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Dear Brethren:

We regret that there has been such a long delay in writing to you concerning the manuscript you submitted to us sometime ago, but we assure you it was not from indifference or negligence on our part; it was due particularly to the fact that some members of our committee were away on overseas appointments for long periods of time.

The following is the committee's report on your document:

The manuscript gives every evidence of earnest, diligent, and painstaking effort; but we feel concerned over what appears to us to be a very critical attitude concerning the leadership, the ministry, and the plans of work in God's cause. All through the manuscript are aspersions and remarks which, if read by our workers and believers, would hardly make for confidence in either the leadership in God's church, or even in the church itself. The reader is left with the impression that buried in the denominational archives are documents which are being withheld from the people, documents which in your opinion should be quite freely circulated. Now it may be that what we see in this respect was unintentional on your part, but we feel it is there nevertheless. However, in calling your attention to this, we wish you to know that our earnest and longing desire is that you, and we also, may learn more fully what Christian experience really means, that we may be faithful to the end, and at last triumph in the kingdom of God.

We recognize the truth of the indictment from the Spirit of prophecy that there have been periods in our history when emphasis was placed more on the law of God than on the gospel of salvation. It is doubtless true in the experience of some workers even today. However, these vital and important truths of righteousness and sanctification need to be preached more than they are, and especially so in view of the nearness of the end of all things and the coming of our Blessed Lord. These themes are of prime importance. They are subjects which should occupy the earnest and prayerful thought of every leader and of every member in God's cause. The blessed truths centering in Christ the Lord we need to learn,

and to keep on learning. It is our privilege as we accept Christ so to receive Him, that He becomes the All in all in our hearts and lives. As we surrender to Him, and by His grace keep surrendered to the divine will, we shall grow up into Him in all things. It is Christ Who by His Spirit accomplishes the great transformation in our lives, and as we reckon ourselves to be dead indeed unto sin, and are crucified with Him, crucified to the world, and the world crucified to us, He will work in us to will and to do His good pleasure.

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken. If he can control minds so that doubt and unbelief and darkness shall compose the experience of those who claim to be the children of God, he can overcome them with temptation.

"That simple faith which takes God at His word should be encouraged. God's people must have that faith which will lay hold of divine power; 'for by grace are ye saved through faith; and that not of yourselves: it is the gift of God.' Those who believe that God for Christ's sake has forgiven their sins, should not, through temptation, fail to press on to fight the good fight of faith. Their faith should grow stronger until their Christian life, as well as their words, shall declare, 'The blood of Jesus Christ. . . cleanseth us from all sin.'" Gospel Workers, p. 161

These are matters to which our leadership and our church membership of today quite fully subscribe. As to what degree each individual makes the surrender to God, and hence enters into the experience of the victorious life is a question for each individual to settle; this is a matter between him and his God.

We wish now to call your attention to the following matters set forth in your manuscript.

1. The evaluation of the message of righteousness by faith in 1888.
2. The interpretation of the aftermath of 1888.
3. The mention of the message of righteousness by faith being buried in the denominational archives.
4. The solution suggested and urged.
5. The accusation regarding preaching a false christ.
6. The overemphasis on certain matters likely to becloud your vision.

1. The evaluation of the message of righteousness by faith in 1888.

Concerning the preaching of righteousness by faith at the time of the General Conference in 1888, you remark:

"This chapter will present evidence to show that the message of 1888 was neither a restatement of the doctrines of Luther and Wesley, nor a mere reëmphasis of the teaching of the Adventist pioneers; but that it was rather a more mature conception of the 'everlasting gospel' than had ever been perceived by any previous generation of human beings, a preaching of 'righteousness by faith' more mature and developed, and more practical than had been preached even by the Apostle Paul." pp. 41, 42.

"The clearest teaching on the message of Christ's righteousness ever to come from human lips, lies hidden (all that was preserved of it) in our archives, completely beyond the reach of the vast majority of our world ministry. The precious talent intended by its Giver to be used for the blessing of the world still lies buried, wrapped in the napkin of neglect." p. 202.

"The message of 1888 was neither a reëmphasis of the views of the pioneers of the advent movement on justification by faith, Wesleyan or whatever they were; nor was it 'the same doctrine that Luther, Wesley, and many other servants of God had been teaching.' p. 46.

"We believe that the world itself has never had the privilege of reading such clear teaching concerning the everlasting gospel as is presented in these buried sources." p. 120.

The conclusion one would naturally draw from such paragraphs is as you have expressed it, that the teaching of the two brethren who led out in this in 1888 was far ahead of everything ever taught on this subject; that it transcends all that we have in the gospels, or in the epistles. You emphasize that their teaching was "more mature and developed, and more practical than had been preached even by the apostle Paul." Such a conclusion, we believe, is not in harmony with Scriptural teaching, nor is it in accord with the writings and counsels of the Spirit of prophecy. It should be pointed out also that others beside yourselves have read the manuscripts containing the studies of the two men already referred to, and they would take vigorous exception to your viewpoint and to your conclusions on this matter.

The great apostle to the Gentiles, we believe, had a very mature and well-defined concept concerning the righteousness of Christ the Lord. He did not spend three years in Arabia for nothing, neither did he have visions and revelations from the Lord to no purpose. God revealed Himself to His servant, and the following paragraphs emphasize this very clearly:

"He had a clear, full comprehension of 'the breadth, and length, and depth, and height' of 'the love of Christ, which passeth knowledge.'" Acts of the Apostles, p. 469

"The impression that he received when in vision was ever with him, enabling him to give a correct representation of Christian character." Ibid., p. 470.

Think also of the writings of Mrs. E. G. White and of her relation to this fundamental truth.

"I have had the question asked, What do you think of the light which the men are presenting? Why, I have been presenting it to you for the last forty-five years,-- the matchless charms of Christ. This is what I have been trying to present before your minds." Manuscript 5, 1888

"Laborers in the cause of truth should present the righteousness of Christ, not as new light but as precious light that has for a time been lost sight of by the people." Review and Herald, March 20, 1894.

In addition to these excerpts, reference might be made to a talk given by Mrs. White to the workers at the time of the 1883 General Conference Session, five years before the time particularly referred to in your manuscript. The record of this study can be found in the old edition of Gospel Workers, pp. 411-415. This reveals that Mrs. E. G. White also had quite a full and comprehensive understanding of the truth of righteousness by faith in our Lord Jesus Christ.

In the light of these references we feel that your remarks as quoted above from your manuscript are not a true evaluation of the message preached at that time.

2. The interpretation of the aftermath of 1888.

We wish in this connection to quote paragraphs which appear in a letter received recently from Elder A. W. Spalding, one of our older, experienced, and highly honored brethren, and one who has done considerable historical writing:

"Having been an Adventist all my life, 74 years, and inclined from childhood to study of the Bible and of church history, and having been favored by close connection with many of our pioneers of what may be termed the second generation, that is, from George I. Butler on, my testimony of personal experience a half century and more ago may be of some value in questions of denominational history.

"There is being called in question the experience of Seventh-day Adventists, and particularly of their church leaders, in the matter of justification by faith which was preached by Elder A. T. Jones and Dr. E. J. Waggoner, strongly supported by Mrs. E. G. White, at the Minneapolis General Conference in 1888 and in the decade following. It is charged that there was no "party" of Jones and Waggoner, because they stood alone, with Sister White, no other minister accepting their message or adhering to them. Even when such other ministers as Uriah Smith, who admittedly opposed them at Minneapolis, afterwards repented and ostensibly accepted the truth of justification by faith, their sincerity is attacked.

"But I know from personal acquaintance that there were ministers who stood with them, among them being S. N. Haskell, W. C. White, R. M. Kilgore, O. A. Olsen, and others I might name. Some who initially were opposed, later changed their attitude and preached the Christ they had denied; such as W. W. Prescott and I. D. VanHorn. Indeed, as the decade of 1890 went on, I heard little of opposition to the truth being proclaimed, and my impression was that the great majority of our ministers and our people accepted this truth.

"The fact that Sister White, in several connections, declared, for example, that if God's people 'had done their appointed work as the Lord ordained, the whole world would have been warned ere this, and the Lord Jesus would have come in power and great glory.' (Review and Herald, October 6, 1896), is adduced to prove that the truth of justification by faith was not accepted or experienced in the 1890's.

"Other statements of Sister White make clear that she has in mind complete sanctification. Thus: 'Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.' Testimonies, 5, p. 214.

"It is clear that this experience has not come to us as a people, and who can claim to see it in himself or in any other individual? This state of perfection, indeed, will not come while we are looking either at ourselves or at other men; it comes only to him whose eyes are fixed upon Christ, who forgets self, who is utterly emptied of self, and who is filled with Christ. 'Christ in you the hope of glory.'

"If this sanctification, this state of holiness, is meant when it is said that this people failed to grasp and experience the truth of justification by faith, there is no question. That is true. But sanctification is neither all nor the beginning of justification. The sinner who, loathing himself, finds in Christ his salvation, and through faith in the blessed Redeemer is cleansed from sin, by his acceptance of the atonement of Christ, has received righteousness by faith. He may, and he should, and if the gospel work is to be finished he must, go on to sanctification, through the indwelling of Christ and the infilling of the word of God. But if he has recognized and accepted and experienced forgiveness of sin, not by his own good works but by the sacrifice of Christ, he has been justified by faith. And that whether he, later, keeps it or loses it.

"I was not at the Minneapolis Conference, being then but eleven years old; but I was in Battle Creek, and under the wing of my relative, Elder R. M. Kilgore, and I heard much of the fervid discussions going on, with expositions of the truth which, though youthful, I could understand. This was upon the return from Minneapolis of some of the delegates. Three years later, Elder Kilgore took me as his young stenographer, he then being 'Superintendent of District No. 2,' which is the term of our later reorganization in the Southern Union Conference. Under him I came in contact, often intimate, with such key figures as A. T. Jones, S. N. Haskell, O. A. Olsen, and many other of our leaders. I also became acquainted with Uriah Smith, George I. Butler, and I. D. VanHorn, J. H. Morrison, R. A. Underwood, and others of opposite views. Later I was in contact with W. W. Prescott, after he began associating with Elder Jones and advocating the same truth. For the next ten years I was, on the one hand, in successive secretarial positions with the General Conference, the Review and Herald, the Battle Creek Sanitarium, and the Battle Creek College, which gave

me an inside view of the progress of the work; while on the other hand I was in association with my youthful friends in school and with the older membership through various church activities.

"It is my belief that the doctrine and the truth of justification by faith took hold of our people to a marked degree. In my own case, I was a disciple of Elder A. T. Jones; I believed what he taught; I loved him. At times being in his company when he visited our field, I took dictation from him and wrote some of his letters. I also received the truth from other men who accepted it and taught it. Such was my beloved Elder R. M. Kilgore, from whose public addresses and fireside conversations I first caught the message. Other elder men of my acquaintance who accepted and preached it were S. N. Haskell, O. A. Olsen, A. O. Tait, William Covert. Younger men who caught the fire and, often with greater fervor if not such convincing logic preached it, were Luther Warren and A. F. Ballenger, and L. C. Chadwick. We have to list sometimes men whom God used when they were true and humble, but who afterward for various reasons apostatized. Such were Chadwick, Ballenger, and even the chief protagonists, A. T. Jones and E. J. Waggoner. W. W. Prescott may have been among the opposers at and immediately after Minneapolis; but when I came to know him well, he was associating with A. T. Jones and preaching the same truth, sometimes too absurdly aping Jones' mannerisms. Dr. Waggoner I heard only occasionally, and never became personally acquainted with him, as he was editor of the Signs of the Times, and lived more in the West than in the East.

"In 1898 there occurred in Battle Creek College, where I was a student, the most remarkable revival among students and teachers that I have ever known in all my connection with our educational work. Its influence extended far outside. For weeks, classes were suspended, not by the will of teachers but by the deep moving of the Spirit of God. There were heart searchings and confessions of wrongs, and a spirit of brotherliness came in which it was precious to experience. Students went out by twos or in companies to hold cottage meetings in the church and evangelistic meetings in outlying districts. Personally, I date from that experience my deeper understanding of the things of God and my resolution to labor without reserve in His cause. And thus it was with a number of my classmates whom I could name, who later did great service in both home and foreign lands. I am convinced that the message of justification by faith took hold of our people at that time, and served to rescue them from the doldrums which had set in in the 1880's, and prepared them to receive and participate in the mighty forward movement throughout the world which began with the great Conference of 1901. Personally, I know that I accepted this truth, caught from leaders old and young, and that I experienced a heart transformation. I was not sanctified, and I am not yet. Here is the sorrowful and significant truth to which, doubtless the most of our people can subscribe for themselves. And because we have not received the fullness of Christ, therefore we have not finished the work and gone to glory.

"I believe, indeed, that it is because we have not entered into the depths of the experience of righteousness in Christ, that we have strayed farther and farther from the Testimonies of the Spirit of God, in health and healing, in education, in evangelism, in daily living in every respect. The Laodicean message applies to us with as great force as in the beginning, if not in greater force. I believe that we must come to know and experience this sanctification, before we can reform, revive, and be filled with the power of the Holy Spirit.

"But it is not by a mere assent to the doctrine that we shall effect this transformation. When we have so seen Christ, have so answered His knock at the door of our hearts that we have let him in and have communed with Him, then we shall be rid of all vainglory, selfish ambition, jealousy, rancor, duplicity, all fear of man,--a thousand and ten thousand errors and faults which it is useless to try to catalogue. Before we condemn our fathers, before we point the finger of accusation against our brethren, we have need to acknowledge, each for himself, the truth of the Laodicean message as it applies to me, we have need to repent, we must open our door to our blessed Lord.

"The basic and all-permeating truth of the gospel is the love of God. Righteousness by faith in the sacrifice and the life of Jesus Christ, the Son of God, is the chief cornerstone of salvation. Though as old as the plan of salvation, it is ever new. It has been grasped and taught by generations of God's people, and we have kin with the whole succession of the saints through it. However new and fresh we may be able to present it, through association with truths we have dug out, it is still the same age-old truth of the manifestation of the love of God, revealed in the Bible and the Spirit of prophecy. We may doubtless study with profit the addresses of Elders Jones and Waggoner of sixty years ago; but we are not dependent upon them, poor fallible men, to know the riches of Christ. The addresses and writings of Sister White are in a class by themselves, or in a class with the Bible. We shall find in her writings a deep perception and understanding of the truth of God, of the way of salvation and sanctification and final triumph, which make them a fit companion to the Bible. We need not go back to 1888 to make a fresh start. The living God is with us today; and if we will humble our hearts and let Christ in, if we will without reserve listen to the testimony of the True Witness, and by His grace do what He expects us to do, there will be corrected in us all the evils into which we have fallen, in church, and school, and medical work, and evangelistic work, and administrative work.

"Whether we will or not, the Lord will see to it. There will be a sifting time, a terrible shaking time, as the Testimonies predict. Only they who are hid in Christ, who day by day are hewing to the line of truth presented in the Testimonies, on health, on education, on incentive, on methods, will pass through the trial safe in the arms of Jesus."

3. The mention of this message of righteousness by faith being buried in the denominational archives.

The reader would surely gather from your manuscript that the studies on righteousness by faith given in 1888 have been withheld from the people; that

there is perhaps some studied purpose in keeping them in the archives, and an unwillingness to let them see the light of day. This is entirely contrary to the facts in the case. None of us, surely, would wish to join the ranks of men like Canright and others, who have charged that certain writings of Mrs. White have been suppressed. An able answer to this type of charge is to be seen in F. D. Nichol's recent book, Ellen G. White and Her Critics.

It so happens that subsequent to the General Conference Session in 1888, E. J. Waggoner issued among other publications the following:

- In 1890 Full Assurance of Faith, a tract of 16 pages, published by the Pacific Press Publishing Co.
- In 1890 Living by Faith, a tract of 16 pages, issued by the same house.
- In 1890 Power of Forgiveness, a tract of 8 pages, by the same house.
- In 1892 Christ Our Righteousness, a booklet of 102 pages, published by the same house.
- In 1894 The Cross of Christ, a tract of 8 pages, issued by the same house.
- In 1899 Salvation in Jesus Christ, a tract of 8 pages, issued by the same house.
- In 1900 Glad Tidings, a book of 265 pages, published by the same house.
- In 1900 The Everlasting Covenant, a book of 531 pages, published by the International Tract Society, in London.

These publications are now out of print, as are many, many others which were written in those earlier years. Far from being suppressed, however, they may even now be consulted in various libraries, both public and private. The truths which Brethren Waggoner and Jones sought to expound in those books, now appear in a different, and we believe in a more effective form, in the writings of the Spirit of prophecy and in other of our publications.

4. The solution suggested and urged.

Throughout your manuscript it is evident that you feel the denomination should rectify certain things pertaining to 1888, and then make due acknowledgment and confession of the same. This is really more than a suggestion; you strongly urge that this course be followed. The following extracts are quoted from your manuscript:

"Every failure of God's people to follow the light shining upon their pathway for the past century must be completely rectified by the present generation before the remnant church can be granted any divine vindication before the world." p. 2.

"There is before the remnant church a heavy account to settle. The sooner the issue is faced squarely and candidly the better." p. 2

"Such a view of the matter will require that this generation recognize the facts of the case, and thoroughly rectify the tragic mistake." p. 38.

Then on page 137 you write that "a denominational repentance" is essential before the loud cry can be received.

We do not believe that it is according to God's plan and purpose for the present leadership of the movement to make acknowledgement or confession, either private or public, concerning any of the mistakes made by the leadership of a by-gone generation. On many occasions there were periods of apostasy in the days of Israel, and at times these departures from God were very grievous indeed, but we do not find the Lord requiring of the next generation that they confess the mistakes and transgressions of the generation before, as a condition for the bestowment of His blessing upon His people. God did call His children to repentance of their sins, and when they turned to Him with the whole heart, He received them graciously and gave to them the richest of divine benedictions.

The same thing is true, but from another standpoint, in the experience of the early disciples of Jesus. Even up to the time of the ascension, they entertained erroneous views concerning the kingdom of God, but we do not find the Lord requiring them to make any public acknowledgement of such misconceptions of His purpose, whether their own or those of their predecessors. These men had enjoyed a unique experience in having actual personal fellowship with their Lord; yet even with this intimate relationship, they failed to discern many of the vital truths He taught.

We call attention to these instances, not to minimize in any way the wrong doing of the Israelites, or the failure of the disciples to walk in advancing light, but for the purpose of emphasizing the thought that your proposal is not according to God's plan in His dealings with His people.

We have no need to go back to 1888; those days are past, decades in the past, and in most cases beyond the lifetime of those now laboring for God. We need to think in terms of today, and to make sure in our own hearts, that any lessons which might be gleaned from past experiences of the children of God are truly learned by us in this generation, lest we, too, fail after the same examples of unbelief. At this late hour it is not our duty to deal with mistakes of leaders or believers of bygone days. We can safely leave those brethren with the Lord whom they sought to serve. After all, who are we to presume to repent on their behalf! Who has granted us the prerogative to judge them so that a confession on our part at this late date should be necessary that God might release His blessings to His remnant people! Such teaching is totally at variance with the divine pattern, and we feel that such a course could accomplish no good purpose.

It will be well if we all learn whatever lessons there are to be learned, and to see to it that in our own lives, by the grace of God, we walk well pleasing in His sight.

The warnings of the Spirit of prophecy were well timed in the instance under consideration, for they were addressed to those who, in many instances, rejected the light. Any message of warning concerning specific sins, however, which came to a generation some decades ago, would certainly apply to us as they did to them. This is seen in the case of Nathan's message to David when he said, "Thou art the man." Such a message, however, was called forth by certain specific sins, and such a message would apply even today to any man who becomes guilty of the same transgressions as did David. It surely behooves us to take heed to our own hearts in these perilous times, and make sure our title to heaven is clear.

5. The accusation regarding preaching a false christ.

You have asserted and at some length that many of our ministers are presenting a false christ in their preaching, and also in their books and tracts, and

that in doing so they are guilty of Baal worship just as was Israel of old. While recognizing that our workers are but fallible men, and that some of them do not always present the story of the Cross, and what Christ Jesus accomplished for men as fully as they should, we do take exception to the charge as you have applied it, to the Seventh-day Adventist ministry as a whole. Our ministry, in the large majority of cases are, we believe, presenting the great truths involved in "the commandments of God and the faith of Jesus." Out of this message grows the Cross with its saving power, changing men, and operating in men to be obedient to God. Such a charge that the ministry is in any sense of the word, following the pattern of Baal worship, is entirely false and unfounded. It is our conviction that this charge is not only without foundation, but that in making it, you have done a gross injustice to many of our trusted, honored, and Spirit-filled workers. Such charges remind us of those who, in the days of the Saviour, charged Him with casting out devils by Beelzebub, the prince of devils. Our earnest counsel to you is not to stand as critics of your brethren. It is well always to remember the words of Jesus concerning the mote and the beam.

It is easy to criticize another, but in so doing, we run the risk of losing our own souls over the very thing we are criticizing.

"There is a great need of taking self in hand, when we find ourselves watching to make capital out of the missteps of a brother, a sister, or a friend. Although we do not acknowledge that the object of defaming another is to exalt self, yet self-exaltation is behind the practice of noting the shortcomings of others. Let every soul remember it is best to be on guard and to make straight paths for their feet, lest the lame be turned out of the way. None of us are in danger of being too devotional, or of possessing too much Christlikeness of character. The remedy for unlikeness to Christ, for giving occasion for your good to be evil spoken of, is to live humbly, to keep looking unto Jesus in prayerful watchfulness until changed into the likeness of His beautiful character." Review and Herald, May 12, 1896.

6. The over-emphasis of certain matters likely to becloud your vision.

One can hardly obtain much satisfaction, if any, from looking at the mistakes of a previous generation; there is grave danger to one's spiritual experience in doing so. In meditating continually on things of that nature, one is likely to get into such a groove that he fails to see the doings of a wonder-working Providence in all the world. Can we not recognize in the call made at the recent General Conference the call of God to His people today? This appeal went around the earth, and from both leaders and people there has been a remarkable response from all over the world. Our brethren from the General Conference wherever they have met with division, union, and local conference committees and conference sessions have found a similar response, and a greater earnestness than ever before that we find our way into a deeper experience in the things of God. Out of this has grown a strong and determined resolve under God to finish quickly the work He has committed to His people.

Can we not see also in that remarkable series of meetings of the Ministerial Association, a real revival of spiritual power and of spiritual preaching. One only needs to peruse the report of that gathering, Aflame for God, and read through its pages to be conscious of the fact that that assembly of workers was seeking the Lord with the whole heart to be better equipped for service and to be filled with God's Holy Spirit for the finishing of the work.

Can we not recognize also in the recent Week of Prayer readings the call to a higher standard of Christian living? This is evident all through the list of articles which were prepared for our meditation during this special season of prayer and devotion. Can we not lift our eyes and look out on the fields, and see what God is doing in mission lands today? Read again the article by Elder E. D. Dick, and supplement this by hundreds of such experiences from all over the earth. In meditating on these wonderful providences of God, one cannot help but feel that God has set His hand to His work, quickly to finish it in every land. At the last series of camp meetings in North America, and we hear it also from other fields, special Bible studies on the theme of the reception of the Holy Spirit and the teaching of justification and sanctification by faith in Christ Jesus were given by many of our leaders.

In drawing this statement to a close we would remark that we see nothing new in your manuscript. We feel it would be well for you to read again and ponder earnestly paragraphs which have been quoted from some of the Ellen G. White manuscripts. We give but one of them here, and which reveals that two years after the General Conference in 1888 God was working on the hearts of men, and that many of the leaders and of the people happily responded to the appeals that were made. Observe the following:

"After the Minneapolis meeting how wonderfully the Spirit of God wrought; men confessed that they had robbed God by withholding tithes and offerings. Many souls were converted. Thousands of dollars were brought into the treasury. Rich experiences were related by those whose hearts were aglow with the love of God." MS. 22, 1890.
(Feb. 3)

We appreciate the fact that you referred the question to the General Conference for study. That was right and in harmony with the Spirit of prophecy counsels. In the light of the foregoing facts, however, and in view of the responsibility of reading and appraising your manuscript, which responsibility was laid upon us by the General Conference officers, we cannot but feel that if you accept this counsel which we offer in response to what we believe was your sincere desire for the help of the brethren, you will not wish to press your rather critical views nor to circulate them any further. The grave danger in such an attitude is that it usually reacts unfavorably to one's own spiritual welfare, and might easily lead to spiritual disaster.

Let us ever remember, brethren, that God has a deep love for His church on earth.

"I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard."
Testimonies to Ministers, p. 15.

We feel honored to belong to the Advent cause. We feel grateful that the Lord loves His people. We feel thankful also that growing out of His love come messages of rebuke to us all, as well as messages of comfort and good cheer. The earnest longing in our hearts is that we may be found at last worthy of a place in the everlasting kingdom of God.

DEFENSE LITERATURE COMMITTEE

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