

SOME QUOTATIONS FROM ELLEN G. WHITE PERTAINING
TO THE DESTRUCTION OF SINNERS

Used for the Faith, Righteousness and Salvation series

DESTRUCTION AS AN ACT OF GOD, OR HIS ANGELS

1. “The world was in its infancy; yet iniquity had become so deep and widespread that God could no longer bear with it; and He said, ‘I will destroy man whom I have created from the face of the earth.’ He declared that His Spirit should not always strive with the guilty race. If they did not cease to pollute with their sins the world and its rich treasures, He would blot them from His creation, and would destroy the things with which He had delighted to bless them; He would sweep away the beasts of the field, and the vegetation which furnished such an abundant supply of food, and would transform the fair earth into one vast scene of desolation and ruin.” *Patriarchs and Prophets*, p. 92
2. “In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy he destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan, the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain's and in Noah's day, and in the time of Abraham and Lot; it is so in our time. It is in mercy to the universe that God will finally destroy the rejecters of his grace.” – *Great Controversy*, p. 543
3. “Though they had before them the example of the antediluvian world, and knew how the wrath of God had been manifested in their destruction, yet they followed the same course of wickedness.” – *Patriarchs and Prophets*, p. 157
4. “A single angel destroyed all the first-born of the Egyptians, and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when he permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere.” – *Great Controversy*, p. 614
5. “Moses then told the king that the angel of God would slay their first-born.” – *Story of Redemption*, p. 118
6. “The men of Beth-shemesh were curious to know what great power could be in that ark, which caused it to accomplish such marvelous things....And as the people gratified their curiosity, and opened the ark to gaze into its sacred recesses, which the heathen idolaters had not dared to do, the angels attending the ark slew above fifty thousand of the people.” – *Story of Redemption*, p. 191

7. “All around him [John] the apostle beheld witnesses to the Flood that had deluged the earth because the inhabitants ventured to transgress the law of God. The rocks thrown up from the great deep and from the earth by the breaking forth of the waters, brought vividly to his mind the terrors of that awful outpouring of God's wrath.” – *Acts of the Apostles*, p. 572
8. “The crisis is fast approaching. The rapidly swelling figures show that the time for God's visitation has about come. Although loath to punish, nevertheless He will punish, and that speedily.” – *Testimonies*, volume 5 p. 209
9. “Swift destruction followed. Seventy thousand were destroyed by pestilence. David and the elders of Israel were in the deepest humiliation, mourning before the Lord. As the angel of the Lord was on his way to destroy Jerusalem, God bade him stay his work of death. A pitiful God loves His people still, notwithstanding their rebellion.” – *SDA Bible Commentary*, volume 3, p. 1127
10. “The land was smitten with pestilence, which destroyed seventy thousand in Israel. The scourge had not yet entered the capital, when ‘David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven....’ The destroying angel had stayed his course outside Jerusalem.” – *Patriarchs and Prophets*, p. 748
11. “The angels of heaven witnessed every movement made against their loved Commander. They longed to deliver Christ. Under God the angels are all-powerful. On one occasion, in obedience to the command of Christ, they slew of the Assyrian army in one night one hundred and eighty-five thousand men. How easily could the angels, beholding the shameful scene of the trial of Christ, have testified their indignation by consuming the adversaries of God! But they were not commanded to do this.” – *Desire of Ages*, p. 700
12. “Men will continue to erect expensive buildings, costing millions of money; special attention will be called to their architectural beauty, and the firmness and solidity with which they are constructed; but the Lord has instructed me that despite the unusual firmness and expensive display, these buildings will share the fate of the temple in Jerusalem. That magnificent structure fell. Angels of God were sent to do the work of destruction, so that one stone was not left upon another that was not thrown down.” – *SDA Bible Commentary*, volume 5, p. 1098-1099
13. “The present is a solemn, fearful time for the church. The angels are already girded, awaiting the mandate of God to pour their vials of wrath upon the world. Destroying angels are taking up the work of vengeance; for the Spirit of God is gradually withdrawing from the world.” – *SDA Bible Commentary*, p. 983

14. “The destroying angels of God were at work. One touch, and buildings, so thoroughly constructed that men regarded them as secure against every danger, quickly became heaps of rubbish. There was no assurance of safety in any place. I did not feel in any special peril, but the awfulness of the scenes that passed before me I cannot find words to describe. It seemed that the forbearance of God was exhausted and that the Judgment day had come.” – *Testimonies*, volume 9, p. 93
15. “He who presides over His church and the destinies of nations is carrying forward the last work to be accomplished for this world. To His angels He gives the commission to execute His judgments.” – *Testimonies to Ministers*, p. 431
16. “The same angel who had come from the royal courts to rescue Peter, had been the messenger of wrath and judgment to Herod. The angel smote Peter to arouse him from slumber; it was with a different stroke that he smote the wicked king, laying low his pride and bringing upon him the punishment of the Almighty. Herod died in great agony of mind and body, under the retributive judgment of God.” – *Acts of the Apostles*, p. 152
17. “The rabbis had a saying that there is rejoicing in heaven when one who has sinned against God is destroyed; but Jesus taught that to God the work of destruction is a strange work. That in which all heaven delights is the restoration of God's own image in the souls whom He has made.” – *Christ's Object Lessons*, p. 190
18. “Though God is strict to mark iniquity and to punish transgression, He takes no delight in vengeance. The work of destruction is a "strange work" to Him who is infinite in love.” – *Patriarchs and Prophets*, p. 139

DESTRUCTION AS AN ACT OF SATAN, OR HIS ANGELS

1. “In this warfare there is no release. Satan's agents never pause in their work of destruction. Those who are in Christ's service must watch every outpost.” – *Testimonies*, volume 9, p. 220
2. “With these words of light and truth before them, how dare men neglect so plain a duty? How dare they disobey God when obedience to His requirements means His blessing in both temporal and spiritual things, and disobedience means the curse of God? Satan is the destroyer. God cannot bless those who refuse to be faithful stewards. All He can do is to permit Satan to accomplish his destroying work. We see calamities of every kind and in every degree coming upon the earth, and why? The Lord's restraining power is not exercised. The world has disregarded the word of God.” – *Testimonies*, volume 6, pp. 388-389
3. “Satan is the prince of demons. The evil angels over whom he rules do his bidding. Through them he multiplies his agencies throughout the world. He instigates all the evil that exists in our world.” – *SDA Bible Commentary*, volume 6, p. 1119

DESTRUCTION AS SUICIDE, THE NATURAL CONSEQUENCE OF PERSISTING IN SIN

1. “We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.” – *Selected Messages*, volume 1, p. 235
2. “But when men pass the limits of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but he leaves the rejecters of his mercy to themselves, to reap that which they have sown.” – *Great Controversy*, p. 36
3. “God destroys no man. Everyone who is destroyed will have destroyed himself. Everyone who stifles the admonitions of conscience is sowing the seeds of unbelief, and these will produce a sure harvest.” – *Christ's Object Lessons*, p. 84

4. “No soul is ever finally deserted of God, given up to his own ways, so long as there is any hope of his salvation. ‘Man turns from God, not God from him.’ Our heavenly Father follows us with appeals and warnings and assurances of compassion, until further opportunities and privileges would be wholly in vain. The responsibility rests with the sinner. By resisting the Spirit of God today, he prepares the way for a second resistance of light when it comes with mightier power. Thus he passes on from one stage of resistance to another, until at last the light will fail to impress, and he will cease to respond in any measure to the Spirit of God.” – *Mount of Blessing*, p. 93

5. “Just what took place in Pharaoh's heart will take place in every soul that neglects to cherish the light and walk promptly in its rays. God destroys no one. The sinner destroys himself by his own impenitence.... We want all to understand how the soul is destroyed. It is not that God sends out a decree that man shall not be saved. He does not throw a darkness before the eyes which cannot be penetrated. But man at first resists a motion of the Spirit of God, and, having once resisted, it is less difficult to do so the second time, less the third, and far less the fourth.” – *Testimonies*, volume 5, p. 120

6. “Christ is ready to set us free from sin, but He does not force the will; and if by persistent transgression the will itself is wholly bent on evil, and we do not desire to be set free, if we will not accept His grace, what more can He do? We have destroyed ourselves by our determined rejection of His love.” – *Steps to Christ*, p. 34

DESTRUCTION AS THE RESULT OF THE REMOVAL OF GOD’S PROTECTION

1. “The Canaanites had filled up the measure of their iniquity, and the Lord would no longer bear with them. His protection being removed, they would be an easy prey. By the covenant of God the land was ensured to Israel.” – *Patriarchs and Prophets*, p. 390

2. “Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: ‘They are joined to their idols, let them alone,’ and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels.” – *Testimonies*, volume 1, p. 187

3. “The flames that consumed the cities of the plain shed their warning light down even to our time. We are taught the fearful and solemn lesson that while God's mercy bears long with the transgressor, there is a limit beyond which men may not go on in sin. When that limit is reached, then the offers of mercy are withdrawn, and the ministration of judgment

begins.... But if the erring one persistently refuses to heed the voice that calls him with pitying, tender love, he will at last be left in darkness. The heart that has long slighted God's mercy, becomes hardened in sin, and is no longer susceptible to the influence of the grace of God. Fearful will be the doom of that soul of whom the pleading Saviour shall finally declare, he 'is joined to idols: let him alone.' Hosea 4:17." – *Patriarchs and Prophets*, pp. 164-165

DESTRUCTION AS THE RESULT OF EXPOSURE TO GOD'S GLORY

1. "Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, root and branch, (Malachi 4:1),--Satan the root, and his followers the branches....

"This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is 'alienated from the life of God.' Christ says, 'All they that hate Me love death.' Ephesians 4:18; Proverbs 8:36. God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them." – *Desire of Ages*, pp. 763-764

2. "To sin, wherever found, 'our God is a consuming fire.' Hebrews 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them. Jacob, after his night of wrestling with the Angel, exclaimed, 'I have seen God face to face, and my life is preserved.' Genesis 32:30. Jacob had been guilty of a great sin in his conduct toward Esau; but he had repented. His transgression had been forgiven, and his sin purged; therefore he could endure the revelation of God's presence. But wherever men came before God while willfully cherishing evil, they were destroyed. At the second advent of Christ the wicked shall be consumed 'with the Spirit of His mouth,' and destroyed 'with the brightness of His coming.' 2 Thessalonians 2:8. The light of the glory of God, which imparts life to the righteous, will slay the wicked." – *Desire of Ages*, pp. 107-108
3. "Then shall they that obey not the gospel be consumed with the spirit of His mouth and be destroyed with the brightness of His coming. 2 Thessalonians 2:8. Like Israel of old the wicked destroy themselves; they fall by their iniquity. By a life of sin, they have

placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of His glory is to them a consuming fire.” – *Great Controversy*, p. 37

4. “It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them.” – *Steps to Christ*, p. 18
5. “The people of Israel, because of their sinfulness, were forbidden to approach the mount when God was about to descend upon it to proclaim His law, lest they should be consumed by the burning glory of His presence....

“When the divine Presence was manifested upon Sinai, the glory of the Lord was like devouring fire in the sight of all Israel. But when Christ shall come in glory with His holy angels the whole earth shall be ablaze with the terrible light of His presence.” – *Patriarchs and Prophets*, p. 339

SOME QUOTATIONS FROM ELLEN WHITE REGARDING
PERFECTION BY FAITH

“We know that when he appears we shall be like him, for we shall see him as he is.” 1 John 3:2

It is a law both of the intellectual and the spiritual nature, that by beholding, we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. {GC88 555.2}

Men are changed in accordance with what they contemplate. If commonplace thoughts and affairs take up the attention, the man will be commonplace. If he is too negligent to obtain anything but a superficial understanding of truth, he will not receive the rich blessings that God would be pleased to bestow upon him. It is the law of the mind that it will narrow or expand to the dimensions of the things with which it becomes familiar. {CT 460.3}

It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell. If occupied with commonplace matters only, it will become dwarfed and enfeebled. {PP 596.2}

Our Great Example.--Christ carried out in His life His own divine teachings. His zeal never led Him to become passionate. He manifested consistency without obstinacy, benevolence without weakness, tenderness and sympathy without sentimentalism. He was highly social; yet He possessed a reserved dignity that did not encourage undue familiarity. His temperance never led to bigotry or austerity. He was not conformed to this world; yet He was not indifferent to the wants of the least among men. He was awake to the needs of all.--Manuscript 132, 1902. {Ev 636.1}

Christian life is more than many take it to be. It does not consist wholly in gentleness, patience, meekness, and kindness. These graces are essential; but there is need also of courage, force, energy, and perseverance. {MH 497.1}

Jesus did not shirk care and responsibility, as do many who profess to be His followers. It is because they seek to evade this discipline that so many are weak and inefficient. They may possess precious and amiable traits, but they are nerveless and almost useless when difficulties are to be met or obstacles surmounted. The positiveness and energy, the solidity and strength of character, manifested in Christ are to be developed in us, through the same discipline that He endured. {DA 73.1}

...It is the will of God that each professing Christian shall perfect a character after the divine similitude. By studying the character of Christ revealed in the Bible, by practicing His virtues, the believer will be changed into the same likeness of goodness and mercy. {CT 249.1}

None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection and places before us the example of Christ's character. In His humanity, perfected by a life of constant resistance of evil, the Saviour showed that through co-operation with Divinity, human beings may in this life attain to perfection of character. This is God's assurance to us that we, too, may obtain complete victory. {AA 531.2}

God bids us fill the mind with great thoughts, pure thoughts. He desires us to meditate upon His love and mercy, to study His wonderful work in the great plan of redemption. Then clearer and still clearer will be our perception of truth, higher, holier, our desire for purity of heart and clearness of thought. The soul dwelling in the pure atmosphere of holy thought will be transformed by communion with God through the study of Scriptures. {COL 60.1}

... When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own. {COL 69.1}

Seal Is a Settling Into Truth.--Just as soon as the people of God are sealed in their foreheads--it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved--just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming (MS 173, 1902). {4BC 1161.6}

Men put God out of their knowledge and worshiped the creatures of their own imagination; and as the result, they became more and more debased. The psalmist describes the effect produced upon the worshiper by the adoration of idols. He says, "They that make them are like unto them; so is every one that trusteth in them." Psalm 115:8. It is a law of the human mind that by beholding we become changed. Man will rise no higher than his conceptions of truth, purity, and holiness. If the mind is never exalted above the level of humanity, if it is not uplifted by faith to contemplate infinite wisdom and love, the man will be constantly sinking lower and lower. The worshipers of false gods clothed their deities with human attributes and passions, and thus their standard of character was degraded to the likeness of sinful humanity. They were defiled in consequence. {PP 91.2}

It is growth in knowledge of the character of Christ that sanctifies the soul. To discern and appreciate the wonderful work of the atonement, transforms him who contemplates the plan of salvation. By beholding Christ, he becomes changed into the same image, from glory to glory, as by the Spirit of the Lord. The beholding of Jesus becomes an ennobling, refining process to the actual Christian. He sees the Pattern, and grows into its likeness, and then how easily are dissensions, emulations, and strife adjusted. The perfection of Christ's character is the Christian's inspiration. When we see him as he is, desire awakes to be like him, and this elevates the whole man; for "every man that hath this hope in him purifieth himself, even as he is pure." {RH, August 26, 1890 par. 7}

SOME QUOTATIONS FROM ELLEN WHITE REGARDING
FAITH, EVIDENCE, INQUIRY

God never asks us to believe, without giving sufficient evidence upon which to base our faith. His existence, His character, the truthfulness of His word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet God has never removed the possibility of doubt. Our faith must rest upon evidence, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of evidence on which to rest their faith. {SC 105.2}

God gives sufficient evidence for the candid mind to believe;... {5T 675.3}

There are many who fail to distinguish between the rashness of presumption and the intelligent confidence of faith... {RH, April 1, 1875 par. 1}

God has given man precious promises upon conditions of faith and obedience; but they are not to sustain him in any rash act. If men needlessly place themselves in peril, and go where God does not require them to go, and self-confidently expose themselves to danger, disregarding the dictates of reason, God will not work a miracle to relieve them. He will not send his angels to preserve any from being burned if they choose to place themselves in the fire. {RH, April 1, 1875 par. 4}

God gives sufficient evidence to every soul. He does not promise to remove every doubt, but he gives a reason for faith. And sufficient evidence was given to the Jews. {RH, January 24, 1899 par. 7}

...Satan has ability to suggest doubts and devise objections to the pointed testimony that God sends, and many think it a virtue and mark of intelligence in them to be unbelieving and questioning, and quibbling. Those who desire to doubt will have plenty of room. God does not propose to remove all occasion for unbelief. He gives evidence, which must be carefully investigated with a humble mind and teachable spirit. All should decide from the weight of evidence. {RH, September 16, 1873 par. 10}

...Here is a test which all may apply if they will. None need be left in uncertainty and doubt. There is always sufficient evidence upon which to base an intelligent faith. But God will never remove from any man all occasion for doubts. Those who love to dwell in the atmosphere of doubt and questioning unbelief can have the unenviable privilege. He who turns from the weight of evidence because there are a few things that he cannot make plain to his finite understanding, will be left to the cold, chilling atmosphere of unbelief and skepticism, and will make shipwreck of faith. {ST, December 30, 1886 par. 6}

...But as real spiritual life declines, it has ever been the tendency to cease to advance in the knowledge of the truth. Men rest satisfied with the light already received from God's word, and discourage any further investigation of the Scriptures. They become conservative, and seek to avoid discussion. {CW 38.3}

The fact that there is no controversy or agitation among God's people, should not be regarded as conclusive evidence that they are holding fast to sound doctrine. There is reason to fear that they may not be clearly discriminating between truth and error. When no new questions are started by investigation of the Scriptures, when no difference of opinion arises which will set men to searching the Bible for themselves, to make sure that they have the truth, there will be many now, as in ancient times, who will hold to tradition, and worship they know not what. {CW 39.1}

I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith. They have no just appreciation of the work for the present time. When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance. {CW 39.2}

...Those who cannot impartially examine the evidences of a position that differs from theirs, are not fit to teach in any department of God's cause. {RH, February 18, 1890 par. 13}

Those who desire to follow a course which pleases their fancy are in danger of being left to follow their own inclinations, supposing them to be the leadings of God's Spirit. The duty of some is indicated sufficiently clear by circumstances and facts; but, through the solicitations of friends, in harmony with their own inclinations, they swerve from the path of duty and pass over the clear evidences in the case; then, with apparent conscientiousness, they pray long and earnestly for light. They have earnest feeling in the matter, and they interpret this to be the Spirit of God. But they are deceived. This course grieves the Spirit of God. They had light and in the very reason of things should have understood their duty; but a few pleasing inducements balance

their minds in the wrong direction, and they urge these before the Lord and press their case, and the Lord allows them to have their own way. They have so strong an inclination to follow their own course that He permits them to do so and to suffer the results. These imagine that they have a wonderful experience. {3T 73.2}

Experience is said to be the best teacher. Genuine experience is indeed superior to mere theoretical knowledge, but many have an erroneous idea as to what constitutes experience. Real experience is gained by a variety of careful experiments, made with the mind free from prejudice, uncontrolled by previously established opinions and habits. The results are marked with careful solicitude... {CTBH 109.1}

That which many term experience is not experience at all... There has not been a fair trial by actual experiment and thorough investigation, with a knowledge of the principles involved in the action... {CTBH 109.2}

Erroneous habits and customs gird men and women as with iron bands, and they too often justify themselves in these customs by what they term experience. Many of the grossest habits are cherished under this plea... {CTBH 109.3}

Here is where we have met the greatest difficulties in religious matters. The plainest facts may be presented, the clearest truths, sustained by the word of God, may be brought before the mind; but the ear and the heart are closed, and the all-convincing argument is, "my experience."... {CTBH 110.1}

Balaam inquired of God if he might curse Israel. He was anxious that the permission might be given, because he had the promise of great reward. But God said, "Thou shalt not go."... [Then] the Lord permitted him to go. Then he had a wonderful experience; but who would wish to have such an experience? {CTBH 110.2}

Many examples might be given to show how people have been deceived by relying upon what they supposed to be their experience. {CTBH 110.3}

...They [some unconverted ministers] have occasionally a flight of feeling, which gives them the impression that they are indeed children of God. This dependence upon impressions is one of the special deceptions of Satan. {2T 505.1}

Impressions alone are not a safe guide to duty. The enemy often persuades men to believe that it is God who is guiding them, when in reality they are following only human impulse. {AA 279.2}

...there are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those

of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. {GW 298.3}

I have been shown that many who profess to have a knowledge of present truth, know not what they believe. They do not understand the evidences of their faith... When the time of trial shall come, there are men now preaching to others, who will find, upon examining the positions they hold, that there are many things for which they can give no satisfactory reason. Until thus tested, they knew not their great ignorance. {GW 298.2}

... Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth. Their faith must be firmly founded upon the word of God, so that when the testing time shall come, and they are brought before councils to answer for their faith, they may be able to give a reason for the hope that is in them... {GW 299.2}

... It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny. {GW 299.3}

Faith in a lie will not have a sanctifying influence upon the life or character. No error is truth, or can be made truth by repetition, or by faith in it. Sincerity will never save a soul from the consequences of believing an error. Without sincerity there is no true religion, but sincerity in a false religion will never save a man. I may be perfectly sincere in following a wrong road, but that will not make it the right road, or bring me to the place I wished to reach. The Lord does not want us to have a blind credulity, and call that the faith that sanctifies. The truth is the principle that sanctifies, and therefore it becomes us to know what is truth. We must compare spiritual things with spiritual. We must prove all things, but hold fast only that which is good, that which bears the divine credentials, which lays before us the true motives and principles which should prompt us to action.--Letter 12, 1890. {2SM 56.1}

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures ... for themselves.... {GC88 595.2}

... There are today thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders... But are ministers infallible? {GC88 596.3}

...When the human agents shall exercise their faculties to acquire knowledge, to become deep-thinking men; when they, as the greatest witnesses for God and the truth, shall have won in the field of investigation of vital doctrines concerning the salvation of the soul, that glory may be given to the God of heaven as supreme, then even judges and kings will be brought to acknowledge, in the courts of justice, in parliaments and councils, that the God who made the heavens and the earth is the only true and living God, the author of Christianity, the author of all truth, who instituted the seventh-day Sabbath when the foundations of the world were laid, when the morning stars sang together, and all the sons of God shouted together for joy. All nature will bear testimony, as designed, for the illustration of the word of God. {FE 374.1}

...All whom God has blessed with reasoning powers are to become intellectual Christians. They are not requested to believe without evidence; therefore Jesus has enjoined upon all to search the Scriptures. Let the ingenious inquirer, and the one who would know for himself what is truth, exert his mental powers to search out the truth as it is in Jesus. Any neglect here is at the peril of the soul. We must know individually the prescribed conditions of entering into eternal life... We cannot allow these questions to be settled for us by another's mind, or another's judgment... We cannot trust the salvation of our souls to ministers, to idle traditions, to human authorities, or to pretensions.... The Lord positively demands of every Christian an intelligent knowledge of the Scriptures. {RH, March 8, 1887 par. 1}

Teachers should lead students to think, and clearly to understand the truth for themselves. It is not enough for the teacher to explain or for the student to believe; inquiry must be awakened, and the student must be drawn out to state the truth in his own language, thus making it evident that he sees its force and makes the application. By painstaking effort the vital truths should thus be impressed upon the mind. This may be a slow process; but it is of more value than rushing over important subjects without due consideration. {6T 154.1}

I am afraid of anything that would have a tendency to turn the mind away from the solid evidences of the truth as revealed in God's Word. I am afraid of it; I am afraid of it. We must bring our minds within the bounds of reason, lest the enemy so come in as to set everything in a disorderly way. {2SM 43.2}

... The Holy Spirit will not compel men to take a certain course of action. We are free moral agents; and when sufficient evidence has been given us as to our duty, it is left with us to decide our course. {FE 124.1}

THE RELATIONSHIP BETWEEN MEDICAL MISSIONARY WORK AND THE GOSPEL MINISTRY

No line is to be drawn between the genuine medical missionary work and the gospel ministry. These two must blend. They are not to stand apart as separate lines of work. They are to be joined in an inseparable union, even as the hand is joined to the body. Those in our institutions are to give evidence that they understand their part in the genuine gospel medical missionary work. A solemn dignity is to characterize genuine missionaries.--Unpub. MS. (B. 102'00) {LLM 340.4}

Many are asking me how I regard the ministry of the gospel with reference to medical missionary work. These two lines of work should blend. {LLM 340.5}

From the light that has been given me, the medical missionary work and the gospel ministry are never to be divorced. They are to be bound together as one work. {LLM 72.4}

Nothing should be allowed to stand in the way of perfect, complete unity between the medical missionary workers and the gospel ministry. {LLM 68.1}

Christ, the great medical missionary, is our example. He healed the sick and preached the gospel. In His service, healing and teaching were linked closely together. Today they are not to be separated. {LLM 38.1}

Luke is called the "Beloved Physician." Paul heard of his skill as a physician, and he sought him out as one to whom the Lord had entrusted a special work. He secured his cooperation in his work. After a time he left him at Philippi. Here Luke continued to labor for several years, doing double service as a physician and a gospel minister. He was indeed a medical missionary. {LLM 339.1}

...When He sent forth the seventy He commanded them to heal the sick, and next to preach that the kingdom of God had come nigh unto them. Their physical health was to be first cared for, in order that the way might be prepared for their minds to be reached by those truths which the apostles were to preach. {4T 225.1}

I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work. {CH 533.1}

Medical missionary work is not to take the place of the ministry of the Word. {Ev 523.1}

To take people right where they are, whatever their position, whatever their condition, and help them in every way possible-- this is gospel ministry... Those who are sick in body are nearly always sick in soul, and when the soul is sick, the body is made sick.--MS. 62, 1900. {MM 238.1}

True religion and the laws of health go hand in hand. It is impossible to work for the salvation of men and women without presenting to them the need of breaking away from sinful gratifications, which destroy the health, debase the soul, and prevent divine truth from impressing the mind.-- Review and Herald, Nov. 12, 1901. {CM 131.2}

Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world is open for it. {MH 147.2}

The gospel which He taught was a message of spiritual life and physical restoration. Deliverance from sin and the healing of disease were linked together. {CT 465.2}

The medical missionary work is a part of this work of reform, but it should never become the (603) means of separating the workers in the ministry from their field of labor. The education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry, and the usefulness of those who are preparing for the ministry would be greatly increased if they would become intelligent on the great and important subject of health. The influence of the Holy Spirit is needed that the work may be properly balanced, and that it may move forward solidly in every line. {LLM 337.1}

The work of the true medical missionary is largely a spiritual work. It includes prayer and laying on of hands; he therefore should be as sacredly set apart for his work as is the minister of the gospel. Those who are selected to act the part of missionary physicians, are to be set apart as such. {LLM 356.5}

The conversion of souls is the one great object to be sought for in our medical institutions. It is for this that these institutions are established.-- Letter 213, 1902. {Ev 537.3}

Not one quarter of the work has been done in opening the Scriptures to the sick that might have been done, and that would have been done in our sanitariums if the workers had themselves received thorough instruction in religious lines. {7T 103.1}

Those who expect to become medical missionary workers must be thoroughly educated in Bible lines. They should have the very best spiritual advantages, in order that they may be fitted to teach and to train others. {LLM 62.5}

A Bible institute should be held in some place where medical missionary workers and ministers may meet together to study the Scriptures. {LLM 55.1}

Loma Linda is to be not only a sanitarium, but an educational center. With the possession of this place comes the weighty responsibility of making the work of the institution educational in character. A school is to be established here for the training of gospel medical missionary evangelists. {LLM 163.7}

The presenting of Bible principles by an intelligent physician will have great weight with many people. There is efficiency and power with one who can combine in his influence the work of a physician and of a gospel minister. His work commends itself to the good judgment of the people. {CH 546.1}

...the education of students in medical missionary lines is not complete unless they are trained to work in connection with the church and the ministry. {CH 557.1}

The question has been asked many times, Should the physician feel it his duty to open the truth to his patients? That depends on circumstances. In many cases all that should be done is to point to Christ as a personal Saviour. There are those who would only be injured should any new doctrine not in accordance with their previous views be brought before them... It is just as much a physician's duty to prepare the souls before him for what is to take place as to minister to their physical needs. Let them know their danger. Be a faithful steward for God. Do not let anyone be launched into eternity without a word of warning or caution. {MM 38.2}

The solemnity of the physician's work, his constant contact with the sick and the dying, require that, so far as possible, he be removed from the secular duties that others can perform. No unnecessary burdens should be laid on him, that he may have time to become acquainted with the spiritual needs of his patients. His mind should be ever under the influence of the Holy Spirit, that he may be able to speak in season the words that will awaken faith and hope. {7T 73.2}

At the bedside of the dying no word of creed or controversy is to be spoken. The sufferer is to be pointed to the One who is willing to save all who come to Him in faith. {7T 73.3}

Many are suffering from maladies of the soul far more than from diseases of the body, and they will find no relief until they come to Christ, the wellspring of life. The burden of sin, with its unrest and unsatisfied desires, lies at the foundation of a large share of the maladies the sinner suffers. Christ is the Mighty Healer of the sin-sick soul. These poor, afflicted ones need to have a clearer knowledge of Him whom to know aright is life eternal. They need to be patiently and kindly yet earnestly taught how to throw open the windows of the soul and let the sunlight of God's love come in. Complaints of weariness, loneliness, and dissatisfaction will then cease. Satisfying joys will give vigor to the mind and health and vital energy to the body. {CH 502.2}

An intelligent knowledge of how to treat disease upon hygienic principles will gain the confidence of many who otherwise would not be reached with the truth. In affliction, many are humbled in spirit, and words in favor of the truth spoken to them in tenderness by one who is seeking to alleviate physical sufferings may touch the heart. Prayer--short, weighted with tenderest sympathy, presenting the suffering ones in faith to the Great Physician--will inspire in them a confidence, a rest and trust, that will tend to the health of both soul and body. {CH 503.2}

I have been surprised at being asked by physicians if I did not think it would be more pleasing to God for them to give up their medical practice and enter the ministry. I am prepared to answer such an inquirer: If you are a Christian and a competent physician, you are qualified to do tenfold more good as a missionary for God than if you were to go forth merely as a preacher of the word. {CH 503.3}

January 20, 1890 God Made Manifest in Christ.

By Mrs. E. G. White.

At the first advent of Christ, darkness, covered the earth, and gross darkness the people. Light and truth seemed to have departed from among men, and Satan appeared to reign in undisputed power. Rival sects existed, and among those who professed to be the servants of God were displayed love of preeminence and strife for power and position. Souls who were desirous of light were filled with perplexity and sorrow. Many were sighing, "What is truth?" Ignorance prevailed, but many were looking for something better, looking for light that would illuminate the moral darkness of the world. They were thirsting for a knowledge of the living God, for some assurance of a life beyond the tomb. There were men not of the Jewish nation who prophesied that an inspired instructor would come to teach them of the truth. There were among the Jews men who had not polluted their integrity, who read with eager anticipation the sure word of prophecy that pointed to the advent of the Redeemer. They rejoiced in the promise that God had made to his servant Moses: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." {ST, January 20, 1890 par. 1}

Again they read how the Lord should anoint Him to preach good tidings unto the meek, to bind up the broken-hearted, proclaim liberty to the captives, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord. They read how he would set judgment in the earth, how the isles should wait for his law, how the Gentiles would come to his light, and kings to the brightness of his rising. {ST, January 20, 1890 par. 2}

Christ came just as prophecy had foretold. He was the "way, the truth, and the life," and the beams of the Sun of Righteousness dispelled the moral darkness so that the honest in heart might see the truth. The absence of outward display and worldly grandeur, called forth comments of disapprobation from the people. Doubt and criticism met him on every side. Christ himself had chosen the human conditions of his life. He had selected the lowliest place in society. He was the Majesty of heaven, and he knew that the world would bear sway by magnificence, carrying everything before its display and grandeur; but Jesus honored those whom the world looked upon with contempt. Christ's birthplace was devoid of conveniences, not to speak of riches and luxury. And his entire life in this world was in keeping with the humble home of his early experience. {ST, January 20, 1890 par. 3}

The Saviour of the world proposed that no attraction of an earthly character should call men to his side. The light and beauty of celestial truth alone should be the drawing power. The outward glory, the worldly honor, which attracts the attention of men, he would not assume. He made himself accessible to all, teaching the pure, exalted principle of truth as that which was only worthy of their notice. But although so humbly born, so unpretending in life, God did not leave him without a witness. The principalities of heaven did him homage. Wonders in the

heavens above and signs in the earth beneath attested his power and majesty. At his baptism a voice from heaven fell upon the ears of men, declaring, "This is my beloved Son, in whom I am well pleased." The bright glory of God in the form of a dove of burnished gold encircled him. John declared: "That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not." {ST, January 20, 1890 par. 4}

Christ came to represent the Father. We behold in him the image of the invisible God. He clothed his divinity with humanity, and came to the world that the erroneous ideas Satan had been the means of creating in the minds of men, in regard to the character of God, might be removed. We could not behold the glory of God unveiled in Christ and live; but as he came in the garb of humanity, we may draw nigh to our Redeemer. We are called upon to behold the Lord our Father in the person of his Son. Christ came in the robe of the flesh, with his glory subdued in humanity, that lost man might communicate with him and live. Through Christ we may comprehend something of him who is glorious in holiness. Jesus is the mystic ladder by which we may mount to behold the glory of the infinite God. By faith we behold Christ standing between humanity and divinity, connecting God and man, and earth and heaven. {ST, January 20, 1890 par. 5}

Christ came to save fallen man, and Satan with fiercest wrath met him on the field of conflict; for the enemy knew that when divine strength was added to human weakness, man was armed with power and intelligence, and could break away from the captivity in which he had bound him. Satan sought to intercept every ray of light from the throne of God. He sought to cast his shadow across the earth, that men might lose the true views of God's character, and that the knowledge of God might become extinct in the earth. He had caused truth of vital importance to be so mingled with error that it had lost its significance. The law of Jehovah was burdened with needless exactions and traditions, and God was represented as severe, exacting, revengeful, and arbitrary. He was pictured as one who could take pleasure in the sufferings of his creatures. The very attributes that belonged to the character of Satan, the evil one represented as belonging to the character of God. Jesus came to teach men of the Father, to correctly represent him before the fallen children of earth. Angels could not fully portray the character of God, but Christ, who was a living impersonation of God, could not fail to accomplish the work. The only way in which he could set and keep men right was to make himself visible and familiar to their eyes. That men might have salvation he came directly to man, and became a partaker of his nature. {ST, January 20, 1890 par. 6}

The Father was revealed in Christ as altogether a different being from that which Satan had represented him to be. Said Christ, "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." The love of Jesus, expressed for the fallen race in his life of self-denial and sufferings, is the manifestation of the Father's love for a sinful, fallen world. Christ endured shame and grief and death for those who despised his love and trampled upon his mercy. He paid the debt of man's transgression upon the cross of Calvary with his own precious blood. The men of his own nation, the leaders of the people, were so ensnared by the deceptions

of Satan that the plan of redemption for a fallen race seemed to their minds indistinct and unexplainable. {ST, January 20, 1890 par. 7}

Man was God's workmanship, made after his image, endowed with talents, and fitted for a high destiny. But Satan has worked to obliterate the divine image, and to impress his own image instead of the image of God in man's nature. Jesus condescended to humble himself, to take human nature, and by uniting divinity with humanity, he proposed to elevate man in the scale of moral value. All heaven was poured out in the gift of God's dear Son. Through faith in him the sinner could be justified, and God could yet be just in justifying the sinner; for Christ had become a propitiation for the sins of the repentant soul. The only plan that could be devised to save the human race was that which called for the incarnation, humiliation, and crucifixion of the Son of God, the Majesty of heaven. After the plan of salvation was devised, Satan could have no ground upon which to found his suggestion that God, because so great, could care nothing for so insignificant a creature as man. The redemption of man is a wonderful theme, and the love manifested to the fallen race through the plan of salvation, can be estimated only by the cross of Calvary. The depth of this love even angels cannot sound. That God could consent to become flesh, and dwell among fallen beings, to lift them up from their helplessness and despair, is an unfathomed mystery. He whose kingdom is an everlasting kingdom, whose dominion endureth throughout all generations, made himself to be sin for us that he might lift up all that are bowed down, and give life to those who are ready to perish. {ST, January 20, 1890 par. 8}

Oh, that men might open their minds to know God as he is revealed in his Son! Truth came forth from the lips of Jesus, uncorrupted with human philosophy. His words were from heaven, such as mortal lips had never spoken nor mortal ears ever heard. His heart was an altar on which burned the flames of infinite love. Goodness, mercy, and love were enthroned in the breast of the Son of God. He set up his tabernacle in the midst of our human encampment, pitched his tent by the side of the tents of men, that he might dwell among them and make them familiar with his divine character and love. No one could love Christ and pay homage to him without serving and honoring the infinite God. Those who had an appreciation of the character and mission of Christ, were filled with reverence and awe, as they looked upon him and felt that they were looking upon the temple of the living God. Officers were sent to take the Son of God, that the temple in which God was enshrined might be destroyed. But as they drew near and heard the words of divine wisdom that fell from his lips, they were charmed, and the power and excellence of his instruction so filled their hearts and minds that they forgot the purpose for which they had been sent. Christ revealed himself to their souls. Divinity flashed through humanity, and they returned so filled with this one thought, so charmed with the ideas he had presented, that when the leaders of Israel inquired, "Why have ye not brought him?" they replied, "Never man spake like this man." They had seen that which priests and rulers would not see,--humanity flooded with the light and glory of divinity. Those who would behold this glory would be drawn to love Jesus and to love the Father whom he represented. Christ exalted the character of God, attributing to him the praise, and giving to him the credit, of the whole purpose of his own mission on earth,--to set men right through the revelation of God. In Christ was arrayed before men the paternal grace and

the matchless perfections of the Father. In his prayer just before his crucifixion, he declared, "I have manifested thy name." "I have glorified thee on the earth; I have finished the work which thou gavest me to do." When the object of his mission was attained,--the revelation of God to the world,--the Son of God announced that his work was accomplished, and that the character of the Father was made manifest to men. {ST, January 20, 1890 par. 9}

Ellen G. White *Signs of the Times* Articles, Volume 2 (1886-1892), pages 350, 351.
Reprinted from *The Signs of the Times* Volume 16, Number 3, Oakland, California,
Second-Day, January 20, 1890

The atonement of Christ is not a mere skillful way to have our sins pardoned; it is a divine remedy for the cure of transgression and the restoration of spiritual health. It is the Heaven-ordained means by which the righteousness of Christ may be not only upon us but in our hearts and characters (Letter 406, 1906). {6BC 1074.2}

SOME QUOTATIONS FROM ELLEN G. WHITE INCLUDED IN OUR DISCUSSION
OF WHAT HAPPENED AT MINNEAPOLIS

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. [SEE APPENDIX.] This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God... This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure... {TM 91.2}

...The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, the law, but do not teach or believe Christ. {TM 92.1}

I am asked concerning the law in Galatians. What law is the schoolmaster to bring us to Christ? I answer: Both the ceremonial and the moral code of ten commandments. {1MR 131.4}

The law was our schoolmaster to bring us unto Christ, that we might be justified by faith" (Galatians 3:24). In this Scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and cause us to feel our need of Christ, and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ. {1MR 130.2}

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. {1MR 130.3}

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death. {ISM 235.2}

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, we 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. {SpM 34.1}

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 rejectors 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. {SpM 34.2}

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. {SpM 34.3}

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... 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. {SpTA06 19.2}

The Lord has need of men who are spiritually sharp and clear-sighted, men worked by the Holy Spirit, who are certainly receiving manna fresh from heaven. Upon the minds of such, God's Word flashes light, revealing to them more than ever before the safe path. The Holy Spirit works upon mind and heart. The time has come when through God's messengers the scroll is being unrolled to the world. Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto... The gospel must be fulfilled in accordance with the messages God sends. That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God's message for this time. {1888 133.2}

The Landmarks Defined.--In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks. {CW 30.1}

The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, "The commandments of God and the faith of Jesus." One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary. {CW 30.2}

God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven. Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng. {COL 315.1}

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. {COL 97.3}

If you are called upon to attend a council meeting, ask yourself whether your perceptive faculties are in a proper condition to weigh evidence. If you are not in a proper condition, if your brain is confused, you have no right to take part in the meeting. Are you fractious? Is your temper sweet and fragrant, or is it so disturbed and disagreeable that you will be led to make hasty decisions? Do you feel as though you would like to fight someone? Then do not go to the meeting; for if you go you will surely dishonor God. Take an ax and chop wood or engage in some physical exercise until your spirit is mild and easy to be entreated. Just as surely as your stomach is creating a disturbance in your brain, your words will create a disturbance in the assembly. More trouble is caused by disturbed digestive organs than many realize. {MM 295.1}

SOME QUOTATIONS FROM ELLEN WHITE
REGARDING THE PURPOSE OF THE PLAN OF SALVATION
FOR THE WHOLE UNIVERSE

the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice--its influence upon the intelligences of other worlds, as well as upon man--the Saviour looked forward when just before His crucifixion He said: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all unto Me." John 12:31, 32. The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. {PP 68.2}

By coming to dwell with us, Jesus was to reveal God both to men and to angels... not alone for His earthborn children was this revelation given. Our little world is the lesson book of the universe. {DA 19.2}

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished... {DA 758.2}

Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion. {DA 758.3}

But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. {DA 764.3}

From the beginning it has been Satan's studied plan to cause men to forget God, that he might secure them to himself. Hence he has sought to misrepresent the character of God, to lead men to cherish a false conception of Him. The Creator has been presented to their minds as clothed with the attributes of the prince of evil himself,--as arbitrary, severe, and unforgiving,--that He might be feared, shunned, and even hated by men. Satan hoped to so confuse the minds of those whom he had deceived that they would put God out of their knowledge. Then he would obliterate the divine image in man and impress his own likeness upon the soul; he would imbue men with his own spirit and make them captives according to his will. {5T 738.1}

It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what false colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels. {GC88 536.2}

That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels... The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven... The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of the Lamb. {ST, December 30, 1889 par. 4} {7ABC 476.3} {5BC 1132.8}

For centuries God looked with patience and forbearance upon the cruel treatment given to his ambassadors, at his holy law prostrate, despised, trampled underfoot. He swept away the inhabitants of the Noachian world with a flood. But when the earth was again peopled, men drew away from God, and renewed their hostility to him, manifesting bold defiance. Those whom God rescued from Egyptian bondage followed in the footsteps of those who had preceded them. Cause was followed by effect; the earth was being corrupted. {RH, July 17, 1900 par. 4}

A crisis had arrived in the government of God... All heaven was prepared at the word of God to move to the help of his elect. One word from him, and the bolts of heaven would have fallen upon the earth, filling it with fire and flame. God had but to speak, and there would have been thunderings and lightnings and earthquakes and destruction. {RH, July 17, 1900 par. 5}

The heavenly intelligences were prepared for a fearful manifestation of Almighty power. Every move was watched with intense anxiety. The exercise of justice was expected. The angels looked for God to punish the inhabitants of the earth.... {RH, July 17, 1900 par. 6}

The heavenly universe was amazed at God's patience and love. To save fallen humanity the Son of God took humanity upon himself.... {RH, July 17, 1900 par. 7}

Through the plan of salvation, a larger purpose is to be wrought out even than the salvation of man and the redemption of the earth. Through the revelation of the character of God in Christ, the beneficence of the divine government would be manifested before the universe, the charge of Satan refuted, the nature and result of sin made plain, and the perpetuity of the law fully demonstrated. {ST, December 22, 1914 par. 4}

The work of God's dear Son in undertaking to link the created with the Uncreated, the finite with the Infinite, in his own divine person, is a subject that may well employ our thoughts for a lifetime. This work of Christ was to confirm the beings of other worlds in their innocence and loyalty, as well as to save the lost and perishing of this world. He opened a way for the disobedient to return to their allegiance to God, while by the same act he placed a safeguard around those who were already pure, that they might not become polluted. {RH, January 11, 1881 par. 3}

While we rejoice that there are worlds which have never fallen, these worlds render praise, and honor, and glory to Jesus Christ for the plan of redemption to save the fallen sons of Adam, as well as to confirm themselves in their position and character of purity. The arm that raised the human family from the ruin which Satan had brought upon the race through his temptations, is the arm which has preserved the inhabitants of other worlds from sin. Every world throughout immensity engages the care and support of the Father and the Son; and this care is constantly exercised for fallen humanity. Christ is mediating in behalf of man, and the order of unseen worlds also is preserved by his mediatorial work. Are not these themes of sufficient magnitude and importance to engage our thoughts, and call forth our gratitude and adoration to God? {RH, January 11, 1881 par. 4}

To turn away from heaven's light and refuse the light-bearer, is to take a course similar to that which Satan took in the courts of heaven when he created rebellion in the ranks of the angels. He misrepresented the character of God, and placed in a false light his gracious commandments. He evaded the truth, and subtly worked to make good appear as evil, and evil as good. He has lost none of his tact, and through his agents, manifests the same diplomacy and skill in evading truth, in creating false issues, in misrepresenting the message and the messenger. Not only do we see his working in the world among those who openly oppose the truth, but also in the church his art is manifested in the divisions and controversies among those who profess to be the children of God. {RH, October 18, 1892 par. 13}

Satan has ascribed to God all the evils to which the flesh is heir. He has represented him as a God who delights in the sufferings of his creatures, who is revengeful and implacable. It was Satan who originated the doctrine of eternal torment as a punishment for sin, because in this way he could lead men into infidelity and rebellion, distract souls, and dethrone the human reason. {RH, November 17, 1891 par. 5}

Heaven, looking down, and seeing the delusions into which men were led, knew that a divine Instructor must come to earth. Men in ignorance and moral darkness must have light, spiritual light; for the world knew not God, and he must be revealed to their understanding. Truth looked down from heaven, and saw not the reflection of her image; for dense clouds of moral darkness and gloom enveloped the world, and the Lord Jesus alone was able to roll back the clouds; for he was the light of the world. By his presence he could dissipate the gloomy shadow that Satan had cast between man and God. Darkness covered the earth, and gross darkness the people. Through the accumulated misrepresentations of the enemy, many were so deceived that they worshiped a false god, clothed with the attributes of the satanic character. {RH, November 17, 1891 par. 6}

SOME QUOTATIONS FROM ELLEN WHITE
REGARDING THE LAW, AUTHORITY, OBEDIENCE, AND FEAR

Even when he was cast out of heaven, Infinite Wisdom did not destroy Satan. Since only the service of love can be acceptable to God, the allegiance of His creatures must rest upon a conviction of His justice and benevolence. The inhabitants of heaven and of the worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice of God in the destruction of Satan. Had he been immediately blotted out of existence, some would have served God from fear rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. For the good of the entire universe through ceaseless ages, he must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, and that the justice and mercy of God and the immutability of His law might be forever placed beyond all question. {PP 42.3}

We cannot know how much we owe to Christ for the peace and protection which we enjoy. It is the restraining power of God that prevents mankind from passing fully under the control of Satan. The disobedient and unthankful have great reason for gratitude for God's mercy and long-suffering in holding in check the cruel, malignant power of the evil one. But when men pass the limits of divine forbearance, that restraint is removed. God does not stand toward the sinner as an executioner of the sentence against transgression; but he leaves the rejecters of his mercy to themselves, to reap that which they have sown. Every ray of light rejected, every warning despised or unheeded, every passion indulged, every transgression of the law of God, is a seed sown, which yields its unfailing harvest. The Spirit of God, persistently resisted, is at last withdrawn from the sinner, and then there is left no power to control the evil passions of the soul, and no protection from the malice and enmity of Satan. The destruction of Jerusalem is a fearful and solemn warning to all who are trifling with the offers of divine grace, and resisting the pleadings of divine mercy. Never was there given a more decisive testimony to God's hatred of sin, and to the certain punishment that will fall upon the guilty. {GC88 36.2}

The Saviour's prophecy concerning the visitation of judgments upon Jerusalem is to have another fulfillment, of which that terrible desolation was but a faint shadow. In the fate of the chosen city we may behold the doom of a world that has rejected God's mercy and trampled upon his law. Dark are the records of human misery that earth has witnessed during its long centuries of crime. The heart sickens and the mind grows faint in contemplation. Terrible have been the results of rejecting the authority of Heaven. But a scene yet darker is presented in the revelations of the future. The records of the past,—the long procession of tumults, conflicts, and revolutions, the “battle of the warrior, with confused noise, and garments rolled in blood,” [Isaiah 9:5.]—what are these, in contrast with the terrors of that day when the restraining Spirit

of God shall be wholly withdrawn from the wicked, no longer to hold in check the outburst of human passion and Satanic wrath! The world will then behold, as never before, the results of Satan's rule. {GC88 37.1}

But in that day, as in the time of Jerusalem's destruction, God's people will be delivered, "every one that shall be found written among the living." Christ has declared that he will come the second time, to gather his faithful ones to himself: "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." [Matthew 24:30, 31.] Then shall they that obey not the gospel be consumed with the spirit of his mouth, and be destroyed with the brightness of his coming. [2 Thessalonians 2:8.] Like Israel of old, the wicked destroy themselves; they fall by their iniquity. By a life of sin, they have placed themselves so out of harmony with God, their natures have become so debased with evil, that the manifestation of his glory is to them a consuming fire. {GC88 37.2}

God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven. Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng. {COL 315.1}

But in heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. {MB 109.2}

...Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted. Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven. The stronghold of Satan would not be broken. {MB 142.1}

A sullen submission to the will of the Father will develop the character of a rebel. Service is looked upon by such a one in the light of drudgery. It is not rendered cheerfully and in the love of God. It is a mere mechanical performance. If he dared, such a one would disobey. His rebellion is smothered, ready to break out at any time in bitter murmurings and complaints. Such service brings no peace or quietude to the soul. {12MR 236.1} {TMK 120.4}

The effort to earn salvation by one's own works inevitably leads men to pile up human exactions as a barrier against sin. For, seeing that they fail to keep the law, they will devise rules and regulations of their own to force themselves to obey. All this turns the mind away from God to self. His love dies out of the heart, and with it perishes love for his fellow men. A system of human invention, with its multitudinous exactions, will lead its advocates to judge all who come short of the prescribed human standard. The atmosphere of selfish and narrow criticism stifles the noble and generous emotions, and causes men to become self-centered judges and petty spies. {MB 123.1}

The Pharisees were of this class. They came forth from their religious services, not humbled with a sense of their own weakness, not grateful for the great privileges that God had given them. They came forth filled with spiritual pride, and their theme was, "Myself, my feelings, my knowledge, my ways." Their own attainments became the standard by which they judged others. Putting on the robes of self-dignity, they mounted the judgment seat to criticize and condemn. {MB 123.2}

The people partook largely of the same spirit, intruding upon the province of conscience and judging one another in matters that lay between the soul and God. It was in reference to this spirit and practice that Jesus said, "Judge not, that ye be not judged." That is, do not set yourself up as a standard. Do not make your opinions, your views of duty, your interpretations of Scripture, a criterion for others and in your heart condemn them if they do not come up to your ideal. Do not criticize others, conjecturing as to their motives and passing judgment upon them. {MB 123.3}

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. {COL 97.3}

Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world. {DA 21.3}

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2. {DA 22.1}

The shortness of time is urged as an incentive for us to seek righteousness and to make Christ our friend. This is not the great motive. It savors of selfishness. Is it necessary that the terrors of the day of God be held before us to compel us through fear to right action? This ought not to be. {TMK 320.3} {RH, August 2, 1881 par. 6}

Had God the Father come to our world and dwelt among us, humbling Himself, veiling His glory, that humanity might look upon Him, the history that we have of the life of Christ would not have been changed. . . . In every act of Jesus, in every lesson of His instruction, we are to see and hear and recognize God. In sight, in hearing, in effect, it is the voice and movements of the Father. {TMK 338.4} Taken from Letter 83, 1895

Christ was about to visit our world, and to become incarnate. He says, "A body hast Thou prepared Me." Had He appeared with the glory that was His with the Father before the world was, we could not have endured the light of His presence. That we might behold it and not be destroyed, the manifestation of His glory was shrouded. His divinity was veiled with humanity,-- the invisible glory in the visible human form. {DA 23.1}

This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all-

merciful God shrouded His glory in a most humble type, that Moses could look upon it and live. So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it. So Christ was to come in "the body of our humiliation" (Philippians 3:21, R. V.), "in the likeness of men." In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men. {DA 23.2}

Then the end will come. God will vindicate His law and deliver His people. Satan and all who have joined him in rebellion will be cut off. Sin and sinners will perish, root and branch, (Malachi 4:1),--Satan the root, and his followers the branches. The word will be fulfilled to the prince of evil, "Because thou hast set thine heart as the heart of God; . . . I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . Thou shalt be a terror, and never shalt thou be any more." Then "the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be;" "they shall be as though they had not been." Ezekiel 28:6-19; Psalm 37:10; Obadiah 16. {DA 763.4}

This is not an act of arbitrary power on the part of God. The rejecters of His mercy reap that which they have sown. God is the fountain of life; and when one chooses the service of sin, he separates from God, and thus cuts himself off from life. He is "alienated from the life of God." Christ says, "All they that hate Me love death." Ephesians 4:18; Proverbs 8:36. God gives them existence for a time that they may develop their character and reveal their principles. This accomplished, they receive the results of their own choice. By a life of rebellion, Satan and all who unite with him place themselves so out of harmony with God that His very presence is to them a consuming fire. The glory of Him who is love will destroy them. {DA 764.1}

At the beginning of the great controversy, the angels did not understand this. Had Satan and his host then been left to reap the full result of their sin, they would have perished; but it would not have been apparent to heavenly beings that this was the inevitable result of sin. A doubt of God's goodness would have remained in their minds as evil seed, to produce its deadly fruit of sin and woe. {DA 764.2}

But not so when the great controversy shall be ended. Then, the plan of redemption having been completed, the character of God is revealed to all created intelligences. The precepts of His law are seen to be perfect and immutable. Then sin has made manifest its nature, Satan his character. Then the extermination of sin will vindicate God's love and establish His honor before a universe of beings who delight to do His will, and in whose heart is His law. {DA 764.3}

Well, then, might the angels rejoice as they looked upon the Saviour's cross; for though they did not then understand all, they knew that the destruction of sin and Satan was forever made certain, that the redemption of man was assured, and that the universe was made eternally secure.

Christ Himself fully comprehended the results of the sacrifice made upon Calvary. To all these He looked forward when upon the cross He cried out, "It is finished." {DA 764.4}

He maintained His disguise till He had interpreted the Scriptures, and had led them to an intelligent faith in His life, His character, His mission to earth, and His death and resurrection. He wished the truth to take firm root in their minds, not because it was supported by His personal testimony, but because the typical law, and the prophets of the Old Testament, agreeing with the facts of His life and death, presented unquestionable evidence of that truth. When the object of His labors with the two disciples was gained, He revealed Himself to them, that their joy might be full, and then vanished from their sight (ST Oct. 6, 1909). {5BC 1125.12} {3SP 214.2}

We are not to think of God only as a judge, and to forget him as our loving Father. Nothing can do our souls greater harm than this; for our whole spiritual life will be molded by our conceptions of God's character. {RH, April 5, 1887 par. 10}

Jesus said: "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." All that was done and said had this one object in view,--to rivet truth in their minds that they might attain unto everlasting life. Jesus did not come to astonish men with some great announcement of some special time when some great event would occur, but he came to instruct and save the lost. {RH, March 22, 1892 par. 5}

The reason why it seems so difficult to win souls for Christ, is that Satan is continually engaged in misrepresenting the character of God to the human mind. Christ came to reveal the Father to the world in his true character, that the false conceptions which men entertained of the divine character might be swept away. {RH, May 31, 1892 par. 9}

EXPERIENCES WHILE AT THE GENERAL CONFERENCE IN
MINNEAPOLIS IN 1888

In 1888 I was sent as a delegate from the Kansas Conference to the General Conference held that year in Minneapolis, Minnesota, that notable conference long to be remembered by many. Our Conference President, Elder C. A. Hall, and N. P. Dixon, our state canvassing agent, were also there as delegates. We were lodged in a large house with the delegation from Iowa, Elder J. H. Morrison, president. There were a few others in the same house, Elder L. R. Conradi, A. T. Robinson, and some others, near 25 in all. {1988 EGWE, MMM 338.2}

I had read some articles in our papers from the pen of E. J. Waggoner on the Book of Galatians and a brief rebuttal by Elder G. I. Butler on "The Law in Galatians." Anything said by Elder Butler, who was as a father to me in the Faith, was held as Gospel in my estimation. {1988 EGWE, MMM 338.3}

We had heard that there would be an investigation of the teachings found in the Galatian letter at the Conference, and it was reported that there would be a debate. Certain articles in the Review during 1887 and all through 1888 had awakened some concern in my mind. Being decidedly prejudiced in favor of Elder Butler and against E. J. Waggoner I went to that meeting with a prejudiced mind. On arriving there we learned that Elder Butler was sick and could not be present, which added to my disappointment. {1988 EGWE, MMM 338.4}

Fortunately it was arranged for Elder Waggoner to give his studies first. With pencil and notebook in hand I listened for heresy and was ready to see flaws and find fault with whatever was presented. As Elder Waggoner started in it seemed very different from what I was looking for. By the close of his second lesson I was ready to concede that

339

that he was going to be fair and his manner did not show any spirit of controversy, nor did he even mention any opposition that he was anticipating. Very soon his manner and the pure Gospel that he was setting forth had materially changed my mind and attitude and I was an earnest listener for Truth. {1988 EGWE, MMM 338.5}

In our lodging house we were hearing a good many remarks about Sister White favoring Elder Waggoner, that he was one of her pets. The spirit of controversy was up, and when the delegates came in from the last meeting of the day there was simply Babble, with much laughter and joking and some very disgusting comments were being made, no spirit of solemnity prevailing. A few did not engage in the hilarity. NO worship hour was kept, and anything but the solemnity that should have been felt and manifested on such an occasion was present. {1988 EGWE, MMM 339.1}

Four or five of us who were feeling deeply over the condition that existed decided to have a season of worship before we retired, and as soon as we arrived at our lodging place, before the crowd came in we were engaged in worship and praying very earnestly that the Lord would help us and His people to see the true light and to rebuke the spirit of debate that was driving the

Spirit of God from a good many hearts. A few came in while we were praying, but when the bulk of the delegates got in, the same spirit of confusion and criticism prevailed. {1988 EGWE, MMM 339.2}

In the morning Elder Morrison, who was a very dear friend of mine, came and said, "Brother McReynolds, I am ashamed of myself. No voice of prayer has been heard in this house since we came here till you brethren started it last night." (I suppose many of them had prayed by their bedsides). Quite a change came in; much less criticism was heard. All that day, as Elder Waggoner proceeded with his studies the Spirit of God was working on my heart and I was seeing where I had been all those years, living what some of us call, (and very properly too) the "up and down"

340

life. Getting into the dark, repenting, confessing, getting relief, and then for a while all going well; then relapsing into the same sad state again, and all because I did not feel happy and free. My faith was not constant. I had not learned how to hold on in the dark. At the close of Elder Waggoner's fourth or fifth lesson I was a subdued, repenting sinner. I felt that I must get away alone with the Lord. I went out of the city away into the woods; I did not want dinner; I spent the afternoon there on my knees and on my face before the Lord with my Bible. I had come to the point that I did believe the promises of God in His Word for forgiveness of my sins, and that it did mean me as well as any other sinner. His promise in 1 John 1:9; Isa. 1:18; Gal. 1:4; and Titus 2:14 and many of the promises were reviewed. There I saw Him as my own personal Saviour and there I was converted anew. All doubts that my sins were really forgiven were taken away, and from then till now, I have never doubted my acceptance as a pardoned child of God. For years prior to that time, although I had been preaching the message and God had blessed my work and a good many souls had been brought to the Lord, and His Truth, I had hesitated to proclaim my freedom and that He had saved me and was saving me daily. {1988 EGWE, MMM 339.3}

Next morning I was at the early meeting at five o'clock. After a brief but stirring message from Sister White and the opportunity was given I bore a testimony of my experience and my acceptance. I was encouraged by the remark by Sister White "That has the right ring." {1988 EGWE, MMM 340.1}

The much talked of debate was opened by Elder Morrison after Elder Waggoner had finished his eleven studies, the influence of which had in quite a measure taken out of a good many the debating spirit. However, the opposition proceeded. In the opening it was stated "We have always believed in Justification by Faith and preached it. That was true in theory and with some of the older ministers it was true that they knew by experience

341

what it is, but in many cases the theory was about all they had, and I know that some of our dear old brethren contend to this day that there was no confusion and really no debate. Well, I, was there and was in the midst of it, both in the public meetings and in our private quarters, and I know the spirit of debate and controversy ran high and some very bitter feelings were developed,

but the conference closed with a dark shadow over many minds. Some were much confused, and much unsettled. As for the discussion it simply flattened out. {1988 EGWE, MMM 340.2}

We returned to our homes. Very soon some of our brethren came to us and began to inquire what about that debate. We heard that they had a debate and a lot of confusion and some bitter feelings were aroused, etc. We told them that that was all true but we got some things that were so much better to talk about that we had said nothing about that trouble. By direction of the Conference Committee I went out to our churches, to one and two per week, and gave studies on the Truth so precious to me then, the subject of Justification by Faith, and rich blessings were found by many. My own soul was richly blessed and real revival followed. About two months were spent in that way when a call was sent to our Conference President for two ministers to be sent to Battle Creek to attend a Minister's Institute of ten weeks for Bible Study. Elder O. S. Ferren and I were sent. This proved a great blessing to us and the work in Kansas. {1988 EGWE, MMM 341.1}

Early in the spring, 1889, word began to come of some of those who had stood with the opposition at the Conference beginning to see light and soon earnest confessions followed. Within two or three years, most of the leading men who had refused the light at the Conference had come out with clear confessions. I quote a paragraph from Elder Daniells' booklet "Christ our Righteousness," on page 63: "How sad, how deeply regrettable, it is that this message of Righteousness in Christ should, at the time of its coming, have met with opposition on the part of earnest, well-meaning men

342

in the cause of God? {1988 EGWE, MMM 341.2}

From the pen of the Servant of God as published in the Review and Herald , August 13, 1889 I quote: "God has raised up men to meet the necessity of this TIME who will 'Cry aloud and spare not,' who will lift up their voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins. "Their work is not only to proclaim the law, but to preach THE TRUTH FOR THIS TIME--THE LORD OUR RIGHTEOUSNESS." 'But there are those who see no necessity for a special work at this time. While God is working to arouse the people, they seek to turn aside the message of warning, reproof, and entreaty. Their influence tends to quiet the fears of the people and to prevent them from awaking to the solemnity of this time. Those who are doing this are giving the trumpet an certain sound. They have become ensnared by the enemy." {1988 EGWE, MMM 342.1}

For two, three, four, and more years following the conference there came such appeals, admonitions and warnings almost weekly, and thank the Lord, they were not sent in vain. Many both ministers and people were aroused and sought the Lord with sincerity of soul, and found light and peace. {1988 EGWE, MMM 342.2}

Much more, very much more might be added but it is all made plain by many quotations from messages published in the booklet by Elder Daniells "Christ our Righteousness," which I recommend all to read. {1988 EGWE, MMM 342.3}

I am sorry for any one who was at the Conference in Minneapolis in 1888 who does not recognize that there was opposition and rejection of the Message that the Lord sent to His people at that time. It is not too late yet to repent and receive a great blessing.

To my brethren whom I love,

C. McReynolds. {1988 EGWE, MMM 342.4}

(Written by Elder C. McReynolds at the request of W.C. White. Copy filed in E.G. White publications unit vault, Takoma Park, D.C.)