



# **The Shaking**

## The Gift of Prophecy and the shaking

2Pe 1:21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

Isa 8:20 To the **law and to the testimony**: if they speak not according to this word, it is because there is no light in them.

Rev 1:2 Who bare record of the word of God, and of the **testimony of Jesus Christ**, and of all things that he saw.

Rev 1:9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the **testimony of Jesus Christ**.

Rev 19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the **testimony of Jesus** is the **spirit of prophecy**.

The word **testimony** occurs **73 times in the bible** and it refers to what God had communicated to His people either by writing it Himself as in the case of the Law, or by communicating it to His prophets.

Exo 25:21 And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the **testimony** that I shall give thee.

Exo 31:18 And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, **two tables of testimony**, tables of stone, written with the finger of God.

Psa 132:12 If thy children will keep my **covenant and my testimony** that I shall teach them, their children shall also sit upon thy throne for evermore.

Isa 8:16 Bind up the **testimony**, seal the law among my disciples.



## A prophet brings testimonies to the church

**In his testimonies to the church**, Jeremiah constantly referred to the teachings of the book of the law that had been so greatly honored and exalted during Josiah's reign. He emphasized anew the importance of maintaining a covenant relationship with the all-merciful and compassionate Being who upon the heights of Sinai had spoken the precepts of the Decalogue. Jeremiah's words of warning and entreaty reached every part of the kingdom, and all had opportunity to know the will of God concerning the nation. { PK 428.3 }

A prophet predicts the future or writes about the past. A prophet brings reproofs either personally, in public documents or in private letters.

Rev 12:17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the **testimony** of Jesus Christ.

Rev 19:10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the **testimony** of Jesus is the **spirit of prophecy**.



9 January 2020

Life & Soul

## Heretic of the week: Ellen G White

Charles Coulombe 9 January, 2020



Ellen G. White

The 1830s were a tempestuous time for American Protestantism, from the fires of the Second Great Awakening to the ongoing march of Unitarianism. Adding to the general excitement, a self-described biblical prophet, William Miller, came up with **two dates** for Doomsday in that fraught decade. When neither eventuated, Miller declared himself a failure, and retired from the prophecy business. His followers were much dismayed by this “Great Disappointment”. Many returned to the denominations from which they had come. Many more joined the Shakers.



But a remnant retained the faith in Miller that Miller himself lacked. At the head of many of these emerged Ellen G White (1827-1915), a native of Maine. Shortly after Miller's second **Issues**, she received the first of more than 2,000 visitations she claimed to have from Christ. She was able to inspire many of the remaining "Adventists" (as Miller's remaining followers called themselves) with a new vision.

Her ongoing revelations formed the basis of the doctrine upon which she and her husband, James, founded the Seventh-day Adventist Church (so-called because **White claimed that Christ wanted to be worshipped on the Jewish Sabbath**). These doctrines included the **revival of Jewish dietary customs** (although most Adventists are vegetarian today); **identification of the pope as Antichrist; three separate Divine Persons rather than the orthodox doctrine of Trinity; and several other unique teachings.**

For the most part, Adventists are conscientious objectors, but they have specialised in medical roles during wartime. Similarly, **the denomination has a generous commitment to hospitals and schools – and were great practitioners of racial equality.** Their technological savvy must be balanced against the proof asserted of the papacy's diabolical nature – that the **(non-existent) inscription on the papal tiara adds up to 666** in Hebrew letters.



## John the Baptist and Ellen White

The prophet John was the connecting link between the two dispensations. As God's representative he stood forth to show the relation of the law and the prophets to the Christian dispensation. He was the lesser light, which was to be followed by a greater. The mind of John was illuminated by the Holy Spirit, that he might shed light upon his people; but no other light ever has shone or ever will shine so clearly upon fallen man as that which emanated from the teaching and example of Jesus. Christ and His mission had been but dimly understood as typified in the shadowy sacrifices. Even John had not fully comprehended the future, immortal life through the Saviour. { DA 220.2 }

The Lord has sent his people much instruction, line upon line, precept upon precept, here a little, and there a little. Little heed is given to the Bible, and the Lord has given a lesser light to lead men and women to the greater light. O, how much good would be accomplished if the books containing this light were read with a determination to carry out the principles they contain! There would be a thousandfold greater vigilance, a thousandfold more self-denial and resolute effort. And many more would now be rejoicing in the light of present truth. { CEv 37.1 }

Mat 11:7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

Mat 11:8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

Mat 11:9 But what went ye out for to see? A prophet? yea, I say unto you, and **more than a prophet.**

Mat 11:10 For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.



## **The Work of a Prophet and More**

During the discourse, I said that I did not claim to be a prophetess. Some were surprised at this statement, and as much is being said in regard to it, I will make an explanation. Others have called me a prophetess, but I have never assumed that title. I have not felt that it was my duty thus to designate myself. Those who boldly assume that they are prophets in this our day are often a reproach to the cause of Christ. { 1SM 35.6}

**My work includes much more than this name signifies.** I regard myself as a messenger, entrusted by the Lord with messages for His people.—Letter 55, 1905. { 1SM 36.1}

I am now instructed that I am not to be hindered in my work by those who engage in suppositions regarding its nature, whose minds are struggling with so many intricate problems connected with the supposed work of a prophet. **My commission embraces the work of a prophet, but it does not end there. It embraces much more than the minds of those who have been sowing the seeds of unbelief can comprehend.**—Letter 244, 1906. (Addressed to elders of Battle Creek church.) { 1SM 36.2}



## The shaking



I asked the meaning of the shaking I had seen, and was shown that it would be **caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans.** This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this is what will cause a shaking among God's people. { CET 176.1 }

I saw that **the testimony of the True Witness** has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified. { CET 176.2 }

The numbers of this company had lessened. Some had been shaken out and left by the way. The careless and indifferent, who did not join with those who prized victory and salvation enough to perseveringly plead and agonize for it, did not obtain it, and they were left behind in darkness, and their places were immediately filled by others taking hold of the truth and coming into the ranks. Evil angels still pressed around them, but could have no power over them. { CET 177.1 }

The Lord calls for a **renewal of the straight testimony** borne in years past. He calls for a renewal of spiritual life. The spiritual energies of His people have long been torpid, but there is to be a resurrection from apparent death. By prayer and confession of sin we must clear the King's highway.—Testimonies for the Church 8:297 (1904). { LDE 176.1 }

Seal Is a Settling Into Truth—Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come. Indeed, it has begun already; the judgments of God are now upon the land, to give us warning, that we may know what is coming (Manuscript 173, 1902). { 4BC 1161.6 }



I was shown that the testimony to the Laodiceans applies to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message. I saw that this message would not accomplish its work in a few short months. It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. As this message affected the heart, it led to deep humility before God. Angels were sent in every direction to prepare unbelieving hearts for the truth.



The cause of God began to rise, and His people were acquainted with their position. If the counsel of the True Witness had been fully heeded, God would have wrought for His people in greater power. Yet the efforts made since the message has been given, have been blessed of God, and many souls have been brought from error and darkness to rejoice in the truth. { 1T 186.1}

God will prove His people. Jesus bears patiently with them, and does not spew them out of His mouth in a moment. Said the angel: "God is weighing His people." If the message had been of as short duration as many of us supposed, there would have been no time for them to develop character. Many moved from feeling, not from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings, and excited their fears, but did not accomplish the work which God designed that it should. God reads the heart. Lest His people should be deceived in regard to themselves, He gives them time for the excitement to wear off, and then proves them to see if they will obey the counsel of the True Witness. { 1T 186.2}



Said the angel: "God will bring His work closer and closer to test and prove every one of His people." Some are willing to receive one point; but God brings them to another testing point, they shrink from it and stand back, because they find that it strikes directly at some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols and heed the counsel of the True Witness. If any will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have the charge: "They are joined to their idols, let them alone," and they pass on to their work, leaving these with their sinful traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation. ... { 1TT 64.3}

Judged by Their Fruits—Let the Testimonies be judged by their fruits. What is the spirit of their teaching? What has been the result of their influence? All who desire to do so can acquaint themselves with the fruits of these visions.... { Ev 260.1}

God is either teaching His church, reproving their wrongs, and strengthening their faith, or He is not. This work is of God, or it is not. God does nothing in partnership with Satan. My work ... bears the stamp of God, or the stamp of the enemy. There is no halfway work in the matter. The Testimonies are of the Spirit of God, or of the devil.—Testimonies For The Church 5:671 (1889). { Ev 260.2}



Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. **We must follow the directions given through the spirit of prophecy.** We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer? { CCh 326.6}

I beseech those who are laboring for God not to accept the spurious for the genuine. Let not human reason be placed where divine, sanctifying truth should be. Christ is waiting to kindle faith and love in the hearts of His people. Let not erroneous theories receive countenance from the people who ought to be standing firm on the platform of eternal truth. God calls upon us to hold firmly to the fundamental principles that are based upon unquestionable authority.<sup>585</sup> { CCh 326.7}



I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, they will be found wanting. The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.—1867, Testimonies for the Church 1:619. { 3TT 214.2 }

The remnant people of God must be a converted people. The presentation of this message is to result in the conversion and sanctification of souls. We are to feel the power of the Spirit of God in this movement. This is a wonderful, definite message; it means everything to the receiver, and it is to be proclaimed with a loud cry. We must have a true, abiding faith that this message will go forth with increasing importance till the close of time. { 3TT 354.5 }

The Spirit of Prophecy  
TREASURE CHEST



*A Message to You From Sister White*

WE are homeward bound. A little longer, and the strife will be over. May we who stand in the heat of the conflict, ever keep before us a vision of things unseen—of that time when the world will be bathed in the light of heaven, when the years will move on in gladness, when over the scene the morning stars will sing together and the sons of God will shout for joy, while God and Christ will unite in proclaiming, "There shall be no more sin, neither shall there be any more death." "Forgetting those things which are behind, and reaching forth unto those things which are before," let us "press toward the mark for the prize of the high calling of God in Christ Jesus."

*Ellen G. White.*

*(A reproduction of a personally autographed message placed  
by Ellen G. White in gift copies of her books)*



I gave myself, my whole being, to God, to obey His call in everything, and since that time my life has been spent in giving the message, with my pen and in speaking before large congregations. It is not I who controls my words and actions at such times. { 1SM 39.2}

But there are times when common things must be stated, common thoughts must occupy the mind, common letters must be written and information given that has passed from one to another of the workers. Such words, such information, are not given under the special inspiration of the Spirit of God. Questions are asked at times that are not upon religious subjects at all, and these questions must be answered. We converse about houses and lands, trades to be made, and locations for our institutions, their advantages and disadvantages. { 1SM 39.3}

## **Books:**

Sister White is not the originator of these books. They contain the instruction that during her life-work God has been giving her. They contain the precious, comforting light that God has graciously given his servant to be given to the world. From their pages this light is to shine into the hearts of men and women, leading them to the Saviour. The Lord has declared that these books are to be scattered throughout the world. There is in them truth which to the receiver is a savor of life unto life. They are silent witnesses for God. In the past they have been the means in his hands of convicting and converting many souls. Many have read them with eager expectation, and, by reading them, have been led to see the efficacy of Christ's atonement, and to trust in its power. They have been led to commit the keeping of their souls to their Creator, waiting and hoping for the coming of the Saviour to take his loved ones to their eternal home. In the future, these books are to make the gospel plain to many others, revealing to them the way of salvation { CEv 36.2 }



Biographical data and common transactions of land etc. are not necessarily inspired but books, periodicals, testimonies – SOP volumes (other than biographical portions of volume 2) are inspired

God has given me a marked, solemn experience in connection with His work; and you may be assured that so long as my life is spared, I shall not cease to lift a warning voice as I am impressed by the Spirit of God, whether men will hear or whether they will forbear. I have no special wisdom in myself; I am only an instrument in the Lord's hands to do the work He has set for me to do. The instructions that I have given by pen or voice have been an expression of the light that God has given me. I have tried to place before you the principles that the Spirit of God has for years been impressing upon my mind and writing on my heart. { 5T 691.1}

And now, brethren, I entreat you not to interpose between me and the people, and turn away the light which God would have come to them. Do not by your criticisms take out all the force, all the point and power, from the Testimonies. Do not feel that you can dissect them to suit your own ideas, claiming that God has given you ability to discern what is light from heaven and what is the expression of mere human wisdom. If the Testimonies speak not according to the word of God, reject them. Christ and Belial cannot be united. For Christ's sake do not confuse the minds of the people with human sophistry and skepticism, and make of none effect the work that the Lord would do. Do not, by your lack of spiritual discernment, make of this agency of God a rock of offense whereby many shall be caused to stumble and fall, "and be snared, and be taken." { 5T 691.2}



You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne. { 5T 67.2}

I have no special wisdom in myself; I am only an instrument in the Lord's hands to do the work he has set for me to do. The instructions that I have given by pen or voice have been an expression of the light that God has given me. I have tried to place before you the principles that the Spirit of God has for years been impressing upon my mind and writing on my heart. { 3SM 46.2}

And now to all who have a desire for truth I would say: Do not give credence to unauthenticated reports as to what Sister White has done or said or written. If you desire to know what the Lord has revealed through her, read her published works. Are there any points of interest concerning which she has not written, do not eagerly catch up and report rumors as to what she has said. { 5T 696.1}



## A Never-to-be-forgotten Lesson

### Chapter 8—Later Attitudes Toward The Gift

Unwittingly a grave mistake, made in the early fifties, was destined to have rather far-reaching effects on the cause of God during the next five years. Through the perplexing first six years of the formative period, the Lord had led in a signal manner, directing and protecting the work through the Spirit of prophecy. Even so, the work had moved but slowly. “It was then next to impossible to obtain access to unbelievers. The disappointment in 1844 had confused the minds of many, and they would not listen to any explanation of the matter.”—E. G. White, in [The Review and Herald, November 20, 1883](#), p. 721, col. 2. EGWMR

But, as we have already noted in an earlier article, the outlook had improved by 1850 and 1851, and Elder James White could report: “Now the door is open almost everywhere to present the truth, and many are prepared to read the publications who have formerly had no interest to investigate.” —*Review and Herald*, August 19, 1851, p. 13, col. 2. EGWMR 51.2

With brighter prospects for a large work among unbelievers, the general denominational literature was shaped to meet the new conditions. The most noticeable adjustment in this line was made to avert prejudice, and for this reason, all reference to the visions and the Spirit of prophecy was left out of the regular issues of the church paper. This action was explained by Elder White in an Extra of the *Review and Herald*, made up largely of early Ellen G. White experiences and visions. Here is his last-page note: EGWMR 51.3



“This sheet is the form of the paper that we hope to publish once in two weeks.... We do not design this extra for so general circulation as the regular paper, for the reason that *strong prejudice exists in many minds against a portion of its contents*. Those who judge of a matter before they hear are unwise. Says Paul, ‘*Despise not prophesyings*, prove all things, hold fast that which is good.’ EGWMR 51.4

“We believe that God is unchangeable, that He is ‘the same yesterday, and today, and forever.’ And that *it is His will and purpose to teach His tried people, at this the most important period in the history of God’s people, in the same manner as in past time. But as many are prejudiced against visions, we think best at present not to insert anything of the kind in the regular paper. We will therefore publish the visions by themselves for the benefit of those who believe that God can fulfill His word and give visions ‘in the last days.’*” — *Advent Review Extra*, July 21, 1851, p. 4, col. 3. (Italics mine.) EGWMR 51.5



Pursuant to this announced policy, the *Review* for four years was very nearly silent on the visions. During this time, only five Ellen G. White articles were published, and even these were in the form of exhortation, making no reference to revelations. (See [Early Writings, 104-114](#) for three of them.) This was in marked contrast to the six Ellen G. White articles in eleven issues of *Present Truth*, issued during the fifteen-month period from August, 1849, to November, 1850, in each of which frequent mention was freely made to the visions. (See [Early Writings, 19-33](#).) Although James White stated his intention to issue other numbers of the Extra to supply the needs of the believers, we fail to find that this was done. EGWMR 51.6



## James White's Declarations, 1851-1855

In the *Review* of April 21, 1851, James White announced to the readers of the paper his position in regard to the place of spiritual gifts in the church and their perpetuity, but made no reference to Ellen White's experience. He made it clear that the Bible alone was the test of faith and duty, but that this did not preclude spiritual gifts given to "lead us to His living Word."—*Review and Herald*, April 21, 1851, p. 70, col. 1. The same position was reiterated in 1854. The 1851 article was reprinted on October 3, with this appended note: EGWMR 51.7

"The position that the Bible, and *the Bible alone, is the rule of faith and duty*, does not shut out the gifts which God set in the church. To reject them, is shutting out that part of the Bible which presents them. We say, Let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony."—*Review and Herald*, October 3, 1854, p. 62, col. 5.

EGWMR 51.8



One year later, October 16, 1855, in meeting false charges, Elder White again stated his position: EGWMR

51.9

“There is a class of persons who are determined to have it that the *Review* and its conductors make the views of Mrs. White a test of doctrine and Christian fellowship. It may be duty to notice these persons on account of the part they, are acting, which is calculated to deceive some. What has the *Review* to do with Mrs. White’s views? The sentiments published in its columns are all drawn from the Holy Scriptures. No writer of the *Review* has ever referred to them as authority on any point. The *Review* for five years has not published one of them. Its motto has been, ‘The Bible, and the Bible alone, the only rule of faith and duty.’” — *Id.*, Oct. 16, 1855, p. 61, cols. 2, 3. EGWMR 51.10

To illustrate his uniform position through the years, Elder White then quotes his first published statement on the subject of the Spirit of prophecy. (See page 31, column 2.) In meeting the charge that the denominational doctrinal positions were based on “the visions,” he states: “It should be here understood that all these views as held by the body of Sabbathkeepers, were brought out from the Scriptures before Mrs. White had any view in regard to them. These sentiments are founded upon the Scriptures as their only basis.” — *Ibid.* EGWMR

51.11



While the position set forth in the 1855 *Review and Herald* on the relationship of the Spirit of prophecy to the word of God was sound, yet it is clear from the experience of those years that the rather negative treatment of the subject, together with absence of any of the visions from the columns of the *Review*, led to a general lack of appreciation of the gift, and to a lowering of its place of importance in the work. The results of this course of near silence was not at once perceived, but at the general conference of 1855, held in Battle Creek, commencing November 16, it was clear that all was not right. A realization of this led to “confessions relative to the evident departure of the remnant from the spirit of the message, and the humble, straightforward course taken by those who first embraced it.”—“Report of Conference,” *Review and Herald*, December 4, 1855, p. 75, col. 1. EGWMR 52.1

**It may also be noted in this connection that there had been a partial withdrawal of the prophetic gift from the believers. Writing of this shortly afterward, Ellen White stated:** EGWMR 52.2

**It may also be noted in this connection that there had been a partial withdrawal of the prophetic gift from the believers. Writing of this shortly afterward, Ellen White stated:** EGWMR 52.2

“The visions have been of late less and less frequent, and my testimony for God’s children has been gone. I have thought that my work in God’s cause was done, and that, I had no further duty to do, but to save my own soul, and carefully attend to my little family.”—[The Review and Herald, January 10, 1856](#), p. 118, col. 1. EGWMR 52.3



## Difficulty Recognized and Remedied

Recognizing that the right attitude had not been taken by the church toward the Spirit of prophecy, the brethren, assembled in conference at Battle Creek, passed the following formal action at the business session of the general conference: “That Joseph Bates, J. H. Waggoner, and M. E. Cornell be appointed to address the saints in behalf of the conference, on the gifts of the church.”—*Id.*, December 4, 1855, p. 76, col. 1. EGWMR 52.4

In harmony with this action, a comprehensive address was prepared, which expressed the convictions of the conference. We quote a few paragraphs which present a most significant picture: EGWMR 52.5

1. Confession.—“In view of the present low state of the precious cause of our blessed Master, we feel to humble ourselves before God, and confess our unfaithfulness and departure from the way of the Lord, whereby the spirit of holiness has been grieved, our own souls burdened, and an occasion given to the enemy of all righteousness to rejoice over the decline of faith and spirituality amongst the scattered flock.”—*Id.*, December 4, 1855, p. 78, col. 3. EGWMR 52.6



2. Gifts. —“Nor have we appreciated the glorious privilege of claiming the gifts which our blessed Master has vouchsafed to His people; and we greatly fear that we have grieved the Spirit by neglecting the blessings already conferred upon the church.”—*Id.*, December 4, 1855, p. 79, col. 1.

EGWMR 53.1

3. Appreciated In Past. —“We have also, in our past experience, been made to rejoice in the goodness of our God who has manifested His care for His people by leading us in His way and correcting our errors, through the operations of His Spirit; and the majority of Sabbathkeepers in the third angel’s message, have firmly believed that the Lord was calling His church out of the wilderness by means appointed to bring us to the unity of the faith. We refer to the visions which God has promised to the remnant ‘in the last days.’” —*Ibid.* EGWMR 53.2



4. Not To Take Place Of Bible.—“Nor do we, as some contend, exalt these gifts or their manifestations, above the Bible; on the contrary, we test them by the Bible, making it the great rule of judgment in all things; so that whatever is not in accordance with it, in its spirit and its teachings, we unhesitatingly reject. But as we cannot believe that a fountain sends forth at the same place sweet water and bitter, or that an evil tree brings forth good fruit, so we cannot believe that that is of the enemy which tends to unite the hearts of the saints, to lead to meekness and humility and holy living, and incites to deep heart searching before God, and a confession of our wrongs.”—*Ibid.* EGWMR 53.3

5. An Attitude Displeasing To God.—“While we hold these views as emanating from the divine mind, we would confess the inconsistency (which we believe has been displeasing to God) of professedly regarding them as messages from God, and really putting them on a level with the inventions of men. We fear that this has resulted from an unwillingness to bear the reproach of Christ (which is indeed greater riches than the treasures of earth), and a desire to conciliate the feelings of our opponents; but the Word and our own experience have taught us that God is not honored, nor His cause advanced, by such a course. While we regard them as coming from God, and entirely harmonizing with His written word, we must acknowledge ourselves under obligation to abide by their teachings, and be corrected by their admonitions. To say that they are of God, and yet we will not be tested by them, is to say that God’s will is not a test of rule for Christians, which is inconsistent and absurd.”—*Ibid.* EGWMR 53.4



## Heaven Accepts the Confession

At the close of the conference, Ellen White was given a revelation: “November 20th, while in prayer, the Spirit of the Lord suddenly and powerfully came upon me, and I was taken off in vision. I saw that the Spirit of the Lord has been dying away from the church.”—[Testimony for the Church 1:1](#) (sixteen-page pamphlet); Battle Creek, Michigan, 1855. (See [Testimonies for the Church 1:113.](#)) EGWMR 53.5

It is of special interest to observe in this connection that the matter revealed in this important vision was published by action of the Battle Creek church, and constituted the first of the “Testimony” series, as is evidenced by the following note signed by S. T. Belden “The above vision was read before thirty-six members of the Battle Creek church, on the evening of November 24th, who gave their unanimous vote for its publication.”—[Testimony for the Church 1:8.](#)

EGWMR 53.6

Then, a few weeks later, a reassuring message from Ellen White appeared in the *Review*. We quote here, as the climax of this stirring account, her own words describing how God looked upon the whole experience: EGWMR 53.7

“At our late conference at Battle Creek, in November, God wrought for us. The minds of the servants of God were exercised as to the gifts of the church, and if God’s frown had been brought upon His people because the gifts had been slighted and neglected, there was a pleasing prospect that His smiles would again be upon us, and He would graciously and mercifully revive the gifts again, and they would live in the church, to encourage the desponding and fainting soul, and to correct and reprove the erring.”—[The Review and Herald, January 10, 1856](#), p. 118, col. 1. EGWMR 53.8



## Response From Battle Creek Church

After September 1867 the same issue required a further confession by the brethren:

We have learned by painful experience, also, that when these testimonies are silent, or their warning lightly regarded, coldness, backsliding, worldly-mindedness, and spiritual darkness take possession of the church. We would not give glory to man, but we should be recreant to our sense of duty not to speak in strong and pointed language our views of the importance of these testimonies. The fearful apostasy of those who have slighted and despised them has furnished many sad proofs of the dangerous business of doing despite to the Spirit of grace. { 1T 610.1}

In behalf of the church, { 1T 612.1 }

J.N. Andrews, J.N. Loughborough, Joseph Bates, D.T. Bourdeau, A.S. Hutchins, John Byington, Committee. - At a meeting of the church, Monday evening, October 21, the foregoing report was unanimously adopted. { 1T 612.2}. - Uriah Smith, G.W. Amadon, Elders.

## What about changing the Spirit of Prophecy?

They come to me, those that are copying my writings, and say, “Now here is the better revised words, and I think I will put that in.” Don’t you change one word, not a word. The revised edition we do not need at all. We have got the word that Christ has spoken Himself and given us. And don’t you in my writings change a word for any revised edition. There will be revised editions, plenty of them, just before the close of this earth’s history, and I want all my workers to understand, and I have got quite a number of them. I want them to understand that they are never to take the revised word, and put it in the place of the plain, simple words just as they are. They think they are improving them, but how do they know but that they may switch off on an idea, and give it less importance than Christ means them to have. 22LtMs, Ms



Have we the truth? Are we living in the closing period of this earth's history? Is Christ at the door? These are questions for us all to settle. Education ought always to be of a high, holy order, and the need is more imperative now than ever before. The removal of the faithful from this world will soon be accomplished. Then why not bring all the energies of mind and soul into entire consecration to God? { 5T 587.5 }

As the end draws near and the work of giving the last warning to the world extends, it becomes **more important** for those who accept present truth to have a clear understanding of the nature and influence of the Testimonies, which God in His providence has linked with the work of the third angel's message from its very rise. { CCh 91.1}

In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will and the course that He would have them pursue. { CCh 91.2}



In this fearful time, just before Christ is to come the second time, God's faithful preachers will have to bear a still more pointed testimony than was borne by John the Baptist. A responsible, important work is before them; and those who speak smooth things, God will not acknowledge as his shepherds. A fearful woe is upon them.—Testimonies for the Church 1:321. { GW92 90.1 }