

THE FINAL SHAKING - PARTS 1, 2, 3

Hebrews 12:22-29; 10:32-39, 15-31; 5:12-6:20.

THE DOCTRINE OF THE INCARNATION

“Those who commune with God walk in the light of the Sun of Righteousness. They do not dishonor their Redeemer by corrupting their way before God. Heavenly light shines upon them. As they near the close of this earth’s history, their knowledge of Christ, and of the prophecies relating to him, greatly increases. They are of infinite worth in God’s sight; for they are in unity with his Son. To them the word of God is of surpassing beauty and loveliness. They see its importance. Truth is unfolded to them. **The doctrine of the incarnation is invested with a soft radiance.** They see that the Scripture is the key that unlocks all mysteries and solves all difficulties. Those who have been unwilling to receive the light and walk in the light will be **unable to understand the mystery of godliness**, but those who have not hesitated to take up the cross and follow Jesus, will see light in God’s light.” *The Southern Watchman*, April 4, 1905.

“In the autumn of 1846 we began to observe the Bible Sabbath, and to teach and defend it. My attention was first called to the Sabbath while I was on a visit to New Bedford, Massachusetts, earlier in the same year. I there became acquainted with Elder Joseph Bates, who had early embraced the advent faith, and was an active laborer in the cause. Elder B. was keeping the Sabbath, and urged its importance. I did not feel its importance, and thought that Elder B. erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave me a view of the heavenly sanctuary. The temple of God was opened in heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood, one at each end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. My accompanying angel informed me that these represented all the heavenly host looking with reverential awe toward the holy law which had been written by the finger of God. Jesus raised the cover of the ark, and I beheld the tables of stone on which the Ten Commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with **a soft halo of light encircling it.** Said the angel: ‘It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was laid the foundation of the Sabbath also.’” *Testimonies*, volume 1, 75.

“From the pillar of cloud Christ declared concerning the Sabbath: ‘Verily My **Sabbaths** ye shall keep: for it is **a sign between Me and you** throughout your generations; that ye may know that I am the Lord that doth **sanctify** you.’ Exodus 31:13. The **Sabbath** given to the world as **the sign of God as the Creator** is also **the sign of Him as the Sanctifier.** The power that created all things is the power that **re-creates the soul in His own likeness.** To those who keep holy the **Sabbath** day it is **the sign of sanctification.** True **sanctification** is harmony with God, **oneness with Him** in character. It is received through **obedience** to those principles that are the transcript of His character. And the **Sabbath is the sign of obedience.** He who from the heart obeys the fourth commandment will obey the whole law. He is **sanctified** through obedience.

“To us as to Israel the **Sabbath** is given ‘for a **perpetual covenant.**’ To those who reverence His holy day the **Sabbath** is a sign that **God recognizes them as His chosen people.** It is **a pledge** that He will fulfill to them His **covenant.** Every soul who accepts the **sign** of God’s **government** places himself under **the divine, everlasting covenant.** He fastens himself to the golden chain of **obedience**, every link of which is a promise.” *Testimonies*, volume 6, 350.

“I am instructed to say to our ministers, Be careful that the **work of cleansing and sanctifying** shall go on in your own individual souls. Let your first thought be to make your calling and election sure. Your example is to be full of kindness and encouragement. No masterful spirit is to come in, but let the heart be filled with the tenderness and love and compassion of Christ. **Work every day for sanctification of the spirit through belief of the truth.** Let all realize that they are chosen of God to reveal that **they understand the mystery of godliness.**

“As a people we are to be purified from our natural evil habits and desires. Our hearts must be changed, or we cannot correctly represent the Lord Jesus, who gave his life for us. The Son of God took humanity upon him that he might make it possible for **humanity to take hold upon divinity through the exercise of a perfect faith.** Christ is our example for the development of a perfect character. Through the strength we receive from him, we may be overcomers.” *Review and Herald*, February 18, 1909.

Revelation 10:5–7

“And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer’ (Revelation 10:5, 6). This message announces **the end of the prophetic periods.** The disappointment of those who expected to see our Lord in 1844 was indeed bitter to those who had so ardently looked for His appearing. It was in the Lord’s order that this disappointment should come, and that hearts should be revealed.” *Selected Messages*, book 2, 108.

“**The doctrine of the incarnation of Christ in human flesh is a mystery,** ‘even the mystery which hath been hid from ages and from generations’ (Colossians 1:26). It is the great and profound **mystery of godliness.** ‘The Word was made flesh, and dwelt among us’ (John 1:14). Christ took upon Himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this. He ‘so loved the world, that he gave his only begotten Son’ (John 3:16). John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened.

“**Christ did not make believe take human nature; He did verily take it. He did in reality possess human nature.** ‘As the children are partakers of flesh and blood, he also himself likewise took part of the same’ (Hebrews 2:14). He was the son of Mary; He was of the seed of David **according to human descent.** He is declared to be a man, even the Man Christ Jesus. ‘This man,’ writes Paul, ‘was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house’ (Hebrews 3:3).” *Selected Messages*, book 1, 247.

“During the development of the ‘Holy Flesh’ Movement, Ellen G. White was in Australia.”
W. Grotheer, *Holy Flesh Movement*, 12.

1901 GENERAL CONFERENCE

“The basic structure of church organization with its local conferences bound together in a General Conference had remained **unchanged from 1863 to 1901**. . . .

“There is need of the laying of a foundation different from the foundation which has been laid in the past. We have heard much about everything moving in the **regular lines**. **When** we see that the ‘**regular lines**’ are purified and refined, that they bear the mold of the God of heaven, **then** it will be time to endorse these **lines**. But when we see that **message after message** given by God has been received and accepted, yet no change has been made, we know that **new power** must be brought into the **regular lines**. The management of the **regular lines** must be entirely changed, **newly organized**.” Arthur White, *EGW Biography*, 70, 77.

“If any people have reason to praise God, we have. **Angels of God have been at work here**. The Lord knew our needs, and sent us food which has given spiritual strength and light, showing us how we should work. **We have been trying to organize the work on right lines**. The Lord has sent his angels to minister unto us who are heirs of salvation, **telling us how to carry the work forward**. . . .

“I was **never more astonished in my life** than at the turn things have taken at this meeting. This is not our work. **God has brought it about**. Instruction regarding this was presented to me, but until the sum was worked out at this meeting, I could not comprehend this instruction. God’s angels have been walking up and down in this congregation. I want every one of you to remember this, and I want you to remember also that God has said that he will heal the wounds of his people.

“**Press together, press together**. Let us be **united** in Christ. God is dishonored by disunion.” *General Conference Daily Bulletin*, April 25, 1901.

OLD CONTROVERSIES WILL BE REVIVED

RIGHT EARLY

“I am deeply exercised in mind in reference to the low standard of piety among our people. And when I think of **the woes passed on Capernaum**, I think of how much heavier will come the condemnation upon those who know the truth and have not walked according to the truth, but in the sparks of their own kindling. In the night seasons I am addressing the people in a very solemn manner, beseeching them to ask their own consciences; What am I? Am I a Christian, or am I not? Is my heart renewed? Has the transforming grace of God moulded my character? Are my sins repented of? Are they confessed? Are they forgiven? Am I one with Christ as he is one with the Father? Do I hate what I once loved? Do I now love what I once hated?

“Do I count all things but loss for the excellency of the knowledge of Christ Jesus? Do I feel I am the purchased possession of Jesus Christ, and that every hour I must consecrate myself to his service?

“We are standing upon the threshold of great and solemn events. **The whole earth is to be lightened with the glory of the Lord as the waters cover the channels of the great deep.** Prophecies are being fulfilled, and stormy times are before us. **Old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early.** The **angels are holding the four winds**, that they shall not blow, until the specified work of warning is given to the world; but the storm is gathering, the clouds are loading, ready to burst upon the world, and **to many it will be as a thief in the night.**

“**Many** smiled and would not believe when we told them, twenty and thirty years ago, that the Sunday would be urged upon all the world, and a law be made to compel its observance, and force conscience. We see it being fulfilled. All that God has said of the future will surely come to pass; not one thing will fail of all that he has spoken. Protestantism is now reaching hands across the gulf to clasp hands with papacy, and **a confederacy is being formed** to trample out of sight the Sabbath of the fourth commandment; and the man of sin, who, at the instigation of Satan, instituted the spurious sabbath, this child of papacy, will be exalted to take the place of God.

“All heaven is represented to me as watching **the unfolding of events.** A **crisis is to be revealed** in the great and prolonged controversy in the government of God on earth. **Something great and decisive is to take place, and that right early.** If any delay, the character of God and his throne will be compromised. The armory of heaven is open; all the universe of God and its equipments are ready. One word has justice to speak, and there will be **terrific representations upon the earth, of the wrath of God.** There will be **voices and thunderings and lightnings and earthquakes and universal desolation.** Every movement in the universe of heaven is to prepare the world for **the great crisis.**

“Intensity is taking possession of every earthly element; and as a people who have had great light and wonderful knowledge, **many of them are represented by the five sleeping virgins with their lamps, but no oil in their vessels; cold, senseless, with a feeble, waning piety.** While a new life is being diffused and is **springing up from beneath** and taking fast hold of all Satan’s agencies, **preparatory** to the last great conflict and struggle, a **new light and life and power is descending from on high**, and **taking possession of God’s people who are not dead**, as **many** now are, in trespasses and sins. The people who will now see what is soon to come upon us by what is being transacted before us, will no longer trust in human inventions, and will feel that the Holy Spirit must be **recognized, received**, presented before the people, that they **may contend for the glory of God**, and work everywhere in the byways and highways of life, for the saving of the souls of their fellow-men. The only rock that is sure and steadfast is the Rock of Ages. **Those only who build on this Rock are secure.**

“**Those** who are carnally minded now, notwithstanding the warnings given of God in his word **and** through the testimonies of his Spirit, will **never unite** with the holy family of the redeemed. They are sensual, debased in thought, and abominable in the sight of God. They have **never** been sanctified through the truth. **They are not partakers of the divine nature**, have **never overcome self and the world with its affections and lusts.** These characters are all through our churches, and as the result the churches are weak and sickly and ready to die. There must be no indifferent testimony borne now, but a **decided, pointed** testimony, **rebuking every impurity**, and **exalting** Jesus. We must as a people be in the attitude of **expectation, working and waiting and watching and praying.**” *Special Testimonies*, 1b, 37–39.

LINE UPON LINE

I have not written unto you because **ye know not the truth**, but because ye know it, and that **no lie is of the truth.** Who is a liar but he that denieth that **Jesus is the Christ?** He is **antichrist**, that denieth **the Father and the Son.** Whosoever denieth the Son, the same hath not the Father: [*but* he that acknowledgeth the Son hath the Father also]. . . . 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. . . . For **many** deceivers are entered into the world, **who confess not that Jesus Christ is come in the flesh.** This is a **deceiver** and an **antichrist.** 1 John 2:21–23; 4:1–3; 2 John 1:7.

WOES ON CAPERNAUM

Capernaum—G2584: Of Hebrew origin (probably [H3723] and [H5151]); **H3723:** From H3722; a **village** (as *protected* by walls). **H3722:** to *cover* (specifically *with bitumen*); figuratively to *expiate* or *condone*, to *placate* or *cancel*: - **appease, make (an) atonement, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge (away), put off, (make) reconcile** (-liation). **H5151:** From H5162; *comfortable*. **H5162:** to *sigh*, that is, *breathe*; **comfort, repent.**

“**He [Judas] introduced controversies and misleading sentiments, repeating the arguments urged by the scribes and Pharisees against the claims of Christ.**” *The Desire of Ages*, 719.

SOMETHING TO CONDEMN

“Should the Lord’s messengers, after standing manfully for the truth for a time, fall under temptation, and dishonor Him who has given them their work, **will that be proof that the message is not true? No**, because the Bible is true. ‘To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.’ Sin on the part of the messenger of God would cause Satan to rejoice, and those who have rejected the messenger and the message would triumph; but **it would not at all clear the men who were guilty of rejecting the message of truth sent of God.**

“One matter burdens my soul: The great lack of the love of God, which has been lost through continued resistance of light and truth, **and** the influence of those who have been engaged in active labor, who, in the face of evidence piled upon evidence, have exerted an influence to counteract the work of the message God has sent. I point them to the Jewish nation and ask, **Must we leave our brethren to pass over the same path of blind resistance, till the very end of probation?** If ever a people needed true and faithful watchmen, who will not hold their peace, who will cry day and night, sounding the warnings God has given, it is Seventh-day Adventists. Those who have had great light, blessed opportunities, who, **like Capernaum**, have been exalted to heaven **in point of privilege**, shall they by non-improvement be **left to darkness corresponding to the greatness of the light given?**

“I wish to plead with our brethren who shall assemble at the General Conference to **heed the message given to the Laodiceans**. What a condition of blindness is theirs! This subject has been brought to your notice again and again, but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. ‘Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’ The guilt of **self-deception** is upon our churches. **The religious life of many is a lie. . . .**

“I ask, What means the contention and strife among us? What means this harsh, iron spirit, which is seen in our churches and in our institutions, and which is so utterly unChristlike? I have deep sorrow of heart **because I have seen how readily a word or action of Elder Jones or Elder Waggoner is criticized**. How readily many minds overlook all the good that has been done through them in the few years past, and see no evidence that God is working through these instrumentalities. **They hunt for something to condemn**, and their attitude toward these brethren who have zealously engaged in doing a good work, shows that feelings of enmity and bitterness are in the heart. What is needed is the converting power of God upon hearts and minds. Cease watching your brethren with suspicion.” *1888 Materials*, 1025–1027.

“We are standing on the threshold of great and solemn events. Prophecies are fulfilling. The last great conflict will be short, but terrible. **Old controversies will be revived. New controversies will arise**. The last warnings must be given to the world. There is a special power in the presentation of the truth at the present time; but how long will it continue?—Only a little while. If ever there was a crisis, it is now.

“Decided efforts should be made to bring the message for this time prominently before the people. The third angel is to go forth with great power. Let none ignore this work, or treat it as of little importance. The truth is to be proclaimed to the world, that they may see the light.

“This is our work. The light that we have upon the third angel’s message is the true light. **The mark of the beast is exactly what it has been proclaimed to be.** All in regard to this matter is not yet understood, and will not be understood until the unrolling of the scroll; but a most solemn work is to be accomplished in our world. The Lord’s command to his servants is, ‘Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.’

“There is to be no change in the features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. **If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of our faith that has made us what we are, is to be weakened.** We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world.” *General Conference Daily Bulletin*, March 2, 1899.

THE GREAT DISAPPOINTMENT

“In history and prophecy the Word of God portrays the long, continued conflict between truth and error. That conflict is yet in progress. **Those things which have been, will be repeated. Old controversies will be revived, and new theories will be continually arising.** But God’s people, who in their belief and fulfillment of prophecy have acted a part in the proclamation of the first, second, and third angels’ messages, know where they stand. They have an experience that is more precious than fine gold. They are to stand firm as a rock, **holding the beginning of their confidence steadfast unto the end.**

“A transforming power attended the proclamation of the first and second angels’ messages, as it attends the message of the third angel. Lasting convictions were made upon human minds. The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction.

“This expresses something of the exercises we were passing through: ‘Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep them within thee; they shall withal be fitted in thy lips. That thy trust may be in the Lord, I have made known to thee this day, even to thee. Have not I written to thee excellent things in counsels and knowledge, that I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee?’ [Proverbs 22:17–21].

“**After the great Disappointment** there were few who set themselves to seek the Word with all their heart. But some souls would not settle down in discouragement and **deny that the Lord had led them.** To these the truth was opened point by point, and entwined with their most hallowed recollections and sympathies. The searchers after truth felt that the identification of Christ with their nature and interest was complete. Truth was made to shine forth, beautiful in its simplicity, dignified with a power and invested with an assurance **unknown before the Disappointment.** **We could then proclaim the message in unity.**

“**But among those who had not held fast their faith and experience, there was great confusion.** **Every conceivable opinion** was presented as the message of truth; but the Lord’s voice was, ‘Believe them not; for I have not sent them.’

“We walked carefully with God. The message was to be given to the world, and we knew that this present light was the special gift of God. The impartation of this gift was the prerogative of God. His disappointed ones, who were still seeking after truth, were led step by step to communicate to the world that which had been communicated to them. **The prophetic declarations were to be repeated, and the truth essential for salvation was to be made known.** The work moved hard at first. Often the hearers rejected the message as unintelligible, and the conflict began in decided earnest, **especially upon the Sabbath question.** But the Lord manifested His presence. At times the veil which concealed His glory from our eyes was drawn aside. We beheld Him in the high and holy place.

“**The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim.**” *Manuscript Releases*, volume 17, 11, 12.

SIN DEFINED

1 John 3:1–10 (transgression); Romans 14:17–23 (faith); James 4:17 (know); 1 John 5:17 (unrighteousness)

THE ONLY DEFINITION

“In order to let Jesus into our hearts, **we must stop sinning**. The **only definition** for sin that we have in the Bible is that it is **the transgression of the law**.” *Signs of the Times*, March 3, 1890.

A REALIZATION OF WHAT SIN IS

“If we are to have pardon for our sins, **we must first have a realization of what sin is, that we may repent, and bring forth fruits meet for repentance**.” *Signs of the Times*, June 16, 1890.

“Now, **we want to understand what sin is**—that it is the transgression of God’s law. **This is the only definition given in the Scriptures**. Therefore we see that those who claim to be led of God, and go right away from Him and His law, do not search the Scriptures. But the Lord will lead His people; for He says that His sheep will follow if they hear His voice, but a stranger will they not follow. Then it becomes us to thoroughly understand the Scriptures. And we will not have to inquire whether others have the **truth, for it will be seen in their characters**.” *Faith and Works*, 56.

“It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His **character**. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed **the light of His glory**, the light of His goodness, mercy, and truth.

“This is the work outlined by the prophet Isaiah in the words, ‘O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him, and His work before Him.’ Isaiah 40:9, 10.

“Those who wait for the Bridegroom’s coming are to say to the people, ‘Behold your God.’ **The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory**. In their own life and character they are to reveal what the grace of God has done for them.” *Christ’s Object Lessons*, 415.

CHARACTER (THOUGHTS AND FEELINGS COMBINED)

“Even your thoughts must be brought into subjection to the will of God and your feelings under the control of reason and religion. Your imagination was not given you to be allowed to run riot and have its own way without any effort at restraint or discipline. **If the thoughts are wrong the feelings will be wrong**, and the **thoughts and feelings combined make up the moral character**. When you decide that as Christians you are not required to restrain your thoughts and feelings you are brought under the influence of evil angels and invite their presence and their control. If you yield to your impressions and allow your thoughts to run in a channel of suspicion, doubt, and repining you will be among the most unhappy of mortals, and your lives will prove a failure.” *Testimonies*, volume 5, 310.

TRUE EDUCATION

“In His prayer to the Father, Christ gave to the world a lesson which should be graven on mind and soul. ‘This is life eternal,’ He said, ‘that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.’ John 17:3. **This is true education**. It imparts power. The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man **the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind.**” *Christ’s Object Lessons*, 114.

ALL HAVE FALLEN SHORT OF THE GLORY OF GOD

Romans 3:23

IMAGE OF GOD

Genesis 1:26, 27; Romans 8:1–3

“It would have been an almost infinite humiliation for the Son of God to take man’s nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of **the great law of heredity**. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life.” *The Desire of Ages*, 48.

Heredity: the transmission of **genetic** characters from parents to offspring. Dictionary.com

A. T. JONES

“Now that is simply an illustration of this law of human nature. If man had remained where God put him and as He put him, the law would have worked directly and easily; since man has got out of harmony with it, it still works directly, but it hurts. Now **that law of heredity reached from Adam to the flesh of Jesus Christ as certainly as it reaches from Adam to the flesh of any of the rest of us**, for He was one of us. In Him there were things that reached Him from Adam; in Him there were things that reached Him from David, from Manasseh, from the genealogy away back from the beginning until His birth.

“Thus in the flesh of Jesus Christ—not in Himself, but in His flesh—our flesh which He took in the human nature—there were just **the same tendencies to sin that are in you and me.** And when He was tempted, it was the ‘drawing away of these desires that were in the flesh.’ These **tendencies to sin** that were in His flesh drew upon Him and sought to entice Him, to consent to the wrong. But by the love of God and by His trust in God, he received the power and the strength and the grace to say, ‘No,’ to all of it and put it all under foot. And thus being in the likeness of sinful flesh He condemned sin in the flesh.

“All the tendencies to sin that are in me were in Him, and not one of them was ever allowed to appear in Him. All the **tendencies** to sin that are in you were in Him, and not one of them was ever allowed to appear—every one was put under foot and kept there. All the tendencies to sin that are in the other man were in Him, and not one of them was ever allowed to appear. That is simply saying that all the tendencies to sin that are in human flesh were in His human flesh, and not one of them was ever allowed to appear; He conquered them all. And in Him we all have victory over them all.” A. T. Jones, *General Conference Daily Bulletin*, February 21, 1895 267.

NATURAL OR ACQUIRED

PROPENSITY: **Bent** of mind, **natural or acquired; inclination;** in a moral sense; disposition to anything good or evil, particularly to evil; as a propensity to sin; the corrupt propensity of the will.

“The lower passions have their seat in the body and work through it. The words ‘flesh’ or ‘fleshly’ or ‘carnal lusts’ embrace the lower, corrupt nature; the flesh of itself cannot act contrary to the will of God. **We are commanded to crucify the flesh, with the affections and lusts. How shall we do it?** Shall we inflict pain on the body? No; but put to death the temptation to sin. **The corrupt thought is to be expelled. Every thought is to be brought into captivity to Jesus Christ. All animal propensities are to be subjected to the higher powers of the soul.** The love of God must reign supreme; Christ must occupy an undivided throne. Our bodies are to be regarded as His purchased possession. The members of the body are to become the instruments of righteousness.” *Adventist Home*, 127.

“Some will acknowledge the evil of sinful indulgences, yet will excuse themselves by saying that **they cannot overcome their passions.** This is a terrible admission for any person to make who names Christ. **‘Let everyone that nameth the name of Christ depart from iniquity.’** Why is this weakness? It is because the animal propensities have been strengthened by exercise, until they have gained **the ascendancy over the higher powers.** Men and women lack principle. They are dying spiritually, because they have so long pampered their natural appetites that their power of self-government seems gone. **The lower passions of their nature have taken the reins, and that which should be the governing power has become the servant of corrupt passion.** The soul is held in lowest bondage. Sensuality has quenched the desire for holiness and withered spiritual prosperity.” *Child Guidance*, 446.

Psalm 51:5—Confession

FAITHFUL AND JUST

1 John 1:9

CONDITIONS (A. T. JONES)

“I was attending a meeting, and a large congregation were present. In my dream you were presenting **the subject of faith and the imputed righteousness of Christ by faith**. You repeated several times that **works amounted to nothing**, that there were **no conditions**. The matter was presented in that light that I knew minds would be **confused** and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. **There are conditions to our receiving justification and sanctification, and the righteousness of Christ**. I know your meaning, but you leave a wrong impression upon many minds. **While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works.**” *Faith and Works*, 111.

REPENTANCE (LAODICEA)

“Revelation 3:20, 21 quoted.

“Some may say, Why is this message sounded so constantly in our ears? **It is because you do not thoroughly repent**. You do not live in Christ and have Christ abiding in you. When one idol is expelled from the soul, Satan has another prepared to supply its place. Unless you make an entire consecration to Christ and live in communion with Him, unless you make Him your Counselor, you will find that your heart, open to evil thoughts, is easily diverted from the service of God to the service of self.

“At times you may have a desire to repent. But unless you decidedly reform and put into practice the truths you have learned, unless you have an active, working faith, a faith that is constantly increasing in strength, **your repentance is as the morning dew**. It will give no permanent relief to the soul. **A repentance caused by a spasmodic exercise of the feelings is a repentance that needs to be repented of; for it is delusive**. A violent exercise of the feelings, which does not produce in you the peaceable fruits of righteousness, leaves you in a worse state than you were in before.

“Every day the tempter will be on your track with some **delusive**, plausible excuse for your self-serving, your self-pleasing, and you will fall back into your old practices, neglecting the work of serving God, by which you would gain hope and comfort and assurance. . . .

“God will honor and uphold every truehearted, earnest soul who is seeking to walk before Him in the perfection of the grace of Christ. The Lord Jesus will never leave nor forsake one humble, trembling soul. Shall we believe that God will work in our hearts? that if we allow Him to do so, **He will make us pure and holy**, by His rich grace qualifying us to be laborers together with Him? Can we with keen, sanctified perception appreciate the strength of the promises of God, and appropriate them to our individual selves, not because we are worthy, but because Christ is worthy, not because we are righteous, but because **by living faith we claim the righteousness of Christ** in our behalf?” *Selected Messages*, book 1, 107, 108.

LIVING FAITH

“The life of a Christian is a life regulated by the Word of God just as it reads. All the truths of the Old and the New Testaments form a complete whole. These truths we are to cherish, believe, and obey. To the true disciple, faith in God’s Word is a living, active principle; for ‘with **the heart man believeth unto righteousness**; and with **the mouth confession is made** unto salvation’ (Romans 10:10). By **faith man believes that he receives the righteousness of Christ**.

“**Faith, in itself, is an act of the mind**. Jesus Himself is the Author and the Finisher of our faith. He gave His life for us, and His blood speaks in our behalf better things than spoke the blood of Abel, which cried unto God against Cain the murderer. Christ’s blood was shed to remit our sins.

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

“As the penitent sinner, contrite before God, discerns **Christ’s atonement** in his behalf, and accepts this **atonement** as his only hope in this life and the future life, **his sins are pardoned**. **This is justification by faith**. Every believing soul is to conform his will entirely to God’s will, and keep in a **state of repentance and contrition**, exercising faith in the atoning merits of the Redeemer, and advancing from strength to strength, from glory to glory.

“**Pardon and justification** are one and the same thing. Through faith, **the believer passes from the position of a rebel, a child of sin and Satan, to the position of a loyal subject of Christ Jesus, not because of an inherent goodness**, but because Christ receives him as His child by adoption. The sinner receives the forgiveness of his sins, because these sins are borne by his Substitute and Surety. The Lord speaks to His heavenly Father, saying: ‘This is My child. **I relieve him from the condemnation of death**, giving him My life-insurance policy—eternal life—because I have taken his place and have suffered for his sins. He is even My beloved son.’ Thus man, **pardoned, and clothed with the beautiful garments of Christ’s righteousness, stands faultless before God**. . . .

“**Justification is the opposite of condemnation**. God’s boundless mercy is exercised toward those who are wholly undeserving. He forgives transgressions and sins for the sake of Jesus, who has become the propitiation for our sins. Through faith in Christ, the guilty transgressor is brought into favor with God and into the strong hope of life eternal.

“David was **pardoned** of his transgression because he humbled his heart before God in repentance and contrition of soul, and believed that God’s promise to forgive would be fulfilled. **He confessed his sin, repented, and was reconverted**. In the rapture of the assurance of forgiveness, he exclaimed, ‘Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile.’ The blessing comes because of **pardon; pardon comes through faith that the sin, confessed and repented of, is borne by the great Sin-bearer**. Thus from Christ cometh all our blessings. His death is an atoning sacrifice for our sins. He is the great medium through whom we receive the mercy and favor of God. He, then, is indeed the Originator, the Author, as well as the Finisher, of our faith.” *Manuscript Releases*, volume 9, 300–302.

“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, ‘whither the forerunner is for us entered.’ Hebrews 6:20. There the light from the cross of Calvary is reflected. There we may gain a clearer insight into **the mysteries of redemption.** The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father’s throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God.”
The Great Controversy, 489.

- ESSENTIAL, n. 1. First or constituent principles; as the essentials of religion.
2. The chief point; that which is most important. *Webster’s 1828 Dictionary*.

LAODICEA & SAVING FAITH

“The forgiveness of sin is promised to him who **repents and believes**; the crown of life will be the reward of him who is faithful to the end. We may grow in grace by improving through the grace we already have. We are to keep ourselves unspotted from the world, if we would be found blameless in the day of God. Faith and works go hand in hand, they act harmoniously in the work of overcoming. Works without faith are dead, and faith without works is dead. Works will never save us; it is the merit of Christ that will avail in our behalf. Through faith in him, Christ will make all our imperfect efforts acceptable to God. The faith we are required to have is not a do-nothing faith; **saving faith is that which works by love, and purifies the soul.** He who will lift up holy hands to God without wrath and doubting, will walk intelligently in the way of God’s commandments.

“If we are to have pardon for our sins, **we must first have a realization of what sin is, that we may repent, and bring forth fruits meet for repentance.**” *Signs of the Times*, June 16, 1890.

FAITH

Now faith is the **substance** [assurance, support] of things hoped for, the evidence of **things** not seen. Hebrews 11:1.

Things: G4229—From G4238; a *deed*; G4328— A primary verb; to “practice”, that is, ***perform repeatedly or habitually*** (thus differing from G4160, which properly refers to a *single act*).

So then faith *cometh* by hearing, and **hearing by the word of God.** Romans 10:17

That by two immutable things, in which *it was impossible for God to lie*, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. Hebrews 6:18.

A LIE?

If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. 1 John 1:9.

But without faith *it is* impossible to please *him*: for he that cometh to God must believe that **he is, and that he is a rewarder** of them that diligently seek him. Hebrews 11:6.

EXISTENCE AND CHARACTER

“When the Lord told Moses to go to the children of Israel and had them out of Egypt, Moses inquired: ‘Behold, when I came unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, **I AM THAT I AM**: . . . this is my name forever.’

“The name of the Lord expresses both **existence and character**. ‘I am’ expresses **existence**. I am that, or that which, I am, expresses **character**. And **to believe in God is to believe in both his existence and his character**.

“It is not enough to believe only in the existence of God. To believe only that he is, and not to believe that he is what he is, is not to believe in him at all. For even to believe in his existence and then to believe him to be of a character different from that which he really is,—this is only to believe in a different God from that which he really is. And **to believe in a different God from what he is, is really to believe in another God**; but in reality there is no other God than he; all others are only imaginary. Therefore, even to believe that he is, and then believe him to be different in character from that which he really is—this, in reality, **is not to believe in him at all**. It is to believe in another than he, it is only to have another God, and so in idolatry.

“Accordingly, it is written: ‘He that cometh to God must believe that he is’—and more. He ‘must believe that he **is**, and that he **is a rewarder** of them that diligently seek him.’ Heb. 11:6. In other words, he that cometh to God must believe that he is, and that he is what he is; he must believe both in his existence and in his character. **This, and this alone is to believe in God. This and this alone is what it is to believe in his name**.

“What, then, is his character? what is his name? what is he? In one word the name is this: ‘**GOD IS LOVE**.’

“In another place his name is given in a more extended form, so that we may more fully understand what it really is. When Moses asked the Lord to show him his way, the Lord said: ‘I will do this thing also that thou hast spoken. . . . I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee.’ ‘And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God.’ This is ‘Jehovah, Jehovah God;’ ‘Jah;’ and corresponds to ‘I am,’ expressing **existence**. And now comes that which expresses his **character**: ‘Merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.’ That is his name; and this is what he is.” A. T. Jones, *Advent Review and Sabbath Herald*, September 17, 1895, 598.

RIGHTEOUSNESS BY FAITH

“Faith is complete dependence upon the word of God, **expecting that word to do what the word itself says**.

“Is there, then, righteousness spoken by the word of God, so that people can depend completely upon that word, that the word shall accomplish what the word says?

“There is. Indeed, that is the very object of the gift of Christ. For him ‘God hath set forth. . . . to declare **his righteousness for the remission of sins** that are past, through the forbearance of God.’ Rom. 3:25.

“Seeing then that God hath set forth Christ expressly to declare, to speak, the righteousness of God, it is certain that the word of God has been spoken, upon which there can be complete dependence, **expecting that word to do what that word says**. In other words, **there is righteousness that can be received by faith**.

“Wherein is this word spoken?—It is spoken in the word ‘**forgiveness**.’ ‘He is faithful and just to forgive us our sins;’ ‘there is forgiveness with thee.’

“Now what is the meaning of ‘**forgive**’? The word ‘forgive’ is composed of ‘**for**’ and ‘**give**,’ which otherwise is **give for**. To **forgive**, therefore, is simply to **give for**. For the Lord to forgive sin, is to give for sin. But what does the Lord give for sin?—He declares ‘his righteousness for the remission of sins.’

“**Therefore when the Lord forgives—gives for—sin, he gives righteousness for sin**. And as the only righteousness that the Lord has is his own, it follows that the only righteousness that God gives, or can give, for sin is the righteousness of God.

“This is the righteousness of God as a gift. As all men have only sinned, and, if they are ever clear, must have forgiveness entirely free; and as **the forgiveness of sin—the righteousness of God given for sin**—is entirely free,—this is the righteousness of God as a free gift ‘upon all men unto justification of life.’ Rom. 5:18.

“Every soul, therefore, whoever asks God for forgiveness of sin, in that very thing asks it solely upon the word of God, which speaks forgiveness. And faith is entire dependence upon the word for what the word speaks. Thus righteousness is altogether of faith.

“‘Every one that asketh receiveth.’ You have asked the Lord many a time to forgive your sins; that is, you have asked him to give for your sin. But when you ask the Lord to give for your sin, in that you ask him to give the only thing that he does or can give for sin, which is righteousness. That is what it is to ask forgiveness of the Lord.

“And he does forgive—he does give for—your sins when you ask him. He says he does, and he does. ‘He is faithful’—that is, he will never fail—’and just to forgive us our sins.’ **And the only thing he gives for sins is his righteousness**.

“Then why not thank him for the righteousness that he freely gives for your sins, when you ask him to?

“Do you not see that **righteousness by faith is just as plain and simple as the asking God for forgiveness of sin**? Indeed, it is just that.

“To believe that righteousness is given you for your sin, when you ask forgiveness; and thankfully to receive that righteousness as the gift of God,—**this is what it is to exercise faith**.

“Yet how true it is that ‘we suffer much trouble and grief because of our unbelief, and of our ignorance of how to exercise faith.’

“‘Hast thou faith?’ Have the faith of God. ‘Here are they that keep. . . the faith of Jesus.’”
A. T. Jones, *Advent Review and Sabbath Herald*, March 14, 1899, 168.

RIGHTEOUSNESS & UNRIGHTEOUSNESS (TRUTH AND ERROR)

Romans 2:8; 2 Corinthians 6:14–17; 2 Thessalonians 2:12

RIGHTEOUSNESS

RIGHTEOUS, a. 1. Just; accordant to the divine law. Applied to persons, it denotes one who is holy in heart, and observant of the divine commands in practice; as a righteous man. Applied to things, it denotes consonant to the divine will or to justice; as a righteous act.

RIGHTEOUSNESS, n. 1. Purity of heart and rectitude of life; conformity of heart and life to the divine law. Righteousness, as used in Scripture and theology, in which it is chiefly used, is nearly equivalent to holiness, comprehending holy principles and affections of heart, and conformity of life to the divine law. It includes all we call justice, honesty and virtue, with holy affections; in short, it is true religion. 2. Applied to God, the perfection or holiness of his nature; exact rectitude; faithfulness.

RIGHTEOUSNESS—HEBREW

H6664: From **H6663**; the *right* (natural, moral or legal); also (abstractly) *equity* or (figuratively) *prosperity*: - X even, (X that which is altogether) just (-ice), ([un-]) right (-eous) (cause, -ly, -ness). **H6663**: A primitive root; to *be* (causatively *make*) *right* (in a **moral or forensic sense**): - **cleanse**, clear self.

RIGHTEOUSNESS—GREEK

G1343: From G1342; *equity* (of character or act); specifically (Christian) *justification*: - righteousness. **G1342**: From G1349; *equitable* (in character or act); by implication *innocent, holy* (absolutely or relatively): - just, meet, right (-eous).

UNRIGHTEOUSNESS

G93: From G94; (legal) *injustice* (properly the quality, by implication the act); moral *wrongfulness* (of character, life or act): - iniquity, unjust, unrighteousness, wrong.

RIGHT-DOING

“**Righteousness is right doing**, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.” *Christ’s Object Lessons*, 312.

A PRINCIPLE WITHIN

“The man who attempts to keep the commandments of God from a sense of obligation merely—because he is required to do so—will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. **True obedience is the outworking of a principle within.** It **springs** from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. **This will lead us to do right because it is right—because right doing is pleasing to God.**” *Christ’s Object Lessons*, 97.

IMPOSSIBLE

“**He has to be righteous, in order to do righteousness.** For, in the nature of - things, **it is impossible for one who is unrighteous to do righteousness: it is impossible for a sinner, while he is a sinner, to do good.** The law is perfect with the very perfection of God. Therefore, in the very nature of things, **it is impossible for an imperfect person to do the law.** Therefore every man must be righteous to begin with, in order to do righteousness. And he must remain righteous in the same way that he became righteous to begin with, in order to continue to do righteousness. And this righteousness, which every soul must have to begin with in order to do righteousness, is ‘the righteousness of God without the law’ (Rom 3:21); that is, it is a righteousness which he obtains from God, and not at all from the law. Accordingly, it is written: ‘He that doeth righteousness is righteous, even as HE is righteous.’”

“**Every soul must be righteous to begin with, before he can, by any possibility, do righteousness.** There is no true righteousness except the righteousness of God. Therefore every soul must have the righteousness of God to **begin** with, before he can ever do righteousness; which is simply to say that every soul must have the righteousness of God before he can show it: it must be in him before it can appear.” A. T. Jones, *Advent Review and Sabbath Herald*, December 19, 1899, 821.

“Now then, we say we accept the doctrine of righteousness by faith. What does that mean?—**Right doing by faith.**” E. J. Waggoner, *General Conference Daily Bulletin*, March 4, 1897, 254.

EXCEPT AS CONSEQUENCE

“The gospel is ‘the power of God.’ It is right to have the forms which God has ordained, when we first have the power of God. But **it is only perdition to have only the forms.**”

“First of all in the gospel of God is the power of God. First of all in that ‘other gospel’ are forms and ceremonies. In that ‘other gospel’ the way is, Do this, do that, do the other, and you will be all right. The **first thing in the gospel of God is, BE all right**, THEN do this, that, or the other thing, as God calls you to do.

“And right here is where even Seventh-day Adventists are in danger of making a mistake in these times, and with relation to this very thing that is given to us to preach to the world. You have heard it said that **‘righteousness is right doing.’ It is no such thing—except as a consequence.** If you have had the idea that, rightly speaking, primarily and in itself, ‘righteousness is right doing,’ **please abandon that idea before you leave the house.** [Voices: ‘Amen,’ ‘amen.’]”

“Righteousness is not that. Listen! consider something familiar: you speak of **sweetness.** Now, in speaking of sweetness, do you, did you ever in your life, mean, or expect, to be understood that **sweetness is sweet doing?** Is sweetness sweet doing? [Voice: ‘No.’]”

“True. What is it? [Voice: **‘It is the thing itself.’**] It is sweet being.

“Richness—is that rich doing? As a consequence, the doing comes, just as the quality of sweetness will impart sweetness to other things. But sweetness itself is not sweet doing; **no more is righteousness itself right doing.**”

“The very construction of the word itself excludes the idea of righteousness being in itself right doing. Is the word ‘righteous-ing’?—No; it is righteous-ness. Does the suffix ‘ness’ signify action?—**No; never.** It signifies **quality**. The suffix ‘ing’ signifies **action**. Sweeten-ing tells of **doing something**. Sweet-n-ess tells only of **being something**. Right-n-ess is being: that **signifies quality, essence**. For the word ‘righteousness’ is only the lengthened form of the word right-ness, which has descended from ‘right-ness’ through ‘right-wise-ness’ to ‘right-eous-ness.’ **Do you not all now see that there is a difference between righteousness and right doing?** It is just the difference between being right and then as a consequence doing right, and being wrong and then trying to do right in order to be right.

“There is danger of Seventh-day Adventists falling into the idea that right doing is itself righteousness, rather than its being only **the consequence of righteousness**; and then going about to do right things, in order to be righteous. And that is exactly the case of the ‘Pharisees which believed,’ who had confused the Galatians Christians, removing them from the true gospel, ‘unto another gospel,’— righteousness by works,— righteousness by doing things,— ‘which is not another,’ because it is not a gospel at all.

“For, of course, if righteousness is to come to me by my doing of things, then, in the nature of things, the more things I do, the more righteousness I shall have. But in all the doing I find not rest nor peace. And so the things that I must do in order to be righteous pile up, and up, until it is so much that I see with despair that I cannot do them all. Then, all that I can say is, ‘Well, I know I have not the peace of God: I know that I am not what I ought to be. but I have done my best, and that is the best that I can do. And if that is not enough, I cannot help it; for I cannot do any better.’ And that is precisely the **Laodicean** condition: ‘I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.’ ‘Because,’ in pride of self-righteousness, ‘thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’ Rev. 3:15–17.

“But that will never do. Therefore to the people to-day, in those Sabbath-school lessons in the book of Galatians, as really as in the book of Revelation, it is said: ‘I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed.’ Rev. 3:18. What is the white raiment?— ‘The righteousness of saints:’ it is the righteousness of God by faith which makes saints. He says, Get it of me. You cannot get it by your doing anything. It does not come that way. It is the righteousness of God, not of men. It is **essence, quality; the character, the nature, of God**. Get it of God by receiving it, the free gift of God. Get this righteousness, and it will impart its blessed quality, its character, to all that God calls upon you to do. Sweetness will impart its quality to whatsoever needs it. And so the righteousness of God, which is the very essence of righteousness, will impart its blessed quality of righteousness to whatsoever it touches in the heart and life of him who needs righteousness. Oh, let this righteousness touch your heart! Yea, let it dwell in your heart and life by faith. Then righteousness will be imparted to every action you perform, and to all the deeds that come from God to you to do; and thus the righteousness of the law of God will be fulfilled in you, who walk not after the flesh, but after the Spirit. [Voice: ‘Praise the Lord!’] Yes: let all the people say, Praise the Lord.” A. T. Jones, *Advent Review and Sabbath Herald*, August 21, 1900, 532.

THE FINAL SHAKING

THE LAODICEAN MESSAGE

“The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays.” *The 1888 Materials*, 1053.

WAGGONER AND JONES

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. . . . It is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.” *Testimonies to Minsters*, 91.

“The truth for this time, the third angel’s message, is to be proclaimed with a loud voice, meaning with increasing power, as we approach the great final test.” *The 1888 Materials*, 1710.

TIME OF TEST

“The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.” *Selected Messages*, book 1, 362.

THE LATTER RAIN MESSAGE

“The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory.” *Review and Herald*, April 21, 1891.

THE GLORIOUS MANIFESTATIONS OF THE POWER OF GOD

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The advent movement of 1840–44 was a glorious manifestation of the power of God; the first angel’s message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be exceeded by the mighty movement under the last warning of the third angel.

“The work will be similar to that of the Day of Pentecost. As the ‘former rain’ was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the ‘latter rain’ will be given at its close for the ripening of the harvest.” *The Great Controversy*, 611.

“I saw angels hurrying to and fro in heaven, **descending** to the earth, and again **ascending** to heaven, preparing for **the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message.** Great power and glory were imparted to the angel, and as he descended, **the earth was lightened with his glory.** The light which attended this angel penetrated **everywhere**, as he cried mightily, with a strong voice, ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.’ **The message of the fall of Babylon, as given by the second angel, is repeated, with the additional mention of the corruptions which have been entering the churches since 1844.** The work of this angel comes in at the right time to **join in the last great work of the third angel’s message** as it **swells to a loud cry.** And the people of God are thus prepared to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they **united** to fearlessly proclaim the third angel’s message.

“Angels were sent to **aid the mighty angel from heaven**, and I heard voices which seemed to sound everywhere, ‘Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.’ This message seemed to be an **addition to the third message, joining it as the midnight cry joined the second angel’s message in 1844.** The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon and calling upon God’s people to come out of her that they might escape her fearful doom.” *Early Writings*, 277.

TWO DISTINCT CALLS

“So in the last work for the warning of the world, **two distinct calls are made to the churches.** The second angel’s message is, ‘Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.’ And **in the loud cry of the third angel’s message** a voice is heard from heaven saying, ‘**Come out of her, my people.**’” *Review and Herald*, December 6, 1892.

THE BOOK IS OPEN

“**The dust and rubbish of error have buried the precious jewels of truth**, but the Lord’s workers can uncover these treasures, so that thousands will look upon them with delight and awe. Angels of God will be beside the humble worker, giving grace and divine enlightenment, and thousands will be led to pray with David, ‘**Open thou mine eyes** that I may behold wondrous things out of thy law.’ **Truths that have been for ages unseen and unheeded, will blaze forth from the illuminated pages of God’s holy word.** The churches generally that have heard, refused, and trampled upon the truth, will do more wickedly; but ‘**the wise, those who are honest, will understand.**’ The **book is open**, and the words of God reach the hearts of **those who desire to know his will.** At the **loud cry of the angel** from heaven **who joins the third angel**, thousands will **awake** from the stupor that has held the world for ages, and will see the beauty and value of the truth.” *Review and Herald*, December 15, 1885.

THE VALLEY OF DRY BONES—DECEMBER 9, 1888

“This church in Battle Creek is like **the valley of dry bones**. They need to be stirred with some power to give them life. Why we have had to work and pray and work even to have **Brother Jones** obtain a hearing in Battle Creek, and many of our leading men were provoked after they heard him talk to think that there were those in responsible positions who **would close the door to light and to knowledge, keeping out just what they needed**. But I have not time to write more.” *The 1888 Materials*, 189. Numbers 14:11, 18–22; Deuteronomy 32: 1, 2, 15–21; Judges 2:10–13; 1 Kings 16:1, 2; Ezra 5:12; Isaiah 1:1–10; 65:1–15; Jeremiah 8:19, 20; Romans 10:3–11:15

REVIVAL

“The dry bones need to be **breathed upon by the Holy Spirit of God**, that they may come into action, as by **a resurrection from the dead**.” *Bible Training School*, December 1, 1903.

“A **revival** of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our **first work**.” *Selected Messages*, book 1, 121.

“A revival and a reformation must take place, under the ministration of the Holy Spirit. Revival and reformation are two different things. **Revival signifies a renewal of spiritual life**, a quickening of the powers of mind and heart, **a resurrection from spiritual death**. Reformation signifies a **reorganization**, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must **blend**.” *Selected Messages*, book 1, 128.

“**When we** as a people **understand** what this book means to us, there will be seen among us **a great revival**.” *Testimonies to Ministers*, 113.

A MESSAGE (FORENSIC—LEGAL)

“What power must we have from God that icy hearts, having only **a legal religion**, should see the better things provided for them—Christ and His righteousness! **A life-giving message was needed to give life to the dry bones**.” *Manuscript Releases*, volume 12, 205.

LATTER RAIN MESSAGES

“To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. **He records the closing messages which are to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction**. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth.” *The Great Controversy*, 341.

RAIN

Give ear, O ye heavens, and I will speak; and hear, O earth, **the words of my mouth**. **My doctrine shall drop as the rain**, my **speech** shall distil as the **dew**, as **the small rain** upon the tender herb, and as **the showers** upon the grass. Deuteronomy 32:1–2.

OIL

“**The anointed ones** standing by the Lord of the whole earth, have the position once given to Satan as covering cherub. By the holy beings surrounding his throne, the Lord keeps up a **constant communication** with the inhabitants of the earth. The golden oil represents the grace with which God keeps the lamps of believers supplied, that they shall not flicker and go out. Were it not that **this holy oil is poured from heaven in the messages of God’s Spirit**, the agencies of evil would have entire control over men.

“God is dishonored when we do not receive the **communications** which he sends us. **Thus we refuse the golden oil** which he would pour into our souls to be **communicated** to those in darkness. **When the call shall come, ‘Behold, the bridegroom cometh; go ye out to meet him,’ those who have not received the holy oil**, who have not cherished the grace of Christ in their hearts, will find, like the foolish virgins, that they are not ready to meet their Lord. They have not, in themselves, the power to obtain the oil, and their lives are wrecked. But if God’s Holy Spirit is asked for, if we plead, as did Moses, ‘Show me thy glory,’ the love of God will be shed abroad in our hearts. Through the golden pipes, the golden oil will be **communicated** to us. ‘Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.’ By receiving the bright beams of the Sun of Righteousness, God’s children shine as lights in the world.” *Review and Herald*, July 20, 1897.

A STRAIGHT TESTIMONY OF A DEAD LETTER

“**A straight testimony** must be borne to our churches and institutions, to arouse the sleeping ones.’

“When the word of the Lord is believed and obeyed, steady advancement will be made. **Let us now see our great need. The Lord cannot use us until he breathes life into the dry bones.** I heard the words spoken: ‘Without the deep moving of the Spirit of God upon the heart, without its life-giving influence, **truth becomes a dead letter.**’” *Review and Herald*, November 18, 1902.

1 Peter 4:17

THE JUDGMENT OF THE LIVING

1 Corinthians 14:32, 33

“Each of the ancient prophets spoke less for their own time than for ours, so that **their prophesying is in force for us. . . .**

“**The Bible has accumulated and bound up together its treasures for this last generation. All the great events and solemn transactions of Old Testament history have been, and are, repeating themselves in the church in these last days.**” *Selected Messages*, book 3, 338–339.

Ezekiel 37:7, 8

NOISE: H6963—From an unused root meaning to *call* aloud; a *voice* or *sound*.

SHAKING: H7494—From H7493; *vibration, bounding, uproar*:—commotion, confused **noise**, shaking. H7493—A primitive root; to *undulate* (as the earth, the sky, etc.; also a field of grain), particularly **through fear**;—**make afraid**, (make to) shake, (make to) tremble.

“Christ was the greatest missionary the world has ever known. How did he come? What was his message? John, his forerunner, lifted up his voice in the wilderness of Judea, crying, ‘**Repent ye:** for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The **voice** of one crying in the wilderness, Prepare ye the way of the Lord.’” *Review and Herald*, August 15, 1899.

Ezekiel 37; Revelation 7:1–3; 9:11–15

“**Angels are holding the four winds, represented as an angry horse seeking to break loose and rush over the face of the whole earth, bearing destruction and death in its path.**

“Shall we sleep on the very verge of the eternal world? Shall we be dull and cold and dead? **Oh, that we might have in our churches the Spirit and breath of God breathed into His people, that they might stand upon their feet and live.** We need to see that the way is narrow, and the gate strait. But as we pass through the strait gate, its wideness is without limit.” *Manuscript Releases*, volume 20, 217.

“But not only does this simile of the dry bones apply to the world, but also to **those who have been blessed with great light;** for they also are like the skeletons of the valley. They have the form of men, the framework of the body; but **they have not spiritual life.** But the parable does not leave the dry bones merely knit together into the forms of men; for it is not enough that there is symmetry of limb and feature. **The breath of life must vivify the bodies, that they may stand upright,** and spring into activity. **These bones represent the house of Israel, the church of God,** and the hope of the church is the vivifying influence of the Holy Spirit. **The Lord must breathe upon the dry bones,** that they may live.

“The Spirit of God, with its **vivifying** power, must be in every human agent, that every spiritual muscle and sinew may be in exercise. **Without the Holy Spirit, without the breath of God,** there is torpidity of conscience, loss of spiritual life. Many who are without spiritual life have their names on the church records, but they are not written in the Lamb’s book of life. They may be joined to the church, but they are not united to the Lord. They may be diligent in the performance of a certain set of duties, and may be regarded as living men; but **many are among those who have ‘a name that thou livest, and art dead.’**

“Unless there is genuine conversion of the soul to God; unless **the vital breath of God** quickens the soul to spiritual life; unless the professors of truth are actuated by heaven-born principle, they are not born of the incorruptible seed which liveth and abideth forever. Unless they trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are **naked,** they have not on the robe of His righteousness. The dead are often made to pass for the living; for those who are working out what they term salvation after their own ideas, have not God working in them to will and to do of His good pleasure.

“This class is well represented by the valley of dry bones Ezekiel saw in vision.” *Review and Herald*, January 17, 1893.

VIVIFY: To endue with life; to animate; to make to be living.

LAODICEA

“What power must we have from God that icy hearts, having only a legal religion, **should** see the better things provided for them—**Christ and His righteousness! A life-giving message was needed to give life to the dry bones.**” *Manuscript Releases*, volume 12, 205.

JUDGES 7

“The time has come when everything is to be shaken that can be shaken, that those things which cannot be shaken may remain. **Every case is coming in review before God**; He is measuring the temple and the worshipers therein.” *Testimonies*, volume 7, 219.

THE SPRINKLING

“The act of Christ in breathing upon his disciples the Holy Ghost, and in imparting his peace to them, was as a few drops **before** the plentiful shower to be given on the day of Pentecost.” *Spirit of Prophecy*, volume 3, 243.

ONE TO FIFTY

“It is with an earnest longing that I look forward to the time when the **events** of the day of Pentecost shall be repeated with even greater power than on that occasion. John says, ‘I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.’ **Then**, as at the Pentecostal season, **the people will hear the truth spoken to them, every man in his own tongue.**

“God can **breathe** new life into every soul that sincerely desires to serve Him, and can **touch the lips with a live coal from off the altar**, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God’s Word. **The stammering tongue will be unloosed**, and the timid will be made strong to bear courageous testimony to the truth. May the Lord help His people to **cleanse the soul temple from every defilement**, and to maintain such a close connection with Him that they may be partakers of the latter rain **when** it shall be poured out.” *Review and Herald*, July 20, 1886.

THEIR OWN TONGUE

“Any question that Satan can arouse in the mind to create doubt in regard to the grand history of the past travels of the people of God will please his satanic majesty and is an offense to God. The tidings of the Lord’s soon coming in power and great glory to our world is truth, and **in 1840 many voices were raised in its proclamation.**

“In the place of those who have not been brought over the ground, who have not had an individual experience, when it was a positive necessity to know the truth as it was unfolding before them, in the place of these—tearing to pieces the building which has been erected on the interpretation of the prophets—let them in all meekness fall into line and work in harmony with those whose voices are now silent in death, and with the workers who are still living. Fall into line. Obey the orders of the **Captain of your salvation**, and bear witness of the light which the Lord has flashed upon the world in the message for these last days. **Keep in step with your Leader.**

“The dealings of God with His people should be often repeated. He has worked as a wonder-working God. **He has baptized His chosen messengers with the Holy Spirit.** The past history of the cause of God needs often to be brought before the people, young and old, that they may be familiar with it. **How frequently were the waymarks set up by the Lord in His dealing with ancient Israel, lest they should forget the history of the past.** Christ, their invisible Leader, commanded Moses to form these events into song, that the people of Israel might teach them to their children.

“It is the device of Satan to divert the mind from these things, and keep it employed with unprofitable conversation, that the Lord’s truth and manifest power in dealing with His people should be regarded as a thing of the past and dropped out of their remembrance. But we are exhorted to call to mind the former days, ‘after ye were illuminated, ye endured a great fight of afflictions’ (Hebrews 10:32).” *Manuscript Releases*, volume 9, 134, 135.

BREATHE

“I lay down my pen and lift up my soul in prayer, that the Lord would **breathe** upon his backslidden people, which are **as dry bones**, that they may live.” *General Conference Bulletin*, February 4, 1893.

THE LIVE COAL

“The live coal is symbolical of **purification**. If it touches the lips, no impure word will fall from them. The live coal also symbolizes the **potency** of the efforts of the servants of the Lord.” *Review and Herald*, October 16, 1888.

Isaiah 6:6–7

PURGE: H3722—A primitive root; to *cover* (specifically with bitumen); figuratively to *expiate* or *condone*, to *placate* or *cancel*: - appease, **make (an) atonement**, cleanse, disannul, forgive, be merciful, pacify, pardon, to pitch, purge (away), put off, (make) reconcile (-liation).

1 Samuel 3:11–14; 2 Kings 21:10–17; Jeremiah 19; Isaiah 22:12–14; Isaiah 27:8–9; Matthew 3:11–12
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STAMMERING LIPS (REST AND REFRESHING)

Isaiah 28:9–13; Jeremiah 6:16–17

CLEANSE THE SOUL TEMPLE

“Now Christ is in **the heavenly sanctuary**. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in **the sanctuary of our souls**. **We are to cleanse ourselves from all defilement**. We must ‘cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.’ Satan will come and tempt you and you will give way to his temptations. What then? Why, come and humble your hearts in confession, and by faith grasp the arm of Christ in the heavenly sanctuary. Believe that Christ will take your confession and hold up His hands before the Father—hands that have been bruised and wounded in our behalf— and He will make an atonement for all who will come with confession. **What if you cannot understand about this matter?** He says, ‘He that lacketh these things is **blind**, and cannot see afar off, and hath forgotten that he was purged from his old sins’ (2 Peter 1:19).” *The 1888 Materials*, 127.

THE MANIFESTATION OF GOD’S POWER

“Isaiah had a wonderful view of God’s glory. He saw **the manifestation of God’s power**, and after beholding His majesty, **a message came to him to go and do a certain work**. He felt wholly unworthy for the work. What made him esteem himself unworthy? Did he think himself unworthy before he had a view of God’s glory?—No; **he imagined himself in a righteous state before God**; but when the glory of the Lord of hosts was revealed to him, when he beheld the inexpressible majesty of God, he said, ‘I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a living coal in his hands, which he had taken with the tongs from off the altar, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.’ **This is the work that as individuals we need to have done for us**. We want the living coal from off the altar placed upon our lips. We want to hear the word spoken, ‘**Thine iniquity is taken away, and thy sin purged**’” *Review and Herald*, June 4, 1889.

EVERY MAN IN HIS OWN TONGUE

“The angel who unites in the proclamation of the third angel’s message is to lighten the whole earth with his glory. A **work of world-wide extent** and unwonted power is here foretold. The advent movement of 1840–44 was a glorious manifestation of the power of God; **the first angel’s message was carried to every missionary station in the world.**” *The Great Controversy*, 611.

Isaiah 6:9, 10

RECOGNIZE: 1. To recollect or recover the knowledge of, either with an avowal of that knowledge or not. We recognize a person at a distance, when we recollect that we have seen him before, or that we have formerly known him. We recognize his features or his voice. *Webster's 1828 Dictionary.*

FORMER AND LATTER

“Many have in a great measure failed to receive **the former rain**. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by **the latter rain**. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. **They are making a terrible mistake**. The work that God has begun in the human heart in giving His light and knowledge must be continually going forward. Every individual must realize his own necessity. **The heart must be emptied of every defilement and cleansed for the indwelling of the Spirit**. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the Day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. **But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.**” *Testimonies to Ministers, 507.*

THE WORK OF GOD

“Unless those who can help in—are aroused to a sense of their duty, **they will not recognize the work of God when the loud cry of the third angel shall be heard**. When light goes forth **to lighten the earth**, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of **the angel who joins the third angel** in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.” *Testimonies to Ministers, 300.*

THE TRUMPET SOUND

“Now, brethren, God wants us to take our position with the man that carries the lantern; we want to take our position where the light is, and **where God has given the trumpet a certain sound. We want to give the trumpet a certain sound.** We have been in perplexity, and we have been in doubt, and the churches are ready to die. But now here we read: ‘And after these things I saw **another angel come down from heaven**, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird’ [Revelation 18:1–2].

“Well now, how are we going to know anything about that message **if we are not in a position to recognize anything of the light of heaven when it comes to us?** And we will just as soon pick up **the darkest deception when it comes to us from somebody that agrees with us**, when we have not a particle of evidence that the Spirit of God has sent them. Christ said, ‘I come in the name of my Father, but ye will not receive me’ [see John 5:43]. Now, that is just the work that has been going on here ever since the meeting at Minneapolis. **Because God sends a message in his name that does not agree with your ideas, therefore [you conclude] it cannot be a message from God.**” *Sermons and Talks*, volume 1, 142.

“An **unwillingness to yield up preconceived opinions**, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren Waggoner and Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, **the special power of the Holy Spirit** that God longed to impart to them. **The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost.** The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.” *Selected Messages*, book 1, 235.

THIS GENERATION

WHAT SIGN?

Luke 21:5–7

“Christ’s words had been spoken in the hearing of a large number of people; but when He was alone, Peter, John, James, and Andrew came to Him as He sat upon the Mount of Olives. ‘Tell us,’ they said, ‘when shall these things be? and **what shall be the sign of Thy coming, and of the end of the world?**’ Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. Had He opened to His disciples future events as He beheld them, they would have been unable to endure the sight. **In mercy to them He blended the description of the two great crises**, leaving the disciples to study out the meaning for themselves. When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration in that day when the Lord shall rise out of His place to punish the world for their iniquity, when the earth shall disclose her blood, and shall no more cover her slain. This entire discourse was given, not for the disciples only, but **for those who should live in the last scenes of this earth’s history.** *The Desire of Ages*, 628.

THE TIMES OF THE GENTILES

Luke 21:20–24

JERUSALEM

“**The city of Jerusalem is no longer a sacred place.** The curse of God is upon it because of the rejection and crucifixion of Christ.” *Review and Herald*, July 30, 1901.

THE 2,520

Daniel 8:13; Revelation 11:1–2

SIGNS

And there shall be **signs** in the **sun**, and in the **moon**, and in the **stars**; and upon the earth **distress of nations**, with perplexity; the sea and the waves roaring; Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for **the powers of heaven shall be shaken**. And then shall **they see the Son of man coming in a cloud** with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Luke 21:25–28.

MAY 19, 1780— THE SUN AND THE MOON

“Twenty-five years later appeared the next sign mentioned in the prophecy--the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour’s conversation with His disciples upon Olivet, after describing the long period of trial for the church,—the 1260 years of papal persecution, concerning which He had promised that the tribulation should be shortened,—He thus mentioned certain events to precede His coming, and fixed the time when the first of these should be witnessed: ‘In those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light.’ Mark 13:24. The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Following this persecution, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.” *The Great Controversy*, 306.

THE STARS—NOVEMBER 13, 1833

“In 1833, two years after Miller began to present in public the evidences of Christ’s soon coming, the last of the signs appeared which were promised by the Savior as tokens of his second advent. Said Jesus, ‘The stars shall fall from heaven.’ [Matthew 24:29.] And John in the Revelation declared, as he beheld in vision the scenes that herald the day of God: ‘The stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.’ [Revelation 6:13.] This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833.” *The Great Controversy*, 332.

DISTRESS OF NATIONS—1838 THROUGH AUGUST 11, 1840

“In 1838 Turkey became involved in war with Egypt. The Egyptians bid fair to overthrow the Turkish power. **To prevent this, the four great powers of Europe, England, Russia, Austria, and Prussia, interfered to sustain the Turkish government.** Turkey accepted their intervention. A conference was held in London at which an ultimatum was drawn up to be presented to Mehemet Ali, the Pacha of Egypt. It is evident that when this ultimatum should be placed in the hands of Mehemet, the destiny of the Ottoman Empire would be virtually lodged in the hands of the Christian powers of Europe. This ultimatum was placed in the hands of Mehemet on the 11th day of August 1840! and on that very day the Sultan addressed a note to the ambassadors of the four powers, inquiring what should be done in case Mehemet refused to comply with the terms which they had proposed. The answer was that he need not alarm himself about any contingency that might arise; for they had made provision for that. The prophetic period ended, and on that very day the control of Mohammedan affairs passed into the hands of Christians, just as the control of Christian affairs had passed into the hands of the Mohammedans 391 years and 15 days before. **Thus the second woe ended, and the sixth trumpet ceased its sounding.**” Uriah Smith, *Synopsis of Present Truth*, 218.

Excerpt from William Foy’s Second Vision on **February 4, 1842:**

“Near the place through which we passed I beheld a mighty angel clothed in pure white raiment, having a crown of brightness on his head. He appeared to be gazing through the bar, and his eyes like lamps of fire, were fixed with steadfastness upon the earth. He stood with his right foot placed before him, as though walking; and his object appeared to be, to reach the earth. But three steps remained for him to take. Against his breast, and across his left hand, was as it were, a trumpet of pure silver; and a great and terrible voice came from the midst of the boundless place, saying, **“The sixth angel hath not yet done sounding.”**”

THE SHAKING OF THE ANGRY NATIONS

“December 16, 1848, the Lord gave me a view of **the shaking of the powers of the heavens.** I saw that when the Lord said ‘heaven,’ in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said ‘earth’ He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. **The powers of earth are those that rule on the earth.** The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

“Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. I saw that **the powers of earth are now being shaken** and that **events come in order.** War, and rumors of war, sword, famine, and pestilence are first to **shake** the powers of earth, **then** the voice of God will **shake** the sun, moon, and stars, and this earth also. I saw that **the shaking of the powers in Europe** is not, as some teach, the shaking of the powers of heaven, but it is **the shaking of the angry nations.**” *Early Writings*, 41.

Revelation 11:18; Genesis 16:12

“I saw that the **anger of the nations**, the wrath of God, and the time to judge the dead were **separate and distinct, one following the other**, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. **The nations are now getting angry**, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out.” *Early Writings*, 36.

HELD IN CHECK

“‘The commencement of that **time of trouble**,’ here mentioned does not refer to **the time when the plagues shall begin to be poured out**, but to **a short period just before they are poured out, while Christ is in the sanctuary**. At that time, while the work of salvation is closing, **trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel**. At that time the **‘latter rain,’ or refreshing** from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” *Early Writings*, 85.

CHRIST’S PARABLE

Luke 21:29–33

THE TREES

“**Mark the cursing of the fig tree**, representing **the Jewish nation, covered with leaves of profession**, but no fruit to be found thereon. The curse is pronounced upon the fig tree, which represents the moral, thinking, living agent, cursed of God, living as were the Jews for forty years after this event, yet dead. **Mark, the other trees, representing the Gentiles**, were not covered. **They were leafless**, making no pretension to having a knowledge of God. Their **time of fruit-leaving** was not yet.” *Special Testimonies for Ministers and Workers*, number 7, 59–61.

SUMMER IS NIGH AT HAND

Jeremiah 8:20; Matthew 13:39

THE BUDDING TREES OF SPRING

“Christ had bidden His people **watch for the signs of His advent** and rejoice as they should behold the tokens of their coming King. ‘When these things begin to come to pass,’ He said, ‘then look up, and lift up your heads; for your redemption draweth nigh.’ **He pointed His followers to the budding trees of spring**, and said: ‘When they now shoot forth, **ye see** and know of your own selves that **summer** is now nigh at hand. So likewise ye, when **ye see** these things come to pass, know ye that the kingdom of God is nigh at hand.’ Luke 21:28, 30, 31.” *The Great Controversy*, 308.

THIS GENERATION

Luke 21:31–32

THE SON OF MAN COMING IN A CLOUD

Luke 21:27–28; Daniel 7:13

OCTOBER 22, 1844: DANIEL 7:13

“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.’ Daniel 7:13, 14. The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. It is this coming, and not His second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days in 1844.” *The Great Controversy*, 479.

THE SAME EVENT

“The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in **Daniel 8:14**; the coming of the Son of man to the Ancient of Days, as presented in **Daniel 7:13**; and **the coming of the Lord to His temple**, foretold by **Malachi**, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of **Matthew 25**.” *The Great Controversy*, 427.

“We need, O so greatly, keen discernment, clear spiritual eyesight. Our eyes need to be anointed with **the heavenly eyesalve**, that we may see all things clearly.” *Review and Herald*, October 26, 1905.

PARALLEL HISTORIES

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their **parallel** in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” *The Great Controversy*, 343.

REVELATION FOURTEEN AND EIGHTEEN

“God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and are to run **parallel with this which follows**. The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, the light of all the three messages is combined.” *The 1888 Materials*, 803–804.

MATTHEW TWENTY-FIVE

“The parable of the ten virgins of Matthew 25 also **illustrates the experience of the Adventist people**.” *The Great Controversy*, 393.

“I am often referred to the parable of the ten virgins, five of whom were wise, and five foolish. **This parable has been and will be fulfilled to the very letter**, for it has a special application to this time, and, like the third angel’s message, has been fulfilled and will continue to be present truth till the close of time.” *Review and Herald*, August 19, 1890.

REVELATION TEN

“The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the first and second angels’ messages. . . .

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to **future events** which will be disclosed in their order.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

RECOGNIZING THE RAIN

“**We must not wait for the latter rain.** It is coming upon all who will **recognize** and appropriate the dew and showers of grace that fall upon us. When we gather up the fragments of light, when we appreciate the sure mercies of God, who loves to have us trust Him, then every promise will be fulfilled. ‘For **as the earth bringeth forth her bud**, and as the garden causeth the things that are sown in it **to spring forth**; so the Lord God will cause righteousness and praise to spring forth before all the nations’ (Isaiah 61:11). **The whole earth is to be filled with the glory of God.**” *The Seventh-day Adventist Bible Commentary*, volume 7, 984.

THE BUDDING OUT

The Horn of David: Psalms 132; The Ensign: Isaiah 18; The East Wind: Isaiah 27:1–9; The Rain: Isaiah 55; The Priests of the Lord: Isaiah 61, 62; First Day of the First Month: Ezekiel 29:17–21.

TARRYING TIME

Isaiah 30:18; Matthew 25:5; Daniel 12:12; Habakkuk 2:3; Luke 24:44–52, 36; John 20:17–22.

THE FINAL SHAKING - PARTS 8, 9

THE FOUNDATIONS

STONES—1989 THROUGH 2001

THE PROPHETIC PATTERN & DANIEL ELEVEN—1989

THE PURIFICATION OF GOD’S CHURCH—1995

THE CROWNING ACT, GIDEON’S TORCH & REVELATION SIXTEEN—1996

THOSE THINGS WHICH HAVE BEEN & THE PROPHETIC TIME SERIES —1997

THE OVERFLOWING SCOURGE—1998

THE JUDGMENT OF THE LIVING & PARABLE OF ADVENTISM—2000

FOUNDATIONS LAID 2001 THROUGH 2014

November, 2004 Ozone	911 and Stones
December, 2006 Hot Springs	2520
2006 Idaho & Blythe	46
July, 2007 Ozone	Two Tables, Waymarks, Foundations
July, 2008 London	Judgment of the Living at 911
December, 2008 Yorktown Bay	Latter rain a message, seventh seal
2010 Oklahoma	Prophetic Chain
2011	Desolation of Jerusalem
2011	Covenant Lines
2012	Habakkuk’s Tables (95)

TEMPLE

June 2014 Hidden Manna	Ezra 7:9; the Midnight Cry
2015 The Bridegroom Cometh	Public Evangelism; Fanaticism
September 2015 Walls of the Vineyard	Most Holy Place Opened
December 2016 Wales	Seventh seal begins to open

JOEL—2012: OMEGA BEGINS

FOUR GENERATIONS

1798—1888

“Men know it not, but the tidings fill heaven with rejoicing. With a deeper and more tender interest the holy beings from the world of light are drawn to the earth. The whole world is brighter for His presence. Above the hills of Bethlehem are gathered an innumerable throng of angels. They wait the signal to declare the glad news to the world. **Had the leaders in Israel been true to their trust, they might have shared the joy of heralding the birth of Jesus. But now they are passed by.**

“God declares, ‘**I will pour water upon him that is thirsty, and floods upon the dry ground.**’ ‘**Unto the upright there ariseth light in the darkness.**’ Isaiah 44:3; Psalm 112:4. To those who are seeking for light, and who accept it with gladness, the bright rays from the throne of God will shine.” *Desire of Ages*, 47.

“While they trust to the **guidance of human authority**, none will come to a saving knowledge of the truth. Like Nathanael, we need to study God’s word for ourselves, and pray for the enlightenment of the Holy Spirit. He who saw Nathanael under the fig tree will see us in the secret place of prayer. Angels from the world of light are near to those who in humility seek for divine guidance.

“With the calling of John and Andrew and Simon, of Philip and Nathanael, began **the foundation of the Christian church**. John directed **two** of his disciples to Christ. Then one of these, Andrew, found his brother, and called him to the Saviour. Philip was then called, and he went in search of Nathanael.” *Desire of Ages*, 141.

1863—Manasseh, image of jealousy (Ezekiel 8) Ephesus

1888—1919

Jehoiakim, secret chambers (Ezekiel 8), Smyrna

1919—1957

The Doctrine of Christ, W.W. Prescott, 1919; *Questions on Doctrine*, Leroy Froom, 1957
Jehoiachin, weeping for Tammuz (Ezekiel 8), Pergamos

1957—1989 Darkness

1989—Close of Probation

Zedekiah, bowing to the sun (Ezekiel 8), Thyatira

MILLER’S DREAM AND 126

1863—1989; 1888—2014

SEVEN CHURCHES

“Oh, what a description! How many there are in this fearful condition. **I earnestly entreat every minister to study diligently the third chapter of Revelation, for in it is portrayed the condition of things existing in the last days.** Study carefully every verse in this chapter, for through these words Jesus is speaking to you.” *Manuscript Releases*, volume 18, 193.

“In all the land saith the Lord; TWO PARTS therein shall be cut off, and die; but the THIRD shall be left therein. God says he will bring the THIRD PART through the fire, and refine them. They shall call upon him, and he will hear them. He will say IT IS MY PEOPLE; and they shall say the LORD IS MY GOD.’ First part, SARDIS, the nominal church or Babylon. Second part, Laodicea, the nominal Adventist. Third part, Philadelphia, the only true church of God on earth, for they ask to be translated to the city of God. Revelation 3:12; Hebrews 12:22–24. In the name of Jesus, I exhort you again to flee from the Laodiceans, as from Sodom and Gomorrah. Their teachings are false and delusive; and lead to utter destruction. Death! DEATH!!* eternal DEATH!!! is on their track. Remember Lot’s wife.” Joseph Bates, *Review and Herald*, volume 1, November 1850.

Zechariah 13; Malachi 3:1–4; Matthew 3:11, 12

Sardis: That which remains, escape of the remnant

Philadelphia: Brotherly love

Laodicea: A people judged, judging of the people

Revelation 2:1–7 (Ephesus: Desirable))

Tried them which say they are apostles, and are not, and hast found them liars; thou hast left thy first love and thou hatest the deeds of the Nicolaitanes.

SAY THEY ARE APOSTLES (LIARS: ISAIAH 28:9–18)

“The Lord gave me a view, January 26, 1850, which I will relate. I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in, and that the man with the ‘dirt brush’ [see ‘William Miller’s dream,’ **page 81.**] has entered, and that **some are in danger of being swept away.** I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be forever too late.

“The angel said, ‘Destruction is coming like a mighty whirlwind.’ I begged of the angel to pity and to save those who loved this world, who were attached to their possessions and were not willing to cut loose from them and **sacrifice to speed the messengers on their way to feed the hungry sheep who were perishing for want of spiritual food.**

“As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus (Matthew 19:16–22) they went away sorrowful, and that **soon the overflowing scourge** would pass over and **sweep their possessions all away**, and **then** it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.

“I then saw the glorious Redeemer, beautiful and lovely; that He left the realms of glory and came to this dark and lonely world to give His precious life and die, the just for the unjust. He bore the cruel mocking and scourging, wore the plaited crown of thorns, and sweat great drops of blood in the garden, while the burden of the sins of the whole world was upon Him. The angel asked, ‘What for?’ Oh, I saw and knew that it was for us; for our sins He suffered all this, that by His precious blood He might redeem us unto God!

“Then again was held up before me those who were not willing to dispose of this world’s goods to save perishing souls **by sending them the truth** while Jesus stands before the Father pleading His blood, His sufferings, and His death for them; and **while God’s messengers are waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God.** It is hard for some who profess to believe the present truth to do even so little as to hand the messengers God’s own money that He has lent them to be stewards over.

“The suffering Jesus, His love so deep as to lead Him to give His life for man, was again held up before me; also the lives of those who professed to be His followers, who had this world’s goods, but considered it so great a thing to help the cause of salvation. The angel said, ‘Can such enter heaven?’ Another angel answered, ‘No, never, never, never. Those who are not interested in the cause of God on earth can never sing the song of redeeming love above.’ I saw that **the quick work** that God was doing on the earth would soon be **cut short in righteousness** and that the messengers must speed swiftly on their way to search out the scattered flock. An angel said, ‘**Are all messengers?’ Another answered, ‘No, no; God’s messengers have a message.’**

“I saw that **the cause of God had been hindered and dishonored by some traveling who had no message from God.** Such will have to give an account to God for every dollar they have used in traveling where it was not their duty to go, because that money might have helped on the cause of God; and for the lack of the spiritual food **that might have been given them by God’s called and chosen messengers,** had they had the means, souls have starved and died. I saw that those who have strength to labor with their hands and help sustain the cause were as accountable for their strength as others were for their property.

“**The mighty shaking has commenced** and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause. The angel said, ‘Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field.’ I cried to God to spare His people, some of whom were fainting and dying. Then I saw that **the judgments of the Almighty were speedily coming,** and I begged of the angel to speak in his language to the people. Said he, ‘**All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the Word of God, neither would an angel’s message awake them.**” *Early Writings*, 49, 50.

A LEGAL RELIGION

“A legal religion can never lead souls to Christ; for it is a loveless, Christless religion. Fasting or prayer that is actuated by a **self-justifying spirit** is an abomination in the sight of God. The solemn assembly for worship, the round of religious ceremonies, the external humiliation, the imposing sacrifice, proclaim that the doer of these things regards himself as righteous, and as entitled to heaven; but it is all a **deception.** Our own works can never purchase salvation.

“As it was in the days of Christ, so it is now; **the Pharisees do not know their spiritual destitution**. To them comes the message, ‘Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.’ Revelation 3:17, 18. **Faith and love are the gold tried in the fire**. But with many the gold has become dim, and the rich treasure has been lost. The righteousness of Christ is to them as **a robe unworn**, a fountain untouched. To them it is said, ‘I have somewhat against thee, because **thou hast left thy first love**. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.’ Revelation 2:4, 5.

“The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.’ Psalm 51:17. Man must be emptied of self before he can be, in the fullest sense, a believer in Jesus. When self is renounced, then the Lord can make man a new creature. New bottles can contain the new wine. The love of Christ will animate the believer with new life. In him who looks unto the Author and Finisher of our faith the character of Christ will be manifest.” *The Desire of Ages*, 280.

FUTURE PERFECTION

“But the doctrine is now largely taught that the gospel of Christ has made the law of God of none effect; that by ‘believing’ we are released from the necessity of being doers of the word. But this is **the doctrine of the Nicolaitans**, which Christ so unsparingly condemned. To the church of Ephesus He says, ‘I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for My name’s sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember then from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.’

“**Those who are teaching this doctrine today have much to say in regard to faith and the righteousness of Christ; but they pervert the truth, and make it serve the cause of error.** They declare that we have only to believe on Jesus Christ, and that faith is all-sufficient: that the righteousness of Christ is to be the sinner’s credentials; that this **imputed righteousness fulfills the law for us**, and that we are under **no obligation** to obey the law of God. This class claim that Christ came to save sinners, and that He has saved them. ‘I am saved,’ they will repeat over and over again. But **are they saved while transgressing the law of Jehovah?**—No; for the garments of Christ’s righteousness are not a cloak for iniquity. Such teaching is a gross deception, and Christ becomes to these persons **a stumbling block** as He did to the Jews,—to the Jews, because they would not receive Him as their personal Saviour, to these professed believers in Christ, **because they separate Christ and the law**, and regard **faith as a substitute for obedience**. **They separate the Father and the Son**, the Savior of the world. Virtually they teach, both by precept and example, that Christ, by His death, **saves men in their transgressions.**” *Bible Echo*, February 8, 1897.

Revelation 2:8–11 (Smyrna: sweet perfumed oil)

Thou art rich and they which say they are Jews, and are not, blaspheme and are of the synagogue of Satan & the devil shall cast some of you into prison, to try you and you shall have ye shall have tribulation ten days.

“Ministers and all the church, let this be our language, from hearts that respond to the great goodness and love of God to us as a people and to us individually, ‘Let Israel hope in the Lord from henceforth forever.’ ‘Ye that stand in the house of the Lord, in the courts of the house of our God, praise the Lord; for the Lord is good; sing praises unto his name; for it is pleasant. For **the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.** For I know that the Lord is great, and that our Lord is above all gods.’ Consider, my brethren and sisters, that the Lord has a people, **a chosen people, his church, to be his own, his own fortress,** which he holds in a sin-stricken, revolted world; and he intended that no authority should be known in it, no laws be acknowledged by it, but his own.

“Satan has a large confederacy, his church. Christ calls them **the synagogue of Satan because the members are the children of sin.** The members of Satan’s church have been constantly working to **cast off the divine law,** and **confuse the distinction between good and evil.** Satan is working with great power in and through the children of disobedience, **to exalt treason and apostasy as truth and loyalty.** And **at this time the power of his satanic inspiration is moving the living agencies** to carry out the great rebellion against God that commenced in heaven.

“**At this time** the church is to put on **her beautiful garments,**—’Christ our righteousness.’ There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments of God and the faith of Jesus. **The beauty of holiness is to appear in its native luster** in contrast with the deformity and darkness of the disloyal, those who have revolted from the law of God. Thus we acknowledge God, and recognize his law, the foundation of his government in heaven and throughout his earthly dominions. His authority should be kept distinct and plain before the world; and no laws are to be acknowledged that come in collision with the laws of Jehovah. If in defiance of God’s arrangements the world be allowed to influence our decisions or our actions, the purpose of God is defeated. However specious the pretext, if the church waver here, there is written against her in the books of heaven a betrayal of the most sacred trusts, and treachery to the kingdom of Christ. The church is firmly and decidedly to hold her principles before the whole heavenly universe and the kingdoms of the world; steadfast fidelity in maintaining the honor and sacredness of the law of God, will attract the notice and admiration of even the world, and many will by the good works which they shall behold be led to glorify our Father in heaven. The loyal and true bear the credentials of heaven, not of earthly potentates. **All men shall know who are the disciples of Christ, chosen and faithful, and shall know them when crowned and glorified** as those who honored God and whom he has honored, bringing them into possession of an eternal weight of glory.

“The language of the Psalmist may be adopted by the commandment keeping people of God: ‘Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! Then shall I not be ashamed, when I have respect unto all thy commandments. I will praise thee with uprightness of heart when I shall have learned thy righteous judgments.’ ‘Thy hands have made me and fashioned me; give me understanding; that I may learn thy commandments.’

“The Lord has provided his church with capabilities and blessings, that they may present to the world an image of his own sufficiency, and that his church may be complete in him, a continual representation of another, even the eternal world, of laws that are higher than earthly laws. **His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven that every stone may be hewed and squared by the divine measurement, and polished to shine as an emblem of heaven, radiating in all directions the bright clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven,** and to be kept under the sole guardianship of his grace. **Clad in complete armor of light and righteousness, she enters upon her final conflict.** The dross, the worthless material, will be consumed, and the influence of the truth testifies to the world of its sanctifying, ennobling character.

“The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth.’ ‘Arise, shine; for thy light is come, and **the glory of the Lord is risen upon thee.** For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to **the brightness of thy rising.**’

“God has **in training** a people **chosen, elect, precious.** They were once the children of disobedience, disloyal to God. But now ‘**Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light; which in time past were not a people, but are now the people of God;** which had not obtained mercy, but now have obtained mercy. The Lord Jesus is making experiments on human hearts through the exhibition of his mercy and abundant grace. He is effecting transformations so amazing that Satan with all his triumphant boasting, with **all his confederacy of evil** united against God and the laws of his government, stands viewing them as **a fortress impregnable to his sophistries and delusions.** They are to him an incomprehensible mystery. The angels of God, seraphim and cherubim, the powers commissioned to co-operate with human agencies, look on with astonishment and joy, that fallen men, once children of wrath, are through the training of Christ developing characters after the divine similitude, to be sons and daughters of God, to act an important part in the occupations and pleasures of heaven.

“To his church, Christ has given ample facilities, that he may receive a large revenue of glory from his redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is his depository, in which the wealth of his mercy, his love, his grace, is to appear in full and final display. The declaration in his intercessory prayer, that the Father’s love is as great towards us as toward himself, the only begotten Son, and that they shall be with him where he is, forever one with Christ and the Father, is a marvel to the heavenly host, and it is their great joy. The gift of his Holy Spirit, rich, full, and abundant, is to his church as **an encompassing wall of fire, which the powers of hell shall not prevail against it.** In their untainted purity and spotless perfection Christ looks upon his people as the reward of all his suffering, his humiliation, and his love, and the supplement of his glory,—Christ the great center from which radiates all glory. ‘Blessed are they which are called to **the marriage supper** of the Lamb.’” *General Conference Daily Bulletin*, February 27, 1893.

Revelation 2:12–17 (Pergamos: Fortified tower or castle, elevation)

Thou dwellest where Satan’s seat is: thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication and also them that hold the doctrine of the Nicolaitanes.

“Satan will work his miracles to deceive; **he will set up his power as supreme**. The church may appear as about to fall, but it does not fall. It remains, while **the sinners in Zion will be sifted out—the chaff separated from the precious wheat**. This is a terrible ordeal, but nevertheless it must take place. None but those who have been overcoming by the blood of the Lamb and the word of their testimony will be found with the loyal and true, without spot or stain of sin, without guile in their mouths. We must be divested of our self-righteousness and **arrayed in the righteousness of Christ**.

“The remnant that purify their souls by obeying the truth gather strength from the trying process, exhibiting the beauty of holiness amid the surrounding apostasy. All these, He says, ‘I have graven upon the palms of My hands’ (Isaiah 49:16). They are held in everlasting, imperishable remembrance. We want faith now, living faith. We want to have **a living testimony that shall cut to the heart of the sinner**. There is too much sermonizing and too little ministering. We want the holy unction. We need the spirit and fervor of the truth. Many of the ministers are half paralyzed by their own defects of character. They need the converting power of God.

“That which God required of Adam before his fall was perfect obedience to His law. God requires now what He required of Adam, perfect obedience, righteousness without a flaw, without shortcoming in His sight. God help us to render to Him all His law requires. We cannot do this without that faith that brings Christ’s righteousness into daily practice.” *Selected Messages*, book 2, 380.

Revelation 2:18–29 (Thyatira: Sacrifice of contrition)

Thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols who I gave space to repent of her fornication; and she repented not. I will cast her into a bed, and them that commit adultery with her into great tribulation And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts.

DELUSIONS

2 Thessalonians 2:3–12; Isaiah 66:1–5

THOSE WHO HAVE HAD GREAT LIGHT

“One who sees beneath the surface, who reads the hearts of all men, says of **those who have had great light**: ‘They are not afflicted and astonished because of their moral and spiritual condition.’ Yea, they have chosen their own ways, and their soul delighteth in their abominations. **I also will choose their delusions**, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.’ **‘God shall send them strong delusion, that they should believe a lie,’ because they received not the love of the truth, that they might be saved,’ ‘but had pleasure in unrighteousness.’** Isaiah 66:3, 4; 2 Thessalonians 2:11, 10, 12.

“The heavenly Teacher inquired: ‘What stronger delusion can beguile the mind than the pretense that **you are building on the right foundation** and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah? Oh, it is a great deception, a fascinating **delusion**, that takes possession of minds when **men who have once known the truth**, mistake **the form of godliness for the spirit and power thereof**; when **they suppose that they are rich and increased with goods and in need of nothing**, while in reality they are in need of everything.’

“God has not changed toward His faithful servants **who are keeping their garments spotless**. **But many are crying, ‘Peace and safety,’ while sudden destruction is coming upon them**. Unless there is thorough repentance, unless men humble their hearts by confession and receive the truth as it is in Jesus, they will never enter heaven. **When purification shall take place in our ranks**, we shall no longer rest at ease, boasting of being rich and increased with goods, in need of nothing.” *Testimonies*, volume 8, 249–250.

DANIEL 8:14—KEEP YOUR GARMENTS SPOTLESS

“I saw a throne, and on it sat the Father and the Son. I gazed on Jesus’ countenance and admired His lovely person. The Father’s person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, ‘If you should once behold the glory of His person, you would cease to exist.’ Before the throne I saw **the Advent people—the church and the world**. I saw **two companies**, **one** bowed down before the throne, **deeply interested**, while **the other** stood **uninterested and careless**. **Those who were bowed before the throne** would offer up their prayers and look to Jesus; then He would look to His Father, and appear to be pleading with Him. A light would come from the Father to the Son and from the Son to **the praying company**. Then I saw an exceeding bright light come from the Father to the Son, and from the Son it waved over the people before the throne. But **few** would receive this great light. **Many** came out from under it and **immediately** resisted it; **others were careless and did not cherish the light**, and it moved off from them. **Some** cherished it, and went and **bowed down** with the little praying company. **This company all received the light and rejoiced in it, and their countenances shone with its glory**.

“I saw the Father rise from the throne, and in a flaming chariot go into the holy of holies within the veil, and sit down. **Then Jesus rose up** from the throne, and **the most of those who were bowed down arose with Him**.

“I did not see one ray of light pass from Jesus to **the careless multitude after He arose**, and they were left in **perfect darkness**. Those who arose when Jesus did, kept their eyes fixed on Him as He left the throne and led them out a little way. Then He raised His right arm, and we heard His lovely voice saying, ‘Wait here; I am going to My Father to receive the kingdom; **keep your garments spotless**, and in a little while I will return from the wedding and receive you to Myself.’ Then a cloudy chariot, with wheels like flaming fire, surrounded by angels, came to where Jesus was. He stepped into the chariot and was borne to the holiest, where the Father sat. There I beheld Jesus, a great High Priest, standing before the Father. On the hem of His garment was **a bell and a pomegranate, a bell and a pomegranate**. Those who rose up with Jesus would send up their faith to Him in the holiest, and pray, ‘My Father, give us Thy Spirit.’ Then Jesus would **breathe upon them the Holy Ghost**. In that breath was light, power, and much love, joy, and peace.

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

EARLY WRITINGS AND THE SHAKING

“I saw some, with strong faith and agonizing cries, pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their **internal struggle**. Firmness and great earnestness was expressed in their countenances; large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God’s approbation, and again the same solemn, earnest, anxious look would settle upon them.

“**Evil angels crowded around, pressing darkness upon them to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them**, and thus they be led to distrust God and murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the **poisonous atmosphere** of evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them to scatter the thick darkness.

“As the praying ones continued their earnest cries, at times a ray of light from Jesus came to them, to encourage their hearts and light up their countenances. Some, I saw, did not participate in this **work of agonizing and pleading**. They seemed indifferent and **careless**. They were not resisting the darkness around them, and it shut them in like a thick cloud. The **angels of God left these** and went to the aid of the earnest, praying ones. I saw **angels of God hasten to the assistance** of all who were struggling with all their power to resist the evil angels and trying to help themselves by calling upon God with perseverance. But **His angels left those** who made no effort to help themselves, and I lost sight of them.

“I asked the meaning of the **shaking** I had seen and was shown that it would be caused by **the straight testimony called forth by the counsel of the True Witness to the Laodiceans**. This will have its effect upon **the heart of the receiver**, and will lead him to exalt the standard and pour forth the **straight truth**. Some will not bear this **straight testimony**. They will rise up against it, and **this is what will cause a shaking among God’s people**.

“I saw that **the testimony of the True Witness** has not been half heeded. The solemn **testimony** upon which **the destiny of the church** hangs has been lightly esteemed, if not entirely disregarded. This **testimony** must work deep repentance; all who truly receive it will obey it and be **purified**.

“Said the angel, ‘List ye!’ Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, ‘Look ye!’ My attention was then turned to **the company I had seen, who were mightily shaken**. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been **doubled**, and they were **clothed with an armor** from their head to their feet. **They moved in exact order, like a company of soldiers**. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. **They had obtained the victory**, and it called forth from them the deepest gratitude and holy, sacred joy.

“**The numbers of this company had lessened**. Some had been **shaken out and left by the way**. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and **their places were immediately filled by others taking hold of the truth and coming into the ranks**. Evil angels still pressed around them, but could have no power over them.

“I heard those clothed with the armor speak forth the truth with great power. It had effect. Many had been bound; some wives by their husbands, and some children by their parents. The honest who had been prevented from hearing the truth now eagerly laid hold upon it. All fear of their relatives was gone, and the truth alone was exalted to them. They had been hungering and thirsting for truth; it was dearer and more precious than life. I asked what had made this great change. An angel answered, ‘**It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel.**’” *Early Writings*, 269–271.

THE FIRST TO BE LEFT

“‘A new heart will I give you and a new spirit will I put within you.’ I believe with all my heart that the Spirit of God is being withdrawn from the world, and **those who have had great light and opportunities and have not improved them, will be the first to be left**. They have grieved away the Spirit of God. The present activity of Satan in working upon hearts, and upon churches and nations should startle every student of prophecy. The end is near.” *Selected Messages*, book 3, 154.

CHANGE OF DISPENSATIONS

“I was pointed back to the proclamation of the first advent of Christ. John was sent in the spirit and power of Elijah to prepare the way of Jesus. Those who rejected the testimony of John were not benefited by the teachings of Jesus. Their opposition to the message that foretold His coming placed them where they could not readily receive the strongest evidence that He was the Messiah. Satan led on those who rejected the message of John to go still farther, to reject and crucify Christ. In doing this they placed themselves where they could not receive the blessing on the day of Pentecost, which would have taught them the way into the heavenly sanctuary. The rendering of the veil of the temple showed that the Jewish sacrifices and ordinances would no longer be received. The great Sacrifice had been offered and had been accepted, and the Holy Spirit which descended on the day of Pentecost carried the minds of the disciples from the earthly sanctuary to the heavenly, where Jesus had entered by His own blood, to shed upon His disciples the benefits of His atonement. But the Jews were left in total darkness. They lost all the light which they might have had upon the plan of salvation, and still trusted in their useless sacrifices and offerings. The heavenly sanctuary had taken the place of the earthly, yet they had no knowledge of the change. Therefore they could not be benefited by the mediation of Christ in the holy place.

“Many look with horror at the course of the Jews in rejecting and crucifying Christ; and as they read the history of His shameful abuse, they think they love Him, and would not have denied Him as did Peter, or crucified Him as did the Jews. But God who reads the hearts of all, has brought to the test that love for Jesus which they professed to feel. All heaven watched with the deepest interest the reception of the first angel’s message. But many who professed to love Jesus, and who shed tears as they read the story of the cross, derided the good news of His coming. Instead of receiving the message with gladness, they declared it to be a delusion. They hated those who loved His appearing and shut them out of the churches. Those who rejected the first message could not be benefited by the second; neither were they benefited by the midnight cry, which was to prepare them to enter with Jesus by faith into the most holy place of the heavenly sanctuary. And by rejecting the two former messages, they have so darkened their understanding that they can see no light in the third angel’s message, which shows the way into the most holy place. I saw that as the Jews crucified Jesus, so the nominal churches had crucified these messages, and therefore they have no knowledge of the way into the most holy, and they cannot be benefited by the intercession of Jesus there. Like the Jews, who offered their useless sacrifices, they offer up their useless prayers to the apartment which Jesus has left; and Satan, pleased with the deception, assumes a religious character, and leads the minds of these professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare.” *Early Writings*, 259–261.

“Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when **the Lord shall arise** to shake terribly the earth! **Then the words of Revelation 18:1–3 will be fulfilled.**’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God’s power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.” *Review and Herald*, July 5, 1906.

THE BUDDING OUT

First Day of the First Month: Ezekiel 29:17–21; The Horn of David: Psalms 132; The Ensign: Isaiah 18; The East Wind: Isaiah 27:1–9; The Rain: Isaiah 55; The Priests of the Lord: Isaiah 61, 62.

TARRYING TIME

Isaiah 30:18; Matthew 25:5; Daniel 12:12; Habakkuk 2:3; Luke 24:44–52, 36; John 20:17–22.

SMOKE

Isaiah 6:3–4; Exodus 40:34–35; 1 Kings 8:10–11; Ezekiel 10:1–4; Revelation 15:5–8.

STANDS

Acts 7:55, 56; Isaiah 3:13, 14; Ezekiel 9:6; Revelation 7:1–3

THE PREPARATION DAY

“I saw that many were neglecting the preparation so needful and were **looking to the time of ‘refreshing’ and the ‘latter rain’ to fit them to stand** in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! **They had neglected the needful preparation;** therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. **Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth,** and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that **they needed to be hewed and squared for the building.** But there will be no time then to do it and no Mediator to plead their cause before the Father. Before this time the awfully solemn declaration has gone forth, ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’ **I saw that none could share the ‘refreshing’ unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action.** We should, therefore, be drawing nearer and nearer to the Lord and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy and that none but holy beings can ever dwell in His presence.” *Early Writings*, 71.

“Not one of us **will ever receive the seal of God** while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of **every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the Day of Pentecost. . . .**

“What are you doing, brethren, in the great work of **preparation?** Those who are uniting with the world are receiving the worldly mold and preparing for the mark of the beast. Those who are distrustful of self, who are humbling themselves before God and purifying their souls by obeying the truth these are receiving the heavenly mold and preparing for the seal of God in their foreheads. **When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity.**” *Testimonies*, volume 5, 214, 216.

“This **sealing of the servants of God is the same that was shown to Ezekiel in vision.** John also had been a witness of this most startling revelation. He saw **the sea and the waves roaring, and men’s hearts failing them for fear.** He beheld the earth moved, and the mountains carried into the midst of the sea (which is literally taking place), the water thereof roaring and troubled, and the mountains shaking with the swelling thereof. He was shown plagues, pestilence, famine, and death performing their terrible mission.” *Testimonies to Ministers*, 445.

EARLY WRITINGS 258–273; A FIRM PLATFORM, SPIRITUALISM, COVETOUSNESS, THE SHAKING

THE FINAL SHAKING - PARTS 10, 11

1888

REJECTING THE PROPHETIC OFFICE

“My brother, how can I hope to labor in harmony with you when Minneapolis with its experiences is so plainly before me? My ministering brethren came to that conference with **a spirit that was not the Spirit of God**. They were **under a deception in regard to me**. If the Spirit of God had impressed and controlled their hearts they would not have taken a position so wide of the mark **in judging me, my position and work**. After plainly stating my position I said that as long as my brethren thought that I was influenced in my judgment and work by W.C. White, A. T. Jones, or Dr. Waggoner, they need not send for me to attend their camp-meetings or conferences for I could do them no good if I did come.

“There can be no harmony in our work when our brethren are so **completely blinded that they cannot recognize the Spirit of God**, as it worked through me at Minneapolis. But although I plainly stated that which the Lord had been pleased to show me which led me to oppose the resolution, **your hand went up for its adoption**. Did you think that Sister White would stand against you all in that conference if she did not have most decided reasons for so doing? **You thought that your own judgment was superior to the light that God had given me**. Would it be consistent for me to unite with you while you are of the same mind as at Minneapolis? Have I any reason to believe that you would not manifest the same spirit under favorable circumstances that you did then. To my brother, I cannot sanction the spirit that prevailed at Minneapolis, neither can I have confidence that those who were actuated by that spirit are walking in the light.” *The 1888 Materials*, 240.

KORAH, DATHAN & ABIRAM—REJECTING THE MESSENGERS AND MESSAGE

“**Never before** have I seen among our people such firm self-complacency and unwillingness to accept and acknowledge light as was manifested at Minneapolis. I have been shown that not one of the company who cherished the spirit manifested at that meeting would again have clear light to discern the preciousness of the truth sent them from heaven until they humbled their pride and confessed that they were not actuated by the Spirit of God, but that their minds and hearts were filled with prejudice. The Lord desired to come near to them, to bless them and heal them of their backslidings, but they would not hearken. They were actuated by **the same spirit that inspired Korah, Dathan, and Abiram**. Those men of Israel were determined to **resist all evidence that would prove them to be wrong**, and they went on and on in their course of disaffection until many were drawn away to unite with them.

“Who were these? Not the weak, not the ignorant, not the unenlightened. In that rebellion there were **two hundred and fifty princes famous in the congregation, men of renown**. What was their testimony? ‘**all the congregation are holy**, every one of them, and the Lord is among them: wherefore then lift ye up yourselves above the congregation of the Lord?’ [Numbers 16:3]. When Korah and his companions perished under the judgment of God, the people whom they had deceived saw not the hand of the Lord in this miracle. The whole congregation the next morning charged Moses and Aaron, ‘Ye have killed the people of the Lord’ [verse 41], and the plague was upon the congregation, and more than **fourteen thousand** perished.

“When I purposed to leave Minneapolis, the angel of the Lord stood by me and said: ‘Not so; God has a work for you to do in this place. **The people are acting over the rebellion of Korah, Dathan, and Abiram. I have placed you in your proper position, which those who are not in the light will not acknowledge; they will not heed your testimony; but I will be with you;** My grace and power shall sustain you. It is not you they are despising, but the messengers and the message I send to My people. **They have shown contempt for the word of the Lord.** Satan has blinded their eyes and perverted their judgment; and unless every soul shall repent of this their sin, this unsanctified independence that is doing insult to the Spirit of God, they will walk in darkness. I will remove the candlestick out of his place except they repent and be converted, that I should heal them. They have obscured their spiritual eyesight. They would not that God would manifest His Spirit and His power; for they have a spirit of mockery and disgust at My word. Lightness, trifling, jesting, and joking are daily practiced. They have not set their hearts to seek Me. They walk in the sparks of their own kindling, and unless they repent they shall lie down in sorrow. Thus saith the Lord: Stand at your post of duty; for I am with thee, and will not leave thee nor forsake thee.’ These words from God I have not dared to disregard.

“Light has been shining in Battle Creek in clear, bright rays; but who of those that acted a part in the meeting at Minneapolis have come to the light and received the rich treasures of truth which the Lord sent them from heaven? Who have kept step and step with the Leader, Jesus Christ? Who have made full confession of their mistaken zeal, their blindness, their jealousies and evil surmisings, their defiance of truth? **Not one;** and because of their long neglect to acknowledge the light, it has left them far behind; they have not been growing in grace and in the knowledge of Christ Jesus our Lord. They have failed to receive the needed grace which they might have had, and which would have made them strong men in religious experience.

“The position taken at Minneapolis was apparently an insurmountable barrier which in a great degree shut them in with doubters, questioners, with the rejecters of truth and the power of God. **When** another crisis comes, those who have so long resisted evidence piled upon evidence will again be tested upon the points where they failed so manifestly, and **it will be hard for them to receive that which is from God and refuse that which is from the powers of darkness.** Therefore their only safe course is to walk in humility, making straight paths for their feet, lest the lame be turned out of the way. It makes every difference whom we company with, whether it is with men who walk with God and who believe and trust Him, or with men who follow their own supposed wisdom, walking in the sparks of their own kindling.

“The time and care and labor required to counteract the influence of those who have worked against the truth has been a terrible loss; for we might have been years ahead in spiritual knowledge; and many, many souls might have been added to the church if those who ought to have walked in the light had followed on to know the Lord, that they might know His going forth is prepared as the morning. But when so much labor has to be expended right in the church to counteract the influence of workers who have stood as a granite wall against the truth God sends to His people, the world is left in comparative darkness.

“God meant that the watchmen should arise and with united voices send forth a decided message, giving the trumpet a certain sound, that the people might all spring to their post of duty and act their part in the great work. Then the strong, clear light of **that other angel who comes down from heaven having great power, would have filled the earth with his glory.** We are years behind; and those who stood in blindness and hindered the advancement of the very message that God meant should go forth from the Minneapolis meeting as a lamp that burneth, have need to humble their hearts before God and see and understand how the work has been hindered by their blindness of mind and hardness of heart.” *The 1888 Materials*, 1067–1070.

CHRIST CRUCIFIED—THE WORD

“I shall never, I think, **be called to stand under the direction of the Holy Spirit as I stood at Minneapolis.** The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people, were heard ridicule, criticism, jeering, laughter. **The manifestations of the Holy Spirit were attributed to fanaticism.** Who searched the Holy Scriptures, as did the noble Bereans, to see if the things they heard were so? Who prayed for divine guidance? The scenes which took place at this meeting made the God of heaven ashamed to call those who took part in them, his brethren. All this the Heavenly Watcher noticed, and it is written in the book of God’s remembrance.

“The Lord will blot out the transgression of those who, since that time, have repented with a sincere repentance; but every time the same spirit wakens in the soul, the deeds done on that occasion are endorsed, and the doers of them are made responsible to God, and must answer for them at his judgment throne. **The same spirit that actuated the rejecters of Christ, rankles in their hearts, and had they lived in the days of Christ, they would have acted toward him in a manner similar to that of the godless and unbelieving Jews.**

“God’s servants have no tame testimony to bear at this time, whether men will hear or whether they will forbear. He who rejects the light and evidence God has been liberally bestowing upon us, rejects Christ; and for him there is no other Saviour.” *The 1888 Materials*, 1566.

REJECTION OF THE HOLY SPIRIT

“On many occasions the Holy Spirit did work; but **those who resisted the Spirit of God at Minneapolis were waiting for a chance to travel over the same ground again, because their spirit was the same.** Afterward, when they had evidence heaped upon evidence, some were convicted; but those who were not softened and subdued by the Holy Spirit’s working, put their own interpretation upon every manifestation of the grace of God, and they have lost much. They declared in their heart and soul and words that **this manifestation of the Holy Spirit was fanaticism and delusion.** They stood like a rock; the waves of mercy were flowing upon and around them, but were beaten back by their hard and wicked hearts, which resisted the Holy Spirit’s working. Had this been received, it would have made them wise unto salvation,—holier men, prepared to do the work of God with sanctified ability. **But all the universe of heaven witnessed the disgraceful treatment of Jesus Christ, represented by the Holy Spirit. Had Christ been before them, they would have treated him in a manner similar to that in which the Jews treated Christ. . . .**

“The very same spirit has been manifested in Battle Creek. Those who opened the door of their hearts to temptation at Minneapolis, and carried the same spirit home with them, will realize, if not now, in the near future, that they resisted the Holy Spirit of God, and did despite to the Spirit of grace. Will they repent? or will they harden their hearts, and resist evidence?” *The 1888 Materials*, 1479–1481.

REJECTION OF THE BIBLE & SPIRIT OF PROPHECY

“In your councils, how little experience many of you have in humbling the heart before God! How little you know of striving in prayer that you may enter in at the strait gate! The question of highest importance to you is, ‘Do I have an experimental knowledge of God? Am I ready to believe what he tells me, to do what he bids, instead of following my own judgment? Am I drawing nearer to God?’ The Scripture says, ‘The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them because they are spiritually discerned.’ If your hearts are not fully surrendered to God, if you do not submit your will to his, you will devise and plan without the guidance of Him who is mighty in counsel. Some have manifested a spirit of Pharisaic prejudice and criticism. As soon as this is indulged, the holy angels depart from you; for they cannot administer to sin. You possess in a large degree **the same spirit that was revealed in the Conference at Minneapolis**. The deception that was upon minds there **still exists**. Some have not been willing to see and acknowledge their errors, and their blindness of mind remains.

“You who have been educating yourselves and others in a spirit of criticism and accusing, remember that you are imitating the example of Satan. **When it suits your purpose, you treat the Testimonies as if you believed them, quoting from them to strengthen any statement you wish to have prevail. But how is it when light is given to correct your errors? Do you then accept the light? When the Testimonies speak contrary to your ideas, you treat them very lightly.**

“It does not become any one to drop a word of doubt here and there that shall work like poison in other minds, shaking their confidence in the messages which God has given, which have aided in laying the foundation of this work, and have attended it to the present day, in reproofs, warnings, corrections, and encouragements. To all who have stood in the way of the *Testimonies*, I would say, God has given a message to his people, and his voice will be heard, whether you hear or forbear. Your opposition has not injured me; but you must give an account to the God of heaven, who has sent these warnings and instructions to keep his people in the right way. You will have to answer to him for your blindness, for being a stumbling-block in the way of sinners.

“‘To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.’ Even the work of the Holy Spirit upon the heart is to be tested by the word of God. The Spirit which inspired the Scriptures, always leads to the Scriptures.

“‘Because iniquity shall abound, the love of many shall wax cold.’ The True Witness says of the church, after enumerating many virtues, ‘I have somewhat against thee, because thou hast left thy first love.’ The prevailing idolatry and iniquity have had a paralyzing, deadening influence upon piety and godliness. There is distrust, selfishness, and suspicion. A few hold fast their profession of faith. Others have been leaving the simplicity of the faith, and as the result they are now treading on the border-land of skepticism. They are spiritually beclouded; and thus many are holding serious errors. **Some sit in judgment on the Scriptures, declaring that this or that passage is not inspired, because it does not strike their minds favorably.** They cannot harmonize it with their ideas of philosophy and science, ‘falsely so called.’ Others for different reasons question portions of the word of God. Thus many walk blindly where the enemy prepares the way. Now, it is not the province of any man to pronounce sentence upon the Scriptures, to judge or condemn any portion of God’s word. When one presumes to do this, Satan will create an atmosphere for him to breathe which will dwarf spiritual growth.

“When a man feels so very wise that he dares to dissect God’s word, his wisdom is, with God, counted foolishness. When he knows more, he will feel that he has everything to learn. And his very first lesson is to become teachable. ‘Learn of me,’ says the Great Teacher; ‘for I am meek and lowly in heart, and ye shall find rest unto your souls.’” *General Conference Daily Bulletin*, April 13, 1891.

THE AFTERMATH OF 1888

“I want you to look over the past since that meeting in **Minneapolis** and then consider whether you are in the line of duty to maintain a silence and the same position as you did at that meeting, Is God glorified with this position? Does it bring to you any strength or hope? You have had evidence as much as you will ever have, that **the Lord gave me the burden of message for His people while they were assembled at Minneapolis.** You have evidence that the Lord was with me at **Potterville**, but you make no change in your feelings or your attitude, and just as surely as you stand where you did while you were at Minneapolis **no additional light** will come to you. **You will be accounted as one who will not open their eyes that they may see and their ears that they may hear. Darkness will just as surely come upon you as you stand in the position you did at Minneapolis.** I have no evidence that you, Brother Howard Miller, Brother Rubert have made the least acknowledgments that you were wrong in your views and feelings in regard to myself, W.C.W., A.T. Jones or Brother E. J. Waggoner. **If God has ever spoken by me I speak to you now decidedly that you were deceived. You came to that meeting deceived.** You had wrong ideas of your brethren and you worked and our ministering brethren worked under a false impression. You had an opportunity to test the spirits at that meeting. If you had not been blinded you could have seen and understood that the spirit brought to that meeting was not the spirit of Christ. The different views in regard to the law in Galatians need not have produced any such exhibitions. I have not the slightest burden upon that subject. God has not inspired all this intense feeling over that subject. I have not a particle of burden on that subject. My only trouble is the position of those ministers who were at that conference who manifested so little of the spirit of Christ and **possessed more largely the spirit which controlled the scribes and Pharisees** which planned the betrayal and acted a prominent part in the trial of Christ, in false statements, in accusing of Christ and making Him appear before the people in the worst possible light.

“Repeating these statements, they acted upon the human minds and hearts, stirring up the worst elements of the character of the natural heart, unsanctified by the truth. When I sensed at the conference the condition of things I knew God would not illuminate the minds thus inflamed by what the spirit of the enemy, for it was nothing else. God’s truth needed no such a spirit to stand in its defense. I knew that there were men there who were proclaiming the truth who were unworthy and whose hearts were vessels of dishonor.

“I had messages of reproof for some but the spirit that prevailed which was not of Christ but of the enemy made of no effect my words. **Christ was wounded in the house of His friends.** It was not by me! Not by me, that **Christ was dishonored!** It was by my brethren who had no just cause for thus **making of none effect my labors** at that meeting. I was about to leave the meeting for Kansas for I could not see that my remaining would do any good. Brother Kilgore urged me to speak Sabbath. I said, ‘No, I will not be guilty of wasting my words and strength further for a people who are filled with prejudice and evil surmisings, who withstand my labors and whom I cannot convince of truth. I will speak in the afternoon to the Scandinavians because they desire it so much.’

“That night the angel of the Lord stood by my bed and said to me many things which I will not attempt to write here, but I was commanded to stand at my post of duty; that **there was a spirit coming in taking possession of the churches**, that if permitted would separate them from God as **verily as the churches who refused light that God sent them in messages of warning and of light that they might advance in regard to His second coming to our world.**

“**I have been shown that the people of God are not fully enlightened in regard to the many devices of the relentless foe whom they will have to encounter.** Those who should be well experienced are, in a large measure, ignorant of the workings of Satan and he is taking them unawares. There is a great, grand charge to be made by a united front against the enemy and Satan has great victories because there is a difference in views **in our ranks upon some points of Scripture not (of) a vital character.** Men who claim to believe the truth, I have been shown, will develop their true standing before God. My guide said, ‘Follow me.’ I was then taken to the different houses where our people made their homes. I heard the conversation, the remarks, made in reference to myself; the testimonies borne at that meeting were commented upon. W.C.W. was talked of and presented in a most ridiculous light. I could define the speakers by their voices.

“A. T. Jones was commented upon in like manner, so was E. J. Waggoner, Said my guide, ‘Where is the earnest prayer, the seeking of God with humble heart for light?’ I was listening in the different rooms to the sarcastic remarks, unchristian comments, the excitable, exaggerated statements made all because that there was a difference in the views of the law in Galatians. O consistency, hast thou departed from the midst of Seventh-day Adventists? After listening some time to the free, unchristlike words, then my work was appointed me.

“I was told **this spirit had been gathering strength for years** and the leavening influence was at work and **spiritual life was going out of the churches.** In their gatherings for meeting there was lightness, trifling, jesting, joking,—a spirit that God frowns upon. I was promised that if I stood faithfully at my post of duty the Lord would sustain me to do the work given me of God. His everlasting arms would be beneath me, but I must bear the message the Lord gave me **whether men would hear or forbear.** I have tried to do this. I sent word that I would speak Sabbath forenoon and I did speak and I did not leave the meeting until my work was ended. I bore my testimony in Battle Creek but **there was not one of my brethren who had the moral courage to stand by my side and take back or confess that they had pursued a wrong course and misjudged their brethren and misjudged me.**” *The 1888 Materials*, 295–296.

PERSECUTION—EXILED DOWN UNDER

“When the work, newly started in Australia, was in need of help, our brethren in America desired me to visit this field. They urged that as one whom the Lord was especially teaching, I could help the work here as others could not. **I felt no inclination to go and had no light that it was my duty.** The journey was a dread to me. I desired to remain at home and complete my work on the life of Christ and other writings. But as the matter was introduced, and the responsible men of the conference expressed their conviction that I, in company with others, should visit this field, I decided to act in accordance with their light.” *Manuscript Releases*, volume 2, 150.

JONES AND WAGGONER

“Those who name the name of Christ should adopt Christian maxims. **They should fear to ridicule the message or the messenger.** Let no man say that this conversation is in heaven, while he is manifestly groveling in the dust, and his thoughts and feelings are as far separated from God as the east from the west. **The true Christian will fear to make light of God’s message,** lest he may lay a stumbling block in the way of a soul who may see and imitate his example.

“The church of God is to shine as a light to the world, but Jesus is the illuminator, and He is represented as moving among His people. No one shines by his own light. The Lord God almighty and the Lamb are the lights thereof. **The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church,** and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays.” *Manuscript Releases*, volume 15, 92.

“As I saw that the hearts with which I longed to be in harmony **were padlocked by prejudice and unbelief,** I thought best for me to leave them. My purpose was to go from Minneapolis the first of the week. Brother Kilgore came with a request that I should speak the next day, but I said, ‘No, my brother, I can say nothing that many of my ministering brethren consider to be of any value to them. I must not work and exhaust my strength needlessly. I must go away and see what the Lord has for me to do elsewhere, for I know I have a message to bear to His people.’

“I wished to meditate, to pray, [that I might know] in what manner we could work to present the subject of sin and atonement in the Bible light before the people. They were greatly needing this kind of instruction that they might give the light to others and have the blessed privilege of being workers together with God in gathering in and bringing home the sheep of His fold. What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them—Christ and His righteousness! **A life-giving message was needed to give life to the dry bones.**” *Manuscript Releases*, volume 12, 205.

“I wish to plead with our brethren who shall assemble at the General Conference to heed **the message given to the Laodiceans.** What a condition of **blindness** is theirs! This subject has been brought to your notice **again and again,** but your dissatisfaction with your spiritual condition has not been deep and painful enough to work reform. ‘Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’ The guilt of self-deception is upon our churches. **The religious life of many is a lie.**” *Manuscript Releases*, volume 16, 106–107.

THE ERROR OF 9/11

“God does not at one time send a message of warning, and later another message encouraging a movement against which He had previously given warning. His messages do not contradict one another.” SpTB05, 45.

IF?

“If we are the Lord’s appointed messengers, we shall not spring up with new ideas and theories to contradict the message that God has given through His servants since 1844. At that time many sought the Lord with heart and soul and voice. The men whom God raised up were diligent searchers of the Scriptures. And those who today claim to have light, and who contradict the teaching of God’s ordained messengers who were working under the Holy Spirit’s guidance, those who get up new theories which remove the pillars of our faith, are not doing the will of God, but are bringing in fallacies of their own invention, which, if received, will cut the church away from the anchorage of truth and set them **drifting, drifting**, to where they will receive any sophistries that may arise. These will be similar to that which Dr. J. H. Kellogg, under Satan’s special guidance, has been working for years.” *Manuscript Releases*, volume 4, 248.

HE WILL NOT CONTRADICT HIMSELF

“But since the General Conference of 1888 [9/11], Satan has been working with special power through unconsecrated elements to weaken the confidence of God’s people in the voice that has been appealing to them for these many years. If he can succeed in this, then through misapplication of scripture he will lead many to cast away their confidence in the past work under the messages. Thus he would set them adrift, with no solid foundation for their faith, hoping to bring them fully under his power. Let the attention of our people be called to the special work of the Spirit of God as it has been connected with the rise and progress of the three messages, and a blessing will result to the whole body. A revival of faith and interest in the testimonies of the Spirit of God will lead to the obtaining of a healthful experience in the things of God.

“Some of those who are newly come to the faith claim to have **special light from God in regard to these messages; but their new light leads them to set aside the established truths that are the pillars of our faith**. They **misinterpret** and **misapply** the Scriptures. They **misplace the messages of Revelation 14**, and set aside the work which these messages have accomplished. Thus **they reject the great waymarks which God Himself has established**. Since their new light leads them to tear down the structure which the Lord has built up, **we may know** that He is not guiding them.

“The experience of those **newly come to the faith**, if the Lord is working upon their minds, will be in harmony with the word of God, and with His past dealings with His people, and the instruction He has given them. **He will not contradict Himself**.

“God has given the messages of Revelation 14 **their place in the line of prophecy**, and their work is not to cease till the close of this earth’s history. The first and second angel’s messages are still truth for this time, and are to run **parallel with this which follows**. The third angel proclaims his warning with a loud voice. ‘After these things,’ said John, ‘I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.’ In this illumination, the light of all the three messages is combined.” *The 1888 Materials*, 803–804.

SOME IMPORTANT EVENT

“I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of **some important event**. Then I saw **another mighty angel** commissioned to descend to the earth, to **unite** his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and **as he descended, the earth was lightened with his glory**. The light which attended this angel **penetrated everywhere**, as he cried mightily, with a strong voice, ‘Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.’ The message of the fall of Babylon, as given by the second angel, is repeated, with **the additional mention of the corruptions which have been entering the churches since 1844**. The work of this angel **comes in at the right time** to join in the last great work of the third angel’s message **as it swells to a loud cry**. And the people of God are thus **prepared** to stand in the hour of temptation, which they are soon to meet. I saw a great light resting upon them, and they united to fearlessly proclaim the third angel’s message.” *Early Writings*, 277.

“Now comes the word that I have declared that New York is to be swept away by a tidal wave? This I have never said. I have said, as I looked at the great buildings going up there, story after story, ‘What terrible scenes will take place when **the Lord shall arise** to shake terribly the earth! **Then the words of Revelation 18:1–3 will be fulfilled**.’ The whole of the eighteenth chapter of Revelation is a warning of what is coming on the earth. But I have no light in particular in regard to what is coming on New York, only that I know that one day the great buildings there will be thrown down by the turning and overturning of God’s power. From the light given me, I know that destruction is in the world. One word from the Lord, one touch of his mighty power, and these massive structures will fall. Scenes will take place the fearfulness of which we cannot imagine.” *Review and Herald*, July 5, 1906.

“There are lessons to be learned from the history of the past; and attention is called to these, that all may understand that God works on **the same lines now that He ever has done**. His hand is seen in His work and among the nations now, just the same as it has been ever since the gospel was first proclaimed to Adam in Eden.

“**There are periods which are turning points in the history of nations and of the church. In the providence of God, when these different crises arrive, the light for that time is given**. If it is received, there is spiritual progress; if it is rejected, spiritual declension and shipwreck follow. The **Lord in His word has opened up the aggressive work of the gospel as it has been carried on in the past, and will be in the future, even to the closing conflict, when Satanic agencies will make their last wonderful movement**. From that word we understand that the forces are now at work that will usher in the last great conflict between good and evil—between Satan, the prince of darkness, and Christ, the Prince of life. But the coming triumph for the men who love and fear God is as sure as that His throne is established in the heavens.” *Bible Echo*, August 26, 1895.

THE TRUTH FOR THIS TIME

“If the truth for this time, if the signs that are thickening on every hand, that testify that the end of all things is at hand, are not-sufficient to arouse the sleeping energy of those who profess to know the truth, then **darkness proportionate to the light** which has been shining will overtake these souls. **There is not the semblance of an excuse for their indifference that they will be able to present to God in the great day of final reckoning.** There will be no reason to offer as to why they did not live and walk and work in the light of the sacred truth of the word of God, and thus reveal to a sin-darkened world, through their conduct, their sympathy, and their zeal, that the power and reality of the gospel could not be controverted.” *Review and Herald*, July 21, 1896.

THE 2520 AND PALMONI

Genesis 9:11; Revelation 9:11; Daniel 9:11; *Testimonies*, volume 9, 11

Genesis 25:20

Bethuel—H1328: *destroyed of God*. Padanaram: tableland of Aram.

Laban—H3837: *Laban (to make bricks)*, a Mesopotamian. Mesopotamia: the land between two rivers—the Tigris and Euphrates.

“The light that Daniel received from God was given especially for these last days. The visions he saw by the banks of the Ulai and the Hiddekel, the great rivers of Shinar, are now in process of fulfillment, and all the events foretold will soon come to pass.” *Testimonies to Ministers*, 112.

Hiddekel: Tigris; Ulai: Euphrates Assyria—Isaiah 8:7; Babylon—2 Kings 24:7; Jeremiah 50:17, 18.

Genesis 29:16–28.

Genesis 37, 42–46; 46:26, 27; Deuteronomy 10:22; Acts 7:14.

Ezekiel 37:15–22.

Ezekiel 24:24

Leviticus 25, 26 first mention Year/Day principle

Leviticus 25:8–12; 26:1–4, 14–18, 21, 24, 28

Manasseh, Jehoiakim, Jehoiachin, Zedekiah

Manasseh—“quarrel of thy covenant” verse 25; Daniel 9:27; Matthew 18:22

Remedy—Leviticus 26:39, **40–45**; Nehemiah 1:4–10; Daniel 9:2–19

Isaiah 6-8 (Chiasm)

742BC—723BC—677BC—1798—1844—1863

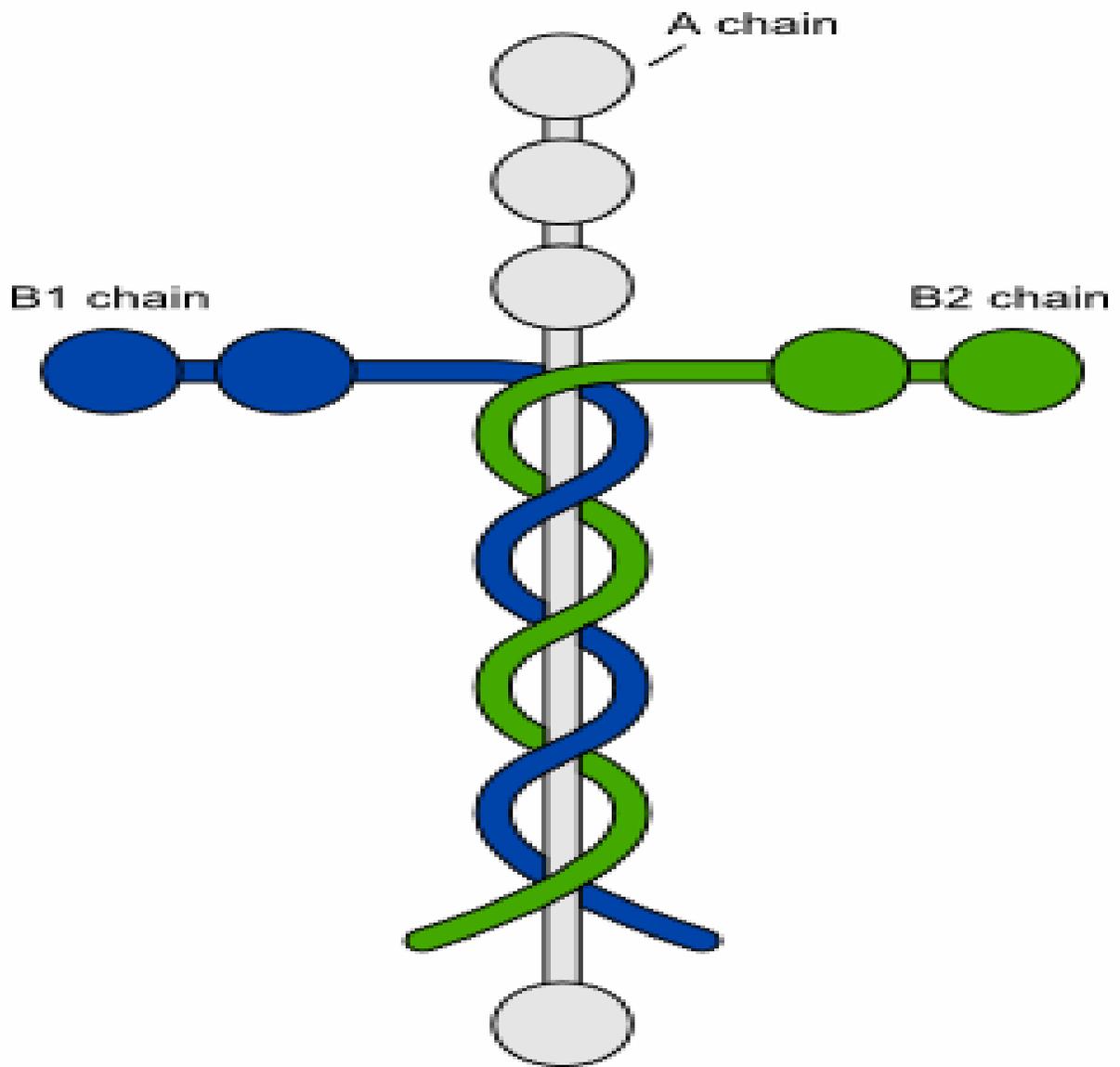
TEMPLE

Revelation 10–11:3; John 2:13–20 Exodus 24:1, 6–8, 12–18

“**Upon the seventh day**, which was the Sabbath, Moses was called up into the cloud. The thick cloud opened in the sight of all Israel, and the glory of the Lord broke forth like devouring fire. ‘And Moses went into the midst of the cloud, and gat him up into the mount; and Moses was in the mount forty days and forty nights.’ **The forty days’ tarry in the mount** did not include the **six days of preparation**. During the six days Joshua was with Moses, and together they ate of the manna and drank of ‘the brook that descended out of the mount.’ But Joshua did not enter with Moses into the cloud. He remained without, and continued to eat and drink daily while awaiting the return of Moses, but Moses fasted during the entire forty days.

“During his stay in the mount, **Moses received directions for the building of a sanctuary** in which the divine presence would be specially manifested. ‘Let them make Me a sanctuary; that I may dwell among them’ (Exodus 25:8), was the command of God.” *Patriarchs and Prophets*, 313–314.

1 Corinthians 3:16, 6:19 Chromosomes 23X 23Y



DANIEL 4, 5

“To the last ruler of Babylon, as in type to its first, had come the sentence of the divine Watcher: ‘O king, . . . to thee it is spoken; The kingdom is departed from thee.’ Daniel 4:31.” *Prophets and Kings*, 533.

Daniel 5:25–28; Exodus 30:13.

A “mene” is fifty shekels, or one thousand gerahs. “Mene, mene” therefore equates to two thousand gerahs. A “tekel” is twenty gerahs. Therefore “mene, mene, tekel” equates to two thousand and twenty gerahs. A “upharsin” is one-half of a “mene,” and represents five hundred gerahs.

Mene	1,000
Mene	1,000
Tekel	20
Upharsin	<u>500</u>
	2,520

MILLER’S DREAM

DANIEL 8 AND PALMONI

Daniel 8:16–19; (the wicked) Isaiah 26:20–21; 30:27–33; Zephaniah 3:8; Revelation 14:9–11; (God’s people) Deuteronomy 29:25–29; Isaiah 10:5–6; Lamentations 2:1–9; Ezekiel 22:23–31; Daniel 11:36; Zechariah 1:12.

MILLERITE TEMPLE 1798–1844

Revelation 10:1–11:3; Isaiah 23; 1 Peter 2:3–10 **verse 8**; Isaiah 28:9–18; 8:13–20

1773—1798=	25
1798—1818=	20
1818—1843=	25
1843—1863=	20
1863—1888=	25
1888—1908=	20

SEVEN THUNDERS

“The special light given to John which was expressed in the seven thunders was a delineation of **events** which would transpire under the first and second angels’ messages.”

“After these seven thunders uttered their voices, the injunction comes to John as to Daniel in regard to the little book: ‘Seal up those things which the seven thunders uttered.’ These relate to **future events** which will be disclosed in their order.” *The Seventh-day Adventist Bible Commentary*, volume 7, 971.

STICKS JOINED

(Ezekiel 37; Genesis 46)

LAST SEVEN SOUTHERN KINGS

Manasseh: H4519—*causing to forget*. **Amon:** H526—properly to *build up*; *architect*. **Josiah:** H2977—*foundation*. **Jehoahaz:** H3059—*Jehovah seized*. **Jehoiakim:** H3079—*Jehovah will raises*; to *rise*. **Jehoiachin:** H3078—*Jehovah will establish*; *erect*; hence (causatively) to *set up*, *tarry*. **Zedekiah:** H6667—to *make right* (in a moral or forensic sense): **cleanse**.

LAST SEVEN NORTHERN KINGS

Jeroboam II: a *people*; *tribe* (as those of Israel); figuratively a *flock*; **Zechariah:** to *mark*, **be recognized**), that is, to *remember*; (**call**). John 10:16. **Shallum:** to *be completed*; end, finish, **restore**, **reward**. Isaiah 56:3–8. **Menahem:** *comforter*. to *breathe*; to *be sorry*, **repent**. Acts 3:19–23. **Pekahiah & Pekah:** to *open* (the senses, especially the eyes). Revelation 14:8. **Hoshea:** deliver, rescue, bring (having) salvation, get victory. Daniel 12:1.

STICKS BROKEN

THE FIRST NORTHERN KINGS (ISRAEL)

Jeroboam, Nadab, Basha, Elah, Zimri, Omri and Ahab

THE FIRST SOUTHERN KINGS (JUDAH)

Saul, David, Solomon,—stick broken—Rehoboam, Abijam, Asa, Jehoshaphat

“The work of God in the earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God’s dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.” *The Great Controversy*, 343.

THE HOLY FLESH MOVEMENT 1899 - 1901

by William H. Grotheer April 1973

PREFACE -- While serving as pastor of the Marion, Indiana, District of the Seventh-day Adventist Church, the writer had occasion to visit with the late Jesse E. Dunn, who at the time was residing near Rockford, Indiana. The course of the conversation turned to the book - Questions on Doctrine - which had just been published. A discussion of certain controversial concepts including the section on the incarnation of Christ led to the observation by Dunn that **a similar teaching had been advocated by the leaders of the Holy Flesh Movement in Indiana**. This sparked the research which resulted in this present manuscript.

Jesse Dunn who was the Book Agent (now known as the Publishing Department Secretary] for the Conference at that time, volunteered to help reconstruct the story of what happened. He, himself, wrote to, and placed the writer in contact with individuals who could supply information as to the activities and teachings of the ministers involved in the Holy Flesh Movement. Before his death, he gave the writer the complete file of his own correspondence during the time of the initial research.

Later when this writer was head of the Bible Department of Madison College, a student who was interested in research was assigned this subject for further investigation. Circumstances did not permit the student to finalize his findings; however, the material gathered has been incorporated into the over- all picture which is given in this manuscript.

While attending Andrews University, following the closing of Madison College, the writer chose this subject as the topic of his thesis for the course Research in Theology. This manuscript is a revision and modification of that research paper.

A debt of gratitude is due Dr. E. K. Vande Vere, who at the time was Chairman of the History Department of Andrews University, for the reports which he supplied from the Review and Herald concerning the work in the Indiana Conference which paralleled the letters, statements, and pamphlets which had been gathered by the writer involving the Holy Flesh Movement. A copy of this research paper was sent to Dr. Vande Vere after it was completed in absentia. He replied: Yesterday, I read the paper with care. it seems to me that you have wrung every bit of material possible from your sources. It's too bad that the

whole episode could not have been written in 1905. Hence as matters stand, it is quite likely that no one else will ever shed more light on the affair than you have. I hope a copy of your paper will always be available at the White Estate or in the White Library - - for those who in the future might be interested enough to read.

Somehow I wonder if it was not the kind hand of Providence that guided you into this topic. I'm sure that reviewing this history of extremism has done something for you and for all of us.

The writer is also grateful to Elder Arthur L. White of the Ellen G. White Estate for checking either for verification or repudiation in the records extant in the Document File, certain statements which came from the memory of the sincere and honest folk who willingly sought to help the writer reconstruct the picture of what took place in those emotion filled years during the rise and demise of the Holy Flesh Movement. A couple of years later in an exchange of correspondence concerning the subject, Elder White wrote: - "You have probed the subject of the holy flesh movement more deeply than anyone else I know"
Arthur L. White, Letter to William H. Grotheer from Takoma Park, Washington, D. C., dated December 13, 1968.

It must be remembered that the basis for the statements presented apart from the published and written records of the period come from the memories of those attempting to recall events that took place at least fifty years before.

It must also be kept in mind that the statements made as to what occurred are conditioned by the emotional involvements of the persons making the statements.

The Movement was short lived, covering a period of about two or three years (1899 - 1901), and therefore, published or written material from that period relative to the Movement is scarce and difficult to find. One of its major teachings was not fully developed in the minds of its advocates at the time it was cut short, so that a full picture of what might have happened will never be known. Ellen G. White in a forthright testimony which ended officially the whole affair declared: "If those who speak so freely of perfection in the flesh, could see things in the true light, they would recoil with horror from their presumptuous ideas. In showing the fallacy of their assumptions in regard to holy flesh, the Lord is seeking to prevent men and women from putting on His words a construction which leads to pollution of body, soul, and spirit. Let this phase of doctrine be carried a little further, and it will lead to the claim that its advocates cannot sin; that since they have holy flesh, their actions are all holy. What a

door of temptation would thus be opened!" *Ellen G. white, Selected Messages, bk. ii, p. 32*
5 Ibid., p. 35.

We may yet see the full results of such a development, or the opposite extreme, in the Church. In the same testimony the servant of the Lord warned: 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 **primary assumption** upon which, the teachings of the Holy Flesh Movement was based concerned **the doctrine of the Incarnation as understood and taught by the advocates of the Movement**. The major objective of this research, manuscript will be to show the underlying controversy that developed over this primary assumption, and the lesson that this experience should teach the Church inasmuch as the same concept relative to the Incarnation of Christ has again been introduced into the Church during these last two decades.

Chapter 1 -- THE LOOM OF THE FABRIC -- The 19th Century was drawing to a close. An air of expectancy and concern pervaded the Seventh-day Adventist Church. Elder A. F. Ballenger was proclaiming at worker's meetings, and at camp meetings, that the time had come to receive the Holy Spirit. In writing of these meetings, and relating what he had said, Ballenger stated - "You and I can afford to resist unto blood, striving against sin; but we cannot afford to sin. It is too late to sin in thought, word or action; for it is time to receive the Holy Ghost in all of His fulness, - time to receive the seal of God." *A. F. Ballenger, "Camp Meeting Notes," Review and Herald, October 18, 1898, p. 671. Emphasis his.* In another report of his camp meeting experiences, Ballenger wrote: The loudest cry of the loud cry is due today. To the careful observer, there are signs that show its presence near... At the Indiana meeting, between thirty and forty people from the city arose for prayer. As I stood there that Sunday afternoon, and called the people of the world and the other churches to repentance, and saw them forced to their feet by the power of God, I thought, what power will be manifested when God's people are clean!

When I am conscious that I am not clean, I cannot preach with power, neither can I preach with "unwonted power" when I know that my people are not clean. Cleanse the Seventh-day Adventist Church of all uncleanness, and I will promise the loudest cry of the loud cry the same day. *Ibid., November 8, 1898, p. 720.*

Attending these worker's meetings and camp meetings in the Indiana Conference was a forty-three year old man by the name of S. S. Davis. He had been licensed to preach by the conference in 1893, *Review and Herald, September 3, 1893, p. 573* and was ordained two years later in 1895. *Ibid., August 20, 1895, p. 536.* Following his ordination, Elder Davis was asked to go to Evansville, Indiana, to establish the work there. In 1898, an unsigned item appeared in the "Indiana News Notes" of the Review, noting that a Mission had been established in Evansville. It was in need of help and that such items as clothing and provisions of food would be appreciated. It had been named the Helping Hand Mission and was located at 914 Main St. Bible studies were being conducted in addition to the regular services at the Mission. *Ibid., April 26, 1898, p. 272.*

Under the dateline of August 15, 1898, a report was given by S. S. Davis of the work in Evansville. It read: Sabbath and Sunday, August 13, 14, were eventful days in the history of the work in this place. In the Sabbath meeting the Spirit was present to impress hearts, and nine persons requested baptism. Among them was a Baptist minister of considerable prominence, who himself baptized twenty-eight converts to the Baptist faith at one time not long ago. We secured the use of the baptistery in the First Baptist church, and at three o'clock Sunday we administered baptism. Sunday night our meeting was well attended. The

subject was "The Baptism of the Holy Ghost;" and the Spirit was poured out in a large measure. It seemed that we were filled to the utmost of our capacity to receive. We have reached the time of the message, "Receive ye the Holy Ghost;" and we are actually having Pentecostal times and apostolic experiences. The message is rising, and grand and awful times are upon us. This message will close with power and great glory; and if it is the will of the Lord, I want to live to see it triumph. *Ibid., August 23, 1898, p. 543.*

The relationship between the doctrinal emphasis of Davis and the messages of Ballenger is attested in a biographical sketch written by Davis' daughter. She recalled: He [Davis] attended a conference worker's meeting in '97 or '98 where a special inspirational message was given by Elder Ballenger... The Laodicean message and a song written by Elder Ballenger and his sister, entitled, "Receive Ye the Holy Ghost," were stressed. I never heard of Elder Ballenger again, but his messages had inspired all the Indiana Conference workers. *Viola Davis Hopper, An undated statement recalling events in the life of her father, S. S. Davis. Emphasis hers.*

It is interesting to observe that while Davis was sent to Evansville in 1895, it was not until 1898 - after listening to Ballenger at a worker's meeting that he began to tell of the "power" connected with his ministry.

Jesse E. Dunn relates an experience he had with Elder Davis, when Davis was serving as head of the Helping Hand Mission in Evansville, Indiana. A coordinated program for evangelism involving welfare ministry through the Mission and interest created by colporteur work was begun by Davis. Since Dunn was the State Agent, he was asked to go to Evansville to assist in the initiation of the plan. The idea was to secure as many three-months club subscriptions to the Signs of the Times as possible. Then Davis in the public meetings would refer to the Signs in his sermons, and this way it was hoped to encourage home study of the truth along with the public presentation. *Jesse E. Dunn, Signed statement recalling events that took place in connection with the "Holy Flesh" Movement. The statement is in the files of the writer.*

After accomplishing the initial objective, Dunn left to care for the Book work in other parts of the State, but returned as soon as possible to appraise this approach to evangelism. In the meantime, Elder S. S. Davis had come in contact with a group of Pentecostal people. He said to Dunn, upon the latter's return to Evansville - "Brother Dunn, they have the 'spirit'; and we have the truth; and if we had the 'spirit' as they have, with the truth we could do things." *Ibid.*

The interest of S. S. Davis in the outpouring of the Holy Spirit is understandable in the light of what had and what was taking place in the Church during the last decade of the 19th Century. At the 1888 General Conference Session, the

message of righteousness by faith had been presented by Elders Waggoner and Jones. In 1892, the servant of the Lord had written: "The time of test is just before us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth."

It was understood by the Church that the expressions, "loud cry", and the "light of the angel whose glory shall fill the whole earth", were synonymous with the concept of the outpouring of the Holy Spirit in the Latter Rain.

Five years later came the memorable 1893 General Conference Session. (This was the year that Davis was granted a license to preach.) Of the 1893 Session, L. H. Christian has written: It was really at the General Conference Session in 1893 that light on justification by faith seemed to gain its greatest victory, and it was the thought that it is the righteous life of Christ here on earth that is imputed to us by faith which brought great blessing. *L. H. Christian, The Fruitage of Spiritual Gifts, p. 241.*

But still the fullness of the Holy Spirit was not realized. Then in 1898, Professor E. A. Sutherland commented on what he had seen of the manifestations of the power of the Holy Spirit at the Illinois and Indiana camp meetings noting that the church was on the verge of the reception of the Latter Rain. He then alluded to the 1893 Session of the General Conference in these words: The latter rain would have come in 1893 if our people had moved out in all the truth. In the year 1898 there is no line of truth, so far as I know, that has not been accepted. We shall see the manifestations that the Lord has spoken of, that will take place just before the latter rain. *E. A. Sutherland, "Illinois and Indiana Camp Meetings," Review and Herald, September 27, 1898, p. 622.*

The year 1898 also marked a change in the administration of the Indiana Conference. Due to the failing health of his wife, it was necessary for Elder W. B. White to resign and move to Arizona. Until another conference president could enter upon his duties, Elder I. D. Van Horn assumed oversight of the work in Indiana. *Ibid., April 26, 1898, p. 274.* At the Spring Council in Battle Creek, March 10 to April 3, it was voted to ask Elder R. S. Donnell of the Upper Columbia Conference to "take the presidency of the Indiana Conference." *Review and Herald, April 19, 1898, p. 255.* This he accepted, arriving in Indiana about the middle of the year. In 1899, a camp meeting and conference session was held at Alexandria, Indiana. Elder Donnell was confirmed in the presidency by election. In a report of this meeting, Elder A. J. Breed, Superintendent of District #3, commented [*Prior to 1901, several conferences were grouped together as a District with a Superintendent appointed by the General Conference. Indiana was in District #3*] that "there were some features of the meeting that I was sorry to see; but before it closed, a

victory was gained, and these were overcome." *A. J. Breed, "The Indiana Camp-Meeting", Review and Herald, August 29, 1899, p. 561.* What these features were is not defined in the report.

In December of 1899, Elder S. S. Davis began his work as Conference Revivalist. This appointment and date could be considered the beginning of what came to be called the Holy Flesh Movement. A report of the results of this work appeared in the Review several months later. It read: EVANSVILLE, ELNORA, SALEM, LINTON, FARMERSBURG, TERRE HAUTE, BOGGSTOWN. - The first of December, in company with Brother Joseph Crary, and his wife, and Brother John Hickey, and his wife, I started on my work among the churches. As a rule, we found the churches in a cold, backslidden condition, and in many places much divided and torn and scattered by the enemy; but generally they were dissatisfied with their condition, and desired a better experience. The Lord laid it on my heart to preach the Laodicean message. He gave power to the word, and I never before saw such manifestations of the power of God in repentance as I have been permitted to witness in the places mentioned above. In all these places shouts of victory made the churches ring. Perfect union and love prevail. Sixty-seven persons were added to the believers. Praise the Lord for His goodness to the children of men. *Review and Herald, April 10, 1900, p. 237.*

During this time a worker's meeting was held in the church at Indianapolis. The Revival Team proclaimed "vigorously" their **message of holiness** to the assembled workers. Elder Donnell opposed the presentation in a public service, outlining what he considered to be the truth on holiness and sanctification. The doctrinal division, and the emotional extravaganza accompanying the presentations by the Revival Team caused a division among the workers, and perplexity among the laity of the local church who attended and took part in the meetings. As a result, Donnell is quoted as saying - "I am not going to have any such gang as Davis's, Hickeys and Crarys going over this conference preaching any such doctrine." *G. A. Roberts, Statement dated, June 11, 1923, White Estate D. F. #190.* Commenting further on this experience the same source has written: **R. S. Donnell at first was bitterly opposed to the Holy Flesh Movement, which originated with three laymen - Davis; Hickey; Crary. However, he called them to his office to straighten them out. At the conclusion of their conference, he made a complete about face and became practically the leader of the movement.** *G. A. Roberts, Letter to Wm. H. Grotheer dated at Covina, Calif., January 23, 1973.*

With this turn of events, the Holy Flesh Movement moved toward its zenith. The camp meetings of 1900 would be a revelation of the workings and the teachings of the men who were weaving "the fabric" of the doctrine of holy flesh.

At the 1899 Session of the Conference, it was voted to hold several camp meetings in the State during 1900, making them evangelistic in nature. A conference session was to be held the following winter in Indianapolis. However, in counsel with the General Conference President and the District Superintendent, it was thought best to alter this arrangement, and have the conference session in connection with the last camp meeting during 1900. Three meetings were scheduled - Sullivan, from July 19 - 29; La Fayette, from August 16 - 26; and Muncie, from September 13 -23. 21 Another four-day meeting on the fairgrounds at Kendallville, made four in all for the year, 1900. *
R. S. Donnell, "Indiana", Review and Herald, October 23, 1900, p. 686-687.

In sending out a notice of these camp meetings, Elder Donnell wrote an article stressing the purpose and need for these meetings. He stated: These meetings are all announced as local meetings, and it is the desire of the committee to conduct them in harmony with the instruction given in a Special Testimony dated Feb. 26, 1900; that is, to present our faith and its reasons to the people, and to carry on revival work from the beginning to the end of the meeting. This will make these camp-meetings of special interest to our own people, and also to those not of our faith; for while doctrinal subjects will be presented with earnestness, the real object to be attained is the conversion of every soul.

In the first-page article of the Review of February 27, 1900, we read this pointed statement: "The Lord calls upon His people in 1900 to be converted. The Lord cannot purify the soul until the entire being is surrendered to the working of the Holy Spirit." *Ibid., July 10, 1900, p. 446*

In a summary of the camp meetings held during 1900, Elder R. S. Donnell wrote about the meetings in Sullivan, Muncie, and Kendallville, but omitted any direct reference to the meeting in La Fayette. Of these meetings, he stated, "The manifestation of the Spirit of God was marked at all these meetings, but not so fully at Muncie as at the others." Follow-up work was being continued at both Sullivan and Muncie. Donnell concluded his report by declaring - "The Laodicean message, which is the message for the church to-day,... is being preached in the Conference, in connection with other points of the faith." *R. S. Donnell, "Indiana", Review and Herald, October 23, 1900, p. 686-687.*

The influence of S. S. Davis was strong in the conference. Not only was he made a member of the conference committee at the Session in 1900, but one of his associates - J. A. Crary - became a trustee of the legal Association. J. H.

Hickey, the other associate was licensed to preach, and Hickey's wife, Julia received a missionary license. *General Conference Bulletin, 4th Quarter, 1900, p. 207.*

These last two members of Davis' revival team remained in Muncie after the camp meeting, along with U. S. Anderson another licentiate, to care for the interest created. The follow-up work was under the direction of Elder P. G. Stanley, who himself was a member of the conference committee. Of this work, he had written to Donnell "that the power of God is wondrously manifest in the presentation of truth, and in the acceptance of it by the people." A Sabbath school of fifty members had been organized, and several had accepted the faith. *R. S. Donnell, "Indiana", Review and Herald, October 23, 1900, p. 686-687.*

Certain key expressions were used by the leadership in Indiana: - **"the Laodicean message," "the reception of the Holy Spirit"**. They also referred to the message they were preaching as **the "cleansing message"** *S. N. Haskell, Letter to Ellen G. White dated at Battle Creek, Michigan, September 25, 1900*, borrowed from the emphasis that Ballenger placed on the necessity of a cleansed church before the Holy Spirit could be received. These concepts in themselves were based in the Bible, and the Inspired Testimonies. In fact, Donnell refers to one specific reference " from the very year - 1900 - where the servant of the Lord stated: **"The Laodicean message must be proclaimed with power; for now it is especially applicable." The error resulted from men taking truth, perverting it, and mingling with it their own theories and interpretations**, thus weaving a "fabric" to borrow Sister White's figure of speech - in which there was "not a thread of truth." *G. A. Roberts, Statement dated, June 11, 1923, White Estate D. F. #190.*

Chapter 2 -- EMOTIONAL EXTRAVAGANZA -- From the very first report signed by S. S. Davis, telling of his work in Evansville, there was the overtone of religious excitement. He wrote that in presenting the subject - "The Baptism of the Holy Spirit" - "the Spirit was poured out in a large measure" and that they were "actually having Pentecostal times and apostolic experiences." In telling of the work of the Revival team which he led, Davis stated that in all the places where they had been, "shouts of victory made the churches ring."

How these meetings were conducted is given in an eyewitness account to be found in the document file of the Ellen G. White Estate. It reads: The followers of this doctrine would gather in the cleared basement of the church, and a large number of them would dance in a large circle, shouting and lifting up their hands. The children would be placed upon boxes or barrels, and they too would shout and lift up their hands. In their church services, they would preach and shout and pray until someone in the congregation would fall unconscious from his seat. One or two men would be walking up and down the aisles watching for just this demonstration, and would lay hold of the person who had fallen, literally dragging him up the aisle and placing him on the rostrum. Then a number, perhaps a dozen, would gather about the prostrate form, some shouting, some singing, and some praying, all at the same time. Finally, the individual would revive, and he was then counted among the faithful who had passed through the Garden.

After the conference president, R. S. Donnell, embraced the teachings of S. S. Davis, he called the workers together in Indianapolis and announced that they would remain in study and prayer until the Holy Spirit came upon them as it did on the disciples at Pentecost. How long they remained together could not be recalled, but it must have been for a period of time, for Jesse E. Dunn tells how relieved and delighted he was, when a day was finally set for the meeting to be concluded.

The camp meetings during the year 1900 were marked in a decided manner with the emotional extravaganza that gripped the movement. At the Sullivan meeting (July 19 - 29), Donnell's step-daughter, Nellie, who was married to a Salvation Army Captain, named Fuller, was present. She was accomplished in the use of the tambourine. During this meeting she was asked by her father to lead the music by the use of her tambourine. In commenting on the musical instruments and type of music used at the camp meetings, Haskell wrote - "They are as much trained in their musical line as any Salvation Army Choir that you ever heard. In fact, their revival effort is simply **a complete copy of the Salvation Army method.**"

Dunn has testified to the advertising techniques connected with the second camping held near La Fayette (August 16 - 26). To advertise these meetings, trams of the city's Electric Lines were chartered. The musicians filled the cars and played their instruments loudly while they traversed the entire trolley system. A lad, only eleven years of age, attended this camp meeting with his parents. Years later he recalled some things about this camp meeting that remained as vivid memories of the experience. He wrote: The first thing I noticed that seemed strange to me was a lady leading the music playing a tambourine. They also had a band helping with the music. Then the altar calls, people would get so enthused over these calls that some would collapse at the altar. These affairs just about took all the ideas I ever had of becoming an Adventist out of me. In fact, I did not become an Adventist until about ten years later. One thing that was done for advertising was to load several street cars with the band, choir, and workers, and tour the city. The cars [were] all decorated with banners and emblems.

The Muncie camp meeting (September 13 - 23) was attended by Elder A. J. Breed and Elder and Sister S. N. Haskell. During the meeting, Sister Haskell wrote two letters describing what was taking place. One was sent to Miss Sara McInterfer, and the other was addressed to Sister White. In the first letter, Hetty Haskell stated: **They have a big drum, two tambourines, a big bass fiddle, two small fiddles, a flute and two cornets, and an organ and a few voices.** They have "Garden of Spices" as a song book and play dance tunes to sacred words. They have never used our own hymn books except when Elders Breed, or Haskell speak, then they open and close with a hymn from our book, but all the other songs are from the other book. They shout "Amens" and "Praise the Lord," "Glory to God", just like a Salvation Army service. It is distressing to one's soul. The doctrines preached correspond to the rest. The poor sheep are truly confused.

In the second letter, Sister Haskell described the Sabbath service. Of this she wrote: Last Sabbath they (Indiana ministers) took the early meeting also the 11:00 o'clock hour, and called them front to the altar as they call the little fence they have around the pulpit. The poor sheep came flocking up until they were on the ground three rows deep. The ministers kept up their shouting and, shall I call it yelling. They invited Elder H. and Elder Breed to come down to the altar and help. They went down, and Elder Breed got down and tried to talk to some, but he felt so out of place he got up on his feet and stood and looked on. Elder H. left the tent and went to our own tent. Finally, they had a season of prayer, then they got up and began shouting, "Praise the Lord," "Glory" etc., falling on one another's neck and kissing and shaking hands, keeping their music going with the noise, until many of them looked almost crazy.

Burton Wade, a lay member from Denver, Indiana, was present at this camp meeting. He has also recalled the nature of the services conducted. In a letter, he wrote: They worked themselves up to a high pitch of excitement by the use of musical instruments, such as: trumpets, flutes, stringed instruments, tambourines, and organ, and a big bass drum. They shouted and sang their lively songs with the aid of musical instruments until they became really hysterical. many times I saw them, after these morning meetings, as they came to the dining tent fairly shaking as though they had the palsy.

The conference president testified to an unwonted power which accompanied his preaching during these various meetings. G. A. Roberts told of an occasion when R. S. Donnell, while preaching, held out his hands over the congregation and his arms became fixed and rigid. After the meeting, Donnell told Roberts that "he could feel great power course down his arms passing through his fingers to the congregation."

During the development of the "Holy Flesh" Movement, Ellen G. White was in Australia. She did not return to America until the month that the climatic camp meeting was held in Muncie. Upon her return, she received three letters telling of this camp meeting. Hetty Haskell wrote one from the camp grounds, as noted above, and Elder Haskell wrote two after returning to Battle Creek.

At the end of one of his letters, Haskell expressed his faith by stating - "I have no doubt, however, that the Lord will open up the whole scene before you; and for the sake of the poor sheep in Indiana, I pray God that you may have a Testimony to send to them."

To these letters, Sister White replied on October 10, 1900 from St. Helena, California, and stated that in January of that year she had received a revelation from the Lord that "erroneous theories and methods would be brought into our camp meetings, and that **the history of the past would be repeated.**" In this letter a clear line of demarcation is drawn between the evidences of the work of the Holy Spirit and the Satanic delusion which "works amid the din and confusion" of music which is perverted into a "carnival". Its effect is "like the poison sting of the serpent." She charged that **the motivation of this emotional extravaganza was "the itching desire to originate something new" which 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.**" In fact, those who became involved in this movement "were carried away by a spiritualistic delusion."

Chapter 3 -- THE CONFRONTATION-- Six months following the exchange of correspondence between the Haskells and Sister White, the epochal 1901 General Conference convened in Battle Creek, Michigan, from April 2nd to the 23rd. Ellen G. White crossed the continent to bear her testimony to the assembled brethren urging them to do what the Lord had indicated should have been done ten years earlier. She called for "a reorganization," declaring, "We want to begin at the foundation, and to build upon a different principle." The business resulting from this call for re-organization became the dominant issue before the delegates.

Other issues - doctrinal issues - were being discussed among the workers. What had happened and what was happening in Indiana could not be contained among just the workers in that conference. Indiana was too close to Battle Creek. Elder A. J. Breed had given a full report to Elder G. A. Irwin, the president of the General Conference. The leadership in Indiana had become defensive in their attitude at the Muncie camp meeting. They indicated that Elders Breed and Haskell had come to stir up controversy, and this Muncie camp meeting had become "the Minn. [Minneapolis] Conference over again, and it would have to be discussed." This discussion reached into the 1901 General Conference Session.

The evening of April 16, Dr. E. J. Waggoner was scheduled to preach at 7 p. m. He chose as his text - a key text of the advocates of the Holy Flesh doctrine, - Hebrews 10:4-10 - "A body hast thou prepared me." After reading the Scripture, Waggoner indicated that a question had been given him to answer. It read: "Was that holy thing which was born of the virgin Mary born in sinful flesh, and did that flesh have the same evil tendencies to contend with that ours does?"

Dr. Waggoner told the delegates that **in the very question itself was the idea of the Catholic dogma of the Immaculate Conception.** Then he stated: **We need to settle, every one of us, whether we are out of the church of Rome or not.** There are a great many that have got the marks yet... Do you not see that the idea that the flesh of Jesus was not like ours (because we know ours is sinful) necessarily involves the idea of the immaculate conception of the virgin Mary? Mind you, in Him was no sin, but the mystery of God manifest in the flesh,... is the perfect manifestation of the life of God in its spotless purity in the midst of sinful flesh.

That there would be no question as to what he was talking about, and speaking concerning, he plainly stated - "the idea of sinless flesh [in] mankind is the deification of the devil." Then he commented: **The flesh will be opposed to**

the Spirit of God so long as we have it, but when the time comes that mortality is swallowed up of life, then the conflict will cease. Then we shall no longer have to fight against the flesh, but that sinless life which we laid hold of by faith and which was manifest in our sinful bodies, will then by simple faith be continued throughout all eternity in a sinless body. That is to say, when God has given this witness to the world of His power to save to the uttermost, to save sinful beings, and to live a perfect life in sinful flesh, then He will remove the disabilities and give us better circumstances in which to live.

Dr. Waggoner concluded his sermon by warning - "We must not be presumptuous. We can never get so much of the life of God that we can dispense with it, and live by ourselves alone. Now and in all eternity we do live only by the faith of the Son of God."

The next day - Wednesday, April 17 at the early morning meeting, Dr. J. Harvey Kellogg took considerable time explaining the health reform message and the medical missionary work. Criticisms about the sanitarium and its work were answered. This matter was discussed "among fully three hundred of the brethren" who were present.

At the close of this service, Ellen G. White arose and presented her testimony concerning the Movement in Indiana. She said: **Instruction has been given me in regard to the late experience of brethren in Indiana and the teaching they have given to the churches. Through this experience and teaching the enemy has been working to lead souls astray. The teaching given in regard to what is termed "holy flesh" is an error. All may now obtain holy hearts, but it is not correct to claim in this life to have holy flesh. The apostle Paul declares, "I know that in me [that is, in my flesh] dwelleth no good thing." Rom. 7:17. To those who have tried so hard to obtain by faith so-called holy flesh, I would say, You cannot obtain it. Not a soul of you has holy flesh now. No human being on the earth has holy flesh. It is an impossibility....**

The Scriptures teach us to seek for the sanctification to God of body, soul, and spirit. In this work we are to be laborers together with God. Much may be done to restore the moral image of God in man, to improve the physical, mental, and moral capabilities. Great changes can be made in the physical system by obeying the laws of God and bringing into the body nothing that defiles. And while we can not claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed

from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but what God thinks of Christ, our Substitute. Ye are accepted in the Beloved. The Lord shows, to the repenting, believing one, that Christ accepts the surrender of the soul, to be moulded and fashioned after His own likeness...

When human beings receive holy flesh, they will not remain on the earth, but will be taken to heaven. While sin is perfectly forgiven in this life, its results are not wholly removed. It is at His coming that Christ is to "change our vile body, that it may be fashioned like unto His glorious body." Phil. 3:21. When Christ shall come with a great sound of a trumpet, and shall call the dead from their prison house, then the saints will receive holy flesh...

Those who meet Christ in peace at His coming must in this life walk before Him in humility, meekness, and lowliness of mind. It becomes every human being to walk modestly and circumspectly before God, in harmony with the great testing truths He has given to the world. But the late experience of brethren in Indiana has not been in accordance with the Lord's instruction. I have not during this Conference held conversation with any one in regard to this matter, but the Lord has given me a definite testimony that a strange work is being done in Indiana, the results of which are not after His order. This phase of religious enthusiasm is a dangerous delusion. The sentiments and exercises are not prompted by the Holy Spirit. They have led to very sad results....

Brethren from Indiana, the word of the Lord to you and to all who are misled by your influence is: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace."

When Christ is enshrined in our hearts, we have reached the position which God desires us to occupy. The example and lessons of Christ are to be our study: for in Christ dwells all the fullness of the Godhead bodily. In Him are hid all the treasures of wisdom and knowledge. Looking unto Jesus, the author and the finisher of our faith, we are to move onward and upward. And who can describe the benefits of appreciating Him who is invisible? "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, - from character to character, - even as by the Spirit of the Lord." 2 Cor. 3:18.

We need to contemplate Christ and become assimilated to His image through the transforming power of the Holy Spirit. This is our only safeguard against being entangled in Satan's delusive snares. GCB April 23, 1901.

Reaction followed swiftly. The next day, April 18, Elder R. S. Donnell, the Indiana Conference President, gave his confession concerning his involvement in the Movement. He confessed: I feel unworthy to stand before this large assembly of my brethren this morning. Very early in life I was taught to reverence and to love the word of God; and when reading in it how God used to talk to His people, correcting their wrongs, and guiding them in all their ways, when a mere boy I used to say: "Why don't we have a prophet? Why doesn't God talk to us now as He used to do?"

When I found this people, I was more than glad to know that there was a prophet among them, and from the first I have been a firm believer in, and a warm advocate of, the Testimonies and the Spirit of prophecy. It has been suggested to me at times in the past, that the test on this point of faith comes when the Testimony comes directly to us. As nearly all of you know, in the Testimony of yesterday morning the test came to me. But, brethren, I can thank God this morning that my faith in the Spirit of prophecy remains unshaken. **God has spoken. He says I was wrong, and I answer, God is right, and I am wrong. Yea, let God be true, and every man a liar. I am very, very sorry that I have done that which would mar the cause of God, and lead anyone in the wrong way. I have asked God to forgive me, and I know that He has done it. As delegates and representatives of the cause of God in the earth, I now ask you to forgive me for my sins, and I ask your prayers for strength and wisdom to walk aright in the future. It is my determination by the help of God, to join glad hands with you in the kingdom of God.** *General Conference Bulletin, 1901, p. 422.*

Just before the adjournment of the 22nd Meeting of the Conference the same day, Elder S. S. Davis asked to speak to the delegates before returning to Indiana that afternoon. He stated: On account of some matters at home, I shall be compelled to go to my home this afternoon. Perhaps most of you know, if not all, heard what the Testimony had to say about the work in Indiana; and with shamefacedness I have to face this congregation and say today that I had a part in that work, and, in fact, I was among the first in it. I thought for a while that I would be the last out of it. But I praise God now that the victory is won, and inasmuch as the Lord has spoken and said that the work was wrong, I agree with the Lord today. The work was wrong. Inasmuch as the Lord has said

that the men who were at the head of that work were led in the wrong direction, I agree with the Lord that something led me in the wrong direction.

Brethren, while there are a great many things connected with this that I do not know how much I am guilty of, I do not want to excuse myself at all. I am just willing that this congregation and this people can just charge me with all the blame of what was done in Indiana; and when we get up in the Judgment, God will settle it all; and when the work of the third angel's message triumphs, I expect by the grace of God to triumph with it. When you stand on the sea of glass, I hope to stand there and help you in singing the songs of Moses.

On April 19, at the 24th Meeting of the Session, the chairman, G. A. Irwin announced that Brethren Miller, Chew and Stanley felt that they would like to make a statement before the delegates of the Conference. The first to speak was A. L. Miller, who said: I would like to state before the brethren and sisters assembled that what I have to say is in reference to the Testimony that was given concerning Indiana. As I for one have been connected with the work there, I felt that I should state to you how I have received the message from God. I am a firm believer in the Testimonies, and when the Lord speaks, I say, "Amen." I heartily receive the reproof given, and in the fear of God will endeavor to walk in harmony with His will, and meet you all in the kingdom of heaven.

Following this testimony, P. G. Stanley confessed: One of the most honorable things that a man can do when he is over taken in a fault or has sinned, is to confess it. Confess it to Jesus, and let Him bury it in the depths of the sea. This is God's plan and God's way of getting out of sin. It is the right way, it is a legitimate and Biblical way, and this is the way that I propose to adopt. I praise the Lord for the Testimony that He gave us. The happiest days of my life at this meeting have been since the Testimony came. The Lord has spoken, and I have heard, and I believe every word of it, and I assure you, brethren and sisters, that while Satan caught me in his trap this time, by the help of the Lord I will never be caught in it again, and so I take my stand with you today upon the principles of truth as taught by this people.

Brother A. L. Chew joined his brethren by stating: I, too am glad for this opportunity to express myself in regard to the reproof that has been given us, as I am one that had a very prominent part in this movement, and when the Testimony was given, I do not think there was any one who was more ready to receive it than myself, because I could see that God was in it; and that God was taking away nothing but that which was error, and was leaving me all the truth. While my heart was sad to think that I had been doing things that the Lord did not want me to do, yet I do thank the Lord that He came and corrected me and

let me know it. I can say to my brethren that I heartily accept the Testimony, and by the Grace of God I expect to profit by it, and in the future try to stand in the principles of God's truth, the commandments of God and the faith of Jesus.

When these brethren had completed their testimonies, Elder F. M. Roberts, who was not a member of the committee, yet who was convicted of the part he had played in the Movement, came forward and joined the members of the conference committee in their confessions. He said: I belong to this same company that has been speaking to you, and I want to add my testimony along this line with them. While I did not belong to the Conference Committee, I stood by the Committee, and believed what we were teaching was the truth. When I do anything, I do it with all my might. That has been my way of doing ever since I can remember anything of myself. When I quit anything, I quit it just as hard. When the Lord spoke to me the other morning, I prayed to Him that I might hear His voice, and I thank the Lord that I did. I love my Heavenly Father because He loves me; and the fact that He chastens me proves that He still loves me. I am glad that we are not called upon to forsake truth, but to forsake error, and I feel like saying, as did Samuel, "Speak, Lord; for thy servant heareth." I am a firm believer in the Testimonies. I have studied them for years and years, and no small thing will shake me loose from them. The Spirit of prophecy has been the salvation of this people. It has kept us together all these years, and our adherence to the principles taught in them will keep us together to the end. I have confessed my sin to God and the aged men whose counsel I once refused, and now I ask any before me, today whom I have injured in any way to forgive me. I am going through with you to the Kingdom of God.

At the General Conference Session, all the officers and members of the Indiana Conference committee tendered their resignations. Since this was a local matter, rather than a General Conference problem, word was conveyed to the constituency of Indiana and a conference session was convened in Indianapolis, May 3-5, for the purpose of electing new officers. Elders A. G. Daniells, W. W. Prescott, A. T. Jones, P. T. Magan, and W. C. White attended this conference business meeting. Also Ellen G. White who was returning to the West Coast joined the brethren in Indianapolis, and remained with them till Sunday noon. ²⁰ In reporting this meeting, A. T. Jones wrote: The principles and spirit that had characterized the course of the General Conference just closed were continued in this general meeting and conference in Indiana. Everything was done openly, with all the people present. Everything was stated candidly, and made plain to all, that all the people might know all that was done, and should themselves be the principals in the doing of it. Since they, the people of the Indiana Conference, are the Indiana Conference, what was to be done in this conference, as of the Indiana Conference, must be done by the people.

Therefore, it was essential that everything should be plainly stated and thoroughly known by the people who were to do what must be done.

On Sunday afternoon the final business meeting was held and the report of the nominating committee was accepted. Ira J. Hankins was elected president, and P. G. Stanley, Enoch Swartz, J. H. Crandall, and R. O. Ross, M. D., were designated as members of the Executive Committee. It will be noted that only Elder P. G. Stanley was carried over from the previous administration.

One of the first acts of the new committee was to care for the pastorate of the Indianapolis church since this headquarters church had been deeply involved in the "Holy Flesh" exercises. Elder Arthur W. Bartlett was invited to serve in this capacity. An interesting feature of this decision was the fact that Bartlett himself "was recovered from a heresy very akin to the holy flesh idea in 1878-79 due to the ministrations of the Whites on the Indiana camp grounds at that time. In short, Bartlett had been reclaimed from this kind of view by the Whites and now apparently was considered to be the most appropriate worker in the conference to handle the delicate situation following 1901."

Both Davis and Donnell were relieved of their ministerial responsibilities. Davis retired to his home in Elnora, Indiana, and Donnell also went there to live for a few years. In 1905, Elder Donnell was called to serve the church in Raleigh, Tennessee, near Memphis. Of all the men involved in the "Holy Flesh" Movement, only S. S. Davis never returned to the ministry of the church.

Chapter 4 -- THREADS OF THE FABRIC -- During the special session in Indianapolis, Ellen G. White bore a decided testimony to the delegates of the conference concerning the experience through which they had just passed. At the close of her discourse she said "When I am gone from here, none are to pick up any points of this doctrine and call it truth. There is not a thread of truth in the whole fabric."

Before considering some of the threads of the fabric, we need to look first at the fabric as a whole. The objective of the message as given by the ministers of Indiana was to get "the people ready for translation." The advocates of this message called it the "cleansing message." One minister of the conference who opposed the leadership, referred to the teachings as "the theory of sinless flesh", or "the sinless flesh doctrine." It was finally dubbed the "Holy Flesh" Movement, which term was used by the servant of the Lord in her testimony regarding this Movement at the 1901 General Conference Session.

It must be clearly understood before analyzing the threads of the fabric, that those who advocated this teaching were not referring to the physical nature of man, when the term, "sinless flesh," was used. Donnell in an essay on "The Nature of Christ and Man" stated that "man's fallen Physical [sic] nature is not redeemed in this life. Provision has been made for its health, and cleansing from sin, but deterioration in size, and in strength, is not to be restored until in the earth made new, when the redeemed will go forth and grow up as calves of the stall." **To these men of Indiana, "mind" and "nature" were synonyms and represented the fallen inheritance of man received as the result of the Fall.** In the same essay, Donnell wrote: "The work in this life is the restoring to man his **spiritual nature, which is the cleansing from sin. And what is comprehended in that work? It is taking the mind or nature which Adam received in the fall, which is the mind of Satan, out of humanity, and the restoring back to man that nature which Adam had before he fell, with added power to do right.**" **To these men, "sinful flesh" meant the nature of Adam since the fall, while "sinless flesh", or "holy flesh" meant the nature of Adam before he fell.** In teaching this doctrine, they went a step further and stated that if an individual sinned through yielding from within, it was evidence that his fallen nature had not been eradicated. Donnell wrote: When Adam and Eve sinned, they were conformed to the nature of Satan. **That nature was begotten to every son and daughter of Adam, and they don't have to be tempted in order to cause them to sin. They are born sinners, and they sin by nature.** It is those who have accepted the plan of salvation, by repentance toward God, and faith in the Lord Jesus Christ, that they might once more become sons of God, who are tempted to sin. Satan is striving to get them to fall as he did Adam.

Temptation is that by which we are tested as to whether there is still lust in our hearts, for the 14th verse [James 1] says: "But every man is tempted when he is drawn away of his own lust and enticed." That is when we yield to temptation there is still lust in our hearts.

To the advocates of this doctrine, a truly converted man - a cleansed man no longer had the fallen nature of Adam. This experience - a prerequisite for translation - was obtained by coming to the "altar" and going through "Gethsemane" with their Lord. When this experience was realized, it meant they had received "translation faith" and would never die.

Elder S. G. Huntington who opposed this movement wrote in reply: **Accompanying the sinless flesh doctrine is another we will now consider, viz., that at conversion the desires, inclinations, and propensities of the flesh, and the hereditary tendencies are all taken away; that the warfare with the flesh ceases and that from thenceforth our temptations are all from without - none coming from within.** The work that is accredited to cleansing and conversion is the work of sanctification, which is a progressive work, the work of a lifetime. At conversion our sins are forgiven, we are freed from the curse of the law, the righteousness of Christ is imparted to us and we stand justified before God. But the work of redemption in us is then only fairly begun; we are only babes in Christ, and need to be purged and tried, and to grow up to the stature of men and women in Christ Jesus.

In support of his position, Huntington quoted from a tract issued in 1894, which stated: The Christian is to realize that he is not his own, but that he has been bought with a price. **His strongest temptations will come from within;** for he must battle against the inclinations of the natural heart.

Underlying this doctrine of "sinless flesh", there was a basic-thread of error, and it concerned **the doctrine of the Incarnation of Christ** - the nature of that humanity Christ assumed when He became the Son of man. Immediately following the 1888 General Conference Session, letters came to Sister White "affirming that Christ could not have had the same nature as man, for if He had, He would have fallen under similar temptations." On this point Sister White wrote in 1892, these words: **"Christ's overcoming and obedience is that of a true human being. In our conclusions we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity."**

This was the mistake that the leadership of the Holy Flesh Movement made they held erroneous views of the human nature Christ assumed in becoming a [sic]. Donnell wrote, after quoting James 1:13: Now we know why Christ did not sin while He was here on earth. It was because He was God, and James has told us that God cannot be tempted with evil. Then He was not in sinful flesh, neither did He have sinful tendencies in Him.

This position, he then applied to the experience of those who would be translated by stating: Christ, according the Apostle James, could not be tempted, or persuaded to sin, because being the Son of God He had no lust in Him, and God the Father said, "In Him I am well pleased." Then you ask: Does God want to make God's [sic] out of us? Yes that is just what He wants to do. He wants us to become God's [sic] so that we cannot be tempted to sin. In the 82nd Psalm, and the 6th verse, He says, "I have said, ye are God's, and all you are the children of the Most High" [sic]. The next verse says; "But ye shall die like men." And why? Because they will not become God's [sic] so that they can quit sinning. "Whoever is born of God, doth not commit sin." I John 3:9. The 144,000 must attain in this life unto this high estate of perfection in character, as the sons of God, and the daughters of the Almighty, for they do not go through the grave, to leave their imperfections there. **Like Christ they must become so related to God that they cannot be even tempted to sin.** Donnell explained just what he understood this "Godlike experience" to mean. He stated in the same essay: By His life on earth, He [Jesus] showed what humanity will do when filled with the divine mind. Then every member of the human race, who will renounce Satan, and his works, and will permit Christ to clothe Himself with his humanity, in that act, becomes a member of the family of heaven. That is just what it will be, if we will let the divine mind come into us. It will be divinity clothed with humanity, and that is just what Christ was. **And thus clothed He did no sin.**

What did the advocates of the "Holy Flesh" doctrine actually believe in regard to the humanity of the Son of God? Haskell in a letter to Ellen G. White told of his contention with them over this point of doctrine. He wrote - when we stated that we believed that Christ was born in fallen humanity, **they would represent us as believing that Christ sinned, notwithstanding the fact that we would state our position so clearly that it would seem as though no one could misunderstand us.** Their point of theology in this particular respect seems to be this: **They believe that Christ took Adam's nature before he fell; so He took humanity as it was in the garden of Eden, and thus humanity was holy, and this is the humanity which Christ had; and now, they say, the particular time has come for us to become holy in that sense, and then we will have "translation faith" and never die.**

The advocates of the sinless flesh doctrine were careful to emphasize that in His humanity Christ bore the physical likeness of a man; but that the body He accepted had been redeemed from its fallen spiritual nature. Donnell stated: He took a body which showed by its deteriorated condition, that the effects of sin was shown by it, but His life proved that there was no sin in it. It was a body which the Father had prepared for Him. Heb. 10:5. **Christ's body represented a body redeemed from its fallen spiritual nature, but not from its fallen, or deteriorated physical nature. It was a body redeemed from sin, and with that body Christ clothed His divinity.**

Along with the text in Hebrews 10:5 - "A body hast thou prepared me" - the Scripture, "Hebrews 2: 7-14, was used to prove that Christ was born with flesh like 'my brethren' and 'the church' would have after they passed through the garden experience," in other words, converted and cleansed. This was a point strongly emphasized. Huntington in replying to this point quoted Desire of Ages, page 638, that Christ "is the Son of man, and thus a brother to every son and daughter of Adam." Then he commented: Notice, His brethren are every child of Adam - sinners, men and woman under the law, **and not simply the spiritual seed of Abraham alone.** Now if the spiritual seed of Abraham and the sanctified ones only are those referred to, and they being redeemed and no longer under the law, and Jesus was made like unto them, then it would become evident that Jesus was not made under the law at all.

This is exactly what the men leading the Movement in Indiana believed, that Christ was exempt from the law of heredity that effects every other child of Adam. In 1903, the president who succeeded Donnell, Elder Ira J. Hankins, wrote to S. S. Davis in Elnora, asking him some questions concerning his beliefs. One question asked - "Is every child born into this world naturally inclined to evil even before it is old enough to discern between good and evil? To this question, Davis replied - "Yes, unless preserved from the law of heredity in conception by the power of the Holy Ghost."

Huntington also warned the Indiana leadership that in advocating the doctrine of "sinless flesh", they were following papal error. He wrote: **In adopting the theory of sinless flesh, though its advocates have ever been loath to admit it, they are nevertheless, unconsciously led into the papal error of the Immaculate Conception and other heresies of the Catholic church. The theory of sinless flesh is pre-eminently papal - the foundation upon which the Catholic church stands. Remove this, and the whole structure of the Papacy, as a religion, falls to the ground. The expression, "sinless flesh", is nowhere found in the Bible: then why adopt such an expression... The record says that Christ was "made in the likeness of sinful flesh," (Rom. 8:3) "Of the seed of David," (Rom. 1:3) "Of**

the seed of Abraham" (Heb. 2:16). Then let us believe that it was just that way without trying to spiritualize these plain declarations to suit a perverted fancy, and by so doing entangle ourselves in an inextricable web of inconsistencies.

Sister White had declared plainly that no one was to pick up any of the points of this doctrine and call it truth, for there was not a thread of truth in the whole fabric. But sadly - the underlying doctrine of the "Holy Flesh" Movement - their teaching in regard to the Incarnation of Christ has been taken up again and preached as truth by various leaders of the Seventh-day Adventist church. Note carefully the three questionable concepts in regard to the Incarnation held by the "Holy Flesh" advocates in Indiana:

- 1) "Christ took Adam's nature before he fell."
- 2) "Christ's body represented a body redeemed from its fallen spiritual nature, but not from its fallen, or deteriorated physical nature."
- 3) Christ was "Preserved from the law of heredity in conception by the power of the Holy Ghost."

In 1952, F. D. Nichol, then editor of the Review & Herald, wrote: Adventists believe that Christ, the "last Adam," possessed, on His human side, a nature like that of the "first man Adam," a nature free of any defiling taint of sin, but capable of responding to sin, and that that nature was handicapped by the debilitating effects of four thousand years of sin's inroads on man's body and nervous system and environment.

In 1956, R. Allan Anderson, editor of the Ministry magazine, and Secretary of the Ministerial Department of the General Conference declared: **Christ did indeed partake of our nature, our human nature with all its physical limitations, but not of our carnal nature with all its lustful corruptions. When He entered the human family it was after the race had been greatly weakened by degeneracy. For thousands of years mankind had been physically deteriorating. Compared with Adam and his immediate posterity, humanity, when God appeared in human flesh, was stunted in stature, longevity, and vitality.**

In 1957, the same minister of the church wrote again in his official capacity these words: **When the incarnate God broke into human history and became one with the race, it is our understanding that He possessed the sinlessness of the nature with which Adam was created in Eden.**

In the same year, the book - Questions on Doctrine - was released which stated: Although born in the flesh, He was nevertheless God, and was **exempt from**

the inherited passions and pollutions that corrupt the natural descendants of Adam. He was "without sin," not only in His outward conduct, but in His very nature.

In 1971, Dr. Leroy Edwin Froom in his book, *Movement of Destiny*, which was approved officially by Elders Robert H. Pierson, and Neal C. Wilson, wrote that in an interchange of correspondence with a Dr. E. Schuyler English, editor of *Our Hope*, an Evangelical publication, English had contended: He [Christ] was perfect in His humanity, but He was none the less God, and His conception in His incarnation was overshadowed by the Holy Spirit so that He did not partake of the fallen sinful nature of other men. To this, Froom placed the postscript - "That, we in turn assured him, is precisely what we [the Seventh-day Adventist Church] likewise believe."

If the E. J. Waggoner of 1901 could this day pick up the book, *Movement of Destiny*, and read what Froom has written, would he not again say - "We need to settle, every one of us, whether we are out of the church of Rome or not. There are a great many that have got the marks yet."

Chapter 5 -- THE BY-PATHS -- Christ came to this world to be the "pattern-man," "the great Exemplar." "He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's Holy Law, and in this way He is our example." To follow this example is "the high calling of God in Christ Jesus." "Higher than the highest human thought can reach is God's ideal for His children. Godliness - godlikeness - is the goal to be reached." The attainment of this goal is to realize perfection.

In the beginning, man was created in the image of God. "The moral faculties and the physical powers possessed by man" were received from his Creator. "All was a sinless transcript of Himself. God endowed man with holy attributes and placed him in a garden made expressly for him." Man's nature had no "bias toward evil," neither did it possess an "enmity" against sin. Adam and Eve were created free moral agents in the strictest sense. It was theirs to choose.

While God "did not see fit to place them beyond the power of disobedience," He limited by the very nature which they possessed through creation the means by which temptation could come to them. Adam could be tempted only from without, not from within. "He stood in the strength of his perfection before God. All the organs and faculties of his being were equally developed, and harmoniously balanced." But in the decision to sin, all was changed. This change has become the inheritance of all the sons and daughters of Adam.

"The results of eating of the tree of knowledge of good and evil is manifest in every man's experience. There is in his nature a bent to evil, a force which, unaided, he cannot resist." But "the plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning." This is the high calling of God in Christ Jesus. This is perfection.

The question between the men of Indiana was not the matter of whether the gospel could preserve men from sin, or whether the power of the Holy Spirit was sufficient to keep a human being from sinning. The question that separated them was the nature of the humanity which Christ assumed in becoming the Son of man, and its application to the life of a believer.

The leaders of the "Holy Flesh" Movement taught that **Christ took the nature of Adam before the Fall; that Christ was a stranger to the fallen nature of man, except in its physical characteristics.** He appeared as a man, yet was fully God, and therefore, Satan did not overcome Him by temptations from

without, and not having assumed man's sinful nature, He could not be tempted from within. How was such a life to be related to the present Christian experience?

To this question the men of Indiana addressed themselves by reasoning that since man had received because of the Fall a sinful nature with inclinations and weaknesses, the only way, was for these to be eradicated. So they taught that **a man must pass through "the Gethsemane" experience, and by so doing he would receive a nature like Christ had in His humanity - the unfallen nature of Adam.** This was the by- path to the right from the narrow way walked by Christ. This same by-path was followed with variations by Brinsmead in his doctrine of perfection. In one of his first publications, he wrote: While it is true that the Christian is married to Christ at conversion, the union is not fully accomplished until the judgment. When his faith reaches to the last supreme act of the atonement, he will be fully united ("married") to divinity for eternity. **Then he will be as sinless in the flesh as Christ was sinless in the flesh.** In a diagram he presented an equation: Christ's Divine Nature + Fallen Nature received at birth = Perfect, sinless life without bent to sin. As for man the equation read: Man's Fallen Nature + Divine Nature received by complete rebirth at final atonement = Perfect, sinless life without bent to sin.

It must be noted, in order for the record to be kept straight, that at this time (1959), Brinsmead taught the historic Adventist position on the Incarnation. He wrote in the same book: Man could not keep the law (cease sinning) because of his fallen nature. God answered the need by sending His own son to live in the same nature as fallen humanity. For this reason, Christ partook of human nature as it was since sin entered.

Again: Notwithstanding the fact that Christ appeared on earth possessing the fallen nature of man, He lived a victorious life, and offered to God on our behalf the sacrifice of the spotless life. Divinity came to dwell in humanity, yet did not in the least particular participate in its sin. This is the mystery of the incarnation. It was our fallen flesh that was lost through its utter impotency to keep the law of God. It was our fallen flesh that was in need of power to live in harmony with the divine will. But Christ, coming to dwell in our fallen flesh, kept perfectly the law of God. Thus Jesus condemned sin in the flesh - in our flesh.

This position on the Incarnation is incompatible with the doctrine of perfection which he had set forth, which was a **replay of the "holy flesh" teaching - the eradication of the fallen nature of man.** Instead of changing his teaching in regard to perfection to conform with the historic Adventist teaching on the Incarnation, he changed the base to fit the superstructure. By 1968, Brinsmead

was teaching in regard to the incarnation this concept: "Christ became one flesh with us, ..." **Yet Christ was not born in sin. His human nature was not sinful at birth as is that of other infants. His birth was decidedly different than that of any other children, for He was born of the Holy Spirit.** Therefore, His human nature was not severed from God; neither did Satan implant in His mind the spirit of disobedience. When the divine Spirit came to dwell in a temple of human flesh, **a new human spirit was created.** Through His supernatural birth He escaped from participation in man's Satanic inheritance. There was no trace of sin in His human nature.

One point about the humanity of Christ should be made clear. It was the Holy Spirit, and only the Holy Spirit, that created the unique sinlessness of the human nature of Christ.

With this change, Brinsmead's original equation in regard to Christ would now read: **Christ's Divine Nature + Human Nature free from the fallen inheritance = Perfect, sinless life without bent to sin.** Thus for man to obtain such a nature, there would have to be the eradication of the fallen inheritance. The Holy Flesh advocates said this could be done by going through what they termed "**the Gethsemane**" experience. Brinsmead taught that it was by being "**married**" to divinity at the final atonement. This teaching, held for ten years, Brinsmead now admits was error.

With the admission of error in the area of "perfection" Brinsmead has not altered the change he made in his position on the Incarnation. A "Confidential Preliminary Draft for Restricted Group" written by "R.D.B." states:

a -- Compare this with the "Holy Flesh" teaching in regard to the humanity of our Lord: "When Adam and Eve sinned, they were conformed to the nature of Satan. That nature was begotten to every son and daughter of Adam...." (p. 28, Footnote #6) "He [Christ] took a body which showed by its deteriorated condition, that the effects of sin was shown by it, but His life proved that there was no sin in it. It was a body which the Father had prepared for Him. Heb. 10:5. Christ's body represented a body redeemed from its fallen spiritual nature, but not from its fallen, or deteriorated physical nature. It was a body redeemed from sin, and with that body Christ clothed His divinity." (p. 31, Footnote #16)

b -- "Many of the arguments surrounding the Awakening finally settled around the matter of the perfecting of the saints. Our critics felt that this was our most vulnerable point. The more vigorously this area was attacked, the more vigorously we defended it. Consequently, not only those opposed to the Awakening, but even those who espoused it, inevitably gravitated to regard this

matter of the how, what and when of perfection as the summon bonum of the Awakening. Be that as it may, this writer is persuaded that our understanding of the perfecting of the saints through the final atonement has not been altogether sound." (R. D. Brinsmead, A Review of the Awakening Message, Part I, p. 2, May, 1972)

Consider the vast difference of being conceived in sin by natural human generation and being conceived by the Holy Ghost in a supernatural generation. **Our humanity was generated from a sinful source: His was from a sinless source.** Some may reason: The Holy Spirit created Christ's divine nature and Mary created Christ's human nature. But this is fallacious reasoning. Christ's divine nature was not, could not be created. He was Himself the uncreated, eternal Word, One in substance and essence with God the Father. Look carefully at the Scriptural declarations and it will be seen that the Holy Spirit generated Christ's human nature in the womb of the Virgin Mary. We grant that Mary was a sinner by nature, and that a sinful nature could be transmitted by one human parent as by two. But the other fact to consider is that the human nature of Christ was divinely conceived and overshadowed by the Holy Spirit in the womb of Mary. The Holy Spirit is holiness personified. He "prepared" (Heb. 10:5) and sanctified the human nature which was taken in union with divinity in the person of Christ. So the angel referred to Christ's humanity as "that holy thing" something that could never be said of our human nature.

There is another by-path to the left, based on the same doctrine of the.....

-- Compare the thoughts herein expressed with Appendix D of An Interpretive History of the Doctrine of the Incarnation as Taught by the Seventh-day Adventist Church, which quotes from unpublished manuscripts by Dr. Leroy Froom. Note the following sentences on pp. 104-105: **"Jesus' human nature originated miraculously in the humanity of His virgin mother by the creative power of the Holy Spirit." "It is contended by some, being herself sinful, [Mary] would inevitably convey the taint of her corruption to Jesus - for sinful tendencies could as verily be conveyed by one parent as definitely as from two." "We press the point: It is a mistaken notion to think that Christ received His Deity from a Divine Parent and His humanity from a human parent." "Christ was Himself Eternal Deity - the Eternal Word and Son." "The body of Jesus was 'prepared' (Heb. 10:5) by the Third Person of the Godhead, Who brought to pass the 'mystery' of God 'manifest in the flesh' (I Tim. 3:16)." "And the Third Person of the Godhead is, of course, Holiness personified."** (The common source of this teaching is Dr. William G. T. Shedd's Dogmatic Theology. See Ministry, December, 1957 -

"The Theanthropic Nature of Christ", p. 11 ff.) incarnation as taught by the "Holy Flesh" men of Indiana. Since it is taught that Christ took the nature of Adam prior to the Fall, those who reject the by-path to the right taken by the "Holy Flesh" advocates, now teach that man can never reach the example set by Christ until the change which takes place at the Second Coming of Christ removes from man the fallen nature received through Adam. Thus the gospel is made to center in what has been done by God in Christ. We are told that all we have to do is acknowledge it, and by an assent called faith, resign ourselves to live under the "indulgence" of God, with no hope of "stopping the history of sin" in our present life's conduct. In other words, when this vile body with its inherited tendencies toward sin, and the cultivated sins of our experience is changed at the Second Advent, then we shall demonstrate before the universe that the Law of God can be kept.

The true gospel is not to be found in a by-path to the right, nor in a by-path to the left, but is to be found "in the middle of the right side of the road." The deviations to the right and to the left challenges the basis upon which Adventism rests. The very objective of the Third Angel's Message is called into question - "the manifestation of the sons of God," those steadfast saints

d -- For a full explanation of this position see tract - "Is Perfection Possible?" by Dr. Edward Heppenstall, or the same presentation in Signs of the Times, Dec., 1963. This position is now declared to be "correct" by Brinsmead. See A Review of the Awakening Message, Part I, p. 5, May, 1972. Compare with brochure, Is Perfection Possible? versus How Is Perfection Possible?, published by Dr. Fred Metz, January, 1964. A paragraph of explanation in the introductory letter by Dr. Metz, clearly presents the two-paths. It reads: "Dr Heppenstall's basic contention seems to be this: Since man has an evil nature, full of propensities and inclinations to sin, and since as he contends, the gospel does not make provision for the eradication of this evil nature, complete perfection of character is not possible in this life. Mr. Brinsmead's basic contention seems to be this: Since, as he contends, the gospel does make provision for the eradication of all man's sinful propensities and inclinations, complete perfection of character in this life is not just a possibility, but a positive necessity for the remnant church" (p. 2) "that keep the commandments of God, and the faith of Jesus."

It is truth that the "gospel of God" is what God has done for us in Jesus, "which was made of the seed of David according to the flesh." If this were clearly understood - His incarnation - then the life which He laid down in the flesh, but now takes up again to give to all who believe, would be better comprehended. For in the resurrection, He became "the Son of God with power, according to

the spirit of holiness," to give grace "unto the obedience of faith." (eiV upakohn pistewV). This then is the "gospel of Christ" - "the power of God unto salvation to everyone that believeth.... For therein [in the lives of those that believe] is the righteousness of God revealed from faith to faith." What does it mean - "from faith to faith?" "The righteousness of Christ is revealed from faith to faith; that is from your present faith to an increased understanding of faith which works by love and purifies the soul." Because we are unwilling to come face to face with the facts of the Incarnation, [It will ever be true that we shall not be able to understand the how of its mystery] we invent devious by-paths in regard to the victory over sin which it is God's purpose for us to experience. **"The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency." Because of this - "The Lord now demands that every son and daughter of Adam, through faith in Jesus Christ, serve Him in human nature we now have... Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them."**

Paul stated the pure gospel of Christ in these words - "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." "Christ came to be our example, and to make known to us that we may be partakers of the divine nature... Christ, by His own example, made it evident that man may stand in integrity. Men may have power to resist evil - a power that neither earth, nor death, nor hell can master; a power that will place them where they may overcome as Christ overcame. Divinity and humanity may be combined in them."

Chapter 6 -- LESSONS AND SIDELIGHTS -- The "Holy Flesh"

Movement did not take place in a corner as far as the Indiana Conference was concerned. The entire conference committee and the majority of the working staff became involved. Jesse Dunn, State Agent at the time, recalled that by the time of the Muncie Camp Meeting in 1900, the Conference President, the Executive Committee, and the entire ministerial staff except five, two ordained ministers, and three licentiates, were involved. This is no insignificant fact, when one realizes that even in 1900, the conference had a working staff of thirteen ordained ministers and fifteen licentiates.

Here is a lesson that should speak volumes to us today. A whole conference - its leadership and committee - can be wrong, deadly wrong! But more than that, the leadership of the whole church can depart from God, and place their approval on error and heresy. "God and heaven alone are infallible." Christ never placed an infallible pope or committee at the head of His church. He, alone, was to be its head, and the Holy Spirit, His vicegerent. Neither is the church as a corporate body infallible. That which involves humanity is prone to error and apostasy. Therefore, the Scriptures warn - "Put not your trust in princes, nor in the son of man, in whom there is no salvation."

To place our spiritual welfare in the hands of men results in a false experience. The servant of the Lord warned: This message is spoken to our churches in every place. In the false experience that has been coming in, a decided influence is at work to exalt human agencies, and to lead some to depend on human judgment, and to follow the control of human minds. This influence is diverting the mind from God. God forbid that any such experience should deepen and grow in our ranks as seventh-day Adventists. Our petitions are to reach higher than erring man-to God.

Another interesting sidelight of this Indiana movement, and closely connected with the previous lesson cited is revealed in the confession of Elder F. M. Roberts. He stated before the delegates at the 1901 General Conference Session: "While I did not belong to the Conference Committee, I stood with the committee, and believed that what we were teaching was the truth." This is blind loyalty. This is misplaced loyalty. This is a violation of the first commandment which declares - "Thou shalt have no other gods before Me." What a different picture might have been painted in Indiana if the counsel of the servant of the Lord in 1896 had been followed. She wrote: We are living in times full of importance to each one. Light is shining in clear, steady rays around us. If this light is rightly received and appreciated, it will be a blessing to us and to others; but if we trust in our wisdom and strength, or in the wisdom and strength of our fellow men, it will be turned into a poison. In the struggle for eternal life, we

cannot lean upon one another. The bread of life must be eaten by each one. Individually we must partake of it, that soul, body, and mind may be revived and strengthened by its transforming power, thus becoming assimilated to the mind and character of Jesus Christ. God must be made first and last and best in everything.

For men, ministers of the gospel, called of God to be His mouthpieces, to surrender their responsibility to know for themselves what is truth, and to go along with a committee is treasonable. But today the leadership of the church demands of every man on the payroll, one thing above all else - "loyalty to the hierarchy." Every worker is considered a member of "the team" with the conference president and/or the committee calling "the play". One writer has stated it well, when she wrote: As totalitarianism increases - in a school, or a country, or a church - the use of the word, loyalty, increases. A strange and frightening word. The mob's word. The gang's word. A word people shout in unison - while honor and responsibility and integrity are words an individual can speak, and act out.

How does one measure the quality of a man's relationship with a large entity such as a church or school or government? It is an interesting fact, and one many of us have observed all our lives, that people demand loyalty of us only when they are doing something to us (or somebody else) of which we don't approve and cannot wholeheartedly participate in, and which weakens our love and admiration. Let's admit it: loyalty is a verbal switch-blade used by little and big bosses to force us quickly to accept a question-able situation which our intelligence and conscience should reject.

Over and beyond Robert's confession of blindly following the conference committee was a more tragic confession. He declared - "I am a firm believer in the Testimonies. I have studied them for years..." Yet he failed to discern between truth and error. We may give mental assent to what the Lord has said, and even read widely in the inspired Testimonies, yet in Laodicean blindness to organization, we may not only commit error ourselves but lead the church of God into grievous mistakes in doctrine and practice. This tragic situation results because we have failed in two vital sectors of our personal experience. One, that which we have read and studied does not become sufficiently a part of our lives so that we can detect error even in high places. Two, we are not willing to accept "the cross", and stand up and be counted in opposition to that which is clearly proven to be the basest apostasy and heresy. Many of the ministers of the church, from the General Conference President on down, are willing to let other men do their thinking for them, excusing themselves that they are insufficiently schooled to understand some of the very basic principles involved

in theological questions. Yet in the pious platitudes they write and utter, it is evident that they have read the Testimonies for years.

How apropos is the counsel of the Lord's servant. She wrote: Would that every minister might realize the sacredness of his office and the holiness of his work, and show the courage that Elijah showed! As divinely appointed messengers, ministers are in a position of awful responsibility. They are to "reprove, rebuke, exhort with all long-suffering." In Christ's stead they are to labor as stewards of the mysteries of heaven, encouraging the obedient and warning the disobedient. With them worldly policy is to have no weight. Never are they to swerve from the path in which Jesus has bidden them walk. They are to go forward in faith, remembering that they are surrounded by a cloud of witnesses. They are not to speak their own words, but words which One greater than the potentates of earth has bidden them speak. Their message is to be, "Thus saith the Lord." God calls for men like Elijah, Nathan, and John the Baptist, - men who will bear His message with faithfulness, regardless of the consequences; men who will speak the truth bravely, though it call for the sacrifice of all they have.

In Indiana, in the time of the "Holy Flesh" crisis, there were men, a few, who did sacrifice all that they had. One such was Elder O. S. Hadley. In a report of the Indiana Conference, he is listed as a member of the Executive Committee. At the time of the 1899 conference session, he was removed from the Executive Committee and made a "trustee" of the Conference Association. From the report, it would appear that he was serving as pastor of the Indianapolis church at the time. But in the 1900 conference session report, he is not only removed as a trustee of the association, but he is replaced by one of the members of the Davis' revival team - J. A. Crary. Further, he is no longer listed among the ministers of the conference, and another minister who openly advocated the "holy flesh" doctrine - A. L. Miller - is listed at the Indianapolis address, which was Hadley's in the 1899 report. We are told by an eyewitness of the scenes in Indianapolis, what happened to Elder O. S. Hadley. This observer wrote - "Elder O. S. Hadley opposed this doctrine openly, and taught that it was fanaticism. Because of his attitude, his credentials were taken from him."

Such tactics reveal the power behind a cause or a movement. "Compelling power is found only under Satan's government. The Lord's principles are not of this order." "Any man, be he minister or laymen, who seeks to compel or control the reason of any other man, becomes an agent of Satan, to do his work, and in the sight of the heavenly universe bears the mark of Cain."

What a revelation this should be to our own insights as to what is taking place today. To what extent this same procedure which was used in the Holy Flesh Movement has been used today to force acceptance of the publications of the books, Questions on Doctrine, and Movement of Destiny, only eternity will reveal. That it has been done can be documented; and in these actions it has been revealed to all who are willing to read and see, what power now possesses men in high places of church responsibility. When the "power and presence" of God are lacking in the church, it is supplied by human enactments, programs and projects. Not being motivated by the Holy Spirit, human rule and control are substituted. This warning was specifically given: Organizations, institutions, unless kept by the power of God, will work under Satan's dictation to bring men under the control of men; and fraud and guile will bear the semblance of zeal for truth and the advancement of the kingdom of God. Whatever in our practice is not as open as day, belongs to the methods of the prince of evil. His methods are practiced even among Seventh-day Adventists, who claim to have advanced truth.

The leadership of the Indiana Conference were not without warning as to the course they were following. At the Camp Meeting in 1899 at Alexandria, just as the "Holy Flesh" Movement was getting under way, Elder A. J. Breed reported some features that he did not consider proper, but commented that these "were overcome." Then at the Muncie Camp Meeting, both Elders Haskell and Breed endeavored to show the error in the teaching and conduct of the ministers and leaders involved. But the leadership of Indiana retaliated and took the position that Elders Haskell and Breed had come down from Battle Creek to stir up controversy. Elder Donnell claimed that "it was the Minnesota Conference over again," **inferring that the men of Indiana were preaching the genuine message of righteousness by faith, and the brethren from Battle Creek were in opposition as had occurred at Minneapolis in 1888.** It was at the Muncie Camp Meeting that the conference session was held, and from the report, Elder Hadley was replaced on the Conference Association, and removed from his responsibilities in the conference. When warnings are received by men in authority, and rejected, they start down the track toward Romanism, which not only imperils their own souls, but which also introduces false principles into the work, thus corrupting the church. How carefully we have been warned on this point. It is written: If men resist the warnings the Lord sends them, they become even leaders in evil practices; such men assume to exercise the prerogatives of God, - they presume to do that which God Himself will not do in seeking to control the minds of men. Thus they follow in the track of Romanism. They introduce their own methods and plans, and through their misconceptions

of God they weaken the faith of others in the truth, and bring in false principles that work like leaven to taint and corrupt institutions and churches.

Anything that lowers man's conception of righteousness and equity and impartial judgment, any device or precept that brings God's human agents under the control of human minds, impairs their faith in God, and separates the soul from Him.

God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow- man. As soon as a man begins to make an iron rule for other men, he dishonors God and imperils his own soul and the souls of his brethren.

When one surveys some of the lessons to be learned from the sidelights of the "Holy Flesh" Movement, he is led to exclaim, "How true that '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.'"

APPENDIX - A -- Biographical Sketches --

S. S. Davis

S. S. Davis was born in 1855 in Bartholomew County, near Columbus, Indiana. His mother was an "old time" Methodist, while his father was a Baptist. His father served in the Civil War and was incarcerated in the infamous Andersonville prison. Soon after his release due to the ravages of prison life, he died leaving the care of his wife and four younger children to his eldest son, S. S., who was at the time only thirteen. This experience cut short Davis' formal education. Making use of the opportunities available and wisely applying himself, he became "a self-educated man." He was early active in religious affairs serving as a teacher and Sunday school superintendent in a near-by community church.

Soon after his marriage, he and his bride attended a tent meeting held near Duggar, Indiana in 1886. As a result of these meetings, they accepted the Truth. From 1887 - 1892, Davis colporteurd in western Nebraska, while staking out a claim to one hundred and sixty acres of land. He sold The Great Controversy and Bible Readings for the Home Circle. He also studied these books for himself during these years. Due to drouth and his mother's final illness, he returned to Indiana in 1893.

At the 21st Annual Session of the Indiana Conference held in Indianapolis, August 8-13, 1893, Davis was granted a license to preach. Part of his work during this time was in Perry County, where he pioneered the preaching of the Third Angel's Message. At the 1895 Camp-Meeting held in Anderson, Indiana, he was ordained. Following his ordination, he was sent to Evansville to establish the work there. This he did. In 1899, he was asked to head up a team of workers for revivalism in the Conference. His influence grew until in 1900 at the Muncie Camp Meeting, he was made a member of the Executive Committee.

In 1901 at the General Conference Session held in Battle Creek, Michigan, Ellen G. White read the Testimony regarding the work in Indiana. As a result the entire conference staff and committee tendered their resignations. On May 3-5, a special constituency meeting was held in Indianapolis which altered the entire face of the conference administration. After the change-over, Davis retired to his home in Elnora, Indiana. He engaged in farming on rented land near the town till 1910, when he moved to Lyons, Indiana, where he continued to farm.

The beginning of the end of the association of S. S. Davis with the Seventh-day

Adventist church came during the final months of his stay in Elnora. Two ministers, one of whom had been ordained with him in 1895, held some meetings in the church and stayed in the Davis home. Sometime following the meetings, a general church meeting was called, and the church was disbanded. When it was reorganized, S. S. Davis' name was omitted from the record. Sister Davis, and the oldest son, Arlie, elected to join their husband and father.

In 1920, the Davis family moved to Nebraska, where on September 26, 1926, S. S. Davis was ordained a minister of the General Baptist church. ⁸ He died two years later in 1928, at the age of 73, and is buried in Gordon, Nebraska.

R. S. Donnell

Robert Sloan Donnell was born in Belfast, Ireland, February 7, 1844. His parents moved to St. Louis, Missouri, where they both died of cholera when he was still an infant. Placed in an orphan's home, he later was adopted by a Presbyterian family by the name of Donnell. No knowledge is available as to when he became a Seventh-day Adventist. He was, however, in charge of the Upper Columbia Conference prior to his coming to Indiana as president. Following the events of 1901 in Indiana, he went to Elnora and lived for several years with the Davis family. In 1905, Elder Donnell returned to the ministry of the church and accepted the pastorate of the Raleigh, Tennessee church near Memphis. Both his wife and step daughter, Nellie, preceded him in death, and were buried in a cemetery near Memphis. In 1928, a group of self-supporting workers from Madison felt impressed to start a Health Food program in Memphis, and went there on faith alone, without means. A contact was made with Elder Donnell who was retired and subsisting on sustentation. He had just sold his home reserving only two rooms and a kitchenette. The funds that he had placed in savings were drawn from the bank and placed at the disposal of the group of self-supporting workers.

Later when because of failing health, he was unable to care for himself, one couple of the group who went to Memphis to establish the Health Food work, Brother and Sister Paul C. Dysinger, took him into their home till his death. He died in 1937, and was buried in a little cemetery near Old Fountain Head school, now Highland Academy.

1. The facts in the foregoing paragraphs were gleaned from brief life sketches provided for the writer by the daughter, Viola, and a son, Joseph M. Davis. 2. Review and Herald, September 5, 1893, p. 573 3 Ibid., August 27, 1895, p. 556 4 Ibid., August 20, 1895, p. 536. 5 General Conference Bulletin, 4th Quarter, 1900, p. 207 6 See page 25, Footnote #22 7 W. A. Davis, Letter to Jesse E.

Dunn dated at Carthage, Mo., December 6, 1958. The letter is in the files of the writer. 8 Photo-copy of this ordination certificate in the files of the writer. Review and Herald, December 30, 1937, "Appointments and Notices". Ibid., April 19, 1898, p. 255 Paul C. Dysinger, Letter to William H. Grotheer dated at Pewee Valley, Kentucky, February 22, 1965.

APPENDIX - B -- Was the Doctrine of the Incarnation a Real Issue in the "Holy Flesh" Movement? -- In studying the Testimony that Sister White read at the General Conference Session in 1901 concerning the Movement in Indiana, the absence of any mention of the doctrine of the Incarnation is noted. The question is raised that if she made no mention of it, why should the doctrine even be considered in a research study of this particular experience in our church's history? The answer is simply that contemporary data indicates that this doctrine was a major point of conflict between the men who advocated the doctrine of "holy flesh", and those who opposed it.

In 1903, Elder 1. J. Hankins, then president of the Indiana Conference, wrote to S. S. Davis at Elnora asking him eight questions in regard to his belief. Four of the eight questions concerned the doctrine of the Incarnation. The questions and answers are as follows:

QUESTION NUMBER FOUR -- "Please state in a few words your views on the nature of Christ?" ANSWER. - Luke 1:35 "that holy thing."

QUESTION NUMBER FIVE -- "Did Christ's flesh have in it any weakness or natural tendency to sin as the result of the fall?" ANSWER. - Testimony No. 2 the last three words on page 201, and continued on page 202 says, "was our brother in infirmities, but not possessing like passions." That is all on that point that I care to say.

QUESTION NUMBER SIX -- "Was Mary the mother of Jesus like all other women, sinful?" ANSWER. - I could not say how full of sin she was but I suppose that she had her share, perhaps not as bad as some, and maybe more than some as there are degrees in heredity and depravity, and there is no evidence that she had an immaculate conception.

QUESTION NUMBER SEVEN -- "Is every child born into the world naturally inclined to evil, even before it is old enough to discern between good and evil?" ANSWER. - Yes, unless preserved from the law of heredity in conception by the power of the Holy Ghost. See Ps. 51:5 Shapen in sin, also Eph. 2:3 "by nature children of wrath."

The only extant material written by a minister of the Indiana Conference against the "Holy Flesh" Movement is a tract primarily on the subject of the Incarnation and its application to the life of a Christian. Elder S. G. Huntington's conclusion indicated the emphasis of the whole tract. It reads: Now, since we have been studying the humanity of Christ, let none think that we would detract from or forget His divinity. Although Jesus "the sinbearer endured the wrath of divine justice, and for our sakes became SIN ITSELF," [D. of A. p. 907,] yet, through His implicit faith in His Father, He was fortified so that His divine nature overwhelmingly triumphed over His sinful nature and hereditary tendencies. Thus from the cradle to Calvary, His days of trial and probation, He lived a pure, holy, and sinless life. Thus He met the demands of a broken law, and became "the end of the law for righteousness to everyone that believeth."

Now just as God in Christ, 4,000 years this side of Creation, lived a perfect, spotless life in sinful flesh, so through faith in Him, He will cleanse us from all our unrighteousness, impart to us His own righteousness, take up His abode in our hearts, and live the same kind of a life in our sinful flesh six thousand years this side of Creation. Then we can truly say, "as He is [in character] so are we in this world." I John 4:17.

Another primary source is an essay written by R. S. Donnell at Memphis following the experience in Indiana, entitled, "The Nature of Christ and Man." This document has been quoted at length in the manuscript itself.

Due consideration should be given to the fact that three of the strongest statements from the pen of Ellen G. White on the nature of the humanity that Christ assumed in the Incarnation are dated in 1900, and in 1901. Just at the time of the Indiana camp meetings in 1900, there appeared in the Review and Herald this statement: Christ did in reality unite the offending nature of man with His own sinless nature, because by this act of condescension He would be enabled to pour out His blessings in behalf of the fallen race. Thus He has made it possible for us to partake of His nature.

Then in the Youth's Instructor of the same year is the strongest statement ever made by the servant of the Lord on the subject. It read: Think of Christ's humiliation. He took upon Himself fallen, suffering human nature, degraded and defiled by sin. He took our sorrows, bearing our grief and shame. He endured all the temptations wherewith man is beset. He united humanity with divinity: a divine spirit dwelt in a temple of flesh. He united Himself with the temple. "The Word was made flesh, and dwelt among us," because by so doing He could associate with the sinful, sorrowing sons and daughters of Adam.

The following year, 1901, a manuscript bearing the number 141 stated: In Christ were united the divine and the human - the Creator and the creature. The nature of God, whose law had been transgressed, and the nature of Adam, the transgressor, meet in Jesus - the Son of God, and the Son of man.

This particular statement was taken from a manuscript written previously, dated as Ms. 16, October 1, 1890, which was evidently a sermon delivered at Lynn, Massachusetts. It has not been determined to whom or under what circumstances the 1901 manuscript was written. It is interesting to note, however, that this strong statement in regard to Christ's incarnation was introduced again at this particular date - 1901.

From my own experience there is an interesting episode which took place in 1958. When I was talking to Brother Jesse Dunn who had been State Agent in Indiana during the period of the "Holy Flesh" agitation, we discussed the subject of the Incarnation as taught in the book, Questions on Doctrine. It was this that triggered Brother Dunn's memory in regard to a similar teaching of the "Holy Flesh" advocates. Such an association would not have taken place had not the doctrine of the Incarnation been a major issue in the Indiana Movement. This experience led to the initial research which forms the basis of this manuscript.

Why then did Ellen G. White not mention this particular doctrine in her presentation in 1901 which ended the fanatical movement in Indiana? She did not need to do so. The presentation of the truth in regard to the humanity our Lord assumed in the incarnation and its relationship to the "holy flesh" doctrine had been presented the evening before by Elder E. J. Waggoner. All she needed to say was - Brethren from Indiana, the word of the Lord to you and to all who are misled by your influence is: "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace."

In another manuscript, she recalls the experience in Indiana, and emphasizes the fact that more than one doctrine was involved. She wrote: During the General Conference of 1901, instruction was given me in regard to the experience of some of the brethren in Indiana, and regarding the doctrines they had been teaching in the churches. I was shown that through this experience and the doctrines taught, the enemy has been working to lead souls astray.

APPENDIX - C -- Compiler's Note in Selected Messages, bk. ii, p. 31 -- In January, 1968, the editor of the Review wrote a series of editorials on the subject, "The Church and Heresy". In the second editorial, he wrote: in 1900 a fanatical teaching was started in Indiana, termed the doctrine of holy flesh.

Advocates of this heresy taught that during Christ's agony in Gethsemane He obtained holy flesh comparable to that possessed by Adam before his fall. They declared that followers of Christ must obtain this same kind of experience in order to be prepared for translation.

After reading this statement, I wrote a letter to the editor which said in part: It would appear that you gathered your concept from a paper written by Elder G. A. Roberts dated June 11, 1923 (D F 190). But if you read carefully what he wrote, he didn't say what you wrote... Since beginning this letter, I have puzzled over how you could read the material by Elder G. A. Roberts as you did. So I decided to look one more place to see where you might have obtained the concept you stated. And so I found in Selected Messages, bk. ii, p. 31, the source of your statement. It is in the note by the compilers. I am sorry that they are wrong, and I am sorry that as an editor you did not do more original research than you seem to have done. This does leave a shadow over other things written also. In positions of responsibility we must double check our material. I also know that in the press of the work load, our human weakness gets the best of us at times.

In his reply, he defended the White Estate, and questioned my scholarship in the matter. So on February 18, 1968, I wrote: Your letter of the 14th in before me. Inasmuch as you infer that my scholarship in regard to the Holy Flesh Movement is open to question rather than your source, please give me the authority for your statement in the Review, January 25, 1968... If you say, The Compiler's Note, then since you are a trustee of the White Estate, will you give me the primary source of this reference that you rely upon.

In answering this request, the editor wrote: As support for my statement, I might present a letter written by Burton Wade who attended the camp meeting held in Muncie, Indiana, in September of 1900. At this camp meeting he witnessed first hand the fanatical excitement and activities of the holy flesh group. In a letter dated January 12, 1962, addressed to Elder Arthur White he says that those who espoused this heresy "believed that, when Christ suffered in Gethsemane, he obtained 'Holy Flesh' such as Adam had in the beginning before the fall, and they maintained that everyone who hoped to be translated would also have to obtain 'Holy Flesh'."

This position is a bit at variance with those of G. A. Roberts and S. N. Haskell, but how do we know which of these men was capable of making a definitive theological statement?

This reply raises two very important questions. The Burton Wade letter, and the relative weight to assign sources on the teaching of the "Holy Flesh" Movement relative to the doctrine of the Incarnation. Before considering the Burton Wade letter as a source for either the editor's statement in the Review, or the Compiler's Note in Selected Messages, bk. ii, let us note the relative theological background of each of the men who have made a statement in regard to the teaching of the Incarnation by the "Holy Flesh" advocates.

Elder S. N. Haskell was a well-known writer and scholar in the Adventist church. He was cited as an example by Sister White as among those who were capable of making pronouncements of truth in 1888. He was also a participant in the 1900 Muncie, Indiana camp meeting. He had discussed face to face with the leading men of the "Holy Flesh" Movement their doctrinal concepts. Within two days following his return to Battle Creek, he wrote Sister White this analysis: **When we stated that we believed that Christ was born in fallen humanity, they would represent us as believing that Christ sinned, notwithstanding the fact that we would state our position so clearly that it would seem as though no one could misunderstand us.**

Their point of theology in this particular respect seems to be this: They believe that Christ took Adam's nature before he fell; so He took humanity as it was in the garden of Eden, and thus humanity was holy, and this was the humanity which Christ had; ... Elder G. A. Roberts, who later served as President of the Inter-American Division (1936 - 1941), was an eyewitness of the events that took place during the time, especially at Indianapolis. He was also a close friend of R. S. Donnell. In June, 1923, - a lapse of twenty-three years from the events, he wrote his observations. On the doctrine in question, he stated: **It was taught that Jesus had holy flesh, and that those who followed Him through this garden experience would likewise have holy flesh; that the text, "A body hast thou prepared Me," showed that Christ had a specially prepared holy body. The Scripture, Hebrews 2:7-14, was used to prove that Christ was born with flesh like "my brethren" and "the church" would have after they had passed through the garden experience.**

Burton Wade was a lay member from Denver, Indiana [Jesse Dunn, State Agent at the time, also resided there, and Dunn understood the doctrine as taught by the "Holy Flesh" advocates in harmony with Haskell and Roberts.] and who in 1900 attended the Muncie camp meeting. He was 24 years of age at that time. When he wrote the letter in 1962, he was a man of 86 years, looking back 62 years upon the experience. It should not be hard to answer the question as to which of these men was capable of making "a definitive theological question." and what weight should be assigned to the statements of each.

Next a far more important question - the relationship of the Burton Wade letter to the Compiler's Note in Selected Messages, bk. ii, p. 31. When I replied to Elder Wood's letter dated March 13, I stated: There is no doubt from your correspondence that you obtained your editorial comment from the Compiler's Note in Selected Messages, bk., ii, p. 31. By now appealing to Wade's letter for your support you raise a far more serious question. The book was copyrighted in 1958; the Wade letter was dated 1962. It was written because of meetings "recently" held by Elder Arthur White at EMC. This word could not be construed to antedate the publishing date of the book. What then is the source of the Compiler's Note? Or worse yet, perish the thought, were the first two paragraphs of the Wade letter, "planted" to give substantiation to the basic error in the Compiler's Note? Unless other proof can be offered to the source of the note, this last idea needs to be investigated further, for it would then have validity.

Ten days later I wrote directly to Elder Arthur White for an explanation of the note. Then on April 14, 1968, I wrote about another matter, and reminded him that the letter written March 25, had not been answered, and that I wished verification of the note in Selected Messages, bk. ii. To these two letters, Elder D. A. Delafield, Associate Secretary of the Ellen G. White Estate, replied: I am sure that in his exceedingly busy program Elder White means to get around to provide for you a satisfactory response to your question concerning the origin of the idea that "the teachers of the Holy Flesh taught that Christ as a result of the Gethsemane experience received holy flesh." Perhaps Brother White can put his fingers upon the primary source on which this observation was based.

Knowing Elder White the way I do, I am sure that he has sound basis for the ideas as he expressed them in the Compiler's Note. The statement made by G. A. Roberts, "The Holy Flesh Fanaticism," on June 11, 1923, is I think interesting. Roberts was an eyewitness observer of the Indiana fanaticism in 1900, and knew Pastor Donnell personally and conversed with him about this whole situation. It would be inconceivable that Roberts did not learn from Donnell what Davis and others were teaching, which Donnell himself later accepted.

Roberts observes that "the essential feature of the doctrine was that when Jesus passed through the Garden of Gethsemane, He had an experience which all must have who follow Him. It was taught that Jesus had holy flesh, and that those who followed Him through this garden experience would likewise have holy flesh; that the text, 'A body hast thou prepared Me,' showed that Christ had a specially prepared holy body."

While it may seem that the above quotation would support the view that Christ had holy flesh throughout life, it could also be construed to mean "that when Jesus passed through the Garden of Gethsemane, He had an experience which all must have who follow Him. It was taught that Jesus had holy flesh, and that those who followed Him through this garden experience would likewise have holy flesh."

To this letter, I replied: Thank you for your letter of April 17, and the reference to the testimony of G. A. Roberts. You quote for me a section of his observation of the teachings of the Holy Flesh advocates in relationship to the Gethsemane experience, and conclude that this could be interpreted to mean what Elder White wrote in the Compiler's Note as found in Selected Messages, bk. ii, p. 31.

I would grant this, except that in not all that G. A. Roberts wrote. The very next sentence following the ones quoted make the suggested conclusion an absolute impossibility. I shall requote for you, your quotes, and place the next sentence in italics. Here are the G. A. Roberts comments in full: The essential feature of the doctrine was that when Jesus passed through the Garden of Gethsemane, He had an experience which all must have who follow Him. It was taught that Jesus had holy flesh, and that those who followed Him through the garden experience would likewise have holy flesh; that the text, "A body hast thou prepared Me," showed that Christ had a specially prepared holy body. The Scripture, Hebrews 2:7-14, was used to prove that Christ was born with flesh like "my brethren" and "the church" would have after they had passed through the garden experience.

The full context of the Roberts statement coincides perfectly with the Haskell report of the Indiana experience which indicates that the Holy Flesh men taught that Jesus accepted the nature of Adam before the fall.

Finally, after receiving no further reply, I decided to write up the whole incident in a thought paper for "Watchman, What of the Night?", and title it "A Credibility Gap". Before publishing the same, I sent a copy to Elder Arthur White, and asked for his comments. To this, I received a five-page reply. He said in part: I wrote the note. At the time I wrote it I believed that it correctly represented the facts. As it was submitted to the Board of Trustees of the Ellen G. White Estate for their consideration it was assumed by the Board that the facts had been correctly presented. Busy as the men are they could hardly be expected to do research on this point in a little known and seemingly not too important area. When the editor of the Review and Herald ten years later had occasion to just mention the Holy Flesh Movement, he referred to this note and assumed that it correctly presented the facts in the case.

If the facts are not correctly presented, I am responsible, and if I erred, I did so ignorantly. Taking into account the use to which the information was to be put it was a matter of little importance... Except as there may be lessons in the experience for us today, it is not a matter of great interest or consequence to the church now... As I prepared this note, I turned to the G. A. Roberts statement in our document files, and accepted my understanding of his explanation of the basis for the movement... Now as I prepared the note it seemed clear to me that the Roberts' statement taught that Jesus, when He passed through the garden "had an experience." This experience is not defined. It was taught that "those who followed Him through this garden experience would likewise have holy flesh." Without thorough, painstaking research (which seemed uncalled for in this case) in an attempt to prepare a brief historical note, I concluded from the Roberts presentation that if the followers of Jesus gained holy flesh by passing through the garden experience, and Jesus Himself "had an experience in the garden all must have, who follow Him," did not the garden experience give Jesus the type of holy flesh that was being discussed? If this was not so, what was the "experience" Jesus had in the Garden? At the time I prepared the note, that which followed in the Roberts statement appeared to be confusing and irrelevant. I did not have before me in a way to make any impression, the Haskell statement in our letter file which you later studied very carefully and which is now in our Document File.

I can almost see you lifting your pen to write: "If the secretary of the White Estate exercises so little care in assembling data as this present situation seems to illustrate, how are we to know that in which we can place dependence?"... Now back to the matter in question. From the full Roberts statement which I have just reread I am not sure just what he attempted to convey as to what the garden experience did for Christ. Elder Haskell saw it differently than I have reported, and from your research you feel that the Haskell position is the more accurate one. The Wade testimony is interesting. I felt it was corroborative. It is not conclusive because of the time lapse, yet he is not too far from what the Roberts statement seemed on the surface to say. One is led to say, "So what?"

As far as I am concerned, I shall restudy the whole matter, as I can find time to do so, and if I am convinced that the note does not correctly represent the facts, I shall request the Board of Trustees of the Ellen G. White Estate to approve a rewording which we will ask the publishers to place in the next printing of the book. So what? The explanatory paragraph remains unchanged though Selected Messages, bk. ii, has been reprinted since this letter was written by Elder White. There can be no doubt that the Compiler's Note was based primarily on a misreading of the Roberts statement. But this leaves the Wade letter still unexplained. A comparison between the Note in Selected Messages,

bk. ii, and the Wade letter is most interesting: Compiler's Note

Wade Letter

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 Savior must also acquire the same state of physical sinlessness as an essential preparation for translation. (1957) They believed that, when Christ suffered in Gethsemane, He obtained "Holy Flesh" such as Adam had in the beginning before the fall, and they maintained that everyone who hoped to be translated would also have to obtain "Holy Flesh" (1962).

The question still remains - Did Brother Wade copy the Compiler's Note with variations of sentence structure and wording, or was the Wade letter dictated to substantiate the Compiler's Note? Why is the matter of any importance anyway? Why can't we say - "So what?" - and forget the whole affair? Because of what was taking place in our ranks at the time the first edition of Selected Messages, bk. ii, was published. We can only conjecture what might have been if the Compiler's Note had been written in harmony with the testimony of S. N. Haskell and G. A. Roberts rightly read. It was in 1956-1957, that the editor of the Ministry, R. Allan Anderson, wrote his editorials on the humanity of Christ which stated the same position that Haskell and Roberts said the "Holy Flesh" men taught. Then in 1957, the same basic doctrine was similarly stated in the book, Questions on Doctrine. If the Compiler's Note had been in accord with the source material - even the Roberts letter correctly read - would this not have dealt a severe blow to the deviation from basic Adventist doctrine that was developing in the church which finally culminated in the book, Movement of Destiny? But now it is only what might have been! "So what?"

APPENDIX – D

The Letter In Question—C O P Y

515 College Avenue Berrien Springs, Michigan January 12, 1962 Elder Arthur White General Conference of S. D. A. Takoma Park, Washington 12, D. C.

Dear Brother White: While you were here at Emmanuel Missionary College recently, giving your talks on the Spirit of Prophecy, you referred to the fanatical movement which took place in Indiana, known as the "Doctrine of Holy Flesh." This movement reached its height in 1900 when the conference president and most of the workers were carried away by this fanatical teaching.

They believed that, when Christ suffered in Gethsemane, he obtained "Holy Flesh" such as Adam had in the beginning before the fall, and they maintained that everyone who hoped to be translated would also have to obtain "Holy Flesh."

I thought you would be interested to know that I attended the camp meeting in September of 1900, which was held at Muncie, where I witnessed first-hand the fanatical excitement and activities of these people. There were numerous groups of people scattered all over the campground engaged in arguing and, when these fanatics conducted the services in the large pavilion, they worked themselves up to a high pitch of excitement by the use of musical instruments, such as: trumpets, flutes, stringed instruments, tambourines, an organ, and a big bass drum. They shouted and sang their lively songs with the aid of musical instruments until they became really hysterical. Many times I saw them, after these morning meetings, as they came to the dining tent fairly shaking as though they had palsy.

Elders S. N. Haskell and A. J. Breed were at the camp meeting to meet this fanaticism, and when they went onto the platform to conduct services, they announced the songs from Hymns and Tunes, and they preached the real Adventist message. Members of the fanatical group who were present at these services plainly showed their disapproval and almost sneered at times.

This fanaticism spread throughout the conference and caused division in many of the churches, but there were some who stood firm and were not carried away with the false doctrine. Our little home church at Denver stood firm and not one of its members was carried away with this deception. Very sincerely yours,
(Signed) Burton Wade