

# The Advent HOLY BIBLE REMI IS THE FIELD IS THE WORLD And Sabbath HERALD

"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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No. 11

## Moments With Old-Time Volumes and Our Pioneers—No. 1 The Spirit of the Pioneers

WILLIAM A. SPICER

THE other day an inquiry from a brother in the field gave me occasion to turn to two or three old volumes in the General Conference document vault. These old papers and tracts are worn with handling and yellow with age, but what a story they tell! It inspires one's heart with devotion to handle them. Reading here and there an article or a paragraph, one sees how truly were the pioneers in this message led of God as they felt their way step by step into the pathway of this advent movement, which since their day has spread from old New England and New York to the uttermost parts of the earth.

Some of the leaflets were issued first, and as all know, the little paper *Present Truth* was the first periodical to begin to carry this threefold message to the world. I look at the first page of the first number, and as I think of a young man sitting down to pen the matter that went into it, I feel that of a truth the living God helped James White as he put together those eight pages in the old farmhouse that still stands in Rocky Hill, near Middletown, Conn.

This *Present Truth* was issued that July in 1849 because the time had come for our publishing work to begin in earnest. The story never grows old, no matter how many times it is told. In November, 1848, Sister White, by the spirit of prophecy, had been given a view of the sealing message, that message which John describes in Revelation seven, rising like the rising sun. The view included a representation of the duty to begin to publish the message more widely. Sister White tells us in "Life Sketches:"

"After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'"—Page 125.

The commission had come, but there was no money. James White was in perplexity. He felt that he must hunt for work before he could think of publishing a paper. He had in mind finding a field of grass that he could mow. Then it was, as he was leaving the house to begin his search for the work, that another view was given to Sister White. The import of the instruction was that he had been right before in working to earn the money which he had spent in spreading the truth, but now it was different.

"I saw . . . that the Lord would not now give him strength to labor in the field, for He had another work for him to do, and that if he ventured into the field, he would be cut down by sickness; but that he must write, write, write, and walk out by faith."—*Id.*, pp. 125, 126.

And so it was, amidst perplexity still, but with faith in God, that James White took his pen in hand to "write, write, write." And that prolific pen did write, write, write, through the many years until the time came when the veteran pioneer in our publishing house work and in our denominational development laid his armor down.

It is wonderful how the providence of God has seemed to follow some of these old writings. Only last summer I was sitting in a testimony meeting down in Africa, in the Orange Free State, I think. A brother feelingly told how the truth had come to him. In the Boer War of many years ago he had found, away on the veldt, in the ruined wall of a house that had been shot to pieces, an old pamphlet by James White on Matthew 24, and other signs of the coming of the Lord. "As I read the little book," he told us, "I felt that it was inspired." He never ceased searching for more of the like truth until he found it among this people.

I take up this first number of the *Present Truth*, and I marvel that the matter was so well arranged. Instead of beginning with a long article, here is a contribution that, in a newspaper way, is a model for any first number. I like to read these short paragraphs that opened the first paper and declared the platform to which these Sabbath-keeping Adventists were pledging their hearts and lives. It is worth reading again, even if you are busy and hurried. Let the first series of notes in the first paper ever printed by us speak to your hearts the message which James White spoke to searchers after truth that month of July, 1849:

"Wherefore, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Peter 1:12.

"It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive by faith in Jesus. 'Sanctify them through Thy truth; Thy word is truth.' John 17:17. This was the prayer of Jesus. 'I have no greater joy than to hear that My children walk in truth.' 3 John 4.

"Error darkens and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or love, 'rejoiceth in the truth.' 1 Cor. 13:6. 'Thy law is the truth.' Ps. 119:142.

"David, describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noonday, so that 'a thousand shall fall at thy side and ten thousand at thy right hand,' says,

"He shall cover thee with His feathers, and under His wings shalt thou trust; His truth shall be thy shield and buckler." Ps. 91:4.

"The storm is coming. War, famine, and pestilence are already in the field of slaughter. Now is the time, the only time, to seek a shelter in the truth of the living God.

"In Peter's time there was present truth, or truth applicable to that present time. The church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostles' day, and it certainly is no less important for us, who are living just before the close of time.

"For months I have felt burdened with the duty of writing and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord and the importance of this time. What is done to spread the truth must be done quickly. The four angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the 'covering of the Almighty God,' is my prayer."

In her "Life Sketches" Sister White tells us how James White worked in these first days of beginning to write. She says:

"When he came to some difficult passage, we would unite in prayer to God for an understanding of the true meaning of His word."—Page 126.

In these first numbers of *Present Truth* one can see the view of the message fairly growing upon the messenger as Brother White sought to set before the people the great main-line essentials.

In No. 9, dated April, 1850, an editorial on the third angel's message bears witness to the mighty stirrings of the hearts of the believers as they caught fresh and clearer views of the great threefold message of Revelation fourteen. He carefully developed the fact that the third angel of that chapter represented the coming of the message of the commandments of God and the faith of Jesus, bearing witness against the papacy and against its mark. It had dawned fairly and clearly upon his view, as the topic was studied, that the exact prophetic time had come for lifting up the downtrodden truth of God's holy Sabbath. The issue was to be joined between truth and error, between God's holy Sabbath and the Sunday institution of the papacy. Note how Elder White puts it, with all the freshness and power of a heart upon which the full significance of the issue had just dawned. Looking onward to the closing issue, he saw two classes developed at the end:

"One class keep the commandments of God, and of course they keep the Sabbath, and they are seen on Mount Zion with the Lamb. The other class have the mark of the beast, and they drink of the unmingled cup of the wrath of God.

"O my brethren, what an awfully solemn subject is this now before us! And what an hour will soon burst upon the world like a thief! Never did I have such feelings while holding my pen as now. And never did I see and feel the importance of the Sabbath as I do this moment. Surely the Sabbath truth, like the rising sun ascending from the east, has increased in light, in power, and in importance until it is the great sealing truth. Its rays of holy light cheer and sanctify the true believer, and condemn those who reject it."

How clearly this pioneer saw the exactness with which prophecy was fulfilling. He shows that the Sabbath truth came in among believers in the advent in 1844 at the exact time when the last great movement of the prophecy was to begin. Such accuracy and pre-

cision never could have come by chance. There is the sureness of eternity in it. When the hour struck, the movement began. As Elder White put it:

"The second angel's message reached to the fall of 1844, where the cry, 'Come out of her, My people,' closed; then the time for the third came. A part of the third angel's message is, 'Here is the patience of the saints; here are they that keep the commandments of God,' etc. We know that the saints' patient waiting time has been since their disappointment in 1844. Well, here it is, and we all know it. We cannot be mistaken here. We know then that the time for this third message is now. We know also that the time for keeping all the commandments right has been since 1844, since God called us out of Babylon. . . . It is an exceedingly interesting fact that the Sabbath question began to be agitated among second advent believers immediately after they were called out of the churches by the second angel's message. God's work moves in order. The Sabbath truth came up in just the right time to fulfil prophecy. Amen."

Along with the publishing of the truth was the earnest appeal to home missionary activity, to winning souls. In the first number, James White announced:

"This little sheet is free for all. Those who are interested in *Present Truth*, and esteem it a privilege, are invited to help pay the expense. I would publish in pamphlet form, but it would be a number of weeks before I could get out a pamphlet containing all I wish to write. I shall send out 1,000 copies of this sheet; then arrange the matter of this and the following numbers, and have 1,000 more of each number printed to stitch together in pamphlet form, to distribute as they are called for.

"Will some brother or sister in each place where this sheet is received, send me in plain writing the names and post-office address of all who are seeking present truth? Write soon."

That closing word, "Write soon," speaks volumes. They felt that a great work was to be done, and the time was short. They had caught a glimpse of a new movement. The message was to be carried to all who would read. "Write soon," he said to the scattered believers. In imagination we see a thousand homes of Sabbath keepers and non-Sabbath keepers getting this first paper and going out to see friends and neighbors and collecting the names of those who are willing to read—any one who was interested, any one who would read. That was the constituency that James White was reaching out to touch with this little paper bearing the last gospel message to men.

The names came in, and with the names came the money with which to continue publishing. We remember that in the instruction Sister White gave her husband that morning in 1848, it was said that if he would begin to publish, means would come in, and the paper would be a success from the first. So it was, far beyond his expectations. In No. 6 of the *Present Truth*, dated December, 1849, and printed in Oswego, N. Y. (for the editor carried his paper with him as he journeyed), Elder White makes this announcement:

"THE PAPER.—When I commenced the *Present Truth*, I did not expect to issue more than two or three numbers; but as the way opened before me, and as the cause of truth seemed to demand something of the kind, I have continued thus far. While publishing the first four numbers in Connecticut, the brethren sent in more means than was necessary to sustain the paper, which I have since used in traveling to visit the scattered flock. At the present time I am destitute of means and am some in debt."

So, knowing both how to abound and how to be abased, how to have sufficient and how to suffer want, Brother White and his companion in service and a little band of fellow workers, were used of God to launch this movement that is now spreading so rapidly through the world.

One thing bear in mind as we talk of the beginning of our publishing work: In 1848, when that commission was given to begin it in real earnest, Sister White was a young woman of twenty-two, James White a

young man but a few years farther along in the twenties. Just young people they were. They might have settled down as other young people were doing, getting a home and a business, and living the more convenient life. But they knew God's truth for the last days. The call of God for consecrated youth to carry that gospel message rang in their souls. They consecrated their all to the pilgrim life and to the ministry of God's message to men. Away in Maine, joining them, I believe, the next year in preaching and publishing, was J. N. Andrews, then just over twenty.

Suppose these young people had not responded to the call? But they heard, they obeyed, and followed the way of service.

Now, with the movement then begun drawing on to completion, the call to us all, and to our youth, is yet more urgent. Young people of today, may I say to you in closing, make your lives count for God and the message and the winning of souls? That is the lesson that I read from these worn and yellowed leaves of our pioneer paper, sent forth by consecrated youth who led the way in our early days.

## True Reformation Calls for Complete Reformation

ANDREW C. GILBERT

THE work of revival and reformation that is now due is in God's order to prepare His people for the fulness of divine blessing for the service of soul-saving—Heaven's final and supreme effort. To this end this reform must perforce touch every phase of present truth,—“the faith which was once delivered unto the saints” (Jude 3) and confirmed to the remnant church of today. The work of revival and reformation now due our people is to be a *balanced* movement, recognizing every fundamental truth of the third angel's message.

That not all have maintained their integrity toward all these fundamentals of the message, is commonly understood. That many have departed from the simplicity of the gospel, is clearly seen in nearly every church. That many have left their first love and zeal for God and His work, is definitely recognized. That there has been a gradual lowering of doctrinal and spiritual standards among us, is fully revealed. That this condition would be manifest in the remnant church in these last days, is accurately foretold and described in the Bible and in the “Testimonies for the Church.”

In view of these well-known facts, it is no cause for wonder that God in His divine and providential love for His people is sending them the most earnest invitations to revive their languid zeal and reform their lives. “Repent, therefore,” says Peter, “and reform your lives, so that the record of your sins may be canceled, and that there may come seasons of revival from the Lord.” Acts 3:19, Weymouth's “New Testament in Modern Speech.” He is making a supreme effort to save His professed children from the overmastering delusions of the last days, and to prepare them to stand in the day of the Lord.

Satan has challenged the efficiency of the plan of salvation. God has submitted, as a response, that His plan of salvation is fully able to make a perfect Christian out of the veriest sinner. The God of heaven is going to make good His claims; and He wants to make good His claims *in us*. In other words, God desires to use us, who live in this most degenerate age, just before the coming of Christ, as object lessons. In us He wishes to show to the world, and to the unfallen inhabitants of the universe, that the fulness of His claims have been realized in actuality in human experience, and that right here in “this present evil world.” Gal. 1:4. (See also Titus 2:11-13.) He desires that right here in this most ungodly age of this most ungodly world shall be demonstrated the efficiency of divine grace. He desires that right here

in this world of ungodliness His people shall experience such a “revival of true godliness” as will enable them to “reflect the image of Jesus fully.” (See “Early Writings,” p. 71.)

When such transformations of divine grace are seen in the church as are contemplated in the plan of salvation, they will be regarded as marvels of astonishment in the eyes of Satan and the hosts of evil, and as amazing wonders in the eyes of the angels of heaven. What a privilege is ours today! What greater desire should possess our souls than that of complete and absolute surrender to Christ, so that He can accomplish through and by us His sublime purpose?

No small wonder that infinite solicitude is engaged in our behalf today. This infinite solicitude is shown in the call of God: “Repent, therefore, and reform your lives, so that the record of your sins may be canceled, and that there may come seasons of revival from the Lord.” It is shown in the call of God for a “revival of true godliness” at this time.

In order to experience the blessings of true revival, more is required than simply to express our attitude in *belief* of all the fundamentals of the third angel's message. There must be rather an expression of our attitude in *practice* of all the fundamentals of the third angel's message. And this responsibility rests alike upon the leaders in this movement (the ministry) and the laity. The ministers must exemplify in their lives the principles they preach to their hearers. God “desires to perfect His household through the perfection of His ministers.”—“Testimonies,” Vol. IX, p. 151.

It is very true that one cannot gain godliness by a mere outward performance of religious acts, and formal adherence to the doctrines of the church. One may be exceedingly scrupulous about paying tithe, keeping the Sabbath, advancing Christian education, living up to the rules of health reform, etc., and yet die spiritually and miss the blessings of God. These doctrines must be to the believers *living* principles. The truths of this message must have a *sanctifying* effect upon the life of the adherent, if there is to come any blessing of peace and power.

There is no danger of emphasizing too much the strictly spiritual truths. But there is great need of careful study of the vital relation which subsists between physical law and spiritual law, between physical culture and soul culture, between physical cleansing and soul sanctification, between physical health and spiritual health.

There will be an army of steadfast believers who will stand as firm as a rock through the last test. But where in that army are those who have been standard-bearers? Where are those whose voices have sounded in proclaiming the truth to the sinning? Some of them are not there. We look for them, but in the time of shaking they have been unable to stand, and have passed over to the enemy's ranks.

Brethren and sisters, the Lord wants to impart to us increased light. He desires that we shall have distinct revealings of His glory, that ministers and people shall become strong in His strength. When the angel was about to unfold to Daniel the intensely interesting prophecies to be recorded for us who are to witness their fulfilment, the angel said, "Be

strong, yea, be strong." We are to receive the very same glory that was revealed to Daniel, because it is for God's people in these last days, that they may give the trumpet a certain sound.

God help us to work unitedly and as we never have worked before, is my prayer. There is need now of faithful Calebs, whose voices will be heard in clear, ringing notes, saying of the immortal inheritance, "Let us go up at once and possess it, for we are well able." We need now the courage of God's faithful servant of old; not one wavering, uncertain note should come from the watchers' trumpets. They must be true to the sacred, solemn work that has been intrusted to them, and lead the flock of God in right pathways.

## Moments With Old-Time Volumes and Our Pioneers --- No. 2

### The "Shut Door" and the "Open Door"

WILLIAM A. SPICER

WHAT a scene of missionary activity comes before us as we turn these first printed pages! Those early believers were quickly out winning souls on the right hand and on the left.

At the end of 1848 the instruction came to James White by the spirit of prophecy, to print a little paper, with the assurance in his poverty that "as the people read, they will send you means with which to print, and it will be a success from the first."

In July, 1849, the first copy of the little *Present Truth* was issued. The assurance was fulfilled. Readers did send means. Four numbers of the *Present Truth* were printed in Middletown, Conn., and then six numbers were printed in Oswego, N. Y.; for the editor had to take his paper with him as he moved to and fro, preaching the message. Sometimes two papers a month were issued. And this was not enough. While in New York, in 1850, Elder White joined with others in issuing another paper, the *Advent Review*. Four numbers were printed at Auburn, N. Y. This second little paper especially reviewed the experiences of William Miller and other leaders in 1844, showing that those early workers had been right as to the time of the fulfilment of the 2300-year period of Daniel 8:14, on which that awakening of 1844 was based, and urging that the many thousands who had taken part in that movement should not become bewildered and scattered, but move forward into advancing light.

And here is a remarkable thing as we think how few the Sabbath-keeping Adventists were in those days of 1849 and 1850, when they began to publish. The last number of the *Present Truth*, No. 11, was printed in Paris, Maine, November, 1850. The last number of the second little paper, the *Advent Review*, was printed in Paris, Maine, November, 1850. And the first number of a larger paper, the SECOND ADVENT REVIEW AND SABBATH HERALD, was printed in Paris, Maine, November, 1850. (This was the beginning of our ADVENT REVIEW AND SABBATH HERALD which ever since has been heralding the message to the world.)

But think of it! James White had begun to publish in 1849, feeling, in spite of the assurance that had come to him, that probably only a few numbers could

be issued of the little *Present Truth*; and here in November, 1850, he as editor associated with others, was issuing three papers in one month devoted to the message. Truly the promise was fulfilled.

In presenting the truth about Christ's ministry in the heavenly sanctuary, these early penmen had written of a "shut door" and an "open door." Christ had closed His work in the first apartment of the heavenly sanctuary, and opened His closing ministry in the second, the most holy. Opposers caught at the phrase "shut door," and charged that these Sabbath-keeping Adventists were shutting the door of salvation. It was a ridiculous charge, in the face of such activity in preaching and printing the message by which they sought to win souls. The answer of James White was that if he thought sinners could not be saved, he would not be printing the message. We should say so! In February, 1851, he said to an objector:

"Mr. Dennett speaks of the 'door of mercy;' but the Bible speaks of no such door! True, Brother Miller and others have used this unscriptural term (which gives a very wrong idea of our views), to express their work done for the world; but if we believed that God had forgotten to be merciful to His erring children, we should cease to present truth to them."

These pioneers talked of a shut door and of an open door. The talk about the shut door was to urge believers by faith to enter the open door, where Christ was ministering in the most holy place of the heavenly sanctuary. "Keep in the open door," was one of the phrases of Capt. Joseph Bates in those times, an old veteran of the former 1844 movement, who had begun to keep the Sabbath in 1845.

So far from the shut door meaning to those believers that probation closed in 1844, the new view of the shut door and the Sabbath truth was an incentive to go out and work for the salvation of others. An interestingly phrased evidence of this is supplied by a letter from E. P. Butler, a Vermont business man, evidently owner of a number of starch factories. Writing in December, 1850, he says:

"Since I have been converted to the shut door and seventh-day Sabbath, I have been out in this town and some of the neighboring towns, and around Lake Champlain, to try to get off some of the prejudice from other minds, which I so deeply felt in my own. Some have been con-

verted to the present truth, and some prejudice (I trust) removed."—*Review and Herald, January, 1851.*

These early pages, it appears, stressed this phrase "shut door" because it met the position of the Sunday-keeping Adventists to whom they were presenting the light upon Christ's ministry in the heavenly sanctuary. They saw that this change in the place of ministry in the heavenly sanctuary in 1844, was the shutting and opening that Christ proclaimed in the prophecy of the last days:

"These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My name." Rev. 3:7, 8.

Our pioneers understood clearly that Christ was announcing that the first phase of His ministry in the holy place of the heavenly sanctuary was closed, and the second phase, the final work of cleansing the sanctuary, was opened in the most holy place. In 1844 that work began, according to the historic prophecy of Daniel 8:14: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

It was easy for the Sunday-keeping Adventists, in this time of their bewilderment and confusion after 1844, to misunderstand and misrepresent this teaching of the shut door and the open door. To them the shut door had always meant the close of probation, the end of the world, the shutting of the door of salvation. After 1844, while many thousands threw over the whole advent idea as a mistake, other thousands of these Sunday-keeping Adventists decided that they had been wrong about the time. Still believing that the earth or Palestine was the sanctuary, — for all winds of doctrine were blowing, — one and another party began to set new times when Christ would come and the door of mercy would be shut. One time after another was set in bewildering confusion. The Bridegroom would come, the door would be shut, next month or next year, or on this date or that.

The Sabbath-keeping believers, with the light on the sanctuary and its cleansing in heaven above, were out with the message that a door had indeed been shut in 1844 — the first phase of Christ's ministry had closed. The beginning of the judgment hour had come, the beginning of the cleansing of the heavenly sanctuary; and Christ, our High Priest, had closed His ministry in the first apartment, or holy place, of the true sanctuary, and opened the door of the second and final phase of His ministry in the most holy of the temple above.

This was the shut door and the open door of the Sabbath-keeping believers. But because the first-day believers in the advent idea had held so firmly that the shut door meant the close of probation, the objectors frequently accused the Sabbath-keeping Adventists of meaning the same thing by the phrase.

But to the early pioneers the view of the shut door, and of the open door that will never be shut until Christ's work is done, brought a new commission to go forward preaching the message to convert souls. These early pioneers begged men to enter the open door. Capt. Joseph Bates, in the first number of the *REVIEW AND HERALD*, November, 1850, appealed to those in the confusion of new time-setting:

"If they were deceived by false teachers, they must leave them as soon as possible, and be 'zealous' and 'repent,'

for every one that is found in that state when Jesus leaves the sanctuary, and ceases to plead for the honest ones among them, will be destroyed. They must get back into the open door in the Philadelphia church, that no man can shut. . . . Read in verse 20 the last saving message of Jesus to you: 'Behold, I stand at the door, and knock.' . . . Now is the time to repent and turn to the truth. Be quick! Hasten for your life!"

But I am not writing an exposition of old-time views; I am merely turning the pages of these early papers, and dictating to a stenographer some of the things I find penned by early pioneers who were studying their way into the light of the great system of Bible truth for this hour of God's judgment.

They studied and wrote and prayed; and they prayed and studied and wrote. The truth opened up more and more clearly before them. One writer contributed one view. Another added a further feature. One corrected an error in detail here. Another's pen opened up yet new glimpses of truth. Captain Bates was the first to take his pen in hand, with a tract on the Bible Sabbath, in 1845. Speaking later, in the sixties, he said it seemed to him that in those first years of praying and writing they did not see "a tenth part" of the light that had since come flooding in.

We can see the light increasing and brightening in these early pages. As we read, we wish here and there they had used other phrases or that they had seen the application of this or that text more clearly. We do not put things now in the phrases that they used. But we must remember that they themselves did not put things in the same phrases a little later. If we put it differently now, it is in great part because these same pioneers taught us how to put it differently. That we know anything at all about some great Bible truths that stand fast in the Word of God forever, we owe to the fact that God called these godly pioneers to be His human agents in beginning the definite advent movement of the prophecy.

With their idea that the churches had heard and rejected the message of Christ's soon coming, they talked of the work being done for the world in general in words that left them wide open to the critics' attack. And the critics were not slow to read hostile meanings into the faulty phrases. Yet when I look on beyond these phrases so lacking in clearness, I find the clear teaching of the day of salvation continuing to the end. And their faith was strong in the power of God to convert men.

In the *Present Truth* for December, 1849, an appeal was made, evidently by James White, the editor, in behalf of effort for the conversion of the Jews. Taking an objector to task for speaking slightly of the Sabbath as Jewish, the article says:

"We ought to labor for their salvation by manifesting toward them the spirit of the Messiah, rather than to increase their prejudices by speaking contemptuously of things they hold dear."

This same appeal was yet earlier made by our pioneers, in the summer of 1849. When the first *Present Truth* was being issued, a tract entitled, "Exposition of Scripture Prophecy," was put out by Hiram Edson, one of those fellow editors with James White, who contributed to the early issues of our first papers. In his tract he sounded the following earnest call for evangelistic efforts for the conversion of the Jews:

"We have left the Jews, God's chosen people, almost entirely out of the account. It seems we have been as unwilling for the Jews to be brought in, as the Jews were anciently for the Gentiles to come in and be fellow heirs and of the household of faith."

Thus these earliest writers of ours had invincible faith in the power of the truth of God to convert men to Christ. Such appeals in these old papers and leaflets are an all-sufficient answer to the charge that they closed the door of salvation in 1844 to all except believers in the second advent. In this same tract Hiram Edson says that he has no desire in any wise "to narrow down the path of life." Dealing with the mediatorial work of Christ, our high priest in the heavenly sanctuary, he shows that Christ's death and ministry were to the end that sinners might be reconciled to God. He shows that this reconciliation means bringing the transgressor into oneness with God and into obedience to God's holy will and law. That is the one aim of a reconciling mediatorial work, he urges. Then he adds:

"Therefore all who do not yield obedience to this law, declare plainly that they are yet unreconciled to God, even through the death of His Son.

"We have no disposition nor desire to narrow down the path of life, nor make the way which leads unto life any narrower than God has made it. Nay, verily; for He has made it so narrow that few there be who find it. We repeat it: we have no desire to make the path any narrower; no, no. Our heart's desire and prayer to God for Israel is, that they might be saved. They have a zeal for God, but I fear it is not according to knowledge. But my object and sincere desire in this matter is, that the path which leads to life might be pointed out so plainly that the way-faring man though a fool need not err therein. I want the path made so plain that they who desire to walk in it may know when they are in the path that leads unto life: so that they may not be deceived, and thereby perish forever. For a little from this, and then a great ransom cannot redeem them."

Thus these early penmen pleaded with men, Jew or Gentile, to be reconciled to God while still a Saviour mediated for sins in the sanctuary above.

The marvel to me, as I look at these pages, is not that critics can find phrases to stumble over; the marvel is to see the great Bible truths that we love coming more and more plainly into view as these pioneer penmen began to work in answer to the commission by the spirit of prophecy, in 1848, to "write, write, write."

Their view was colored by the thought that the great advent awakening in Europe and America had warned the world of Christ's second coming. In the days of 1844 that awakening had brought out 50,000 or more from the churches in America to look for the coming Saviour. They knew that in the same awakening in Europe hundreds of preachers had reached thousands with the message of the approaching advent.

Somehow our pioneers felt, evidently, that they could never compass again such a great awakening, and that now their work was particularly to bear the last message to those who had awakened, and that then the end would come. It seemed to them that a few months or years must bring the close of all. Therefore their view as to where they would gather the main fruitage of their message was limited. Their special field was thought to be among the awakened believers in the advent idea, and among those who had not rejected the advent appeal.

But, says the critic, they were mistaken about such a quick work. Yes, they were, much as the apostles were mistaken. Christ had taught His disciples about the future, as in that prophecy of Matthew 24. As we look at it from our point of view, it seems remarkable that the apostles did not understand the events that were to come to pass before the end. But as soon as Jesus met with them after His resurrection and renewed their hope of the coming kingdom, they asked

Him, "Lord, wilt Thou at this time restore again the kingdom to Israel?" Acts 1:6.

So these first printed pages show that our pioneers realized but faintly as yet, in those first years, the full scope of God's plan for the world. And mark this, all the time, from the very beginning, the spirit of prophecy was not only setting forth an open door, but was telling these pioneers of a great world-wide work of which they had little idea. We see it plainly now, as we read the instruction that came to them. They could not see it at the moment.

But concerning this, and more about the open door and the world-wide movement, we must speak in another article, still turning through the pages of these old volumes.

\* \* \*

### "Let Brotherly Love Continue"

FREDERICK GRIGGS

Love should never end. God's love for us does not, and our love for Him and for one another should not. "Love suffereth long, and is kind." It is this long-suffering characteristic of love that makes it the great winning factor in saving the lost. It sends its possessor into the mountains after the one who has strayed away from the flock.

Three expressions regarding Ephraim in the book of Hosea strikingly illustrate the power of love:

"Ephraim is joined to idols: let him alone."

"How shall I give thee up, Ephraim?"

"Ephraim shall say, What have I to do any more with idols?"

The natural thing for the natural heart to do is to say of a brother who has made mistakes, lost his hope in God, and gone back to the vices of the world: "He is joined to idols: let him alone; he has made his bed, let him lie in it." And it is so easy to remove from such a one, to reckon him "without the fold," and to disfellowship him. But the converted heart, the one moved by the love of Christ, cries out, "How shall I give thee up? Thou hast wandered far from the path of righteousness, and art joined to thine idols; but I cannot give thee up." The one constrained by the love of Christ yearns over the wanderer, and seeks diligently for him until he finds him. There is no picture in the Bible of a shepherd coming home without the lost sheep.

Love wins. It finds ways and means of reaching the straying brother. Love is not condemnatory, but is constructively helpful. It points the way back to the fold, to a reunion with Christ and the brethren, in such a definite and kind way as to make possible the return of the discouraged, wandering brother.

"Take with you words, and turn to the Lord: say unto Him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips." Hosea 14: 2.

And as a result of this loving effort, Ephraim will say, "What have I to do any more with idols?" Ephraim represents every wanderer whom those constrained by the love of Christ call after and help in a definite way to return.

"Am I my brother's keeper?" I am. This is what church fellowship involves. While we are to have a clean church, we are to make it such by winning back to a strong Christian experience the wayward ones, rather than by disfellowshipping them, unless it be as a last resort after efforts at winning them have failed. Love fellowships; it does not condemn our brethren.

"Let brotherly love continue."



"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14: 12.

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No. 14

## Moments With Old-Time Volumes and Our Pioneers—No. 3

### *The Dawning Vision of a World-Wide Work*

WILLIAM A. SPICER

ONE mistake of the pioneers appears very plainly in these pages that I am turning over. Our early believers in the threefold message of Revelation 14, had seen the wonderful awakening in 1844 and the years preceding. The message of Christ's coming had really stirred Christendom. Many thousands had come out of the churches in North America.

As the autumn of 1844 came, in some places there was bitter and even violent hostility shown. Following the disappointment, when Christ did not appear in 1844, thousands who had joined in the awakening gave it all up. Some, even of the leaders, declared the power of God that had attended it to be only the working of mesmerism. Thousands went back into the churches or into the world, many to scoff at the idea of the soon coming of the Lord.

Now with the call to publish the true import of the great event of 1844, and to proclaim the message of Revelation 14, with its call to "keep the commandments of God," these pioneer brethren of ours looked about to see the field of their work.

With the thought that the coming of the Lord was almost immediately at hand, they evidently concluded that the awakening message that had swept over America and Europe in former years had been a sufficient warning to the churches in general, and that the light had been rejected. Therefore they felt, apparently, that those in the churches who had not responded to that powerful appeal had made their decision, and that now the last message was to be borne to the scattered believers still clinging, though in confusion, to the advent idea. They expected the response to their message to come from this class, and from the youth who had not had opportunity to hear in the former years, and from people outside of the religious ranks who had not rejected the light.

It was not that all could not come. We have seen that they taught quite otherwise. It was rather that they were not expected to come. The earliest writing of James White to which I am able to turn in our General Conference collection, is an article on the seven last plagues, first published in 1846 (later republished in the tract, "A Word to the Little Flock"). Thus it was printed three years before he himself began to print our first little paper. Looking onward to the very end, when the seven last plagues should fall, Elder White's earliest utterance shows very clearly that he understood that every true heart would find access to the Saviour to the very

close of probation, when the seven last plagues should begin to fall. He wrote:

"Those who keep the word of Christ's 'patience' in this time of waiting and trial, will then be kept 'from the hour of temptation [or trial] which shall come on all the world to try them that dwell upon the earth.' Rev. 3:10.

"Those who do every well-known duty to God and His children, and confess their faults to God and to one another, and are healed from their faults, will safely rest in the arms of the holy angels, while the burning wrath of God is being poured out on those who have rejected His counsel and commandments."

But he and his brethren had at first very little hope of seeing a response from among the popular churches. They thought these had rejected the light, and would not hear further teaching. They were making a mistake similar to that which the apostles made in New Testament times.

Christ had sent His disciples out with the instruction to preach the gospel to every creature. That was the great commission. They were sent to all nations. The commission was repeated as Jesus met with the believers after His resurrection. They were to begin at Jerusalem, and were to preach not only in all Judea and Samaria, but were to push on to "the uttermost part of the earth." Under this instruction the apostles went forth, but really they did not understand. They knew well enough that they were preaching an open door of faith to every creature, but they did not expect any general response from the Gentiles. In the tenth of Acts is the narrative telling how the apostle Peter was astonished to see that God would pour out His Spirit upon Gentile believers, to whom the Lord had sent him by special call of a vision. "Can any man forbid water, that these should not be baptized," said Peter, "which have received the Holy Ghost as well as we?" Acts 10:47. Later the news came to Jerusalem:

"The apostles and brethren that were in Judea heard that the Gentiles had also received the word of God." Acts 11:1.

Then came Peter and rehearsed it all again, declaring to their astonishment that "God gave them the like gift as He did unto us." And a new view of their work was given, not only to Peter, but to all the apostles and believers at Jerusalem. We read:

"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Verse 18.

And this, according to the chronology in the margin of our Bibles, was in A. D. 41, ten years after the res-

urrection of Jesus, ten years after He had sent the disciples to give the gospel message to all nations. It seems strange to us, as we look at it from the modern point of view; but those disciples had to live into the experience of a truly world-wide message.

As I see the mistake that Christ's "holy apostles and prophets" made, I do not wonder that our pioneer brethren should have taken three or four years to get a vision of a work that was to win souls and bring response from every class—in the churches, out of the churches, everywhere.

Our early brethren had expected that most of the fruitage would come from among Sunday-keeping Adventists clinging to the experience of the great awakening of 1844. But as they went out preaching the great threefold message of the judgment hour, they were as astonished as the apostles were in the book of Acts. They found just as ready response from people in the churches as they found among the scattered First-day Adventist people. In the REVIEW of May 6, 1852, James White wrote:

"A large portion of those who are sharing the blessings attending the present truth were not connected with the advent cause in 1844. Their minds not being particularly called to it then, consequently they did not reject it; they are now prepared to receive the truth when presented to them in a proper manner. Some of this number have had their attention called to the advent since the great movement of 1844, others are leaving the churches, where they may be free to observe the Sabbath of the Bible."

We get a reminder of the pleased surprise of the apostle Peter and of the elders at Jerusalem in this further word which Elder White adds:

"Those who receive the present truth, who were not in the former messages, can also see the harmony of the whole, and are enabled to see the purpose of God in the advent movement, and plant their feet upon the whole advent ground. Such we regard with feelings of utmost tenderness. In their case the power and blessed effects of truth are most clearly seen; also the goodness and power of God in bringing them out from the churches and the world at the 'eleventh hour.'"

Looking at it now, we can see how limited their vision was in thinking that those scattered hosts of the 1844 Adventists would furnish the main field of converts to the closing gospel message. This work that our pioneers started, very quickly swept beyond all the bounds of those 1844 Adventist peoples.

About twenty-five years ago I was in Nova Scotia, twenty miles from a railway, holding a week-end meeting with Seventh-day Adventist believers. In that remote place I found a church of First-day Adventist believers. They came out to our meetings, the elder of their church included. Greeting him, I suggested that we Seventh-day Adventists had a very kindly feeling for our First-day Adventist brethren, because their fathers and our fathers (before they were Sabbath keepers) had part together in that old 1844 awakening.

"Yes," my friend replied, "you may well have a kindly feeling for First-day Adventists, for you have received most of your members from us."

"Well," I replied, "I hardly know as to that. I have been for many years about in our work, and this is the first time I have ever met, to my knowledge, a group of First-day Adventists. We do not find your people very often over the world."

And from that day to this I have never met a group of First-day Adventists anywhere else, though we know that a number of thousands still hold together in various groups.

Within three or four years from the time Elder James White published his first little paper, the pioneers began to get a rapidly enlarging view of the

harvest field before them. In May, 1852, when the REVIEW AND HERALD was published in its own first office in Rochester, N. Y., Elder White wrote of the beginning of his publishing work three years before, telling how the developments had exceeded all their early expectations:

"Since that time the cause has advanced far beyond the expectations of its warmest friends. Where there were but about a score of advent brethren in the State of New York that observed the Sabbath three years since, there are now probably near one thousand, and several hundred in the Western States, where there were none, to our knowledge. The increase in some portions of New England has been greater than in this State."

This suffices to show how brief a time it had taken to correct the limited vision of these brethren. Evidently the times demanded a quicker enlargement of view than we noted in the narrative in Acts. In fact, in A. D. 46, fifteen years after the great commission was given, when Paul and Barnabas returned to Antioch from their missionary tour, the surprising way in which the Gentiles had responded was the thrilling part of their report as they "rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." Acts 14:27.

The early pioneers in our work had to go over somewhat the same ground that those "holy apostles and prophets" passed over in the days of old.

But all the time, in those early years of our work, the messages of the spirit of prophecy had been pointing over and over to the right way and the larger view. As we read the words from the spirit of prophecy in these old pages, we marvel that the pioneers did not see more clearly what was meant. Then we remember that Christ had given the plainest of instruction to His apostles about their work for all nations. We see that men had to live into these experiences before they could understand the plain instruction. And then we remember how slow we, their children, have been to see and to act upon the plainest of instruction in the Bible and in the spirit of prophecy regarding actually taking the whole world upon our hearts.

Not so many years ago we ourselves left the essentially Catholic countries pretty well out of our reckoning as mission fields. We could not believe that there would be much response there, or that there was necessity to plan for any systematic and detailed work. A few years pass, and, lo, what do we see? We have found as great fruitfulness in more than one strictly Catholic country as we have found in some Protestant lands. Every year thousands of Catholics, Roman and Greek, have been taking their stand with us on this New Testament platform of "the commandments of God, and the faith of Jesus." If our fathers were slow in getting the view, we too have been slow.

The critics have not been slow to point out this mistake of the pioneers in thinking that their work was done for the great world and for members of the popular churches in general. But critics who point to this mistake that the early Adventists made, sometimes complain that now we do preach a message that leads members of the great churches to keep the Sabbath. That is proselyting, they say. No, it is calling for God's children everywhere to take their stand on the New Testament platform, where Christ and His apostles stood. We must give this message to every creature, in the church and out of the church.

It seems just a little inconsistent to criticize our fathers because they had no burden to preach to



members of the churches, and then to criticize us because we, their children, do preach the message to all who will hear, in the churches and out. It seems very near to the attitude of those children in the market place, who complained that they had piped and no one danced, and mourned and no one wept. They pipe to us the mistake our fathers made in their view that the great churches had heard and rejected the light, and they mourn to us now that the message of Sabbath reform is heard in the churches, and that many respond to it and join with us. Our answer must be that the "everlasting gospel" of Revelation 14 is the message for this judgment hour, and we are under bonds to God to cry the solemn message to every creature. Would that all the churches would join in crying it. It is the "everlasting gospel" for this hour. They should preach it also.

Many years ago, coming up from South America to Europe, I met a Protestant pastor, a Brazilian. We had good talks about the prophecies of the coming of the Lord, as we chatted on deck. Then he found out I was a Seventh-day Adventist.

"Ah," he said, "your people have come to Rio, and some of my members have joined you."

"Well," I said, "brother, I am glad to hear that some of your members are interested in this message of the coming of the Lord."

"Yes," he said, "but I think you ought to go elsewhere to preach the message."

"Well, brother," I said, "we are going elsewhere;

we are going everywhere. This message of Revelation 14 is for every nation and kindred and tongue and people, and we who preach it are on the way."

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

"Well," I said, "we would gladly do so if you would all preach it. Are you preaching this message, 'Fear God and give glory to Him, for the hour of His judgment is come'?"

"I think I am," the good brother replied.

"Well," I replied, "brother, when did it come? Paul preached of righteousness and judgment 'to come,' but this is a message that the hour of God's judgment 'is come.' When did it come?"

My brother minister replied, "I don't know. I have never studied the book of Revelation."

And I added, "Don't you see, that is just why God has raised up in these last days a people who do know, who have studied the book of Revelation, who have been developed in God's providence to carry that message written in Revelation 14 to every nation and kindred and tongue and people?"

One remarkable feature in these old volumes that I have been turning over on the table before me, is the clearness with which, from the very first, the language of the spirit of prophecy summoned our early pioneers to the larger view of a truly world-wide message. But this is a topic that must follow later.

## Comparative Value of Flesh and Vegetable Diets

H. W. MILLER, M. D.

UPON what grounds do those who practise vegetarianism base their claims for its advantages? Do those who subsist on fruits, grains, and vegetables find such a diet adequate? Is a vegetarian diet better than a meat diet? and if so, what are its superior qualities? Is it enough better to warrant exchanging savory meats for the simpler articles of diet?

There are many important hygienic principles of diet which cannot be mentioned in this article, but careful consideration will be given to the practical questions in the preceding paragraph.

While experience is not always trustworthy, being largely dependent upon the interpretations of men and women who are often unable to judge rightly, on the whole it seems to bear a very strong testimony in favor of the benefits to be derived from a vegetarian diet.

Historical records of all peoples who subsist upon a vegetarian diet show that they are a hardier and longer-lived race than those who use meat, and that they are comparatively free from certain types of illnesses, especially those affecting the gastrointestinal tract (the stomach and intestines).

### Length of Life

The real standard by which to judge the longevity of any race is the proportionate number of persons who live to a great age. In some nations, where the total span of life reaches only sixty or seventy years, the average length of life is longer than that of other nations where it runs from eighty to ninety, and even to one hundred years.

This difference is due to sanitary and quarantine regulations, by which weak, sickly children are spared from the ravages of epidemics. The longer these live,

the longer will be the average length of life of the people of that race.

Taking as a standard race vigor, physical development, and present length of days, we find among those nations consuming the least meat the greatest proportion of long-lived people, and to the extent that they subsist upon meat do we find the span of life shortened.

### The Cause of Disease

There are very few persons who try to subsist or do subsist upon an exclusive meat diet. Where this is done voluntarily, or where necessity compels them to live on meat exclusively, even for a short period of time, there is rapid development of scurvy, diarrhea, intestinal intoxication, acute Bright's disease, apoplexy, hardening of the blood vessels, fatigue, nervous exhaustion, and a host of other similar maladies.

In at least 95 per cent of all localities where meat is consumed, there exists a predominance of vegetables over meat in the dietary; and generally fruits, grains, and vegetables are used in sufficient quantity to provide the necessary elements of nutrition which are lacking in meats. If the peoples living upon a purely vegetarian diet were compared with those living wholly upon a flesh diet, the difference would be so great that no argument would need to be sought in further support of the nonflesh diet.

### The Economical Side

Among arguments against a flesh diet, perhaps that of least importance to most people is the cost. Flesh foods are all comparatively low in nutritive value, ranging from 20 to 30 per cent in nutrition; whereas cereals average from 80 to 90 per cent. The

# Moments With Old-Time Volumes and Our Pioneers --- No. 4

## The Spirit of Prophecy and the World Work

WILLIAM A. SPICER

ONE sees very clearly in these early pages the sureness of that gift of the spirit of prophecy which was placed in the church as the time of the prophecy came, which bore its testimony in the early pioneer days, and which still bears its testimony in our time, a blessed, guiding agency in our work in all the world.

While our pioneers were betraying the lack of vision of the truly world task that God was laying upon them, the voice of the spirit of prophecy was telling the truth about it in the clearest tones.

The first vision ever given to Sister E. G. White, picturing the journey of the advent people to the city of God, set forth that the way would be longer than they expected. The magnitude of a world work was again and again presented to the pioneers. But they could not see it. It was the experience of the New Testament apostles over again. Christ told the apostles plainly, but they could not see it. So this gift of "the testimony of Jesus, [which] is the spirit of prophecy" (Rev. 19:10), kept telling the advent pioneers, but they could not see it. These early views of the enlarging work and the world task which Sister White continually set before them are the things, evidently, to which James White later referred as having brought him into some trials in those first years. In a tract issued in 1873, entitled, "A Solemn Appeal," Elder White makes this confession of his faith in the spirit of prophecy:

"I have never doubted the visions of Mrs. W. If a trial or temptation had for a moment come over my mind, as I did not and could not understand all, I at once fell back upon the vast amount of clear evidence in their favor, and there rested until all was made clear. But this statement applies more particularly to the first ten years of my experience relative to the visions, when many things were shown of the future history of the cause which time alone could explain. For the past ten years the visions have especially pointed out present duty, and all has appeared plain."

The testimony which Sister White was given to bear concerning "the future history of the cause," must, as Elder White says, have seemed to the pioneers hard to understand. She talked of a great work to be done in all the wide world.

It was in 1845 or early in 1846 that Sister White was in Vermont, visiting Washington Morse, who had had a part in the 1844 awakening, but whom she found disheartened and discouraged because the Lord had not come in 1844. She said his case was presented to her in vision as similar to that of Jonah after Nineveh's forty days:

"He did not think of the mercy of God in granting the world a longer time in which to prepare for His coming, that the warning of the judgment might be heard more widely, and the people tested with greater light. . . .

"He should have rejoiced that the world was granted a reprieve; and he should have been ready to aid in carrying forward the great work yet to be done upon the earth, in bringing sinners to repentance and salvation."—*Life Sketches of Ellen G. White*, p. 78.

In these very earliest years of her experience, the world movement was presented with a distinctness that inspires us still to push on with our missionary operations. She says:

"Would that every one of you could have a view that was presented to me years ago. In my very girlhood the

Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, 'Look ye.' And again I looked intently over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the starlike lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.' I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time this occurred there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world."—*Gospel Workers*, old edition, pp. 378, 379.

I have never found in missionary literature a finer presentation of the great task of world evangelization. How shall we account for these graphic presentations of the world task which Sister White was revealing to the pioneers in the early years through this gift? She was surrounded by brethren who had a limited vision of the work before them. As we have seen, they thought the great awakening of 1844 that swept over the world, was God's witness to the people of the world generally. The hostility and the scoffing which the former awakening had met with from the popular churches, led our pioneer believers to feel that the work of warning those in these churches in general was done. The special field of their mission, they felt, was among the scattered believers in Christ's second coming. In the midst of it all came these calls through the spirit of prophecy to a world-wide work. No wonder, as James White says, he had some trials with the gift in those first years when it dealt with "the future history of the cause."

It was in April, 1847, that the view was given to Sister White which appears in "Early Writings," page 32. She saw the Sabbath reform message in the light of the ministry in the heavenly sanctuary. She saw that the Sabbath truth was to be "the separating wall between the true Israel of God and unbelievers;" and as this view looked on into the future, it revealed a work to be done among members of the popular churches, even to the very end.

"At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us."—*Early Writings*, p. 33.

This surely was hard to understand by brethren who felt that they had no special message for the churches, even as the early disciples expected no special response from the Gentile world.

And the instruction concerning a world task came continually. Let us repeat the instruction of November, 1848, which led to the starting of our first paper. Sister White told her husband:

"I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*Life Sketches of Ellen G. White*, p. 125.

And from that small beginning we have lived to see the light from the printed pages streaming "round the world." We think with tender hearts of that day of small things as now our printing presses in all lands are pouring forth the pages of truth in well beyond a hundred languages, with new languages added every year.

A few months later, in January, 1849, was given instruction regarding the sealing work as represented in Revelation 7, where the prophet John describes the message as rising like the rising sun, bearing the seal of the living God. It shows Jesus interceding for His people until the end, and corrected an idea that was abroad among some who thought that the political upheavals in Europe in those times indicated that the time of trouble of Daniel 12:1 had begun. The view pointed forward to God's care over the nations until His work was done. We read:

"I saw that Jesus would not leave the most holy place until every case was decided either for salvation or destruction, and that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silence no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, and then will come the seven last plagues."—*Early Writings*, p. 36.

This view, showing how the Lord was instructing the four angels at the four quarters of the earth to hold in check the winds of strife, represents clearly enough to us today at least, a world-wide work to be done, touching all nations, among whom the servants of God were to be sealed with the seal of the living God.

In the instruction given to Sister White in these early times through this gift, the "shut door" of which we have spoken represented the time when the light of the Sabbath truth was to stream out to the world. It was in March, 1849, that the view of "the open and the shut door" was given. (See "Early Writings," p. 42.) This view constituted the first article from Sister White to appear in the little paper, *Present Truth*. It is printed in the number for August, 1849. From this first message by her I quote:

"Sabbath, March 24, 1849, we had a sweet and very interesting meeting with the brethren at Topsham, Me. The Holy Ghost was poured out upon us, and I was taken off in the Spirit to the city of the living God. There I was shown that the commandments of God and the testimony of Jesus Christ relating to the shut door, could not be separated, and that the time for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the most holy place of the heavenly sanctuary, where the ark is, containing the ten commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up, and shut the door in the holy place, and opened the door in the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches.

"I saw that Jesus had shut the door in the holy place, and no man can open it; and that He had opened the door in the most holy, and no man can shut it (see Rev. 3:7, 8);

and that since Jesus has opened the door in the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question."

Clearly it presents the view that with the close of the first phase of Christ's ministry the time had come for the light of the last message to shine out in all the fulness of gospel truth.

The time for the threefold message had come, the message which is represented in Revelation 14 as spreading to every nation, kindred, tongue, and people.

The movement was fairly launched. In 1844 had come the time. In that very year a little company of Adventist believers up in Washington, N. H., saw the truth of the commandments of God and the faith of Jesus, and began to keep the Sabbath. Others joined in, the publishing work began, and in the midst of it all was the voice of the spirit of prophecy laying before the believers these views of a work for all the world.

From the earliest critic who seized upon the "shut door" to seek to represent that Sabbath-keeping Adventists were teaching that the door of salvation had been closed, to the latest critics of our work who have repeated the misrepresentation, the fond desire has been to make people believe that Sister White, to whom was given the gift of the spirit of prophecy, was also for a time teaching that the way of salvation was closed.

On the contrary, the record shows that the spirit of prophecy was ever calling the pioneers to shape their plans to carry the gospel message to sinners in every land. And all through those years Sister White herself was out preaching the gospel and seeking to save sinners.

At every stage in the later development of our cause the spirit of prophecy has been the chief factor in urging on the missionary endeavors for all the world. Well can we recall the idea that obtained among us even as late as the nineties. We really did not expect to go into all the heathen lands with the living missionaries. We knew the prophecy of Revelation 14 marked the advent message for every nation, but we expected that in North America and Europe and the European colonies the truth would win some of practically all nations, and so answer to the prophecy.

But the spirit of prophecy would not let us alone in our still limited vision. As of old, Sister White was given messages to stir us into action. She was at the time in Australia. The instruction came over the sea to our leaders:

"The same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field. Under an appropriate symbol of an angel flying through the midst of heaven is represented the work of the people of God."—*Bible Echo*, Sept. 1, 1892; quoted in "Our Story of Missions," p. 98.

This was in 1892. In response to the call of God through this message of the spirit of prophecy, our people bestirred themselves. From that hour the lines of our missionary operations began to advance toward all the great non-Christian lands.

Other denominations often remark upon the missionary activity of Seventh-day Adventists. Leaders in foreign missions have used our statistics of giving for missions and the record of our widespread operations as a stimulus to the people of their own denominations.

Those who thus marvel at this missionary activity of Seventh-day Adventists little realize that one secret

of it has been the constant urging of this oft-criticized gift of the spirit of prophecy which God set in this movement from its very rise. From the earliest exercise of the gift, consistently throughout the years, its voice has called our people to earnest and ever greater activity in working for the conversion of men.

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### *A Word to the Wise — From the Copy Editor*

MRS. MARY H. MOORE

"WHAT kind of mistakes do you find most common?" A thoughtful visitor being shown through one of our publishing houses asked the question after hearing of the amount and kinds of work that must be done on manuscripts before they can go to the typesetters.

The copy editor pondered the question. Mistakes in punctuation; with misspellings a close second, are most frequent. But seriousness of consequences, if uncorrected, would seem to be a better classification of mistakes. From this standpoint, inaccuracy in quotations and statements is worst.

If our ministers and writers could "see behind the scenes" in an editorial office, and really comprehend the effort involved in putting into shape for the public the manuscripts they send in, they would be stimulated to greater accuracy and care in language, thought, and details of form, before they "rush into print." Too often some editor or proof reader must stop that rush, and correct bad constructions and mixed figures, or verify jumbled quotations and half-guessed-at historical allusions. And all too often the author whose brain child is thus redressed for public appearance, takes the help with resentment when it was meant in only a kindly spirit.

Especially in some of our papers is there need of carefully weeding out solecisms and barbarisms of language and form, because the mistakes allowed to pass there are copied by our young ministers and colporteurs and lay members, and thus perpetuated. So, entirely in a spirit of helpfulness, and with a longing to make our service to God as perfect as is humanly possible, these suggestions are made to those who write for our publications.

As said before, inaccuracy in quotations and statements is the worst fault a copy editor finds in manuscripts. We come to dread the sight of an article from the writer who quotes the Bible or the "Testimonies" from memory, or omits or gives inaccurately the credits to quotations. Perhaps if the writer was himself obliged to scan through Sir Oliver Lodge's "Raymond" phrase by phrase to find the sentence he said was on page 85, but which in reality was on page 355, he might be more careful in his references or verify them himself from his original notes, before mailing out his manuscript.

It should be engraved in letters of fire on the mind of every one who writes for our publications, that every quotation must have its exact credit. This does not mean that the credit must always be printed. But it should be given in the margin for purposes of verification, or of defense, if the quotation is challenged. So many things are floating around purporting to be what "Sister White said," that every writer and speaker would do well to make it an inviolable rule never to quote the spirit of prophecy without having the exact credit of book and page at hand. This carefulness with credits refers to note-taking as well as note using. That telling admission

from evolutionist or spiritist you run across in reading, becomes useless unless when you jot it down you preserve an exact record of where it can be found again.

Equally serious with mistakes in quotations are inaccuracies in facts. The point may be a minor one, but every printed or publicly uttered word has potential consequences, and some one may catch up the mistake and despise the whole message for the faulty detail. So however strongly tempted by imagination or the emotional stress of speech or writing, don't adorn your discourse with illustrations, stories, statistics, or comparisons of whose details you are not as careful as a bookkeeper is of his balances. No amount of art of vivid language or gesture or voice can make anything but ridiculous such descriptions of Biblical events as one in which Jonah disembarks from his submarine voyage just outside Nineveh, eagerly watched from the walls (Nineveh is several hundred miles from the shore of the Mediterranean Sea), or Moses at the burning bush removes socks as well as shoes (sandals alone were worn in Bible times), or Cornelius is leader of a band of Italian musicians (a centurion is a captain of soldiers, not an orchestra conductor); or of such historical scenes as one in which Cæsar sits for his photograph (photography was invented less than a century ago; portrait was meant).

In using a story to make an emotional appeal, exact details of date, place, and names of actors are often unnecessary; but if you use them, I beg of you, be sure to verify their truthfulness first. A certain devotional book features a story of the rescue of the victims of a wreck. The name of the ship, the town off which it sank, the name of the school from which the rescuers came, are all given. But in reality the wreck occurred off another town, the school mentioned is at a third place, and was not even yet founded when the wreck actually happened. The story could have been just as vivid in spiritual appeal, and much more convincing, if these "exact" details, which were not exact, had been omitted.

So much for mistakes in what we say, though there are many others, such as mixed figures of speech and attempts to be impressive that slip down into the absurd. Mistakes in punctuation are comparatively easy to correct; but what wearies editorial workers is slovenly copy. Where is the pride of writers who do not read over the second time the articles hastily transcribed by amateur typists? Poor typewriting, letters struck one over another, worn-out ribbons, single space and no margins, carbon copies, illegible handwriting,—these are what waste the time of publishing house workers.

It may be objected that thought is superior to form, and these are all small points to criticize if the spirit of what we write and preach is true. That may all be granted; and yet—"he that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" In other words, if we are careless or negligent about the truthfulness of our quotations and illustrations, and ignorant and uncouth in the form of presentation of the message, who will intrust to our spiritual care the future of their souls? We go out asking on our work the blessing of the God who hates falsehood, while we manipulate details, titles, rhetorical devices, "for effect." We expect the world to

### Christ and His Righteousness

This outline of preaching is broad and comprehensive. It includes not only the preaching of doctrinal discourses, as we sometimes use that term, but the preaching of Christ and His righteousness. Indeed, we cannot separate the preaching of Christ's righteousness from the third angel's message, because we are told that the two are identical. We quote:

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity.' The prophet declares, 'And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.' Brightness, glory, and power are to be connected with the third angel's message, and conviction will follow wherever it is preached in demonstration of the Spirit."—*Mrs. E. G. White, Review and Herald, April 1, 1890.*

This being true, it follows that if the preaching of the doctrine of justification by faith is the third angel's message, then the preaching of the third angel's message is the preaching of justification by faith. And with the right conceptions of the threefold message of Revelation 14, this cannot be otherwise. The call of the first angel to give glory to God instead of to man, is the doctrine of salvation by grace, and not by works. The message of God's judgment brings to view the standard of that judgment, namely, the great moral law, and the love and mercy and righteousness of the Lord Jesus Christ, by which the believer is enabled to meet the requirements of the judgment.

Christ and His righteousness is the center of all Bible teaching. Hence every truth we preach and every Bible doctrine we proclaim should point to Christ our Saviour, our Justifier, our Redeemer, our Prophet, Priest, and King.

This is the message we are to carry to the world, the present truth for this day and generation. And it is the message which our own churches need as well. The doctrine of the second coming of the Lord, and the signs which show that coming near, the ministry of Christ in the heavenly sanctuary, the perpetuity of God's law and the claims of the holy Sabbath, the sign of sanctification, the prophecies relating to our own day,—these truths need to be taught anew to our churches. These fundamental principles made us Seventh-day Adventists in the beginning; they will keep us Seventh-day Adventists.

And let us in our preaching, whether it be to our own brethren and sisters, or to the outside world, avoid that style of presentation which makes appeal to the galleries, if we may use this commonplace expression. The minister of Christ is not to preach as pleasing men, but as pleasing God. He has a solemn message of life and death to bear to the people, and God will hold him responsible for bearing that message in a manner and style befitting its sacred character. The preacher is human, as well as those to whom he preaches. To his own natural heart, applause is pleasing, as well as to the ordinary man. This is well expressed by an old-time preacher, St. John Chrysostom. On one occasion he gave to his sensation-loving listeners this stern rebuke:

"There are many preachers who make long sermons; if they are well applauded, they are as glad as if they had obtained a kingdom; if they bring their sermon to an end in silence, their despondency is worse, I may almost say, than hell.

"It is this that ruins churches, that you do not seek to hear sermons that touch the heart, but sermons that will delight your ears with their intonation and the structure of their phrases, just as if you were listening to singers and lute players.

"And we preachers humor your fancies, instead of trying to crush them. We act like a father who gives a sick child a cake, or an ice, or something else that is merely nice to eat, just because he asks for it; and takes no pains to give him what is good for him; and then, when the doctors blame him, says, 'I could not bear to hear my child cry.'

"This is what we do when we elaborate beautiful sentences, fine combinations and harmonies to please and not to profit, to be admired and not to instruct, to delight and not to touch you, to go away with your applause in our ears and not to better your conduct.

"Believe me, I am not speaking at random; when you applaud me as I speak, I feel at the moment as it is natural for a man to feel. I will make a clean breast of it. Why should I not? I am delighted and overjoyed.

"And then when I go home and reflect that the people who have been applauding me have received no benefit, and indeed that whatever benefit they might have had has been killed by the applause and praises, I am sore at heart, and I lament and fall to tears, and I feel as though I had spoken altogether in vain, and I say to myself, 'What is the good of all your labors, seeing that your hearers don't want to reap any fruit out of all you say?'

"And I have often thought of laying down a rule absolutely prohibiting all applause, and urging you to listen in silence."

There are some, even among Seventh-day Adventists, who may profitably take to heart the lesson of this admonition.

## Moments With Old-Time Volumes and Our Pioneers—No. 5

### Spreading Light Amid Conflict

BY WILLIAM A. SPICER

In the old file of *Present Truth* in the General Conference office, some hand has written above page 21 of the number for August, 1849, the words, "Sister White's First Article." It was the view from which we quoted last week, representing the open and the shut door, showing that with the close of the first phase of Christ's work in the heavenly sanctuary, in 1844, and the opening of the door into the most holy which no man can shut, there came the special time "for the commandments of God to shine out with all their importance, and for God's people to be tried on the Sabbath truth."

More urgently than ever came the exhortation through this gift for the workers to go forth winning souls. Believers were urged to give their means to

hasten forward the messengers. In the view of January, 1850 ("Early Writings," p. 49), urgent calls came to those who had money that might be used in the work. Sister White said:

"Then again were held up before me those who were not willing to dispose of this world's goods to save perishing souls by sending them the truth while Jesus stands before the Father pleading His blood, His sufferings, and His death for them; and while God's messengers are waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God."—*Early Writings,* pp. 49, 50.

The evangelists were urged forward. Sister White wrote:

"Many all around us only need to have their prejudices removed, and the evidences of our present position spread out before them from the Word, and they will joyfully

receive the present truth. The messengers should watch for souls as they that must give account. Theirs must be a life of toil, and anguish of spirit, while the weight of the precious but often-wounded cause of Christ rests upon them. They will have to lay aside worldly interests and comforts, and make it their first object to do all in their power to advance the cause of present truth and save perishing souls."—*Id.*, p. 61.

There were many winds of doctrine blowing all about in those times. It seems that ideas concerning an "age to come" and the gathering of the Jews to Jerusalem had touched some among the Sabbath-keeping Adventists. Some were talking about going to Jerusalem. Instruction given to Sister White in September, 1850, was to this effect:

"I saw that Satan had greatly deceived some in this thing, and that souls all around them in this land could be helped by them, and led to keep the commandments of God; but they were leaving them to perish."—*Id.*, p. 75.

The burden of these messages was to save souls all about. The "shut door" meant that the door of opportunity and urgency was yet more widely set open as Jesus had opened His final service of cleansing the sanctuary. The truth was to shine out brighter than ever. The "jets of light" were to be kindled among all peoples in all the world.

Meantime the critics of the growing work became yet more active in misrepresenting the teachings of the pioneers and of the spirit of prophecy. They caught at one portion of the vision of March 24, 1849, which is entitled in "Early Writings," "The Open and the Shut Door." We quoted from it in the previous article. The critic in those early times, and his successors often since, have said in effect, "There it is. Mrs. White thought that the time of salvation was past." Surely a strange thing that she should be given these urgent messages about winning souls among all nations and in all the world if, as that early critic said, she believed that the time for the salvation of sinners was past. As a matter of fact, the words which critics quote show absolutely the very reverse of what the critics say. They show that she had no idea that the time of salvation was past. This was the view in which she represented that the "shut door" teaching meant that another door was opened for the truth to shine forth brighter than ever. I quote again from this first article of hers in *Present Truth* of August, 1849:

"I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated, and that the time for the commandments of God to shine out, with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the most holy place of the heavenly sanctuary, where the ark is, containing the ten commandments."

In this same view Sister White was shown the perils accompanying the rise of modern Spiritualism. This last-day delusion of Satan was sweeping into strength just at this time. Some among the Adventists who had taken part in the work of 1844, had been swept into Spiritualism. In those times we see the beginning of one of Satan's overmastering delusions, of which the apostle Paul speaks in First Timothy:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. 4:1, 2.

Sister White was shown certain men who had turned from the light, and given themselves to preaching delusions:

"Some professed Adventists who had rejected the present truth, while preaching, praying, or in conversation, used mesmerism to gain adherents; and the people would rejoice

in this influence, for they thought it was the Holy Ghost. And even some that used it were so far in the darkness and deception of the devil that they thought it was the power of God, given them to exercise."

Some were pointing to signs and wonders and apparent reformations wrought by satanic agencies, as showing that God was with them. The demonstrations were evidently such as to deceive if possible "the very elect," as Christ had forewarned. In this vision, printed in the little *Present Truth* so long ago, Sister White was shown the true nature of this satanic outburst. She wrote:

"I saw that the mysterious signs and wonders and false reformations would increase and spread. The reformations that were shown me, were not reformations from error to truth, but from bad to worse; for those who professed a change of heart, had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever.

"My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past."

The very fact that some individuals who had turned from the light and thrown themselves into spiritualistic and satanic propaganda in the name of God, are stated to have passed the line and sinned away their time of grace, is in itself evidence on the face of it that the time of the salvation of others had not passed. The words infallibly refute the misrepresentation which that early critic sought to derive from them. In the very next paragraph on this page of the little paper, *Present Truth*, from which I am copying, Sister White said, though she was speaking of another view, "Then I saw that Jesus would not leave the most holy place until every case was decided, either for salvation or destruction." Only one who is blind can fail to see that the messages Sister White bore on this very page declared the open door of salvation to every soul who had not fully and finally cast away divine grace.

But, says one, can it be possible that any one could do this before general probation closes? Of course it is possible. I cite but one text, 1 John 5:16:

"If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

Thank God for the indirect intimation in the text that such a thing is very rare. It is not for any man to designate, in any case. Only God, by His Spirit, can register the fact when it is a fact. Often we meet people troubled over what Jesus said about the sin that will not be forgiven, but we thank the Lord that we can assure every such troubled soul that he, at least, has not committed that sin. No one who is troubled in soul over it, has committed it. But the fact remains that men who sell themselves to Satan to fight against God, may go beyond the line. As I say, the very fact that Sister White was shown that in these several cases certain men had gone beyond the line, was evidence in itself that the great family of mankind might still rejoice that the day of salvation still continued.

Those familiar with "Early Writings" know that in a footnote on page 45 the author explains that "the false reformations here referred to are yet to be more fully seen." The lesson of that early time will be needed in the days to come, when we shall face the final working of Satan with a power that we can little realize, doubtless. With "all power and signs and lying wonders" he will work to deceive if possible

the very elect. In that time God's everlasting truth will be our shield and buckler.

In the above paragraphs I have quoted from the testimony as it appeared in the little paper *Present Truth*. Those who look it up in "Early Writings" (p. 45) will find a few lines omitted,—the lines speaking of certain persons who had professed a change of heart, but had only wrapped a religious garb about them, appearing converted, but only to deceive God's people, while "if their hearts could be seen, they would appear as black as ever." These lines were left out when the author gathered together various views for publication in book form, in 1851.

"There," said the ancient critic, "they have 'suppressed' that portion because they want to make it appear that Sister White never believed that the time of salvation was past." How superficial, and unworthy even of reply, except that some may not have the facts we have stated! Wherever any one has the text to read, he sees that the portion left out has no reference whatever to the time of salvation. It is the portion *left in*, in "Early Writings," which talks about the time of their salvation as being past. Any one in those early times wanting to cover up that statement would, of course, have omitted those last lines. The lines omitted when these views were gathered together in permanent book form haven't the slightest bearing upon the question that engaged the attention of the critic; but he discovered that some lines had been omitted here in this connection, and cried, "There it is! They are 'suppressing' things to cover up their mistakes."

Why were those few words relating to some whose hearts, if they could be seen, would appear as black as ever, omitted when this matter was put in permanent book form? Personally I have never heard Sister White say why she chose to omit them. I take it for granted that it was because these very severe words, grieving the heart to speak or put in print, added nothing to the general view, but were personal and for that time, as addressed to several specific cases. At any rate, she exercised the responsibility that was hers as she gathered the early views together for permanent publication in book form.

These things were not given to Sister White in words. In the spirit of prophecy the views were caused to pass before her vision, and she was helped to write them out. In telling a view by voice, she might tell many things which she would omit in writing. She might write out a matter as fully as seemed at the time necessary; then later she might feel that she should write it out more fully. Often she felt that she had not told it as well as she might tell it. So in these matters she wrote and rewrote. When she did not, from edition to edition, reprint everything, enemies talked of "suppression." But Sister White went straight forward on her way, seeking God for wisdom and grace to do her duty, bearing to the church the messages given to her by that gift; and a wonderful record it has been. The 127 pages of "Early Writings," that little volume that we treasure so much, is the same matter, with only a change of order now and then and of a phrase here and there, that was printed in the first permanent volume in 1851. In that volume of 1851 Sister White explains that she had gathered together the views which had appeared in fragments, as in papers and leaflets here and there, to be then printed in permanent form. A note in this first 1851 edition gives a view of her way of working. Explaining some

omissions in the reprint of the first vision, that of the journey of the advent people to the holy city, Sister White said:

"Here I will give the view that was first published in 1846. In this view I saw only a very few of the events of the future. More recent views have been more full. I shall therefore leave out a portion and prevent repetition." —"*Experience and Views*," p. 9. (Later called "*Early Writings*.")

So through the years she wrought. As view after view was given her by the Spirit, hers had to be the responsibility of saying how best to represent the essential features without repetitions. And how the views have expanded through the years! Those first descriptions of the city of God and of the inheritance of the saints in light, have expanded into large portions of such books as "The Great Controversy."

The second section bound up with "Early Writings," called "Spiritual Gifts," has expanded into four large volumes, now issued as "Patriarchs and Prophets," "Prophets and Kings," "The Desire of Ages," and "The Great Controversy."

When one considers the call of that young woman at the age of seventeen to bear messages for God, and sees the fruitage of that gift which has won the respect and the admiration of thousands in the various churches of the world, one marvels at what God wrought through that gift of the spirit of prophecy. Only a little time ago, at one of our Councils, Elder L. H. Christian, of Europe, told how in one of the Catholic countries a university professor, desiring to put out the best book extant on Christian education, translated entire, with but few changes, one of Sister White's volumes. The book, naturally without her name, was published by a Catholic press, with the approval of the bishop.

We thank God for the gift that came into this advent movement in the days of 1844, which still continues through the many printed volumes to speak the living messages of counsel and warning to us. Those volumes are themselves a memorial and a witness which no critic can explain. The more the critic attacks the human agent, the greater witness he bears to the fact that the fruitage is the gift of the Spirit.

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### *The Agitation for Sunday Legislation*

G. B. THOMPSON

THE agitation for Sunday legislation continues, and large bodies of thinking men are considering it. At a recent meeting of the board of trade in the city of Washington it was considered, and adverse action was taken.

"Enactment of the Lankford Sunday closing bill was strongly opposed last night by the board of trade, meeting in the Willard hotel.

"Shall we have an old-fashioned New England Sunday law?" Odell Smith, chairman of the public order committee, asked the assembly of 700 members. The reply was virtually unanimous against the bill, only four members voting in favor of it."

The advocates of Sunday legislation continue to argue and say that the business interests, the laboring man, and others are clamoring for Sunday legislation; but when it comes to a vote, it does not appear to be so. But through continual agitation and misrepresentation the claims of Sunday are urged to the front, and no doubt a bill will be passed, either at this Congress or at some other in the near future.

This is the time when we should sow the land with literature showing the iniquity of this kind of legislation, that the people may have their eyes open and take action in an intelligent manner.

# Moments With Old-Time Volumes and Our Pioneers --- No. 6

## A Word About Opposition Literature

BY WILLIAM A. SPICER

As Seventh-day Adventist evangelists go forth preaching the message of the hour, very often they meet opposition literature attacking Seventh-day Adventists. Usually this opposition literature renews the long-ago exploded charges which our early workers met in the very rise of the work.

Seventh-day Adventists stand for the old, old declaration of faith in Article VI of the Church of England, an article that, with variations, finds its place in various fundamental creeds of the Protestant churches. It reads:

“Art. VI. Of the Sufficiency of the Holy Scriptures for Salvation.

“Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation.”

That clear note of the Protestant faith was sounded in the first book ever printed by our pioneers. It was in Sister White's words, in the collection of the first views given her by the spirit of prophecy, published in book form in 1851. She wrote:

“I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the 'last days;' not for a new rule of faith, but for the comfort of His people, and to correct those who err from Bible truth.”—“*Experience and Views*” (1851), p. 64. (Now “*Early Writings*,” p. 78.)

The opposition to our work from the earliest times has furnished unwilling confirmation of the truth of the message that Seventh-day Adventists bear. This opposition is centered most generally upon our keeping of the commandments of God, including the fourth commandment, and upon our belief in the spirit of prophecy as one of the gifts in the remnant church of the last days. The sure word of prophecy foretold that the opposition to the last-day church would center upon these very points, as declared in Revelation 12. Speaking of the church in this chapter under the figure of a woman, the prophecy says of the remnant church:

“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.” Rev. 12:17.

What “the testimony of Jesus Christ” is, is plainly declared in the following chapter, “The testimony of Jesus is the spirit of prophecy.” Rev. 19:10.

In the days of our pioneers this attack began. The moment they began to preach the truth of the commandments of God, the no-law doctrine began to be preached. This was a doctrine generally new in the churches; for the great historic churches have ever stood in their creeds for the law of God and the ten commandments as the divine standard of moral obligation, eternal, forever. But as this movement arose calling Christendom back to the New Testament platform and the keeping of the Sabbath, there began to develop the idea that to keep the commandments was to fall from grace. In the very first number of *Present Truth*, July, 1849, James White answered this contention:

“Now if we fall from grace for keeping the fourth commandment in the decalogue, do they not fall from grace for keeping the first, third, fifth, seventh, or eighth command-

ment in the same law? If we fall from grace by keeping the Sabbath commandment, we cannot be restored again to grace until we break it. And by the same rule those who are keeping the third, fifth, or eighth commandment, must dishonor their parents, swear, and steal, before they can be restored by divine grace. I leave the reader to decide as to the justness of this startling conclusion.”

It is an answer that we may well repeat today. Far more serious than any phase of opposition to Seventh-day Adventists, has been the general development and fruitage of this no-law preaching. It has leavened the world; and the lawlessness that serious men everywhere bewail is in part the fruitage of the no-law teaching which has developed since Seventh-day Adventists began to preach the commandments of God and the faith of Jesus. We are justified by faith, and not by our obedience to the law; for we cannot obey the holy law of God save as Jesus lays hold of us continually by His power and justifies us. But no man is ever justified in consciously breaking the law of God. The world needs the message of Revelation 14:7, “Fear God, and give glory to Him, for the hour of His judgment is come.” It is lack of the fear of Jehovah and lack of respect for His holy law, the standard of the judgment, which is plunging the world into the lawlessness of the last days foretold in Scripture prophecy.

From the earliest times, as we have seen in former moments with the old volumes, the attack upon the spirit of prophecy—“the testimony of Jesus”—developed along with the attack upon the law of God. In the earliest times the misrepresentations of the teachings through this gift began to be set forth. With repetitions and variations we find the same material in the literature of opposition down to the present day.

Of one class of opposition literature only shall I speak,—the writings of the late D. M. Canright, once a Seventh-day Adventist preacher, who later turned in opposition to our work. His writings in opposition have been taken up by some ministers in the churches, and are often spread abroad, especially where Seventh-day Adventists are entering upon new work. Just a word about these writings by our former brother who turned so bitterly against Seventh-day Adventists.

Four times he had fallen out with his brethren and returned repentant; however when he went out the fifth time, about 1886, he began to publish attacks upon Seventh-day Adventist teaching and upon the spirit of prophecy as manifested through Sister White. When first he engaged in this opposing work, it was thought by ministers of some of the churches that now they had a champion who could answer Seventh-day Adventists. He was called to the Pacific Coast to begin a campaign against Seventh-day Adventists, hailed as the man who would know how to persuade people not to accept our teachings.

However, very quickly the ministers of other denominations found that they had made a mistake. The moment our brethren declared the plain word of the Lord, our former associate found himself helpless. The public did not appreciate his representation of Seventh-day Adventists, whom they knew to be generally earnest, conscientious, God-fearing Christians,



good neighbors and good citizens. Many of the public did not appreciate the spirit of the attacks upon Sister White, whom they knew by her writings, and some of them by her life, to be an earnest Christian woman whose pen for many years had written books and articles that appealed to every good sentiment in the human heart. The whole program collapsed, and, so far as I can recall, D. M. Canright was never commissioned again by the churches to conduct any general public campaign of opposition to Seventh-day Adventists.

His writings, however, have been freely used by various religious leaders. About 1898 one incident came under my personal notice in India. Our work was beginning in Calcutta. Many came out to public lectures, and numbers were beginning to keep the Sabbath of the commandment. Thereupon it was announced in a local paper that ministers of various churches had met together in consultation, and had decided, in effect, that "the works of the Reverend Canright were the best material with which to confute the teachings of the Seventh-day Adventists." It was stated that a supply of these books had been ordered from America, and people were invited to suspend judgment until the shipment arrived.

In due course the books arrived. One who had formerly been a Seventh-day Adventist had filled a book with objections against the Adventist teachings. He knew well where to find these arguments, for he had often answered them himself. He had gathered together a collection of mutually contradictory arguments. His attack upon Seventh-day Adventists was also an attack upon fundamental items in the historic creeds of most of the Protestant bodies. But that did not matter, for he was attacking Seventh-day Adventists, and getting rid of the seventh-day Sabbath commanded by God.

As I say, the books arrived. They were distributed among people whose attention had been drawn to our meetings. The books were read. People thought it over. One of us might meet an interested friend who had been reading the book. "Now," we would say, "you have read Mr. Canright's book. You know all the arguments he has. Now take your Bible and tell us why you keep Sunday." And, lo, after all that had been said, not one soul could do that simple thing. Of course they could not do it. When all the books that ever men can write have been written to show that the seventh day is not the Sabbath, the word of Jehovah will still speak and say, "The seventh day is the Sabbath of the Lord thy God."

One of the pastors of Calcutta, thinking to put the matter in smaller compass, gathered from Mr. Canright's book a collection of arguments and brought them out in a small leaflet. The result was curious. In the larger book the contradictions were not so noticeable to the hurried reader. But when brought together in a little leaflet, with arguments of the pastor's own, it was astonishing to see the result. There was law and no law. There was every day a Sabbath, one day in seven a Sabbath, the first-day a Sabbath, no Sabbath, and time lost so that nobody knew which day was the Sabbath, etc. Some of the pastor's friends said that he had made a great mistake. So he had. The plain, simple Word of God stands against all the opposition of the world. God is the supreme Ruler. His Word is the complete rule of faith and doctrine. Well may the message ring out, "Fear God, and give glory to Him, for the hour of His judgment is come."

These opposition writings have doubtless encouraged many to turn a deaf ear to the message of God for this day and hour, who will later be persuaded to study these things in the Word of God for themselves. Meantime, let the late Mr. Canright's own words bear witness to the kind of people being attacked when his writings are used to cast discredit upon Seventh-day Adventists and upon Mrs. White, who has spoken and written so largely in the history of this movement. Saying that he had been acquainted with Mrs. White for eighteen years and had spent weeks at a time in their home, with James White and Mrs. White, this is Mr. Canright's statement as of personal knowledge, written before he left us the last time:

"I know Sister White to be an unassuming, modest, kind-hearted, noble woman. These traits in her character are not simply put on and cultivated, but they spring gracefully and easily from her natural disposition. She is not self-conceited, self-righteous, and self-important, as fanatics always are. I have frequently come in contact with fanatical persons, and I have always found them to be full of pretensions, full of pride, ready to give their opinion, boastful of their holiness, etc. But I have ever found Sister White the reverse of all this. Any one, the poorest and the humblest, can go to her freely for advice and comfort without being repulsed. She is ever looking after the needy, the destitute, and the suffering, providing for them, and pleading their cause. I have never formed an acquaintance with any persons who so constantly have the fear of God before them. Nothing is undertaken without earnest prayer to God. She studies God's Word carefully and constantly. I have heard Sister White speak hundreds of times, have read all her 'Testimonies' through and through, most of them many times, and I have never been able to find one immoral sentence in the whole of them, or anything that is not strictly pure and Christian; nothing that leads away from the Bible, or from Christ; but there I find the most earnest appeals to obey God, to love Jesus, to believe the Scriptures, and to search them constantly. I have received great spiritual benefit times without number, from the 'Testimonies.' Indeed, I never read them without feeling reproved for my lack of faith in God, lack of devotion, and lack of earnestness in saving souls. If I have any judgment, any spiritual discernment, I pronounce the 'Testimonies' to be of the same Spirit and of the same tenor as the Scriptures.

"For thirty years these 'Testimonies' have been believed and read among our people. How has it affected them? Has it led them away from the law of God? Has it led them to give up faith in Christ? Has it led them to throw aside the Bible? Has it led them to be a corrupt, immoral people? I know that they will compare favorably with any other Christian denomination. One thing I have remarked, and that is, that the most bitter opponents of the visions of Sister White admit that she is a Christian. How they can make this admission is more than I know. They try to fix it up by saying that she is deceived. They are not able to put their finger upon a single stain in all her life, nor an immoral sentence in all her writings. They have to admit that much of her writings are excellent, and that whoever would live out all she says would be a good Christian, sure of heaven. This is passing strange if she is a tool of the devil, inspired by Satan, or if her writings are immoral or the vagaries of her own mind."

Let this suffice. The writings of our pioneer brethren bear their own witness. The books which Mrs. White wrote are today bearing their witness in many languages in all the world, bringing comfort and hope and help to thousands. We recall that day at the end of 1844 when she, a young woman of seventeen, was given in vision a view of the journeying of the advent people from 1844 to the city of God. She was commanded to tell the vision. In "Early Writings" she tells us how she begged of the Lord that the burden might be laid upon some one else. She had had but meager educational advantages, she was not physically strong. She was but a young woman, loving Christ and loving His appearing, but craving no special part in His service. She left on record this word:

"I went to the Lord in prayer, and begged Him to lay the burden on some one else. It seemed to me that I could

not bear it. I lay upon my face a long time, and all the light I could get was, 'Make known to others what I have revealed to you.' . . . Said the angel, 'If you deliver the messages faithfully, and endure unto the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life.'"

Under this commission the burden was taken up. Well and faithfully was it discharged in writing the messages from God and bearing instruction to our people and those leading out in evangelistic, educational, medical, and publishing interests. It is but one gift in the church, in which God has placed varied gifts, as of apostles, teachers, evangelists, and others. But it is a wonderfully fruitful gift, still bearing its fruitage in the progress of the cause.

Long ago on the isle of Patmos, the Lord showed to the prophet John in vision the scenes of the last days. He saw the beginning of the judgment hour which was to open in heaven shortly before Christ's second coming. On earth he saw a movement rise and spread to every nation and kindred and tongue and people, bearing the message, "Fear God, and give glory to Him; for the hour of His judgment is come." As the fruitage of that message he saw a people develop of whom it was said, "Here are they that keep the commandments of God, and the faith of Jesus." In another view this same prophet, John, was shown this commandment-keeping people as the object of Satan's last attack because they keep the commandments of God and have "the testimony of Jesus," which is "the spirit of prophecy."

As the hour came in 1844 and that final judgment work opened in the heavenly sanctuary, the people of the prophecy appeared. In old New England a little company of believers in the advent saw the truth of the commandments of God, and began to keep the Sabbath of Jehovah. From that hour the message has been spreading, until our hearts are filled with joyous hope that by the blessing of the Lord the light will quickly have been kindled in every land. And what then? The glad day toward which our pioneers looked, will come. They expected to see it come sooner. It would surely have come had we been more earnest, more devoted, more self-sacrificing. Ours has been the guilt of delaying the glad day; but, thank God, we see in these times that He is beginning the fulfilment of the promise that in the last days He would pour out His Spirit upon all flesh. A quicker work is to be done. We see the evidence of it in the awakening of souls in all lands, of Christendom and heathendom. The message of the soon-coming Saviour is speeding on, bringing forth that fruitage in every land of which the prophet John spoke, saying, "Here are they that keep the commandments of God, and the faith of Jesus." When the light of truth has been carried into every land, the Saviour's promise will be fulfilled, which says:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

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"A RELIGION that does not rule life is nothing but a name. A Christian business man must be a Christian first, last, and always, in all emergencies and through all transactions."

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JESUS did not spend His life in trying not to do wrong; He was too full of the earnest love and longing to do right—to do His Father's will.—*Phillips Brooks.*

### Further Dates and Reckonings

Now comes a learned professor, according to his own estimation at least (we forbear to mention his name, because we do not wish to give him the undue publicity which this class seek), who claims that "it is fairly certain that either 1926, 1927, or 1928 is the 1290th year-day" as revealed by the Mosque of Omar; "it is the silent prophet." When the 1290th year-day arrives, Jeremiah 25:33 will be literally fulfilled. He says:

"Few men will be left, maybe not one in a million. Who to find one another should journey toward sunrise and encamp at a river. Then the sign of our Lord's coming will be seen in the clouds."

Illuminating, isn't it?

Another communication from a doctor of medicine who is evidently endeavoring to qualify as a doctor of theology, argues that this world will stand for seventy-two years, reckoning from 1924, bringing the coming of the Lord in 1996.

And thus we might continue to enumerate the absurd predictions and calculations which are being made at the present time. How absurd and fantastic they all appear when compared with the plain, simple statements of the Word of God!

### Resting in False Security

Some in their attempts to find the precise time for the Lord to come, will finally extend their calculations far beyond the time when He will actually appear.

"The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late."—*The Great Controversy*, p. 457.

The devil does not care whether he plunges us into the pit of fanaticism, leaving us to make ourselves and the cause we are supposed to represent ridiculous; or whether he lulls us into the sleep of carnal security, and leads us to put afar off the day of final consummation. The one error is as fatal as the other, and both serve the purpose of the enemy of all truth.

Christ's coming is near at hand, even at the doors. He bids us "watch and be ready;" for "in such an hour as ye think not the Son of man cometh." Our danger is that the false cries sounding around us will lead us to be indifferent, and to put off the day of the Lord. Let us be neither reckless nor indifferent, neither imaginative nor dull of hearing, neither faithless nor fanatical.

And let us not be deceived by the apparent calm about us. There is afforded us now, in the lull of the world's great conflict for supremacy, a little time of peace and quietness. This period is in God's order, that we may press forward His work into the great regions beyond, that in quiet meditation, in searching of heart, in humility of soul, in the putting away of sin, we may prepare ourselves for the things that are soon coming upon the earth.

May God help us to be wise, and heed the warning signals.

F. M. W.

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I COUNT that man idle who might be better employed.—*Socrates.*