

THE STUDY OF THE TESTIMONIES

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No. 1

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What was the first aim and effect of the gift of prophecy among us? Our enemies have repeatedly testified that but for the visions our denomination would long since have gone to pieces. Elder Joseph Bates gives this testimony to their effect at the time of the great confusion following the disappointment in 1844 (see "Rise and Progress of Seventh-day Adventists," p.128):--

"I thank God for the opportunity I have had with others to witness these things. I can now confidently speak for myself. I believe the work is of God, and is given to comfort and strengthen his 'scattered,' 'torn,' and 'peeled people,' since the closing up of our work ... in October, 1844. The distracted state of 'lo here's!' and 'lo there's!' since that time has exceedingly perplexed God's honest, willing people, and made it exceedingly difficult for such as were not able to expound the many conflicting texts that were presented to their view. I confess that I have received light and instruction on many passages that I could not before clearly understand."

In August 1848, a conference of Sabbath keepers was held at Volney, Oswego Co., N. Y. "There were about thirty-five persons present, all that could be collected in that part of the state; but hardly two of these were agreed. Each was strenuous for his own views, declaring that they were according to the Bible. All were anxious to advance their sentiments and to preach them. They were told that Elder White and his wife had not come so great a distance to hear them, but had come to teach them the truth. Mr. Arnold held that the 1000 years of Rev. 20, were in the past, and that the one hundred

and forty-four thousand mentioned in Revelation were those raised at Christ's resurrection.

"As the emblems of our dying Lord were before this company, and they were about to commemorate his sufferings, Mr. Arnold arose and said he had no faith in what they were about to do, -- that the Lord's supper was a continuation of the Passover, to be observed but once a year. These strange differences of opinion rolled a heavy weight upon Mrs. White, especially as Mr. Arnold spoke of the one thousand years as being in the past. She well knew that he was in error, and great grief pressed upon her spirits, for it seemed that God was dishonored. Some feared she was dying; but Elders Bates, White, Chamberlain, Gurney, and Edson prayed for her, and the Lord mercifully heard the prayers of his servants, and she revived. The light of heaven rested upon her, and she was soon lost to earthly things. While in this state she was shown some of the errors of those present, and also truth in contrast with their errors, showing that these discordant views which they claimed were according to the Bible, were only according to their own opinions of the Bible, and that they must yield their errors and unite upon the third angel's message. The meeting ended gloriously; truth gained the victory. Those who held these strange diversities of opinion confessed their errors, and united upon the present truth of the third angel's message, and the Lord greatly blessed them." -- "Rise and Progress," pp.137,138.

The writer of the proverbs said, "Where there is no vision the people throw off restraint." (Prov. 29:18, Revised Version). In harmony with this testimony are the following words from Sister White (see "Gospel Workers," p.84):--

"I was pointed back, and saw that in every important move, every decision made or point gained by God's people, some have arisen to carry matters to extremes, and to move in an extravagant manner, which has disgusted unbelievers, distressed God's people, and brought the cause of God into disrepute. The people whom God is leading out in these last days will be troubled with just such things. But much evil will be avoided if the ministers of Christ will be of one mind, united in their plans of action, and united in effort. If they will stand together, sustain one another and faithfully reprove and rebuke wrong, they will soon cause it to wither. But Satan has controlled these matters very much. Private members and even preachers have sympathized with disaffected ones who have been reproved for their wrongs, and division of feeling has been the result. The one who has ventured out and discharged his disagreeable duty by faithfully meeting error and wrong, is grieved and wounded that he receives not the fullest sympathy of his preaching brethren. He becomes discouraged in discharging these painful duties, lays down the cross, and withholds the pointed testimony. His soul is shut up in darkness, and the church suffers for the lack of the very testimony which God designed should live among his people. Satan's object is gained when the faithful testimony is suppressed. Those who so readily sympathize with the wrong, consider it a virtue; but they realize not that they are exerting a scattering influence, and that they themselves help to carry out Satan's plans."

"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in

perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to bless confusion, distraction, and disorganization. All who desire the co-operation of the heavenly messengers, must work in unison with them. Those who have unction from on high, will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their endorsement upon irregularity, disorganization, and disorder. All these evils are the result of Satan's efforts to weaken our forces, to destroy courage, and prevent successful action.

"Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them is to let each pursue his own course, and to remain especially distinct from bodies of Christians who are united, and are laboring to establish discipline and harmony of action. All the efforts made to establish order are considered dangerous, a restriction of rightful liberty, and hence are feared as popery. These deceived souls consider it a virtue to boast of their freedom to think and act independently. They will not take any man's say-so. They are amenable to no man. I was shown that it is Satan's special work to lead men to feel that it is in God's order for them to strike out for themselves, and choose their own course, independent of their brethren." -- Gospel Workers, page 156.

"The travels of the children of Israel are faithfully described; the deliverance which the Lord wrought for them, their perfect

organization and special order, their sin in murmuring against Moses and thus against God, their transgressions, their rebellions, their punishments, their carcasses strewn in the wilderness because of their unwillingness to submit to God's wise arrangements, -- this faithful picture is hung up before us as a warning lest we follow their example of disobedience, and fall like them. ... Has God changed from a God of order? No; he is the same in the present dispensation as in the former. Paul says, 'God is not the author of confusion, but of peace.' (1Cor. 14:33) He is as particular now as then. And he designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel." -- Gospel Workers, pp.159,160.

No. 2

We can no more disconnect the work of the Spirit of God from the third angel's message than we can have a live body without nerves or muscles, or get life out of a marble statue. God has been speaking to his people from the beginning of this cause, and I praise him that the testimonies still come from him, and come warmer and warmer.

Some may say, Why haven't you evangelized the world during the forty years you have been at work? Look at your publishing houses and other institutions. Yes; but these were not in existence forty years ago. At that time we did not have one sixty-four page tract. We published one paper, about a quarter as large as the "REVIEW" now is. All of Sister White's Testimonies made less than one hundred pages. A man who gave five dollars to the cause was thought to be giving us quite a lift. But now we have the machinery, and we will see more done in one year now than could be done in twenty years then.

Notice how it was back in the first angel's message. A letter written by Elder J. V. Himes, and published in the Midnight Cry, of Sept. 12, 1844, makes this statement: "When we commenced the work with Brother Miller in 1840, he had been lecturing nine years. During that time he stood almost alone, but his labors had been almost incessant and effectual in awakening professors of religion to the true hope of God's people, and the necessary preparation for the advent of the Lord, as also the awakening of all classes of the unconverted to a sense of their lost condition and the duty of immediate repentance and conversion to God, as a preparation to meet the Bridegroom in peace at his coming." For nine years, as he said, he stood almost alone, but in 1843-44 there was a wonderful

stir made all over the earth. God opens the way very quickly for a great work when things come round in readiness for it. That was the way it was at that time, and it will be so now.

Your attention was called last Friday to the effect of the work of God in producing unity in the church. Extracts were read showing how the Testimonies produced harmony among the brethren in the early days of the cause. This morning I wish to call attention to some other points. We are told to take the prophets as an example of suffering affliction and of patience. (James 5:10) If we know the manner of God's working through the prophets in one age of the world, we know how he will work through them in other ages. (1Cor. 10:11) "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come."

We will notice some points about the work of the Spirit of God in connection with these ancient prophets. First notice the case of Balaam, as recorded in Numbers 22:38, "And Balaam said unto Balak, Lo I am come unto thee; have I now any power at all to say anything? The word that God putteth in my mouth that shall I speak." When God took the prophet in his hand he had to do just exactly as God wanted him to do. Connect this with a case in the New Testament: The apostle Paul tells us, in 2Cor. 12th chapter, of the visions and revelations which were given to him. He says he did not know whether he was in the body or out of the body. At such times he was entirely lost to all surrounding circumstances; and he tells us that lest he should be exalted above measure, through the abundance of the revelations, there was given to him a thorn in the flesh, the messenger of Satan, to buffet him. Sister White has also a thorn in the flesh; she has continually had great difficulty with her heart, yet she will not have the brethren pray that she may be

relieved of this trouble, for she said it was to remain by her, and to be manifested whenever she was in danger of becoming exalted.

Going back to the case of Balaam, we read in Numbers 24, verses 3 to 5, "And he took up this parable and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said; he hath said which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel."

Balaam, when in vision, had his eyes open. Notice now the case of Daniel. (Dan.10:17-19) The prophet said, "For how can the servant of this my lord talk with this my lord? for as for me, straightway there remaineth no strength in me, neither is there breath left in me. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man, greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me." Daniel had no strength or breath left in him, and he was strengthened by an angel, and he says, "And when he had spoken unto me I was strengthened," indicating that he had superhuman strength.

I have seen Sister White in vision about fifty times. The first time was about forty years ago, when Brother Oswald Stowell was very sick, and expected to die. It was on the Sabbath, the first Sabbath I ever kept. Brother Stowell wanted his case commended to God, and desired the brethren to pray for him. In answer to their prayers he was healed and went to work again two days later. Brother White, who was present at the time, said to me, "Ellen is in vision." I looked at her and saw her kneeling by the bed and looking up toward heaven, and she soon began to shout praises to God.

Brother White said, "There is no breath in her body." Eyes open, no breath, yet her pulse beating naturally, and everything else in a normal condition! Her eyes seemed intently fixed upon something off at a great distance.

On one occasion Elders White and Andrews, and myself, were awakened at midnight, and called to come and pray for Sister White. She had fainted, and all efforts to revive her were unavailing. We had a season of prayer, and she seemed to revive and was taken off in vision. Some of our opponents say, "Yes, that is always the way, she is always sick and faints away before she has one of her visions." But this is not true. The first one I saw her have was at the close of a meeting, when she was well enough to take a long journey. Her last open vision was in 1884, on the camp ground at Portland, Oregon. She has visions at the present time, but they are not open visions in a public assembly. It is a heavenly place to be in, where there is an open vision, as some of those here who have seen her at such times, can testify.

The first indication that she is about to be taken off in vision is that she loses all strength, like a person suddenly falling down. This state continues not more than five seconds, when she suddenly rises to her feet. She herself says that the first thing she knows an angel stands by her side and touches her and she receives strength. This is just as it was with Daniel. She has been examined while in vision, by skillful physicians, and we have testimonials from them which declare that the phenomena of her visions are beyond their comprehension. A remarkable evidence of the superhuman strength which Sister White has while in vision was given during her third vision, when she held on her arm a Bible eighteen inches long, eleven inches wide, and four inches thick, and weighing eighteen and a fourth pounds. It was published by Joseph Seale, of Boston,

Mass., in 1822. This she held out at arm's length, her eyes meanwhile looking straight up, and her hand turning from text to text for more than half an hour, pointing to the texts with her finger and repeating them. I have conversed with those who examined every text as she pointed to them, and they testify that she repeated every one correctly. This was an indication that the power of God was connected with that work.

When God has a special work to do he sometimes starts out by bringing to view something of a startling character, to show that it is above human power. So it was with Moses, at the burning bush. The bush seemed to be burning with fire, yet not a twig or a leaf of it was consumed, so that Moses said, "I will now turn aside to see this great sight, why the bush is not burnt." When Moses turned aside God called to him and said, Moses, Moses, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. This was only the first step, which led on to greater manifestations of God's power, till the terrible exhibition when God thundered his law from Mount Sinai.

God designed by this exhibition of power to show that the work was altogether superior to that of any human agency. Another effect was to call the attention of the people to them, so that they began to make inquiries around in different places, and desired that Sister White would come and visit them.

At another time Sister White held this same kind of a Bible open in one hand, above her head, at an angle of forty five degrees, for half an hour, while she turned from text to text, and repeated the words to which she pointed. The spectators stood in chairs to examine the texts as she pointed to them. Some of them tried to hold a Bible in their hands at this angle, and could not do so, but the

Bible in her hand seemed to be as firm as if the two had been glued together.

People who never saw Sister White in vision, say they can explain all about it, that it is only the result of disease, hysterics, etc., but the testimony of skillful physicians who have examined her at such times is altogether different. We are happy to acknowledge the working of God for us in connection with these manifestations.

No. 3

My mind is impressed this morning to read again Eph. 4:13: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." In my first talk I told something about the work of the gifts in producing unity; but that is not all there is to it, for our text says, "unto a perfect man, unto the measure of the stature of the fullness of Christ." And here is this little work of Sister White's, "Steps to Christ," which Brother Jones has called the "Gospel Primer" -- yes, and it's a whole library -- in what direction does it point? Is it not in this very direction of growing to the up full measure of the stature of Christ?

I have here Testimony No. 1, -- a vision given Nov. 20, 1855, in the first Seventh-day Adventist meeting house ever built in Battle Creek. I read from the third paragraph. "Exaltation has come into the ranks; there must be more humility. There is too much of an independence of spirit indulged in among the messengers. This must be laid aside, and there must be a drawing together of the servants of God. There has been too much of a spirit to ask, "Am I my brother's keeper?" Said the angel, "Yea, thou art thy brother's keeper. Thou shouldst have a careful watch for thy brother, be interested for his welfare, and cherish a kind, loving spirit towards him. Press together, press together." There is the very root of order among us, laid right down in that testimony; and in the second meeting-house that was built definite steps were taken toward organization.

I want now to connect with my text another scripture found in the first chapter of 1st John: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of

life. ... That which we have seen and heard declare we unto you, that ye also may have fellowship with us: And truly our fellowship is with the Father, and with his Son Jesus-Christ." "If we say that we have fellowship with him and walk in darkness, we lie and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (Verses 6, 7) Then how is it we are to get this true harmony and unity? Why, the text tells us that our fellowship is with Christ and the Father; so if we all have the spirit of Christ in our hearts and have fellowship with him, there'll be no trouble about all having the same mind, and all being in unity. You remember the proposition in philosophy that "two things that are like the same thing are like each other," and it is just so here. Two minds that are like the mind of Christ will be like each other.

I have here a recent special testimony to brethren in responsible positions, and on page 11 I read these words: "Now is the time for God's people to take up the duties that lie next them. Be faithful in the little things; for on the right performance of these hang great results. Do not leave the work which needs to be done, because it appears to your judgment to be small and inconsiderable. Make up every waste place, repair the breaches as fast as they occur. Let all go to work to help someone who needs help. There is a cause for the great weakness in our churches, and that cause is hard to remove. It is self. Men have none too much will, but they must have it wholly sanctified to God. They need to fall on the Rock and be broken. Self must be crucified in every one who shall enter the gates of the city of God. The fierce spirit which rises up in the hearts of some in the church when anything does not please them, is the spirit of Satan, and not the spirit of Christ.

"Is it not fully time that we return to our first love and be at peace among ourselves? We must show ourselves to be not only Bible readers, but Bible believers. If we are united to Christ, we shall be united to one another. 'A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another.' 'We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. For even Christ pleased not himself, but, as it is written, the reproaches of them that reproached thee fell on me. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus.' So then where is the working of the gifts to bring us? -- "Unto a perfect man, unto the measure of the stature of the fullness of Christ."

I want now to read a few texts which speak more about this fullness. "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father), full of grace and truth." "And of his fullness have all we received, and grace for grace." (John 1:14, 16) "For in him dwelleth all the fullness of the Godhead bodily." (Col. 2:9) "And hath put all things under his feet, and given him to be the head over all things to the church; which is the body, the fullness of him that filleth all in all." (Eph. 1:22, 23) Also "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." (Eph. 3:17-19) As we behold and contemplate the infinity of God's love to us, and grasp it and take it in, we are filled with all the fullness of God. "And he [Christ] is before all things, and by him all

things consist. And he is the head of the body, the church." Then if we are united to that Head we are filled with his fullness.

This is what the Bible teaches; and now let us see what the Testimonies teach. I thought I had read the Testimonies pretty thoroughly and understood what was in them, but now I begin to see things in them that I had never seen before. True, I had read these things, and thought they were very good, but somehow did not grasp the real point that was in them. This means that God is clothing his word with power. You can't separate the message from the Testimonies. Just as well try to get along without eyes or nerves or muscles in your body, as try to carry forward the message without them.

I read from Testimony No. 8, written in 1861: "We must study the life of Christ, and learn what it is to confess him before the world. In order to confess Christ we must have him to confess. No one can truly confess Christ unless the mind and the Spirit of Christ are in him. If a form of godliness or an acknowledgement of the truth were also a confession of Christ, we might say, Broad is the way that leadeth unto life, and many there be that find it. We must understand what it is to confess Christ, and wherein we deny him. It is possible by our lips to confess Christ yet in our works to deny him. The fruits of the Spirit manifested in the life are a confession of him."

I stated yesterday some points of comparison between ancient prophets and prophets of our own time; but here is a point I wish to mention, concerning the difference between the true prophets and the false. With the false prophets there was always flattery, but with the true ones there was never flattery, but always reproof. So, in the Spirit of Prophecy, you would expect to find reproofs. And that is

just what we do find. There have been a great many people with broken heads, people who found fault with the Testimonies given to them because their course had been reprov'd, and they would talk about them and say it was not true, and perhaps before they were through talking you would see from what they said that it was true. Notice what the Lord says: "Howbeit, I sent unto you all my servants the prophets, rising early and sending them, saying, O do not this abominable thing that I hate. But they hearkened not, nor inclined their ear, nor turned from their wickedness, to burn no incense unto other gods." (Jer. 44:4, 5) You see it did not say, Oh, you are a good fellow; you are just about right. O no, it was "Do not this abominable thing that I hate." There is shown the character of God's messengers.

Now how did the false prophets do their work? "Thus saith the Lord of Hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain, they speak a vision of their own heart and not out of the mouth of the Lord. They say still unto them that despise me, The Lord hath said, ye shall have peace; and they say unto everyone that walketh after the imagination of his own heart, No evil shall come upon you." (Jer. 23:16, 17) Here you see the flattery that was a characteristic of their work.

I read now another text: "Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God, and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." (1 John 4:1, 3) I used to believe this meant that these false spirits had got to acknowledge the incarnation of Christ, but I bless God there is greater light coming to us, and now I believe it means to confess that Jesus Christ has come in our

flesh. That is just how we are to overcome, -- by Jesus Christ in our flesh, as the text says, "Greater is He that is in you than he that is in the world." "They are of the world, therefore speak they of the world, and the world heareth them. We are of God. He that knoweth God eareth us, and he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error." (1 John 4:5, 6) Here is the contrast. They are of the world, but we are of God, and God is our strength. This is just what we find in the Testimonies all the way through.

At Rocky Hill, Conn., a circumstance occurred which brought these two opposite classes right together. A meeting was held at the home of one of our brethren, and there was a blind man there who claimed to have visions. Sister White had a vision in which she was instructed to tell this man and his wife that they should send for their daughter, who was away from home among strangers in New Britain, and have her return home right away, for she was in great danger, and that she had already taken an imprudent course. The blind man said, O no, the daughter would not do anything that was wrong, and he got up in the meeting and rattled off what he called his gift of tongues. There was quite a power went with it, and quite a number sympathized with him. Along about midnight there was a loud rap at Sister White's door, and the word came that the daughter wanted to see Sister White, for she was sick, and was afraid she was going to die. The outcome was that she confessed all that Sister White had said.

The next morning the man who claimed to talk with tongues was seen taking a hasty departure.

But some say, I never had any testimony of reproof sent to me. How is that, -- never had any reproof? Why, you have all had

reproof. Christ said, "If any man hath an ear, let him hear what the Spirit saith unto the churches." Just keep your ears open, and you will get the reproof.

We say to ourselves, O that testimony is for Brother J. That hits him. Yes, but quite likely it hits you too, and if it hits you it was given for you also. Some of these persons who were reproofed used to try to keep their reproofs hidden from their brethren, so that it would appear that Brother and Sister White sanctioned their course. This is what first led to the publication of the Testimonies. I read from Testimony No. 14, paragraph 8:--

"I have finally decided that many of these personal testimonies should be published, as they all contain more or less reproof and instruction, which apply to hundreds of thousands of others in a similar condition. These should have the light which God has seen fit to give, which meets their cases; it is wrong to shut it away from them by sending it to one person or to one class, where it is kept as a light under a bushel. My convictions of duty on this point have been greatly strengthened by the following dream: 'A grove of evergreens was presented before me: several including myself were laboring among them. I was bidden to closely inspect the trees and see if they were in a flourishing condition. I observed that some were being bent and deformed by the wind, and needed to be supported by stakes. I was carefully removing the dirt from the feeble and dying trees to ascertain the cause of their condition. I discovered worms at the roots of some; others had not been watered properly, and were dying with drought; the roots of others had been crowded together to their injury. My work was to explain to the workmen the different reasons why these trees did not prosper. This was necessary, from the fact that trees in other grounds were liable to be affected as these

had been, and the cause of their not flourishing, and how they should be cultivated and treated must be made known."

Yet the Lord deals with us gently, and does not wish to expose all our faults to others, to be a hindrance to us.

I read now from Testimony No. 15, paragraph 2. It tells of a dream that Sister White had which she thus relates:--

"I dreamed that a person brought to me a web of white cloth, and bade me cut it into garments for persons of all sizes and all descriptions of character and circumstances in life. I was told to cut them out and hang them up all ready to be made when called for. I had the impression that many for whom I was required to cut garments were unworthy. ... I felt discouraged at the amount of work before me, and stated that I had been engaged in cutting garments for others for more than twenty years, and my labors had not been appreciated, neither did I see that my work had accomplished much good. ... The person replied, 'Cut out the garments; that is your duty. ... The loss is not yours, but mine; God sees not as man sees. He lays out the work that he would have done, and you do not know which will prosper, this or that.' I then held up my hands, calloused as they were with long use of the shears, and stated that I could but shrink at the thought of pursuing this kind of labor. The person again repeated, 'Cut out the garments, your release has not yet come.' With feelings of great weariness I arose to engage in the work. Before me lay new polished shears which I commenced using. My feelings of weariness and discouragement left me. The shears seemed to cut with hardly an effort, and I cut out garment after garment with comparative ease."

But now comes somebody and says, O yes, I guess it was all so, but there is a little something about this that I don't understand. It is about that teaching of Sister White's that after the time passed, there was no more mercy for sinners. O, is that it? Well, bless your heart, Sister White didn't teach that. I will tell you how that teaching originated. Joseph Turner was the first one to advocate it, at South Paris, Maine, after the passing of the time; though the same idea had been held by others before the time had passed. I read from "Rise and Progress of Seventh-day Adventists," page 118: "Some of these fanatical and exclusive persons took the position that no one could be saved except those who had already identified themselves with the Advent movement. Shortly after the circumstances above mentioned, Miss Harmon returned to Maine and made a second visit to Paris, where she had a reproof for such extremists. Concerning this visit, I will quote from Mrs. Truesdail, who, as we have before said, then resided in Paris:--

"During Miss Harmon's visit in Paris, Maine, in the summer of 1845, I stated to her the particulars concerning a dear friend of mine, whose father had deprived her of attending our meetings, consequently she had not rejected light. She smilingly replied, 'God has never shown me that there is no salvation for such persons. It is those only who have had the light of truth presented to them and knowingly rejected it.'"

Eld. J. N. Andrews, who resided in Paris, Maine, in 1845, and who is wholly conversant with the people there, and with that of Eld. Jos. Turner, who taught there was no more mercy for sinners, says of Miss Harmon's position on the subject at that time, "Instead of the visions leading them to adopt this view, it corrected those upon it who still held to it." To this I will add a further testimony by Mrs. Truesdail:--

"Another occasion worthy of mention was a vision given in 1846, in Paris, Maine. Miss Harmon was shown that when Satan could not prevent the honest hearted from doing their whole duty, he would exert his skill in pushing them beyond duty. One good sister had been telling the churches that God had rejected them because they had rejected the message sent from heaven to save them. Sister Harmon was shown that there was no truth in her message, as there were many in the churches who would yet embrace the truth; that the good angels would leave her (this sister) at the door of the church if she went there upon such an errand."

Yes, but didn't she get hold of that idea afterwards? No, that won't do, for our enemies, who oppose the visions, say that she taught this from the very first. The people held to these doctrines, and whenever she would go to them and associate with them and hold meetings, she was charged with advocating their views; and this was how this shut door objection originated. She gave Joseph Turner a testimony, saying that he was corrupt at heart. Elder Turner had announced his intention of going to Portland, Maine, but this testimony said he had no call to go to Portland, and that his character would there be manifested. Then he turned against Sister White, and made the claim that she taught there was no more mercy for sinners. But at this very time, and later, people were being converted and brought into the light through her labors. Hiram Patch and his wife were converted in Oswego, N. Y., in 1848, by a testimony concerning a man who was conducting a revival. In this testimony Brother Patch was told to wait one month and he would see the true character of this pretended revivalist, and he did see it only about two weeks later.

In 1849 Sister White had a vision about these false shepherds who professed to have a travail of soul for sinners, and yet had rejected the truth, that the time for their salvation was past; and since then people have pointed to this and said that Sister White had claimed there was no more mercy for sinners. But with those who came out into the light, and were converted at that time, you can no more shake their faith in the Testimonies than you can blot out Bunker Hill Monument with a blow of your fist.

No. 4

In the first eight verses of the first chapter of 1st Corinthians, we find what we may call a dedication of the epistle to several classes of people. It was, first, "unto the Church of God which is at Corinth, to them that are sanctified in Jesus Christ, called to be saints;" then also to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." So we might say this epistle is dedicated to everybody that has a love for the truth. But I read further: "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you; so that ye come behind in no gift, waiting for the coming of our Lord Jesus Christ." So then the epistle is also dedicated to us.

He says, "In everything ye are enriched by him, in all utterance, and in all knowledge, even as the testimony of Christ was confirmed in you." Then what is it that prepares the way and acts a prominent part in fitting up a people in all things to be ready to meet Christ? -- It is the testimony of Christ.

You find it mentioned again in Rev. 12:17, "And the dragon was wroth with the woman and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Also Rev. 19:10, where the apostle John saw an angel and was about to worship him, and was told, "See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." Here is given an inspired definition showing just what the expression means; and the remnant church is to have this "spirit of prophecy," and it will be confirmed in them, -- that is,

manifested, and understood, and its workings demonstrated as the genuine work of God.

God began to manifest this gift in the first message, before the time passed, as early as 1842. William Foye, of Boston, was given three visions, showing the pathway of the Advent people; and he went from place to place relating them. He saw the people being brought on to three different platforms, one following another. Some dropped through the first and went out of sight, and the others went on to the second one. Some dropped through this and disappeared, and the remainder went to the third. Still others disappeared through this, and then the remainder went on to the city of God. In another vision he saw a mighty angel come down from heaven, and a voice cried and said, "This angel has yet three steps to take." He didn't understand anything about it; but is there any one here to-day who doesn't know what that meant? He lived to hear Sister Harmon relate her first vision, and to testify that the two were identical.

In 1844, just before the time passed, a young man living at Poland, Me., (Mr. Edward Foss) was given a vision showing the journey of the Advent people to the city of God, with their dangers. He was also given some messages of warning to deliver, and was shown the trials and persecutions that would follow if he was faithful in relating what was shown him. He refused to give the reproofs and was given another vision, in which he was told that if he did not tell them, the work would be placed on another person, the weakest of the weak. He still refused, and then another vision was given him and he was told that he had been released. This aroused him, and he said that he would relate what had been shown him. So he gave out an appointment and the people gathered to hear, and he began to tell his experience, and how he had refused to relate what had been shown him, and he came to the point of relating the

vision, when lo, he was as silent as a statue, and there he stood, not able to remember a single word! Then he exclaimed in great anguish, "God has fulfilled his word; he has taken the vision from me!" He lost hope and went into despair. Afterward he heard Sister Harmon relate the vision that had been given her, and he said it was as near like what had been shown him as two persons could tell the same thing.

I referred yesterday to some testimonials of physicians concerning Sister White's condition while in vision. Some who oppose her work have told about a testimonial from a Dr. Russell. I have yet to learn about any such doctor ever treating Sister White. "Doctor" Russell may have been someone about as near to being a doctor as a bath hand, or something of that sort, but he never saw Sister White in vision. And it is a point to be noticed, that none of our opponents ever saw her in vision. D. M. Canright testified before a large audience that he never saw her in vision.

When going into vision, she gives three distinct shouts of "Glory!" at intervals of a few seconds, each more thrilling, though fainter, than the one preceding. The first one seems to come from about the height of the ceiling of the room; the next seems much farther off, and the third seems to be far up and away in the distance. I will read some testimonials from physicians who have seen her in vision and who gave her at the time a careful examination.

The first is from M. G. Kellogg, M. D., who refers to the first vision given in Michigan, May 29, 1853, at a meeting held in the barn of Wm. Dawson, in Tyrone, Livingston Co. He says:--

"Sister White was in vision about twenty minutes or half an hour. As she went into vision, every one present seemed to feel the

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

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

The second testimonial relates to a vision given to Mrs. White, in Hillsdale, Mich., February, 1857:--

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

Here is given another statement concerning the same vision:--

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

Here is a third statement on the same case:--

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

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

"A physician was present, and made such examination of her as his wisdom and learning dictated, to find the cause of the manifestation. A lighted candle was held close to her eyes, which

were wide open; not a muscle of the eye moved. He then examined her in regard to her pulse and also in regard to her breathing, and there was no respiration. The result was that he was satisfied that it could not be accounted for on natural or scientific principles." Signed, "F. C. Castle."

Here is a description of a test applied while Mrs. White was in vision at Buck's Bridge, St. Lawrence Co., N. Y.:--

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

I will mention another medical examination that I witnessed at Parkville, St. Joseph Co., Mich., Jan. 12, 1861.

At the close of an exhortation given by Sister White to a large congregation that had assembled at the Adventist meeting-house, the blessing of God rested upon her in a remarkable degree, and she was taken off in vision while seated in her chair. There was present a

Doctor Brown, a hale, strong man physically, a spirit medium. He had said that her visions were the same as spirit mediumship, and that if she had one where he was, he could bring her out of it in one minute. An invitation was given for any who desired to do so to come forward, and by examination satisfy themselves as to her condition while in vision. The Doctor came forward, but before he had half completed his examination, he turned deathly pale, and shook like an aspen leaf. Elder White said, "Will the Doctor report her condition?" He replied, "She does not breathe," and rapidly made his way to the door. Those at the door who knew of his boasting said, "Go back, and do as you said you would; bring that woman out of the vision." In great agitation he grasped the knob of the door, but was not permitted to open it until inquiry was made by those near the door, "Doctor, what is it?" He replied, "God only knows; let me out of this house!"

It was evident that the spirit that influenced him as a medium was no more at rest in the presence of the power that controlled Sister White in vision, than were the demoniacs in the days of the Saviour, who inquired, "Art thou come hither to torment us before the time?"

I want now to call before you a living witness here in this house. Brother Lampson, will you please step forward and relate to the audience what you saw during one of Sister White's visions where you were present?

[Brother Lampson.] "It was in 1854, at the home of Brother White in Rochester. I was then seventeen years old. It seems to me I can almost hear yet those three thrilling shouts of 'G-l-o-r-y!' which she uttered. Then she sank back to the floor, not falling, but sinking back gently, and was supported in the arms of an attendant. Two

physicians came in, an old man and a young man. Brother White was anxious that they should examine Sister White closely, which they did. A small looking-glass was brought, and one of them held it over her mouth when she talked; but very soon they gave this up and said, She doesn't breathe. Then they closely examined her sides to try to find some evidence of deep breathing, but they did not find it. When the examination was over, she rose to her feet, and then had a view of some things connected with the seven last plagues. She put her hands up to her hair, and Brother White and Brother Andrews tried with all their might to keep her hands down, but they could not move them, nor keep her fingers from opening and closing, and she tore out locks of her hair. Then she saw the triumph of the saints, and her shouts of triumph I can seem to hear even now."

In Miles Grant's book, and H. E. Carver's and D. M. Canright's books the claim is made that miracles are always given in the Bible as a test by which to know a true prophet. But I never found any such rule laid down in the Bible, and the fact is, there is no such rule given. Let us look at two or three scriptures bearing on this point. Matt.11:9-12, where Christ speaks of John the Baptist: "But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. ... Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Luke 7:26) "But what went you out for to see? A prophet? Yea, I say unto you, and much more than a prophet." (John 10:41) "And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true."

And what did Mr. Canright say to this argument when he was compelled to meet it? He said, Oh, it is well known that John wasn't a prophet(!) So, at the debate out in California where this happened

Brother Healey said, Mr. Canright has said himself that when a person lets go of the testimonies he goes right into infidelity, and here you see it, for he refuses to believe the Bible.

Jan. 12, 1861, just three months to a day before the first gun was fired on Fort Sumpter, the Seventh-day Adventist meeting-house in Parkville, Mich., was dedicated. At the close of a discourse by Elder White, Sister White gave a stirring exhortation, after which she took her seat in a chair. In this position she was taken off in vision. The house was crowded with people, and it was a most solemn place to be in. After coming out of the vision, she arose, and looking about the house she said:--

"There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle. I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in hand-to-hand fighting [bayoneting one another]. Then I saw the field after the battle, all covered with the dead and dying. Then I was carried to prison, and saw the suffering of those in want, who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw there distress and anguish."

Then looking slowly around the house she said:--

"There are those in this house who will lose sons in that war."

Many of the leading journals of the North at that time, particularly Horace Greely's paper, the New York Tribune, made sport of the idea of there being any war, and said that "if a few old women with broomsticks should go down to South Carolina, they could quickly quell all the rebellion there is there." But how was it? Just one year from that time I was preaching in that same house, and there sat before me in the audience two men who were present at the dedication, and who had expressed to me their disbelief in what Sister White had said. I alluded to the subject of spiritual gifts and spoke of what had been said in that house just one year before, and as I did so, both of those men buried their faces in their hands, and one of them began to sob aloud. And no wonder. Six weeks before he had buried his only son, brought home from the war a corpse, and the man beside him had lost one son in the war and had another one in a rebel prison. Brother Kinne said there were at least five persons in the house that day of the dedication who afterward lost sons in the war.

Now turn to the forty-eighth chapter of Isaiah, and we will see how God works in the case of a true prophet. Verses 3-7: "I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass. . . . I have even from the beginning declared it to thee; before it came to pass I showed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them."

The Lord tells something that is going to come to pass suddenly, which the people don't know and don't expect. That was just the way it was with what Sister White was shown about the war. It is one of God's signs, that you may know when he has spoken. I thank God that the God of heaven deigns to speak to his people. Some persons may be glad they are not associated with people that have this manifestation amongst them, but from the depths of my heart I am glad that I am associated with people that have such a gift.

No. 5

Eph.4:11: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

From this text we see some of the features of true gifts. While they are not a revelation to take the place of the Bible, the church is edified by the light given from the Scriptures from this source. We have seen this abundantly illustrated in the lessons already given by different speakers during this institute. We have made a comparison of the gift, as manifested among this people, with that of the ancient prophets.

There is another feature to which I wish to call your attention to-day, which I will introduce by quoting from 2 Kings 8:8-11: "And the king said unto Hazael, Take a present in thine hand, and go, meet the man of God, and enquire of the Lord by him, saying, Shall I recover of this disease? So Hazael went to meet him, and took a present with him, even of every good thing of Damascus, forty camels burden, and came and stood before him, and said, Thy son Benhadad king of Syria hath sent me to thee, saying, Shall I recover of this disease? And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: Howbeit the Lord hath showed me that he shall surely die. And he settled his countenance steadfastly, until he was ashamed: and the man of God wept." Hazael said, Why weepeth my lord. And he said, For the mischief that you will do, for the Lord has shown me that you are to be king over Syria.

We see in this case that as he had a view of this man's countenance it brought to view what he had seen concerning him before. I could refer in the experience of Sister White to hundreds of cases where she has delineated the character of persons whom we

knew she had never seen before, only as she had seen them in vision.

The first case I will refer to is a vision which was given to her in Tyrone, Michigan, in May, 1853, the first meeting she ever held here in this state, and which was the first time she had ever been west of Buffalo, N. Y. In this vision she had a view of all the Sabbath-keepers in the State, which comprised five or six companies, numbering in all about 150 persons. This vision she wrote out in Jackson, June 2nd. I had been laboring three weeks in the western part of the State, and met Brother and Sister White at Jackson that evening, and obtained a copy of the vision, which consisted of eight pages of foolscap. In the vision was described a woman who made great pretensions to holiness, but who at the same time was shown to her as living in adultery with a young man with whom she was travelling. The vision stated just what the woman would say when she would reprove her, namely, "The -- Lord -- knows -- my heart."

In company with Brother and Sister White I held meetings in Jackson, Battle Creek, and Bedford. Next we came to Vergennes, Kent Co., which proved to be the place where the said woman lived. The meetings were held in a new barn. This woman came into the meeting fifteen minutes after it commenced, from three miles in an opposite direction from which we reached the place. Her husband, and the young man with whom she was traveling, came in at the same time. Sister White, as her husband was speaking at one end of the stand, whispered to me, as I was sitting next to her on the rostrum, calling my attention to the woman and the men, and said "That is the woman I saw in the vision." She also told me that as soon as Brother White got through speaking she would relate the vision, adding, "We then will see whether she is the one or not."

After a short discourse, Brother White gave liberty for others to speak. Sister White arose, and commenced by speaking of the deportment of persons preaching, how careful they should be to shun every appearance of evil. She said that if God called women to preach they should not travel around the country with some other man than their husband, and adding, "What I am speaking of is right here in your midst; that tall woman who just sat down near the door is traveling around through the country with this young man who is seated on the front seat, and this old gentleman who sits by her side, God pity him, is toiling at home to raise the means to support them in their iniquity." She added, "I am ashamed of my sex. For all this woman's pretensions to holiness, God has shown me that she and this young man are guilty of violating the seventh commandment."

As Sister White sat down every eye in the barn was turned toward the woman, expecting of course if she was guilty she would deny the charge, and if she was not guilty she would certainly deny it. I confess my heart was filled with anxiety to see what the woman would say, for I had in my pocket a writing written nearly three weeks before, which I knew was written more than a hundred miles from that place by a person that never had seen the woman with her natural eyes, telling just what she would say. The woman slowly arose to her feet, and in a very sanctimonious manner, said "The -- Lord -- knows -- my -- heart."! She did not utter another word, but took her seat.

Among many other instances I might mention, I refer to a case where Sister White bore testimony in Greenville, Mich. Coming into a room where Brother John Byington and myself were organizing a church, she noticed that there were other persons present. She knew the name of but one of the persons in the room aside from Brother

Byington and myself, never having seen them before. She said they must excuse her if she pointed them out by describing their persons. "I will first speak," she said, "of that man in the corner of the room, the one with one eye." Someone spoke his name, -- Pratt. "Well," says she, "I will call him Mr. Pratt. Don't ever take that man into your church unless you want trouble, for he never has been converted; he doesn't live up to his agreements; he makes promises to his neighbors that he doesn't fulfill, spends most of his time around the stores and shops arguing on the truth, sitting around on the dry goods boxes, talking theology, while his wife is at home cultivating the garden, digging potatoes, or providing the man's dinner for him when he gets home, or perhaps pulling brush out of the snow to cut up for firewood. His talking the truth merely disgusts the people. They think he would better be at home engaged in some honest labor to pay his debts."

Turning to another, an old gentleman, who sat nearer to her, she said, "This aged brother," -- here someone spoke and said "Brother Barr". "Yes," said she, "Brother Barr, your trouble has been that you could not think the Lord could be merciful enough to you to forgive your sins. You have confessed to the Lord many times all the sins you knew of, and the Lord told me to say to you that he had forgiven your sins thirty-five years ago if you had only believed it." This poor old man, on whose countenance had been a look of great sadness, when this expression was made, said with a smile, "Has he?" "Yes," said Sister White, "Your sins are forgiven, come along and go with the church." The brother cried out "I will." We had been trying for half an hour to get him to even give his name for the church, but he thought he was not worthy. Sister White said, "This man's case was presented before me in contrast with the other: he is a man that is punctual in all his obligations, deals uprightly with all his neighbors, provides well for his family, and the community have perfect

confidence in him. He fears to say anything about the truth for fear he will mar it," adding, "Brother Barr, talk the truth to your neighbors, it will have a good effect." She then turned again to Mr. Pratt, and said, "If you could feel for about six months as Brother Barr has felt for years, as though there was no help for you, it would do you good."

Other cases were delineated in the same meeting; a man and his wife, between whom there had been some variance, were reconciled by the testimony that was brought in. At the close of the meeting this Mr. Pratt, who had been seated on the wood-box in the corner of the room, jumped down on the floor, and with great vehemence said, "I will tell you what it is, there is no kind of use in going with this people and trying to play hypocrite: you cannot do it."

Another feature of our text is the expression that these gifts are for the work of the ministry. There is not a minister among our ranks, who has carefully read the Testimonies, but who must acknowledge the benefit derived in many directions in his work from what is pointed out through this gift. (Here the speaker said, holding up a copy of the book, "Gospel Workers,") Here is a volume filled with instruction of this character, not giving us a new Bible, but bringing to us the instructions of Scripture, and showing us how we can be more efficient laborers for God. Even taking the one point of how to care for our health, how to use our voices to preserve strength, it is invaluable. Scores, who are now sleeping in their graves might be with us to-day had they given heed to instruction of this character.

I humbly acknowledge benefits received from this source in entering upon new missions. As I went to California with Elder Bourdeau, via Central America, in 1868, the Lord gave Sister White

instruction concerning our work, which being sent overland we received on arriving at San Francisco. This gave us instructions concerning the habits of the people, how to labor to reach them, holding it up in contrast with the New England field in which I had been laboring more or less, showing that what might be called economy in New England would be considered penny-wise dealing in California, "that the people must be met with the liberal spirit they possessed, yet not in a spendthrift manner."

We saw the result of heeding this admonition in our very first meeting. When the people were questioning how we would sell penny tracts and five cent books when there was no change made in the country less than a ten cent piece we were led to make calculations, and so commenced on this liberal plan, and gave them away by scores. The people shortly met us by saying, "This isn't like the preachers that have been coming across the plains to this country." They rushed up to buy our books, and favored us in every way they could, and in that one tent-meeting the people bought over three hundred dollars' worth of books, and a lumberman, who before we commenced the meeting, refused to trust us with a dollar's worth of lumber on the ground that he had no confidence whatever in preachers, said, "Sir, I will lend you 36,000 feet of lumber, if you want it, without any security whatever." If Sister White had lived in that country five years, she could not have given better counsel than was given in that testimony, which was simply the result of what the Lord had shown her in vision.

In 1878, when it was decided that I should go to Old England, and enter upon a mission there, as I was laboring in Reno, Nevada, I received another testimony from Sister White, stating that I could not labor in the same manner as in California, calling attention to the habits of the people, and giving most valuable instructions, which I

found a great aid in entering upon that mission. But, while we speak of what might be called temporal blessings from this source, we would especially emphasize those instructions through this gift that pointed the laborer to Christ as the only source of help and strength in the work.

In concluding this last of the series of lessons appointed to me on this subject, I will state that during the last six months, since receiving notice, I have prayed much over the line that I should pursue. My attention would invariably be called, even while praying, to the fourth chapter of Ephesians, and with it the impression, "Compare what is said there of the work of the true manifestation of the gifts, with what has been manifested in connection with this gift for the last forty years and over, and it will show a complete fulfillment in every particular." So, I will say to-day, as my subject was to be "The Study of the Gifts," Study them, their connection with this work, the manner of their manifestation, what has been accomplished by them in bringing a people to the unity of the faith, and what they are accomplishing, by the grace of God, in what is allotted for this time; and we can but acknowledge that the gift of prophecy, manifested in connection with the third angel's message, is the work of God.