendance. The time Mrs. White is in this condition has varied from fifteen minutes to one hundred and eighty. During this time the heart and pulse continue to beat, the eyes are always wide open, and seem to be gazing at some far-distant object, and are never fixed on any person or thing in the room. They are always directed upward. They exhibit a pleasant expression. There is no ghastly look or any resemblance of fainting. The brightest light may be suddenly brought near her eyes, or feints made as if to thrust something into the eye, and there is never the slightest wink or change of expression on that account; and it is sometimes hours and even days after she comes out of this condition before she recovers her natural sight. She says it seems to her that she comes back into a dark world, yet her eyesight is in no wise injured by her visions.

"While she is in vision, her breathing entirely ceases. No breath ever escapes her nostrils or lips when in this condition. This has been proved by many witnesses, among them physicians of skill, and themselves unbelievers in the visions, on some occasions being appointed by a public congregation for the purpose. It has been proved

many times by tightly holding the nostrils and mouth with the hand, and by putting a looking glass before them so close that any escape of the moisture of the breath would be detected. In this condition she often speaks words and short sentences, yet not the slightest breath escapes. When she goes into this condition, there is no appearance of swooning or faintness, her face remains its natural color, and the blood circulates as usual. Often she loses her strength temporarily and reclines or sits; but at other times she stands up. She moves her arms gracefully, and often her face is lighted up with radiance as though the glory of heaven rested upon her. She is utterly unconscious of everything going on around her while she is in vision, having no knowledge whatever of what is said and done in her presence. A person may pinch her flesh, and do things which would cause great and sudden pain in her ordinary condition, and she will not notice it by the slightest tremor.

"There are none of the disgusting grimaces or contortions which usually attend spiritualist mediums, but calm, dignified, and impressive, her very appearance strikes the beholder with reverence and solemnity. There is nothing fanatical in her appearance. When she comes out of this condition she speaks and writes from time to time what she has seen while in vision; and the supernatural character of these visions is seen even more clearly in what she thus reveals than in her appearance and condition while in vision, for many things have thus been related which it was impossible for her to know in any other way.

"Peculiar circumstances in the lives of individuals, whom she never before had seen in the flesh, and secrets hidden from the nearest acquaintances, have been made known by her when she had no personal knowledge of the parties other than by vision. Often has she been in an audience where she was wholly unacquainted with the individuals composing it, when she would get up and point out person after person whom she never had seen before, in the flesh, and tell them what they had done, and reprove their sins. I might mention many other items of like nature, but space forbids. These things can be proved by any amount of testimony, and we confidently affirm that they are of such a character that they could not be accomplished by deception." - Review and Herald. June 9, 1874.

MEMORIES OF ELDER W. A. SPICER

BY Ernest Lloyd

IT WAS in the old General Conference office in Battle Creek, Michigan, that I first met Elder W. A. Spicer. What a kindly man he was! He seemed actually to be interested in me, a poor lad attending school there. Later we met again, and I was especially impressed with his easy mention of my name. I learned he was like that with all the people he knew, young and old, and all appreciated his wonderful memory. He never forgot our names through the decades that followed. We noted, too, that he could recall with apparent ease innumerable events connected with our denominational history.

Elder Spicer's widowed daughter, Mrs. Helen Menkel, of Loma Linda, California, tells of a gray-haired sister attending an Oregon camp meeting many years ago introduced herself to the elder. He looked at her for a few moments and remarked, "Of course I know you. The last time we met, you were a small girl in --, and you were wearing a little red coat and bonnet." Sometimes when meeting an old acquaintance he would recall some little circumstance connected with their first meeting.

In the early years, when Elder Spicer was secretary of the Mission Board, he wrote letters to all our foreign missionaries, knowing most of them personally. He

traveled much, and when visiting mission stations he took along little gifts for the children of the missionaries. He kept in touch with these families, and his letters brought cheer and courage to their hearts. He never forgot them - and how could they ever forget him!

Elder Spicer came up through his early years with fixed habits of economy and industry. He trained himself in frugality. He never incurred indebtedness. He never spent money for things he did not need. He was the author of many books, and all of them were written first in longhand. His family wished to purchase some folders and cabinets for his writing work, but all he wanted was little plain envelopes. His method, you see, was more economical. He liked to save money so he would have more to give to the cause. He was careful about his expense account when traveling over the earth. He was also a careful eater, following the simple rules of healthful living and adhering to the principles of health reform. And what a fine-looking specimen of manhood he was!

Elder Spicer never rode in Pullman cars, but always took the day coaches to save money. I well remember the night I met him on a train near Omaha, Nebraska, many years ago. I was passing through a day coach and recognized the dear man as he was resting with a pillow under his head. Just as I approached his seat, he lifted his head and glanced my way, smiled his recognition, and made me sit with him for a little visit. The elder was a good sleeper, and the pillow, obtained from the train porter, cost him about 25 cents. I learned much from Elder Spicer.

No Fancy Hotels

He also avoided fancy hotels, always going to a simple one. He was really happy saving money for the cause. The last time I met him was in Mountain View, California, the home of the Pacific Press. At the close of the evening service, where he spoke to the Press workers and church members, the brethren concerned with hospitality matters spoke to him about a place that had been selected in which he would spend the night. He thanked them heartily and remarked that he had left his traveling bag at a hotel downtown as he walked up to the church, and since he was leaving on a train very early in the morning for San Francisco, he would carry out his plan. And he did. I knew where he stayed downtown. His room cost one dollar.

Elder Spicer backed his faith in the Movement with liberal giving. He saved in every way he could, so as to give more. Sister Menkel says her father "would sit on a platform and pledge money which he did not have." When the family would ask where he expected to get the money, his answer was, "The Lord will provide." And the Lord did. The elder's economical habits helped him to save money, and this helped him to be liberal.

Many REVIEW readers will remember Elder Spicer's sparkling letters. What a writer! Every letter he wrote was sprinkled with good cheer and helpful thoughts. When I was editor of Our Little Friend, from 1924 to 1949, he sent me stories for the paper, interesting stories of boys and girls he had met in faraway lands. His letters to me always emphasized the thought that our work for the children through their paper was important and far reaching, and his cheering words gave me a real lift. I have met others who remarked that Elder Spicer's letters to them were responsible for holding them steady in the work and faithful to their trust.

The Elder imitated the Lord Jesus in his preaching by his use of helpful and interesting illustrations. Throughout his career he collected stories of missionaries and their providential deliverances. Many of these he used in the books he wrote. And his sermons were well sprinkled with them. Small wonder that his listeners, young and old, were so deeply impressed when he was the speaker.

In all his many and dangerous travels in all parts of the world, Elder Spicer was protected from sickness. His first physical examination was when he was down with neuritis in South America and not able to move. Later, when he arrived home at headquarters, in Takoma Park, D.C., he was put in the hospital and all his teeth and his tonsils were removed. He was sure then that he would need no more examinations! He never had malaria, although he traveled through infested areas many times.

Born in 1865, Elder Spicer was 87 years of age when he died in 1952. Beginning at about 17 as an office secretary in Battle Creek, he worked for 70 years, almost 40 of which were spent in foreign mission service, including his years of travel. He retired at 75 years of age, and after that did considerable writing for the REVIEW, as our older readers will readily remember. He possessed a faith that reached into eternity. He entertained no doubts whatever regarding the triumph of the remnant church. Elder Spicer cultivated belief in God and in His prophets (2 Chron. 20:20). The Book of God and the Spirit of Prophecy writings were his chief study. What an influence for good this remarkable man exerted throughout our ranks!

We can do two things to honor the pioneers of our great work. We can show our appreciation in words of "passive sentiment" (and some can do this very admirably), or we can show our gratitude in deeds, thus projecting the spirit and faith and courage of the pioneers through our own lives into the lives of younger men and women who are to carry on for God and humanity.

This cause is a continuing thing, as you know. It started with prophetic guidance aiding its development and growth and will continue to grow. God has set his hand to this work, and it is moving forward to certain and absolute triumph. His power envelops it, and it cannot fail. The nations of earth will go down in failure, and all else will pass away, but God's remnant ones, gathered in from every land and race, will carry on until the day of victory and deliverance comes. Hasten on, glad day! Review and Herald, March 7, 1963.

PIONEER DAYS OF THE ADVENT MOVEMENT

By W. A. Spicer

Interesting and instructive side lights on the growth and development of the second advent movement and the men and women who pioneered this great religious awakening of the last days. With thrilling vividness Elder Spicer leads his readers through many of the experiences of those early days which resulted, under God, in the laying of our denominational foundations.

This story of how the Spirit of the Lord led a few consecrated believers in the discovery and proclamation of the fundamental truths of God's last-day church on earth is an inspiring book for every Seventh-day Adventist believer. It will establish faith, install courage for the future, and strengthen the service of everyone who reads it - this was the author's purpose and accomplishment.

EVER since the most ancient times the carrying forward of the work of God has been attended with infinite precision and accuracy. The apostle James noted this in his epistle, after having watched the events of fulfilling prophecy in those days of Christ's first advent. He had seen every turn of affairs working out under direction of "the Father of lights, with whom is no variableness, neither shadow of turning." James 1:17.

Now we see the prophecies connected with events of the approaching second advent fulfilling all about us in a way that makes it certain that the Father of lights is

overruling affairs on earth, everything coming to pass as foretold, without variableness, neither shadow of turning.

WHEN THE HOUR STRUCK

We see it in the opening of this advent movement and in its progress. When the hour for it struck, the people of the prophecy came; and the very message of the prophecy began to sound.

To the prophet John, on the Isle of Patmos, the Lord in vision revealed the scenes of the gospel work in the closing days of history. The prophet saw Christ coming in the clouds of heaven, sickle in hand, to reap the harvest of the earth. (Rev.14:14.) But just before this appearing of Christ in glory, he saw a special missionary movement rise and spread to every nation, and tongue, and people, bearing to mankind this message of the everlasting gospel:

"Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Verse 7.

The angel who explained these visions to John on Patmos described the people carrying this message as follows:

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verse 12.

We who watch these things today know that there has not been a shadow of variation in the fulfillment of this prophecy.

Two thousand five hundred years ago, in the days of Belshazzar of Babylon, the prophet Daniel saw in a vision of latter-day times the wondrous scene of the the opening of the judgment hour in the sanctuary in heaven. He saw the flaming chariot of the Ancient of days enter the most holy place. "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened." Dan.7:10. Into this scene the prophet saw "one like the Son of man" come, escorted by clouds of angels. Thank God, Jesus, the great High Priest of the heavenly sanctuary, is our advocate. He pleads there the sacrifice of His own life to cover the life of every sinner who confesses his sins to Him.

TIME OF THE JUDGMENT

The next two chapters of Daniel fix the time when this judgment hour was to open in heaven. It was to come at the end of the 2300 years of Daniel 8:14, and this prophetic period was to begin with "the going forth of the commandment to restore and to build Jerusalem." Dan.9:24,25. This was the decree of Artaxerxes, on record in Ezra 7, issued 457 B. C. Down the long centuries that measuring line of prophecy ran, its end touching the year 1844. Then was the cleansing of the sanctuary, the judgment hour, to open in heaven above, according to Daniel's prophecy. Then, according to John's prophecy of Revelation 14, the people of the prophecy, keeping the commandments of God, were to appear on earth, to carry to all nations the announcement: "The hour of His judgment is come."

And so it all came to pass. The year 1844 witnessed the rise of this definite advent movement. In that very year, marked on the record in the days of ancient Babylon, our pioneers in New England appeared - Adventists, laying hold of the commandments of God. This movement of the prophecy began. The prophecy pictures

it as distinctively a world movement. The organ of one of the great churches of America has said of the wide-spreading work of Seventh-day Adventists:

"Small though the denomination is, it has its missionaries scattered through every region of the globe."

"One in every fourteen of their members," says another editor, "is a full-time worker. They emphasize the world-wide objective."

Of course, it had to be so. The prophecy foretold it. Every believer in this message is born into it by the new birth as one more servant of God pledged to hasten the movement on the way toward "every nation, and kindred, and tongue, and people." That is the aim. There can be no shadow of turning from that purpose. We dare not grow weary or slacken our energies.

MESSAGE GOES SWIFTLY

Swiftly the message has gone. In remotest places of earth it reaches people who have been prepared for it by the outpouring of the Holy Spirit. In the region of the far western sources of the Amazon, in South America, a Catholic priest had spoken disparagingly of our missions to a planter, himself a Catholic.

"Sir," replied the planter, "these Seventh-day Adventists have done more for these Indians in four months than your church had done in four hundred years." This is the fruitage of the advent message.

We who have been given this message are debtors to all men. Of the work still before us the Spirit of prophecy speaks in earnest tone: "The third angel of Revelation fourteen is represented as flying swiftly through the midst of heaven, crying, 'Here are they that keep the commandments of God, and the faith of Jesus.' Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them.

The world is to be warned; soon Jesus will come. We are to allow nothing to interpose between us and the work God has given us to do. The people must hear the truth in clear, distinct lines. . . Now is our golden opportunity to co-operate with heavenly intelligences in enlightening the understanding of those who are studying the meaning of the rapid increase of crime and disaster. As we do our part faithfully, the Lord will bless our efforts to the saving of many precious souls." - Ellen G. White, in Review and Herald, Oct. 25, 1906.

"This is the last message. There are no more to follow; no more invitations of mercy to be given after this message shall have done its work. What a trust! What a responsibility is resting upon all to carry the words of gracious invitation! 'And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.'" - "Testimonies," Vol. V, pp. 206,207.

The judgment hour foretold is passing in the heavenly courts above. Our business on earth - the business of every Seventh-day Adventist - is to proclaim to every people the saving gospel message of the prophecy, "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven and earth, and the seas, and the fountains of waters." Review and Herald, August 13, 1942.

THE SPIRIT OF PROPHECY IN THE ADVENT MOVEMENT - NO.1

By W. A. Spicer

(Two morning studies given August 19, 20, 1937, at the World Educational Convention, Blue Ridge, North Carolina)

THIS convention represents the educational movement of Seventh-day Adventists. I am glad that I am a Seventh-day Adventist, that I belong to this church. It is more than the word "church" usually suggests; it is a church on the march. It is a movement - the "advent movement," we call it. It is a church that is going somewhere, a church that has a definite aim.

Some years ago, in Germany, a gentleman stood on the edge of the big tent and watched the Sabbath morning service, a rather stirring service. He came to me in the aftermeeting. He was a stranger, a patient in our sanitarium. He said, "I am a Catholic, and I must not say much, but I see that your church is different. You have an aim, an objective." Ah, he had caught the thought! We do have an aim. We have an objective. We are in a movement that is going somewhere.

Just as truly as the Lord led that ancient movement from the land of Egypt to Canaan, so the same living God is leading the advent movement from the days of 1844 to the heavenly Canaan. It is a movement led by the living God. And the Lord Himself compares these two movements, that ancient one and this modern one. "Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands." Jer.16:14,15.

This prophecy compares the gathering of ancient Israel out of Egypt with the gathering, not of Israel after the flesh, but of the true Israel out of all the lands in the last days. In the nineteenth verse we find that when that prophecy is fulfilled, the Gentiles shall come "from the ends of the earth." They are coming today, by many thousands every year. And the living God is leading His people in this advent movement as verily as He led ancient Israel in the exodus movement.

That ancient people saw wonderful things. And this modern Israel, this advent people, has seen wonderful things. The hand of Providence has been revealed; we have seen the tokens of a living God doing things.

It is no ordinary movement, no common work, in which we are engaged. When we step into this advent movement, we are in the presence of the living God who is doing things with us, for us, and for people of all nations. The thought of that should bring soberness and carefulness into our lives and should awaken us to wholehearted devotion. In the ancient time the Lord desired that His people should never forget the providences that attended their way. He cried out through Moses, just before they were to enter the land of Promise. "Thou shalt remember all the way which the Lord thy God led thee." Deut.8:2.

Again, centuries later, He cried out for them to remember what the Lord had done in leading them to Canaan. "I brought thee up out of the land of Egypt, and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam. O My people, remember." Micah 6:4,5. They were never to forget it.

Just so with us, dear friends. We have a history of divine leadership behind us, we who are approaching this heavenly Canaan. We are not to forget God's leadership of this movement from its origin until this day. I read in "Life Sketches:" "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history," -Page 196.

I shall not say a new thing this morning, I suppose. But I want to call our attention to things we must all remember, for they will give us guidance and direction in the further journey, - things that we are well acquainted with in the past experience of the advent people. The Lord planned for this movement from ancient times.

THE REMNANT THAT HE SHOULD CALL

Away back in the days of Assyria, when Joel the prophet spoke of the outpouring of the Spirit of God upon all flesh in the last days, the Lord foretold how he would give the message of deliverance to "the remnant whom the Lord shall call," Joel 3:32. Think of it! In the days of Assyria, before Babylon ever rose to power, the Lord was planning what He would do with that remnant, the remnant that He should call in the last days, who were to bear the gospel message of deliverance finally to the people of the earth.

And we come a little nearer, in the New Testament. There we find a description of this remnant church. The dragon, it was foretold, would be wroth with the remnant, with the last church, which should "keep the commandments of God, and have the testimony of Jesus Christ." Rev.12:17.

In the fourteenth chapter of Revelation is found a picture of this church which keeps the commandments of God going to all the world with the everlasting gospel, crying, "The hour of His judgment is come." And when the time of the judgment hour in the heavenly sanctuary came in 1844, it brought this movement - it brought a people who were keeping the commandments of God and preaching the message that the judgment hour had come.

Nearly two thousand years ago the prophet John, on the isle of Patmos, saw in vision the coming of the last days, the coming of the judgment review in the heavenly sanctuary. He saw a people arise keeping the commandments of God, and he saw them spread to every nation, kindred, and tongue, crying the message of the gospel for the judgment hour. Seventh-day Adventists are that people. Oh, what manner of person, then, should I be, to belong to that people of the prophecy so long foretold? All the world knows, I think, that this is the only world movement that is teaching that the hour of God's judgment is come.

Years ago I was coming from South America to Europe. I met on the boat a fine Brazilian gentleman, a Congregationalist pastor. He spoke English. We had some good talks about prophecy, and about this fourteenth chapter of Revelation, which shows that the last gospel work committed to men is to carry the message to every nation that the hour of God's judgment is come. And he said to me at last, "To what church do you belong?"

"Seventh-day Adventist," I replied. I saw him start.

"Well," he said, "but your people have come to my city. You have taken some of my members."

"Well, I am glad your members are interested in these things."

"I think you ought to go somewhere else."

"Brother ---," I said, "we are going just as fast as we can, - everywhere else, - for that message has a world-wide mission!"

"Yes," he said, "but I think you ought to leave me and my fellow pastors to preach it in my city."

"Now," I said, "if you would preach this message, "The hour of His judgment is come, we would not need to go to your city."

Why," he said, "I am preaching it."

I said, "Are you preaching `the hour of His Judgment is come?"

"Yes," he said, "I think I am."

"Well," I said, "when did it come?"

"I do not know," he answered. "In fact, I have never studied the book of Revelation, but someday I want to study it."

I said, "Brother, that is just why God has raised up a people who have studied it. They know when the hour of God's judgment came, and ever since they have been hurrying to every nation and kindred and tongue, preaching the message of the prophecy."

Brethren, this work bears the divine credentials. It is the work of God. It is the people of the prophecy, bringing the message of the prophecy to men.

THE SPIRIT OF PROPHECY

But another distinguishing feature is mentioned there in Revelation 12:17. The remnant was not only to keep the commandments of God, but was to have "the testimony of Jesus," which the angel later explained to be "the Spirit of prophecy." Rev.19:10.

The picture is plain: in the last days a people were to come, keeping the commandments of God, and in their midst there was to be a restoration of that gift of the Spirit of prophecy. And those things were to bring the attack - the special attack - of the enemy. Upon what two points do we find opponents continually centering their main attack? - On the keeping of the commandments of God, and on the Spirit of prophecy. We find it everywhere. If those attacks did not come, we would think there was something lacking. But, thank God, it is all right. Here come the people with the commandments of God and the Spirit of prophecy, and the enemy attacks those two points especially.

Our pioneers have told us how the days of 1844 came, bringing forth a people keeping the commandments of God. At that time, it appears, the Lord was looking for an agent through whom he could speak by the Spirit of prophecy to guide the movement. They have told us that in the State of Maine, in 1844, the Lord appeared to a Mr. Foss, one of the early advent believers, and showed him in vision the journey of the advent people to the city of God. He was instructed to tell the vision. He refused; he felt humiliated to talk about a dream, a vision, and he finally demanded that he be excused. At last the Lord said to him in a vision "I have excused you. I have laid the burden on one of the weakest of the weak."

As Mr Foss came out of the experience, you remember, he felt alarmed at the decision he had made. He told the little group of believers that he had been given a vision which he would tell. They gathered in the meeting hall. He stood up to tell the story, but he was silent. After a few moments he said, in effect, "It is taken from me. I cannot remember it." And he walked from the platform.

A little later he heard a young girl standing before the audience of believers, relating a vision that God had given her of the journey of the advent people to the city of God. As he listened, he said, "That is the very vision that God gave to me, and that I

refused to tell." That young woman was Ellen Harmon, later Mrs. E. G. White, called of God in 1844 to bear messages for him. Though so young, she had a rich Christian experience, and in the 1844 times had often been called to speak and exhort in the meetings where believers were seeking God for a preparation to meet the Saviour when He should appear.

As the call came in the vision, young Ellen Harmon felt also that she wanted to be excused. We are told in "Early Writings:"

"After I came out of vision I was exceedingly troubled. My health was very poor, and I was but seventeen years old. I knew that many had fallen through exaltation. . . I went to the Lord in prayer and begged Him to lay the burden on some one else. It seemed to me that I could not bear it. . . All the light I could get was, 'Make known to others what I have revealed to you.' . . .

"Said the angel, 'If you deliver the messages faithfully, and endure unto the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life.'" - Pages 20, 21.

And that young girl of seventeen, in her weakness, rose from the place of prayer before the Lord and accepted the burden. For seventy years the voice of this gift was heard, bearing messages in the advent movement; and to this day the pen of the Spirit of prophecy speaks to the advent people as we journey to the city of God.

The time of the prophecy had come in 1844. The people keeping God's commandments had come. And soon, as attention was called to the Sabbath truth, in the midst of that group the gift of the Spirit of prophecy was at work. The living God has been directing the advent movement by this gift all along the way. In the ancient time God led the exodus movement out of Egypt, and anew called that people to loyalty to His commandments. That holy law was the foundation of morality and right conduct. But as the Lord was guiding that movement, He wanted to say to the people, "Do this," "Do that," "Go here," "Go there." The Lord wanted to instruct them in all their journey. How did He do it? He placed the gift of the Spirit of prophecy in the movement. "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

These things happened unto that people as examples for us. The Lord brought this advent movement out of the Egypt of this world. Many a time, as the older ones know, the voice of the Spirit of prophecy in this movement has guided and preserved us from danger. When we were taking the wrong turn, that voice would call us back and say, "This is the way; walk ye in it." That gift has been a divinely ordered agent that has preserved and guided us on the right hand and on the left.

THE PLACE OF THE WRITINGS OF THIS GIFT

Let us note the place of the writings of this gift in the movement. As we extol the helpfulness of the writings of the Spirit of prophecy, opponents have said, "Oh, Adventists have another Bible, the writings of Mrs. White." No, this [holding up the Holy Scriptures] is the only Bible we have. The faith of the church is founded upon this book. All the spiritual gifts, like the Spirit of prophecy, are gifts to the church whose faith and doctrine are built upon the everlasting foundation of the word of God. This book of Holy Scripture is our one rule of faith. The Lord gathered out just a portion of all that He had given by His prophets of old, to make one complete rule of doctrine. The psalmist described it: "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." Ps.12:6.

We have in the Bible nothing like all the testimony that was borne by God through the prophets of old. But in the Bible the Lord preserved the writings that were to be the foundation of doctrine - words "purified seven times."

These writings given us in our day, by inspiration of the Spirit of prophecy, are given to us to lead us into this Book of books, to minister the truths of Holy Scripture to us. That has been the teaching of this denomination from the very first.

When the first little tract that James White, our pioneer leader, ever published came out in 1847, Elder White wrote, "The Bible is a perfect and complete revelation. It is our only rule of faith and practice." - "A word to the Little Flock," p. 13.

In the first full collection of early testimonies by the Spirit of prophecy, "Early Writings," it was written: "I recommend to you, dear reader, the word of God as the rule of your faith and practice" - Page 78.

That has been the teaching all the way through.

Well do I remember the last words that Mrs. White ever spoke in the general assembly of the advent people. It was the General Conference in Washington, in 1909. She felt impressed that she was never to meet with the General Conference again in person, and she never did. It was the last day of the meeting. She came to the platform to speak a few words of parting to those delegates gathered from all ends of the earth, representing this advent movement. At the close of her remarks she turned to the pulpit and took from it the Bible that was always lying there. She opened it and held it out with hands trembling with age, and said, "Brethren and sisters, I commend unto you this Book." She closed the book, laid it down, and walked from the platform. Somehow that last spoken word to the General Conference in assembly seemed symbolic of the whole life, the exercise of this gift through Mrs. White, continually exalting as supreme above all the Holy Scriptures, the living word of God. O, how wonderfully we have seen God working through that gift, the Spirit of prophecy, leading us into the Book, illuminating the truths of God's Holy Word. It has been a token of the presence of God in the advent movement.

Some people think a prophet would be a very strange kind of person, but this is not the case. You remember, in the epistle of James, we are told that Elijah, that great prophet, was a man of like nature with all of us. And so Mrs. White was just like other mothers in the church. From childhood my memory pictures her among other good mothers in Israel in old Battle Creek. We might see her working about the house singing at the common tasks. Of course, she did not find as much time for home life and household duties as most mothers did. She was always at the call of need in meetings and councils, and ever her pen had to be busy, writing out instruction given her. There was nothing pretentious about her bearing, nothing savoring of the officious. There was no suggestion that she knew about everything. No, she was, of herself, just a good mother in Israel. As a boy, I used to do errands for her. She lived among us as a kindly neighbor.

The leading brethren might come to her seeking counsel, and she might answer, "I have been given no light for you about that. You will have to pray to God, and do your best to follow His guiding." Again she might say, "Yes I think I have something for you on that." And turning to her papers or to the journal where she often wrote day by day, setting down instruction perhaps given in the night season, she might find just the help needed by the brethren in their problem. Thus, year after year, through all the seventy years, leaders had evidence that there was a living God in heaven guiding in this movement in a direct and special way through the gift of the Spirit of prophecy. Review and Herald, January 6, 1938.

THE SPIRIT OF PROPHECY IN THE ADVENT MOVEMENT - NO.2

By W. A. Spicer

(Two morning studies given August 19, 20, 1937, at the World Educational Convention, Blue Ridge, North Carolina)

IN 1891 Mrs. White was called to go to Australia, where our cause had only recently been established. A year and a half later she wrote to the General Conference that she had written two thousand pages of material since going to Australia. Much of that year and a half she was suffering from neuritis in her arm and shoulder. She wrote: "My arm and shoulder have been full of suffering, hard to bear, but the hand has been able to hold the pen and trace words that have come to me from the Spirit of the Lord." - "Life Sketches," p.340.

Out of those times of suffering, there came to us at the General Conference the finest instruction for the ministry, it seems to me, that we have ever had. The older ones among us will remember the booklet after booklet by which O. A. Olsen, then president, sent this matter out to the workers.

And all through the years what a wonderful mass of material came forth, what wonderful instruction was given. Some years ago in Washington, I was preaching about these things. I said, "Sometime I should like to gather out one copy each of the different books that Sister White wrote, and build them up into one monument. That would be a monument to the gift that answers forever all that critics have ever said. There is the fruitage that none can explain save as a gift of God to the movement."

Next day the manager of the Review office, E. R. Palmer, came to me and said. "Let us do it." We gathered all we could find in the General Conference and Review offices - one each of her different books. He piled them up in the art room of the Review and Herald, and a photograph was taken, with Brother Palmer standing by. I have an enlarged copy here this morning; let me pin it up. There is the monument to the gift manifested through Mrs. White. The monument of books is higher than the man's head. There were sixty-five volumes. Besides that there were thousands of pages of writing and personal counsels that never went into book print. A wonderful thing was that lifework. Here was a girl, called in her very youth, with no education to speak of. She had to leave school at nine, I think it was, through an accident. No education for literary work. Yet the angel said, "Write." At first, she says, her trembling hand could not hold a pen. But the angel said, "Write the vision!" She obeyed, and began to write. For seventy years that pen wrote on. What a wonderful monument of books this is.

People who read them find the divine credentials in the reading of them. For instance, one leading lawyer said of "The Great Controversy:" "That book was not produced by education, but by inspiration." In the early days, in the 50's or 60's, Mrs. White was preaching from the Bible on one of her favorite themes, - God and Nature." A learned doctor of divinity was listening. After the sermon he said: "Why is it that we preachers have never preached those things from the Bible?" James White said then that if Mrs. White had had a literary training, a college education, people would have said she was a clever women, bright, intelligent, educated; and the woman and her training would have received the credit. James White said that in order that none but God should have the glory, that young woman was chosen in her weakness, that all the glory might be God's.

A New England worker, a nurse, I believe, was invited by a wealthy woman to spend a little time at her home by the seaside. Our sister took along the book "Education." This highly educated woman read it, and said: "The author of this book must have been a woman of exceptional education." Our worker told her that quite the

contrary was true. She explained how the author was called to Christian work as a young girl with no education except the very primary grades. That cultured, educated woman of the world said, "Then she must have written by inspiration." And that is the only explanation of these things. These books bear the divine credentials.

Years ago I was marooned in Brazil by a breakdown of a steamer. In the nine days of waiting and some days on the boat - two weeks altogether - I read the Bible through. I read six, eight, ten, and twelve hours a day. I never had such an experience with the Bible before. It seemed that that book just talked. I could see the march of the cause of God all down through the centuries. I found myself patting the Bible and saying, "I'm glad I've got you! You are a good book."

During the World War I was once marooned in Europe, after the United States entered the war. In ten days I read through the five volumes of the "Testimonies" in the same way - reading six or ten hours a day. I saw the same thing, - the development and expansion of the work of God in this advent movement.

They are remarkable pieces of writing, these messages in "Testimonies for the Church." Some may think the other volumes are the only ones that would appeal to folk in general; but really these are wonderful books, these "Testimonies for the Church." I come to a chapter, "Parental Responsibility," and I think, "Now I read about this subject only an hour or two ago. This will be a repetition." But it is not - it is new and fresh and ever-flowing. If I had written about four times on that subject, you would say, "You had better stop now. You have said all that you can on that thing." But these writings are like a flowing fountain, sending forth words of life ever fresh. Ever the uplifting, inspiring instruction abounds. Flashes of light appear in these pages, such as we do not find in ordinary good writing. The divine credentials go with the writings.

Elder J. A. Rippey told us at the North Pacific meeting a few weeks ago, that one time recently, as he was traveling by train, he was reading a volume of the "Testimonies for the Church." He left his book in his seat, and went into the car ahead. When he came back, a gentleman sitting near by was reading the book. The man apologized and started to return the book. But Elder Rippey said, "No, go on and read." After a time the gentleman returned the book, saying: "I hold a chair on the faculty of a university in New York. I am continually reading books, but this is the finest literature I have ever read. Where can I get some of these books?"

Recently a patient at the Washington Sanitarium visited the pastoral training class at our college across the lawn. He is a clergyman, a man of Yale and of London University. While in the classroom he looked through Mrs. White's "Testimonies to Ministers," which was being used as a textbook. At the end of his visit he said to Prof. L. A. Semmens:

"I have looked through this book, and I find it is the very best material you could place in the hands of young men studying for the ministry. These young people should count themselves fortunate in having such instruction. I have read some of Mrs. White's works. With the limited education that she had, no one could write such books as she has written, unless inspired of God."

How do you explain it? Critics have tried to explain it; they have said, "W. C. White writes it." I have said this when Brother White was on the platform, so I can say it now. We know that Brother White could not write one of those books, any more than you or I could.

The critics used to say, "The secretaries and stenographers write them." Well, we have had some of those secretaries and stenographers working for the General Conference, helping us, and they didn't write anything like that for us. With all the

qualifications of our good stenographers, - and I belong to that clan and love it, for shorthand took me to Europe fifty years ago this summer, - they cannot write things like that.

A clergyman of one of the popular churches, connected with educational work, heard of a controversy over Mrs. White's work, and looked up some of her books. He went to a critic, formerly with us, and said, "Look here, how do you explain these writings of Mrs. White?" And our former brother said, "I will tell you: Mrs. White had a genius for choosing stenographers and secretaries. They did the writing." The clergyman laughed and said, "Well, I have had stenographers and secretaries, - good ones, - but I have never had any secretaries that wrote books like that for me!

Unbelieving men of the world have tried to explain the coming of the books, but they can never do it. I will tell you the only explanation. It is the explanation that Mrs. White herself gave in the REVIEW AND HERALD of July 26, 1906: "Of myself I could not have brought out the truth in these books, but the Lord has given me the help of His Holy Spirit."

And that is the truth. No, sir, not one of us could do it. Gather together the best minds anywhere and give them plenty of time, and not a man among them could do it. But the Lord, in 1844, called that young woman to bear messages from Him, and we have these volumes of instruction, like no other devotional and expository books.

"But," says the critic, "there is plagiarism in 'The Great Controversy.' Mrs. White copied some paragraphs from historians without quotation and credit." First of all, one may note, not all critics together that have ever attacked the gift could make up the book. "The Great controversy" from the books of other writers. Put all the critics in the library of the British Museum, and give them any number of years to work, and they could never produce "The Great Controversy." The material and the expositions simply are not to be found in other books; and Mrs. White did not spend her life in libraries.

What is the fact? In covering a few points in the Reformation story, - as when Luther stood before the emperor in the city of Worms, and, with his hand on the Bible, said, "Here I stand, I can do no other: May God help me," - Mrs. White evidently wanted to let the words of the historian tell it. With no training in the technical literary method of punctuating and handling a historical quotation, she wrote into the story a few of the most familiar paragraphs from D'Aubigne's or Wylie's history of the Reformation. The open frankness with which these few familiar paragraphs of the historians were produced with no thought of concealment, is evidence that the author had no intent to plagiarize, in the ordinary sense of the word. We could never excuse or condone intentional plagiarism in anybody.

And more than thirty years ago, when critics were calling attention to this use of a few paragraphs from the historians, Mrs. White's attention was one day drawn to it at her home. She did just what her whole life had shown she would do. She immediately gave instruction to her helpers to go through her book, and mark every sentence or paragraph she had taken from those historians, and insert the proper punctuation for introducing a quotation, and, further, to give not only credit to the author quoted, but the title and page of the book from which the quotation was made. She saw to it herself that this was done for the next edition of the book.

And all these many years "The Great Controversy" has met the requirements of the highest standard of up-to-date literary methods. I say up-to-date because the carelessness among later writers in giving credit did not obtain so essentially a generation or two ago. In London, last year, I bought an old copy of John Wesley's famous "Notes on the New Testament." I bought it for a shilling in order merely to tear out the preface, to illustrate the old method that passed in religious literature in former times. In this

preface, that I hold in my hand, Wesley, a literary man and an Oxford University scholar, explained how he had gathered matter from various sources, which he had used without credit. He wrote:

It was a doubt with me for some time, whether I should not subjoin to every note I received from them, the name of the author from whom it was taken; especially as I had transcribed some, and abridged many more. But, upon due consideration, I resolved to name none, that nothing might divert the mind of the reader from the point in view, and from receiving what was spoken only according to its intrinsic value."

That might do in religious writing in that time, and it did do. One may find it in other old-time works. There was a different standard of literary methods. Mrs. White's father was a Methodist elder, and no doubt Wesley's "Notes" was a familiar book in that home. But that old-time method would bring criticism today. And but a few minutes after Mrs. White's attention was called to the criticism being made of her method, her helpers had their instruction to submit to her the proper markings in this matter of punctuation and credit. Mrs. White's supreme concern was to get the messages of truth to the people and to the world. She even disavowed any idea that credit should be given her. It was no gift of her own that she exercised, but the gift of the Spirit of God.

Toward the close of her life, Mrs. White wrote to Elder O. A. Olsen:

"The question is sometimes raised, 'What if Mrs. White should die?' I answer: 'The books that she has written will not die. They are a living witness.'"

How true that is. I hear in this convention men reading from this book and from that book, living words from the Spirit of prophecy applying to just the work that we have in hand today. The servant of God was laid away to rest in 1915, but her books are speaking to our people in all the wide world. And often this instruction seems to be written, not for her day, but for us today. Inspiration marches along with the movement. It speaks with a living voice today and for our day. The books do not die. But the critic says: "Now, where is your Spirit of prophecy? Your prophet is dead." Well, let us look at the type just a moment. The Lord chose Moses as His prophet through the wilderness journey. He spoke messages of guidance from God. But just before they reached the land of Canaan, God laid His servant away; and a little later, under the instruction that Moses had written by the Spirit of prophecy, the people marched into the land.

Now, I would not try to apply a type mechanically in every detail, but it is an illustration for us at least. We have marched the long journey, aided by the instruction of the Spirit of prophecy. We are nearly to the border of the heavenly Canaan. And now the Lord has laid his servant away. And under the instruction left for us, in a little while the movement will march into the eternal Land of Promise.

When Mrs. White died, the leading religious journal of America, then the New York Independent, said editorially:

"Of course, these teachings [of Seventh-day Adventists] were based on the strictest doctrine of inspiration of the Scriptures. Seventh-day Adventism could be got in no other way. And the gift of prophecy was to be expected, as promised to the 'remnant church,' who had held fast to the truth. This faith gave great purity of life and incessant zeal. No body of Christian excels them in moral character, and religious earnestness. [The growth of the work and institutions was described.] . . . And in all this, Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor."

That is the way an observing man of the world wrote. Let the critics criticize; men of the world looking on, know that here was a gift that helped to build up a great work

and movement in a strong way. They honored the memory of the woman who exercised a gift like that. And the editor said further:

"Did she really receive divine visions? . . . Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate, she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess."

Why, brethren, there is nothing in the whole experience of the Spirit of prophecy among this people that calls us to apologize. The world smiles and critics scoff at the idea of a prophet in modern times; but men of affairs and of large observation, who watched, knew that some gift resided in this servant of the Lord that wrought powerfully in the upbuilding of a great world work. "Here is a noble record," this editor said, "and she deserves great honor."

Mrs E. G. White lived her life before all, and it was a noble Christian life. That was the testimony of even the bitterest critic that this gift ever had - D. M. Canright. His brother, the late Samuel Canright, who lived in Battle Creek, bore witness to this. By the way, Samuel Canright told me that when D. M. Canright left us, in 1886, he went to him.

"I said, 'Dudley, you are leaving the Adventists; do you advise me also to leave them?' He turned on me almost fiercely, and said 'No, you stay with them. You'll ruin your life if you leave them.'" Samuel Canright said, in telling me the story long after: "I thought that was good advice, and I am glad I followed it."

This brother told us that when Mrs. White died, his brother came to the funeral at Battle Creek. The brothers stood together in the congregation, as the time came for the people to file past and take a last look at the sleeping servant of God. As the brothers filed past the casket with others, D. M. Canright was mightily moved with emotion. They came back to their places, and stood as others were passing. Presently D. M. Canright said. "Let us go down again." And so again they joined that procession. Standing the last time by the casket, D. M. Canright put his hand on the edge of the coffin and looked down into that sleeping face. With tears rolling down his cheeks, he said: "There is a noble christian woman gone." And that is the truth. It is a true tribute, by the critic who wrote the bitterest things about this gift of the Spirit of prophecy, things that others repeat to this day. It was a noble Christian life that Mrs. White lived before all. Called of God in consecrated girlhood, given an important, solemn work to do, she was faithful to the call. Brethren and sisters and teachers, we thank God for the gift of the Spirit of prophecy in the advent movement. Through this gift God has wrought powerfully in bringing the movement out and leading us all our days. May God help us to use this gift as the help and guide that He intended it to be.

(To be continued) Review and Herald, January 13, 1938.

THE SPIRIT OF PROPHECY IN THE ADVENT MOVEMENT - NO. 3

By W. A. Spicer

(Two morning studies given August 19, 20, 1937, at the World Educational Convention, Blue Ridge, North Carolina)

ONE can never tell - that is, I know I never could tell - the full story of the wonderful things we have seen in this advent movement. The aged apostle John wrote of the ministry of Jesus and that early experience of the church: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of Life." 1 John 1:1.

We can apply the principle to this living movement led by the living God. This movement is not based on fine-spun philosophy. It is something concrete and substantial. It is something we have seen with our own eyes and handled with our hands - a movement of life and salvation growing into all the world. The living God has all along revealed Himself in doing things in our midst. He has been leading the movement; for in our day God has "set His hand again the second time" - this time "to recover the remnant of His people" from the four quarters of the earth. And they are coming at the call of His message - coming from the north, the south, the east, and the west by many thousands every year. If we could see it as the angels see it, we would see the world alive with the activities of this advent movement.

Stop the classes for a minute in any one of these 2,600 schools of ours, and with the ear of faith the students may hear the steady tread of the advent movement passing swiftly on to meet the coming of the Lord. Day and night it is going forward. You must let the students hear that march. The important thing in all our schoolwork is the preparing of those young people to hurry out and join the march to the finishing of the work, and to meet the Saviour when He comes. And God pity the teacher who does not hear this joyful sound all the time, the steady march of the advent movement swinging on toward the end of the way. Every lesson and every class recitation is to connect up with the work we have in hand.

In the first vision of the Spirit of prophecy, in 1844, this movement was pictured. There was a bright light set up at the beginning of the path, we are told, that shone all the way to the city of God. Dear friends, we have a history behind us, as well as a work before us. There was an experience in the forming of this advent movement that shines with precious light all the way to the end. We must not forget the way in which God has led His people, for now it is no time to forget how we came to be here. To forget this, and lose the light of past experience, would be to make the mistake of the airplane pilot who loses his radio beam and does not know where he is going in the dark.

God has been doing wonderful things in this advent movement. Not as one of the pioneers am I telling these things, but as one who, as a boy, grew up with these pioneers, whose heart was caught by the power of the message as pioneers told it in my childhood. We who heard these things many years ago can say we have never seen a failure in the work of God. There has never been anything wavering or uncertain about the movement. God has led the movement by the gift placed in the church. In Ephesians 4, the apostle speaks of these gifts - "some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying [building up] of the body of Christ." Eph.4:11,12.

All these gifts have wrought in the building-up process. But I speak this morning again of the work of the Spirit of prophecy in the movement. It is wonderful to watch what God did by the testimony that was borne through that gift. You see it in the very beginning, from the days of 1844 on, when a young girl of seventeen was called to go out, her heart almost failing at the thought that she, a young girl, must stand before the people. God promised to be with her, and her godly old Methodist father said, "If God has called you, He will be with you."

POWER IN THE MESSAGES

In the story of the very first days we see clearly that the power was not in the person, but in the message that was given her to bear. Mrs. White would stand by the side of the older workers, bearing her message from God, - you read the story in "Life Sketches" and elsewhere, - and how often she was called to safeguard the flock from

workers of evil seeking to get in. It might be she would point out somebody in the meeting and describe the evil of his life - some one she had never seen before. Those were days of confusion; wild and eccentric movements were spreading after the disappointment of 1844. Evidently Satan was trying to throw things into the coming advent movement, things fanatical, wicked, cloaked in pious pretense to righteousness. And there was a young girl, pointing out this one and that one. This one was leading a double life. The person perhaps would rise up and rush from the meeting. Some corrected would confess and seek God. Others would rise in opposition, seeking to draw away sympathizers with them. That was not a work one would naturally assign to a young girl, was it? Suppose you choose some girl, of seventeen or eighteen, and say, "Come now and help us; we are in trouble. There is fanaticism at work. We would not give such a youth the power to give the help required. But when God called, there was power in the messages He gave. Old leaders in the beginning of our work, knew that there was something at work in that gift that never could have pertained to Mrs. White herself personally. And that kind of thing continued through all her life to build up, to strengthen the work of God.

That gift has built us up spiritually. Over in a general meeting in Northern Europe, Elder G. A. Lindsay, of the East Nordic Union, told us of a Lutheran clergyman in Sweden who was writing a thesis for his doctor's degree at the university. The topic was, "The Advent Idea in History." He came to our Stockholm office to get books. Elder Lindsay said they gave him some of our leading books. They did not give him "Early Writings," but the clergyman got hold of that little book in an old Swedish edition, and he evidently made good use of it. In his thesis he said: "The secret of the piety and spirituality and consecration of the Adventists will be found in these writings and messages of Mrs. E.G. White."

Sometimes we may have felt as though that is such a peculiar gift that people of the world would not look favorably upon it. No, to men of the world who see clearly and understand spiritual things, that gift often appeals as one of the strong features of this advent movement. And we know that this is the gift that has drawn us most insistently and continually back to God as we have been in danger of neglecting spiritual essentials. All over the earth people recognize that gift as a great spiritual power appealing to us.

I was in Northwest China, just below where they are fighting today. It was a Chinese meeting altogether, and the only foreign feature about it was the presence of a few visitors. The superintendent was a Chinese, everything was Chinese. Between the meetings one day, I saw a little group of villagers chatting, talking animatedly. I said to Elder A. A. Esteb: "What do these village women talk about so earnestly when they are alone?" He listened a minute, and said: "I declare! Did you hear what that little village woman said? She said, 'What a wonderful treasure of spiritual food has been given to us in the writings of the Spirit of prophecy.'"

CHURCH BUILT UP BY THE GIFT

Yes, brethren, it is a gift that has built up this church in all the world, and it is building us up today. Even in the lands where our people have but a few fragments of these writings in their own language, God has wrought in a wonderful way for the edifying, the building up, of the church.

Again, notice what this gift has wrought in building up great lines of work. It is a building gift. Mrs. White spent about eight years in Australia up to 1900. I was over in Australia in 1931. One of our business brethren, taking me in his car to an appointment, told me a story. He said: "Some time ago I met one of Australia's leading businessmen,

now largely retired from affairs. Knowing that I had become a Seventh-day Adventist, he said to me: "Do you know, Mr. Sandeman, I hold it as one of the cherished memories of my life that it was my privilege in representing the business community, to welcome Mrs. E. G. White to Australia when she arrived from America many years ago. She impressed me as being a remarkable woman; and we recognized the fact that her stay in this country contributed much to the development of the work your people have built up. I shall always count it a privilege that I had a part in welcoming that gifted lady to this country.

Now, you think of Mrs. White, a quiet, unassuming, motherly little woman, not given to appearing in public save as she might be asked to deliver a lecture on Christian temperance or Christian home in some town hall. Yet the people of the world saw that there was something in her work that built up. And wherever she went, things were built up. Why, brethren, let the critics talk. Men of the world have recognized the things that this gift was continually doing, for seventy years. It was a gift that God conferred on a sister, and where she went, people saw the edifying, the building up, of the body of Christ.

Let us look just for a few minutes at three great institutional departments - the publishing work, the educational work, the medical work.

The Edinburgh International Review of Missions (Scotland) said some time ago that of all the denominations, the Seventh-day Adventists were making the greatest use of the press. How does it come? In the Chinese Recorder, some years ago, a writer said that the Seventh-day Adventists had "put more brains" into their publishing work than anybody else. Looking on, they think we must be a clever, brainy people. But we know where the credit belongs for the launching of our publishing work.

In the early days, when the leading brethren had held a meeting late into the night, and dispersed deciding that they could not begin the publishing work, God gave to Mrs. White a vision. In the morning that young woman of twenty-two said to her husband: "I have a message for you. You must begin to print a little paper. . . Let it be small at first; but as the people read, they will send you means with which to print. . . It was shown to me to be like streams of light that went clear round the world."

James White brought out the first little paper in 1849, and our ever-growing publishing work has been like streams of light around the world. Not one of those leading brethren would have said that in 1848. Only the agent of the gift of the Spirit of prophecy could have dared to say that from that little beginning the light would go streaming round the whole world. We have seen it with our own eyes, have we not?

But it has been the colporteur work that has impressed men of the world. In fact, one of the pioneers of Korean missions, Doctor Gale, once wrote that the Seventh-day Adventists had been wiser than any of the others in their work, referring to the bookwork in Korea. He said: "I move that we take off our hats, and make a low bow to the Seventh-day Adventists." Now these people of the world generally have little use for the idea of the Spirit of prophecy today. But, in reality, that low bow is a bow to the gift of the Spirit of prophecy in this advent movement.

In 1879, when there was not a colporteur on earth, Mrs. White wrote to the publishing managers at Battle Creek that some things of grave importance had "not been receiving due attention." (See "Testimonies," Vol. IV, pp. 388, 389.) She urged that books teaching the message should be brought out to be carried to the people in their homes. Hundreds of people, it was said, should be out selling books in the cities and villages and country. That message of 1879 woke things up. Soon the colporteur work began, the publishing work expanded. The world, looking on, says, "They are

clever, they put brains into it." But back of it all was the gift of the Spirit of prophecy building up our publishing work.

COUNSEL GIVEN IN EUROPE

Even then it was never thought that we could do it outside the United States. But Mrs. White went over to Europe in 1885. When she arrived at Basel, Switzerland, she was first shown over the printing house, the newly built Imprimerie Polyglotte of our early European reports. She went into the pressroom. She said, I have seen a scene just like this. Nine years before she had been given a view of the publishing interests in different parts of the world. And she recognized this pressroom scene as being familiar. They introduced two young men to her, and she said. "Where is the other man, an older man?"

"Oh," they said, "that is the superintendent; he is down in the city, attending to business." She said, "I have a message for him." She had been shown about some of his personal problems, though never had she known him. One cannot explain things like that; and they worked out in the lives of those concerned. Yes, they work out. Her French translator at Basel, at that council, wrote that perplexities and difficulties that had baffled the ingenuity of them all, were solved right there by the work of the Spirit of prophecy. Mrs. White bore her testimony about this one and that one, people she had never seen before, speaking of their work, and how they could best serve. The living God has wrought in this advent movement.

In Europe they thought they never could sell books by our colporteur plan. Mrs. White, on this visit, was shown that they could sell books in Europe by the colporteurs, just as they did in America. Our brethren sought advice from the great publishers in Basel and Leipzig. Last summer I was in Leipzig and went into the big publishing center that is one of the sights of that city. Here are found the large houses where the great German lexicons, encyclopedias, and dictionaries are put out. I thought of that visit of our brethren of 1886, when these book publishers said they never could sell books by colporteurs as in America. "It may work there," they were told, "but it will never work here." Mrs. White said the Lord had shown her that it would work. And our brethren began in faith; they followed the counsel of the Spirit of prophecy. And at once it began to work. And it has worked ever since. Ah, brethren, there was a gift in this movement by which God has led us step by step into this thing and that thing for the upbuilding of the work of carrying this message of salvation to men.

Let the critics seek to find occasion for fault in these writings. The critics in Christ's time did it with Jesus' words. On one occasion Jesus said: "If I bear witness of Myself, My witness is not true." John 5:31. The scribes jotted that down. Later He said, "I am the light of the world." John 8:12. Now the scribes thought they had caught Him in a contradiction. They said. You bear record of yourself, and your record is not true. Jesus said: "Though I bear record of Myself, yet My record is true." John 8:14. What contradiction! critics cried. They clung to the letter of the word and not to the meaning, insisting on putting their own construction on statements in order to bring charges of contradiction.

Just so the critics have searched Mrs. White's writings to find contradictions. But, brethren, when you see a gift such as this in operation, see it doing things that one knows the human agent could never do of herself, you know there is a divinely set gift in the midst of the church of God by which He leads the work.

So our publishing houses are doing a great work. Why, over in Korea our work was being watched. Some Koreans watched for months to see how our colporteurs did

their work. They were astonished at the success. At last they came to our office, we were told, and said they had been watching our colporteurs to find the secret of their success. They had discovered it, they thought, in a little book which our colporteur leaders often studied. "Could we get copies of that book?" they asked. You know that little book; it is "The Colporteur Evangelist," writings of the Spirit of prophecy. It is a wonderful book. I read it through a little time ago. It gets right down the details of the colporteur life. It was not written by our experienced colporteur leaders. It was written by a sister who had the gift of the Spirit of prophecy. Answering the idea that the world would not buy our doctrinal books, this little book said there were in the world not only many who needed to see our books, but many who would want the very things in them.

N. F. Brewer, of China, told me a story that illustrates this simple truth. He was traveling on a railway train. He carried along with him some small Chinese books - those Crisis books, we call them. He went through the train selling the books. After he had returned to his seat in the third class, presently a European gentleman, nicely dressed, a fine-looking man, came down the aisle slowly, as if he were looking for some one. When he saw Elder Brewer, he said:

"Who are you?"

"I am a missionary."

"Of what church?"

"Seventh-day Adventist."

"You are the very man I want to see; I am a secretary of a missionary organization. I want you to tell me how Seventh-day Adventists sell books as they do. We cannot do it. How do you do it?"

Well, Elder Brewer was a bit taken by surprise and did not know just how to start, but he picked up one of his little books, and turned through it, showing the gentleman the pictures and explaining the texts. The book was on fulfillment of prophecy in current events. When he had finished, the gentleman said: "That is a most interesting book. I would like to read it, but I cannot read Chinese. Do you have the same book in English? Elder Brewer searched in his luggage and found an English copy, which he handed him. The man gave him the half dollar silver. As he did so, Elder Brewer said, "That is the way we sell our books." It is just as simple as that. But remember that we were guided into this way by the gift that so many in the world deride.

There is a vital message in the books, and when our book evangelists tell the message to the people, it is just as the Spirit of prophecy says: many see that this is what they want. They want to know about that. Somehow we have been encompassed on the right hand and on the left by instruction and counsels that have led this movement into right ways. It is service given that counts. By its fruits we know it.

Next, note how this gift wrought in our educational work.

(To be concluded in Part IV) Review and Herald, January 20, 1938.

THE SPIRIT OF PROPHECY IN THE ADVENT MOVEMENT - NO. 4

(Two morning studies given August 19, 20, 1937, at the World Educational Convention, Blue Ridge, North Carolina)

By W. A. Spicer.

AND now here is our educational system. We may well speak of this at this Educational Convention at Blue Ridge. Christian education, we call it. It has been wrought out to fit the needs of the advent movement with its commission to carry the

judgment-hour message to all the world. An editor of a leading religious journal of America wrote:

"Small though the denomination is, it has its missionaries scattered through every region of the globe, working with a consummate skill that is systematically taught as a part of their regular training."

This system of education that has come to us has done a training work that the religious world remarks upon as being distinctive. And in the world of secular education this system of ours attracts attention. A little time ago, at the North Pacific Union session, Mrs. J. W. Harmer, of Oregon, told me of listening to an address on education by the president of a State teachers' college, present from another State. He devoted the last fifteen minutes of his address to the system of education which the Seventh-day Adventists had developed. He spoke of the denomination as, "A little people who have something we need to make our educational system a success."

He was referring especially to our way of connecting intellectual education with industrial education, - the training of the hand as well as of the mind and heart. Now how did we get into this system of Christian education that is distinctive in all the world, and that has brought such fruitage in training workers for gospel service? You know how we were led into this thing. You know the years in which that gift of the Spirit of prophecy continually warned us and exhorted us and drew us and marked the way for us to follow. All through these books by the Spirit of prophecy, the true educational idea is emphasized. Four or five of these books are dedicated entirely or nearly so to education.

The Best Book on Education

One of our workers in Australia told me of the president of a teachers' college who said, years ago, that every graduate from that college was presented by him with the best book on education written in the English language. "It is the book entitled, 'Education,' by Mrs. E. G. White," he said.

Now you explain to me how a girl who could boast of nothing that the world calls education, could write a book like that. A president of a teachers' college said it was the best book that he knew on education. Let the critics talk; they never wrote the best book on education as this schoolman of the world estimated it. Mrs. White herself said she never could have written these books of herself. It is the product of the Holy Spirit, written under the inspiration of God.

These things are tokens of the presence of the living God in the midst of the educational movement. The Lord is speaking to this movement. Others all about recognize something distinctive. In Australia another educational leader pronounced this book "Education," a "masterpiece." In Europe, after the war, the faculty of a Catholic university decided they needed something in their language on religious and moral education. They asked one of their number to prepare a book. When it was published, one of our workers got hold of it. Some things in it sounded familiar, and on comparison, it was found to be largely a translation of Mrs. White's book, "Education."

While I was attending a conference last summer in Vienna, I met a student teacher from another country who told me, "Yes, I have read that book brought out by the university; and I estimate that about eighty per cent of it is from Mrs. White's writings." Published by a university, advertised as the best book in their language on education! Explain to me how it fell to Mrs. White to write a thing like that! We see it in the whole series making up this monument of books. Let the critics sit down and begin to write on things like this. Never, never depreciate the value to the advent movement of

the instruction that has come through that gift. I have never known a teacher or a preacher who has become weak on that gift, setting it aside, who has not become weak in his work, in school or in the field; and very generally, sooner or later, he drops out and is lost to the work, while on goes the movement from strength to strength.

A few years ago a group, mostly educational people, went over to Asia to observe missions. Their report was published in that book, "Re-thinking Missions." It did a lot of harm to missions. They were generally Modernists. I found, when I was over there just at that time, that evangelical missionaries of other churches were very much out of sympathy with the commission's methods and attitude. One of those men visited our training school in China. There he found a school that interested him. Later, speaking to a university audience in America, he told them there was one school in China, a Seventh-day Adventist school, that was different. He went on to describe that school. In the detailed notes of this commission, published in three volumes, I stumbled upon several references made by him to this school of ours. It was described as "luminous with religious fervor," and a place where students "earned while they learned." This school, the report said, was patterned after the Avondale school in Australia.

Is it not interesting to recall how Mrs. White in Australia, many years ago, guided in working out a new plan of education in the Avondale school? It was not to be patterned, the instruction said, after anything in America, or anything in Australia. It was to be a pattern for other schools. And the principles of education wrought out there, under the instruction of the Spirit of prophecy, have reshaped our whole educational program. It is interesting to find this university professor dwelling upon the distinctive feature of our China Institute, "luminous" with spiritual enthusiasm, and training students to work in industries out there on the hills above the rolling Yangtze. And he caught the idea that it was patterned after Avondale. We know the stamp of the Spirit of prophecy upon these educational features that men of the world admire.

Teachers, we thank God for our Christian school system. You have had a part in developing it. But let us never forget that it did not come by the wisdom of man, but by the power of God, through the instruction of this guiding, building gift. You can no more account for this work if you set aside that gift than you could explain the exodus movement if you separated Moses and all his work and instruction from it. The Spirit of prophecy is interwoven with everything in this advent movement.

And, brethren, in all these things is the instruction that represents the light, the bright light, that was set up at the beginning of the way, that was to shine on the advent pathway all the way through, until our feet should touch that land by sin untrod. Let us walk in the light of it and gather up every helpful ray of light we can for the stronger doing of the work.

Guidance in Our Medical Work

Then, lastly, there is our medical work. Men of the world say Seventh-day Adventists know how to "run sanitariums." Well, I think everybody connected with the operating of them wishes he knew better how to do it. But the world, looking on, gets the idea that we know how. A millionaire has recently died, who presented us with a sanitarium. We hesitated long about letting him build it for us. We said, "We are Adventists." He said, "That is all right; I want it to be an Adventist sanitarium." But our brethren said, "We keep the Sabbath." He said, "That is all right; keep the Sabbath. I want to build you a sanitarium, and you run it your way." "Well," we said, "our sanitariums are vegetarian in diet, not like the world generally." He said, "I don't care; make it vegetarian. What I want to do is to give you a sanitarium to run in the Adventist way." Well, the generous man had his way with us finally. He felt this people knew how to "run" it.

On a ship on the China Sea, going from Manila to Shanghai, I once met a fine businesswoman. She had been a missionary for seventeen years, until her husband's health failed, and then she had gone into business. She said to me: "How is it that Seventh-day Adventists are the one denomination that is so strong in this health work? You are in this as other churches are not." Well, I explained to her - we were sitting at the dinner table with people all about us - how the providence of God in the beginning of our work led us into this way; that as Jesus had preached the gospel and had healed the sick, we felt that was our mission also. Well, that would do for a brief explanation in a table conversation; but you know how it came about.

In 1867 Mrs. White wrote in the October 8 issue of the REVIEW: "It was at the house of A. Hilliard, at Otsego, Michigan, June 6, 1863, that the great subject of health reform was opened before me in vision" In that little farmhouse, - I saw it a few months ago when I attended the seventy-fifth anniversary of the founding of the Otsego church, - in that little farmhouse in 1863, in vision, Mrs. White had opened before her the whole scheme. Of course, vision after vision must have come later. She began to write, to write about health, temperance, the healing of the sick. By 1866 our brethren were ready to build our first health institution, the little sanitarium at Battle Creek, the old Health Reform Institute.

That was the beginning. From that day to this these institutions have spread all over the earth. The world looking on marvels at it. We know how it came. The world gives this people the credit, but we know that it is the gift of the Spirit of prophecy that has been the chief factor in urging us to this health program in all lands.

How much instruction on right living there is in the column of books pictured in that photograph of books, with Elder Palmer standing by. There is "Ministry of Healing." A queen in Europe loved that book. The queen, a godly woman, a literary woman, wanted "Ministry of Healing" translated into the language of her country. She volunteered to write an introduction to it. But times of trouble and of controversy with the state church came, and I think the preface was never written. I do not know how the matter went. But this illustrates again how some people of the world regard these books. A Lutheran bishop in Europe said: "Give me that book, 'Ministry of Healing.' There is a book that breathes the Spirit of God from the first page to the last."

How do you account for it, that Mrs. White had a pen that could do such work? She herself said again and again that she never could have done it of herself, but God had given her the help of His Holy Spirit.

I must close. But this guiding gift has wrought wondrously for us in this movement. We have seen times of perplexity, when messages would come from that hand, opening up the way to take, in matters that the writer could never have known. I remember saying once to Elder A. G. Daniells: "Why, Brother Daniells, Mrs. White never in this world could have written that." And she never could have brought out the truth and counsels in these books, without the special gift of the Spirit of prophecy to help her.

Last summer, I was in a meeting in Germany. Elder H. F. Schuberth was there. In early days he had charge of our work in one institutional center. He said to me: "I will tell you of an experience that has always helped me when the critics have found fault." About 1894, he told me, when Mrs. White was in Australia, a difficulty arose in the institution, so troublesome that he appointed a meeting for Monday night, to consider the whole matter. Monday morning, when he came into his office, there was an envelope on his desk, bearing Australian stamps. He opened it. Inside was a message from Mrs. White. The message went straight to the heart of their difficulty. That Monday night, when they met, he read that letter. They had a blessed meeting, and everything was settled satisfactorily. I said to him: "Had you ever written to Australia about your

trouble?" He said: "No, there was no time to write about it. The letter was on the way from Australia before the trouble ever arose." It was surely according to the promise, "Before they call, I will answer." Isa.65:24.

Well we have seen these things. And through that gift, that servant of God, through a long life, was carrying burdens for workers and people somewhere or other over all the earth.

We have had many a good woman in this advent movement, good mothers in Israel, just as good Christians as was Mrs. White, I am sure. But not one of them could ever do the things that we saw Mrs. White doing all her life. We have had good mothers in Israel, with literary education, with scholarship equipment; but not one of them ever did, and not one of them ever could do, what Mrs. White was doing continually for seventy whole years of her life. You cannot explain it, brethren and sisters, on natural grounds. There was a special gift placed in the advent movement at the beginning. It has been with us all the way, and still we hear the voice of the Spirit of prophecy in these writings, opening to us the Scriptures and pointing the way to the finished work.

In the exodus movement out of Egypt, the coming of that gift of the Spirit of prophecy was a token that God was actually to lead that movement. We read that when Moses and Aaron had reported to the leaders of Israel what God had spoken, "the people believed: and when they heard that the Lord had visited the children of Israel, . . . then they bowed their heads and worshiped." Ex.4:31. It was a solemn time. So also the coming of this gift in 1844 was a token that the living God was coming to lead a movement. Mrs. White says: "I told the view [the first vision] to our little band in Portland, who then fully believed it, to be of God. That was a powerful time. The solemnity of eternity rested upon us." - "Early Writings," p. 20\.

Brethren, God was coming near, to lead the advent movement of the prophecy. The time came in 1844. The people keeping the commandments came, and the agent for this gift of the Spirit of prophecy was chosen. There is a living God leading the movement. He has made plain our path clear through to the kingdom. With the bright light set up at the beginning of the way, with the experience of God's leadership along the way, may we walk straight on until the journey's end. Review and Herald, January 27, 1938

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 1. A WORK FULFILLING PROPHECY

WHOSE heart, among us, does not thrill at every thought of what we have seen in this advent movement? It is a living, marching, moving cause, doing the work foretold. Every year, every week, every day it has presented new features all the way along, showing the attending power of God that raised it up and that has led it onward.

This advent movement has an entity of its own, an individuality. It came into being by the power of God, as the time of the prophecy came, just as the exodus movement of old was brought forth and organized and led by the hand of God. Of that ancient movement the Scripture says:

"He brought forth His people with joy, and His chosen with gladness." "That they might observe His statutes, and keep His laws. Praise ye the Lord." Ps.105:43,45

This phrase, "brought forth," is used in Scripture of the birth of a child. That exodus movement was brought forth, born of God's providence and power at the very time of the prophecy which the Lord had foretold to Abraham. The phrase, "brought forth," is not repeated of this work today; but equally this advent movement came forth

by the power of God as the time of the prophecy came in 1844. This people were called out - "that they might observe His statutes, and keep His laws. Praise ye the Lord."

The prophecy of Daniel 7 gave a view of the scene in heaven when Christ appeared before the Ancient of days, as His closing priestly ministry moved into the most holy place of the heavenly sanctuary. Then "the judgment was set, and the books were opened."

The prophecy of Daniel 8:14 was explained by the angel in Daniel 9. It marked the time when the closing ministry - the investigative judgment hour - would begin. In 1844 that judgment hour was to open in heaven above.

Later, the prophet John, in the Revelation, was shown what would come on earth as the judgment hour opened in heaven. In the vision of Revelation 14, the picture is made as clear as any painter could make it on canvas. As the hour of God's judgment came, in heaven above, on earth the people of the prophecy were to come, keeping "the commandments of God, and the faith of Jesus." And forthwith they were to go to every nation and tongue, crying the message, "Fear God, and give glory to Him; for the hour of His judgment is come."

In 1844 the hour of His judgment opened in heaven. In 1844 this definite advent movement began to appear on earth. And we who believe are all in it - with the people keeping the commandments, with the very message foretold, with our prayers and gifts and efforts joining the symbolic angel of the movement represented as flying swiftly with the everlasting gospel "to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." And how swiftly the work has spread to the ends of the earth.

When this advent movement was "brought forth," in 1844, all the surroundings of it were as unpromising, from a worldly point of view, as the manger and the stable of Bethlehem. But the prophecy had marked the movement for the uttermost parts of the world. The first view that came to any of the pioneers of a really world-wide work was given to Ellen G. Harmon (later Mrs. E. G. White) in 1845, in that vision of the jets of light spreading north and south and east and west, lighting the darkness of a whole world. But those views of a world work were little understood in the early years.

It was in 1869 that our "man of Macedonia," James Erzenberger, landed in America, from Europe, bringing the call, "Come over into Europe and help us." A group of Sabbathkeepers in Switzerland had sent young Erzenberger to voice their call. In response, in 1874 our first foreign mission was opened in Basel, Switzerland, by J. N. Andrews. Some of the children of those first European believers are still active. Through a long life, till 1920, James Erzenberger continued his labors in the French and German languages. His was a thrilling silvery voice, as he preached, that always reminded me of the voice of James White, pioneer leader in our cause.

In 1874 we numbered 7,000, all in North America. Since then continents and islands have responded to the message, until now the membership is reaching on toward the half-million mark, and the Sabbath school enrollment is well beyond the half million.

The language list is this year running on toward 800, a new language being added, on the average, every eight to ten or a dozen days. It is as though that prophetic phrase, "every tongue," were continually set before the movement. It has not been so much by definite planning everywhere, as by the impulse and impetus from within the message itself. It is according to the promise: "Thou shalt break forth on the right hand and on the left." Isa.54:3.

The like situation was never seen on earth before - practically all countries now within reach, and the closing gospel message of the prophecy sounding overland and sea. And wherever it goes, the people of the prophecy spring up, keeping the commandments of God, and the faith of Jesus. That is the very picture revealed in Revelation 14. No wonder that the Spirit of prophecy cries out:

"The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days." - "Testimonies," Vol. VIII, p. 27.

It is the whole "everlasting gospel," the daily bread for every believer. Though we tell it a thousand times o'er, it is fresh and new every time. It is the bread of life for these last days. We must turn to the prophecy to note the momentous events of 1844.

W. A. S. Review & Herald, OCT. 12, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 2. THE YEAR 1844 A YEAR OF MOMENTOUS EVENTS

IN the year 1844, at the end of the longest time period in prophetic scripture - the 2300 years of Daniel 8:14 - this definite advent movement began. It rose out of the world-wide awakening to the truth of Christ's approaching second advent.

In Europe as well as in America, there had been a real awakening for decades to the study of the prophecies of the second advent, with a very general idea that the 2300 days would end in the forties. Some in Europe even looked to 1844 as the end of the prophetic period. But there was not harmony of view as to the events to be expected.

One of the best descriptions of the awakening that I know, in a single paragraph, is this summing up by Mourant Brock, a clergyman of the Church of England, and chaplain of a large prison reformatory institution near the city of Bath, in the west of England. About 1842, he wrote:

"It is not merely in Great Britain that the expectation of the near return of the Redeemer is entertained, and the voice of warning raised, but also in America, India, and on the continent of Europe. . . .In a little publication entitled, 'The Millennium,' the writer says that he understands in America about three hundred ministers of the word are thus preaching 'this gospel of the kingdom;' while in this country, he adds, about seven hundred of the Church of England are raising the same cry." - Advent Tracts, Vol.II, Boston (a pre-1844 series of tracts).

It was in North America that the advent awakening developed a distinct movement. William Miller and his associates wrought with the manifest converting power of God attending their preaching, seeking to prepare men to meet the Lord, whose coming to this earth they expected in 1844. "Unto two thousand and three hundred days [literal years]; then shall the sanctuary be cleansed," they read; and to them the earth was the sanctuary, to be cleansed at the coming of Christ in glory.

They were as bitterly disappointed as were the followers of Christ at His first advent, who hailed Him with hosannas as their King coming to take the throne of David, as foretold by the prophets. But that was not the event for the time of His first advent. Instead of seeing Him placed on the throne, they saw Him nailed to the cross. Their hopes for the moment died with Him; but with His resurrection their hope came to life, and afterward they saw how prophecy had all the time been fulfilling, even in their cry of hosannas to the King. That was to be the cry at that time, according to the prophecy; and as Jesus said, if the people and the children had held their peace as he rode into Jerusalem, the very stones must needs have cried out.

So, before 1844, the awakening cry was to be given, of the coming King. These multitudes of early advent believers gave the cry. They sent the news over land and sea. It was the trumpet call for the hour, even though they were mistaken as to the event to come in 1844. Christ then indeed came in the clouds of heaven, to the place appointed, but not to this earth. In the bitterness of the disappointment, when Christ did not then appear, the great multitude fell away in a measure from the advent hope, and the great body of those holding to the doctrine of Christ's soon coming was broken into various divisions, with divergent views, and diminishing numbers.

But out of the shadows of the hour of disappointment came light, as some held to the past experience and prayed and studied. It was seen that the sanctuary to be cleansed was the heavenly sanctuary. There it was, into the most holy place, that Jesus was to come in 1844, to open the closing phase of the priestly ministry, the cleansing of the sanctuary, the work of the judgment hour. That was the coming of Christ that the prophet Daniel was shown in vision, as the judgment hour opened in the most holy place. Escorted by angels, Christ was seen coming in the clouds to this place of ministry. Daniel says:

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him." Dan.7:13.

The finite mind can form little idea of the spacious glories of the heavenly temple. In a vision of it the prophet had before this seen the Ancient of days, the Father, enter the most holy place for the judgment hour. Daniel saw the moving throne pass in - "His throne was like the fiery flame, and His wheels as burning fire." What a picture of motion! We can little understand the vastness of that most holy place into which the throne of the Infinite moved for the judgment hour, with "thousand thousands" of angels ministering to Him, while "ten thousand times ten thousand stood before Him."

Long had the ministry of our High Priest been going forward in the first apartment of the temple - since His ascension. Now, in 1844, came the passing of the ministry to the most holy place for the closing service. These two phases of service in Christ's ministry were made divinely sure when the Lord set the two phases of service in the earthly, typical sanctuary. The earthly service was to be an exact figure of the heavenly. As surely as on the last day of the earthly service the high priest entered the most holy for the final cleansing work of the yearly round, so inevitably sure was it made that the ministry of Christ would be changed to the most holy place of the heavenly temple as the time came for the closing work. The prophecy of Daniel 8:14 fixed the time, the year 1844.

Then it was that Christ came in the clouds of heaven, as Daniel saw in vision; came from the holy place, escorted by angels, to the most holy, for the great antitypical cleansing of the sanctuary. It means the judgment hour. "The judgment was set, and the books were opened."

This judgment is the final work of making up the subjects of Christ's eternal kingdom. The solemn review began with the dead. Rev.11:18. The names of all the candidates for eternal life are in those books that the prophet Daniel saw opened as the judgment was set. All are in the record, from righteous Abel, the first on the earth to die, at the border of Eden lost.

And, blessed truth, when this judgment work, now passing in heaven above, is finished, every record of sin ever marked against a believer will be cleansed from the books of record - cleansed away forever.

It is not that the infinite God needs records in order to know the facts. But His work is being done before the eyes of all the inhabitants of the universe. They witnessed the deceptive origin of sin. They know Satan's charges against God. They are to see God's justice in every decision. Rom.3:4.

What a cleansing of the sanctuary that will be! When the review has passed upon the dead, and then upon the living righteous, the voice from the temple cries, "He that is holy, let him be holy still. And, behold, I come quickly." Rev.22:11,12. He will come to gather the subjects of His kingdom, the nations of them that are saved.

It is in the service of the judgment hour that these trophies of His grace are eternally awarded to Him. Looking upon it in vision, the prophet Daniel saw the presentation before the Ancient of days:

"There was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan.7:14.

As the hour of His judgment came in 1844, Christ entered upon the last course of ministry that is soon to end in this gathering to Himself of all the redeemed. No wonder the Lord should send a world-awakening message, heading up in 1844, to direct minds to the judgment hour and to the coming of Christ to take His kingdom.

And out of the great awakening of the opening of that hour, as light came, there arose this definite advent movement of the prophecy of Revelation 14. The carrying forward of this movement is the special gospel work for this time. And we are in it! It is the work for which heaven has been waiting. We must note how heaven was preparing the way on earth for this movement.

W. A. S. Review and Herald, October 19, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 3. A GREAT OPENING OF DOORS IN THE DAYS OF 1844

IT is very evident that the angels were especially at work as this advent movement rose, to prepare the way for it into all lands.

In Scripture we repeatedly find that angels are sent as messengers to kings and rulers, to influence this and that course in favor of the cause of God. So, we may take it, the angels were God's agencies to open ways into long-closed lands as the time came.

The Spirit of prophecy has told us how great a work might have been quickly done, if all the forces of the 1844 movement had marched straight on into the full light of this definite message. The agent of this gift was shown:

"In this age God has set His hand to gather unto Himself a people from every nation, kindred, and tongue. In the advent movement He has wrought for His heritage, even as He wrought for the Israelites in leading them from Egypt. In the great disappointment of 1844, the faith of his people was tested as was that of the Hebrews at the Red Sea. Had the Adventists in the early days still trusted to the guiding hand that had been with them in their past experience, they would have seen the salvation of God. If all who had labored unitedly in the work of 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have

been completed, and Christ would have come for the redemption of his people." - "Testimonies," Vol.VIII, pp. 115, 116.

As we look over the earth, we see how surely providential agencies - the angels, I suppose - must have been at work opening barred doors into far lands, as truly as ever the angels of the book of Acts opened barred doors for Christ's workers in apostolic times.

In 1844 the time of the judgment hour came, and from that time the special message for the hour was to be carried to the whole world. If only all the old Adventist believers had held fast, what a wonderful work would have been seen long ere this, as the paragraph quoted tells us. The delay has given us the privilege of having a part in the movement. It is of no use to try to think out these mysteries as to God's providences in time's continuance, which bring us now a part to act. We only know, as regards delays in the carrying out of divine purposes, that the purposes will never fail, even though the time of fulfillment may be extended. As the apostle said -

"The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering toward us, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come." 2 Peter 3:9,10.

The failure of the great multitude of the advent hosts of 1844 to move straight forward into the fully equipped movement, with all the truths for the judgment hour, brings to us who are now living the responsibility of "pressing the battle to the gates," as a favorite phrase of our old pioneer believers used so often to express it. The doors of entrance that were opening in 1844 have been missionary providences for us through all our days. Note some of the great things of that time:

1844. - Livingstone was planting his own first station in Africa, at Mabotsa. And then the history records: "Livingstone's overmastering thoughts began to grow upon him in 1845. We find him saying: 'Who will penetrate through Africa?'" - "Africa Waiting," p. 74. Under that heaven-sent commission Livingstone laid down his life to open up Africa, under God. From those days the doors into the vast unknown interior began to swing open.

1844. - Captain Allen Gardiner organized the Patagonian Missionary Society, the first to call attention to the great mission fields of South America. He and associates laid down their lives on wild Tierra del Fuego, where now we have believers.

1844. - Turkey, head of the Mohammedan lands, took the step that made it possible for a Moslem to become a Christian and live. The sultan issued a decree: "The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate." It was a great moment in the approach to the Mohammedan peoples.

1844. - In 1842 two ports on the China coast were opened to foreigners; and then, in 1844, long-closed China entered into treaty relations with one Western power. The greatest feature in connection with it is thus related in Magowan's history:

"A very important event happened [in this treaty of 1844], viz., the issuing of a decree by the emperor that Christianity should be tolerated throughout the empire, and no person professing it should be molested in the exercise of his religion." - "Imperial History of China".

The waiting missionary bands flocked in at last. All this swinging open of doors, so much of it centering round the year 1844, was not only for the saving of souls in the general preaching of the gospel, but it was preparing the way for the final advent message. We cannot fail to see in it the preparations of God for this movement.

In our cause the fifties marked the establishment of our first little printing house in Rochester, New York, the removal of the headquarters to the West, the building of the Review and Herald office, the launching of evangelistic tent efforts, the development of the tithing system as the great basis of support. The foundations generally were being laid in preparation for a world work.

Note how in that same time the history records as further distinct preparation in the world field to receive light and truth. In this "Modern Mission Century," A. T. Pierson wrote of this period:

"Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake; the only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves. But as the little band advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population." - Page 25.

We thank God for the power that opened these barred doors, and for the work of the brave missionary pioneers of all the churches who blazed the first trails. For these many years our own missionaries have been sharing in the task, and we are working in every one of those lands mentioned and in many others. From the days of 1844, when the advent movement rose, we see the hand of God preparing the way for the uttermost parts of the earth to hear the message of Christ's soon coming.

And in what a wonderful way did the advent message come to our pioneers as the hour struck for it to begin to sound! W. A. S. Review and Herald, October 26, 1939

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

No. 4. HOW THE MESSAGE CAME THAT MADE THE MOVEMENT

THIS advent movement of Revelation 14 did not come by man's planning or by human foresight.

Our pioneers of 1844 did not at first understand that they were launching such a movement as we see today. It was not that any group got together and proposed to themselves, Now let us start a work corresponding to this prophecy of Revelation 14. The ways of Providence in launching this work in 1844 made such a thought forever impossible.

Note the facts. As we look at the picture of the prophecy we see three special features which distinguish this advent movement:

1. The Sabbath. The people of the movement were to "keep the commandments of God." They bear a message of Sabbath reform.

2. The Sanctuary. They must understand the truth of Christ's ministry in the sanctuary in heaven. It was this truth, so long trodden underfoot, that would enable them to give the message, "The hour of His judgment is come."

3. The Spirit of Prophecy. From the last verse of Revelation 12 it is plain that in the development of the people of the movement, who keep the commandments of God, the Lord was to restore to the remnant church the gift of the "testimony of Jesus," which "is the Spirit of prophecy." Rev.19:10.

Note how these three features appeared as the time came:

1. Sabbathkeepers in New Hampshire.

In 1844 a church of Adventists believers in the village of Washington, New Hampshire, saw the truth of the commandments of God. They began to keep the Sabbath of the fourth commandment. The year of the prophecy had come, and here was a little nucleus of Adventists believers keeping the commandments of God.

But they knew nothing of a definite movement yet to come, or of the real meaning of the judgment hour. Nor did they understand that the Spirit of prophecy was to come as one agency to lead out the movement, even as the Lord used that gift to lead forth and guide the exodus movement, as stated in the text: "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

2. The Sanctuary Understood in New York.

Again, in the western part of the State of New York, there was another group of Adventist believers to whom, in 1844, came light regarding the sanctuary in heaven. They understood the meaning of the cleansing of the sanctuary and of the judgment hour. Here was an essential, a key feature, of the message to be borne. But those who held this sanctuary teaching knew nothing of the special Sabbath reform message, nor did they understand about the gift of the Spirit of prophecy that was to come.

3. The Spirit of Prophecy in Maine.

In the days of 1844 the Lord was manifestly seeking the agent through whom He might speak guiding messages by the Spirit of prophecy. There came to one member of the Adventist groups, in the State of Maine, a call to exercise the prophetic gift. The call came in 1844. It was accepted, and reassuring and guiding messages began to come to the believers in Christ's soon coming. But these believers in Maine knew nothing of the Sabbath reform, and they did not understand the truths of the heavenly sanctuary and the judgment hour.

Thus in three separate places, in 1844, there appeared three distinctive features of truth that were to be major factors in this definite advent movement. They are all key truths that have stood out prominently in our teaching all the way along, the power of God attending the preaching of each feature.

When those representing these truths were later brought into communication with one another, each imparting the special light and truth possessed by him, the full advent message began to take the definite form in which it comes to us today.

It was not something devised by men. As the hour came in 1844, the three special features of the message appeared, but among different groups, and in different parts of the country.

It was manifestly the Lord who led each group into the light as the time of the prophecy came in 1844. Then His providence brought them together and welded them into one movement, with the harmonious message for the judgment hour.

This is by no means to suggest that these special features were all the truths into which the pioneers were led. The movement proclaims the "whole counsel of God," as the apostle Paul summed up the gospel of Christ that he preached. It carries to every nation and tongue the full-rounded saving message of "the everlasting gospel" that the prophet John saw carried to all the world. Remarkably the Lord guided the early pioneers in their search for Bible truth. Within a few years they had discovered the great system of doctrinal truths which Seventh-day Adventists are preaching in all the world today. W. A. S. REVIEW AND HERALD, NOVEMBER 2, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 5. THE COMING OF THE SABBATH TRUTH IN 1844

OF the three special features that were to distinguish the advent movement, as foretold - the Sabbath, the sanctuary truth, and the Spirit of prophecy - it was the Sabbath light that first shone in among the 1844 Adventists. And what a blessing it has been. The Sabbath is the sign of creative power; and as it is laid hold of by faith, it brings into the life the very power that created all things. And it brought creative power into this movement from the first.

Some of us - children of the pioneers - are old enough to remember the times when the First-day Adventists used often to say, "Your second advent and prophetic emphasis are all right, but you will never get along with the Sabbath attached to it." Then, too, some of our old Seventh Day Baptist friends of sixty years ago used to say, "Your Sabbath teaching is good, but you will never make any progress with these prophetic ideas attached to it."

But the sure word of prophecy had represented the blending together of the Sabbath and the advent truths. And the results show how truly they belong together. As foretold, in every land it reaches, this advent movement is bringing out the people who keep the commandments; and everywhere the truths of Christ's coming move people to obedience to God in the matter of Sabbath observance. The movement bears the fruitage foretold, and by its fruits we are to know it.

Of the first coming of the Sabbath truth among the 1844 Adventists, one who was in New England in those days, J. N. Andrews, wrote in his "History of the Sabbath:"

"The Sabbath was first introduced to the attention of the advent people at Washington, New Hampshire. A faithful Seventh Day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, having removed to this place, brought with her the Sabbath of the Lord. Here she became interested in the doctrine of the glorious advent of the Saviour at hand. Being instructed in this subject by the advent people, she in turn instructed them in the commandments of God; and as early as 1844, nearly the entire church in that place, consisting of about forty persons, became observers of the Sabbath of the Lord. The oldest body of Sabbathkeepers among the Seventh-day Adventists is therefore at Washington, New Hampshire." - "History of the Sabbath," 1873, p. 500.

Delight Oaks, Mrs. Preston's daughter by a former marriage, married Cyrus K. Farnsworth, who seems, from the early record and from the memory of those who were there later, to have been the leader of their services in the absence of a minister. But in all our early upbringing - as we heard old believers talk of the first things among us - we grew up understanding well that William Farnsworth was the member of the Adventist group who stood up first and declared that as for him, he would keep the Sabbath of God's commandments. From early times he was known among us as the first Seventh-day Adventist.

And what a remarkable token of power with which this movement has sped onward do we have in the fact that five of William Farnsworth's children are still with us in 1939, all earnest in the message. In the lifetime of one family the movement has spread from the mountain village in New Hampshire to the uttermost parts of the earth. There is power in this advent message that God launched in 1844.

Frederick Wheeler, the first Seventh-day Adventist minister, we may say, though the denominational name was not so early in use, left on record the facts concerning his acceptance of the Sabbath. It was written down for me at the time of the Phelps camp meeting in New York, in 1906. Elder Wheeler, who lived not far away, sent a message of greeting to the conference, dictated to F. W. Bartle, of Oxford, New York, who stopped

at Elder Wheeler's home to invite him to come along to the camp meeting. Our aged brother felt that he was not able to do this, but offhand, without a moment's time for preparation, he dictated to the believers a message of faith and courage which I doubt could have been excelled by any of us who were younger by nearly half a century. It was printed in the REVIEW of October 4, 1906. He sent me also a photograph of himself. I asked Brother Bartle to take the photograph back and have Elder Wheeler dictate an exact historical sketch to be written on the back of it. He returned it to me with the following inscription set down by the pen of our mutual friend:

"FREDERICK WHEELER

"Was born March 12, 1811. As a Methodist minister he was convinced of the advent truth by reading William Miller's works in 1842, and joined in preaching the first message. In March, 1842 he began to keep the true Sabbath, in Washington, New Hampshire." - Review and Herald, Oct. 4, 1906.

Someday, when it may be appropriate to add further details of human interest, we should let Elder Wheeler's account tell how on one occasion, after he had been celebrating the Lord's supper in a group, Rachel Preston put him into a close place with her questions. And as he told the story to his friends, she did press him to a decision. But before this, he said, the Farnsworth brothers had taken their stand. Evidently Rachel Preston left nothing to go haphazardly in those days. She believed in the Sabbath of the Lord her God. And she surely planted a good seed there on the mountainside in 1844. The vine of truth that sprang from that planting is bringing forth fruit today in far lands and among peoples and tongues unknown to Europeans in 1844.

James White, Mrs. White, J. N. Andrews, and others found it a joy to visit this first group after they themselves had found the Sabbath. After a visit in 1867 James White wrote of the spreading forth of the Sabbath truth from that Washington center: "The truth on this subject reached other points in New Hampshire, and about that time Elder T. M. Preble embraced and began to teach the Sabbath."

Such a thing as an Adventist group turning to keep the seventh day was sure to be noised abroad in New Hampshire and Vermont and in regions of New England round about. Evidently Elder Preble, rather a prominent Adventist of New Hampshire, must have been drawn to Washington to investigate the subject very soon after the observance began there. J. N. Andrews wrote:

"From this place, several advent ministers received the Sabbath truth during the year 1844. One of these was Elder T. M. Preble, who has the honor of first bringing this great truth before the Adventists through the medium of the press." - "History of the Sabbath," 1873, p. 501.

T. M. Preble himself tells when he began this observance, which continued but a few years. In a review of Preble on the law, the editor of the REVIEW, in 1864, quoted from him this statement:

"I have once been an observer of the seventh-day Sabbath! This was from about the middle of the year 1844 to the middle of 1847; when, becoming convinced that I was wrong, I gave it up, and returned to the observance of the 'first day' again." - Review, March 29, 1864.

About the same time Elder J. B. Cook, another talented Adventist, joined in Sabbath observance, and wrote on the subject and preached on it. But to our pioneers of early times these men were counted as having kept the day only in a "halfway manner." J. N. Andrews wrote of quick results in this agitation of the question:

"Within a few months many persons began to observe the Sabbath as the result of the light thus shed on their pathway."

Evidently this was the arousal on the Sabbath question, in the summer of 1844, that led the general Adventist organ, "The Midnight Cry," to say in its issue of September 5, 1844:

"Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day."

J. N. Loughborough long ago told us how the "midnight cry" continued the discussion of the Sabbath, coming to the conclusion that there was no day to be observed as of obligation, but admitting that if a Sabbath day was obligatory, it would have to be acknowledged that the seventh day had the authority of the law of God. So, in the midst of the stirring "midnight cry" period of the summer and autumn of 1844, ending October 22, when they looked for their Saviour to come, the discussion of the Sabbath question held a place in the thoughts of those Adventists.

Naturally, I suppose not much detail concerning this matter found its way into print; but F. W. Bartle, neighbor of Frederick Wheeler in his declining years, reports an interesting conversation with the aged veteran of Sabbath reform as follows:

Elder Wheeler told me that on the first Sabbath he observed he preached a sermon on the subject of the Sabbath. He told me that before the time passed in the fall of 1844, there were from 150 to 200 keeping the Sabbath in Washington (New Hampshire) Hillsdale, Newbury, and some other towns about there."

Not much of this quick fruitage seems to have remained after the disappointment of October 22, 1844, and especially after men of prominence who had preached the Sabbath (as Preble and Cook) turned from it and opposed it. But the first group whose example had kindled the light, had received the truth from study of the word. It was a living message to their hearts. They held fast to the "commandments of God, and the faith of Jesus," so far as light had come to them.

They held their faith unshaken after the first disappointment of the spring of 1844, and through the second. They had a new light on their path, the light of the Sabbath truth. As a group they held fast, and walked step by step in the way of the advancing light of the gospel message.

Still the old chapel - our first meetinghouse - stands among the trees on the New Hampshire mountainside, about three miles from Washington village. Now and then, when visiting groups come to look at the place from which this movement started on its way in 1844, services are held in it. There is no group of believers living in that vicinity now. Children of our first church, however, have preached the advent message from coast to coast in this country, and in Canada, the West Indies, Great Britain, Australia, New Zealand, South Africa, and I know not in what other countries. W. A. S.

Review and Herald, November 16, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

No. 6. TAKING UP AND CARRYING ON THE TORCH OF SABBATH REFORM

THAT rural church in Washington, New Hampshire, had laid hold of the Sabbath truth in 1844 as a living, vital thing in their lives. It meant everything to them; but they were shut away from the main currents of the public life.

Such men as T. M. Preble and J. B. Cook, who received the light from little Washington, in the mountains, had the gift for giving publicity to the newly found light. They began to publish it abroad, especially after the second disappointment in the autumn of 1844. But while they had caught the facts of the teaching, they had not caught the real advent spirit of it.

In "History of the Sabbath," written by J. N. Andrews a few years after these days, we are told:

"These men were called in the providence of God to fill an important place in the work of Sabbath reform. But both of them, while preaching and writing in its behalf, committed the fatal error of making it of no practical importance" page 502.

It became too much an academic argument with these men, and our early believers felt that they held to the Sabbath only halfheartedly. No wonder they soon gave it up and few of their converts continued in obedience. Preble, in a debate with M. E. Cornell, one of our early evangelists, in 1865, declared his regret that he ever became "bewildered into the keeping of the Sabbath." He wished that what he had written about it had never had existence.

But, as the apostle Paul said, "we can do nothing against the truth, but for the truth." Preble's first article on the Sabbath (in an Adventist paper called, the Hope of Israel, Feb.28, 1845) passed the torch of Sabbath reform to hands that God had evidently been preparing to carry the light before men.

Captain Joseph Bates, of Fairhaven, Massachusetts, a man who had stood in the forefront of the 1844 times with William Miller, read Preble's first article. Bates was one of those whose faith in God's leadership never wavered in the disappointment over the fact that they had been mistaken in believing that the second advent would take place in the autumn of 1844. He held fast to the advent hope and was praying for light and waiting on God. Here was light, he felt, as he read the argument for the Sabbath. He studied the whole question in his Bible, and reviewed the history cited by Preble. He was convinced and convicted. He must obey God. That was the rule of his life. There was never anything halfhearted and merely theoretical about the old ship captain's relation to Bible truth. To see the beacon light was to follow the gleam as a seaman steers into port by the harbor lights. He published the next year, in his Sabbath tract of 1846:

"Many things now troubled my mind as to how I could make this great change - family, friends, and brethren; but this one passage of Scripture was, and always will be, as clear as a sunbeam; 'What is that to thee? follow thou Me.' In a few days my mind was made up to begin to keep the fourth commandment; and I bless God for the clear light He has shed upon my mind in answer to prayer and a thorough examination of the Scriptures on this great subject."

He felt he must publish the truth that stirred his soul. But first he wanted to meet that original group of Adventist Sabbathkeepers in Washington, New Hampshire. So up he came, into the mountain, evidently intent on listening to the testimony of the first Adventist believers to whom the Lord had committed the Sabbath light, and who had put it to the test of obedience.

They used to show us the three tall maple trees under which Joseph Bates sat, on his brief visit, with Elder Wheeler and the Farnsworth brothers. I hope the New England hurricane of 1938 left unscathed these old landmarks of our adventist history. Nothing was ever written of that interview, I think, in our early publications. Our pioneers were too busy making history to write much about it, even as the writer of the book of

Acts mentions but a few things in the life story of the apostolic band who carried the message of that hour into all the known world. Col.1:6.

I like one little fragment of the story of Captain Bates' visit, as Frederick Wheeler's eldest son, George Wheeler, told it some years ago to his neighbor and friend, F. W. Bartle. The latter wrote:

"George Wheeler told me about Elder Bates' coming to his father's home. He got in about ten o'clock at night, after the family were all in bed. George heard the knock at the door, and heard his father get up and let someone in. Then, he said, at times in the night he would wake up and hear the man and his father talking. They talked all night long. When George and the hired man came down in the morning, they were introduced to Elder Bates, from Massachusetts. After breakfast and family worship, his father told George and the hired man to go to the field to work, and he would come out later, for he wished to talk with Elder Bates further. About noon the father came out where they were at work, and said that Elder Bates had started for home."

"So," writes F. W. Bartle, "it is evident that Elder Bates did not linger, but did what he had to do when he thought it should be done."

Our thanks to Brother Bartle, of New York, for preserving and passing on to us this fragmentary story of his visit, as a boy of ten or eleven remembered it to old age. Such narratives are real history. While the boy and the hired man were working in the field that morning, Elders Wheeler and Bates were evidently sitting with the Farnsworth brothers, and possibly others, under the shade of those three maples that are pointed out to us in front of Cyrus Farnsworth's old brick house.

We get from the history a picture of Elder Bates, wasting not a moment, "pressed like a cart beneath the sheaves," as one phrase of our pioneers used often to tell of the pressure they were under to spread the truth.

Less than a day could he spend counseling with those who could confirm his findings and teach him more of the Sabbath way. Then he must hurry on. It reminds one of the picture of the apostle Paul going down to Jerusalem, communicating his manner of preaching "privately to them which were of reputation," lest by any means he should run in vain. Gal.2:1-3.

A similar picture of Elder Bates' burden to push on with haste to tell the newly discovered truth, meets us as we see him crossing the bridge from New Bedford to his Fairhaven home. There we catch the spirit of the oft-told story of the meeting between him and an Adventist neighbor, Mr. Hall.

"Good morning, Captain Bates," said Mr. Hall, as they met on the bridge. "What is the news?"

"The news is that the seventh day is the Sabbath," Elder Bates replied; "and I am going to write a book about it."

These things were, after all, not so very long ago. At a camp meeting in Massachusetts a few years ago I was introduced to a brother. As we began to shake hands, the significance of the name I had heard dawned upon me. "Wait a minute," I said, "your name is Joseph Bates Hall. How did you get that name? Are you the son of that Mr Hall who met Joseph Bates on the bridge as he came down from New Hampshire?" "Yes," he said, "I am the son of that same Mr. Hall."

In the narrative of that meeting on the bridge we can fairly hear the crackle of the electrical energy in the spiritual atmosphere as the time came in 1845 when this key truth of the Sabbath, in the very setting and spirit of the advent message, was to be set more widely before men.

History was being made. God was quickening the human instruments for the starting of a great work. For centuries the evil spirit of lawless tradition had been trampling God's holy day underfoot. His Sabbath, He says, is the sign by which men may know that He is their Lord, the true and living God.

The prophet Daniel had seen apostasy treading truth underfoot. How long? he had evidently cried out in his soul. How long shall this lawless power be allowed unopposed to tread down the truth?

The Lord's answer, probably in the last year of Babylon, had meant, in effect: Have patience. Wait until the end of 2300 years - until the year 1844. Then will the judgment hour come in the heavenly sanctuary above, and then on earth will come the movement that will lift up the downtrodden truths before men once again. A commandment-keeping people will appear who will lift up the banner of reform.

Heaven had waited for the hour - through more than two millenniums. Would that people appear in 1844? They had to appear, for the sure word of prophecy said they would come.

And, lo, as the year 1844 came, the people of the prophecy appeared, first in New Hampshire, and then round about. The angels must surely have been watching. I can imagine them saying, as they will say of the redeemed saints, Here they are! "Here are they that keep the commandments of God, and the faith of Jesus." Rev.14:12. They had come!

The time of the prophecy had come, and the people of the prophecy appeared. We must note how this rising Sabbath truth was brought to those who had light on the heavenly sanctuary and to those also among whom the gift of the Spirit of prophecy had appeared. W. A. S.. Review and Herald, March 23, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 7. THE SABBATH COMES TO THE GROUPS WHO HAVE LIGHT ON THE SANCTUARY AND THE SPIRIT OF PROPHECY

THIS definite advent message was now about to take shape in the minds of early Adventists. Captain Bates came back from New Hampshire in early 1845, having kindled his torch of Sabbath truth to brighter flame by his visit to the original group of the Sabbathkeeping Adventists of 1844.

The visit had revealed to him that the seventh day is the true Sabbath, and his enthusiasm let him to the desire to write a book about this new light, to share the good news with the world.

It was indeed time to tell this news. Telling the news - the gospel news - has played a big part in this movement. Our earliest missionaries in Africa used to tell us how the carriers meeting on those beaten footpaths would set down their loads and ask one another, "What do you know?" "What have you heard?" The quest for news gave many a believer among us a chance to tell the greatest news of all.

"WHAT IS THE NEWS?"

Just after the World War I attended a conference in Moldavia. I had hardly known there was such a province in Rumania. But when the leader, S. Demetrescu, hung up the map of Moldavia, dotted over with marks representing groups of believers, I exclaimed, "How did we ever get into all those places so quickly?" He replied:

"Our people are good missionaries. When they meet travelers on the road, and according to country custom are asked, 'What is the news?' they reply, 'The seventh day is the Sabbath, and Jesus Christ is coming soon.' And people go on to their villages telling what they have heard - 'The seventh day is the Sabbath, and Christ is coming soon.' So the villages are set talking and discussing. Also when our people go to market they tell the news to everyone they meet, to all with whom they do business. That is one way that we have found the truth spreading quickly into all parts."

That was the ancient way, too, as history reveals. We are told that the Old English word "gospel" meant "good news." The Anglo-Saxon version of the Gospel of Mark, for instance, entitles it, "The Good News After Marcus' Telling."

Captain Bates started out to tell the news from the moment he found final confirmation of the Sabbath message on his visit to the New Hampshire believers. First of all, evidently, he brought the matter to an issue in his own church of New Bedford and Fairhaven (Massachusetts), the two towns joined by the bridge that became famous in our story of the conversation which took place there between Captain Bates and an Adventist neighbor, Mr. Hall.

A member of this group was an Adventist blacksmith, H. S. Gurney. His son, Charles H. Gurney, now living in Michigan, tells us that his father's blacksmith shop was at the head of the river, about six miles out of New Bedford. As a youth, before his marriage, H. S. Gurney toured the South with Elder Bates, in the 1844 advent preaching campaigns. He was six feet tall, of powerful physique, and was noted, his son tells us, for his fine, strong musical voice. "He did not pose as a preacher; but as an 'exhorter' his work was effective." It is interesting to be told that he was with Elder Bates on that island in the Chesapeake, when, as the autobiography of Joseph Bates tells us, a mob threatened to ride Elder Bates on a rail. Readers of that book will remember that Elder Bates, who was then a fairly old man, won some friends by boldly accepting the situation and asking that a saddle be put on the rail. Then it was that a husky man of the island took Elder Bates by the arm and led him safely away. The presence of the six-foot blacksmith, young Gurney, may also have helped to restrain boisterous elements.

Brother Gurney became one of the veteran burden bearers in our early cause in New England and in Michigan. Many years ago he put on our record a note about Elder Bates' first effort to promote the Sabbath truth in the New Bedford group. Joseph Bates had evidently brought back from New Hampshire a tract on the Sabbath - perhaps one of those that Rachel Preston had brought into Washington village from her former Seventh Day Baptist associates, or possibly Preble's first tract had come to him. H. S. Gurney wrote about it in 1888:

"At this time we were still waiting for something, we hardly knew what. The third angel's message was still shaded, and the Sabbath truth had not shone out. In the spring of 1845, Joseph Bates came into our meeting with a little tract showing that we were keeping the wrong day for the Sabbath. He said he had examined it, and found it to be the truth, and he was going to keep the seventh day according to the commandment. A few of us investigated the subject, and came to the same conclusion. We then realized as never before the force and bearing of the text in Revelation 14:12: 'Here are they that keep the commandments of God, and the faith of Jesus.' The little company felt that another stone was laid in the foundation, and we were joyful in God, believing that He was leading us in our work." - Review and Herald, Jan. 3, 1888.

NECESSARY FUNDS PROVIDED

With the pressure upon him to write upon the Sabbath truth, Elder Bates must quickly have been at the task. Funds were low. J. N. Loughborough long ago gave us a

view of the financial situation in the Bates household at the time Elder Bates sat down, with twelve and one-half cents in his pocket, to write our first pamphlet:

"It may be of interest to relate his experience in this matter just as he told it to me in 1855.

"He said that while in prayer before God, he decided to write the book, and felt assured that the way would open to publish it. He therefore seated himself at his desk, with Bible and concordance, to begin his work. In the course of an hour, Mrs. Bates came into the room and said, 'Joseph, I haven't flour enough to do the baking;' and at the same time mentioned some other little articles she needed. 'How much flour do you lack?' asked Captain Bates. 'About four pounds,' was her reply. 'Very well,' replied he. After she left the room, he went to a store near by, purchased the four pounds of flour and the other articles, brought them home, and again seated himself at his writing desk. Presently Mrs. Bates came in and saw the articles on the table, and exclaimed, 'Where did this flour come from?' 'Why,' said the Captain, 'isn't there enough? You said you wanted four pounds.' 'Yes,' said she, 'but where did you get it?' 'I bought it,' said he; 'is not that the amount you wanted to complete the baking?' 'Yes,' continued Mrs. Bates, 'but have you, Captain Bates, a man who has sailed his vessels out of New Bedford to all parts of the world been out and bought four pounds of flour?' 'Yes; was not that the amount you need to complete the baking?' 'Yes,' said Mrs. Bates, 'but have you bought four pounds of flour?'"

Then he told her he had spent the last money he had to buy those articles. You see, he had invested most of his money, which amounted to quite a fortune for those times, in the 1844 proclamation. And now, with scant means, he was pioneering the way in publishing what we count as our first pamphlet. Mrs. Bates, with bitter sobs, cried out, "What are you going to do? The Captain stood up and told her, "I am going to write a book; I am going to circulate it, and spread the Sabbath truth before the world." "Well, what are we going to live on?" said Mrs. Bates, in tears. "The Lord is going to open the way," said the Captain; and the story tells of the cheering words with which he comforted his wife.

Readers of J. N. Loughborough's "Great Second Advent Movement" know that the Lord did provide - how a half hour after the interview with the wife he felt impressed that there was a letter waiting for him at the post office. He went to inquire. Sure enough there was a letter for him with ten dollars in it. The writer said he had been impressed that Captain Bates needed it. He went to a store, and bought a barrel of flour and other things to be delivered on their porch. Again the surprised wife was moved to tears as she learned how God had supplied their need. With still a little money in his pocket Captain Bates went to a printer and arranged for the setting up in type of a one-hundred-page book, he to pay for the typesetting as he secured money. And money did come in - some from people he did not know. The little books were printed at last - a thousand of them. And, says the story, "from a source unexpected" the printing bill was paid. Apparently Elder Bates did not know where that last help came from, but after his death J. N. Loughborough told us that H. S. Gurney was the source. Charles H. Gurney now tells us the story as he heard it from his father:

"When the printing was done, my father went to the printer and paid the account. When Elder Bates went for his books and asked for his bill, the printer told him the account had been paid in full. 'But,' said Elder Bates, 'I have not paid it.' 'Well,' replied the printer, 'someone else did. I do not know who it was, or where he came from - but a man came into my office, paid for the printing, and went out.' Brother Bates never knew who paid for the printing."

The blacksmith lay-preacher, H. S. Gurney, was a helper at many a point in the early days in New England. Later he moved to Michigan and was for a time partner with Dan R. Palmer, who operated a large blacksmithing business in Jackson. He and Dan Palmer were liberal givers to the rising cause and to the publishing and sanitarium work established in the old Battle Creek headquarters.

INCREASING LIGHT

The times of 1846 and early 1847 were important days in the progress of the Sabbath reform. Ellen Harmon had visited New Bedford, and James White also, whom she was to marry in August, 1846. She was bearing her messages by the Spirit of prophecy. Joseph Bates urged the Sabbath strongly in the meetings. Miss Harmon thought him overzealous about the seventh day. But later both she and James White saw the light and accepted it, and joined Elder Bates in preaching it. Thus the Sabbath truth was brought into the circles in which the gift of the Spirit of prophecy was having its influence.

Meantime, in February, 1846, while Joseph Bates was working on his mission of publishing the Sabbath truth, a group of Adventists in western New York published the light on the sanctuary in heaven and its cleansing. Here was Bible truth which explained the very thing about the 1844 movement that those who held to that past experience needed to know. It made clear their mistake in looking for Christ to come to this earth in 1844, and showed that actually He had, according to the prophecy, then come into the most holy of the heavenly sanctuary, to open the work of the judgment hour.

Joseph Bates, James White, and others in New England accepted this light with joy. Thus Joseph Bates and James White were at last united on the Sabbath truth, and on the sanctuary teaching. They wished to meet with the group in western New York. A meeting was arranged. The late P. Z. Kinne, one of our veteran New York ministers, who knew all our early workers in those parts, has told us about the meeting. Hiram Edson, farmer lay preacher, was the leader of the New York group, and he it was who first caught the light on the sanctuary.

It was an important hour in the putting together of the key points of the advent message. Here Joseph Bates, leader in publishing the Sabbath as a very key truth in the advent movement, was to meet Hiram Edson, the man whom God had led as pioneer of the light on the sanctuary truth, another key point in the message.

In a letter to T. E. Bowen, of the General Conference (dated January 21, 1930), Elder Kinne told us the story, as he had heard it from Hiram Edson, for years a close friend of his and a fellow worker in New York:

"When the time came for Brethren Bates and White to start for the conference, Elder White was called to attend a funeral, which prevented his going. When Elder Bates arrived at Brother Edson's, they were entire strangers, except by correspondence. Brother Edson did not know that he was a minister. But when the time came to open the meeting, out of courtesy they invited him to conduct it. Brother Edson told me that soon after he received the light on the sanctuary he himself was impressed that the seventh day was the Sabbath, but without any conviction that it was important to keep it.

"After the opening services Elder Bates stood, and drew from his pocket his Sabbath tract and began to read. Brother Edson was so interested in it and delighted with it, that he could scarcely keep his seat till Elder Bates finished. As soon as the reading was finished, Brother Edson was on his feet, and said. 'Brother Bates, that is light and truth! The seventh day is the Sabbath, and I am with you to keep it!'

"This forms the connection of the Sabbath truth and the judgment message. Those three men [Joseph Bates, James White, and Hiram Edson] had all been giving the first and second angels' messages, and now they constitute the apostles of the third angel's message.

"From that time forward they were intimately associated in the promulgation of this message while they lived. It is true that there were Adventist Sabbathkeepers before them, but it is also true that none of them acted so prominent a part in establishing the message as they did. Elder Wheeler was true to the Sabbath till his death, in ripe old age. But he was not so conspicuous in presenting the message with voice and pen. When Elder Bates began writing his first Sabbath tract, he had but twelve and one-half cents at his command. Elder White cut cordwood at fifty cents a day to support his family, and mowed grass with a scythe to earn money to attend conferences. When the publishing work was started at Rochester, New York, Brother Edson sold his farm and lent Elder White the money to purchase the first printing press."

It is like a fresh breath of inspiration out of the past to listen to the testimony of veteran P. Z. Kinne. His name and that of his friend, Frederick Wheeler, whom James White commended for his evangelistic labors in the field, and the name of Hiram Edson, are written into the early columns of the REVIEW with the names of those upon whom came the early burdens of leadership.

The prophecy of Revelation 12 and 14 pictures the coming of the remnant church. It was to keep the commandments of God, to have the light as to the sanctuary and the judgment hour, and in its midst was to be the gift of the testimony of Jesus, which "is the Spirit of prophecy." All these three truths - the Sabbath, the sanctuary, and the Spirit of prophecy - we have seen rising to view in the record of 1844, and now in the record of the early years following we shall see the bearers of these three key doctrines exchanging light and uniting together in the beginnings of the definite advent movement for this hour. W. A. S. Review and Herald, December 7, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 8. COMING OF THE LIGHT ON THE SANCTUARY TRUTH

WHEREVER the veterans of the movement used to talk over the early times of our denomination, it was a joy to hear them tell how the coming of the teaching on the heavenly sanctuary and its cleansing brought a burst of light that made the whole 1844 experience as clear as noonday.

That was the key truth in explaining their past hopes and disappointments. That had been a momentous time. Not that there were exciting manifestations. It was too serious for that. They believed that at the end of the 2300 years, which they finally fixed as October 22, 1844, they would see their Saviour coming in power and glory. Such a faith gave me no place for excitement. It was a sobering conviction.

Years ago, in western New York, an elderly sister in the faith told me her memories of October 22, in her father's family. She was then but a little girl. But graven in her memory was the scene of that day that father and mother, while doing the necessary things in the home, spent the day in devotion and singing and waiting. No work on the field was undertaken.

At last the day was ending - and the Saviour had not come. The father was sitting in a chair by the door. The little girl was playing on the lawn. Just as the sun was sinking, its last rays lighted up a little cloud on the distant horizon. The cloud shone like

silver and burnished gold. "Father rose to his feet," she told me, "with face lighted with joy. 'O, praise the Lord,' he cried, clapping his hands, 'our Saviour is coming.'"

The preparations to meet eternity had all been made. These believers were ready; their sins were confessed and their wrongs were made right. This father did not have to attend to these things of getting ready when he saw that shining cloud. He had before that heard the admonition, "Be ye therefore ready." It is a lesson for us today as the time of probation hastens by, someday to end "suddenly."

The disappointment of those waiting ones in 1844 was indeed bitter. The cleansing of the sanctuary, which was to take place at the end of the prophetic period, meant to them the coming of Christ to earth to cleanse it from sinful things. The earth was the sanctuary, they thought. After 1844 they knew not what to think next. Although the multitudes gave up, a firm body of disappointed second advent believers were waiting and praying for light that would explain the experience.

With the light on the heavenly sanctuary, the explanation came. Hiram Edson, farmer preacher, leader of a group of early Adventists in western

"Our expectations were raised high, and thus we looked for our coming Lord until the clock tolled twelve at midnight. The day had then passed, and our disappointment had become a certainty. Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept and wept, till the day dawned. . . .

"I mused in my heart, saying: 'My advent experience has been the brightest of all my Christian experience. Has the Bible proved a failure? Is there no God in heaven, no golden city, no Paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hopes and expectations?'. . .

"I began to feel there might be light and help for us in our distress. I said to some of the brethren: 'Let us go to the barn.' We entered the granary, shut the doors about us, and bowed before the Lord. We prayed earnestly, for we felt our necessity. We continued in earnest prayer until the witness of the Spirit was given that our prayers were accepted, and that light should be given - our disappointment explained, made clear and satisfactory.

"After breakfast I said to one of my brethren, 'Let us go to see and encourage some of our brethren.' We started, and while passing through a large field, I was stopped about midway in the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the most holy place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary, and that he had a work to perform in the most holy place before coming to the earth; that He came to the marriage, or in other words, to the Ancient of days, to receive a kingdom, dominion, and glory; and that we must wait for His return from the wedding." - Review and Herald, June 23, 1921.

New York, was the brother who first caught the light that the sanctuary to be cleansed was the heavenly sanctuary. He wrote out the experience some years later, and the story was preserved by his daughter, Mrs. O. V. Cross, of Florida. In the REVIEW of June 23, 1921, a portion of his manuscript was reprinted. Here is his testimony to the coming of the light. Speaking first of the great disappointment, he wrote:

Hiram Edson studied this question. Two close friends joined him. Evidently, one was a Doctor Hahn, a neighbor, the other, O. R. L. Crosier, a young preacher and

teacher. The Scripture study made it plain that the end of the 2300 years was to reach to the opening of the ministry of our High Priest in the most holy of the sanctuary in heaven, foreshadowed by the last phase of the Levitical service in the typical earthly sanctuary. The service of the last day of the earthly sanctuary was called the cleansing of the sanctuary. That was exactly what the prophecy of Daniel 8:14 described as beginning in 1844. The whole matter was plain. Christ had come to that service in the most holy above, as the time came in 1844. Their mistake was explained. The prophecy had been fulfilled. They had looked to this earth instead of to the most holy place above. There in heaven above, the judgment hour had come, the time of cleansing the sanctuary records, as described in Daniel 7:10,13. This was light. It must be published to the believers.

Hiram Edson and Doctor Hahn asked O. R. L. Crosier to continue studying it from the Levitical type and to write it out. They agreed to publish it. The matter was written up in 1845. Early the next year they arranged for it to be printed in a Cincinnati second advent paper called the Day Star. An "Extra" was devoted to it, dated February 7, 1846. Apparently Hiram Edson had to do the promoting and most of the financing. He told how he had to ask his wife for some of her wedding-gift silver to pay for this "Extra." His daughter, Mrs. Cross, confirmed this. H. M. Kelly, of Florida, who interviewed her and sent these extracts from Hiram Edson's manuscript, added:

"Mrs. Cross told me that her mother sold a set of silver spoons that had been given to her as a wedding present, to get money to have that first article on the sanctuary printed; and I have one of the spoons of that set in my possession now."

The first exposition of the sanctuary truth was sent to many second advent believers. Joseph Bates saw it and accepted the light. James White likewise accepted it. Ellen G. Harmon (later Mrs. White) also received the teaching on the sanctuary in heaven, being shown that it was light for the remnant. ("Word to the Little Flock," p.12.) Those who were to lead out in this definite advent movement were being led step by step from light to greater light. (In a preceding article we have seen Joseph Bates visiting Port Gibson, in western New York, bringing the Sabbath truth to Hiram Edson and others in that region.)

Sad to say, young Crosier walked in the light of the Sabbath truth but a very little time. He later repudiated the sanctuary teaching that he had helped to establish. Our pioneer brethren reprinted his exposition on the sanctuary several times in their early papers, but they never could reprint his complete document. In it he had added to the sanctuary exposition some ideas on the age to come - a temporal millennium, with a glorious age on this earth at the second advent. These things our brethren always omitted. These teachings of the age to come were all abroad in those days. The doctrine never fitted in with the definite advent message; and doubtless this leaven of error helped to lead the younger men away from the Sabbath and the sanctuary truths. He soon turned to bitter opposition to our early movement.

But the Sabbath truth and sanctuary truths were spread abroad, as our pioneers began to publish, and the light brought joy to many who had given up the second advent hope. To give one instance, Horace and Olive Patten, of Rochester, New York, who had lapsed into Spiritualism wrote to James White:

"O that we could tell you with what joy and gratitude we received the true light on the cleansing of the sanctuary! No one could be clearer than we were that the days ended in 1844. In our darkness we have secretly longed for something that would more fully explain the past mighty move, and the fulfillment of this scripture, 'then shall the sanctuary be cleansed.' Think then of our joy, after waiting near seven long years in ignorance, to learn that our great High Priest did exactly fulfill the types on the tenth day

of the seventh month, and entered the most holy place, in the true sanctuary above." - Review and Herald, March 2, 1852.

A former preacher of the 1844 days, wrote from Wisconsin:

"I feel like a new man. From 1844 until now I have felt destitute of a message. And though I have occasionally made an effort to preach, yet it has been like `beating the air.' I now long to be in the field, as I was before the tenth-day movement. I see the sanctuary is being cleansed, and the last message is being given. O who will prepare himself for battle!" -Id., May 6, 1852.

And to this day, in remotest corners of the earth, the light of the sanctuary truth is gladdening hearts. Away in the island of Bougainville, in the Solomon group, east of New Guinea, Brother Tutty found this truth shaping island lives. He wrote of a visit to one remote outpost:

"While there I was handed two bags full of native food as tithe. I asked Rongupitu, the teacher, `What have you been teaching them? He replied, `The sanctuary,' and showed me his drawing on a board."

It is interesting to get this picture of the island teacher, only recently out of heathenism, using a board and chalk to make real to his hearers the blessed work of Jesus our high priest in the heavenly sanctuary.

In 1844 the Sabbath truth first came to the little group of Adventists in Washington, New Hampshire.

In 1844 the light on the sanctuary in heaven came first to a group of Adventist believers near Port Gibson, New York.

Now we see these key truths, in the days of 1846 and 1847, drawing together the men whom God had called to lead out in the first days of this advent movement. W. A. S.

Review and Herald, December 14, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 9. THE COMING OF A GUIDING GIFT - THE SPIRIT OF PROPHECY

IT was in the vision on Patmos that the prophet John saw the coming of the judgment hour and the rise of a people keeping "the commandments of God, and the faith of Jesus." Rev.14:6-12.

In 1844 the judgment hour opened in heaven above, as the prophecy of Daniel 8:14 had foretold.

In 1844 the people of the prophecy appeared, keeping the commandments of God.

This advent movement rose at the time scheduled by the sure word of the prophecy, in the year 1844. And according to the prophecy in Revelation 12:17, this people keeping the commandments of God were to have the "testimony of Jesus," which, as the angel later explained to the prophet, "is the Spirit of prophecy." Rev.19:10.

That gift was in preparation, in God's providence, in the days of 1844.

REMARKABLE CONCURRENCE

Here is something unexplainable on the basis of human reasoning. On the Isle of Patmos the prophet John was shown in vision the rise of a movement preaching, "The hour of His judgment is come." The prophet John was shown the kind of people who were preaching that message - a people keeping the commandments of God. And he was shown that the Spirit of prophecy would be in their midst. The centuries passed. Nowhere on earth was such a work as that seen developing until the year 1844 came. Then what? -

In 1844 this definite advent movement began to rise into sight.

In 1844 the people of the advent movement came, keeping the commandments of God.

In 1844 came the light on the sanctuary in heaven and the judgment hour, a doctrine that had been little known in the Christian church since the apostasy of the early centuries. Light on it necessarily had to come in 1844, if the movement then to rise was to preach, "The hour of His judgment is come."

In 1844 the human agent was called by whom the gift of the Spirit of prophecy was to be exercised in the building up and guiding of this movement.

A concurrence of fulfillments like that could never come by any human foresight and devising. As the time of the movement came, the living God was bringing forth the factors essential to it.

Here was a movement which was to be led of God - a church of commandment-keeping people on the march, carrying to every nation and tongue the message of the judgment hour. In ancient days God set His hand to lead the exodus movement from Egypt to Canaan. He gave them His holy law, to make them a commandment-keeping people. He put the gift of the Spirit of prophecy in their midst, as one agency for guiding the movement.

"By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

That was the first time He had set His hand to lead such an organized movement of people who were representing His commandments before the world. Now, in 1844, He was launching another organized movement. He had "set His hand again the second time," this time to gather "the remnant of His people" from all "the four corners of the earth." Isa.11:11,12. Isaiah's prophecy foretold a world-wide work.

And this "remnant," as the prophet John was shown on Patmos, was not only to "keep the commandments of God," as ancient Israel did in the exodus movement, but was to "have the testimony of Jesus." Of this gift the angel said, "The testimony of Jesus is the Spirit of prophecy." Rev.12:17; 19:10.

SPIRIT OF PROPHECY APPEARS

As the time came in 1844, that gift of the Spirit of prophecy appeared. From the earliest times "we have heard with our ears," "our fathers have told us," how, in 1844, the Spirit spoke in vision to a young woman of one of the early Adventist groups in New England, giving messages to be told to the people looking for the coming of Christ. The name of the young woman was Ellen G. Harmon (she was later married to James White, who became our pioneer leader in this advent movement). The frail, youthful agent begged the Lord to choose someone else. She wrote of the first vision given her to tell to the people:

"After I came out of this vision I was exceedingly troubled. My health was very poor, and I was but seventeen years old. I knew that many had fallen through exaltation, and I knew that if I in any way became exalted, God would leave me, and I should surely be lost. I went to the Lord in prayer, and begged Him to lay the burden on someone else. It seemed to me that I could not bear it. I lay upon my face a long time, and all the light I could get was, `Make known to others what I have revealed to you.'" - "Early Writings," page 20.

That young woman accepted the call of God, and she rose from prayer to enter upon the speaking and the writing which continued among us for seventy years. And still those writings speak in living messages of counsel and guidance, covering the pilgrimage of the advent people even to their journey's end in the city of God.

In the volumes and counsels from that agent, by pen and voice, the world, looking on, recognized a special gift that built up this advent movement. When Mrs. White at last laid down her life, in ripe old age, the editor of the leading religious journal of America commented on the growth of our work in all the world, and wrote of Mrs. White's relation to it:

"In all this, Ellen G. White has been the inspiration and guide. Here is a noble record, and she deserves great honor. Did she really receive divine visions? . . . Why should we answer? One's doctrine of the Bible may affect the conclusion. At any rate, she was absolutely honest in her belief in her revelations. Her life was worthy of them. She showed no spiritual pride and she sought no filthy lucre. She lived the life and did the work of a worthy prophetess." - The Independent, New York, Aug. 23, 1915.

In that first day of her call, as a youth, Ellen Harmon has sought as a supreme gift that, if she must bear messages from God in a special way, she might be kept from the spiritual self-exaltation that so often ruins men. As this New York editor testified at the end, her life had shown no spiritual pride. Through all the history of the work of the gift in this movement there was ever an effort to direct souls to Jesus and the Holy Scriptures, and to combat that natural tendency to make human flesh and the human agent the trust.

We have seen this gift year after year doing things that we knew Mrs. White never could have done of herself. The Spirit of prophecy was established in this movement in the early days by "many infallible proofs," and still the writings speak to us with up-to-date counsels for these times that we are now passing through.

ALL FEATURES OF NEW TRUTHS INVESTIGATED

We see in the early story how Providence worked to bring these special features together - the Sabbath, the sanctuary truth, and the Spirit of prophecy. Let H. S. Gurney, the singing blacksmith and preaching helper of early times, tell how carefully some of the early seekers after light investigated every feature of truth before laying hold of it. They were proving all things. Of his experience at a time when he and Joseph Bates were studying and praying for light, H. S. Gurney told us many years later (in the REVIEW of January 3, 1888):

"Word came to us one day that a woman was to speak in the advent hall in New Bedford. She was to relate a vision, etc. I went to hear her. The vision was the same as has since been published as Sister White's first vision. [See "Early Writings," pages 14-20.] I could see no reason to find fault with her appearance or what she said. She appeared like a humble, conscientious Christian. I learned her name and address, but was slow to advocate her course. Fanaticism was appearing in some places, and I wished to prove all things, and hold fast that which was good. . . . I thought, If this is

something the remnant must meet, I must know where it came from. I therefore went to Portland, Maine, and inquired for Mr. Harmon (the father of this young lady). I found the family living in a humble cottage. I introduced myself, and was made welcome after telling them I had come to make their acquaintance, especially the acquaintance of Sister Ellen Harmon. I found them a humble, devoted, God-fearing family. I visited a number of places where she was known, and all testified to her devoted, self-sacrificing character. I spent a number of weeks with the family and in their vicinity, and became convinced that the fountain was good, and that God had called Sister Harmon to an important work. I found a brother who was willing to pay one half the expense of printing her first vision. We arranged with the printer, and I left for home."

Thus, by early 1846, the truth of the Spirit of prophecy was being accepted by one, at least, of those who were to help publish the Sabbath truth more widely. Mr Gurney, it appears, shared the expense of bringing out the first "broadsheet" containing the first view given by the Spirit of prophecy, and he also helped to bring out the first Sabbath pamphlet issued by Joseph Bates. It was not until November, 1846, that Joseph Bates was convinced of the genuineness of this prophetic gift. In August of that year Miss Harmon had been married to James White, and in the autumn of 1846 they both began to keep the Sabbath. In this year also the light on the sanctuary question had come to this pioneer group that was being drawn together to lead out in the proclamation of the full advent message of the prophecy.

By all these intertwinings of lives and interests and investigations and exchanges of Bible truth the early pioneers were being prepared for the public launching of this advent movement, the special features of which had begun to appear in that year of prophecy and destiny - 1844. W. A. S. Review and Herald, December 21, 1939.

NOTES ON EARLY TIMES IN THIS ADVENT MOVEMENT

NO. 10. INTERESTING SIDE LIGHTS

IT is more than interesting to note the providential intertwining of the streams of lights by which the full advent message was made plain to the pioneer believers.

Those in one place who were being led into light in their study of one special feature of truth, seemed at the same time to get fleeting glimpses of other truths that some other group was being led to understand and accept.

This providential leading evidently prepared the searchers for the mutual exchange of light and truth when they were brought in contact with one another.

In the early views by the Spirit of prophecy of the rise of the full message, given in "Early Writings," we see that those who should find the Sabbath truth would be directed to the doctrine of the heavenly sanctuary. The close connection between these two main features was indicated from the earliest days of the advent movement.

MINDS DIRECTED TO SANCTUARY TRUTH

In the section, "The Third Angel's Message," there is this description, in the language of symbol and figure, of the rise of the work of the third angel of Revelation 14:

"As the ministration of Jesus closed in the holy place, and He passed into the holiest, and stood before the ark containing the law of God, He sent another mighty angel with a third message to the world. A parchment was placed in the angel's hand, and as he descended to the earth in power and majesty, he proclaimed a fearful warning, with the most terrible threatening ever borne to man. This message was

designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them. Said the angel, 'They will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake, they must hold fast the truth.' The third angel closes his message thus: 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary. . . .

"It was represented to me that the remnant followed Jesus into the most holy place, and beheld the ark and the mercy seat, and were captivated with their glory." - Pages 254, 255.

Thus those who turned to the commandments of God as the hour of His judgment came, in 1844, were to be straightway directed to the heavenly sanctuary and the ark of God's testament. The truths of the Sabbath and the sanctuary are inseparable in the advent movement of the prophecy.

While this pointing by the angel to the heavenly sanctuary, as he saw the people appear keeping the commandments of God, must apply to the whole body of believers, to our own day, it is interesting to note this very feature in the case of our first Seventh-day Adventist, who led the way in 1844.

Speaking at the General Conference, in San Francisco, in 1930, our veteran preacher, E. W. Farnsworth, one of the children of that first church of ours, told us of the experience of his father, William Farnsworth:

"My father was the first Seventh-day Adventist in the world. He was the one that began the observance of the Sabbath as an Adventist. . . . And in a little while nearly the whole church in Washington, New Hampshire, where I was born, had begun to observe the Sabbath. The text of Scripture that attracted my father's attention first was that text in Revelation, that 'there was seen in His temple the ark of His testament.' [Rev. 11:18,19.] Father said, 'I wonder what is in that ark,' and in his thought he opened the ark, and there he saw the law of God, and there he saw the fourth commandment, 'The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.' And he said, 'I think we had better keep the Sabbath;' and he began the observance of the Sabbath quite largely on the strength of the statement in that text." - General Conference Bulletin, 1930.

SABBATH AND SANCTUARY TRUTHS CLOSELY RELATED

Mrs. Rachel Preston was there, a former Seventh Day Baptist, urging the claims of God's holy Sabbath. But it was the force of the impression by way of the heavenly sanctuary that drove home the conviction to William Farnsworth's heart that in this time of the near coming of Christ, the Lord was calling men to obey all His commandments.

The as yet undiscovered truth of the heavenly sanctuary and the judgment hour was apparently already shedding some rays of light in advance. It is suggestive of the close relation that the Sabbath and the sanctuary truths were to bear to one another in the full advent message which was to be developed.

This experience of our first Seventh-day Adventist, in taking his stand for the commandments of God in 1844, is of special interest to us in view of the scene shown by the Spirit of prophecy as this message rose:

"The third angel closes his message thus: 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.' As he repeated these words, he pointed to the heavenly sanctuary."

And there is just where our first Adventist pioneer in Sabbathkeeping was led to look for help in making the decision. The angel surely pointed him to the sanctuary. How closely together these experiences are seen to come as the time came for the movement to be fully developed.

Note also that as those who accepted the Sabbath light in 1844 were being prepared by the Spirit to look toward the heavenly sanctuary, so also those who led out in the study of the sanctuary truth were being prepared to look toward the Sabbath. We have already, in a preceding article, quoted the late P. Z. Kinne's statement regarding Hiram Edson, who was the first to see the light on the sanctuary and its cleansing. Elder Kinne wrote:

"Brother Edson told me that soon after he received the light on the sanctuary he himself was impressed that the seventh day was the Sabbath, but without any conviction that it was important to keep it."

Doubtless that impression helped to place him in a receptive attitude, so that the moment he heard the evidence for the Sabbath presented, he sprang to his feet, saying: "Brother Bates, that is light and truth! The seventh day is the Sabbath, and I am with you to keep it!"

The factors and agents were all being drawn together as the definite advent movement and message were taking shape.

Again, in the first vision given for the remnant church by the Spirit of prophecy, in 1844, the heavenly sanctuary was described, with the "glorious ark" within the veil, the ark that held the law of God engraved on the two tables of stone. In this first vision, also, were shown the 144,000, who "were all sealed." (See "Early Writings," article, "My First Vision," pp. 13-20.)

DESCRIPTION OF SANCTUARY SERVICE

Thus the sealing work, or Sabbath reform, was brought to light, and the subject of the sanctuary was stressed, though as yet the agent of the gift did not understand the meaning of the terms, as she and other pioneers came to understand them all a little later. In fact, what seems to me the finest description we have, outside of Scripture, of the change in Christ's priestly ministry from the holy place to the most holy, in 1844, is that given to Ellen Harmon only a few weeks after her first vision. That was before Hiram Edson and O. R. L. Crosier had brought out the first exposition on the sanctuary. Note a few words of Ellen Harmon's description:

"I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. Then Jesus rose up from the throne, and most of those who were bowed down arose with Him [the praying ones on earth, who by faith were represented as looking to Him]. . . . He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying: 'Wait here; I am going to My Father to receive the kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to Myself.' Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great high priest, standing before the Father."

Read the whole picture in "Early Writings" (pp.54-56), entitled, "End of the 2300 Days." It is an exact counterpart of Daniel's view of the same event, given in the days of Babylon:

"I beheld till the thrones were cast down ["placed"], and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool: His throne was like fiery flame, and His wheels as burning fire. . . . Thousands thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. . . .

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed."
Dan.7:9-14.

That description of the vision was written by the prophet's pen in Babylon more than 2,300 years before this scene in the heavenly sanctuary began to take place in 1844. From that writing in Babylon, I know of no place in all the record of history where any similar description of the actual scene was written, until a few days after 1844, when a young woman of seventeen, called to the prophetic gift, took up her pen and set down what she was shown in vision of the same wondrous event - beyond all power of human words fully to portray.

Daniel repeated, "I beheld," "I saw;" and the youthful prophet of our day repeated, "I saw," "I beheld," "I saw." And the later description is the very counterpart of the ancient one.

Ellen Harmon could have understood little of the meaning of it at the time, for the full light as to the sanctuary question came to her the next year through the Crosier document, published in February, 1846, and sent out by Hiram Edson. Then it was shown her that this sanctuary teaching was light for the remnant. The earth was not the sanctuary to be cleansed, as they had believed, but the cleansing of the sanctuary in heaven had begun in 1844.

MARVELOUS LEADINGS OF GOD

As the Sabbath light came to the Adventist believers in New Hampshire, in 1844, they were led to turn their thoughts toward the heavenly sanctuary.

As the light on the sanctuary and its cleansing came to believers in western New York in 1844, it turned the thoughts of their leader, Hiram Edson, toward the Sabbath truth.

And these pioneers in the Sabbath and the sanctuary truths accepted the Spirit of prophecy, as it was manifested before them in those early days. Joseph Bates, after he had cautiously waited and watched and put the gift to the test, accepted it as a guiding help for which to be thankful. Hiram Edson accepted it, as did most of that first company in Washington, New Hampshire. It is pleasing to look at the story of those first years and see that all upon whom Providence had first laid the burden of leading out in making known the great main features of doctrinal truth, accepted all the light and held fast to it to the end of their lives. It is good to know, too, that with them in her last year was Rachel Preston, so used of God to bring the Sabbath light into our first church. She had moved to the State of New York, and so was separated from our pioneer brethren in those years when other truths were being laid hold of. Vicious attacks against the Spirit of prophecy had reached her and brought her into some doubt and darkness. But the reports of the revival that had come to the old church in Washington, New Hampshire, by the labors of James White, Mrs. White and J. N. Andrews, and the reading of a volume of the Spirit of prophecy just issued, brought light and peace to her in her last year (she

died in 1868). She fell asleep in Jesus in the hope and comfort of the full advent message.
W. A. S. Review and Herald, December 28, 1939

RELATION OF THE SPIRIT OF PROPHECY TO THE BIBLE

W. E. READ

THAT there is an intimate relationship between the Spirit of prophecy and the Bible is seen in the fact that so much of the Holy Scriptures came through the medium of this wonderful gift. One has only to remember such expressions as "the word of the Lord came unto me" (Jer.1:4); "the Lord spake also unto me,. . . saying" (Isa.8:5); "thus saith the Lord to me" (Jer.27:2), to be impressed with this fact. The prophets of old were given visions and dreams, and on these occasions messages came to them from the Most High. Hence we might think of the Scriptures, both the Old and the New Testament, as coming to us, to a large extent, at least, by means of the Spirit of prophecy.

In meditating on this question, however, several important facts come to mind:

1. The gift of the Spirit of prophecy in the early church. We read in Ephesians 4 of the gifts which the Lord gave to His children in the early days of the Christian Era, that, besides apostles, evangelists, pastors, and teachers, there were also prophets. In the list as given in 1 Corinthians 12, we read that God set in the church "first apostles, secondarily prophets." Then, in the book of Acts, we read of Agabus, the prophet. Acts 11:27,28; 21:10. We read of prophets also in the church at Antioch (Acts 13:1); of Judas and Silas "being prophets also themselves" (Acts 15:32); and also of the daughters of Philip the evangelist, on whom the gift of the Spirit of prophecy was bestowed. Acts 21:9.

2. The gift of the Spirit of prophecy with other gifts was to remain to the end. This is evident from Ephesians 4. The gifts were placed in the church for a particular purpose, and they were to remain "till we all come in the unity of the faith;" till we come "unto a perfect man, unto the measure of the stature of the fullness of Christ." This certainly means the close of probation when the work of God is done in human hearts. Until that time the gift of prophecy is to remain in the church of God.

3. The gift of prophecy is to be seen in the remnant church. When outlining the characteristics of the people of God in the last days, the apostle of old, while telling that they would keep the commandments of God, also mentions that they "have the testimony of Jesus." Rev.12:17. The same prophetic writer, in referring to the "testimony of Jesus" in Revelation 19:10, tells us that this testimony is "the Spirit of prophecy."

Again, when the angel speaks to John in vision, he says, "I am thy fellow servant, and of thy brethren that have the testimony of Jesus" (Rev.19:10); but in Revelation 22:9 we read, "I am thy fellow servant, and of thy brethren the ---ets." Hence, it is but natural to conclude a prophet is one who has the testimony of Jesus; and consequently we conclude that the Spirit of prophecy is to be seen in the ranks of God's people in the last days.

4. This gift is related in a special way to the Holy Scriptures. In the minds of some there is the feeling that the writings of the Spirit of prophecy are an addition to the Bible.

It might be helpful in this connection to recall that throughout the centuries there have been many prophets who have ministered to the people of God. The writings of some of these have been preserved and we have them in the Sacred Record. For

instance, we have Isaiah, Jeremiah, Ezekiel, and others, but do we for one moment believe that we have the complete record of all that Isaiah wrote, or all the messages that Jeremiah ever gave, or all the counsels that Ezekiel bore to the people of God? It must be evident to all that we have but a small portion of the many messages which they gave to God's children in their day. Isaiah wrote something beyond what we have in the sixty-six books of his prophecy; this can be seen by referring to 2 Chronicles 26:22.

Another thing to note is that many prophets are mentioned in the Sacred Canon whose writings have not been preserved at all. What about "the book of Nathan the prophet," or "the book of Gad the seer"? 1Chron.29:29. What about "the prophecy of Ahijah," or "the visions of Iddo"? 2Chron.9:29. What about the "book of Shemaiah the prophet" (2Chron.12:15), or "the book of Jehu"? 2 Chron.20:34. These were certainly prophets of the Lord. They gave messages to His people. Their names have been recorded, yet their messages never found a place in Holy Writ. Why is this? Were their messages not from God? Were their prophecies not from heaven? Were they not His servants, messengers of Jehovah to His people, giving warnings and exhortations? We all recognize, I feel sure, that they were just as truly prophets as were the others, just as divinely called to the prophetic office as were Daniel and Zephaniah and Habakkuk.

Seeing that God had prophets in ancient days, prophets who were divinely commissioned, whose words found no place in the Sacred canon, cannot God have prophets in these days? Can He not have divinely appointed messengers today with the prophetic gift, whose writings form no part of the Sacred Scriptures?

How careful we need to be in these days lest we despise the word of the Lord through His servants the prophets! The writings of the Spirit of prophecy are not given to add to the Holy Scriptures; they are given to elucidate, to amplify, and to make plain the divine word. Just as the writings of the prophets amplified, clarified, and more fully explained the writings of preceding prophets, just as the New Testament sheds light and amplifies the truth of the Old Testament, so the Spirit of prophecy today sheds light upon the whole Bible, and brings counsel and light and divine messages for this time to the children of God. It is well to note the following paragraphs from the Spirit of prophecy on this point:

"The Testimonies are not to belittle the word of God, but to exalt it, and attract minds to it, that the beautiful simplicity of truth may impress all." "If you had made God's word your study, with a desire to reach the Bible standard and attain to Christian perfection, you would not have needed the Testimonies. . . . Additional truth is not brought out; but God has through the Testimonies simplified the great truths already given." "The written testimonies are not to give new light, but to impress vividly upon the heart the truth of inspiration already revealed." - "Testimonies," Vol. V, p. 665.

May we heed the counsel as given by King Jehoshaphat to the people of Israel: "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper."

W. E. Read Review and Herald, August 24, 1939.

A MESSAGE SENT BY ELDER DANIELLS (8:2; 16:3)

THE following experience is related by A. G. Daniells, for many years (1901 - 1922) president of the General Conference.

"Sometimes she [Mrs. White] would receive messages for men, and instead of sending them direct, she would send them to persons of age and experience with

instruction for them to read them to the persons concerned. Some of them were very solemn, serious messages.

"I recall a message sent to me to read to one of our ministers. It told this minister that he had been a Spiritualist medium, that he had been delivered from it, but that now evil spirits were seeking to re-enslave him; that they were tormenting him, and that he was on the verge of surrendering to that terrible delusion. I had to take this message to him. When I began reading it to him, he became very much excited. After a little, I heard some sort of disturbance, and looking up, saw him with an open knife in his raised hand. I asked, 'What is the matter?' He grated his teeth and glared at me like a mad man. His wife and I appealed to him to put the knife down, but he was menacing us so wildly that I did not dare to go on reading. I did not know whether he would thrust it into me or his wife or himself. I said, 'Let us kneel down and pray to God. There is a God in Israel who can help us, and we must have His help.'

"We knelt down, and I may tell you that I was never in a more perplexing place. I knew that demons were in the room and I knew that we must have the power of that same Christ who subdued demons and cast out devils while among men. The first thing I said was, 'O Lord, we come to Thee in the all-prevailing name of Jesus.' At the mention of the name of Jesus, that man hurled his knife across the room with terrible violence. At the mention of the all-powerful name of Jesus he broke into sobs, and the violence disappeared. After his wife and I had prayed, he prayed most earnestly for God to deliver him from those tormenting devils. When we arose, I finished reading the message, and then asked him to tell us what he knew about the truthfulness of this message. I had not known anything of this before. He said, Brother Daniells, every word of it is true. For weeks I have been tormented by these evil spirits. I have been thrown out of my bed, and I have been hammered on the floor by those demons; it has wrecked my nerves, and I was about to give up to them and become their obedient slave again.

Converted at the age of ten. Arthur Daniells began his fruitful ministry at the age of twenty in 1878. He was ordained two years later. In 1886 he and Mrs. Daniells were sent as missionaries to New Zealand. A few years later he assisted in organizing the Australasian Union Conference. In ---- he was elected president of the General Conference, which office he filled until 1922. He was chosen by Mrs. White as one of the trustees of her writings, which work he carried until his death, serving many years as chairman of the board. Under his administration the work of the church made rapid and solid expansion.

Now, friends, where did Sister White get the knowledge of that poor man's condition? No one else knew anything of it, so far as I know. And what was the knowledge given to her for? It was to help save that poor man; it was not to hurt him. It was a severe message, laying out the whole matter, and giving rebuke and counsel; but it was all for his good." - Address by A. G. Daniells, in Australasian Record, Aug. 23, 1928.

THE WORK OF THE ELLEN G. WHITE ESTATE

THE gift of the Spirit of prophecy is the heritage of the remnant church. From the early days of the movement the counsel and instruction given through the writings of Mrs. E. G. White have guided this people, and they will continue to comfort and help the believers down to the close of the work of this message. Through the years in which Sister White carried on her work of writing, she also traveled extensively. During the earlier years of her work, her husband, Elder James White, was her companion in travel and labor. He assisted and advised her in the production and circulation of her writings.

After the death of her husband, Sister White called upon her son, Elder W.C. White, to be her special helper. He was especially fitted for the important work of assisting his mother. In bringing before the people the light which God had entrusted to her, he traveled with his mother and faithfully carried out the responsibility laid upon him in helping to extend the circulation of her writings. This work he continued to carry up until the time of his mother's death, and for twenty-two years after she passed away. Doubtless many of our believers will wonder what provision has been made for carrying on this work, especially on account of the death of Elder W. C. White, which took place recently. It is the purpose of this article to make this clear to all those who desire to know, in order that they may be informed regarding the present state of the work, as well as the plan for its future continuation.

Several years before her death, Sister White created a board of trustees consisting of five men of her own choosing, to whom she left her writings in trust. In her last will and testament, in which she created this board of trustees, she charged them with the responsibility of continuing the circulation of her publications in the English language, and also of arranging for the translation and publication of her various works in other leading languages of the world. In choosing this board of trustees, Sister White selected men of long experience in the cause. They were: A. G. Daniells, W. C. White, F. M. Wilcox, C. H. Jones, and C. C. Crisler. After Sister White's death, this board of trustees undertook the responsibilities assigned them. Elder W. C. White acted as the secretary of this board, and was also the custodian of the writings. The organization was known as the Ellen G. White Estate. Its work has been carried on in the office building at Elmshaven, near St. Helena, California. This was the office used by Sister White prior to her death. During the past twenty-two years, the trustees have actively promoted the circulation of Sister White's writings in the English language. New and re-illustrated editions of some of her works have been authorized and published. These books have enjoyed a circulation comparable with that which they had prior to Mrs. White's death. Seven new books have been compiled from her writings, and have been published during this time. These books have been drawn entirely from the writings of Sister White, in which she has given counsel and instruction on different phases of our denominational work.

Among these may be mentioned "Testimonies to Ministers and Gospel Workers," "Messages to Young People," "The Fundamentals of Christian Education," "Counsels on Health," and some other volumes. The production of these books has made available to the denomination, matter which was largely not available in other forms. Through the years this matter has been published in periodical articles or in pamphlets, and consequently was out of print. By being assembled in this manner and published in these books, this valuable instruction has been brought together and again made available to all our workers and people.

In earlier years we had a small group of medical workers. To these much instruction was sent out in typewritten form. Today we have hundreds of these workers scattered throughout different countries. In an endeavor to make this instruction available to this larger group of workers, the trustees authorized the issuance of the book, "Medical Ministry," the contents of which were drawn quite largely from the manuscript files.

Another volume that has been greatly appreciated by the field generally, is the "Index to the Writings of Mrs. E. G. White." The preparation of this volume required a number of years' labor.

Another line of work that has been of great importance is the production of foreign-language editions. As our work has spread into many lands, there has been an

increasing demand for the translation and production of the writings of Mrs. White in other languages than the English. Some of these languages are spoken by many people. This has required that these books be printed in their entirety. In other languages, where the circulation is necessarily small, the books have been abridged and published in that form. Sister White recognized that it would be impossible to publish all her standard books in all the languages of the world. She did have a great burden, however, to have selections from her works produced in as many languages as possible. The work of making the selections and abridgments of her books for translation, has been done at the Elmshaven office, with the cooperation of leading workers in the principal language areas of the world.

THE MANUSCRIPT FILES

Reference has been made to the E. G. White manuscripts, and the publication of "Medical Ministry" largely from these manuscripts. A word of explanation regarding this valuable file of writings will be of interest to all. This file contains 45,000 pages of typewritten material, and is composed of articles, sermons, and letters written to individuals and committees and to the church at large, setting forth the messages of counsel and instruction which were entrusted to Sister White. While living, she labored diligently to bring into print the principal lines of instruction that were of general interest and value to the Seventh-day Adventist people. In this she was successful, as all acknowledge who scan the thousands of topics covered in her writings as listed in the Index to her books.

It is seldom in these days that occasions arise calling for counsel that has not already been covered by matter now in print. Occasionally, however, as denominational activities broaden, it is advisable that instruction given in the earlier days should be drawn from this manuscript file, and published for more general circulation. This file has been indexed, so that the custodians are able to make ready reference to any matter of importance it contains. The care and custody of this file is of inestimable value, and is one of the important phases of the work of the trustees. It is a fact worthy of emphasis, however that the principal lines of instruction contained in all those manuscripts are now well represented in the available and published works from Mrs. White's pen. She manifested great forethought in arranging for such publication.

PRESENT WORK

During 1937, two lines of work, both of major importance, were being carried forward. The first was the completion of the series of articles for the REVIEW AND HERALD, written by Elder W. C. White, presenting the story of the life and work of James and Ellen White. The other was the gathering of material for the book, "Counsels on Diet and Foods," now on the press. This latter work was completed some months ago, which left the work of completing the biographical sketches as the principal endeavor for the last six months of the year. In the midst of this work, Elder W. C. White was suddenly called to lay down life's burdens and leave to others the finishing of these tasks.

Now that Elder White and three of his associate trustees (Brethren Daniells, Jones and Crisler) have passed to their rest, the question naturally arises, What of the future? In Sister White's will she made provision of the perpetuation of this board of trustees by authorizing the original group to fill vacancies as they should occur.

Consequently, this board has been maintained and has continued to function, and still functions.

Several years ago the board of trustees, realizing that advancing age would probably make it necessary for some of them soon to lay down their responsibilities, and facing the future needs of the work, entered into a contract with the General Conference Corporation whereby the properties of the Estate would be transferred to Washington. In counsel with the General Conference officers, they worked out plans and policies whereby the future interests of the work of the White Estate would be safeguarded. Sister White's plan for the perpetuation of this board has proved to be a most wise one indeed. This board must continue to function, and to do the work outlined for it as originally planned by Sister White. As we look back now upon the plans and policies outlined by the original board of trustees for carrying forward the work in the future, we recognize the special providence of God in the whole arrangement.

The death of Elder W. C. White, who for so many years was the principal custodian of the E. G. White writings, creates no serious crises in the work of the Ellen G. White Estate. We all recognize, however, that the passing of Elder White does bring a great loss to our work, and particularly to the work of the White Estate. His long years of experience in connection with this work fitted him in a very special way for the responsibilities which he carried. There is no one living today with the same background of experience that was his.

As the way has been so clearly marked out, however, the present trustees of the White Estate are not at a loss to know what steps should be taken in their work. They are proceeding to carry out the plans that were so carefully laid in the past. Shortly after Elder White's death, the members of the trustees met and chose Brother Arthur White, son of W. C. White, who for eight years was his assistant in the work of the Estate, to fill the vacancy on the board of trustees created by Elder White's death, and also to act as its secretary.

At the same meeting the trustees recommended to the General Conference that in fulfilling the plans that had been laid for the future work of the Estate, immediately steps be taken for the removal of the files and the work of the White Estate from St. Helena to the General Conference head quarters. It is planned that this transfer shall take place during January of 1938. The work of the Estate to be carried on in the future in Washington will be under the direction of the following board of trustees: F. M. Wilcox, J. L. McElhany, M. E. Kern, A. L. White and Steen Rasmussen.

The valuable files which have been housed for a number of years in the fireproof vaults at Elmshaven, St. Helena, California, will be safely stored in a vault in the General Conference office building. It is planned to construct a vault for the permanent storage of these files in the building planned for the Seventh-day Adventist Theological Seminary. The work of the Estate will continue with only a few weeks' interruption because of changing the location of its place of work.

We are glad to give to all the readers of the REVIEW this explanation of the reasons for the removal of this work to Washington.

It will be a source of great satisfaction to all our believers to know that Sister White, years ago, made provision for the continuation of the work of preparing and circulating her writings, also to know that the trustees, in carrying out their part of the work under the terms of her will, had the forethought to provide for any emergency that might arise, and thus safeguard to the denomination as a whole the writings of the Spirit of prophecy. They are a trust for the whole denomination. It will be the purpose of this board of trustees to do all in their power to maintain the sacredness of the trust reposed

in them in the custody of these writings. J. L. McELHANY, President of the General Conference. Review and Herald September 16, 1957.

Mrs. E. G. White in Vision

by MARTHA D. AMADON

WE have heard from the bright, the holy land:

We have heard and our hearts are glad."

Mrs. E. G. White was a woman very gifted in prayer, her voice clear, her words distinct and ringing: and it was almost always during one of these earnest seasons of prayer that she was taken off in vision. She also had important visions in public, usually an unexpected experience to those present.

Though many of her old friends and associates are passed away - Elders J. N. Loughborough, Uriah Smith, J. N. Andrews, S. N. Haskell, G. W. Amadon, and others, yet there are people living today in various parts of the world who have seen her in vision from time to time, and what is here stated will doubtless be familiar to them.

As one who has frequently observed her in vision, knowing the company of people usually present, all deeply observant, and believers in her exercises, I have often wondered why a more vivid description of the scenes which transpired has not been given.

In vision her eyes were open. There was no breath, but there were graceful movements of the shoulders, arms, and hands, expressive of what she saw. It was impossible for anyone else to move her hands or arms. She often uttered words singly, and sometimes sentences which expressed to those about her the nature of the view she was having, either of heaven or of earth.

Her first words in vision was "Glory," sounding at first close by, and then dying away in the distance, seemingly far away. This was sometimes repeated. When beholding Jesus our Saviour, she would exclaim in musical tones, low and sweet, "Lovely, lovely, lovely," many times, always with the greatest affection. Looking upon the cloud which enveloped the Father, as she afterward explained, her shoulders would draw back, her hands lift in awe, and her lips would close.

Sometimes she would cross her lips with her fingers, meaning that she was not at that time to reveal what she saw, but later a message would perhaps go across the continent to save some individual or church from disaster. She said, "Words cannot express the beauties of heaven:" no more can they describe these scenes of which she was a part. Her visions seemed to bring you nearer heaven; and you longed to be there.

There was never any excitement among those present during a vision; nothing caused fear. It was a solemn, quiet scene, sometimes lasting an hour - a scene, during which, like prophets of old, she saw so much of the vastness of God's work for His people that it would be the principal subject of her writing for two or more years. When the vision was ended, and she lost sight of the heavenly light, as it were, coming back to the earth once more, she would exclaim with a long-drawn sigh, as she took her first natural breath, "D-a-r-k." She was then limp and strengthless, and had to be assisted to her chair, her position in vision being a recumbent one.

These impressive scenes encouraged and strengthened the faith of those present, not only in her work, but in the Word of God, which liveth and abideth forever.

The first time I ever saw her in vision was at my father's house in Potsdam, New York. I was a girl of twenty, and there were only a few Sabbathkeepers then anywhere, no church as yet having been organized. This was in the early fifties. Brother John Andrews accompanied Elder and Mrs. White in our place, my father having made an appointment for Sister White to speak at the Wesleyan Methodist church in Morley, two miles distant. Just as we were about to start for the meeting, a violent thunderstorm came up, lasting so long that we could not go.

But what I best remember of that evening, nearly seventy-five years ago, was the occasion of our family worship, when Sister White was taken in vision.

The subject of this vision was the Sabbath question, and in connection with it she saw that God had a great work for Brother Andrews to do.

As she came out of vision she reached for the hand of a young woman near her and, calling her by name, earnestly said, "Will you keep the Sabbath?" As the girl hesitated, Sister White repeated, "Will you keep the Sabbath? Will you?" She responded, "I will," and she always did to the day of her death. Sister White had had no acquaintance with this girl, a beautiful young woman about whom we had all been anxious, fearing that she would not take the right step concerning the Sabbath. The earnestness of the Lord's servant won her over, and it seemed that the Lord must have presented this case in the vision and impressed Sister White with what to say.

Similarly these experiences have turned many other footsteps from the wrong path to the right. From the very first a love for Sister White sprang up in my heart, and never has faded away.

Those were the days of turnpikes and plank roads; and the year before the Civil War, Brother and Sister White drove through from Rochester to Vermont, visiting little churches on the way. Father had pitched a tent in his pasture and fenced it in. It would hold about fifty people; and he called in his friends and neighbors for a meeting with Brother and Sister White.

This was a wonderful occasion - Sister White was taken in vision. After coming out she walked up and down in the tent, appearing in great perplexity, and repeating these words several times: "This country is to be deluged with blood." It was a startling prophecy to all present, for political men were saying that the prospect of war would soon be over. But God knew otherwise, and her words proved true, for soon fathers and sons had to stand the draft and were sent to the battle front; and the time came when our whole country was in mourning for the loss of sons.

Another vision which has always been of the deepest interest to me was in Sister White's own room in Battle Creek. She sometimes differed in judgment even with her associate workers, and at this time their opinion varied somewhat over a situation which had arisen, and the matter was so intense to her that she fainted under the pressure. She was laid on the bed and Brother White, much alarmed, sent for Elder J. N. Loughborough and others to pray. While prayer was being offered - we were all kneeling about her - Elder White exclaimed, "She's gone!" He thought that she was dead. But at that very instant he saw a gentle movement of her hand, and, showing great relief, he said, "She's in vision!" By this vision the matter that was so difficult to understand was made clear, and God's instruction through her was accepted by His people.

It is not easy for one to describe the influence of the Holy Spirit upon an individual; but all of Sister White's experiences were appropriate and harmonious, and in no way apocryphal. She was quick to discern between the right and the wrong. Eternity only will reveal the influence she has had in saving souls.

In the old church in Battle Creek, before the tabernacle was first built, Sister White at one time arose to address the meeting concerning some who were too critical of one another because of differences of doctrine. While speaking she walked back and forth on the platform, earnestly appealing to the people, and pressing the question as to whether they had hold of the silken cord of love. Suddenly the sound went through the audience as if she had dropped to the floor, but immediately it was apparent that she was wrapped in a vision of God's glory. What she saw was short and to the point, and sealed the truth of what she had been saying against the criticism prevalent. Her reproofs on such occasions might seem to have been severe, but she always ended with cheering encouragement to those who would obey the counsel of God.

A vision was given Sister White at Brother Aaron Hilliard's in Otsego. This was in 1863. Brother White had been laboring under heavy discouragements. One Friday morning he invited some of his friends in Battle Creek to go with him to Otsego for a Sabbath meeting, for there was a tent effort at that place.

Friday evening we found ourselves all assembled at Brother Hilliard's for family worship, about a dozen being present. A chapter was read and Sister White led in prayer, Brother White kneeling across the corner from her. Her burden in prayer was for him, and as she prayed, while still on her knees, she moved over to his side, laid her hands on his shoulders, and prayed until she was taken in vision. This lasted for about three quarters of an hour. At this time she was given the light on the health reform. Brother White also was greatly blessed and encouraged, and he was relieved of the burden of discouragement that he had been carrying.

Sister White loved the cause she served from her girlhood days. She loved the schools and the Sabbath schools which prepared the young people for missionary work; she loved the sanitarium for their promotion of health; she loved the church memorials built in His name; she loved the printed page which ever tells of the cross of Christ. The cross of Christ was her favorite theme. Her constant association with the atmosphere of heaven and with God's Holy Word gave her a delineation of character far beyond human standards. She talked with Jesus, and He entrusted her with His messages of truth and love. The law of kindness was in her heart; she was thoughtful and considerate of those less fortunate than herself. She loved the fields, the trees, the flowers; and nature in all its beautiful forms had a charm for her.

Those best acquainted with her work have the most confidence in it. When she made her first visit to our old home in New York, she made a little appeal to our family. At first my brothers and sisters manifested some prejudice, and assembled in a room by themselves. As she ceased speaking I went to them and said, "It makes no difference how anyone feels, I know that she is a woman of God."

I am now nearly ninety-two years old and am the only living member of the first organized Seventh-day Adventist church in Buck's Bridge, New York, about a mile from father Byington's farm.

St. Joseph, Mich. Nov. 24, 1925 - the sixty-fifth anniversary of her marriage to George Amadon. She was nearly 103 years old when she died. Review and Herald, May 18, 1944.

HEALED BY AN ANGEL By O. MONTGOMERY

ELLEN G. WHITE was a profound believer in divine healing. She wrote much on the subject and gave most valuable instruction regarding prayer for the sick. She herself was healed many times as she has related in "Life Sketches" and other writings. Some of these experiences of healing were most remarkable. One such experience that is not

published in any of her books came to Mrs. White in the old Tabernacle in Battle Creek, Michigan, in the presence of a large congregation. This was a wonderful experience, as told by an eyewitness who was permitted to see the light of the angel that brought healing to the Lord's messenger. We shall let Edith Donaldson Brownsberger tell the story in her own language, as written to W. C. White:

"All who were in that congregation saw the work of healing that was done by the angel of the Lord, but as far as I know there were only four who saw the light of the angel. Those four were James White, Mary Kelsey White, Ella King Sanders, and I. What we saw then we could not forget.

"I know that your father saw it, because when I came home that night after the meeting Elder White said to me, 'Did you see the angel?' When I replied in the affirmative, he took my hand and said, 'Child, thank the Lord that He opened your eyes. He did it for some purpose.'

"I was then boarding with Brother and Sister Robert Sawyer, where your father and mother and you and your wife were boarding.

"Mary also talked with me. I do not remember any words that she spoke, but my impression is that she saw about the same as I.

"Your mother had just returned from some extended trip. She came home in the early part of the week, and she had an appointment to speak the next Sunday night in the Tabernacle. The Lord had made known to her that some matter which had been shown her in vision concerning the condition of the Battle Creek church and the sanitarium were to be made known to the people.

"But she had come home sick. She had a severe cold, was very weak, and she was so hoarse that she could not speak above a whisper. Every morning and every night the burden of your father's prayer was that she might be healed and given strength to speak or that the burden of the meeting might be taken from her. I expected the prayer to be answered by the lifting of the burden.

"When Sunday night came your father said, 'Ellen, shall I call off the appointment?' She answered, 'No, the burden rests heavy upon me.' Then he carried her out to the carriage in his arms and took her to the Tabernacle. She scarcely had strength to walk as he assisted her to her seat on the rostrum. After the opening exercises she arose and, leaning upon the desk, began to speak.

"Her voice was only a whisper. Ella and I were sitting directly in front, but I could not hear her words.

"A few months before this I had traveled in company with Sister White from my Oregon home to Battle Creek. On the way we had stopped over for several weeks in Oakland, California, and also in Colorado. I had often slept in the room with Sister White and early every morning I would be awakened by her voice in prayer. I could see her kneeling by her bedside, her eyes open and looking upward, her hands clasped and moving one over the other in the manner familiar to those who have seen her in prayer.

"She prayed aloud, and after all these years these words ring in my ears, 'He is the chiefest among ten thousand and altogether lovely.' 'He is high and lifted up, and the train of His glory fills the temple.' She was beholding her Saviour.

"If I had known then what I know now, if I had appreciated the precious privilege that was mine, I would have listened more intently to those prayers. But I was a child; the atmosphere was peaceful and heavenly, and I fell asleep to be awakened later by her voice telling me it was time to get up.

"Then when I saw dear Mother White almost too weak to stand alone and unable to speak above a whisper and knew that for days she had been praying for healing and help from her heavenly Father, I could not understand why the Lord did not hear prayer and give strength to carry the heavy burden He had laid upon her.

"I felt rebellious. I wanted to take her home and put her to bed and care for her as I used to care for my own mother. I could not understand how a God of love could require of His servant such hard and impossible things. I felt that I did not love such an unjust God, and I did not want to serve Him.

"While these thoughts were passing through my mind, a shock like an electric shock passed through me and I trembled all over. Then I saw a light of dazzling brightness. This light was as much brighter than an electric light as an electric light is brighter than our tallow candles that we used to have for lights.

"I saw no shape or form. The light came from what seemed to me to be an opening in the roof of the building. My eyes were drawn to it just as it appeared to enter the building. The light moved over my head directly to Sister White. It enveloped her and then everything on the rostrum was hidden by the light. I was blinded and could see nothing for some moments.

"When I could see again, the light had vanished and Sister White stood erect at the edge of the rostrum. She was holding her Bible outstretched in one hand and her voice was pealing out like a bell.

"Her first words were, 'God has sent His angel and strengthened me.'

"Then I knew that the angel of the Lord had healed her. Then I understood that the Lord had not only required her to walk by faith right up to the edge of the precipice, but also to step off by faith, trusting in His strength.

"I do not remember much that was said that night. I could not understand it. I was bewildered. I had just come from the Methodist Church, and I thought that the Adventist people were a consecrated Christian people. The warning that God sent to Battle Creek church, and especially to the sanitarium and Doctor Kellogg, was confusing to my mind at that time. Later I could understand it.

"When Sister White came home that night she was well; there was no trace of her severe illness left and none was manifested later. The next day she was well and strong.

"Many times I have thought of your father's words, 'Thank the Lord, child, that He opened your eyes! He did it for a purpose.' I was a faithless, 'doubting Thomas,' and the Lord had mercy on me. While I was thinking those wicked, rebellious thoughts and doubting His love and justice, He proved to me that He 'is true and faithful concerning His promises.' "[Signed] EDITH D. BROWNSBERGER." Review and Herald, September 30, 1943.

THE "HOLY FLESH" DOCTRINE

[A fanatical teaching termed by its advocates "The doctrine of Holy Flesh" was started in 1900 in Indiana, carrying away the conference president and various workers. Claiming that when Christ passed through the agony of Gethsemane He obtained holy flesh such as Adam possessed before his fall, this theory alleged that those who follow the Saviour must also acquire the same state of physical sinlessness as an essential preparation for translation. Eyewitness accounts report that in their services the fanatics worked up a high pitch of excitement by use of musical instruments such as organs,

flutes, fiddles, tambourines, horns, and even a big bass drum. They sought a physical demonstration and shouted and prayed and sang until someone in the congregation would fall, prostrate and unconscious from his seat. One or two men, walking up and down the aisle for the purpose, would drag the fallen person up on the rostrum. Then about a dozen individuals would gather around the prostrate body, some singing, some shouting, and some praying, all at the same time. When the subject revived, he was counted among those who had passed through the Gethsemane experience, had obtained holy flesh, and had translation faith. Thereafter, it was asserted, he could not sin and would never die. Elders S. N. Haskel, and A. J. Breed, two of our leading denominational ministers, were sent to the camp meeting held at Munice, Indiana, from September 13 to 23, 1900, to meet this fanaticism. These developments were revealed to Mrs. White while she was in Australia in January, 1900, and she bore testimony of warning and reproof against it, as seen in the two following messages. -COMPILERS.]

A REPETITION OF EARLY FANATICISM

[A statement read by Mrs. E. G. White before the ministers at the General Conference, April 17, 1901]

Instruction has been given me in regard to the late experience of brethren in Indiana and the teaching they have years past. In your religious meetings there have been exercises similar to those I have witnessed in connection with those movements in the past.

In the period of disappointment after the passing of the time in 1844, fanaticism in various forms arose. Some held that the resurrection of the righteous dead had already taken place. I was sent to bear a message to those believing this, as I am now bearing a message to you. They declared that they were perfected, that body, soul, and spirit were holy. They made demonstrations similar to those you have made, and confused their own minds and the minds of others by their wonderful suppositions. Yet these persons were our beloved brethren, and we were longing to help them. I went into their meetings. There was much excitement, with noise and confusion. One could not tell what was piped or what was harped. Some appeared to be in vision, and fell to the floor. Others were jumping, dancing, and shouting. They declared that as their flesh was purified they were ready for translation. This they repeated again and again. I bore my testimony in the name of the Lord, placing His rebuke upon these manifestations.

Some who had engaged in these movements were brought to their right mind, and saw their delusion. Some had been excellent, honest people, but they thought that sanctified flesh could not sin, and thus they had been taken in Satan's trap. They had carried their strong ideas so far that they became a reproach to the precious cause of God. These sorely repented, and some were afterward among our most reliable men and women. But there were others who ever after walked in sadness. We could not at any time make them feel that they were worthy to work for the Master, whose precious cause they had so greatly dishonored.

As the result of fanatical movements such as I have described, persons in no way responsible for them have in some cases lost their reason. They could not harmonize the scenes of excitement and tumult with their own past precious experience; they were pressed beyond measure to receive the message of error; it was represented to them that unless they did this they would be lost; and as the result their mind was unbalanced, and some became insane. These things bring a reproach upon the cause of truth, and hinder the proclamation of the last message of mercy to the world.

SHOUTING NO EVIDENCE OF SANCTIFICATION

The manner in which the meetings in Indiana have been carried on, with noise and confusion, does not commend them to thoughtful, intelligent minds. There is nothing in these demonstrations which will convince the world that we have the truth. Mere noise and shouting are no evidence of sanctification, or of the descent of the Holy Spirit. Your wild demonstrations create only disgust in the minds of unbelievers. The fewer of such demonstrations there are, the better it will be for the actors and for the people in general.

Fanaticism, once started and left unchecked, is as hard to quench as a fire which has obtained hold of a building. Those who have entered into and sustained this fanaticism might far better be engaged in secular labor: for by their inconsistent course of action they are dishonoring the Lord and imperiling His people. Many such movements will arise at this time, when the Lord's work should stand elevated, pure, unadulterated with superstition and fables. We need to be on our guard to maintain a close connection with Christ, that we be not deceived by Satan's devices.

The Lord desires to have in his service order and discipline, not excitement and confusion. We are not now able to describe with accuracy the scenes to be enacted in our world in the future; but this we do know, that this is a time when we must watch unto prayer, for the great day of the Lord is at hand. Satan is rallying his forces. We need to be thoughtful and still, and to contemplate the truths of revelation. Excitement is not favorable to growth in grace, to true purity and sanctification of the spirit.

God wants us to deal with sacred truth. This alone will convince the gainsayer. Calm, sensible labor must be put forth, to convince souls of their condition, to show them the character building which must be carried on if a beautiful structure is raised for the Lord. Minds that are awakened must be patiently instructed if they rightly understand and duly appreciate the truths of the Word.

God calls upon His people to walk with sobriety and holy consistency. They should be very careful not to misrepresent and dishonor the holy doctrines of truth by strange performances, by confusion and tumult. By this, unbelievers are led to think that Seventh-day Adventists are a set of fanatics. Thus prejudice is created that prevents souls from receiving the message for this time. When believers speak the truth as it is in Jesus, they reveal a holy, sensible calm, not a storm of confusion - General Conference Bulletin. April 23, 1901.

WORSHIP WITH A BEDLAM OF NOISE

It is impossible to estimate too largely the work that the Lord will accomplish through His proposed vessels in carrying out His mind and purpose. The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.

The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making a none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings. The truth for this time needs nothing of this kind in its work of converting souls. A bedlam of noise shocks the senses and perverts that which if conducted aright might be

a blessing. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit's working.

When the camp meeting is ended, the good which ought to have been done and which might have been done by the presentation of sacred truth is not accomplished. Those participating in the supposed revival receive impressions which lead them adrift. They cannot tell what they formerly knew regarding Bible principles.

No encouragement should be given to this kind of worship. The same kind of influence came in after the passing of the time in 1844. The same kind of representations were made. Men became excited, and were worked by a power thought to be the power of God. . . .

HISTORY OF THE PAST TO BE REPEATED

I will not go into all the painful history; it is too much. But last January the Lord showed me that erroneous theories and methods would be brought into our camp meetings, and that the history of the past would be repeated. I felt greatly distressed. I was instructed to say that at these demonstrations demons in the form of men are present, working with all the ingenuity that Satan can employ to make the truth disgusting to sensible people; that the enemy was trying to arrange matters so that the camp meetings, which have been the means of bringing the truth of the third angel's message before multitudes, should lose their force and influence.

The third angel's message is to be given in straight lines. It is to be kept free from every thread of the cheap, miserable inventions of men's theories, prepared by the father of lies, and disguised as was the brilliant serpent used by Satan as a medium of deceiving our first parents. Thus Satan tries to put his stamp upon the work God would have stand forth in purity.

The Holy Spirit has nothing to do with such a confusion of noise and multitude of sounds as passed before me last January. Satan works amid the din and confusion of such music, which, properly conducted, would be a praise and glory to God. He makes its effect like the poison sting of the serpent.

Those things which have been in the past will be in the future. Satan will make music a snare by the way in which it is conducted. God calls upon His people, who have the light before them in the Word and in the Testimonies, to read and consider, and to take heed. Clear and definite instruction has been given in order that all may understand. But the itching desire to originate something new results in strange doctrines, and largely destroys the influence of those who would be a power for good if they held firm the beginning of their confidence in the truth the Lord had given them.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip [margin: "run out as leaking vessels"]. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb.2:1-3). "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end" (Heb.3:12-14).

Brother and Sister Haskell, we must put on every piece of the armor, and having done all, stand firm. We are set as a defense for the gospel, and we must

compose a part of the Lord's grand army for aggressive warfare. By the Lord's faithful ambassadors the truth must be presented in clear-cut lines. Much of that which today is called testing truth is twaddle which leads to a resistance of the Holy Spirit. . .

Defective Presentation Regarding the Holy Spirit

Much is being said regarding the impartation of the Holy Spirit, and by some this is being so interpreted that it is an injury to the churches. Eternal life is the receiving of the living elements in the Scriptures and doing the will of God. This is eating the flesh and drinking the blood of the Son of God. To those who do this, life and immortality are brought to light through the gospel, for God's Word is verity and truth, spirit and life. It is the privilege of all who believe in Jesus Christ as their personal Saviour to feed on the Word of God. The Holy Spirit's influence renders that Word, the Bible, an immortal truth, which to the prayerful searcher gives spiritual sinew and muscle.

"Search the scriptures," Christ declared, "for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). Those who dig beneath the surface discover the hidden gems of truth. The Holy Spirit is present with the earnest searcher. Its illumination shines upon the Word, stamping the truth upon the mind with a new, fresh importance. The searcher is filled with a sense of peace and joy never before felt. The preciousness of truth is realized as never before. A new, heavenly light shines upon the Word, illuminating it as though every letter were tinged with gold. God Himself has spoken to the mind and heart, making the Word spirit and life.

Defective Presentation Regarding the Holy Spirit page 0130 paragraph 1 Every true searcher of the Word lifts his heart to God, imploring the aid of the Spirit. And he soon discovers that which carries him above all the fictitious statements of the would-be teacher, whose weak, tottering theories are not sustained by the Word of the living God. These theories were invented by men who had not learned the first great lesson, that God's Spirit and life are in His Word. If they had received in the heart the eternal element contained in the Word of God, they would see how tame and expressionless are all efforts to get something new to create a sensation. They need to learn the very first principles of the Word of God; they would then have the word of life for the people, who will soon distinguish the chaff from the wheat, for Jesus left His promise with His disciples. - Letter 132, 1900. SM II, pg. 31-39.

F-4 - THE SUN Sun., Mar. 20, 1983

DEFENDS ORIGINALITY OF WHITE PROPHECY

In her Feb. 5 Sun story "Adventists keep Faith, despite advent of doubt," staff writer Roberta Green observes that the charges of "plagiarism" against Ellen White, who, with her husband, James White started the 1844 religious awakening that led to the creation of the Seventh Day Adventist Church, "questions the very foundation of the church's teachings."

This could be true, - if the charges were true - which of course, they are not. Christ himself had a doubting Thomas as well as a traitor among his 12 disciples. So why should a whole church of almost 4 million members fall apart just because one out of the 4 million lost his way?

DEFENDS ORIGINALITY OF WHITE PROPHECY page 0130 paragraph 4

Our Lord predicted the coming of unstable believers among his followers who have "no root, which for a while believe, and in time of temptation fall away."

Walter Rae was the defrocked minister who lost his "roots" and went astray when tempted by a hunger for publicity to write a book, which was so sensational that a

reporter he had asked to come to his house for an interview put his picture on the front page.

I shall quote from the published interview, which is supposed to show "examples of similar writings" that Rae calls "plagiarism."

These "examples" are the basis for his "plagiarism" charges, and they are so far out that the L.A. Times reporter must have been having an exceptionally dull day in order to fall for it(L.A.Times,Oct.23,1980).

He takes as his examples:

"The eagle of the Alps is sometimes beaten down by the tempest into the narrow defiles of the mountains" (This poetic description is somewhat similar to that of another writer - strictly back-ground material. What it has to do with "the church's teachings nobody knows)

Another example: "Satan has a large confederacy. . . .Christ calls them the synagogue of Satan. . ." (Taken from the Bible.)

Still another "example": "The greatest want of the world is men who will not be bought or sold" This "example" had been printed earlier in the official SDA Church paper. Editor: Mr. White, Ellen White's husband.

These, plus two more similar "examples" - that's all the proof this so-called "scholar" gives in this unbelievable interview. If Shakespeare were alive today to face the small cult that to this day accuse him of plagiarism, he probably would call it, "Much ado about nothing."

Even legitimate authors seek interviews for publicity purposes when they launch a new book. This is OK if truthful. But no reporter should allow himself to be "used" to malign millions of fine people in order to get a "scoop." Unfortunately, as the executive editor of the Boston Globe said in a speech before the convention of newspaper editors in Washington, D.C., "Many reporters are neither accurate nor fair," and urged them to improve upon their methods.

The unfortunate interview between Walter Rae and reporter John Dart of the Times opened up a Pandora's box of evil reports that have slandered one of the greatest women this country ever fostered.

Thanks to her "genius," as Dr. Clive McCay of Cornell University called her, and "her revolutionary theories a century ago" as famous newscaster Paul Harvey spoke of her, over 5,000 schools, churches, hospitals and health institutes around the world she was responsible for creating, including the Loma Linda Medical Center and Medical School, the White Memorial Hospital in L.A. and the Glendale Medical Center - all this and much more was created by this great woman, a modern-day prophetess whose remarkably accurate predictions were copyrighted by the U.S. government years before they were fulfilled (50 copyrighted books).

H.C. RUST

Loma Linda