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

PART 5

"THE LIGHT IS SHINING NOW"

MICHIGAN MINISTRY MEETINGS JANUARY 24, 2018

RON DUFFIELD

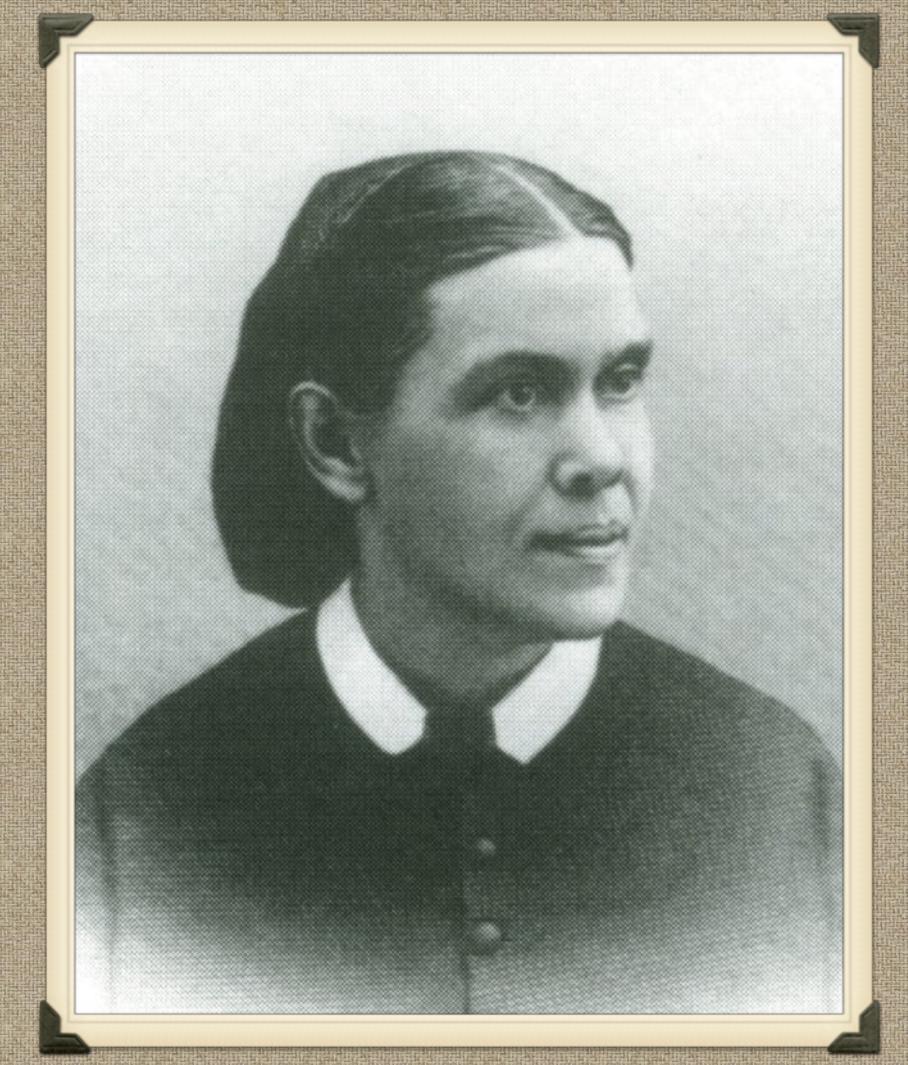


### CHRIST OUR RIGHTEOUSNESS

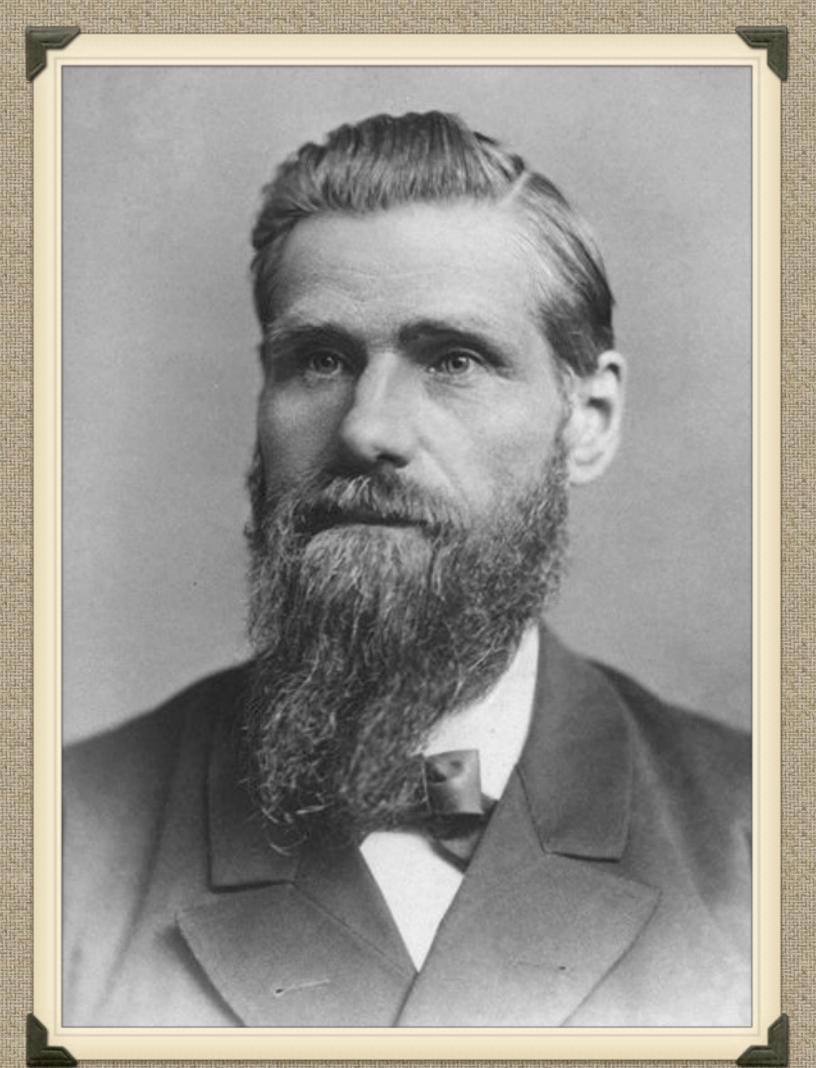
PART 5

RON DUFFIELD

## FIELICIATIS SAINING NOW?



Ellen G. White



S. N. Haskell

## STRELIGHTIS SHINING NOW?

"My heart is yearning for the people of God to awaken and see how the work has been hindered even in this country, by want of brotherly love....

"What more can I say? My heart is filled to overflowing. Only those are fit for this work who are imbued with the Holy Spirit. The light has come; the light which will enlighten the whole earth with it's bright rays, has been shining from the throne of God. Shall we fail to appreciate the most precious privileges that are brought within our reach? Shall we go on in our own weakness? Shall we walk in the sparks of our own kindling? (cont.)

## THE LIGHTIS SHINING NOW?

"The Lord means that these privileges and opportunities shall do a special work for us. Will we walk in the light? Will we let this light flash upon the pathway of others? How long will we disappoint Jesus by a cold, half hearted life destitute of love? Must the candlestick be removed out of its place? Christ declares that it will be unless we 'repent and do our first work.'...

"Brother Haskell, I present this to you that you may present it to others. Oh, that the Lord would convict and convert souls, **that the light now shining** may not be removed from us because we do not walk in the light and lead others out of darkness. I feel intensely over this deadness and frivolity of God's people.... (cont)

## THE LIGHTIS SHINING NOW?

"I beg of them, rest not until their souls shall be all aglow with the bright beams of the Sun of Righteousness. Those who make no use of the light which they have will not only fail to receive greater light, but they will lose **that which now shines upon them**. Like Capernaum they have been exalted to heaven in point of privileges; unless they respond to **the light** they will be left in complete darkness, and will not know at what they stumble. (cont.)

## THE LIGHTIS SHINING NOW?

"I tell you **God** is testing us now, just now. The whole earth is to be lighted with the glory of **God**. The light is shinning now, and how hard it is for proud hearts to accept Jesus as their personal Saviour; how hard to get out of the rut of legal religion; how hard to grasp the rich, free gift of Christ. Those who have not accepted this offering will not understand anything of the light which fills the whole earth with its glory."

Ellen G. White to S. N. Haskell, Letter 10a, April 6, 1892, Unpublished.

#### ADVENT REVIEW AND SABBATH HEL

thousand agree miles, some forty thousand in the or daykurss which prevailed, and the emotions it aggregate less time like extent of the great dark-ness of 1780. Yet all who believe their Bibles must might. admit that those as the exode and condition were mighty signs of the supernatural influence which gave them as tokons of the Beity's interference, indicating who were the Lord's and who were not. But in extent, such of them was probably much exceeded by the Bark Day.

The intensity of the daylness has been rejected.

The intensity of the daylness has been rejected.

quotations:—
"The printers acknowledge their incapacity of discretifing the phenomenon which appeared in that town on Friday local. It great during and darker, unsil narrly one ordical, when it became so dark the inhabitants were obtiged to get their became, and they had to due to get their becames, and they had to due to get their becames.

Such a phenomenon was more before seen by the object person hying."—The Boston Gazette of May 23, 1789.

Says a Newport, R. L., correspondent:—

"It is not recollected from history that a during the ground in this manner that of some restrict of conversing, four indiciduals to seeme one coder, we would have 40,000 families whether that currently of the some restrict of conversing, four indiciduals to seeme one coder, we would have 40,000 families whether that currently of the some restrict of conversing, four indiciduals to seeme one coder, we would have 40,000 families whether that currently in the continues with the continues with the continues of this phenomenon."

No doubt many have desired to see such an explanation, but we have no record of any such ever having been produced. It is mainten as unspectually the continues at the coming of the Lord. The hooksners not all laid upon the shelf. Some fall into the second-hand the continues of the grown of the continues at the coming of the Lord. The hooksners not all laid upon the shelf. Some fall into the second-hand upon the shelf and in presents at the coming of the Lord. The hooksners not all laid upon the shelf. Some fall into the second-hand upon the shelf and in second the collection of the sample of a century as it was the day of its occurrence, as many epinent.

"The late would full and unusual duringes struck the minabilitants of this State (Mascochnerts) with horsers and americant, and filled them with aburring the presents of the structure of the state of the structure o

These extructs are dufte explicit as to the degree out languages, the tract and missionary societies

receded by the Bark Day.

The intensity of the darkness has been reterred day."

Our Convassing Work.

We wish to speak particularly of the convessing with in the Concord, N. R., people speak of it thus.

"It was not the bindeness of the atorn-doed, and has somethine with a rightful gightein heads over a single city; it was the siket approaching of the poll-dob over the earth by strong invisible hunds."

We presentanotherextractfrom the Boston Journal.

"And the brute and the lanthered creations sensed pussels und agitant. The briefs created to the Archesis increased, they sang their evening and the darkness increased, they sang their evening and ground the darkness increased, they sang their evening and ground the darkness increased, they sang their evening and ground the darkness increased, they sang their evening and ground the darkness increased, they sang their evening and ground the darkness increased, they sang their evening and ground the darkness increased, they sang their evening and ground the darkness increased, they sang their evening and ground the darkness increased, they sang their evening the sanger of the day, brown proposed their hidder phone of the proposed and the sample of the day. Propagosped their evening generalized days there are also and five about. The first marched expendenced that thany of these people are really their evening and ground the darkness of the day. Propagosped their evening converts and dogs without or houseled, and ran way, as in the approach of an earthquala. The heads conditions of the sappone of him proof, lowing as they cannot be the day following the Dark Day:

"The charm produced by this unusual sepect of the charm produced by this unusual sepect of the leaves of way ago, assisting R. Saledion to plow the safety of the conversable and the conversable well as the safety was of my ago, assisting R. Saledion to plow the safety of the conversable and the conversable



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

BATTLE CREEK, MICH., TUESDAY, JULY 19, 1898.

There's room in blm for rest; The worlds are in bis band, The words are in 115 band,
The sparsewin their downsy nest,
The pearls upon the sand,
The cedam of the wape,
The downed on the forest,
He ever heids all things for yord,
Thate 'a room in him for rest.

Prem the beginning known;
And is on the little sparrow's full
to noticed from his throose.
Though guiding all things was.
The least is not undert,
Little and group, he holds them fast;
There's rights in him for rest.

And anto thee he sales,

"I know my thoughts of peace.
Whatever cotons, if life or death,
Me, purpose shall not come.
To the expected end,
Forean to the sachlest,
The factories ever and visit.

Then nest, O weary seed,
Lef faith beheld thy Lard,
While worke he had no order red,
Then 's power in his word.
Then he how he pain.
Then 'st home typen his breast;
Lef faith make reset by boly cales,
Thère's rion in bim for rest.

The Sermon.

and his raiment white as enow, and for fear of him, the keepers did quake, and became as deed men. Christ some forth from the tomba mighty conqueror over death and the grave, and he as cended up on high, there to interced for us as a mercifal and faithful high prieset, who is tombed with the feeling of our infirmities.

We are not to enter beaven without trial. Jesus has taid us that we must strive, agonize, to enter in at the straif gate. We are to wage a continual warfare against principalities and powers, and apiritual wickedness in high places, against the ruler of the darkness of this world. But Jesus knows the plan of the battle, and be comforts as with the nesurance that he is at our right head, that we shall not be mixed. He says, "Lo, I am with rou alway, even unto the ead of the world." The angels of God are all short us "Are they not all ministering spirits, or first him the strain of the battle, and be conforts to those who shall be heirs of salvation!"

Chart is the you may be true to principle; that possion, when warring for the mastery, may be authored by the grave of the mastery, may be authored by the grave of the mastery, may be authored by the grave of the mastery, may be abunded by the grave of the mastery, may be authored to the master that he is a trial conquere through Him that hath loved us. Jewes has been over the ground. He was the power of every tender. He may not trust him? Why not commit the keeping of your sent unto God, as unto a faithful Creator?

Do not think that you can be careless and reckless, and neglect so great salvation, and not the bottle, and be true for the sum of the single love, you jun, and the sum of the sum

f calvation?"

Christ is the ladder that Jacob saw, on which that he has done all that is possible to do, all Christ is the ladder that Jacob saw, on which descended and asomeded the angels of God, while the glory of God illuminated every round of the ladder from the highest beaven to the earth. Christ appared the gulf that separated man from God, and earth from beaven, and he is working continually in our behalf, and individually we are to co-operate with him and with the heavenly intelligeness. But Christ can do nothing for us without our co-operation, and we can do nothing without him. Saian and his angels are at war with us, and they will be at war with us to the end of the world, and Jeaus has told us.

Like the prodigal son, the sincer has faken God's good gifts, and has wested them on the gradica. with us, and they will be at war with us to the end of the world, and Jeaus has told us, "Without me ye can do nothing." This is lessen that Christ has been teaching his children through all uses and in every general teachers? When Joahna went forth in the morning his children through all uses and in every general teachers? When Joahna went forth in the morning his children through all uses and in every general teachers? When Joahna went forth in the morning his children through all uses and in every general teachers? When Joahna went forth in the morning his children through all uses and in every general teachers? I will tell him how answorthy I san, how I am no adversaries?" and he unswored, "An Captain of the host of the Lord am I now come." If the sevent have nother than the wast of the Lord am I now come." If the sevent for the host of the Lord am I now come." If the sevent have nothered the sight, he would have seen the of the Lord and the waste of Liebu at Dothan, and he could have each use of the sarrant of Eliebu at Dothan, and he could have each use of the sarrant of Eliebu at Dothan, and he could have each use of the sarrant of Eliebu at Dothan, and he could have each use of the sarrant of Eliebu at Dothan, and he could have each use of the cord many for the people of God, and the waste of the cord many of the best of God, and the sarrant of the Lord exception of the Lord exception, the captain of the Lord exceptions, and entered to his father just as he wast for he could do no other way. His garments were in rage and taken and the waste of the cord way. His garments were in rage and taken and the way. His garments were in the contract of the way is the safety of the cord of confession, the captain of the Lord exceptions, and entered to the safety and the safety of the cord of the way is the safety of the cord of the way. His garments were in rage and taken and the cord of the way is the safety of the cord of the names any democrately turned from him. In the light of the cross of Calvary, I ask you if you exampt see why the transgressor cannot escape the penalty of the broken law. Death is the walks agree of sin, and the law cannot be changed at the fortress of the samp. It was not larach but the tools deriche the walks of the samp of sin, and the law cannot be changed at the fortress of the samp. It was not larach but the tools deriche the value of sin, and the law cannot be changed at larach had their part to set to show their in the Captain of their part to set to show their part to set to show their part to set. Battles are to be fought every day. A great and is found."

Cross speaks louder thus any argument that can be presented, to prove the immutability of the law, and lasted death for every man. But the toub could not be law. But deems fore the penalty of the law, and lasted death for every man. But the toub could not be law. Three days after his crucifixion, and the Roman guest of heaven paried the darkiness from their track, and rolled the atome from the sepulcher. The seal of the government was been founded to the founded to the stone from the sepulcher. The seal of the government was been founded to the stone from the sepulcher. The seal of the government was been founded to the stone from the sepulcher. The seal of the government was been founded to the stone from the sepulcher. The seal of the government was been the stone of darkness and the Prince of darkness and the Prince of darkness and the Prince of the seal of the great day of the Lord, shat the strengtholds of the centerty may be gathered under the blood-stained bourse. Of Prince Emonuel, but you can see to de the units lighting here. As God's agents you are to yield yourselves to him, that he may plan and direct appeared, whose combinance was like lighting, and his raiment white as enow, and for fear of him, the keepers did qualte, and became as dead of his, was a summary for the mastery, may be

the case trained so well defined to the booline ware asked with an man's sea destroy. It is not control of the state of the control of the c

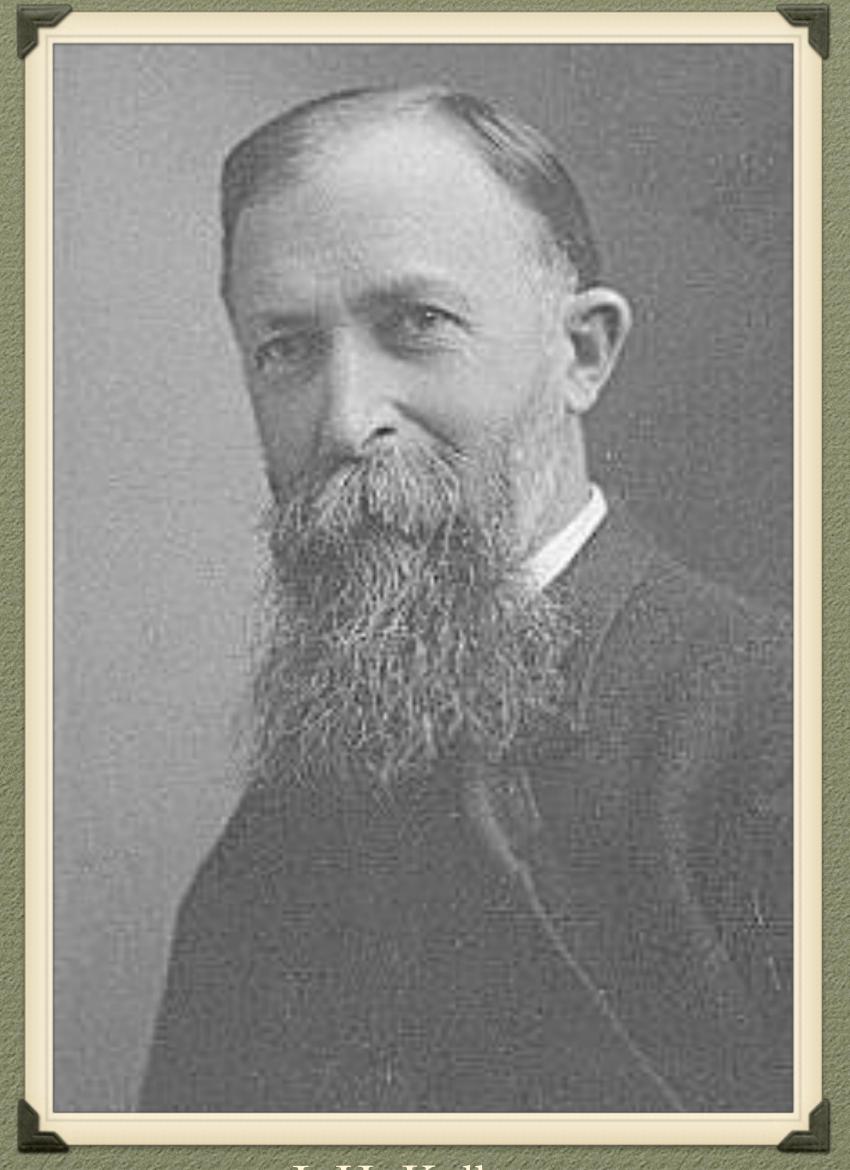
He case a shade so well defined on the Lit fulfilled in a remarkable manner the peculiar | ten days spent in the upper chamber were not appe

light and power to assess this precedentation in the state of contemptate in the state of the signs in the sum." And all of these signs in the sum. It is conseque, so that its closing work would be given to the preaching of this message, so that its closing work would be successed able, being, as intelligent witnesses defined to the thing and the time and the state in a bridge period of time. But how must this work begin? In what way will it affect the hearthese shade an ordinary work? Bo wend to a time when it would come, as it were, like a mighty, realing wind, as on the day of Pauloud coming of Cludet? Said of God's providence, mea would almost immediately the transformed to provide that described that described that described that described that the method that men themselves have a duty to probatic, and twell on the face of she work, that he ever works by means, we have to conclude that one themselves have a duty to prope to Cludet? Said and the work will be cut should advent and the state of states of this life, and cuts surpression and live in view of the actual saling of some special mineralized work. The state of the states o

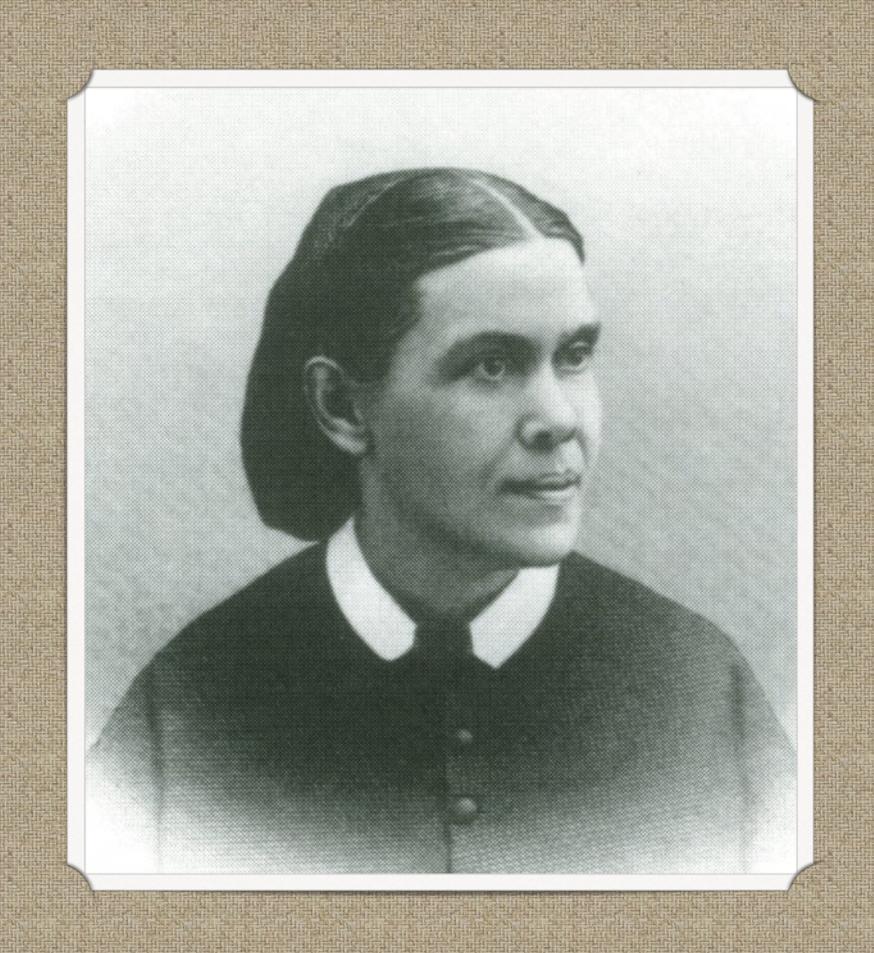
ADVENT REVIEW AND SABBATH HERALD.

"WATCHMAN, WHAT OF THE NIGHT?"—NO.8. Intuin. This is really the beginning of it, and is not oon and the folling of the stores, so for us we have any data, sun-dashesing we have resorded in history. We speak of the event oreors, 1780, in comparison with the darkness and cavifation. Bowhen weasoeleste strongs partial obscurations seen in a summer of 1780, which though not used to the comparison which the darkness, were so wenderfully extensive, over Europe to the outer of Asia, then arided in listory can be compared to this scoone under the descriptive phrase in "The sun deal" be darkneed," and, the strong that the sun. And all of these theorems are the sun as the light would come upon the legitar too lists of the truth which have been prevented in the sun. Our experience has been added to the superior of the first of the sun and the listory can be compared to this scoone under the descriptive phrase in the sun. And all of these theorems are the control of the people, access would be given to the preventing that we have reached the beginning of in and issued this intention. This is really the beginning of in, and is not this new taking jakes? Heastor attention between the superior of the unit partial of the work? If does not be superiors of any of the possible and worship the beautiful and the sun as a few possible and worship the beautiful and the sun taking jakes? Heastor at streation bout the form the sun taking jakes? Heastor at the superior of the tender of the possible and the proper and the time to the proper and the sun taking jakes? Heastor at the sun taking jakes? Heastor at the proper of the the time of the work? If does not be superiors of any of the possible and worship the case and acceptance of the truth which have been possible to the index of the truth which have been possible to the index of the truth which have been possible to the index of the truth which have been possible to the index of the truth which have been possible to the index of the truth which have been possible to the time. This is really unterfalled mits of the work? If does not lessen the importance of any of the tends

## "THE LIGHT IS SHINING NOW"



J. H. Kellogg



"After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life." Ellen G. White "Our Duty to Leave Battle Creek: Talk Given Friday Morning, April 3, 1903," *General Conference Bulletin*, April 6, 1903.

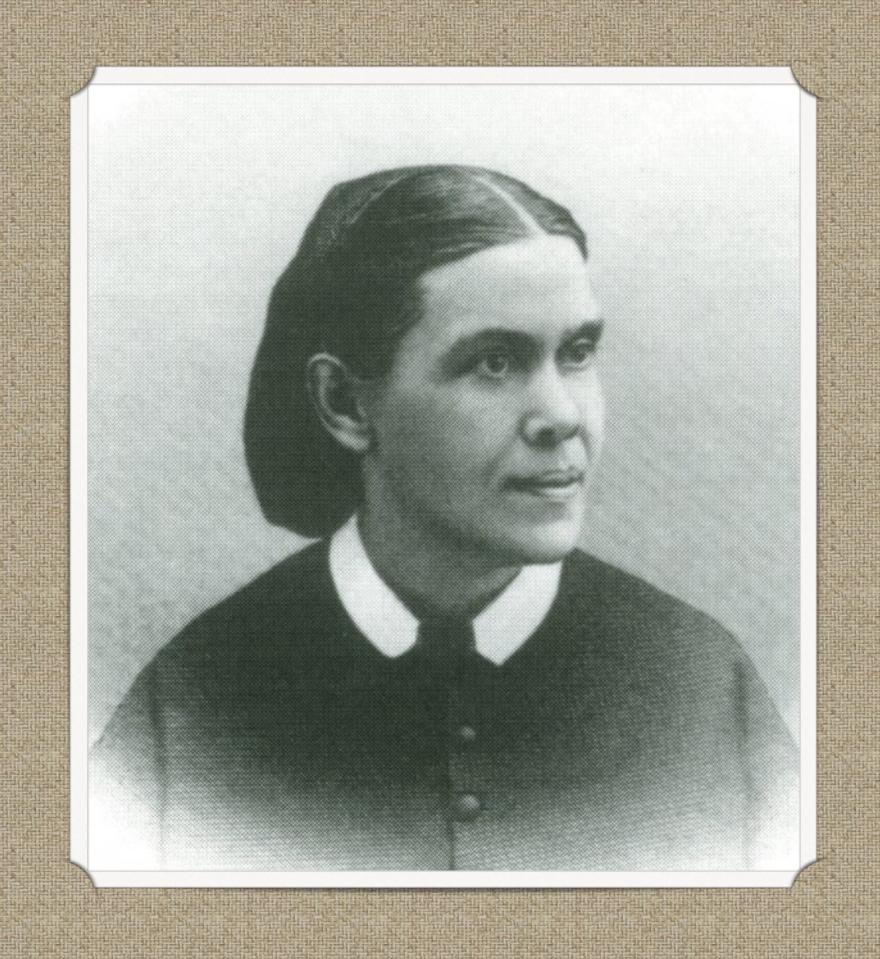
#### KELLOCCAWASA (QORMETININAR)

"The managers of the Battle Creek Sanitarium have done nobly in the past in regard to trying to maintain a right religious influence in the sanitarium. For a long time there were men connected with the institution whose work it was to hold Biblereadings with the patients, as the way opened Dr. Kellogg fully accorded with this. After the meeting at Minneapolis, Dr. Kellogg was a converted man, and we all knew it. We could see the converting power of God working in his heart and life.

"But as the institution has grown in popularity, there has been danger that the reason for which it was established would be lost sight of."

Ellen G. White "Our Duty to Leave Battle Creek: Talk Given Friday Morning, April 3, 1903," General Conference Bulletin, April 6, 1903.

#### Kellocenvasa Qorvetiedinar



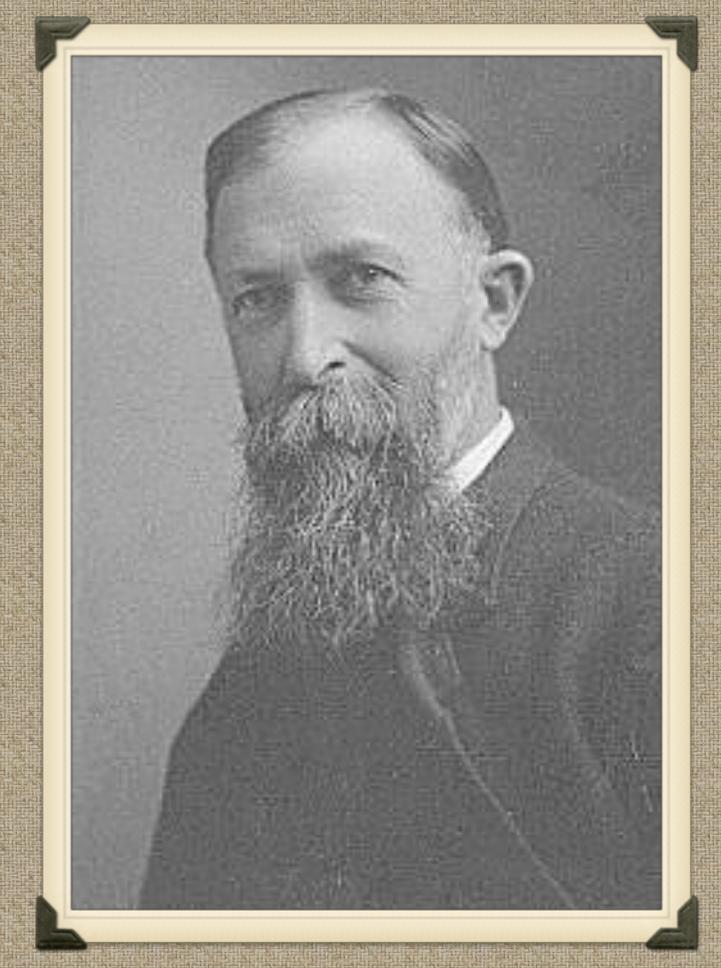
"Dr. Kellogg's ideas and plans have not been of heavenly origin. For the past twenty years the church has been distracted in regard to the proper relation of the medical work to the gospel ministry, because Dr. Kellogg has been holding up the gospel minister as inferior to the medical missionary work." Ellen G. White to Ministers, Physicians, and Teachers, Letter 280a, Sept. 3, 1904; in Manuscript Releases, Vol. 21, p. 417.

# DEVILALWAYS BRINGS IN A FANATICISM

"[F] anaticism will come in and matters will be carried to extremes, and this will not be any evidence that the work from the beginning to end is wrong, but the most conclusive evidence that God is at work. Therefore the devil works to counteract the work of God. If there is a true, there will be, most assuredly, a counterfeit."

Ellen G. White to W. C. White, Letter 35, Nov. 17, 1885; unpublished.

# KELLOGG ADMITS TO POSSIBLE EXTREMES



J. H. Kellogg

"We have never had any sensational work here [at the Sanitarium], and nothing which could look the least bit like fanaticism. I saw so much of fanaticism in my early youth that I am dreadfully afraid of it, and have thought that perhaps I might be too much afraid of it, so afraid that I should go to the other extreme. I know this is possible."

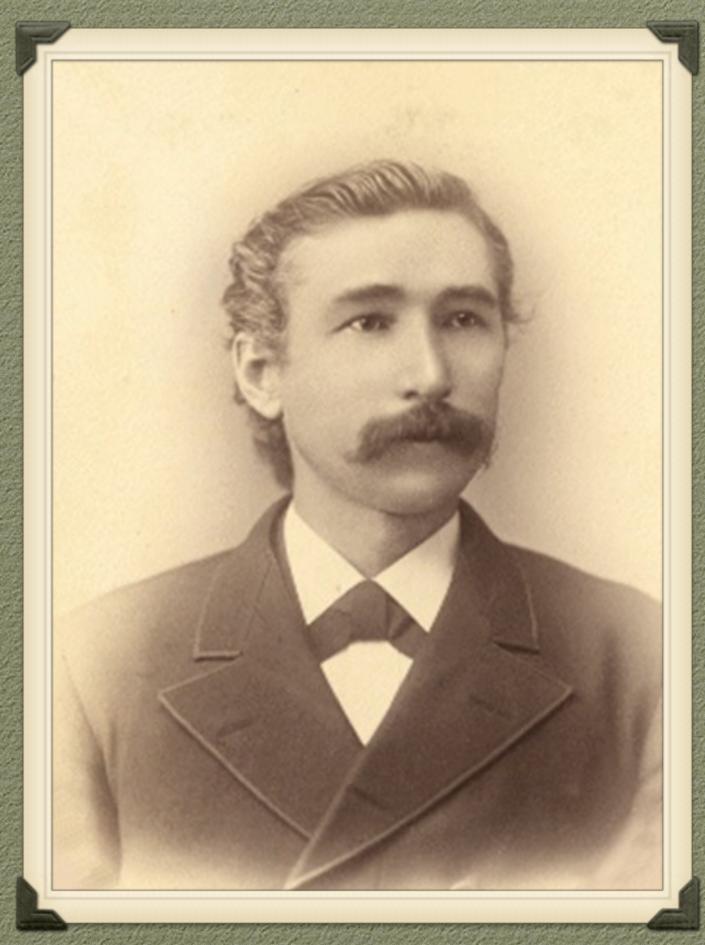
J. H. Kellogg to Ellen G. White, July 14, 1893, p. 5.

# FAITH HEALING IS CALLED FANATICISM

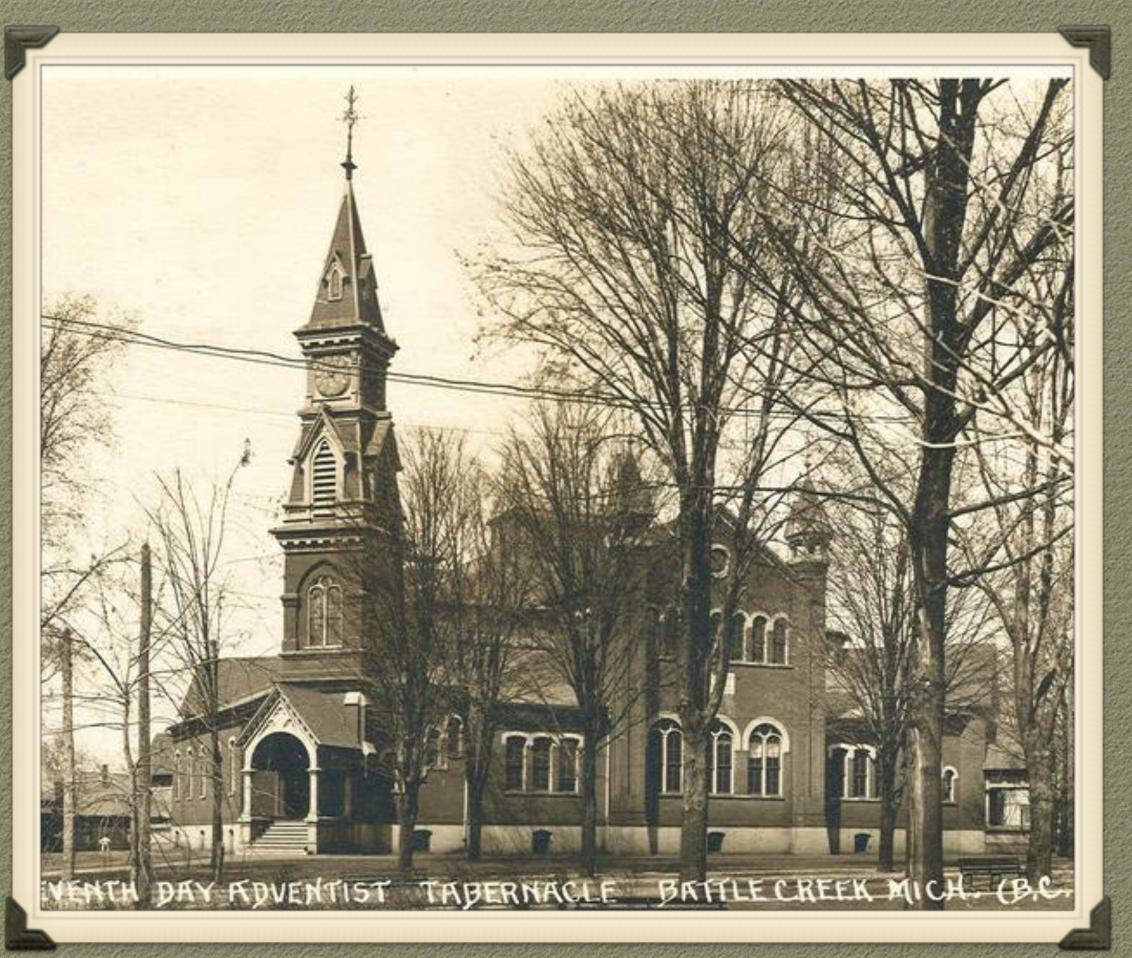
"I have had no little perplexity in consequence of fanatical conduct growing out of the teaching of Jones and Waggoner on the subject of the exercise of faith in behalf of the sick. One woman has been placed in our hands at the Sanitarium insane (violently so), another nearly insane, and several more in a most pitiable condition.... I have the most positive evidence that the teaching of Elder Jones has led directly to this unfortunate result, and suppose that Dr. Waggoner's teaching is the same, but have no positive knowledge."

J. H. Kellogg to Ellen G. White, May 27, 1892; in Manuscripts and Memories of Minneapolis, p. 192.

# JONES PREACHES AGAINST BOTH EXTREMES

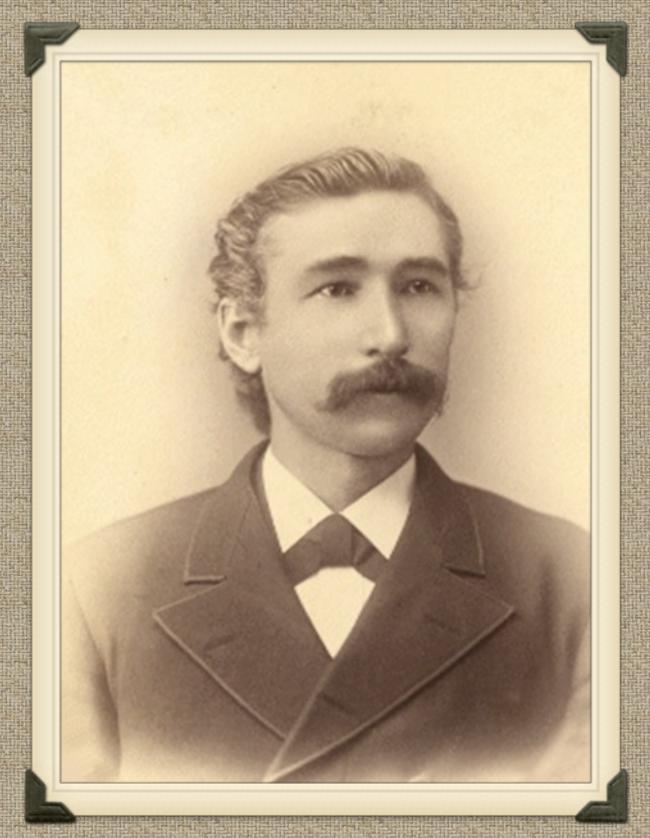


A. T. Jones



Battle Creek Tabernacle

## Jones Preaches Acainst Both Extremes

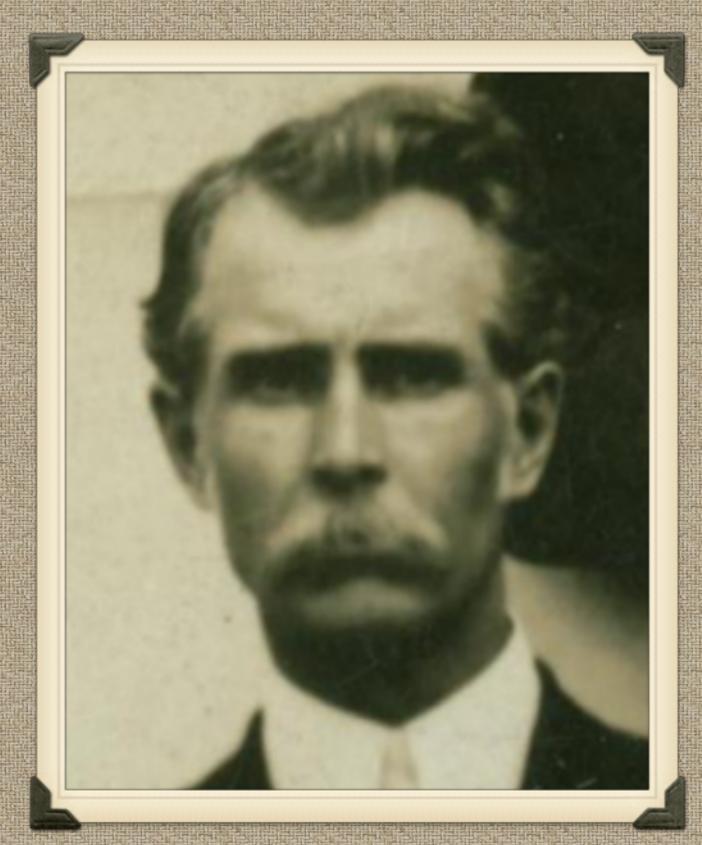


A. T. Jones

"You say you learn that there has been considerable agitation recently over the question of the healing of the sick by prayer,... It seems that there have been extremes over the matter in both directions—some really abusing the grace, if grace it may be called; others from their attitude toward it almost seem to deny it.

"The last sermon Elder A. T. Jones preached here he had considerable to say on the subject, and righted the thing up from all sides. He said the gift had been greatly abused, some making God a mere servant in the matter. He thought this was shameful and wicked. (cont.)

## Jones Preaches Acainst Both Extremes



W. A. Colcord

"Others, and this part of it I think he applied more particularly to some connected with the Sanitarium, seemed to think there was no occasion for it at all, the health work taking its place. But Brother Jones said the two went hand in hand. I understand that when Dr. Kellogg got sick [this past winter] neither he nor his wife wanted any one to pray for him."

W. A. Colcord to D. T. Jones, Feb. 7, 1892; GC archives photo.

# ELLEN WHITE SUMMARIZES FANATICISM CLAIM

"Those who are now first, who have been untrue to the cause of God, will soon be last, unless they repent... Bible religion, in private and in public, is with them a thing of the past. They have been zealously declaiming against enthusiasm and fanaticism. Faith that calls upon God to relieve human suffering, faith that God has enjoined upon His people to exercise, is called fanaticism." Ellen G. White to O. A. Olsen, Letter 57, May 1, 1895; in 1888 Materials, pp. 1322-1326.

#### "THE SUPREME PASSIONS OF MAN"

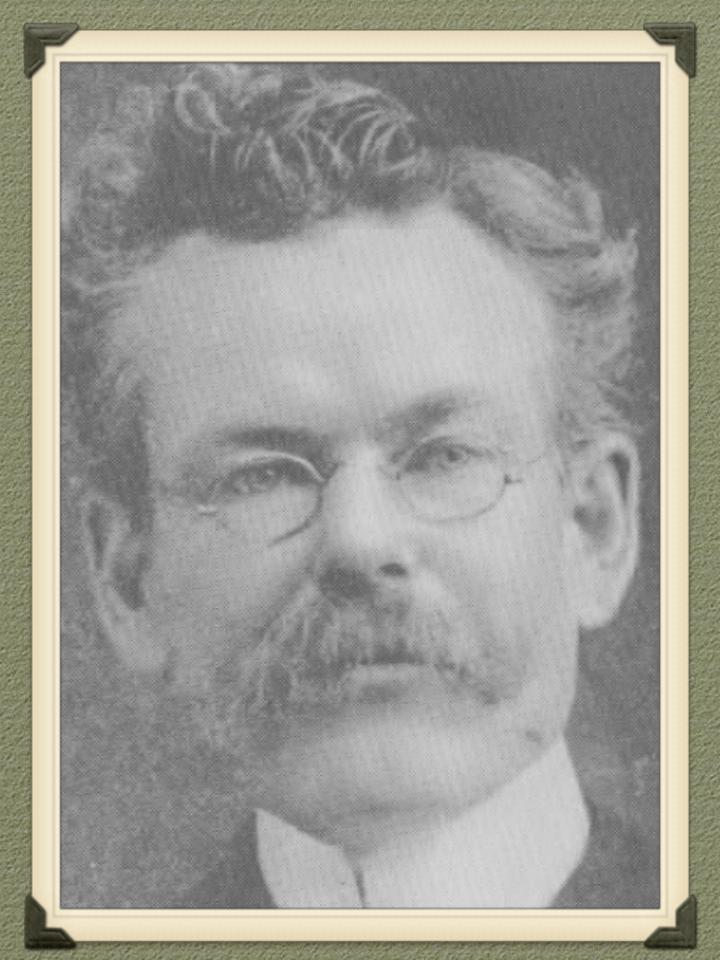


Paul Paquin, M. D. "Dr. Paquin had been lured to a Battle Creek, Mich., sanitarium by Dr. John Harvey Kellogg..."

#### THE SUPREME PASSIONS OF MAN; THE ORIGIN, CAUSES, AND TENDENCIES OF THE PASSIONS OF THE FLESH. Setting forth the Results of Scientific Inquiries into the Appetites of Mankind, and the Passions which A Study of the Crimes of the Flesh, and the Efforts of Christianity to Maintain Purity. An Essay on the True Causes of Drunkenness, and the only Way to Prevent this Evil. Observations on the Relation of Vice to the Laws of Nations, and Existing Educational Systems. BY PAUL PAQUIN, M. D. Late Professor of Comparative Medicine, and Director of the Bacteriological Laboratory, Missouri State University; Member of the American Public Health Association; Member of the American Medical Association; Member of the American Society of Microscopists; Member of the Missouri State Medical Association, etc., etc., etc.; Editor of the "Bacteriological World;" Director of the Laboratory of Hygiene, Battle Creek, Michigan. THE LITTLE BLUE BOOK CO. BATTLE CREEK, MICH. Center for Adventist Resea Andrews University

"THE SUPREME PASSIONS OF MAN; or the Origin, Causes, and Tendencies of the Passions of the Flesh," by Paul Paquin, M. D. Price 65 cents. Published by Little Blue Book Co., Battle Creek, Mich. This is a most worthy and unique little book, devoted to the teaching of true and scientific views relating to the causes which act upon and produce a normal and healthful mental condition. "Literary Notices," *Good Health*, January 1892, p. 32.

#### M.C. WILCOX RESPONDS



M. C. Wilcox



OAKLAND, CALIFORNIA, MONDAY, NOVEMBER 14, 1892

#### Signs of the Times

M. C. WILCOX, EDITOR.

to itself all the glory for the work done through it, it is safe to say that it is time for its non-existence. It hinders God's work rather than helps it. Yet it is just there that many organizations in the religious world

who turus from all to God alone will find God and find all other good things in him; "for," says the apostle to those who have faith | Faith, true faith in Christ Jesus, endures even | This moral change which is wrought in man in Christ, "all things are yours; whether Paul, to the end, as "seeing Him who is invisible." is indicated by various terms and figures. or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ is THE N. Y. Christian Adoccounte recently had

Ir is safe to affirm that, considering the enlightment of the world, there never has been much better than some who lived in the secular affairs.

will the full crop of this iniquity be resped. you down; for the press is full, the fats over setion. A principle that diflow; for their wickedness is great." Surely it is time that the church of Christ should . With the above we agree, except the last sound the alarm, and say, "The day of the sentence. It is true that the very spirit of

there were one hundred and sixty cases of ciple which, if followed, unites instead of suicide in that city during the year ending divides. But we are to see the so-called Prot-WHEN an organization connected with the cause of God gets to that place where it takes more fortitude in meeting them. Many are into secular and political affairs more and the suicide record is in favor of woman. In classistical domination in secular affairs. Its nine cases of the whole number, insanity is | time is near to come. A mighty advance step the alloged cause; twelve from "sickness;" has been taken by the American Sabbath thirty-three are from "despondency," which Union and its intrusive meddling in politics. THERE is hope in God for every heart that may mean anything; ten are said to be "in- Woe worth the day to liberty when that domwill turn to him in sincerity, however wretched temperance," "delirium tremens," "dissipa- ination shall have been secured. its condition. "All the fitness he requireth is tion," and opium," and we know not how to feel our need of him," runs the song, and | many under "despondency" are brought there it is absolutely true. When the soul in its by drink. "Nervous trouble," remorse for utter wretchedness casts behind its delusive murder, desertion by friend or friends, finanhopes and earthly supports and cries out for cial embarrassment, loss of funds, jealousy, God, God will hear. Just as long as it expects family troubles, and out of employment are happiness and help in some other way, it has all found in the list, the last occurring four exalted something to the place of God, and | times. It is a fearful record for a so-called | may become so changed that they become "the God will not give his glory to another. He "Christian nation," these mad plunges to sons of God" in this life. "Beloved, now are "Anywhere, anywhere, Out of the world."

the following to say on the "Ecclesiastical Domination in Secular Affairs," which we commend to the attention of our readers:-

a period since the deluge when all classes, conference of his own political party, attered a senwith, of course, honorable exceptions, were tence always true: "Ecclesiastical domination in vised Version. "We are his workmanship more completely steeped in sin than at the secular affairs is a parasite which cats the vitality of created in Christ Jesus unto good works present time. Civilization gives a gild and nated; equally illustrated for ages by the haughty Eph. 2:10; Col. 3:10. gloss to the sins and crimes of modern soci- domination of the Church of England; made visible

age than any other. God, who looks at the standing order to hold a civil office, both the church heart, has revealed in his word that these and the State felt the demoralizing influence. Roman lays are the time when iniquity abounds, and sense, than any Projectant domination not units domination is indeed more dangerous, in a certain the records of the present prove it. Soon directly with the State could be; for Rome can dethe sickle, for the harvest is ripe; come, get | with the State, makes it incapable of such units

action. It lays hold upon Jesus Christ and THE records of San Francisco show that depends upon his power alone. It is a prin-

#### BORN OF THE SPIRIT.

Paul declares that mankind by nature are we the sons of God." 1 John 3:2. This change is wrought through faith. Gal. 3:26. One is that of adoption. The man lus changed fathers and families. He no longer belones to the same household. Another term which indicates the radical change is that power which wrought. "Wherefore if any man is in Christ, he is a new creature [margin An English statesman, speaking not long ago at a "there is a new creation"]." 2 Cor. 5:17, Re-

Another term is begotten of God, "begotte but the wickedness is none the less great.

Many may flatter themselves, as they do, that they are as good as their neighbors and very the power has endeavored to dominate in the different agencies. God through his word begets us; it is by the power of his Spirit Dark Ages, and that altogether the world is growing better; but light has greatly increased, power enough for human beings. When it was necand a greater responsibility rests upon this casary in New England for a man to belong to the within us a new heart, and puts within us a

"The above excerpts are sufficient to show that the book is **anti-biblical and therefore anti-Christian**. If the author had not included his ideas of Christianity so far from its Source he would not have written so much of that 'wisdom' which is 'foolishness with God;' and it may be well said to such writers as Professor Paquin, as One often answered the Sadducees, Ye do err, not knowing the Scriptures, nor the power of God."

M. C. Wilcox, "The Supreme Passions of Man' Again," Signs of the Times, Jan. 18, 1892, p. 176, underline in original.

#### E. J. WAGGONER RESPONDS



E.J. Waggoner



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

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 2, 1892.

The Beriew and Berald, Seventh-day Adventist Publishing Association,

TWO DOLLARS A YEAR, IN ADVANCE.

#FECURE TERRIE OF DOUBLE OF 200 OR 2000E. Address all enterantisations, and make all Drafts and Noorg-reless payable to ...

or edean neutre. (Study Linearly, Mass.)

Through faith a land I see, Blost with true liberty And codiess life: Where sin cannot destroy

The good of every clime, From every age of time:

Its bright and fadelow j

Of Christian roug! Let all who bear His name Our Saviour's love proclaim, That others may the same

The time is drawing near When Jesus will appear, Rewards to bring!

#### Our Contributors.

s, assist by any moster in its circulation, is almost incredible. Therefore the object in briefly reviewing it, is not specially for the purpose of patting any on their general against this particular book, but to use it as an illustration of a principle,—to show the ineritable result of "scientific" Christ sent me not to baptice, but to peach the est only as a text; and in this case the text will | feelishness;

be beed of this article.

most natural, because "science" must always ut-

field to greep their full importance and significance.
It is with the deepest everence, and not with a aprint of common or disrepost, that the writer approaches the policy of Christopolom in this nation. What more reald denoteed that his title "M. D.," stored ather slow in seeing the bearing of the union of cells in science of metals, when it is early in the existor of have faith, medicine?—Page 81.

On the very next page we read of "the signal A create book of 150 pages, entitled the "Buprene Passions of Man," published by the "Little
Blue Book Company," Battle Creek, Mich., has
seconly been placed in my hands, being recomrecorder to be a "scientific and," the great
roll of men "who through faith subdeed hingroll of men "who through faith subdeed hingmedicine as nexcellent book for circulation among, and by, Serenth-day Adventists. Its object is thus stated by the author in his preface:

This book, which nearlies on science, religion, merality, and day, etc., is ment to discardinals knowledge aroung the flesh, especially in an ago when medical science. volved in the question? True, the apostle Paul The reason, doubtless, why it was thought that says that "they that are Christ's have erucified Secunti-day Adventists would be glad to help the flesh, with the passions and lusts (Gia!, 5:24), start and energetic, seem to be able only to pallist morality, and has much to say about the necessity | this "scientific" book positively denies the posanown than this people are grantly interested in rightness people as the Bible tells of, is seen by the word which I have spotten unto you." John the following:—

15:3. Of Zacharian and Eliesbeth it is said

the word of God, and whose faith in it is well in-

wligion, that is morality whose sole support is george; not with wisdom of words, lost the cross human wisdom and human strength. The book of Christ should be made of none effect. For till be extensively quoted in the following review, the preaching of the cross is to them that perish, plication will be quite obvious. The questions destroy the wisdom of the wise, and will bring will abundantly above that the proper title of the to nothing the understanding of the product book is not that which it bears, but the one at Where is the wise? where is the scribe? where is that what is generally known as "actionor," is | in the windom of God the world by windom knew that they are irreconcilable; and that whenever preaching to save them that believe. For the "acience" professes that it is in perfect accord Janu require a sign, and the Greeks seek after with religion, it simply substitutes itself for the true religion. The quotations that follow from Jews a stumbling-block, and unto the Greeks this supposedly "scientific" book confices this feelighness; but unto them which are called, declaration. Having spoken of certain appetites both Jews and Greeks, Christ the power of God, Christianity has claused these yearsons among size, and has in value cought to subjugate them by spiritual efforts, appears to reason and the smortcost through ground teaching, fittle dressing that Christianity itself has unknowning to grow the restlect by the methods of living.—Pape 44.

The reader will notice that here a profession of Christianity in the fittle profession of Christianity in conformal with Christianity is also in the second or of window, declaring units you the teaching property of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. I found in the Christianity is also in the second of the bedding to prove the second of the Obristianity is confounded with Christianity it instead of its being proved by scripture that self. This appears all through the book, and is preachers are expected to draw from "science, torly fail to composited true religion. The stand is need of its aid, but that it is a positive But again: —

The church speaks of those things, but seems to have

that the revolutions of God in nature are to be slighted; but there is a vast difference between

moved from either blasphamy or atheism.

"A little book of 150 pages, entitled the Supreme Passions of Man,' ... has recently been placed in my hands, being recommended as an excellent book for circulation among, and by, Seventh-day Adventists....

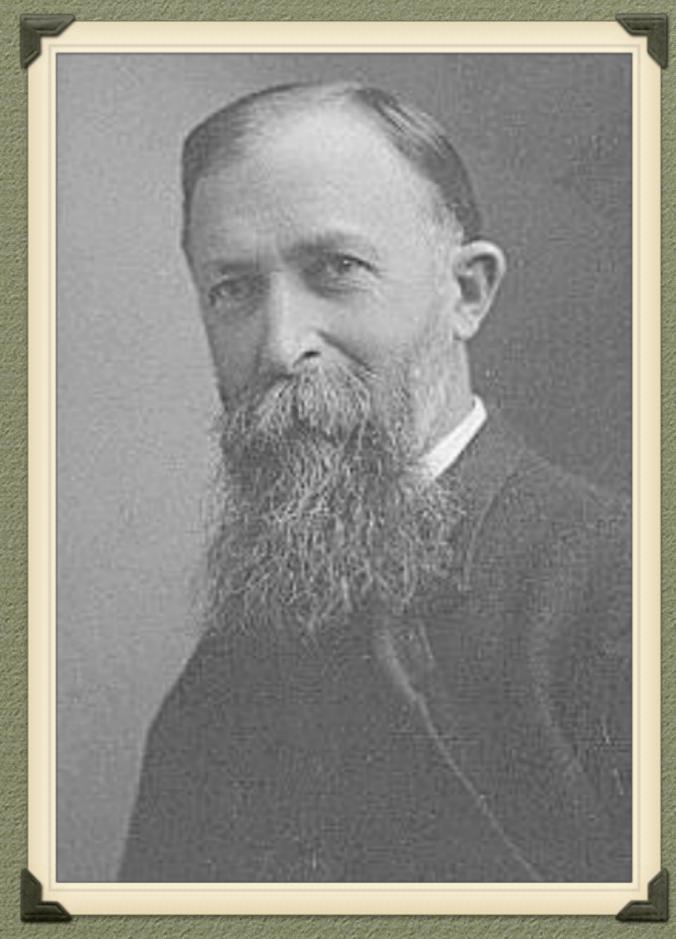
"Our author, however .... is not content with denying the power of Christianity, but he even denies the power of God Himself.... (Cont.)

## Ed. J. Wageon Ed. Telepine

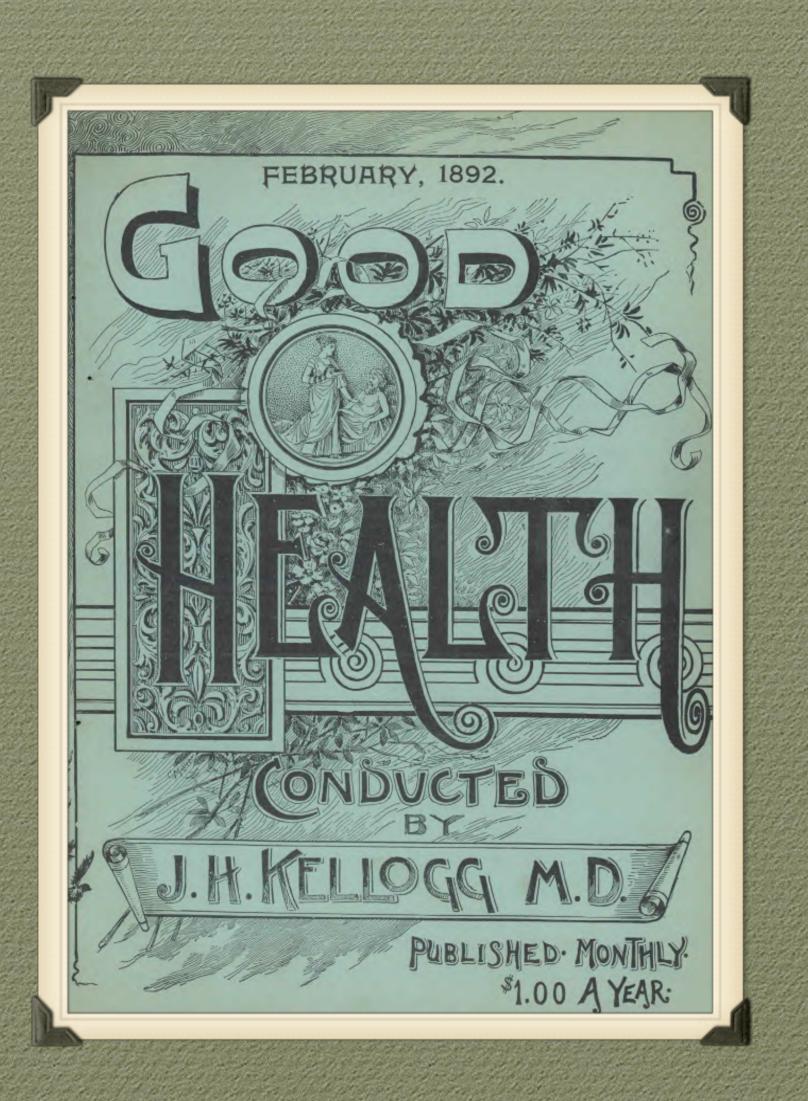
"In other words, if you want to overcome evil desires, just don't have any. Simple enough, isn't it?... Men have been working on that line for nearly six thousand years, with, however, no results. They have tried to overcome passion by keeping themselves all right....

"But the Christian will not care to trust his soul's welfare in the hands of a moral physician whose prescriptions directly contradict the plainest statements of the Bible." E. J. Waggoner, "Every Man His Own Saviour," *Review and Herald*, Feb. 2, 1892, pp. 65, 66.

## KELLOGG'S "LITERARY NOTICE"



J. H. Kellogg



"In this work of 150 pages the author has given the results of his personal observations and research, and we confess that in reading the book we have been more than agreeably surprised to find ourselves perfectly in accord with so many of the views....

"A superficial examination of the work might lead a believer in that excellent Bible doctrine, 'Righteousness by Faith,' to condemn it as pernicious in its purpose: ... those who, overlooking the excellent purpose of the book, might, inconsequence of the theological errors which it contains, be led to content themselves with criticizing its faults, and neglecting to mention its many excellent features and its evident good and pure purpose. (cont.)

"Any one possessed of so puny a faith that he cannot read Dr. Paquin's book without danger, should be forbidden to peruse the newspapers, should never be allowed to go upon the street or in other public place without a chaperon and he would probably be safer—if such a person could be safely trusted anywhere—in a monk's cloister or sequestered in some vast wilderness." J. H. Kellogg, "Literary Notice," Good Health, February, 1892, pp. 64-65.

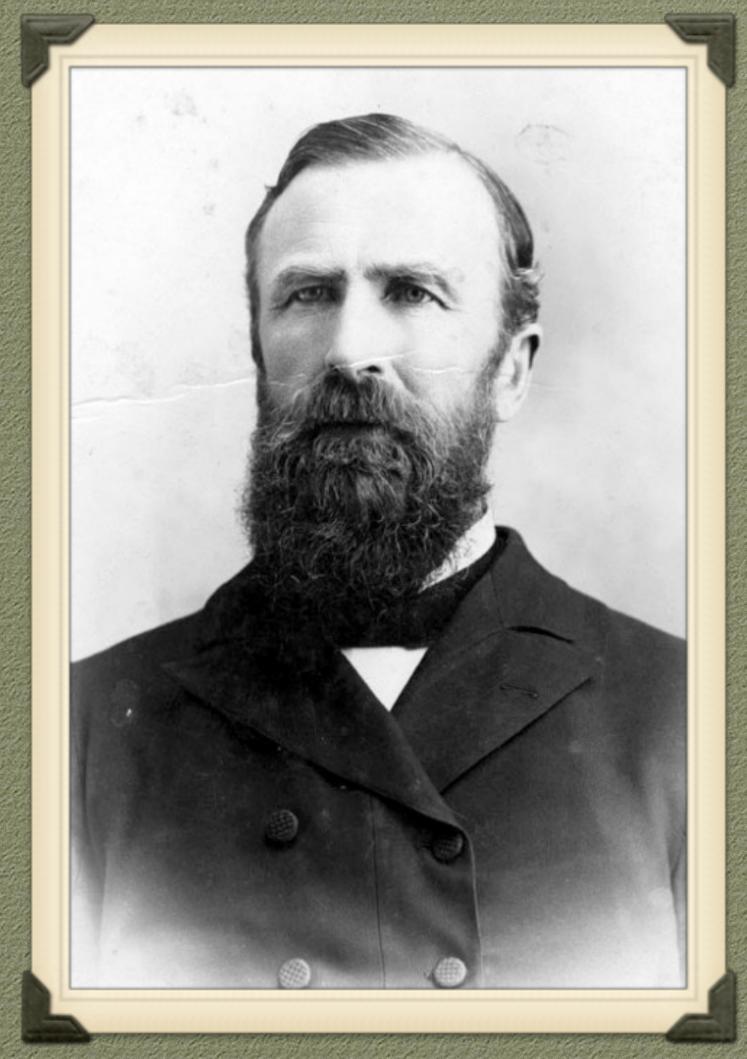
"Dear Brother [White]: I send you with this, a copy of Dr. Paquin's little 'Blue Book' which Dr. Waggoner anathematizes in the Review for Feb. 2nd.... [Dr. Paquin] is in thorough accord with your mother's teachings....

"Some of our brethren, I think, are taking extreme grounds on the subject of righteousness by faith. It is a noble doctrine, and one which our people have certainly needed, and I trust I have received benefit from it myself, but I am exceedingly perplexed in trying to reconcile with common sense and with the teachings of the Testimonies on the subject of health reform, the positions taken by Dr. Waggoner, Prof. Prescott and Eld. Jones, as I understand them.... (Cont.)

"Dr. Waggoner's idea of false science is anything that does not agree with his **theological notions**. I think the intolerance shown by some of our brethren is well calculated to drive away intelligent and broadminded men instead of winning to our work.... Some of these men [Jones and Waggoner] have been spoiled by having none to criticize them but a lot of young licentiates whose **limited education and knowledge** of the Word leads them to look upon their teachers almost as demigods if not absolutely inspired."

J. H. Kellogg to W.C. White, Feb. 4, 1892; in Manuscript and Memories of Minneapolis, pp. 178-180.

#### O. A. OLSEN RESPONDS



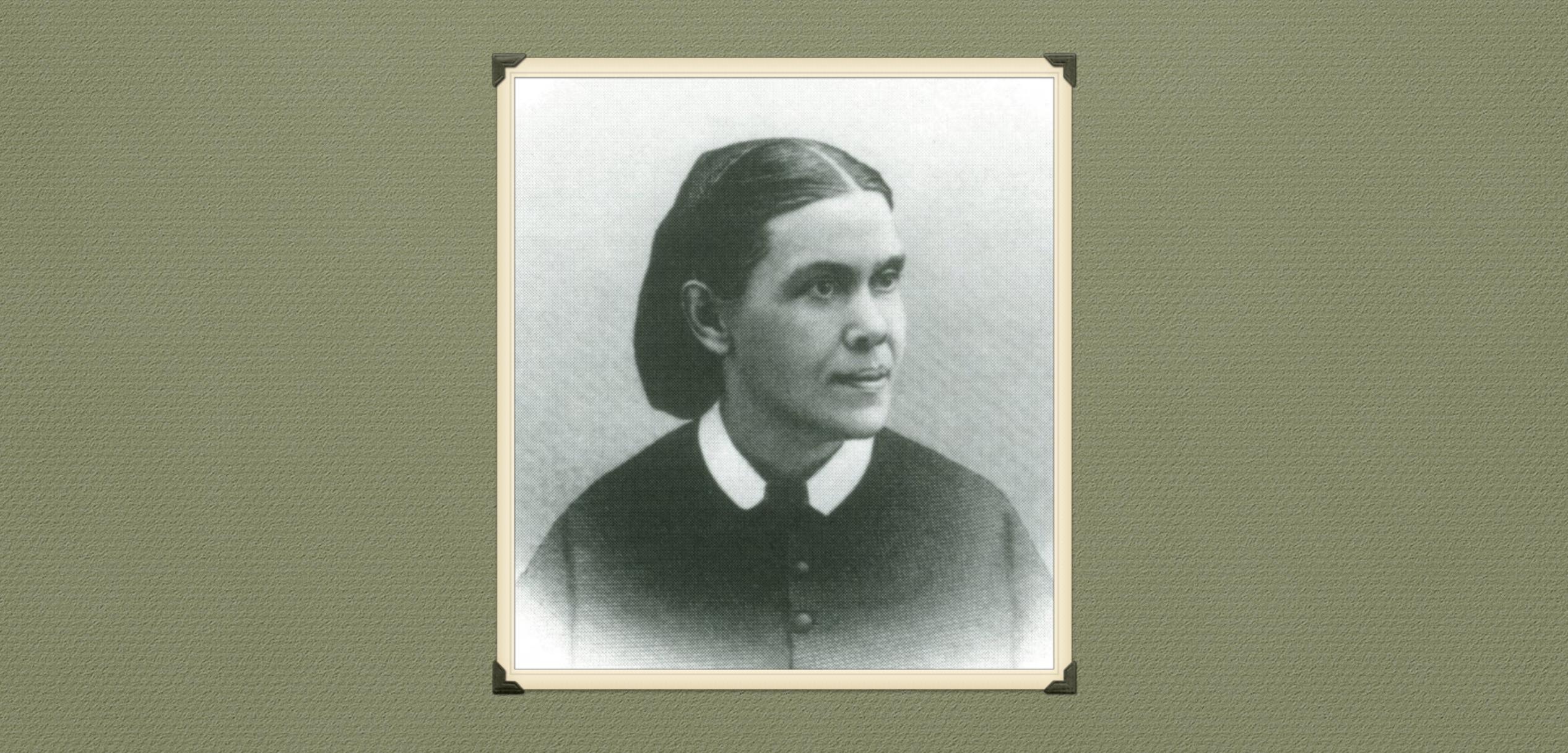
O. A. Olsen

"With reference to Dr. Paquin, I have no controversy with him. I have no reason to doubt his sincerity.... But for all that, the little book is a very unfortunate one, and instead of its being a help to forward the work of health and temperance among Seventh-day Adventists I fear it will have just the opposite tendency....

"I know how many of our people feel now. One great reason why it is so difficult to interested them in the Sanitarium and the Health and Temperance principles, and secure the cooperation of our ministers of influence in the different conferences, and to secure the best of our young people to connect with the Sanitarium as physicians and nurses and Health and Temperance workers, is this feeling that the leading minds in the Sanitarium hardly believe the Bible, and that to encourage them [young people] to go there, they do it at the risk of seeing them leave the truth and go into skepticism. (cont)

"If those at the head of the Sanitarium should now take a position which will compel those who have the best interests of the work at heart to be branded as fanatics [Jones, Waggoner, and Prescott] because they labor to support and defend the simplicity of the faith which popular science is undermining just as fast as it can, then there is no mistaking what the results will be." O. A. Olson to J. H. Kellogg, Feb. 21, 1892; President's outgoing letters.

#### ELLEN WHITE RESPONDS



"I have not read anything of Eld. Waggoner's articles in [the] Review. But from the way the Lord has been leading my mind, I feel that you are in danger....

"Be careful how you take a position against Elder Waggoner. Have you not the best of evidence that the Lord has been communicating light through him? I have, and the people where he has labored have been greatly blessed under his labors. Have you evidence that Dr. Paquin, who has written the book in question, \*has been standing where the bright rays of the Sun of Righteousness are shining upon him? (cont.)

### "THE LIGHT IS BEGINNING TO SHINE" "The time is right up on us when the whole earth will be

"The time is right up on us when the whole earth will be lightened with his glory. That light is beginning to shine already, and your special study should be to keep pace with the opening providence of God. For it is a terrible thing to be spiritually blind. It is fatal for man to feel safe to walk in sparks of this own kindling. Sophistry will weave for you a very fine web; I fear that it will ensnare you....

"Let not the impression be given to any minds that there is in human nature a power to work out its purity, and develop a beautiful character, for this is not true. This is Satan's fallacy,... The completeness of man is in Christ Jesus. The reason why Seventh Day Adventists have not more power is that many of them have got above the simplicity of the work.

### CHTILICITIS BICINSING SINEP

"Let me tell you, Dr. Kellogg, it is not safe for us to employ as instructors in our institutions **those who are not believers in the present truth**. They advance ideas and theories that take hold of the mind with a bewitching power, that absorb the thoughts, making a world of an atom, and an atom of a world. If we had less to say in regard to microbes, and more in regard to the matchless love and power of God, we should honor God far more."

Ellen G. White to J. H. Kellogg, April 15, 1892; in 1888 Materials, pp. 977-986.

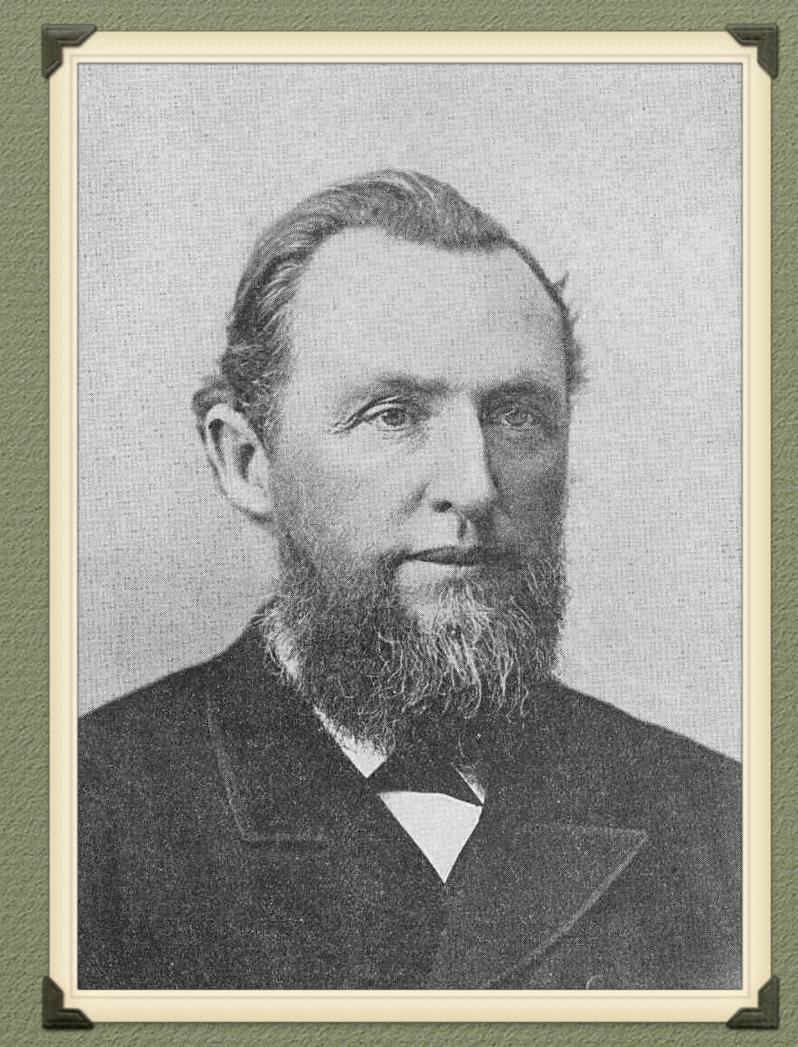
## FIDID NOT MAKE MYSELF LINDERSTOOP

"Dear Sister White: Your letter referring to Dr. Waggoner and Dr. Paquin received,... I fear I did not make myself understood.... I do not defend Dr. Paquin's views of religion....

"Some of Dr. Waggoner's views I do not and cannot condone. The doctrine of righteousness by faith is a precious Bible doctrine. I think that Elder Jones and Dr. Waggoner have done a grand work in bringing this truth before our people. I have never heard them preach on the subject, but have obtained a knowledge of the subject from your articles in the Review, the Testimonies, The Christian Secret of a Happy Life, and Steps to Christ."

J. H. Kellogg to Ellen G. White, May 27, 1892; in Manuscripts and Memories of Minneapolis, pp. 191-196.

### "THE LIGHT IS NOT SHINING NOW"



Uriah Smith

ADVENT REVIEW AND SABBATH HERALD.

"[Vol. 69, No. 20.

#### The Review and Merald.

PRESENT DUTY VS. FUTURE BLESSINGS. Iv is ours to perform the service that is allotted to be to us of such a character as we by our use of the present may determine. Duties in any will show a future fruitful in all that the fuithful performance of such duties is calculated to bring.

Planting faithfully done, cultivation of the crops faithfully looked after during the season of growth and maturity, will, in the ordinary course of nature, produce a harvest at the close of the season. But the husbandman does not sit down at once and pray the harvest never be reached at all. He knows that it is for him carefully and faithfully to supply develop, and then a kind providence will in its own good time bring about all the rest,

The apostle James recognizes this evident fact, for the precious fruit of the earth, and bath long patience for it, until he receive the early and latter

The same principle is applicable to the progress ment and development special blessings are promised; and particularly in its closing triumphs, great endowments of divine strength are promised to the people, and great power is to be munifested in the work. A latter rain of apiritual blessings, well illustrated by the literal rain of the land of Canaan, is to ripen the barvest for the heavenly garner. And a lond cry of the special message now going to the world is to be heard ere its notes die away forever. But would it be the proper course now . for the people of God to fix their minds upon these future blessings and this future power, and dropspecially sought for? To fix the mind upon what is to be, and then to reason. Now the church man are sinful or wrong. If they are, will you pleas must have such and such a degree of power before the end, they are to be able to do such and such mighty works, they are to attain to such and such God with our enterance. a condition, and then conclude that they must, to the neglect of duties nearer by, seek by spe-

care. But suppose that in the prospect of finally hymn, "Dure to be a Duniel," we sing,being made raier over many things, he had fixed is mind upon that, and then sat down to work him-

omfort ourselves with the promises of what God will do for us in the future, let us remember that in faithfulness in the duties which pertain to the present; and these therefore demand our first and most

Let us not spend too much time in speculations as to what degree of power we are to altain, and how we | but it is a noun which means more than simply " !! are to attain it, or what position we are to reach, prophedes." It is the word that is used to express us; it is God's to give such a reward as to him shall and how we are to secure it, and in just what man. seem meet when the toll is ended. The present is ner the power of God is to be manifested through to command our special attention ; the future will us, and then sit down to work ourselves up into that can only be manifested in, the act of prophesying. condition. Let us not set any time for God to The context shows that the word must be used in work, nor mark out any particular manner in which branch of work faithfully attended to day by day, he is to work, but rather see to it that we are faithfully doing all our daily duties, knowing that all these other developments will come in the Lord's own good time.

The questions, then, for us to ask ourselves are these: Are we doing present duty? Are we following all the light that has been given us? Are we in daily communion and fellowship with the for the mature drop. Under such a course, the grow- Lord? Are we honoring him with our substance, ing crops would themselves doubtless perish, and and doing what we can to advance his work and cause in the earth? Are we filling up each day, full, to completeness, of all that pertains to a the conditions, keep the soil in good order, root out | Christian life and a godly walk, under the special the weeds, guard against destructive insects, and ward off noxious influences, thus giving the growing plants time and proper conditions in which to time bestow upon his people thenceded power, and we shall receive of it; he will bring the loud cry of the message, and we shall be prepared to have part in it; he will work through us in just that way when he says, "Behold, the husbandman waiteth | that will be for his own glory and for the advancement of his cause.

Let us, therefore, attend carefully to each day's resent duty, leaving future blessings to be granted y Him whose the work is, when and how it shall of the Lord's work in the earth. In its advance- please him, and in the way that to him may seem good. In this way only can we be prepared for

Is it a sin or wrong for us to make resolutions of

cial means to gain that power and those attain- answered by the quotations given from the Testi- generally-accepted belief of the Protestant world; ings are to be seenred? Will they not rather be resolutions formed, and in exhortations to the same. I thus a reason so palpably insufficient for the pergiven to those who have made present duty the end, To resolve is simply to form a fixed purpose and pose should have received such general credit. but the carrying out of such purpose. The Chris- in the very nature of the case, the resurre mended the wise servant, by saying, "Thou hast | "As for me and my house, we will serve the Lord." | with the institution of a weekly Sabbath. been faithful over a few things, I will make thee We read of Daniel (I:8) that "he purposed in his

#### Dure to make it known.

self up by some mental or spiritual process, into a A good resolution is not necessarily something was an entirely new institution, and not a simstate of fitness to rule over many things, would be made in our own strength, and does not imply that | pie change of the day under a continuation of the ever have been commended as a faithful servant? we depend on our own strength to carry it out; original institution. Therefore also the fourth or ever been called to rule over many things? or | for the Lord works in us and helps us "to will." | commandment can never be quoted with any force

ver have attained to the position for which, to the or to form the good purpose, and to earry it ou

ticiple, but was a nous, and should be rendered, "t

the gift of prophecy, as in Rom, 12:6; 1 Cor. 12:10 common version, and also the Revised Version ings," because that is the way in which the sense of the word can best be expressed in English.

194.-DEPARTING AND BRING WITH CHRIST

Please explain Phil. 1:21-28. What did the apost

Ans. - Paul in the context of the passage referred to, is expressing to the Philippians his intense inter est in the cause of Christ, and also his interest for them as a church. Christ was to be magnified by more needful for the church, he says, that he should still abide in the flesh, or continue to live, but for and he released from the heavy curse and labors under which he was burdened from day to day ure he would be with Christ. He necessarily passes over the time he would sleep in the grave be to him a time of atter unconsciousness. The next thing he would be conscious of after his death would be a personal and actual presence with Christ, And it would seem to him but an instant, though he might have lain in the grave nearly two thousand gether, as he does, but does not assert conscious ness in death, in contradiction of his other declaragrave until the coming of the Lord. (See 1 Thess. : 14-18, and other like scriptures.) (See all those Hereafter," published at this Office.)

Amono various reasons "why Christians refuse the Saturday Sabbath," which the United Presbyteries, published at Pittaburgh, Pa., has recently ure of the case, the resurrection of Christ is suffi-Anner. -The question seems to be sufficiently | cleut ground for the change of the day. This is the ments new-le that the way in which these bless- mony. The Scriptures abound in instances of good and it seems strange that among intelligent Chrisand have attended to those duties faithfully all their determination; and this is the most pervasive inway along, until the time was reached for the clos- fluores in the Christian life, which life is, in fact, the subject to convince any intelligent person that In the parable of the talents, the Master com- tian ever has in his heart the resolution of Joshus, | Christ can have no natural connection whatever

raier over many things." The servant showed his beart that he would not defile himself with the ever to six days of work. The Sabbath institution, fitness to rule over many things by being faithful in portion of the king's ment." He simply formed a however, had such a relation and depended upon it. the few things which had been committed to his strong resolution in this direction. And so in the Without the first six days of work, there could have been no Sabbath at all. If, therefore, a new Sabbath came into existence with the Christian disper-

#### STELLIGHTS ROTSINING ROW?

"But would it be the proper course **now** for the people of God to fix their minds upon these **future blessings** and this **future power**, and dropping all else, make these things the direct end to be specially sought for?

"To fix the mind upon **what is to be**, and then to reason, **now** the church must have such and such mighty works, they are to attain to such and such a condition, and then conclude that they must, to the neglect of duties nearer by, seek by special means to gain that power and those attainments **now**,—is that the way in which these blessings are to be secured?

### THE LEGITS NOT SHRING NOW?

"While it is of course proper to a certain extent to comfort ourselves with the promises of what God will do for us in the future, let us remember that in each case, it is all suspended on the condition of faithfulness in the duties which pertain to the present; and these therefore demand our first and most earnest attention... (cont.)

### THE LIGHTIS NOT SHNING NOW?

"God will in his own good time bestow upon his people the needed power, and we shall receive of it; he will bring the loud cry of the message, and we shall be prepared to have part in it; he will work through us in just that way that will be for his own glory and for the advancement of his cause.

"Let us, therefore, attend carefully to each day's present duty, leaving future blessings to be granted by Him whose the work is, when and how it shall please him, and in the way that to him may seem good."

Uriah Smith, "Present

Duty vs Future Blessings," Review and Herald, May 17, 1892, p. 312.

# BATTLE CREEK DIME TABERNACLE MAY 21, 1892



### 

"Here is a message that came directly from New Zealand. I received it only yesterday. I am glad that it came; for it speaks concerning us right now.

"Just prior to his leaving his disciples for the heavenly courts, Jesus encouraged them with the promise of the Holy Spirit. This promise belongs as much to us as it did to them, and yet how rarely it is presented before the people, and its reception spoken of in the church.

"In consequence of this silence upon this most important theme, what promise do we know less about by its practical fulfillment than this rich promise of the gift of the Holy Spirit, whereby efficiency is to be given to all our spiritual labor? (cont.)

### "THE LATTER RAIN AWAITS OUR DEMANDS"

"This subject has been set aside, as if some time in the future would be given to its consideration. Other blessings and privileges have been presented before the people until a desire has been awakened in the church for the attainment of the blessing promised of God; but the impression concerning the Holy Spirit has been that this gift is not for the church now, but that at some time in the future it would be necessary for the church to receive it.

"This promised blessing, if claimed by faith, would bring all other blessings in its train, and it is to be given liberally to the people of God. Through the cunning devices of the enemy the minds of God's people seem to be incapable of comprehending and appropriating the promises of God. They seem to think that only the scantiest showers of grace are to fall upon the thirsty soul. (cont.)

### "THE LATTER RAIN AWAITS OUR DEMANDS"

"The people of God have accustomed themselves to think that they must rely upon their own efforts, that little help is to be received from heaven; and the result is that they have little light to communicate to other souls who are dying in error and darkness.

"The church has long been contented with little of the blessing of God; they have not felt the need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual strength has been feeble.... They are not able to present the great and glorious truths of God's holy word that would convict and convert souls through the agency of the Holy Spirit. The power of God awaits their demand and reception."

Ellen G. White, "Power of the Holy Spirit Awaits our Demand and Reception," Manuscript 12, Dec. 28, 1891; in *Special Testimony to Our Ministers*, No. 2, (1892), 24, 25. Quoted in A. T. Jones' sermon, "The Late Decision of the Supreme Court, and the Image of the Beast," (concluded). May 21, 1892; in *Review and Herald*, June 21, 1892, pp. 385-387.

### "YES, THE LIGHT IS SHINING NOW"



### Anes, The Licitis Sinning Now?

"The Lord is soon to come. There must be a refining, winnowing process in every church; for there are among us wicked men, who do not love the truth or honor God. There is need of a transformation of character. Will the church arise and **put on her beautiful garments, the righteousness of Christ**? Soon it is to be seen who are the vessels unto honor.

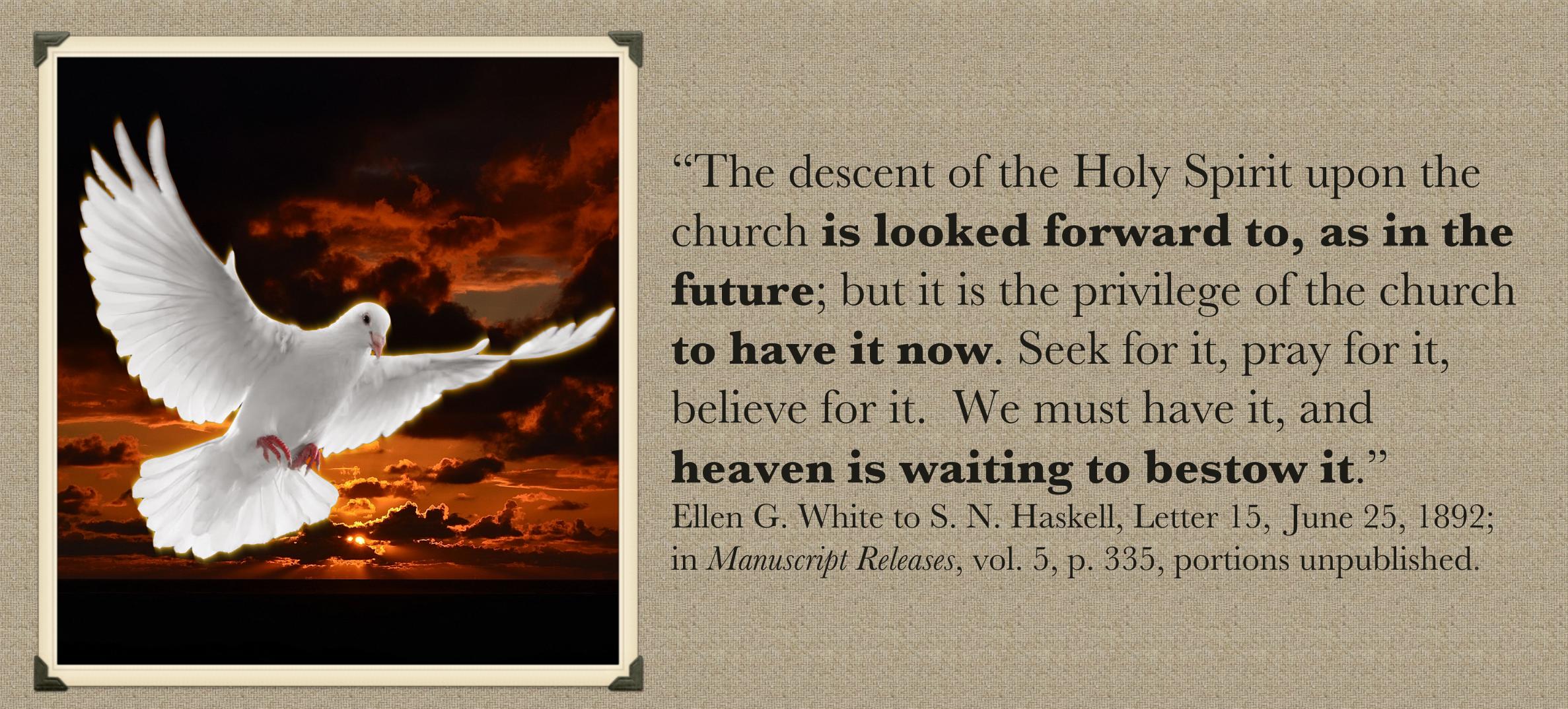
"[Quotes Rev. 18:1-2 and Malachi 4:1-2] "Here are brought plainly to view those who will be vessels unto honor; for they will receive the latter rain.... (cont.)

### Antes, The Lightes Sinning how?

"Every soul who in the light now shining upon our pathway continues in sin will be blinded, and will accept the delusions that come from Satan. We are now nearing the close of this earth's history. Where are the faithful watchmen on the walls of Zion who will not slumber, but faithfully declare the time of night?... (cont.)



### 



"The descent of the Holy Spirit upon the church is looked forward to, as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and heaven is waiting to bestow it." Ellen G. White to S. N. Haskell, Letter 15, June 25, 1892; in Manuscript Releases, vol. 5, p. 335, portions unpublished.

# SUMMER 1892 [SUMMARY] "LARGEST CAMPMEETINGS EVER"



### MINNEAPOLIS, MINNESOTA: MAY 31-JUNE 7

"This was the largest camp-meeting ever held in Minnesota...

"It was indeed a great pleasure to see the countenances of some who had been darkened by doubt and inner conflict of the soul, radiant with light and glory, beaming as from a soul set free in Christ ... on account of the large outpouring of the Spirit of the Lord."

O. A. Olsen "Western Camp-Meeting," Review and Herald, June 21, 1892, p. 395.



## NORTH INDIANAPOLIS, INDIANA AUG. 9-15



"This meeting was ... the largest camp-meeting ever held by our people in the State of Indiana.... The earnest desire of all seemed to be to learn the Lord's will, and get nearer to him."

J. N. Loughborough, "Indiana Camp-Meeting," Review and Herald, Aug. 30, 1892, p. 556.

### CIEWELAND OHIO, AUG. 12-22

"This meeting ... was the **largest camp- meeting ever** held by the Seventh-day
Adventists in the State....

"This camp-meeting was not only the largest ... but a season of the greatest spiritual refreshing. Hearts were made to rejoice in accepting the full light and liberty offered in the gospel of Christ, and many for the first time sought and found peace in Jesus and forgiveness of sin."

J. N. Loughborough, "Ohio Camp-Meeting," Review and Herald, Sept. 13, 1892, pp. 588, 589.



### SEDALIA, MISSOURIS AUG. 1780

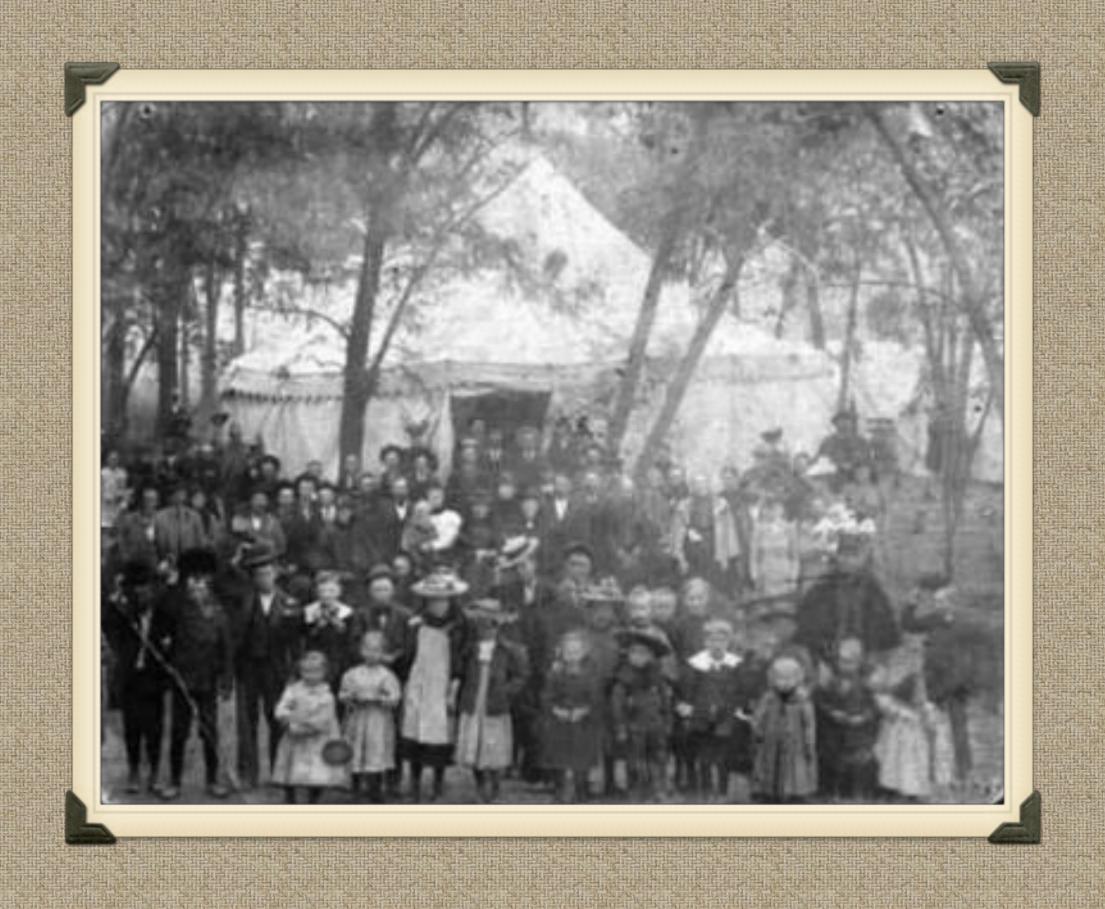
"This was the largest gathering of Seventhday Adventists ever held in the Missouri Conference....

"Hearty confessions were made, and souls who had been trying, as many do, to claim justification by faith while covering up sin, were made free in God, and the voice of praise was heard from many lips; yet no excitement prevailed.... Quite a number were healed of physical afflictions; some very marked cases of this kind occurred."

C. McReynolds, "The Missouri Camp-Meeting," Review and Herald, Sept. 20, 1892, p. 604.



### Luray, Wirginia: Aug. 23 + 30



"We had the largest number in attendance that has ever assembled in this Conference, and we had a season of refreshing from the presence of the Lord.... The voice of praise went up to our heavenly Father for His goodness to us, and expressions of courage in the Lord seemed to be the order of the entire camp, as the Spirit of the Lord came very near." F. M. Roberts, "The Virginia Camp-Meeting," Review and Herald, Oct. 11, 1892, p. 637.

## LINCOLN NEBRASKA: AUG. 30 - SEPT. 6

"It was the largest meeting of Seventh-day Adventists ever held in the State of Nebraska....

"On the forenoon of Sabbath, Sept. 3, about three hundred persons came forward for prayers. Many of these were seeking God for the first time; others were desirous of light and liberty which they had not yet found."

J. N. Loughborough, "Nebraska, Southern Illinois, and Michigan Camp-Meetings," Review and Herald, Nov. 1, 1892, p. 684.



### LANSING, MICHIGAN: SEPT. 16-00T. 3

"The meeting was the largest ever held by Seventh-day Adventists. It is probably safe to say that no such gathering of Sabbath-keepers has taken place for centuries.... [T] here were over two thousand four hundred actual campers upon the ground above the age of twelve years. [T]here were probably fully 3,000 of our people who attended this meeting.... (cont.)



### LANSING, MICHIGAN: SEPT. 16-007.3

"The farewell praise-meeting held Sunday evening after the close of the preaching service, was unlike anything we ever saw before. The great pavilion was filled with brethren and sisters, and nearly every one was full of praise to God....

"The ministers scattered through the congregation, and for about an hour and a half the speaking was continuous, many being upon their feet speaking at the same time.... It was good to be there, and Elder Loughborough said that he had seen nothing like it since 1844."

M. E. Kellogg, "The Camp-Meeting at Lansing, Mich.," Review and Herald, Oct. 11, 1892, p. 635.

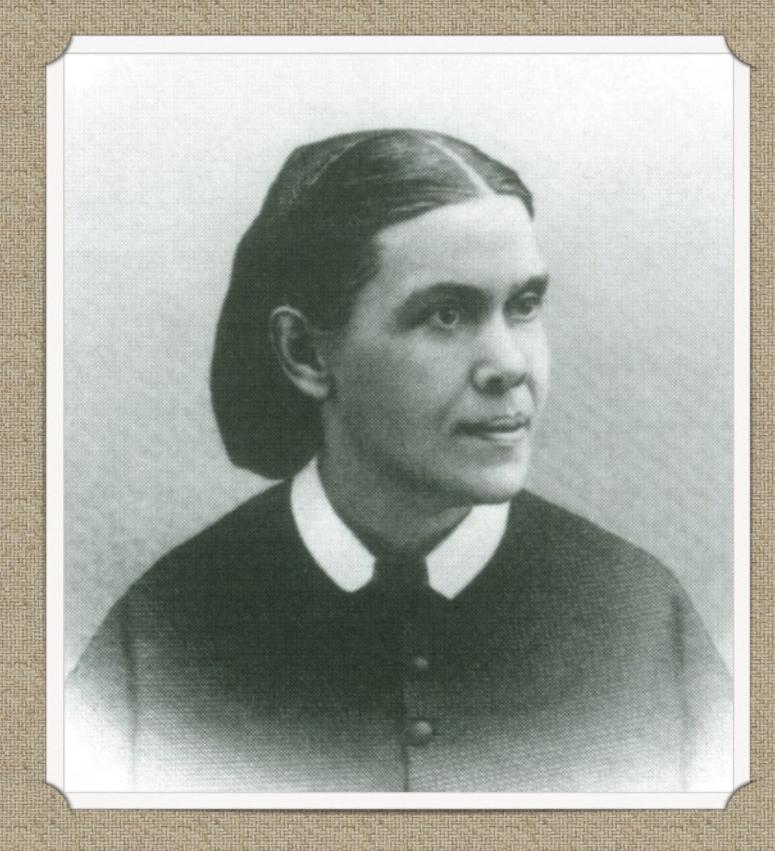
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"The time has come for the third angel's message to go with a loud voice. Then don't be looking forward to it any longer; don't be expecting it at some place away off; realize that it is here, and that it means something....

"And really, this morning, as I review each of these [world] fields, I feel as though we ought to make a confession for holding back the truth from them...

"Brethren, has not the time come for the truth to go with power, and for the earth to be lightened with its glory?—Certainly it has." O. A. Olsen, "Go Forward," sermon delivered at Battle Creek, Oct. 29, 1892; in *Review and Herald*, Nov. 8, 1892, pp. 689-690.

# "THE LOUD CRY HAS ALREADY BEGUN"



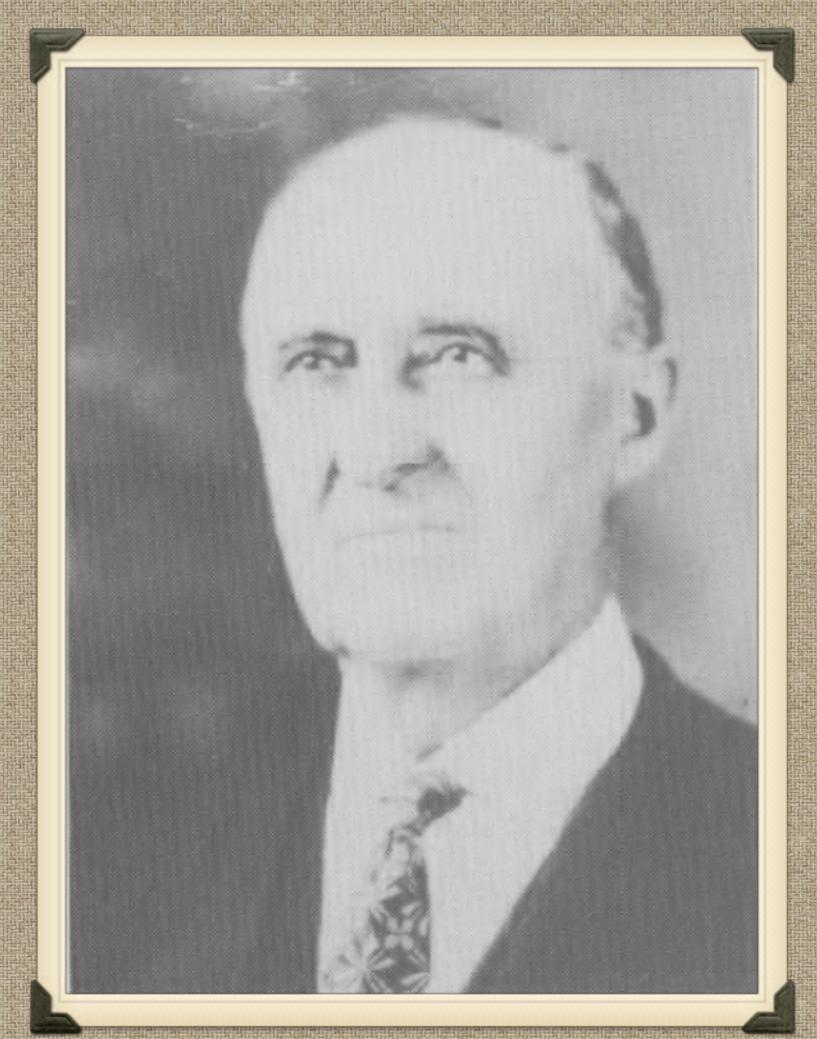
"The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth. For it is the work of every one to whom the message of warning has come, to lift up Jesus."

Ellen G. White, "The Perils and Privileges of the Last Days," Review and Herald, Nov. 22, 1892; in 1888 Materials, pp. 1073-1074.

# "THE LOUD CRY HAS ALREADY BEGUN"

"The revelation of Christ by the Holy Spirit brought to [the disciples] a realizing sense of His power and majesty, and they stretched forth their hands unto Him by faith, saying, 'I believe.' Thus it was in the time of the early rain; but the latter rain will be more abundant. The Saviour of men will be glorified, and the earth will be lightened with the bright shining of the beams of His righteousness. He is the fountain of light, and light from the gates ajar has been shining upon the people of God, that they may lift Him up in His glorious character before those who sit in darkness." Ellen G. White, "The Perils and Privileges of the Last Days (concluded)," Review and Herald, Nov. 29, 1892.

#### FITTOUD GRY HAS AUREADY

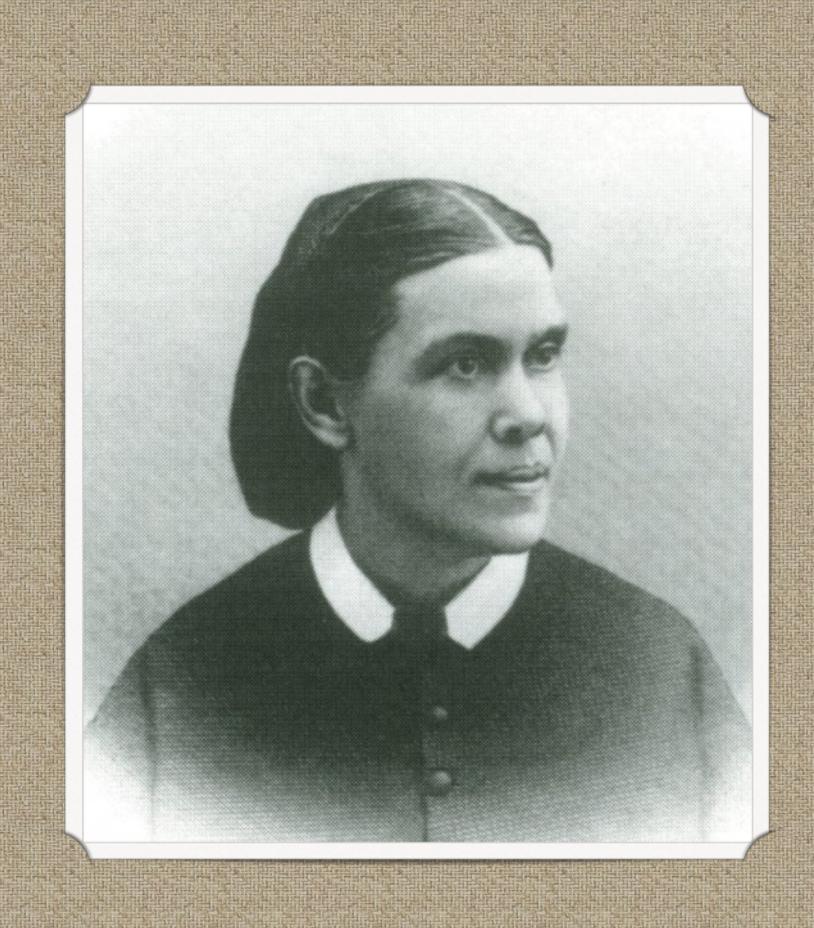


O. A. Tait

"The message is rising, brethren and sisters, and the last week's Review informs us in no uncertain language that the 'loud cry' is already begun. We are told, also, in recent testimonies, that the Holy Spirit 'awaits our demand and reception.' Who cannot see that the latter rain is about to be poured out upon us in great measure? Are we ready to receive it?"

O. A. Tait, "Planning for Big Work," Review and Herald, Nov. 29, 1892, 752.

### FIFE LOUD GRAFAS AUREADY



"The whole earth is to be lightened with the glory of God's truth. The Lord will not close up the period of probation until the warning message shall be more distinctly proclaimed....

"Yet the work will be cut short in righteousness. The message of Christ's righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel. Are the people in Battle Creek asleep? Are they paralyzed? Will the light that has been shining in new and clear rays, beam after beam, move them to action?"

Ellen G. White to Brn-Srs. in Battle Creek, Letter 2c, Dec. 21, 1892; in General Conference

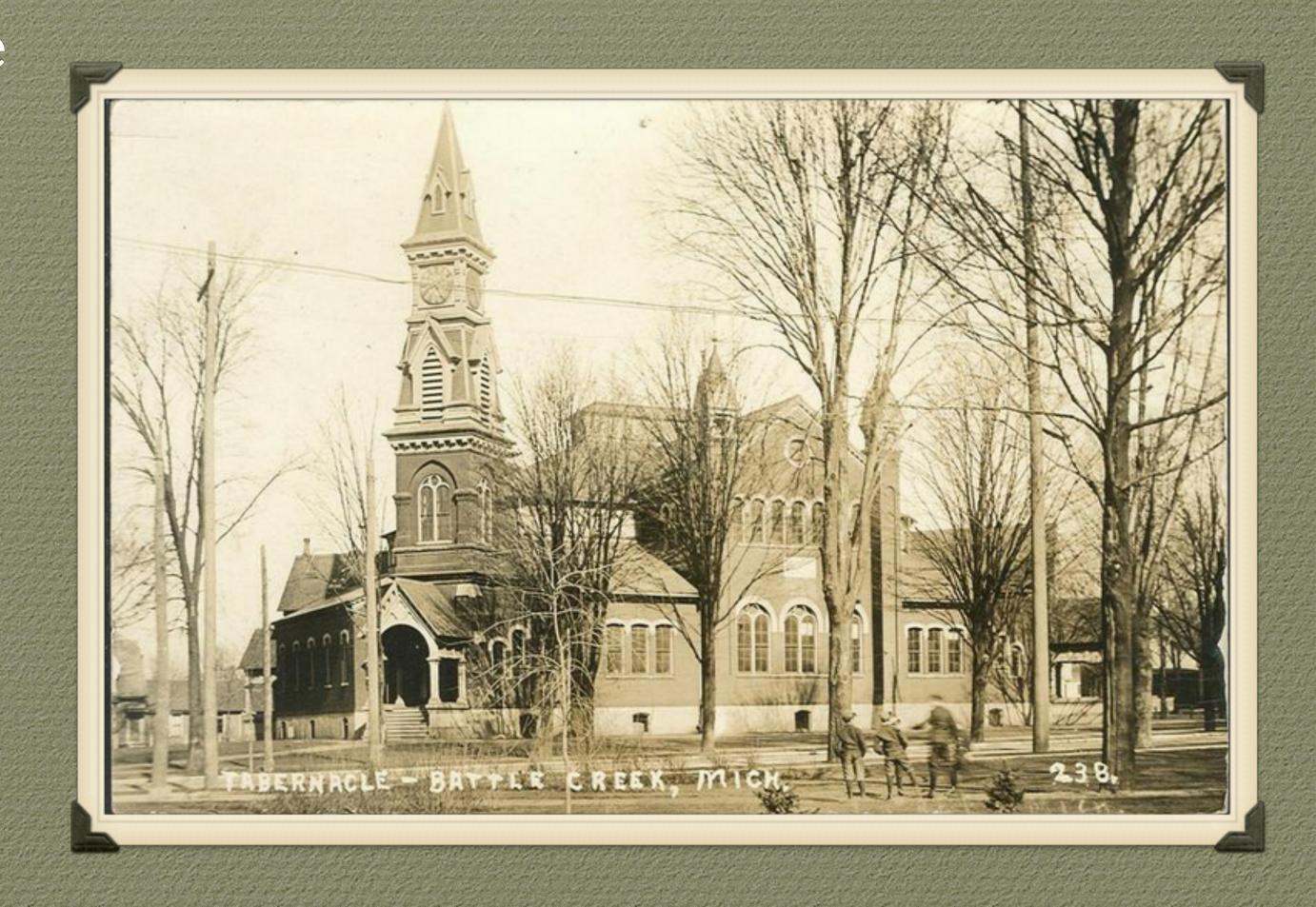
### PRAY EORTHE HOLY SPIRIT

"Could there be a convocation of all the churches of earth, the object of their united cry should be for the Holy Spirit. When we have that, Christ our sufficiency is ever present. We shall have every want supplied. We shall have the mind of Christ. While you yearn over the whole human race, you will have One by your side who hath said, 'Lo, I am with you always, even unto the end of the world."

"Ellen G. White Manuscript 8, "Christ Our Sufficiency," Nov. 25, 1892; in Manuscript Releases, vol. 2, p. 24, unpublished.

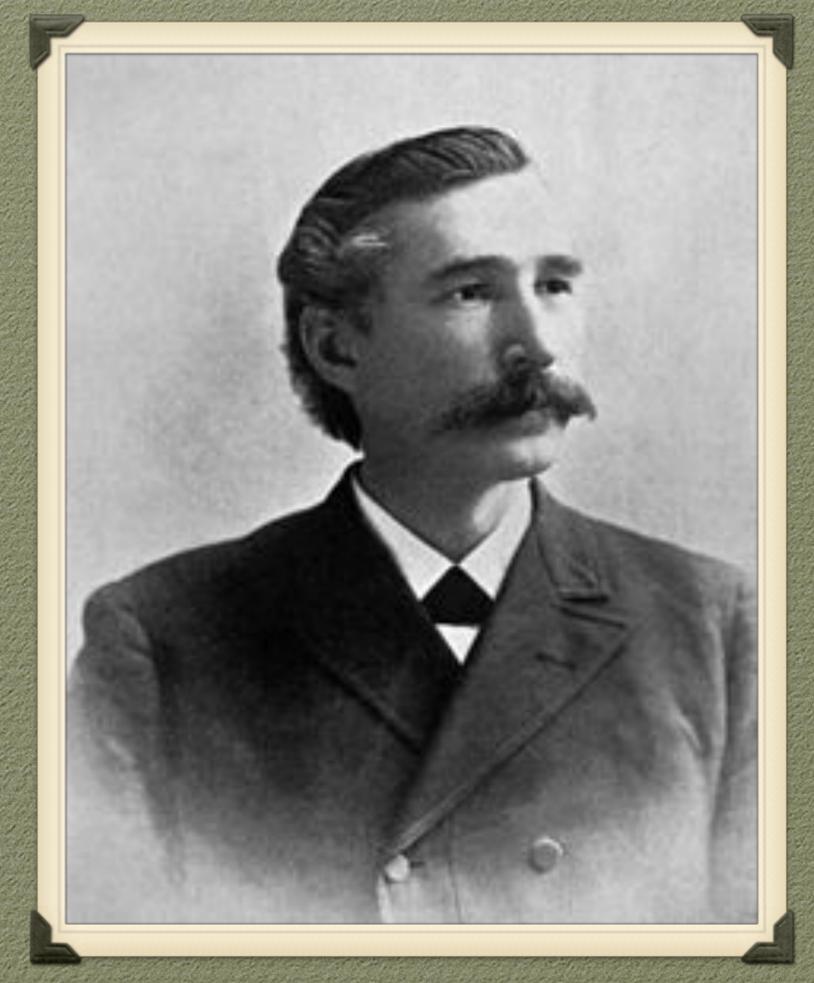
# THE LOUD CRY HAS BEGUN IN THE TIME OF THE LATTER RAIN

"Two stirring and profitable discourses were given by Elder A. T. Jones, in the Tabernacle, Sabbath, the 26th. The first was on the 'Latter rain' (Zech. 10:1), showing that, as 'the loud cry of the third angel has already begun,' as stated by sister White in her article in last week's Review, (cont.)



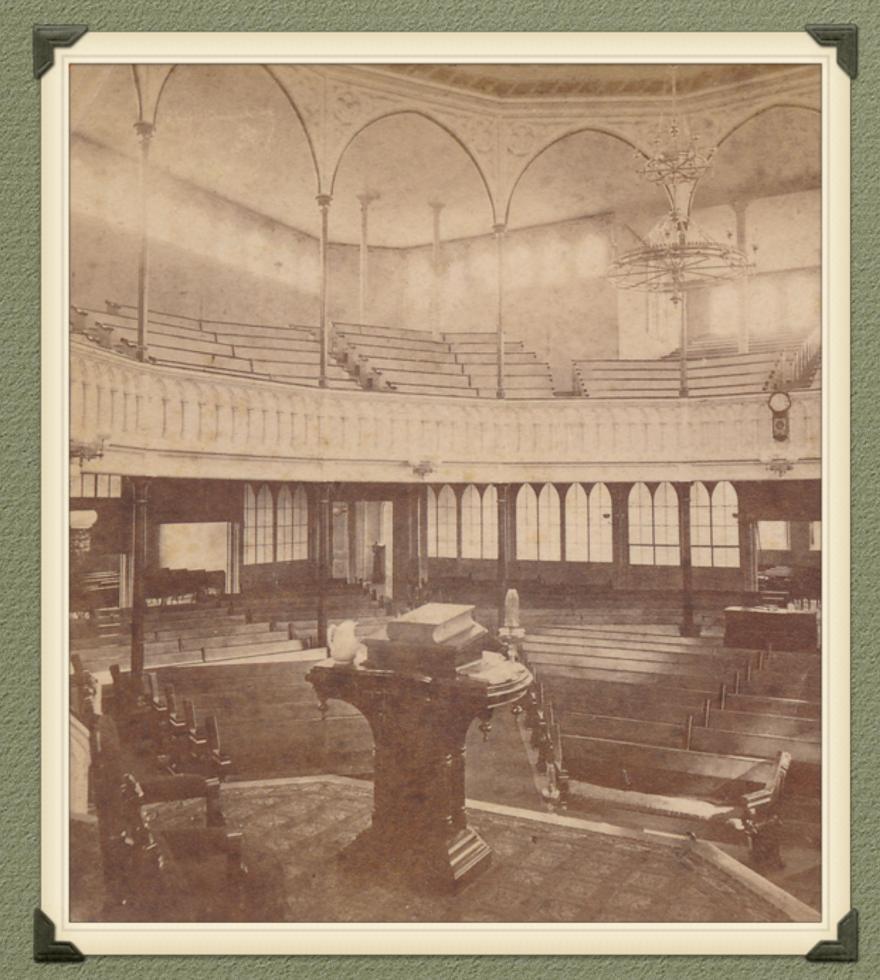
# THE LOUD CRY HAS BEGUN IN THE TIME OF THE LATTER RAIN

so it is 'the time of the latter rain,' and it is now the duty and privilege of the church to ask of the Lord rain in this time, and he will make bright clouds, and pour down copious showers of spiritual blessings, which he is waiting to shed upon his people. (cont.)



A. T. Jones

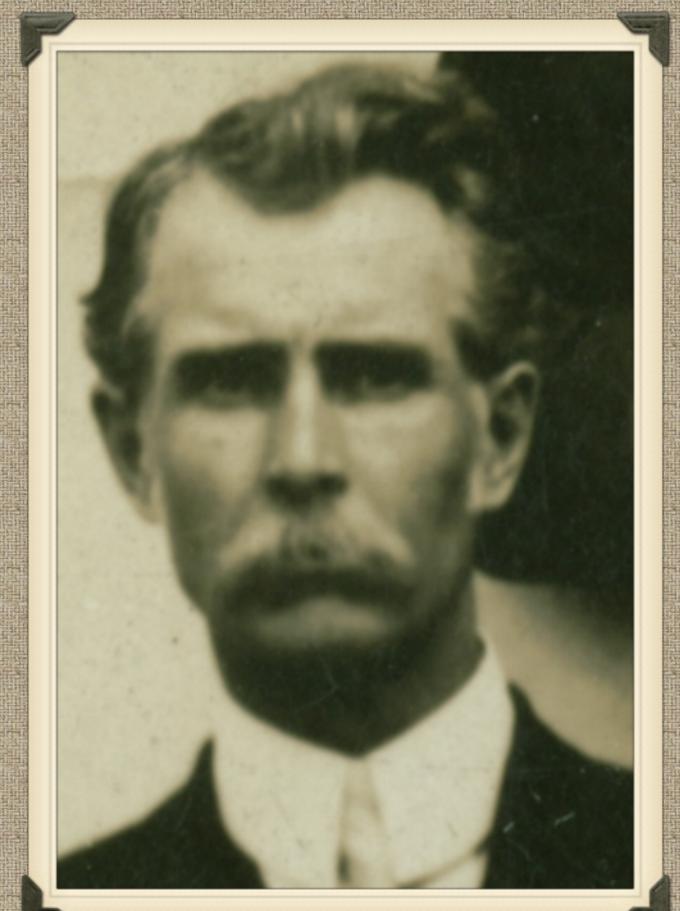
# THE LOUD CRY HAS BEGUN IN THE TIME OF THE LATTER RAIN



Dime Tabernacle

"The second discourse was upon The Righteousness of Christ,' which the Christian secures by faith in him. The fact that there is One who has righteousness such as the law requires, and who offers it to us, on the condition of faith, and the fact that we, with all our imperfections, can hide in Him who is all perfection ... is a source of most blessed assurance to the believer. On both occasions the house was so filled from galleries to vestries that comfortable sitting room could scarcely be found for all."

## WHY DID THE LOUD CRY BEGIN WITH US?



W. A. Colcord

"Why did the loud cry begin with a work for us rather than with a work from us? Why did it begin with 'the revelation of the righteousness of Christ, the sin-pardoning Redeemer' among us, as stated by Sister White in the Review of Nov. 22, 1892, rather than with the cry from us to the world of the fall of Babylon? (cont.)

## WHYDID THE LOUD CRY BEGIN WITH US?

"An answer to these questions may be of interest. But the answer is easy. The Lord saw that we ourselves needed a fitting up before we were prepared to do the work He designed us to do. He saw that we needed to know what the gospel—the power of God unto salvation—is indeed, before we could preach the everlasting gospel in power and demonstration of the Spirit to others;

"and to know and be able to tell from personal possession what it was that the churches had lost, before we could tell the world the cause of their fall. He saw that as a people we had not yet that mind in us which was in Christ Jesus; that there was still selfishness in us, and a looking to self for righteousness and in self for goodness which was not there at all."

W. A. Colcord, "Why?" The Home Missionary, Jan. 1893, pp. 1-2.



### CHRIST OUR RIGHTEOUSNESS

PART 6

RON DUFFIELD