

CHRIST OUR RIGHTEOUSNESS: A STUDY OF THE LATTER RAIN AND THE LOUD CRY IN ADVENTIST HISTORY

PART 6

“WOUNDED IN THE HOUSE OF HIS
FRIENDS”

MICHIGAN MINISTRY MEETINGS
JANUARY 25, 2018

RON DUFFIELD



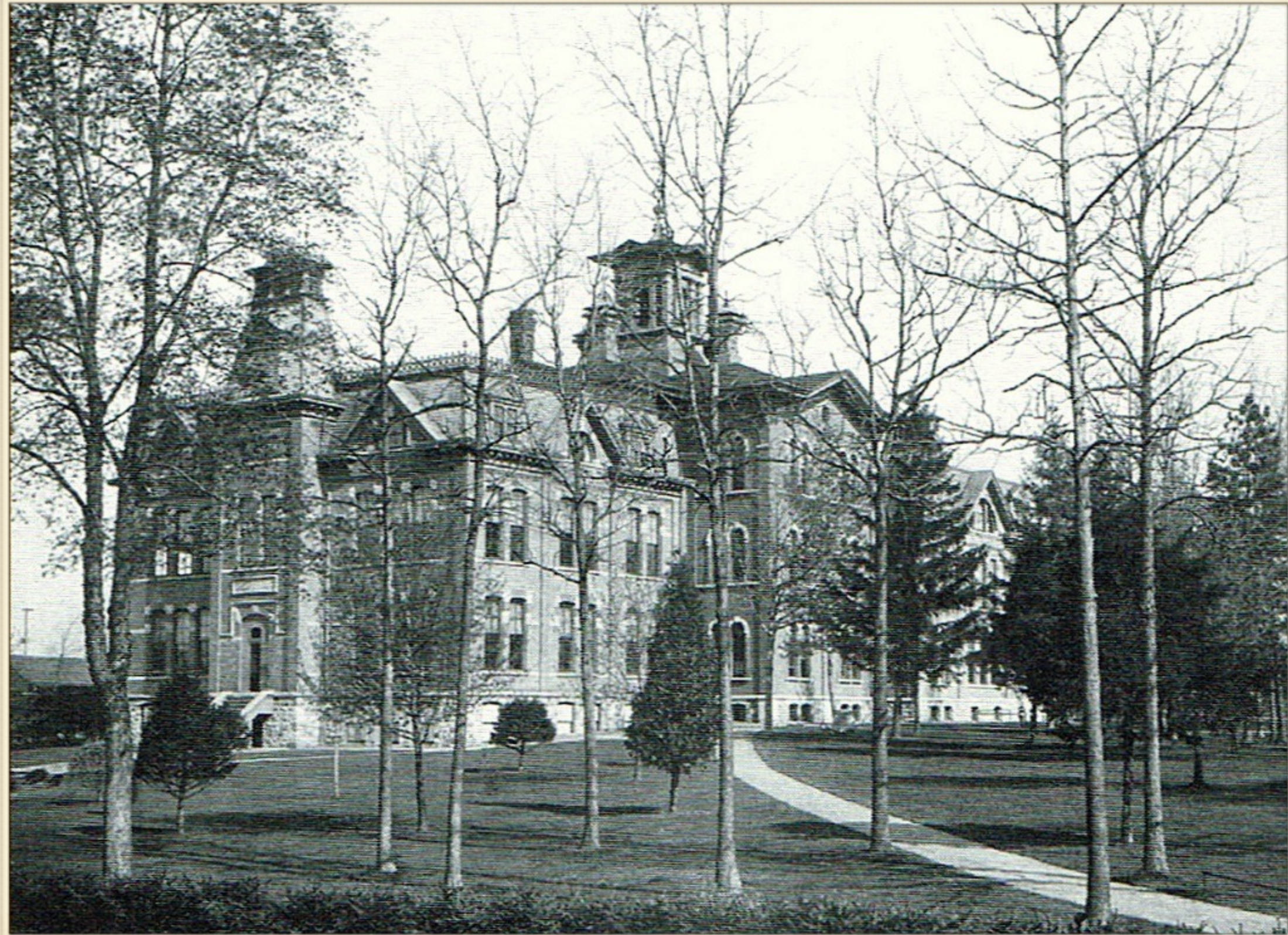
“Wounded in the House
of His Friends”

CHRIST OUR RIGHTEOUSNESS

PART 6

RON DUFFIELD

BATTLE CREEK COLLEGE REVIVAL



Battle Creek College



College Faculty



W. W. Prescott

BATTLE CREEK COLLEGE REVIVAL

“I laid the situation plainly before the faculty. I told them that there was work which must be done before the week of prayer came, or the school would be largely deprived of the blessings which God designed that that occasion should bring. I called their attention to the fact that in years past I have always been here to carry a burden in this preparatory work, and that this year I should be absent, not returning until the very day before the opening of the week of prayer. [December 17-24]

“This statement of the situation seemed to take hold upon some of the faculty with special force. As an effort was begun at once to seek God for His special blessing that the work might be carried on in a way to meet the mind of the Spirit. (cont)

BATTLE CREEK COLLEGE REVIVAL



“As always in such cases as this, the enemy seemed to make an effort to bring trouble into the school. And so on Thanksgiving day, [November 24] four of our students (two ladies and two gentleman) arranged for a clandestine ride together. Their plan was successfully carried out, through deception, and the matter covered up in the same way. But the next day a clue to it was given indirectly, and very soon the whole matter was known.”

W. W. Prescott, “The Work at Battle Creek College,” letter to college faculty and staff, Dec. 1892.

BATTLE CREEK COLLEGE REVIVAL



P. T. Magan

“On Thanksgiving [Nov. 24], four of our students went out for a buggy ride. The thing was contraband. They had no permission. There were two ladies—Miss Rose Neal and Miss Florence Branham, and two gentlemen—Mr. Clayton, and Ed. Prescott. The matter came to light. Prof. Prescott was away. Some of them falsified about it when interviewed by members of the Faculty. (cont)



BATTLE CREEK COLLEGE REVIVAL



“On the following Sunday morning [Nov. 27] the matter came up before the Faculty.... The guilt of all four was clearly established, but the measure of their punishment was another thing. Both of the boys were infidels, or nearly so. All four had been into many scrapes.... Some members of the faculty were for putting them out, others were doubtful as to whether this would be the best course to pursue. The motion was before the House to have them publicly censured before the whole school, and put upon probation. (cont).

BATTLE CREEK COLLEGE REVIVAL

“I then told the Faculty plainly that I for one could not vote on the question at all. It looked to me like this—that the Lord had not shown us what to do, because in their present condition the school was better off without them, especially as one of the boys had made it a point to propagate his infidelity whenever he could, and the other was inclined that way....

“I felt that the Lord was going to work, and that if we would take the burden of these precious souls upon us, that He would work, and we would be shown the way out. After I had spoken it became manifest that there were a good many others who felt the same way on the matter, and we got a motion through to defer decision for the time being. (cont)

BATTLE CREEK COLLEGE REVIVAL

“We then told the Faculty that we must seek the Lord for light that we might have wisdom just what to do, so that **if possible these souls might be saved.** Some of us then met to **pray over the case three times a day.**(cont).



BATTLE CREEK COLLEGE REVIVAL

“That Sunday I called Mr. Clayton into my room and talked to him about his conduct. I told him plainly that I did not know what action the Faculty would take in the case; but that it was useless his staying with us any longer unless he had more power from on high, for just as sure as temptation came out again he would fall into it. He said that he knew that that was so, and that it would be only a matter of time until he would fall into some other snare. I tried to talk kindly to him and to **tell him where he could find help and pardon and peace.** (cont.)



P. T. Magan

BATTLE CREEK COLLEGE REVIVAL



“I knew that the Lord had been answering our prayers and that the Spirit had been striving with him. The thought had seemed so good to me of late that **the Spirit of God is at our command to go and strive with souls who need it.** He [Mr. Clayton] seemed deeply touched, but did not make any brake.

“The next evening, I had Miss Rose Neal up. She had professed to be a Christian for years, but had never known the Power of God to save from sin. She seemed to be very sorry for the way she had acted; and said that she would do better **if she could.** We talked together and read the Bible and when she saw what it meant to take God at His word, and **the power that there was in a single promise,** the whole thing seemed to flash over her soul like a wave of golden glory from heaven above. It was really the moment of her conversion, and **I never saw anyone so thankful for the love of God as she was at that time.** (cont.)

BATTLE CREEK COLLEGE REVIVAL

“The following evening Mr. Clayton was in again, and after a long struggle he gave way. **I never had such an experience with anyone in my life, but the results were worth all that it cost.**

“I [then] went over to West Hall to tell Mrs. Prescott, and she met me at her door with tears in her eyes, for her nephew, [Ed.] Prescott had just come over to tell her that **he too had seen light in the promises of God and was going to be a Christian.** (cont.)



Sarah Prescott

BATTLE CREEK COLLEGE REVIVAL



“Then the thing went all through the halls, and everywhere students became convicted of their sins, and **without any effort on the part of the teachers began to beg for someone to come and help them.** I think that there were about ten who took hold that night. Most, if not all of them had never made any profession at all, some had been out and out infidels.”

Rev. T. M. ... W. C. White, Dec. 20, 1892

BATTLE CREEK COLLEGE REVIVAL

“Although the occurrence was unknown to the other students at the time, it seemed to be a signal for a general move. There seemed to come upon the students in their private rooms, during the evening study hour at which time these young men made their move, **such a spirit as they could not resist, and they were impelled to leave their rooms and seek help.**

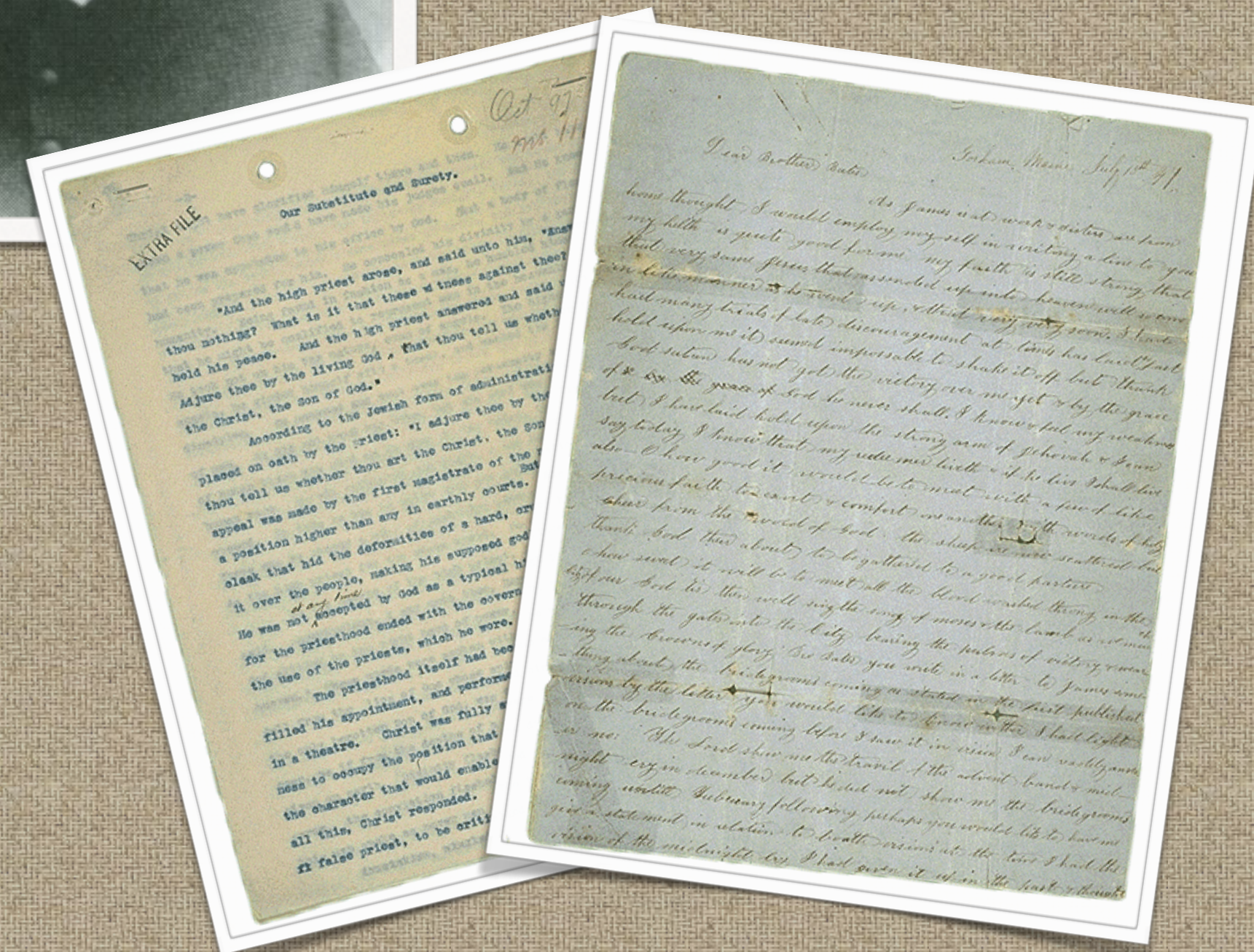
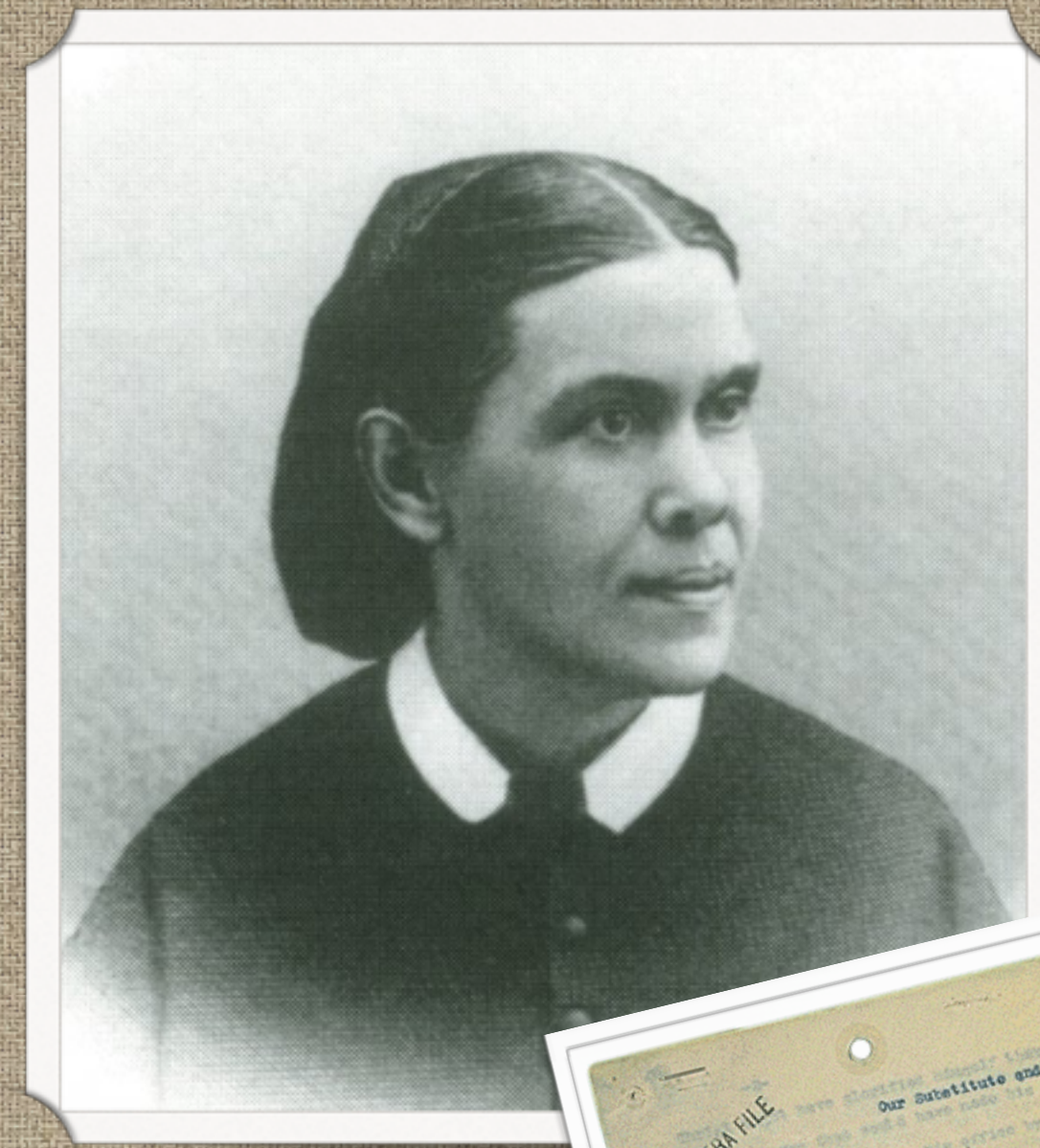
“Some were for a time in great distress of mind. The teachers who were at hand went to work at once to help those who desired help, and for several hours nothing else occupied the attention of both teachers and students.

Without any pre-arranged plans, praise meetings were held in the private rooms and in the parlor and one after another yielded to the movings of the Spirit. (cont.)

BATTLE CREEK COLLEGE REVIVAL

“The mail that afternoon brought some articles from Sr. White. In my absence, Mrs. Prescott was considerably perplexed to know what to do with them. She thought, however, the next morning that it was providential that these testimonies had come at just that time, and she sent one of them over that a portion of it might be read to the students. This was done at the chapel exercise.

W. W. Prescott, “The Work at Battle Creek College,” letter to college faculty and staff, Dec. 1892.



“TREATMENT OF ERRING PUPILS”

“In contemplating the love of Christ, your heart will be softened to deal with the youth as with younger members of the Lord’s family. You will remember that they are Christ’s property, and your disposition will be to deal with them after the manner in which Christ has dealt with you.

“Harsh dealing will never help the youth to see his errors, or aid him to reform. Let the rules and regulations of the school be carried out in the spirit of Jesus, and when reproof must be given, let this disagreeable work be done with sorrow blended with love. **Do not feel that it is your work to openly rebuke the pupil and thus humiliate him before the whole school.** This will not be a proper example to set before the children, for it will be a seed that will bear a like harvest.”

Ellen G. White to O. A. Olsen, Letter 19e, Oct. 26, 1892; portions unpublished.

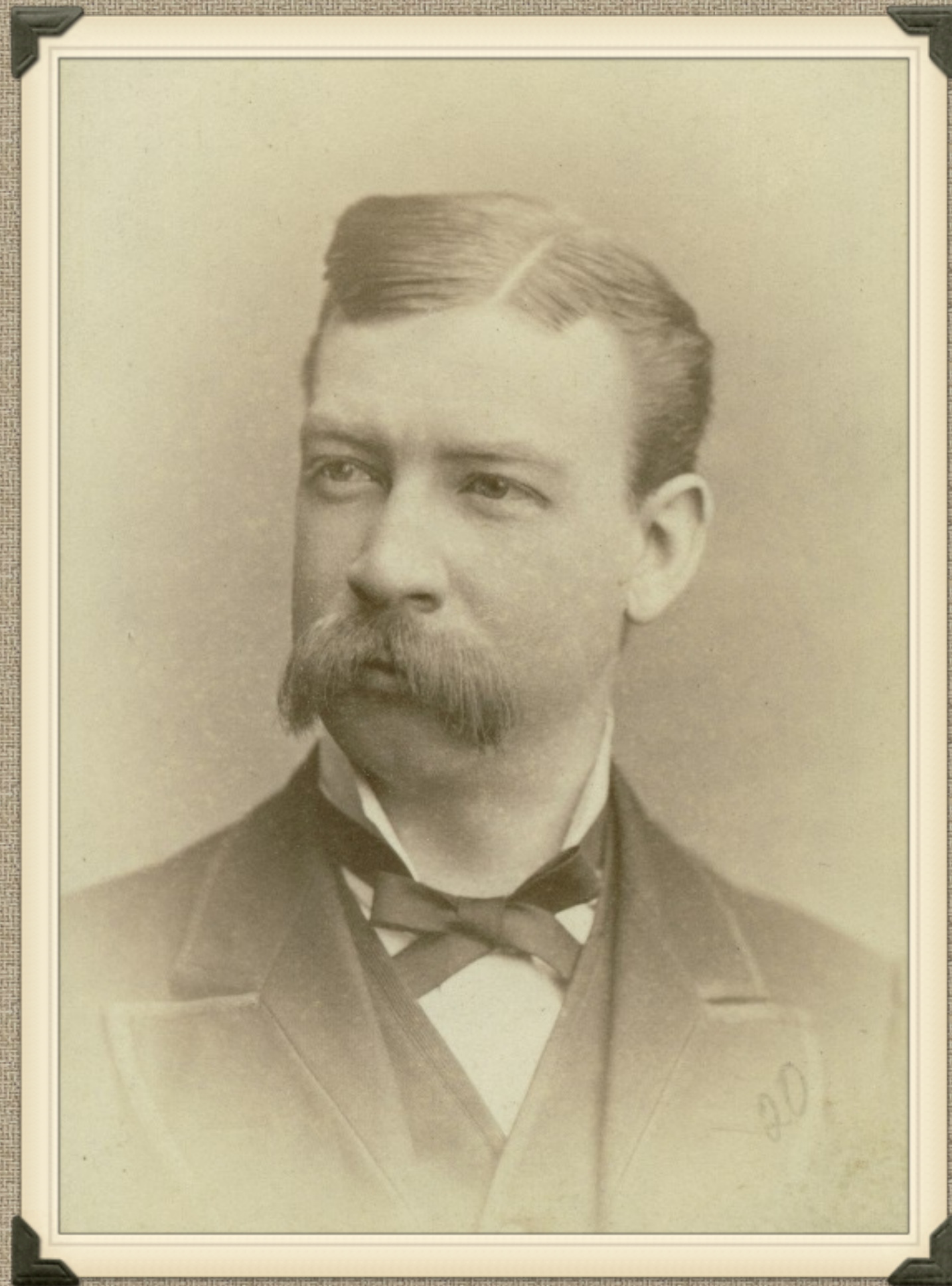
BATTLE CREEK COLLEGE REVIVAL



“A letter from Mrs. White arrived and was read to the school during chapel period. Some phrases seemed to powerfully encapsulate the Gospel.... In the context, the message touched a tender cord. **The response was electric.** The offenders gave public confessions and the impression on the student body was profound.”

Gilbert M. Valentine, *The Shaping of Adventism*, p. 30.

BATTLE CREEK COLLEGE REVIVAL



W. H. Edwards

“Yesterday, my daughter told me, that the College read your mother’s message to them, and all repaired to the chapel and all school work was suspended and turned into a praise and testimony meeting, and very many have taken a start, while some were under conviction the night before, and became converted even before the meeting.”

W. H. Edwards to W. C. White, Dec. 1, 1892.

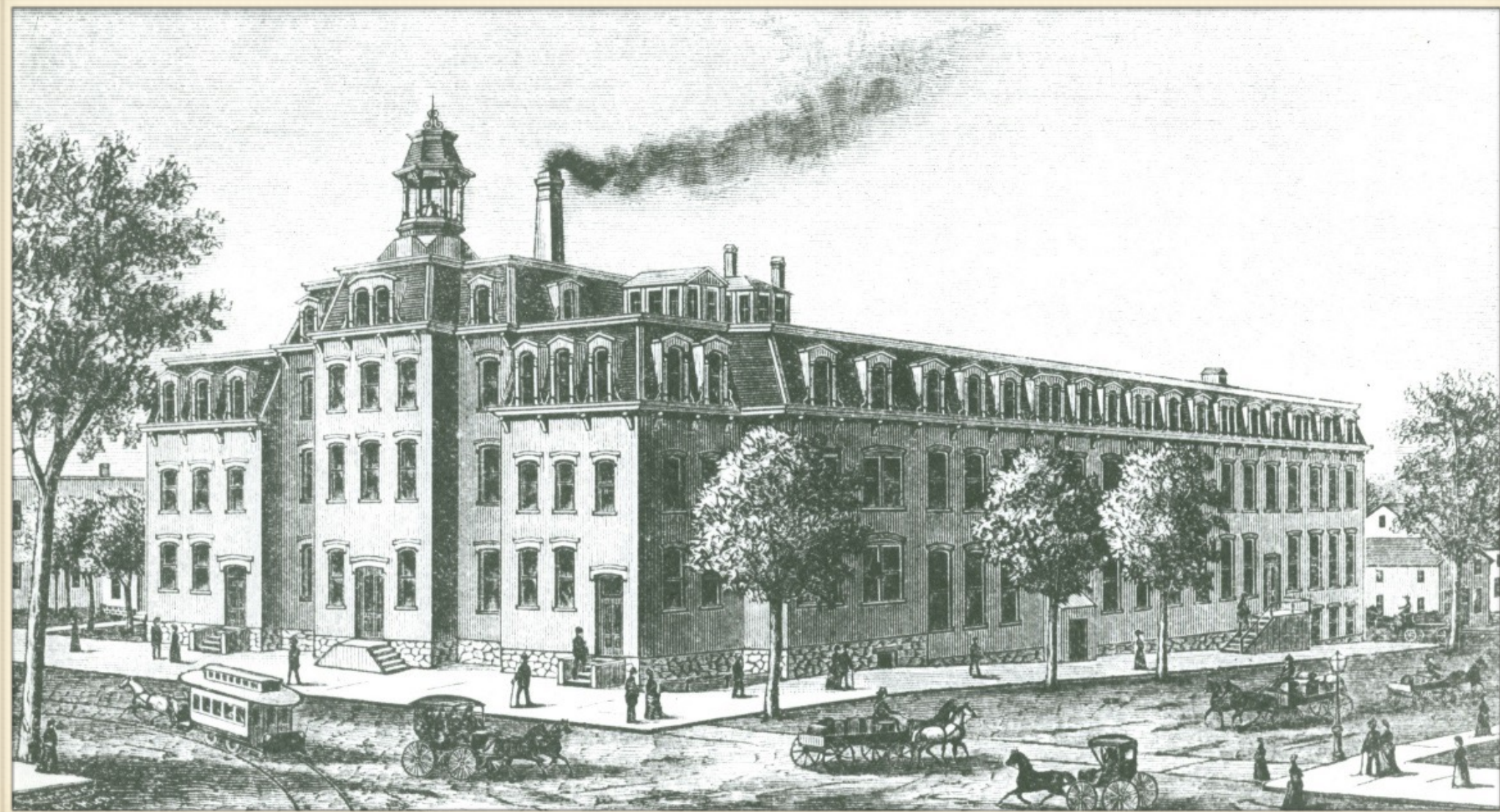
BATTLE CREEK COLLEGE REVIVAL

“It took hold of all hearts with wonderful power. And it was evident that there was better work to be done that day than to recite lessons. It was therefore decided at once to dispense with the recitations and continue the religious services. **The meeting continued for four hours, and during that time, there were between forty and fifty who made practically their first start in the Christian life.** It was a wonderful occasion. The power of God was present in a very marked manner.

“Personal work was done, and those who had long been held in sin seemed ready to respond to the invitation to accept Christ and yield themselves to the service of God. **There was no excitement, but the deep movings of the Spirit of God were plainly discerned....** There were about 350 students in the chapel and over 300 took part in the meeting. There were as many as fifty or more on their feet at one time.”

W. W. Prescott, “The Work at Battle Creek College,” letter to college faculty and staff, Dec. 1892.

REVIEW AND HERALD OFFICE REVIVAL



“We are having a most marked awakening in the [Review and Herald] office, and groups of 5 or 6 meet in different parts of the offices and have a prayer meeting every day, about 11 different meetings all together. Those converted are some of the souls who have held out against the truth for years. There is no mistaking the work of God in all this.

“Some have come in the morning to [Brother] Amadon or [Brother] Kelsea [Forman at R&H] and said, ‘I can stand it no longer, the influence is too strong;’ that is they were so operated on by God's spirit, that they could resist it no longer, and they are so happy [now] in the truth. I can see where the Lord can raise up laborers. It is young men such as these, and I believe he can use them too.”

W. H. Edwards to W. C. White, Dec. 1, 1892.

SUMMARY BATTLE CREEK REVIVAL

“The Lord has graciously visited his people in Battle Creek during the past week [Sun Nov. 27-Sab Dec. 3]. Especially has this been the case in the College and Review Office. This work was not the result of any particular efforts of a revival nature, **but it seemed to spring up in places and in hearts where it was least expected....**

“In the Office, meetings have been held in the early morning, at noon, and at night, with most blessed and happy results. **Brethren who have been alienated from each other were made one in Christ**, and sinners were converted to God. The rapid fulfillment of prophecy in our country, and **the evidence that the time has come for the loud cry to be given, is beginning to have its effect upon our people**. Will any fail to realize the importance of this time, and neglect to place themselves upon the altar, to be wholly the Lord's, from this time until the work shall close?”

“Editorial Note,”

Review and Herald, Dec. 6, 1892, p. 768.

SUMMARY BATTLE CREEK REVIVAL



W. A. Spicer

“The Spirit of the Lord has come with refreshing into the midst of the workers in our institutions here in Battle Creek during the past week. **As a spirit of seeking the Lord for the outpouring of His Holy Spirit has taken possession of believers**, the power of the Lord has wrought the conversion of many. The experience at the College and Review Office has been especially rich. The time has come for the Lord to work, **and He is working**, and O that every company gathered during the week of prayer might experience **some of the droppings of the blessed latter rain!** It ‘awaits our demand and reception,’ and how great our need of it! Shall we not have it?”

W. A.

Spicer, Editorial Comment, *The Home Missionary*, Dec. 1892, p. 288.

WEEK OF PRAYER



EXTRA.

THE HOME

MISSIONARY

HE THAT REAPETH RECEIVETH WAGES AND GATHERETH FRUIT TO LIFE ETERNAL.— John 4:36.

BATTLE CREEK, MICH., NOVEMBER, 1890.

WEEK OF PRAYER READINGS.

THE WEEK OF PRAYER.

THE REASON FOR THE OCCASION, AND HOW IT SHOULD BE OBSERVED.

READING FOR SABBATH, DECEMBER 20.

ANOTHER year has made its round, and its record has gone into eternity. Again we have thought it proper to appoint a week of prayer. It seems very appropriate near the close of the year to stop and consider the past and the future, both from an individual standpoint and from our standpoint as a people having a part in such a solemn work as that with which we are connected.

During the past year we have had many evidences of God's mercy and favor. It has been a year of special interest in several ways. The agitation on the subject of religious legislation ran high during the earlier part of the year. The Breckinridge bill before the lower House of Congress, the special canvass in the District of Columbia, the circulation of religious liberty reading-matter, and the obtaining of signatures to the petitions, gave a new impetus to our work everywhere, because we saw in this agitation the fulfillment of what we have been looking for, for years, and the unmistakable evidence that we are close to the end of time.

There has never before in our history been such a general and systematic circulation of literature treating on present truth as during the year now closing. We have also noticed with much interest the manner in which God's providence is opening the way for the work. Never before in our experi-

ence were there so many open doors for the truth and so many and such urgent calls for laborers from every part of the world, and never before were we so unable to fill these calls as now.

We have felt great distress of mind as we have seen so many of God's dear servants go down to the grave during the year. Beginning with the last General Conference, five valuable laborers have been stricken down in death: Elder Swift, who died in Ohio; Elder Sisley, who died in Illinois; Elder S. Fulton, in Oregon; Elders J. E. Robinson and A. D. Olsen, who died in Colorado. All these were men of prominence, and capable of taking responsible positions in the work. Besides these, other laborers of less experience have also been laid away to rest till the Life-giver shall return. These circumstances, with the urgent demand for laborers, led to the appointment of a season of fasting and prayer for the raising up of laborers, which was observed in the earlier part of October. The calls for labor were so many and our destitution so great, that we felt the time had come when we should with humility of soul and contrition of heart seek God, and ask the Lord of the harvest to send forth laborers. Not only is the home field in desperate need of more faithful laborers, but the calls from foreign lands are very numerous and most urgent. We have also

WEEK OF PRAYER

“Thursday morning [December 22], there was a very tender spirit in the chapel exercises, and a special blessing seemed near at hand. Our public prayer services were held at 10:15 to 11:00, while the faculty were holding their season of prayer and I felt the duty laid upon me most heavily to make a statement concerning some matters connected with my past life.

“When the students returned to the chapel, instead of continuing our recitation work, a short selection from the recent Testimonies was read, and I then made my statement. No effort was made to urge others into any similar experience, but it seemed a signal for a general spirit of confession to break out.

W. W. Prescott, “The Work at Battle Creek College,” letter to college faculty and staff, Dec. 1892.

WEEK OF PRAYER



W. W. Prescott

“Prescott ... returned on December 15, in time to lead out in previously scheduled [week of] prayer meetings. At the end of the week of prayer, the last day of the school term, another letter from Mrs. White arrived and was read in the chapel by Prescott.

“Breaking into tears even as he read, the conscientious **Prescott frankly confessed his past diffidence in responding to the ‘new light’-- righteousness by faith. Again the student body was stirred.**

Gilbert M. Valentine, *The Shaping of Adventism*, p. 30.

WEEK OF PRAYER REVIVAL AND REFORMATION

“I have never known any similar experience. Such a sense of our utter sinfulness, **our wretchedness and the exceeding sinfulness of sin**, and the need of that help which come through **accepting Christ and His fullness**, seemed to rest upon all hearts. Personally, I have never known such horror of sin as took hold upon me that day, and others felt the same way.

“Confessions were made by both teachers and students, and the Spirit of God was present to witness to the character of the work. **There was nothing like a fanatical outbreak or anything to bring a reproach upon the cause of God**. Everyone recognized it as the work of the Spirit, which while it convinced of sin, **was still a Comforter**. No one gave up to discouragement, but there was such a hungering and thirsting after righteousness as has not been experienced before in our midst.”

W. W. Prescott, “The Work at Battle Creek College,” letter to college faculty and staff, Dec. 1892.

WEEK OF PRAYER REVIVAL AND REFORMATION

“Friends at a distance will be glad to learn of the good work being done at the College in Battle Creek, during the week of prayer just ending, Dec. 24, 1892.



“Thursday and Friday were days long to be remembered by those who participated in these meetings for seeking God. As one remarked, ‘It seemed as if a blessing hung over our heads ready to be poured out, but something hindered.’ On Thursday the clouds broke, **the spirit of confession took hold of teachers and pupils alike, and it was most heartfelt and genuine.** (cont.)

WEEK OF PRAYER REVIVAL AND REFORMATION

“Wrongs that were of long standing were confessed, and anguished hearts could no longer bear the burden that had prevented their full and free acceptance. Some had criticized their teachers, and had passed judgment upon every one they knew or heard speak; others confessed to pride and selfishness of heart; many confessed unfaithfulness in school work, and of breaking the rules, which they knew were good and wholesome. (cont)

WEEK OF PRAYER REVIVAL AND REFORMATION

“Some teachers said they had not sought God as they should before entering their classes, and with deep humility each one asked forgiveness of those who had been ill affected by his conduct or teaching. We could not doubt as we listened to the testimonies of these dear young people, that the Lord had much in store for them, if in their life they exhibited the marks of true repentance, and continued in the grace received.”

M. E. D., “The Work at B. C. College,” *Review and Herald*, Jan. 10, 1893, p. 29.

WEEK OF PRAYER REVIVALS SPREADING AROUND THE COUNTRY

“The week of prayer was a grand success at this church [Springville, TN]. **I never witnessed such an outpouring of the Holy Spirit as we had during the whole time of the meetings**, and especially on Sabbath, Dec. 24.... I never saw such great freedom as was manifested on the part of all present. Confessions were made, and souls revived. One young lady made a start for the first time.”

W. S. Lowry, “Tennessee,” Report Jan. 1, *Review and Herald*, Jan. 17, 1893, p. 43.

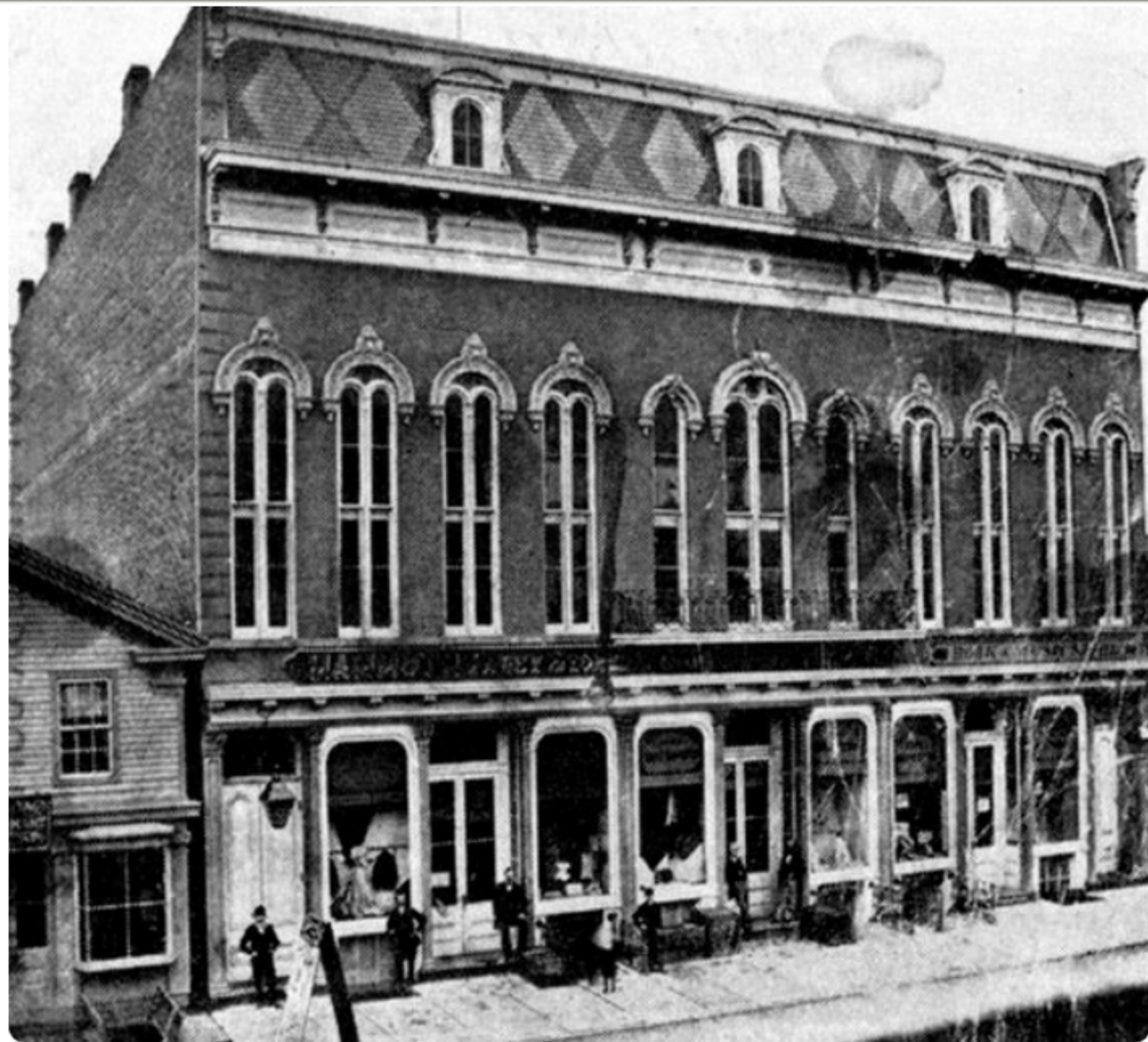
REVIVALS SPREADING AROUND THE COUNTRY



R. C. Porter

“A canvassers’ institute is now being held at Springfield, Mass.... Last Sabbath [Dec. 31] was a good day with us here. The Lord came very near, and all hearts were refreshed. The Lord is moving upon hearts all over the world. **Droppings of the refreshing, latter rain for which we have been looking, begin to be seen.** The message begins to swell into the loud cry. It is now high time to awake out of sleep, and go out quickly and call the poor, the halt, the lame, and the blind to the marriage supper of the Lamb.”
R. C. Porter, “New England Conference,” *Review and Herald*, Jan. 3, 1893, pp. 13-14.

BATTLE CREEK EVANGELISM: GOSPEL FIRST



“I know you will be glad to learn that we are about to begin work in this city. I have felt deeply impressed in this direction, and did not feel free until I had conferred with Eld. Olsen about the matter. We called together several of the brethren, and all were in favor of such a move. (cont.)

BATTLE CREEK EVANGELISM:

GOSPEL FIRST

“By what seems to be a remarkable providence, we have been freely granted the privilege of renting one of the churches located right in the center of the city on Main St. for use whenever it is not occupied by the Society. Our plan of work covers a period of about three months, beginning next Sunday evening.

“The brethren have asked me to take charge of the work, and I have decided to conduct it as a series of gospel meetings, in which the first effort will be to **bring the gospel as the power of God to the people that souls may be really converted to God; then we shall seek to instruct them in all the truth.**



BATTLE CREEK EVANGELISM: GOSPEL FIRST

“It seems quite remarkable that we should have such an opening, and especially that we should be able to secure the use of the church for two or three Sunday evenings at the beginning of the work. After that we hope to have sufficient interest so that the people will come to the Tabernacle Sunday evenings. We are making this subject a matter of earnest prayer that God’s power may be displayed and a work wrought here such as has never been known in this city.

“We hear reports indicating that God is working in a special manner for his people. We **are taking fresh courage, and are praying daily for rain in the time of the latter rain.**”

W. W. Prescott to Ellen G. White, Dec. 28, 1892.

BATTLE CREEK EVANGELISM: GOSPEL FIRST

“So little has been done for the people here and they have so little idea of what the truth is except as they know in a general way of **our denominational peculiarities as to doctrine**, that it seems as though this effort was really getting out into new territory, and I believe fully that we shall see some results of it.”

W. A. Spicer to W. C. White, Jan. 4, 1893.

BATTLE CREEK EVANGELISM: GOSPEL FIRST

“In that [last] letter I spoke of Prof. Prescott’s meetings in the city.... The audiences lately have been very encouraging. Mr. James Upton and his wife, whom you probably know, have missed but [one] meeting in the whole series. They are deeply thankful for the help they have received, and he told one man **that he had heard more gospel since these meetings began than he had heard before for many years.** The preaching has been excellent. I do not think I ever heard better.”

W. A. Spicer to W. C. White, Jan. 25, 1893.

REVIVAL LABELED AS MERE EXCITEMENT, SENSATIONAL, AND FANATICISM



REVIVAL LABELED AS MERE EXCITEMENT, SENSATIONAL, AND FANATICISM

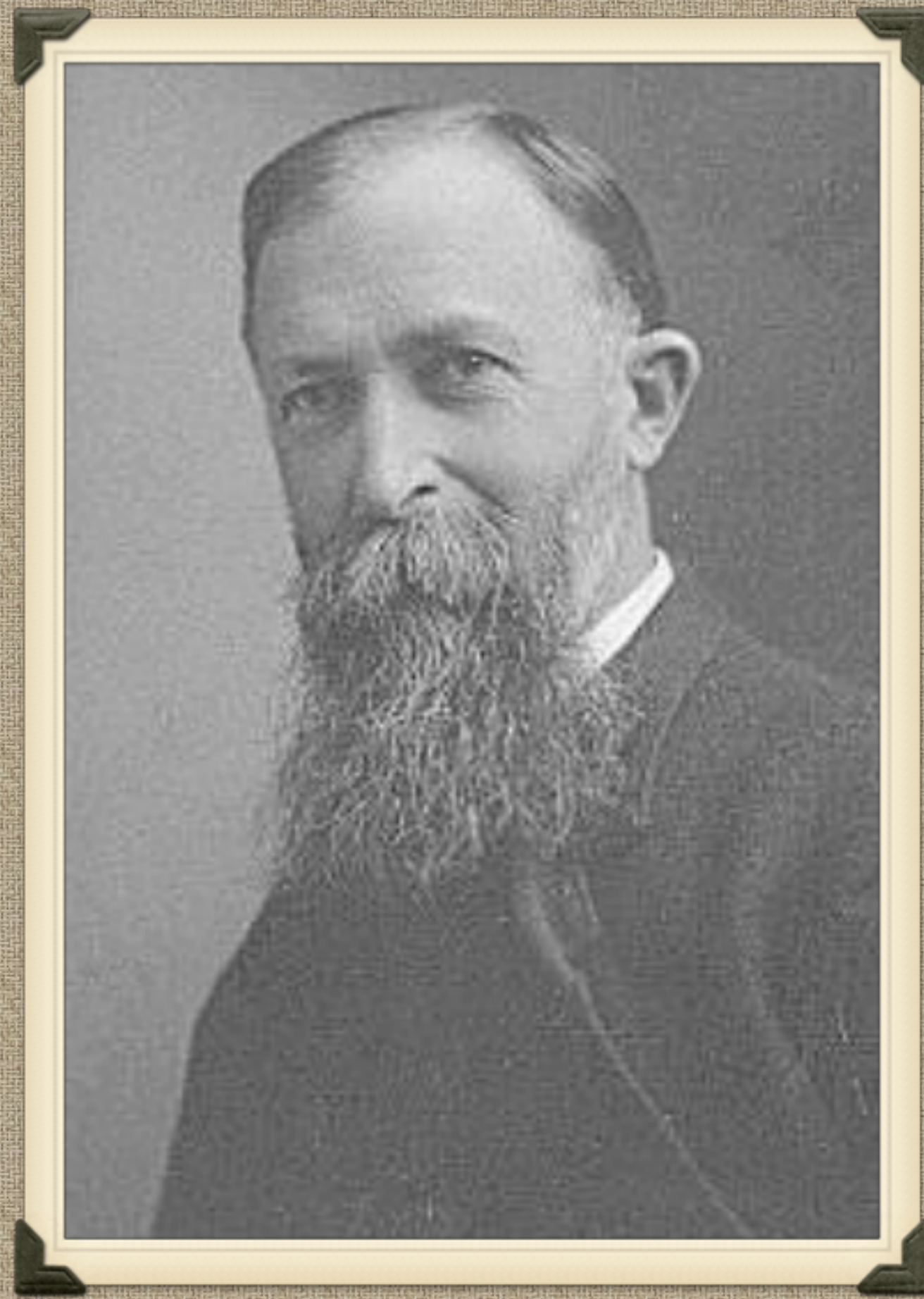


Uriah Smith

“By the time of the student revival at Battle Creek College in December of 1892, there was still, nonetheless, **a great deal of alienation among church leaders**. The revival at the college, which was of dramatic proportions and resulted in thirty being baptized, was **labeled as mere excitement** by U. Smith and others. This put a dampening effect on the work.”

Gilbert M. Valentine, *William Warren Prescott: Seventh-day Adventist Educator, Andrews University Dissertation* [Ann Arbor, MI: University Microfilms International, 1982], pp. 147, 148.

REVIVAL LABELED AS MERE EXCITEMENT, SENSATIONAL, AND FANATICISM

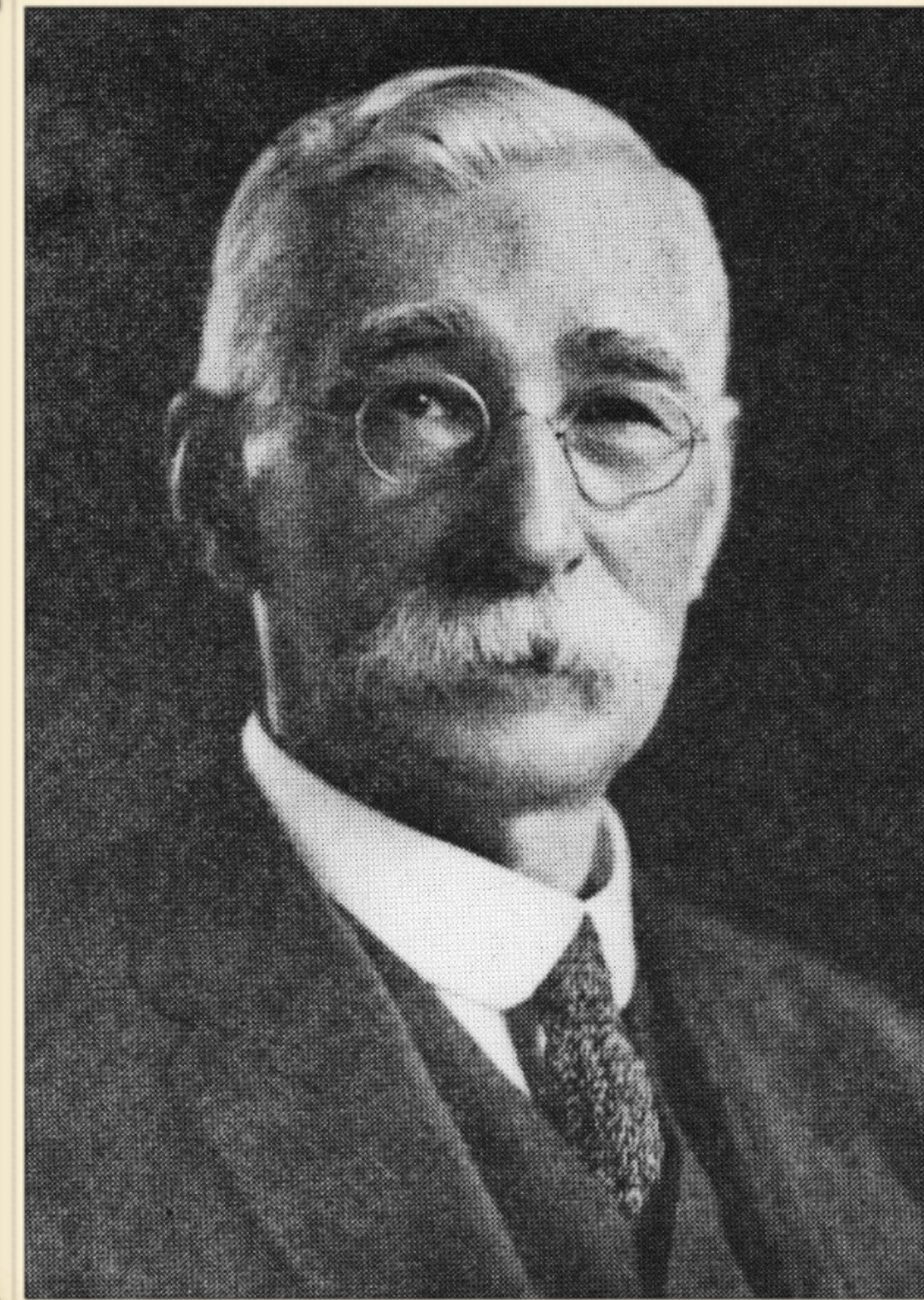


J. H. Kellogg

“J. H. Kellogg, who had between sixty and seventy workers from the sanitarium attending the college, deemed the revival as merely a ‘**very exciting and sensational time.**’ He ‘**did not encourage the same effort**’ at the sanitarium, because he had ‘**never seen good results from this sort of work.**’”

J. H. Kellogg to W. C. White, July 17, 1893; in *Manuscripts and Memories of Minneapolis*, pp. 264, 265; in Ron Duffield, *Wounded in the House of His Friends*, p. 70.

QUESTIONING THE MANIFESTATIONS OF THE HOLY SPIRIT



A. T. Jones

“Then when camp meeting time came we all three visited the camp meetings with the message of righteousness by faith and religious liberty: sometimes all three of us [Jones Waggoner and Ellen White] being in the same meeting.

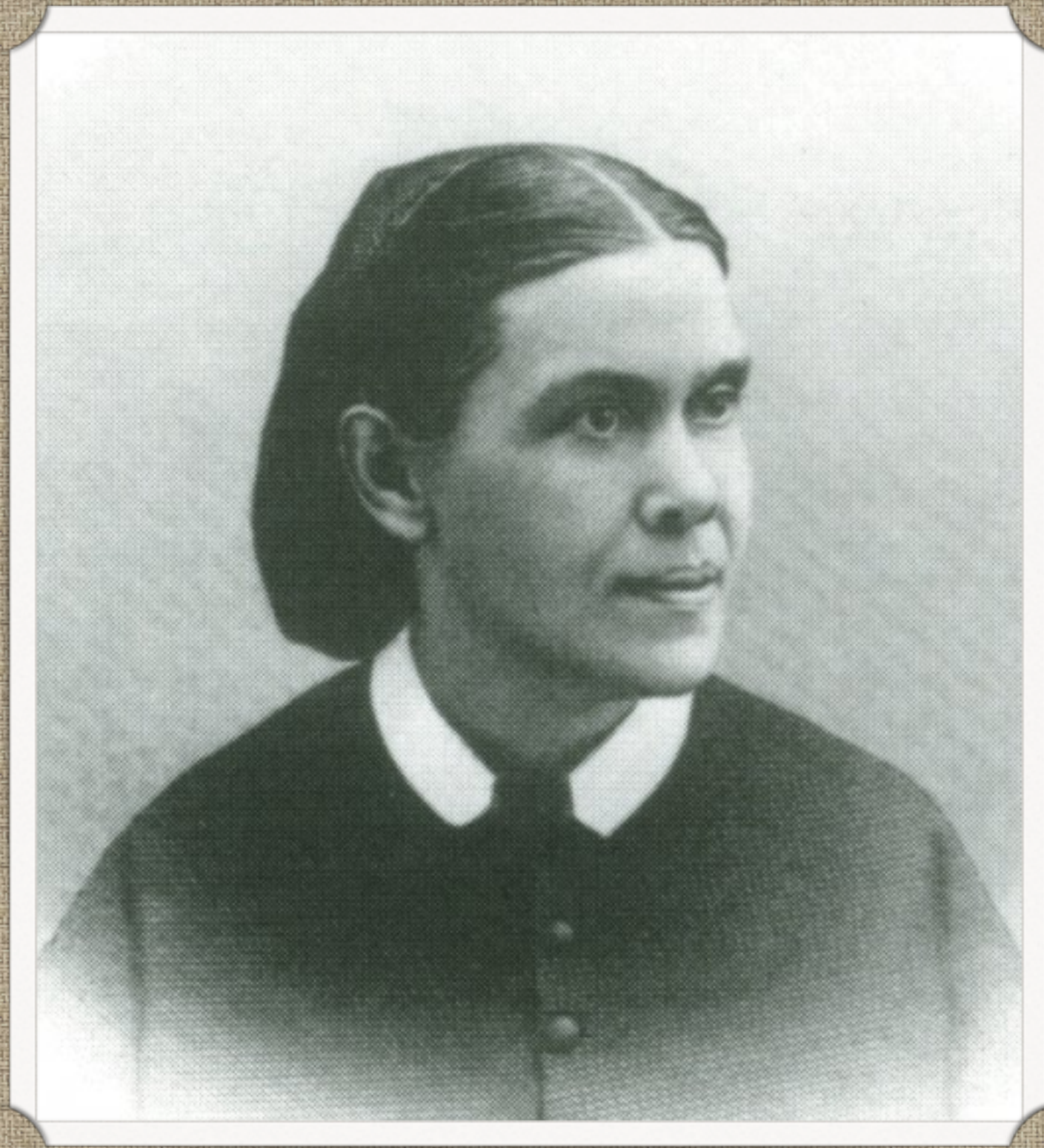
“This turned the tide with the people, and apparently with most of the leading men. But this latter was only apparent: it was never real, for all the time in the General Conference Committee and amongst others there was a secret antagonism always carried on.”

A. T. Jones to C. E. Holmes, May 12, 1921; in *Manuscripts and Memories of Minneapolis*, p. 329.

QUESTIONING THE MANIFESTATIONS OF THE HOLY SPIRIT



QUESTIONING THE MANIFESTATIONS OF THE HOLY SPIRIT



“When an effort shall be made in the work of God, Satan will be on the ground to urge himself to notice, but shall it be the work of ministers to stretch out the hand and say, This must go no further, for it is not the work of God?...

“If this is the way you manage when God sends good, be assured the revivals will be rare. **When the Spirit of God comes it will be called ‘fanaticism,’ as in the day of Pentecost.**”

Ellen G. White, to J. N. Loughborough, J. H. Waggoner, Letter 76, April, 1886; in *Manuscript Releases*, vol. 21, pp. 147-149.

QUESTIONING THE MANIFESTATIONS OF THE HOLY SPIRIT

“Some are looking forward to the latter rain to do the work for them that God wants should be done now. They will become so cold **they will not recognize the latter rain.** Their probation closes and they are laid in the grave, unfit for their last change. They did not make themselves ready for the marriage supper of the Lamb. What will eternity be to this class?”

Ellen G. White, unpublished MS 87, Copenhagen, Denmark, 1886; in Lloyd & Leona Rosenvold compilers, “An Adventist Apocalypse,” p. 23.

QUESTIONING THE MANIFESTATIONS OF THE HOLY SPIRIT

“I stated [at the Minneapolis Conference] that I was a stock holder and I could not let the resolution pass, that there was to be special light for God's people as they neared the closing scenes of this earth's history. Another angel was to come from heaven with a message and the whole earth was to be lightened with his glory [Revelation 18:1]. (cont.)

QUESTIONING THE MANIFESTATIONS OF THE HOLY SPIRIT

“It would be impossible for us to **state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived....** Would it be right that every avenue should be closed in our school so that the students could not have the benefit of this light? the resolution was not called for.”

Ellen G. White to R. A. Underwood, Letter 22a, Jan. 18, 1889; in *1888 Materials*, p. 339.

1888: MANIFESTATIONS OF HOLY SPIRIT CALLED FANATICISM

“I shall never, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by **receiving the Holy Spirit**, which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people was heard ridicule, criticism, jeering, laughter. **The manifestations of the Holy Spirit were attributed to fanaticism.**”

Ellen G. White to O. A. Olsen, Letter 81, May 31, 1896; in *1888 Materials*, p. 1565.

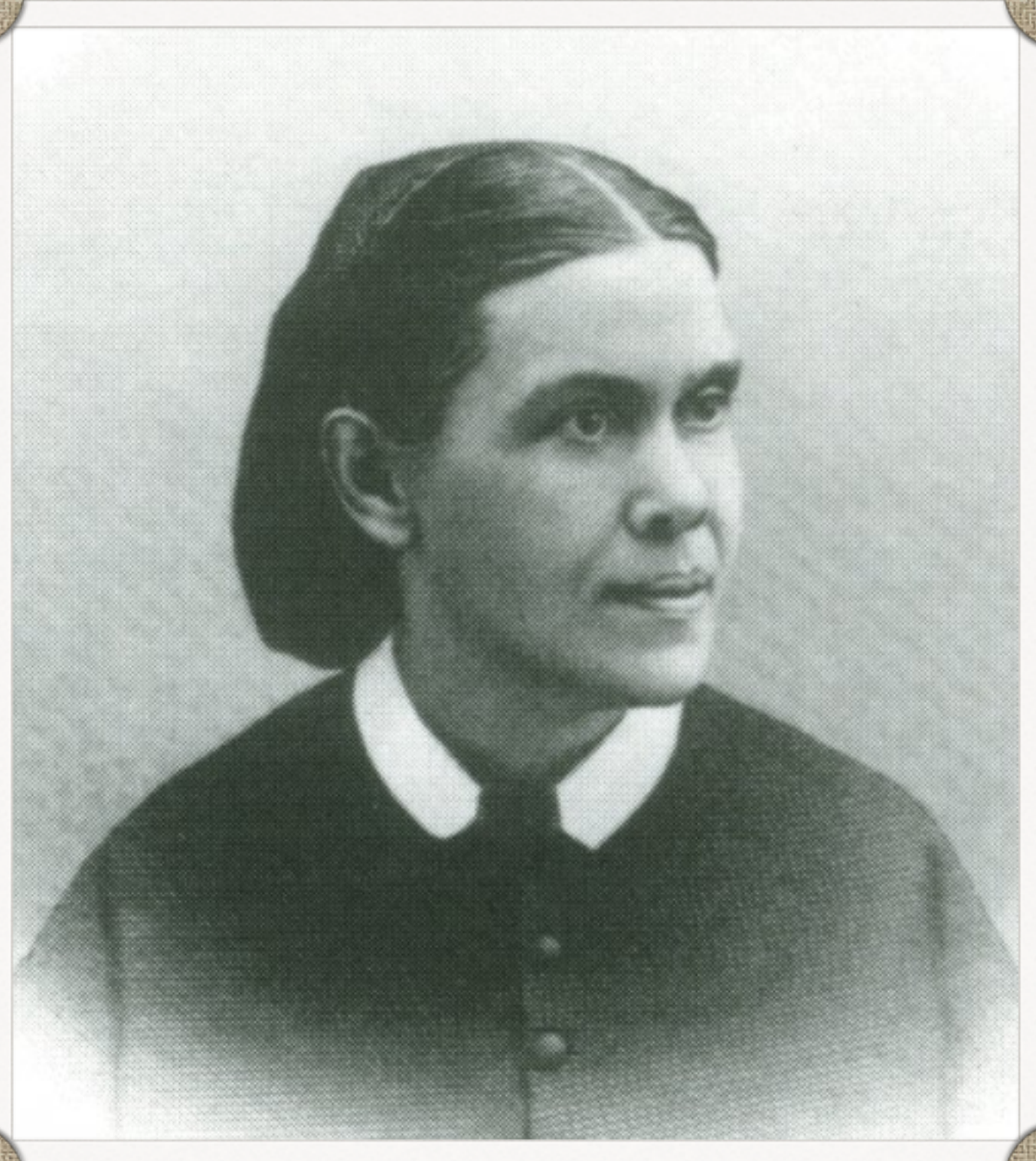


1888: MANIFESTATIONS OF HOLY SPIRIT TREATED WITH CONTEMPT

“Think ye not that the heavenly Watcher sees your unbelief and opposition? Think ye not your ridiculing, scoffing words are never to appear before you again? Even the **outpouring of the Spirit of God you have treated with contempt**, and have passed your unsanctified judgement upon; and when the **messages** have come to you that you must be converted to God, how you have misunderstood and perverted the meaning of these words.”

Ellen G. White, “Reflections on the Minneapolis Conference,” Letter 14, May 12, 1889; in *1888 Materials*, p. 320.

QUESTIONING THE MANIFESTATIONS OF THE HOLY SPIRIT



“Those who live just prior to the second appearing of Christ, may expect a **large measure of his Holy Spirit [Latter Rain]**; but if they do not watch and pray they will go over the same ground of **refusing the message of mercy** as the Jews did in the time of Christ. (If God has ever spoken by me, some of our leading men are going over the same ground).”

Ellen G. White to Madison and Howard Miller, Letter 4, July 23, 1889; in *1888 Materials*, p. 406.

1889: MANIFESTATIONS OF HOLY SPIRIT CALLED FANATICISM

“The true religion, the only religion of the Bible, that teaches forgiveness through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed [and rejected]*. It **has been denounced as leading to enthusiasm and fanaticism**. Take it back while it is not too late for wrongs to be righted; for you have sinned against God.”

Ellen G. White to the General Conference Brethren, Letter 24, Nov. , 1889; in *1888 Materials*, pp. 339, 444.

NOT RECOGNIZING THE HOLY SPIRIT

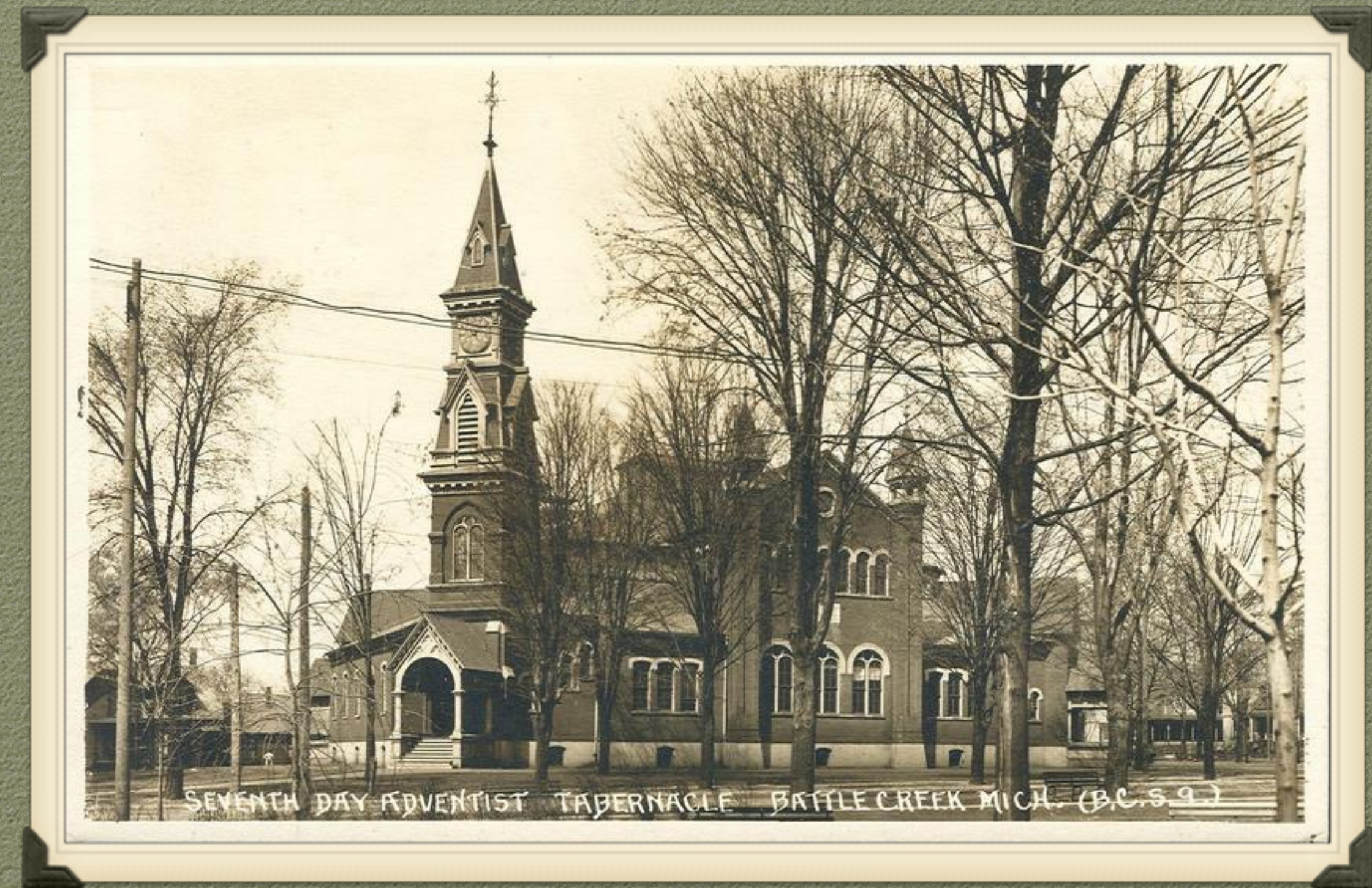
“It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost....

“Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.”

Ellen G. White, “Pray for the Latter Rain,” *Review and Herald*, March 2, 1897.

ELLEN WHITE: 1892-1893 REVIVAL NOT FANATICISM

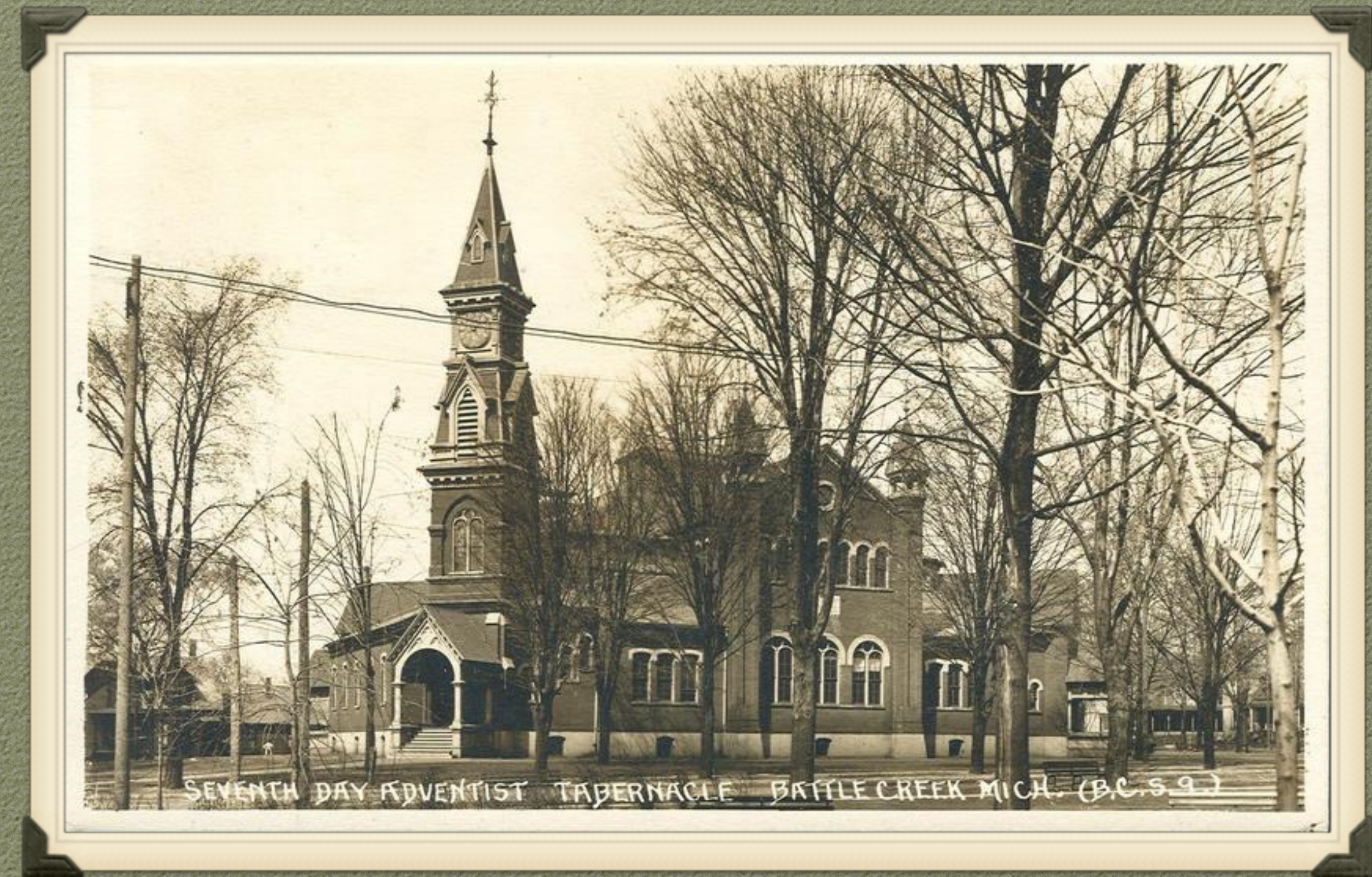
“Oh, how my heart has been pained to see that the precious light given in Battle Creek at the last General Conference [1893] was not so cherished that every lamp was kept trimmed and burning, because supplied with the oil of grace. All the revelations of God at the Conference, I acknowledge as from Him. I dare not say that work was excitement, and unwarranted enthusiasm. No, no. God drew near to you, and His Holy Spirit revealed to you that He had a heaven full of blessings,



ELLEN WHITE: 1892-1893 REVIVAL NOT FANATICISM

“Had the manifestation of the Holy Spirit been rightly appreciated, it would have accomplished for the receiver that which God designed it should,—a good work in the perfecting of the character in the likeness of Christ. But there was a want of consecration to God, a lack of self-denial and humiliation, and through misapplication and misappropriation the work has given rise to doubt and unbelief. It is even questioned whether it was the work of God, or a wave of fanaticism. And O how Satan exults!”

Ellen G. White to W. W. Prescott, Letter 47, Oct. 25, 1893, in *Manuscript Releases* vol. 10, p. 346 portions



ELLEN WHITE: 1892-1893 REVIVAL NOT FANATICISM

“There have been things written to me in regard to the movings of the Spirit of God at the last Conference [1893], and at the College [1892], which clearly indicate that because these blessings were not lived up to, minds have been confused, and that which was **light from heaven has been called excitement**. I have been made sad to have this matter viewed in this light. We must be very careful not to **grieve the Holy Spirit of God, in pronouncing the ministration of His Holy Spirit a species of fanaticism.... and let no one venture to say this is not the Spirit of God**. It is just that which we are authorized to believe and pray for.... (cont.)

ELLEN WHITE: 1892-1893 REVIVAL NOT FANATICISM

“If He sends His Holy Spirit there are those who do not understand its operations and how to appreciate the glory of God shining upon them, and unless they do discern the movings of the Spirit of God, they will **call light darkness, and darkness will be chosen rather than light**. I have been afraid, terribly afraid that those who felt the bright beams of the Sun of righteousness—**for I have not one doubt but that they did receive the Holy Spirit**—will come to the conclusion that God's heaven-sent blessings **are a delusion**. When God shall let His light shine again, how many will **resist it and not respond to it** because of the judgment many have passed upon its influence?.... (cont)

ELLEN WHITE: 1892-1893 REVIVAL NOT FANATICISM

“The results after the working of the Spirit of God in Battle Creek **are not because of fanaticism**, but because those who were blessed did not show forth the praises of Him who called them out of darkness into His marvelous light; and when the earth is lightened with the glory of God, **some will not know what it is**, and from whence it came, because they misapplied and **misinterpreted the Spirit shed upon them.**”

Ellen G. White to Uriah Smith, Letter 58, Nov. 30, 1892; in *1888 Materials*, pp. 1210-1213.

ELLEN WHITE: 1892-1893 REVIVAL

NOT FANATICISM



“I fear that the people have permitted the enemy to work along these very lines, so that the good which emanated from God, the rich blessing which He has given, **have come to be regarded by some as fanaticism.** If this attitude is preserved, then when the Lord shall again let His light shine upon the people, they will turn from the heavenly illumination, saying, ‘**I felt the same in 1893, and some in whom I have had confidence, said that the work was fanaticism.**’ Will not those who have received the rich grace of God, and who take the position that the working of the Holy Spirit **was fanaticism, be ready to denounce the operations of the Spirit of God in the future...?”**

Ellen G.

White, “Was the Blessing Cherished?” *Review and Herald*, Feb. 6, 1894.

ELLEN WHITE: 1892-1893 REVIVAL NOT FANATICISM

“God has revealed himself again and again in a most marked manner in Battle Creek. **He has given a large measure of his Holy Spirit to the believers there.** It has come unexpectedly at times, and there have been deep movings upon hearts and minds; a letting go of selfish purposes, and a bringing into the treasury many things that you were convicted God had forbidden you to have. (cont)

ELLEN WHITE: 1892-1893 REVIVAL NOT FANATICISM

“This blessing extended to large numbers, but why was not this sweet, holy working continued upon hearts and minds? **Some felt annoyed at this outpouring**, and their own natural dispositions were manifested. They said, ‘**This is only excitement; it is not the Holy Spirit, not showers from heaven of the latter rain.**’ There were hearts full of unbelief, who did not drink in of the Spirit, but who had bitterness in their souls.”

Ellen G. White to Brethren Who Occupy Responsible Positions in the Work, Letter 6, Jan. 16, 1896; in *1888 Materials*, p. 1478.

SELMA, CALIFORNIA CAMPMEETING

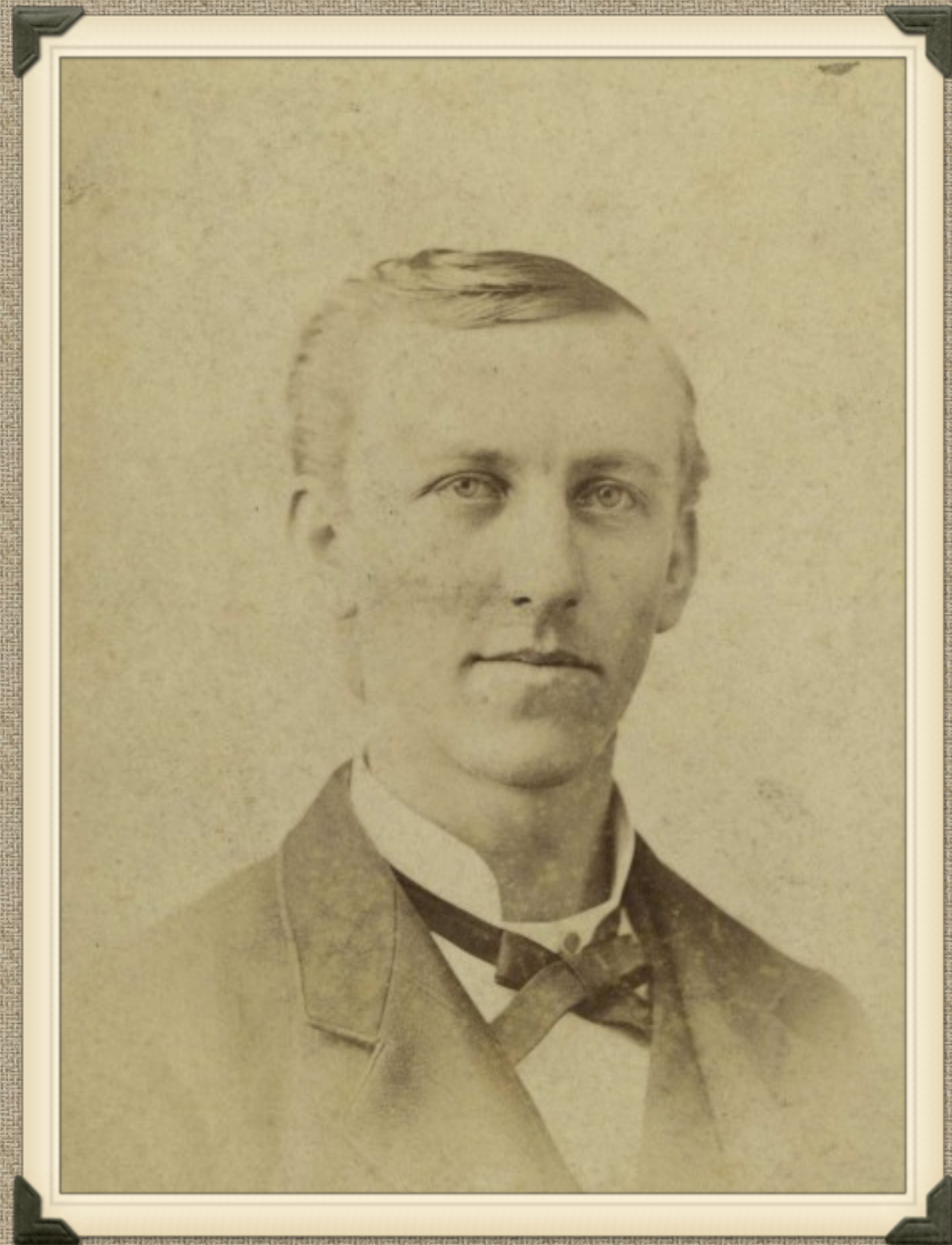
APRIL 10, 1892



SELMA, CALIFORNIA: APRIL 10, 1892



BIBLE CAMP, CALIFORNIA, 1891



Otho C. Godsmark

“He [Brother Bahler] stated at that time that it was his belief, if he remained faithful to the end, **that during the special outpouring of the latter rain, his eyes would be restored, citing John 9:3.**”

Otho C. Godsmark, quoted in J. F. Bahler, “The Lord Blesses a Faithful Servant,” *Review and Herald*, Nov. 7, 1893, p. 705.

SELMA, CALIFORNIA:

APRIL 10, 1892



“Brother Frank Thorp, my wife, daughter, and myself were talking on the subject of healing in answer to prayer, when suddenly the light of the lamp made such an impression ... as to cause me to exclaim, ‘**What is that?**’ It was the lamp, sixteen feet away. It was in the adjoining room, and the door between the rooms had been opened.... (cont.)

SELMA, CALIFORNIA:

APRIL 10, 1892

“For some months previous, I had been exercised in reference to the possibility of having my eyes restored by divine power,—**for I knew there was no other source of help**,...

“As my faith increased, new **eyeballs have been gradually growing and sight increasing. I can now see sufficiently to distinguish light from darkness, some colors, and the movements of persons. I can see men walking as trees — they appear tall like trees.** My sight is best at twilight.... I have reason to believe and hope that my sight will be fully restored.”

J. F. Bahler, “The Lord Blesses a Faithful Servant,” *Review and Herald*, Nov. 7, 1893, pp. 704-705.

SELMA, CALIFORNIA: APRIL 10, 1892



“Lately an oculist examined and investigated my eyes two successive days, and finally reluctantly **admitted that in all history no case had been recorded of a man ever seeing after the eyeballs had been taken out.** It must be our conclusion, therefore, that a notable miracle has been done entirely without the aid of human agency. To God be all the praise!”

J. F. Bahler, “The Lord Blesses a Faithful Servant,” *Review and Herald*, Nov. 7, 1893, pp. 704-705.

PREPARATION WILL BE PROLONGED

“If the power of Satan can come into the very temple of God, and manipulate things as he pleases, **the time of preparation will be prolonged**. Here is the secret of the movements made to oppose the men whom God sent with a message of blessing for his people. These men were hated. The men and God's message were despised, as verily as Christ himself was hated and despised at his first advent.”

Ellen G. White to O. A. Olsen, Letter 83, May 22, 1896; in *1888 Materials*, p. 1525.

SATAN SUCCEEDED

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

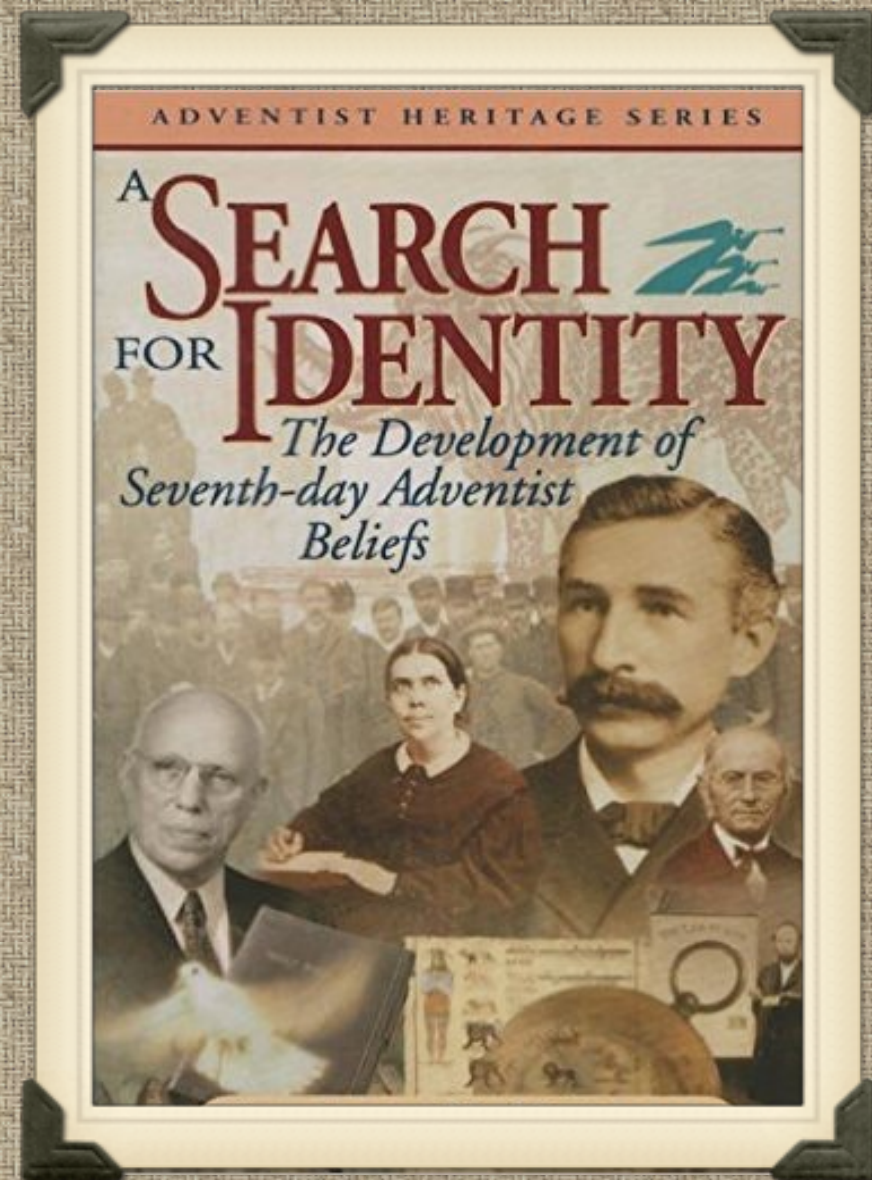
Ellen G. White to Uriah Smith, Letter , June 6, 1896; in *1888 Materials*, p. 1575.

SECOND COMING DELAYED

“Man cannot possibly stretch over that gulf that has been made by workers who have not been following the divine Leader. **We may have to remain here in this world because of insubordination many more years,** as did the children of Israel; but for Christ's sake, His people **should not add sin to sin by charging God with the consequence of their own wrong course of action.**”

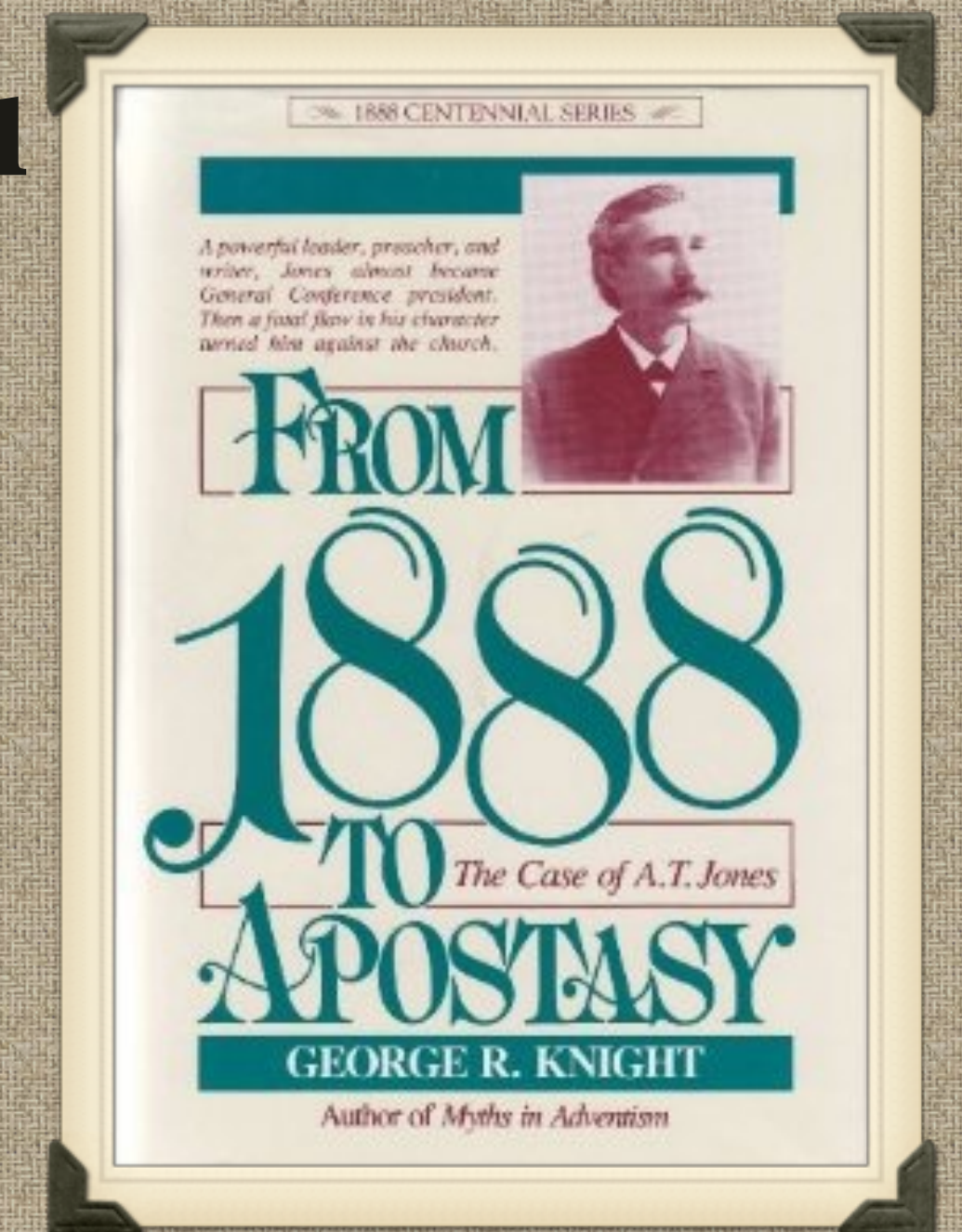
Ellen G. White to P. T. Magan, Letter 184, Dec. 7, 1901; in *Spaulding and Magan Collection*, p. 202.

125 YEARS LATER THE 1892-1893 REVIVALS IDENTIFIED AS FANATICISM

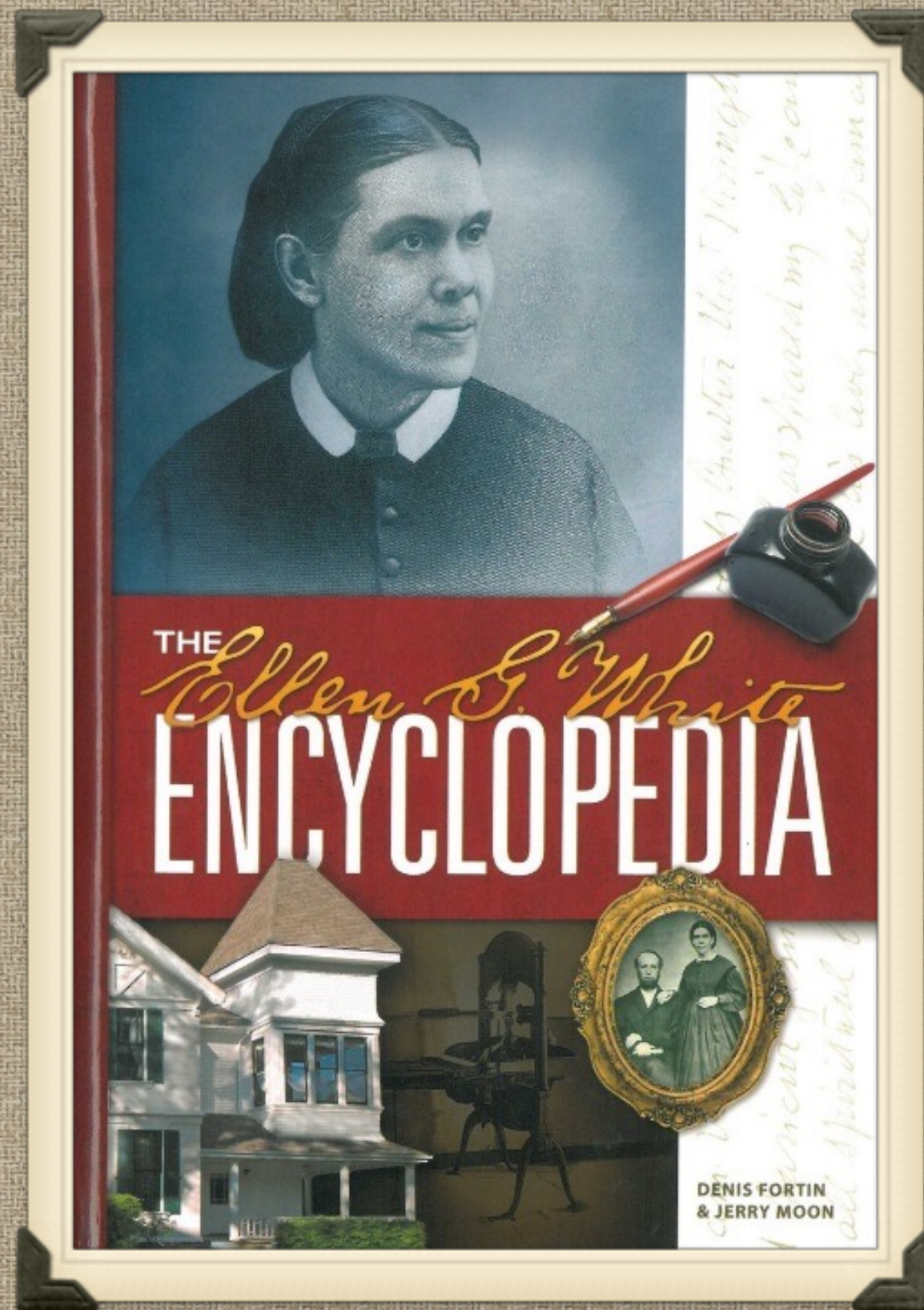


“The exuberant Jones, unfortunately, misread that [Nov. 22 loud cry] statement, confused the loud cry (a message) with the latter rain (the power to propel the message), and **whipped up quite an eschatological excitement at the 1893 General Conference session.**” *Search for Identity*, p. 109.

“There is, for example, a fairly direct line from Jones in the post-Minneapolis period to the holy flesh movement in Indiana in 1900.... While Jones was not in sympathy with the Indiana movement, **many of its holy flesh ideas were extensions of his teachings on righteousness by faith. ... beginning at least as early as 1889.**”
From 1888 to Apostasy, pp. 56-57.



125 YEARS LATER THE BEGINNING OF THE LATTER RAIN AND LOUD CRY IDENTIFIED AS FANATICISM



“The holy flesh movement was a radical Holiness-oriented revival that arose among Seventh-day Adventists in Indiana in 1899 and 1900. **This movement had its roots in a Holiness thrust that began sweeping through North American Adventism in 1892. The first wave of this revival, led by A. T. Jones and W. W. Prescott, took place between 1892 and 1894, particularly in the area around Battle Creek, Michigan.** Jones and Prescott preached that the Holy Spirit was about to descend in a ‘latter rain’ that would produce the ‘loud cry’ of the third angel of Revelation 14:9. They also promoted physical healing as a manifestation of the Holy Spirit’s work.” “Holy Flesh Movement,” in *The Ellen G. White Encyclopedia*, p. 873.

LIKE THE JEWS?



SUFFERING SAVIOUR

“Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity.
(cont.)



SUFFERING SAVIOUR

“The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him.... (cont.)



SUFFERING SAVIOUR

“Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. In order to destroy sin and its results He gave His best Beloved, and **He has put it in our power, through co-operation with Him, to bring this scene of misery to an end.**”

Ellen G. White, *Education*, pp. 263-264.

