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Title

Summary

[The Advent Herald, and Signs of the Times Reporter \[Himes\], vol. 8 \[-1844\]](#) 1 2

While the Herald is published it is sustained only at great expense; and while every effort is made to put it down by the enemy, and by some few who profess to be Adventists, it is necessary that its friends should be punctual and exert a continued influence in its favor, that it may be sustained without embarrassment. In the mean time, we intend to spare no pains to make it a messenger of truth in heralding the Advent of Him, "whose right it is to reign."

[HST August 7, 1844, p. 4.9](#) 1 2

[The Advent Review, and Sabbath Herald, vol. 3 \[-1852\]](#) 1 2

DEAR BRO. WHITE: - Although a stranger in person, yet I feel to express my grateful thanks, through the medium of your paper, to some friend unknown to me, for sending the Review and Herald. Blessed messenger of truth, how it cheers and comforts me on my lonely way. Two years ago last Winter I received light on the Sabbath question for the first time. I heard you preach on the commandments at the house of Bro. Wm. Beebe in Lorain. You there gave me a pamphlet on the subject. I took it and compared it with my Bible, and found I was violating God's holy law; "for whosoever shall keep the whole law and yet offend in one point, he is guilty of all." James 2:10. I was at this time on a visit with my friends, and after my return to my home in Wisconsin, I commenced keeping the seventh day as a Sabbath holy unto the Lord; and I feel to thank and praise his name that I have been led to see this glorious truth. I have no opportunity of attending meetings with those of like precious faith with myself, or the privilege of hearing any of my brethren preach on the present truth. There are but two Advent sisters in this place, and they do not view the Sabbath as I do. With my Bible and the Review, I am convinced that now is the sealing time for God's people. And though I meet with reproach and opposition I hope to be one of the few that shall be found keeping the commandments, and having the faith of Jesus.

[ARSH October 28, 1852, p. 102.20](#) 1 2

[The Advent Review, and Sabbath Herald, vol. 4 \[-1853\]](#) 1 2

DEAR BRO. WHITE:- It is with great pleasure that I, for the first time, write, to acknowledge the reception of your valuable paper, and contribute my mite for its support. It comes to our family, a welcome messenger - a messenger of truth.

[ARSH November 8, 1853, p. 143.3](#) 1 2

[The Advent Review, and Sabbath Herald, vol. 6 \[-1854\]](#) 1 2

But for deliberate falsehood, perhaps the following from the Expositor of Nov. 18th, is worthy of notice. The Editor informs his reader that "The Messenger of Truth" published "by a number of sincere Jewish Sabbatarians, to expose the gross corruptions of the ADVENT REVIEW, of this city and its publishers - has been enlarged, and is now generally supported as their organ by these honest but mistaken brethren."

[ARSH November 21, 1854, p. 117.24](#) 1 2

[The Advent Review, and Sabbath](#)

DEAR BRN. OF THE PUBLISHING COMMITTEE:- We have received two numbers of the "Messenger of Truth." In them we find some statements and if they are true, we as a church would like to know it. You have stated in the Review, No.13, that if any brother or

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Herald, vol. 6 [-1854] 1 2	<p>sister wished an explanation of any of their statements, they could obtain it by addressing the Publishing Committee. One statement from the “Messenger” is, that quite a number of members in Michigan, have been disfellowshipped for not believing Sr. White’s visions; [Note 1;] also that the Sabbath-keepers are making the visions a test of fellowship. [Note 2.] If these things are so, we would like to know it; for we have not so understood it. We have ever, and do yet, understand that the Bible alone should be our rule of faith and practice; for by it we are to be judged. If these reports are true, we fear the consequences; for there are quite a number of readers of the Review in this region, who might see the truth, had not these reports reached their ears but how it will turn with them now, we know not,</p> <p style="text-align: right;">ARSH December 5, 1854, p. 125.25 1 2</p>
The Advent Review, and Sabbath Herald, vol. 6 [-1854] 1 2	<p>The professed “Messenger of Truth” will find no quarters in this vicinity. We are satisfied with the Review and Herald. We firmly believe the great Shepherd of the sheep has his eye upon this paper, and until we have some cause to complain of the paper, and the manner it is conducted, our prayers shall go up for its success. I close by saying, I remain your brother in tribulation hoping for eternal life.</p> <p style="text-align: right;">ARSH December 5, 1854, p. 128.3 1 2</p>
The Advent Review, and Sabbath Herald, vol. 6 [-1854] 1 2	<p>C. BATES writes from Green Vale, Ill., Nov. 28th, 1854:- “We have kept up meetings here twice a week since Bro. Bates left last Winter, and we have not had any one of the preaching Brn. here since. We are looking for Bro. Bates, and are anxious to have him come here again and labor among us. There are those in this quarter who are anxious to hear. We are desirous for Church Order, and mean to labor for it. We have had trials sore, but we believe that the Lord will deliver us out of them all. We see that there are those who are trying to injure the cause by their slanderous reports. Their Messenger of Truth,” so-called, finds no place among us.”</p> <p style="text-align: right;">ARSH December 5, 1854, p. 128.13 1 2</p>
The Advent Review, and Sabbath Herald, vol. 6 [-1854] 1 2	<p>I would further add, that if the publishers of the so-called “Messenger of Truth” flatter themselves that they are giving “meat in due season” to the Lord’s household, that I think they are sadly mistaken; for the matter in that paper, in my humble opinion, is “like the chaff which the wind driveth away.” “The Lord knoweth the way of the righteous; but the way of the ungodly shall perish.”</p> <p style="text-align: right;">ARSH December 19, 1854, p. 143.13 1 2</p>
The Advent Review, and Sabbath Herald, vol. 6 [-1854] 1 2	<p>There have been some of the messengers of Satan sent here, or the so-called “Messenger of Truth,” but they found no place among us, no not for an hour. I would say to those who have turned aside from following the truth, retrace your steps, mend your ways, and make your peace with God now, yes now, before it is everlastingly too late, before the Judge shall arise and shut the door, and ye begin to knock, and say, Lord, Lord, open unto us.</p> <p style="text-align: right;">ARSH December 26, 1854, p. 152.1 1 2</p>
Testimonies for the Church, vol. 1 [EGW-1855] 1 2	<p>Pages 116, 117, 122, 123, “The Messenger Party”—In the summer of 1854 there appeared among the Sabbathkeeping Adventists the first disaffection, or apostasy. Two men who had been preaching the message were reproved through the spirit of prophecy for a harsh, censorious spirit, for avarice, and for extravagance in the use of means placed in their hands. Becoming embittered instead of repentant, they joined with a few others in unjust recrimination against Elder and Mrs. White and other leaders, making false charges against them. Although continuing to advocate the Sabbath truth, they began the publication of a slanderous sheet which they called the Messenger of Truth.</p> <p style="text-align: right;">IT 714.1 1 2</p>
Testimonies for the Church, vol.	<p>The first defection, the apostasy and opposition of some of the former brethren in the ministry, known as the Messenger party because of their publication, the Messenger</p>

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1 [EGW-1855] 1 2	<p>of Truth, brought sorrow and perplexity. Early counsels speak of this movement and predict its speedy ending in confusion.</p> <p style="text-align: right;">IT 6.2 1 2</p>
Testimonies for the Church, vol. 1 [EGW-1855] 1 2	<p>The course of these “opposers of the truth” was soon run. Both Stephenson and Hall lost their reason. The Messenger of Truth ceased publication in 1857, and early in 1858 Elder White reported regarding the party: “Not one of the eighteen messengers of which they once boasted as being with them is now bearing a public testimony, and not one place of regular meeting of our knowledge among them.”—The Review and Herald, January 14, 1858.</p> <p style="text-align: right;">IT 714.3 1 2</p>
Testimonies for the Church, vol. 1 [EGW-1855] 1 2	<p>August 29, 1854, another responsibility was added to our family in the birth of Willie. About this time the first number of the paper falsely called The Messenger of Truth was received. Those who slandered us through that paper had been reprovved for their faults and errors. They would not bear reproof, and in a secret manner at first, afterward more openly, used their influence against us. This we could have borne, but some of those who should have stood by us were influenced by these wicked persons. Some whom we had trusted, and who had acknowledged that our labors had been signally blessed of God, withdrew their sympathy from us, and bestowed it upon comparative strangers.</p> <p style="text-align: right;">IT 95.3 1 2</p>
Testimonies for the Church, vol. 1 [EGW-1855] 1 2	<p>The publications were called for, and proved to be just what the cause demanded. The Messenger of Truth soon went down, and the discordant spirits who had spoken through it were scattered. My husband was enabled to pay all his debts. His cough ceased, the pain and soreness left his lungs and throat, and he was gradually restored to health, so that he could preach three times on the Sabbath and on first day with ease. This wonderful work in his restoration was of God, and He should have all the glory.</p> <p style="text-align: right;">IT 100.3 1 2</p>
The Advent Review, and Sabbath Herald, vol. 6 [-1855] 1 2	<p>The church generally have expressed their approval of the action taken by the brethren at Waitsfield; for the so-called Messenger of Truth comes to us laden with fruit, as chilling to the soul of every lover of truth, as the icebergs of the north. So far as heard from, the saints have expressed their unqualified disapprobation of the Messenger, and hereby request its publishers to discontinue it without delay: believing it to be, not what it purports to be, but rather a messenger of falsehood and error; consequently we disapprove of the course and conduct, spirit and object of those who conduct it: hereby manifesting on our part, a disposition to “have no fellowship with the unfruitful works of darkness, but rather reprove them;” that those who are endangered by this deceptive work may take the alarm and escape, ere the dread simoon of that pestilential desert be inhaled to such an extent, as to infuse its fatal miasma through all the soul.</p> <p style="text-align: right;">ARSH January 9, 1855, p. 157.15 1 2</p>
The Advent Review, and Sabbath Herald, vol. 6 [-1855] 1 2	<p>SOME weeks since at a meeting in Waitsfield, brethren being present from a large section of central Vermont, action was there taken to ascertain the minds of the several churches in the state relative to a paper published in Michigan, called the Messenger of Truth.</p> <p style="text-align: right;">ARSH January 9, 1855, p. 157.12 1 2</p>
The Advent Review, and Sabbath Herald, vol. 6 [-1855] 1 2	<p>Bro. C. W. Stanley of Baraboo, Wis., writes:- “We have no sympathy with the so-called “Messenger of Truth.” Our little band of fourteen is all united in the third angel’s message. Bro. O. Rider of Baraboo is a useful man. We believe he ought to go with the message. He was in the ‘43 movement. This great field, west of the Wisconsin river, is lying waste, for there is no one to bear the last great message of truth to the scattered Israel. This is an intelligent and able field. The inhabitants are from all the</p>

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States and countries: they have broken away from the old church disciplines, and are free from that yoke of bondage, and are now ready to receive the truth; but how shall they hear without a preacher? Where is Bro. Waggoner? this is his field, and we feel hurt that he should go away and forsake his own dear friends, and leave them to perish. Bro. W. Phelps is now in this field, but only for a few days. Wonderful success is with him in his labors. The inhabitants are starving for the truth.

[ARSH February 20, 1855, p. 183.4](#) 1 2

[The Advent Review, and Sabbath Herald, vol. 6 \[-1855\]](#) 1 2

Dear brother, the Messenger of Error, feigned to be the "Messenger of Truth," has no influence over any that I know, excepting one family in Saratoga Co. The word of the Lord abideth for ever, and will prevail, and so will his people. Thanks to his ever blessed name for the third angel's message that unites and binds the people of God as with a three fold cord that is not easily broken by those who dissent from us. Still the trying circumstances which you are placed under do call forth the sympathy, prayers and efforts of the church. But, brethren, "think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13. We are satisfied that you are reproached for the name of Christ and his cause. Let us be patient, my brethren, unto all men, for of a truth it is certain that the coming of the Lord draweth near. We pity those poor souls who oppose themselves against the work of God.

[ARSH March 20, 1855, p. 199.4](#) 1 2

[The Advent Review, and Sabbath Herald, vol. 6 \[-1855\]](#) 1 2

It is nearly three years since I first heard the sound of the present truth; and when I look back on my past life I wonder how I have been so careless and indifferent when there is so much to be done. I am here alone, no one to keep the Sabbath but myself and husband, yet I am not discouraged for I know on whom I have believed. O that the Lord would deliver me from lukewarmness in this fearful day, and help me to keep humble that I may be able to do all my duty. I often wish for the privilege of meeting with those of like precious faith, but this I do not expect at present. All the meeting I have is the Review which comes to me a welcome messenger of truth. The cheering letters from the brethren and sisters cause my heart to rejoice when I hear what the Lord is doing in different parts of the vineyard, in bringing souls to see the truth of his law.

[ARSH March 20, 1855, p. 199.18](#) 1 2

[The Advent Review, and Sabbath Herald, vol. 6 \[-1855\]](#) 1 2

DEAR BRO. WHITE:- I would say to the brethren scattered abroad that there are a few in this place who are trying to keep the commandments of God and the faith of Jesus. It is but a short time since we first saw it our duty to keep the Sabbath of the Lord our God. We thank God for the light we have received in his blessed word. Bro. M. Curry has been here and preached to us on the third angel's message and subjects connected therewith. A good interest is manifested here. Some have embraced the present truth, and others are searching for the truth. We think if Bro. Curry should return here, or some other messenger of truth should come and preach to the people, that good might be done in the name of Jesus. And now, dear brethren, let me exhort you to be steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. O that we may be able to keep all of God's commandments, observing his holy Sabbath day with the rest, that when Christ leaves the heavenly Sanctuary, our sins may be blotted out and we be prepared to meet him in peace.

[ARSH May 1, 1855, p. 223.17](#) 1 2

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Summary

[The Advent Review, and Sabbath Herald, vol. 6](#) [-1855] 1 2

Thanks be to the God of heaven, we are not by any means a forsaken people. God is still leading us. The promises are sure to those who keep the commandments. God will take care of his own little flock; and though the flock may seem to be scattered, one here and another there, yet God's eye is upon his own precious jewels who feed by faith upon the words of truth, and whose delight is in the keeping of his law. If we love and heed the messenger of falsehood and slander more than we love and heed the messenger of truth and righteousness, we shall be brought under the influence and within the grasp of the enemy, "who goeth about seeking whom he may devour." Acts 20:29, 30. St. Paul said; "For I know this that after my departing shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them." O that God would help us to watch, and though the world and a proud church are joined hand in hand to oppose the pure Bible truth, yet truth will finally triumph, though there be but few to proclaim it, and few to embrace it.

[ARSH June 12, 1855, p. 247.1](#) 1 2

[The Advent Review, and Sabbath Herald, vol. 7](#) [-1856] 1 2

Bro. Edward Andrews writes from Wawkou, Allemakee Co., Iowa:- "We have been in our new home, west of the Mississippi about twenty miles, five weeks, but have not as yet received the least intelligence from any of the little flock that are waiting for our blessed King to come in his glory; nor have we as yet found any who seem to understand the reasons of our hope; yet some do see in some measure the evidence that sustains the Sabbath of the Lord, and none have offered the least opposition to us for keeping it. We had hoped ere this to have received the first No. of the Review and Herald from its new location. We can now better appreciate the worth of this messenger of truth, than we could when we received its regular visits; but we expect it will soon greet us again, and that its warming and refreshing influence will be like that of the returning sun after a long absence through a season of dark and stormy weather.

[ARSH January 17, 1856, p. 127.17](#) 1 2

[Advent Review, and Sabbath Herald, vol. 13](#) [Urs-1858] 1 2

I learn through the columns of the Review that there are a goodly number of the brethren about fifty miles from us, in Mauston. It is cheering indeed to know that truth is spreading so rapidly, and is nearing this section of country. We would not ask a richer soil, a milder climate, more fertile plains or lovelier vales; but we are not quite contented. We would that the lot of some of the ministering brethren might be cast among us awhile, that the word may be spoken among this people also. Many a lonely hour have I experienced during the five years that I have been striving to keep all the commandments of God. And as I wend my way alone, yes, alone, save One, often does my faith seem to wane. But the week wears away, the holy Sabbath is ushered in, then this comforting and enlightening messenger of truth and salvation is brought to us. It cheers and encourages us to go onward, knowing it will not be long ere He will come whose right it is to reign, and will not tarry. I feel that the chariot wheels of time are carrying us rapidly onward. Soon, very soon will the last sands have run out, and earth have performed her last revolutions. O then that we may be ready for the great day of the Lord, is my prayer. May we be kept in the faith and so escape the seven last plagues.

[ARSH December 23, 1858, p. 39.6](#) 1 2

[Advent Review, and Sabbath Herald, vol. 13](#) [Urs-1858] 1 2

I CONFESS that I am in a very dark state of mind, and have so little sense of my true condition that I hardly dare undertake so important a work. O the lack I feel of that brokenness of heart and deep contrition of spirit that I so much need. I do confess that when the cause of God was suffering, and its true friends were few, I turned my back upon it, and exercised what little influence I had against the commandments of God and the testimony of Jesus, and on the side of the enemies of truth; and in this way I partook of their spirit, and became an enemy to the truths I once hoped to be sanctified through, and saved. When the so-called "Messenger of Truth was

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published, I vainly thought it might be right; but I confess, in lending my influence to that slanderous sheet, the Messenger, I have done incalculable mischief. I realize but very faintly the deep anguish of soul I have caused all the lovers of the cause of truth, especially the sorrow of heart of those entrusted with the advancement of this cause, as Bro. and sister White, and the publishers, and preachers and defenders of the law of God, and of the testimony of Jesus Christ. I dare not pretend that I have any just sense of what the above named class have suffered from my unholy influence; but I am truly sorry that my influence was exercised against this cause and against those that were trying to hold it up. I know the cause has been wounded, and I know every one that loves it has been wounded also by my course, as far as it has been known to them, and my desire is that all these wounds may be healed at my expense. The price cannot be too great required at my hand. Whether I am able to cancel the debt or not, my desire is that the honor and advancement of this injured cause may take the lead of every mind in regard to myself. While under this unholy influence I was active, and thought I could see great things, and became possessed with an exalted spirit. I thought I could see many errors among the leaders, and vainly thought I could stand alone; but my shame and nakedness was discovered to me when at the Brookfield conference, Oct. 16th, 17th. Then the subject of present truth by Brn. Loughborough and White was made so plain that I could not but rejoice to see such consistency, and such harmony; and the testimony of Jesus was so clearly presented, that I could see that by my opposition to the visions, I was rejecting the Spirit. I now see that the commandments of God and the testimony of Jesus, (which testimony embraces all the gifts of the Holy Spirit ever given to man,) are a sure and immovable foundation, and will triumph in spite of all the unbelief of men or rage of Devils. And to all the wounded ones by me, from the slanderous sheet or otherwise, I do not feel that I have even approached the merits of my just deserts. All that I can ask at your hands is, that you will ask for me a spirit of heart-felt repentance, and then it may be I shall be prepared to seek your pardon. I am dark and lonely, sad and tried.

[ARSH December 30, 1858, p. 46.8](#) 1 2

[Spiritual Gifts, vol. 2](#)
[EGW-1860]
1 2

August 29, 1854, another responsibility was added to our family in the birth of little Willie, which took my mind somewhat from the troubles around me. About this time the first number of the paper falsely called the "Messenger of Truth," was received. Those who slandered us through that paper had been reproofed for their faults and wrongs. They would not bear reproof, and in a secret manner at first, afterwards more openly, used their influence against us. This we could have borne, but some of those who should have stood by us were easily tempted of Satan, and were influenced by these wicked persons, some of whom were comparative strangers to them, yet they readily sympathized with them, and withdrew their sympathy from us, notwithstanding they had acknowledged that our labors among them had been signally blessed of God.

[2SG 192.1](#) 1 2

[Spiritual Gifts, vol. 2](#)
[EGW-1860]
1 2

The paper called the "Messenger of Truth," soon went down, and the discordant spirits who spoke through it are now scattered to the four winds. We leave them, with their falsehoods they have framed. They will have to render an account to God. All their sins are faithfully registered in heaven, and they will be judged according to their deeds.

[2SG 204.1](#) 1 2

[Advent Review, and Sabbath Herald, vol. 15](#) [JWe-1860] 1 2

The Lord has very much blessed us here of late, and has been pleased to add a few to our number. There are six of us who meet regularly on the Sabbath, and some others have given in their testimony on the side of truth. Much good might be done if the Lord should direct some messenger of truth this way. Some of the people are looking to see if these things are so.

[ARSH February 9, 1860, p. 95.15](#) 1 2

Title

Summary

[Advent Review, and Sabbath Herald, vol. 19](#) [JWe-1861] [1](#) [2](#)

Bro. I. N. Cahoon writes from Winona, Minn.: "There are no Sabbath-keepers, except my companion and myself, within twenty-five miles of Winona, that we are aware of. We are striving to do the will of God and keep his holy commandments, but there are none near to bid us God speed, or give us a helping hand. On the contrary, we are looked upon as heretics. Yet we feel that we have the blessing of God, and with his smile upon us we care not for the world's frown. We expect soon to be gathered home, where there will be no more diversity of thought or opinion. My heart bleeds when I look around and see men walking blindly to perdition, and our prayer is daily, that he will send a messenger of truth this way, that the light may shine in this dark place. We have a few tracts to distribute, and as soon as circumstances will permit, we intend to take the Review, but we have to struggle with poverty, and discouragements of many kinds. I hope the brethren and sisters will pray for us that we may be kept in the midst of the perils of these last days."

[ARSH December 24, 1861, p. 31.23](#) [1](#) [2](#)

[Advent Review, and Sabbath Herald, vol. 19](#) [JWe-1862] [1](#) [2](#)

A noted attempt has been made to preach the third message and reject the visions. This signally failed. An independent paper was started for this very purpose, called, The Messenger of Truth. The paper was soon discontinued, and the people who supported it are now no people. Some of the most prominent leaders have forsaken the Sabbath, and are now fighting against it with all their powers. The vision said that God would suffer them but a little while. And so it was. In a very little while God removed them far away from his work, so that honest souls should not be deceived by them. The sheep's clothing is laid aside, and the wolf appears in his native ugliness and ferocity.

[ARSH March 11, 1862, p. 116.17](#) [1](#) [2](#)

[Advent Review, and Sabbath Herald, vol. 19](#) [JWe-1862] [1](#) [2](#)

DEAR BRO. WHITE: I find it in my heart to hold upon the altar my former confessions of wrongs, that I have made through the Review to the public, and also those made to individuals verbally and by letter. I think I stand ready to do all I can or know how to do, to correct every wrong word, feeling, act, or development of spirit of mine in the past. I shall need, and will try to appreciate, the help, the prayers, and the counsel of kind friends in this critical and most important work. As my confession to yourself and sister W., at our last interview was not full (yet it left a good influence upon my mind), I wish to add, and say that my unwillingness to do duty, and heed and act upon kind reproofs, mercifully given, left me in a prepared state to sip at the bitter and poisonous waters which ran through our ranks, during the short life and sudden and shameful death of the so-called Messenger of Truth. I was willing that dear Bro. White should suffer a little. May God have mercy upon me, and forgive such a heinous sin. A murmuring and faultfinding feeling or spirit troubled me occasionally afterward. There was no good reason why I should have thus felt. The trouble was in my own heart - an unsanctified nature.

[ARSH May 6, 1862, p. 182.28](#) [1](#) [2](#)

[Advent Review, and Sabbath Herald, vol. 22](#) [JWe-1863] [1](#) [2](#)

YOUR letter to Elder M. E. Cornell is before me. As he is from home we briefly notice it as follows-H. V. Reed was never acknowledged as a preacher among us. If he did advocate the Sabbath for awhile, it was when he was in sympathy (as were many in Wisconsin for awhile) with a slanderous sheet called the Messenger of Truth, whose work was to misrepresent, ridicule, and smut the pioneers of the cause. We have seen Reed two or three times, but formed no acquaintance with him. He has never been to Battle Creek, to our knowledge, and has no personal acquaintance with our people in this city. If he says that Mrs. W. says that none but herself are to have visions, he utters a falsehood. If he says that her first visions are being gathered in, he utters another falsehood. The first edition was offered for sale in the list of publications in the Review till all sold. When another edition is called for, as that was by a vote of General Conference, it will be issued and offered for sale.

[ARSH June 2, 1863, p. 8.14](#) [1](#) [2](#)

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[Advent Review, and Sabbath Herald, vol. 22](#) [JWe-1863] [1](#) [2](#)

The anti-organization friends here have had a minister to visit them. He came and preached his Age to come theory which caused confusion in the camp. Last Sabbath he had an audience of twenty-five and on Sunday thirteen including little children, some that were anxious to have a minister come and tear the truth we possess in pieces, were woefully disappointed, and instead of challenging us to discuss our views seem quite sore over their failure. Their Elder told me he was around to ascertain their strength and said that they were going to commence publishing a paper in Michigan, upon the same basis as the Messenger of Truth: and the old friends of that party were in this. I thought that it had a poor precedent, and would be likely to meet the same fate. I want to do my whole duty in the message. Pray for me. WM. H. BRINKERHOFF.

[ARSH August 18, 1863, p. 94.5](#) [1](#) [2](#)

[Advent Review, and Sabbath Herald, vol. 22](#) [JWe-1863] [1](#) [2](#)

Bro. W. Cheever writes from Marietta, Wis.: By the blessing of God, I was permitted last spring to hear some preaching on present truth. I had never heard anything of the kind before, in regard to the Sabbath and immortality of the soul. After finding it was Bible doctrine I readily embraced it. I think I have advanced more in six months toward attaining to what is required of me, than in the greater part of my life before. We live in rather a dark and benighted place. We are destitute of preaching on present truth. I would be glad if we could have some one of age and experience, come and preach to us. We have a good many hard subjects, such as infidels and spiritualists, and I think they would have a little more reverence to an aged man, than for one young in years. Boscobel, is five miles from my place. It is quite a large place. I think it would be quite a field for a messenger of truth. There is a railroad direct from Madison to Boscobel. I have just finished reading the books called Modern Spiritualism. Perpetuity of the gifts, and Testimony No. 9. I fully believe in the perpetuity of the gifts, and that modern spiritualism is the counterfeit work of the power of darkness. We delight in the Review and Instructor.

[ARSH September 29, 1863, p. 143.12](#) [1](#) [2](#)

[Advent Review, and Sabbath Herald, vol. 23](#) [-1864] [1](#) [2](#)

Bro. White: Jan. 26 we started for Canada East to hold meetings with the scattered Sabbath-keepers in the townships. On our way to Canada, Wednesday evening, Jan. 27, we had an interesting interview with Bro. Steele's family, at Derby, Vt., and were glad to find them firm on the Sabbath, and desirous to learn more on all points of present truth. Bro. and sister S. greatly admire the wisdom with which the Review is conducted, and highly prize the weekly visits of this messenger of truth.

[ARSH March 15, 1864, p. 125.13](#) [1](#) [2](#)

[Advent Review, and Sabbath Herald, vol. 24](#) [-1864] [1](#) [2](#)

Sister Mary Baker writes from Manlins, N. Y.: I feel to praise the Lord for the present truth. My prayer is that I may live out these holy truths, and stand at last with the blood-washed throng in glory. We love the Review. We feel that it is a messenger of truth. It has earned the truth, to our dear one in the army; and it makes his heart glad to turn from the field of blood and carnage, and read the testimonies of those who are on the road to Mount Zion. Oh that we may all be ready when Christ comes.

[ARSH September 6, 1864, p. 119.20](#) [1](#) [2](#)

[Advent Review, and Sabbath Herald, vol. 25](#) [-1865] [1](#) [2](#)

"My wife and myself, since the death of the "Messenger of Truth," have mourned our way up to about two years ago, when we believed the time was at hand when the Lord was about to revive his work. And our faith in the prospect revived us some; and behold, two Nos. of The Day Star of Zion, and two Nos. of The Hope of Israel, both breathing the same original Advent spirit. I will praise the Lord for the privilege of reading the two Nos. of these two different papers. Nothing short of Bible truth, and the love of God shed abroad in the heart, can feed and satisfy the torn remnant of these last days. And now, as light is bursting forth all around us, showing that the fields are ready for the harvest, we have been praying the Lord to send more laborers into the harvest. And as the work is begun, I will not be faithless but believing."

Title	Summary
Advent Review, and Sabbath Herald, vol. 27 [-1865] 1 2	<p style="text-align: right;">ARSH April 4, 1865, p. 140.2 1 2</p> <p>Yesterday, a paper of near kin to the Messenger of Truth, was placed in my box at the post-office. The Messenger party could not long sustain their vile sheet, and it went down in silence. I am not a prophet, nor a prophet's son, yet I prophesy a like fate for the Voice of the East. We all have a kind of forecast by which we instinctively see a little into the future.</p> <p style="text-align: right;">ARSH December 19, 1865, p. 21.10 1 2</p>
Advent Review, and Sabbath Herald, vol. 27 [-1865] 1 2	<p>Gradually, by a systematic study of the Bible, with the helps which were furnished, I laid by many errors, and joyfully embraced the present truth on all points, none more sincerely than the gifts which God has granted us. Soon after we began to read the Review, a paper was sent us, by whom I know not, called (I think) the Messenger of Truth, which abounded in accusations against the leaders of the S. D. Advent people. As yet I knew little of either leaders or people except by the papers they issued.</p> <p style="text-align: right;">ARSH December 19, 1865, p. 21.7 1 2</p>
Advent Review, and Sabbath Herald, vol. 27 [-1865] 1 2	<p>Here was the Review, chaste and elevated in its style, holy in its teachings, and I was satisfied with its purely religious character and influence. Here was the Messenger of Truth (?) so full of abuse of the Review people, it was painful to think of. I expected from the Review, a long series of refutations. None came or few at least; and the subject was seldom alluded to—hardly noticing the most scurrilous attacks, but calmly saying, that if any wished a refutation, they could be supplied by writing to the Office; but the columns of the Review could not be soiled by such discussions.</p> <p style="text-align: right;">ARSH December 19, 1865, p. 21.8 1 2</p>
The Review and Herald [EGW-1866] 1 2	<p>Our overtaxing labors in Iowa told upon the strength of my husband. His labors in meeting this rebellion were of such a nature as to arouse his zeal, and lead him beyond what a prudent consideration for his health would have allowed. But if he could, after his return home, have had a period of entire rest, and, entire freedom from anxiety and care, he would have recovered from the effects of that journey. But the work that these false ministers had been doing for months in preparing for a determined rebellion, in gathering testimonies of falsehood from rebels and traitors, such as Moses Hull, Ransom Hicks, and many others of like stamp—some of whom had figured largely in the so-called "Messenger of Truth," made it necessary for us to write again, to save the honest from being deceived, when we had anticipated a little period of rest. This extra labor was too much for us, when we were already worn with intense mental excitement from the rebellion in Iowa.</p> <p style="text-align: right;">RH February 20, 1866, par. 8 1 2</p>
Advent Review, and Sabbath Herald, vol. 27 [-1866] 1 2	<p>Bro. White: I esteem it a privilege and duty to cast in my mite in favor of God and the truth. I can say with a sincere heart, I love God I love his truth, I love his scattered and despised children. My love to God has been increased by reading the last number of the Review. I was made to rejoice while reading those soul-cheering testimonies which were recorded there. I ask, what would the remnant people of God do if it were not for this messenger of truth? My prayer to God is, that it may be sustained. Brethren in Christ, let us do what we can to sustain the paper! The Review is like a ship which has returned from the golden world, laded down with the choicest treasures. It makes its weekly returns, bringing to the hungry, food; to the thirsty, drink.</p> <p style="text-align: right;">ARSH April 10, 1866, p. 151.17 1 2</p>
Redemption: or the Teachings of Paul, and his Mission to the Gentiles	<p>Those who observe and teach the binding claims of God's law frequently receive, in a degree, similar treatment to that of the apostles at Iconium. They often meet a bitter opposition from ministers and people who persistently refuse the light of God, and, by misrepresentation and falsehood, close every door by which the messenger of truth might have access to the people.</p> <p style="text-align: right;">8Red 18.1 1 2</p>

Title

Summary

[EGW-1878]

1 2

[The Spirit of Prophecy, vol. 3](#) [EGW-1878] 1 2

Those who observe and teach the binding claims of God's law frequently receive, in a degree, similar treatment to that of the apostles at Iconium. They often meet a bitter opposition from ministers and people who persistently refuse the light of God, and, by misrepresentation and falsehood, close every door by which the messenger of truth might have access to the people.

[3SP 360.2](#) 1 2

[The Review and Herald](#) [EGW-1878] 1 2

Another minister follows the first, and in the fear of God presents the practical duties, the claims of God upon his people. Some draw back, saying, "Our minister who brought us the truth did not mention these things. We have been deceived. These things were kept back." And they become offended because of the word. Some will not accept the tithing system; they reject systematic benevolence, and become offended, turn away, and no longer walk with those who believe and love the truth. When the tract and missionary field is opened before them, inviting them to work in it, they answer, "It was not so taught us," and they hesitate to engage in the work. How much better it would be for the cause, if the messenger of truth had faithfully and thoroughly educated these converts in regard to all these essential matters, ever if there were less whom he could number as being added to the church under his labors.

[RH December 12, 1878, par. 11](#) 1 2

[Life Sketches](#) [JWe-1880] 1 2

"August 29, 1854, another responsibility was added to our family in the birth of Willie. He took my mind somewhat from the troubles around me. About this time the first number of the paper falsely called the Messenger of Truth was received. Those who slandered us through that paper had been reprovved for their faults and wrongs. They would not bear reproof, and in a secret manner at first, afterward more openly, used their influence against us. This we could have borne, but some of those who should have stood by us were influenced by these wicked persons, some of whom were comparative strangers to them; yet they readily sympathized with them, and withdrew their sympathy from us, notwithstanding they had acknowledged that our labors among them had been signally blessed of God.

[LIFSK 310.1](#) 1 2

[Life Sketches of James White and Ellen G. White](#) 1880 ed. [EGW-1880] 1 2

"August 29, 1854, another responsibility was added to our family in the birth of Willie. He took my mind somewhat from the troubles around me. About this time the first number of the paper falsely called the Messenger of Truth was received. Those who slandered us through that paper had been reprovved for their faults and wrongs. They would not bear reproof, and in a secret manner at first, afterward more openly, used their influence against us. This we could have borne, but some of those who should have stood by us were influenced by these wicked persons, some of whom were comparative strangers to them; yet they readily sympathized with them, and withdrew their sympathy from us, notwithstanding they had acknowledged that our labors among them had been signally blessed of God.

[LS80 310.1](#) 1 2

[Life Sketches of James White and Ellen G. White](#) 1880 ed. [EGW-1880] 1 2

"The paper called the Messenger of Truth soon went down, and the discordant spirits who spoke through it are now scattered to the four winds. We leave them, with the falsehoods they have framed. They will have to render an account to God. All their sins are faithfully registered in Heaven, and they will be judged according to their deeds.

[LS80 318.2](#) 1 2

Title	Summary
Life Sketches [JWe-1880] 1 2	<p>"The paper called the Messenger of Truth soon went down, and the discordant spirits who spoke through it are now scattered to the four winds. We leave them, with the falsehoods they have framed. They will have to render an account to God. All their sins are faithfully registered in Heaven, and they will be judged according to their deeds.</p> <p style="text-align: right;">LIFSK 318.2 1 2</p>
Sketches from the Life of Paul [EGW-1883] 1 2	<p>Those who observe and teach the binding claims of God's law, frequently receive, in a degree, similar treatment to that of the apostles at Iconium. They often meet a bitter opposition from ministers and people who persistently refuse the light of God, who, by misrepresentation and falsehood, close every door by which the messenger of truth might have access to the people.</p> <p style="text-align: right;">LP 54.3 1 2</p>
The Signs of the Times [EGW-1883] 1 2	<p>As Pilate, centuries before, had permitted pride and love of popularity to close his heart against the world's Redeemer; as the trembling Felix bade the messenger of truth, "Go thy way for this time; when I have a convenient season, I will call for thee;" as the proud Agrippa confessed, "Almost thou persuadest me to be a Christian," yet turned away from the Heaven-sent message,—so had Charles Fifth, yielding to the dictates of worldly pride and policy, refused his last call from God.</p> <p style="text-align: right;">ST September 6, 1883, par. 8 1 2</p>
The Spirit of Prophecy, vol. 4 [EGW-1884] 1 2	<p>Said Christ of the unbelieving Jews, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." [John 15:22] The same divine power had spoken through Luther to the emperor and princes of Germany. And as the light shone forth from God's word, his Spirit pleaded for the last time with many in that assembly. As Pilate, centuries before, permitted pride and popularity to close his heart against the world's Redeemer; as the trembling Felix bade the messenger of truth, "Go thy way for this time; when I have a convenient season I will call for thee;" as the proud Agrippa confessed, "Almost thou persuadest me to be a Christian," yet turned away from the Heaven-sent message,—so had Charles Fifth, yielding to the dictates of worldly pride and policy, decided to reject the light of truth.</p> <p style="text-align: right;">4SP 137.2 1 2</p>
The Spirit of Prophecy, vol. 4 [EGW-1884] 1 2	<p>In many cases the messenger of truth was seen no more. He had made his way to other lands, he was wearing out his life in some unknown dungeon, or perhaps his bones were whitening on the spot where he had witnessed for the truth. But the words he had left behind could not be destroyed. They were doing their work in the hearts of men: the blessed results will be fully known only in the Judgment.</p> <p style="text-align: right;">4SP 81.3 1 2</p>
The Spirit of Prophecy, vol. 4 [EGW-1884] 1 2	<p>The messenger of truth went on his way; but his appearance of humility, his sincerity, his earnestness and deep fervor, were subjects of frequent remark. In many instances his hearers had not asked him whence he came, or whither he went. They had been so overwhelmed, at first with surprise, and afterward with gratitude and joy, that they had not thought to question him. When they had urged him to accompany them to their homes, he had replied that he must visit the lost sheep of the flock. Could he have been an angel from Heaven? they queried.</p> <p style="text-align: right;">4SP 81.2 1 2</p>
The Spirit of Prophecy, vol. 4 [EGW-1884] 1 2	<p>The appeal to men's reason aroused them from their passive submission to papal dogmas. The Scriptures were received with favor by the higher classes, who alone in that age possessed a knowledge of letters. Wycliffe now taught the distinctive doctrines of Protestantism,—salvation through faith in Christ, and the sole infallibility of the Scriptures. Many priests joined him in circulating the Bible and in preaching the gospel; and so great was the effect of these labors and of Wycliffe's writings, that the new faith was accepted by nearly one-half of the people of England. The kingdom of darkness trembled. Mendicant friars, who swarmed in England, listened in anger and</p>

Title

Summary

amazement to his bold, eloquent utterances. The hatred of Rome was kindled to greater intensity, and again she plotted to silence the Reformer's voice. But the Lord covered with his shield the messenger of truth. The efforts of his enemies to stop his work and to destroy his life were alike unsuccessful, and in his sixty-first year he died in peace in the very service of the altar.

[4SP 89.1](#) [1](#) [2](#)

[Historical Sketches of the Foreign Missions of the Seventh-day Adventists](#)
[EGW-1886]
[1](#) [2](#)

"But," says one, "suppose we cannot gain admittance to the homes of the people; and if we do, suppose they rise up against the truths that we present. Shall we not then feel excused from making further efforts for them?" By no means. Even if they shut the door in your face, do not hasten away in indignation, and make no further effort to save them. Ask God in faith to give you access to those very souls. Cease not your efforts; but study and plan until you find some other means of reaching them. If you do not succeed by personal visits, try sending them the silent messenger of truth. There is so much pride of opinion in the human heart that our publications often gain admittance where the living messenger cannot.

[HS 150.3](#) [1](#) [2](#)

[The Great Controversy](#)
1888 ed.
[EGW-1888]
[1](#) [2](#)

And in view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only effect is to arouse men to evade or resist its claims? No; he has no more reason for withholding the testimony of God's Word, because it excites opposition, than had earlier reformers. The confession of faith made by saints and martyrs was recorded for the benefit of succeeding generations. Those living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that, through them, the knowledge of God might enlighten the earth. Has God given light to his servants in this generation? Then they should let it shine forth to the world.

[GC88 459.1](#) [1](#) [2](#)

[The Great Controversy](#)
1888 ed.
[EGW-1888]
[1](#) [2](#)

Said Christ of the unbelieving Jews, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." [John 15:22.] The same divine power had spoken through Luther to the emperor and princes of Germany. And as the light shone forth from God's Word, his Spirit pleaded for the last time with many in that assembly. As Pilate, centuries before, permitted pride and popularity to close his heart against the world's Redeemer; as the trembling Felix bade the messenger of truth, "Go thy way for this time; when I have a convenient season, I will call for thee;" [Acts 24:25.] as the proud Agrippa confessed, "Almost thou persuadest me to be a Christian," [Acts 26:28.] yet turned away from the Heaven-sent message,—so had Charles V., yielding to the dictates of worldly pride and policy, decided to reject the light of truth.

[GC88 164.3](#) [1](#) [2](#)

[The Great Controversy](#)
1888 ed.
[EGW-1888]
[1](#) [2](#)

In many cases the messenger of truth was seen no more. He had made his way to other lands, he was wearing out his life in some unknown dungeon, or perhaps his bones were whitening on the spot where he had witnessed for the truth. But the words he had left behind could not be destroyed. They were doing their work in the hearts of men; the blessed results will be fully known only in the Judgment.

[GC88 75.4](#) [1](#) [2](#)

[The Great Controversy](#)
1888 ed.
[EGW-1888]
[1](#) [2](#)

The messenger of truth went on his way; but his appearance of humility, his sincerity, his earnestness and deep fervor, were subjects of frequent remark. In many instances his hearers had not asked him whence he came, or whither he went. They had been so overwhelmed, at first with surprise, and afterward with gratitude and joy, that they had not thought to question him. When they had urged him to accompany them to their homes, he had replied that he must visit the lost sheep of the flock. Could he have been an angel from Heaven? they queried.

Title

Summary

[GC88 75.3](#) [1](#) [2](#)

[Life Sketches of James White and Ellen G. White 1888 ed. \[EGW-1888\]](#) [1](#) [2](#)

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[LS88 310.1](#) [1](#) [2](#)

[Life Sketches of James White and Ellen G. White 1888 ed. \[EGW-1888\]](#) [1](#) [2](#)

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[LS88 318.2](#) [1](#) [2](#)

[The Review and Herald \[EGW-1888\]](#) [1](#) [2](#)

Unmindful of the solemn words of the man of God, the people of that age continued their course of merriment, gratifying the desires of their carnal natures, and following the corrupt imaginations of their hearts. After rejecting the messenger of truth, they plunged more deeply than ever into the business of planting, and building, marrying, and giving in marriage. They spent the time of their probation as if it were one long holiday; and Noah and his predictions were the jest of the careless, wicked scoffers of the age. But while the people were lulled to sleep in the cradle of carnal security, the windows of heaven were opened, and the fountains of the great deep were broken up; and the prophecy was fulfilled, and “the world that then was being overflowed with water, perished.”

[RH September 25, 1888, par. 2](#) [1](#) [2](#)

[General Conference Daily Bulletin, vol. 3 \[-1889\]](#) [1](#) [2](#)

The first organized opposition of this kind broke out here in the good State of Michigan. Its leaders started a paper, called the Messenger of Truth. They carried with them a large share of the Ministerial force in the State and some of the membership. Prominent among them were the names of Case, Bezzo, and Russell. We watched the movement, to see what kind of message they had to proclaim; and according to the best we could make out, their message was that after a time they would move to Rochester, where the Review then was, and supersede that paper, and relegate Brother and Sister White and their friends to the background, capture the office, and take the field. But their Messenger did not stick to the “truth” and seemed to lose his way; and instead of their plan, the brethren here in Michigan rallied and brought the Review Office here to this State. So instead of their coming there to Rochester, we came here, and arrived but little too soon to write the epitaph of that party. Of those persons I have named, one died in disgrace; another was arrested for drawing a revolver upon one of his scholars in a school he was teaching; and the other, hearing that Sister White said that he would give up the Sabbath, doggedly held onto it, for some years, after he had given it up in heart, in sheer desperation to prove her visions false. But his worldliness at length conquered his spite, and he like the others made ship-wreck of faith.

[GCDB October 29, 1889, p. 102.5](#) [1](#) [2](#)

[Gospel Workers](#)

When a second minister follows the first, and in the fear of God presents the practical duties, the claims of God upon his people, some draw back, saying, “The minister who

Title

Summary

[1892/1893](#)
[ed.](#) [EGW-
1892] [1](#) [2](#)

brought us the truth did not mention these things. We have been deceived. These things were kept back." And they become offended because of the word. Some will not accept the tithing system; they turn away, and no longer walk with those who believe and love the truth. When the tract and missionary field is opened before them, inviting them to work in it, they answer, "It was not so taught us," and they hesitate to engage in the work. How much better it would be for the cause if the messenger of truth had faithfully and thoroughly educated these converts in regard to all these essential matters, even if there were fewer whom he could number as having been added to the church under his labors.

[GW92 99.2](#) [1](#) [2](#)

[Lt 8, 1894](#)
[EGW-1894]
[1](#) [2](#)

Those who will not accept the clear evidence that is given, though professing to be saints, will find that resentment will kindle in their hearts against the messenger of truth and against those of our faith. Those who begin warfare with themselves, as did Paul, give evidence that they are accepting the Holy Spirit, but those who war against the truth and its advocates because the truth convicts their conscience will go into darkness, proportionate to the light they have received and refused.

[Lt8-1894](#) [1](#) [2](#)

[Letters and](#)
[Manuscripts](#)
[Volume 9](#)
[1894](#) [EGW-
1894] [1](#) [2](#)

Those who will not accept the clear evidence that is given, though professing to be saints, will find that resentment will kindle in their hearts against the messenger of truth and against those of our faith. Those who begin warfare with themselves, as did Paul, give evidence that they are accepting the Holy Spirit, but those who war against the truth and its advocates because the truth convicts their conscience will go into darkness, proportionate to the light they have received and refused.

[Lt 8, 1894, par. 4](#) [1](#) [2](#)

[Lt 1, 1894](#)
[EGW-1894]
[1](#) [2](#)

We see that there is a large work to be done. On every side the Macedonian cry is heard, "Come over and help us" [Acts 16:9], but poverty of means and of workers hedges up the way. Brother Collins is now at work at Leighheart trying to sell our smaller publications. While at Dora Creek, he found many excellent souls scattered all through that region. He was asked to take a part in a newly built little church near the sawmill, which we passed on our way to get the oranges. He said that he gave Bible readings and that all were deeply interested. Those who have little money bought Steps to Christ and other small books. Here is another field to be worked, and we believe a church will be raised up if the right kind of labor is put forth. But poverty is found everywhere. Many would like to have the books who cannot purchase them, and I am going to create a fund so that those who cannot buy may have the books free of charge. If they cannot have the living preacher, they must have the silent messenger of truth. If you see those who would consider it a privilege to contribute to this fund, please accept and forward their donations. You may thus become a missionary in doing a good work. Tell the people that I invited them to aid me in this missionary project. I will invest twenty-five dollars to start this fund. The Lord is soon to come, and oh how few are being warned! How few are being placed in the living channel of light! We must all do what we can.

[Lt1-1894](#) [1](#) [2](#)

[Lt 31a, 1894](#)
[EGW-1894]
[1](#) [2](#)

The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it; the effort will be vitalizing to the human soul. By poor, misguided human agents the messenger of truth may be regarded as infallible; by human minds that think themselves wise, he may be placed where God should be; and he may be left to reveal that he is not infallible; then the ones who have looked for something to condemn feel a triumph in iniquity, and those who exalted the human agent may be just as willing to turn against him. But there is the message all the same: it is not changed, it trembles not from any shock it may receive.

[Lt31a-1894](#) [1](#) [2](#)

Title

Summary

[Letters and Manuscripts Volume 9 1894](#) [EGW-1894] 1 2

We see that there is a large work to be done. On every side the Macedonian cry is heard, "Come over and help us" [Acts 16:9], but poverty of means and of workers hedges up the way. Brother Collins is now at work at Leighheart trying to sell our smaller publications. While at Dora Creek, he found many excellent souls scattered all through that region. He was asked to take a part in a newly built little church near the sawmill, which we passed on our way to get the oranges. He said that he gave Bible readings and that all were deeply interested. Those who have little money bought Steps to Christ and other small books. Here is another field to be worked, and we believe a church will be raised up if the right kind of labor is put forth. But poverty is found everywhere. Many would like to have the books who cannot purchase them, and I am going to create a fund so that those who cannot buy may have the books free of charge. If they cannot have the living preacher, they must have the silent messenger of truth. If you see those who would consider it a privilege to contribute to this fund, please accept and forward their donations. You may thus become a missionary in doing a good work. Tell the people that I invited them to aid me in this missionary project. I will invest twenty-five dollars to start this fund. The Lord is soon to come, and oh how few are being warned! How few are being placed in the living channel of light! We must all do what we can.

[Lt 1, 1894, par. 4](#) 1 2

[Letters and Manuscripts Volume 9 1894](#) [EGW-1894] 1 2

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[Lt 31a, 1894, par. 39](#) 1 2

[General Conference Bulletin, vol. 1](#) [-1895] 1 2

The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it. The effect will be vitalizing to the human soul. By poor, misguided agents, the messenger of truth may be regarded as infallible; by human minds that think themselves wise, he may be placed where God should be, and be left to reveal that he is not infallible. Then the ones who have looked for something to condemn, feel a triumph in iniquity, and those who exalt the human agent may be just as willing to turn against him.

[GCB March 1, 1895, p. 420.1](#) 1 2

[The General Conference Bulletin](#) [EGW-1895] 1 2

The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it. The effect will be vitalizing to the human soul. By poor, misguided agents, the messenger of truth may be regarded as infallible; by human minds that think themselves wise, he may be placed where God should be, and be left to reveal that he is not infallible. Then the ones who have looked for something to condemn, feel a triumph in iniquity, and those who exalt the human agent may be just as willing to turn against him.

[GCB March 1, 1895, par. 1](#) 1 2

[Lt 20, 1901](#) [EGW-1901] 1 2

Let the messengers of truth pass on to another field. Here they may [meet] a more favorable class of people, and may successfully accomplish the work of sowing and reaping. The report of their success will find its way to the place where God's work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received. The seed sown in trial and discouragement will be seen to have life and vitality. First will appear the blade, then the ear, then the full corn in the ear.

[Lt20-1901](#) 1 2

Title

Summary

[Letters and Manuscripts Volume 16 1901](#) [EGW-1901] [1](#) [2](#)

Let the messengers of truth pass on to another field. Here they may [meet] a more favorable class of people, and may successfully accomplish the work of sowing and reaping. The report of their success will find its way to the place where God's work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received. The seed sown in trial and discouragement will be seen to have life and vitality. First will appear the blade, then the ear, then the full corn in the ear.

[Lt 20, 1901, par. 14](#) [1](#) [2](#)

[The Review and Herald](#) [EGW-1901] [1](#) [2](#)

Obedying the word of the Lord, Elijah presented himself before the king. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?" He cast upon the prophet the blame of the heavy judgment resting upon the land. Thus it is today when the truth is presented. A son, a daughter, a father, a mother, may heed the message of mercy. The other members of the family refuse to walk in the light. A division takes place, and the unbelieving ones feel that a great injury has been done them because the harmony of the family is destroyed. They cherish hatred against the one who bore the message of truth. The faithful presentation of the message of truth will always cause division. And upon the messenger of truth the blame of the trouble will be cast. "If these men had not come and turned things upside down, all would have been well," it is said. But the blame rests upon the people, even as it did upon Ahab.

[RH October 22, 1901, par. 9](#) [1](#) [2](#)

[The Signs of the Times](#) [EGW-1901] [1](#) [2](#)

Let the messengers of truth pass on to another field. Here there may be a more favorable opportunity for work, and they may successfully accomplish the work of sowing and reaping. The report of their success will find its way to the place where the work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received. The seed sown in trial and discouragement will be seen to have life and vitality. Adversity, sorrow, loss of property,—the changes of God's providence, recall to the minds of the people with vivid distinctness the word spoken many years before by the faithful servants of God. First will appear the blade, then the ear, then the full corn in the ear.

[ST December 4, 1901, par. 8](#) [1](#) [2](#)

[Letters and Manuscripts Volume 17 1902](#) [EGW-1902] [1](#) [2](#)

Ministers of the gospel have a most solemn work to do. They are to be wise in their work and earnest in their efforts. At the end of each year they should be able to look back and see souls drawn to Christ as the result of their labors. By the faithful practice of truth, and by self-sacrificing labor for those out of Christ, they are to show that they have received their credentials from heaven. The messenger of truth may show by his spirituality that his message is from God and that he is earnestly trying to do what Christ would do in his place. The attributes of Christ are his. The evils of sins are behind him and the victory before him.

[Ms 37, 1902, par. 21](#) [1](#) [2](#)

[Ms 37, 1902](#) [EGW-1902] [1](#) [2](#)

Ministers of the gospel have a most solemn work to do. They are to be wise in their work and earnest in their efforts. At the end of each year they should be able to look back and see souls drawn to Christ as the result of their labors. By the faithful practice of truth, and by self-sacrificing labor for those out of Christ, they are to show that they have received their credentials from heaven. The messenger of truth may show by his spirituality that his message is from God and that he is earnestly trying to do what Christ would do in his place. The attributes of Christ are his. The evils of sins are behind him and the victory before him.

[Ms37-1902 \(March 9, 1902\) par. 21](#) [1](#) [2](#)

[The Southern Watchman](#)

Let the messengers of truth pass on to another field. Here there may be a more favorable opportunity for work, and they may successfully sow the seed of truth, and reap the harvest. The report of their success will find its way to the place where the

Title

Summary

[EGW-1903]

1 2

work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received. The seed sown in trial and discouragement will be seen to have life and vitality. Adversity, sorrow, loss of property,—the changes of God's providence, recall with vivid distinctness the words spoken years before by the faithful servant of God. The seed sown springs up and bears fruit. First appears "the blade, then the ear, after that the full corn in the ear."

[SW January 22, 1903, par. 5](#) 1 2

[The Great Second Advent Movement: Its Rise and Progress](#)

[JNL-1905]

1 2

During the fall of 1853 a few disaffected ones in Michigan joined together and began the publication of a sheet called the Messenger of Truth. The mission of this sheet and its conductors seemed to be to tear down and defame instead of to build up. Many falsehoods were inserted in its pages, which annoyed us in our work in the message; and as it was our first experience with such an open attack, we thought it our duty to refute their slanderous statements. Doing this occupied time that should have been spent in advancing the truth committed to our trust, and suited well the purposes of Satan, who was undoubtedly the instigator of this opposition. And thus the state of affairs continued until the evening of June 20, 1855, when Elder White and his wife, Elder Cottrell, and myself had just closed a meeting in Oswego, N.Y. We had been annoyed in our meeting by one Lillis, who came in and circulated those slanderous documents among the people. Again the question as to our duty in this matter came up. All previous efforts at answering their falsehoods had only resulted in their manufacturing more.

[GSAM 325.2](#) 1 2

[The Great Second Advent Movement: Its Rise and Progress](#)

[JNL-1905]

1 2

These parties soon combined with other disaffected ones, who contended for individual liberty, in opposition to cards of commendation. They bought an old second hand press and type, and started a paper with the title, The Messenger of Truth. When it got well underway it was a rallying nucleus for those independent ones. A testimony was given us to "let them alone. Do not pay any more attention to them than as though they were not in the world. Go on with your work. In less than six weeks they will be at war among themselves. Their paper will go down for lack of support, and when it stops, you will find that our ranks have doubled." The paper perished in about two years, and the old press and type were laid up for rest. But there were more than twice as many Seventh-day Adventists at that time than when the opposition paper started.

[GSAM 560.3](#) 1 2

[The Great Second Advent Movement: Its Rise and Progress](#)

[JNL-1905]

1 2

1853-65: three rebellions; present with Brother and Sister White at meeting from which three independent movements began: (1) June 1853, Case and Russell, Jackson, MI, The Messenger of Truth; (2) March 1858, Cranmer, Otsego, MI, The Hope of Israel; (3) Spring 1865, Snook and Brinkerhoff, Pilot Grove, IA, The Advent and Sabbath Advocate

[GSAM 567.7](#) 1 2

[General Conference Bulletin, vol. 6](#)

[-1909]

1 2

After a time we brought our paper from Guadalajara to Mexico City, giving it the name, El Mensajero de la Verdad (The Messenger of Truth). From Guadalajara the paper had been sent out gratuitously to a few whose names we had gathered up. We now had a list of five hundred names, but none were paying. I had never had experience in canvassing, but I went out in Mexico City to distribute that paper in the city. Soon I found a few young men who were canvassers for the Bible Society. They were converted, and began to take up the work of selling our publications. Two of them are still with us. That little paper has grown from practically nothing, till in January of this year, we printed 10,000 copies.

[GCB May 27, 1909, p. 178.20](#) 1 2

Title

Summary

[The Prophetic Gift in the Gospel Church](#)
[JNL-1911] 1
2

As a further application of the above rule, we call attention to a prediction made by Mrs. White in a vision given in Oswego, New York, June 20, 1855. It related to what was then called "The Messenger Party," which consisted of disaffected ones, who, having left the ranks, began a united opposition to the visions, claiming that, when rid of them, the third angel's message would at once "go with a loud cry." This party printed a paper called the Messenger of Truth. From this the party was named. They claimed to have more preachers than were left with us, and tauntingly said to Seventh-day Adventist ministers, "We will follow up and get all your converts." One by the name of Drew put it in these words: "You go ahead and shake the bush, and we will follow up and catch all the birds." The conflict was fierce, and the opposition bitter. As expressed of them by another, "There is nothing to which they will not stoop; and they are never likely to be out of scandal with which to assail those who have incurred their displeasure."

[PGGC 82.4](#) 1 2

[The Great Controversy](#)
[EGW-1911]
1 2

In view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be presented, since often its only effect is to arouse men to evade or resist its claims? No; he has no more reason for withholding the testimony of God's word, because it excites opposition, than had earlier Reformers. The confession of faith made by saints and martyrs was recorded for the benefit of succeeding generations. Those living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for themselves alone, but that, through them, the knowledge of God might enlighten the earth. Has God given light to His servants in this generation? Then they should let it shine forth to the world.

[GC 459.1](#) 1 2

[The Great Controversy](#)
[EGW-1911]
1 2

Said Christ of the unbelieving Jews: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." John 15:22. The same divine power had spoken through Luther to the emperor and princes of Germany. And as the light shone forth from God's word, His Spirit pleaded for the last time with many in that assembly. As Pilate, centuries before, permitted pride and popularity to close his heart against the world's Redeemer; as the trembling Felix bade the messenger of truth, "Go thy way for this time; when I have a convenient season, I will call for thee;" as the proud Agrippa confessed, "Almost thou persuadest me to be a Christian" (Acts 24:25; 26:28), yet turned away from the Heaven-sent message—so had Charles V, yielding to the dictates of worldly pride and policy, decided to reject the light of truth.

[GC 164.2](#) 1 2

[The Great Controversy](#)
[EGW-1911]
1 2

In many cases the messenger of truth was seen no more. He had made his way to other lands, or he was wearing out his life in some unknown dungeon, or perhaps his bones were whitening on the spot where he had witnessed for the truth. But the words he had left behind could not be destroyed. They were doing their work in the hearts of men; the blessed results will be fully known only in the judgment.

[GC 75.4](#) 1 2

[The Great Controversy](#)
[EGW-1911]
1 2

The messenger of truth went on his way; but his appearance of humility, his sincerity, his earnestness and deep fervor, were subjects of frequent remark. In many instances his hearers had not asked him whence he came or whither he went. They had been so overwhelmed, at first with surprise, and afterward with gratitude and joy, that they had not thought to question him. When they had urged him to accompany them to their homes, he had replied that he must visit the lost sheep of the flock. Could he have been an angel from heaven? they queried.

[GC 75.3](#) 1 2

[The Prophetic](#)

Until the Lord spoke directly concerning this party, our leading ministers considered it their duty to answer the scandalous falsehoods that were published in the Messenger

Title	Summary
Gift in the Gospel Church [JNL-1911] 1 2	<p>of Truth. Elders White, Waggoner, Cornell, and Frisbie, and the writer, counseled together, and had arranged to write a reply to the malicious fabrications, each taking a separate line of attack. Just at this time the vision (the writer being present) was given in Oswego.</p> <p style="text-align: right;">PGGC 83.1 1 2</p>
The Review and Herald [EGW-1914] 1 2	<p>When the churches become living, working agencies for the salvation of the perishing, the Holy Spirit will be given in answer to their sincere request. The truths of God's Word will be regarded with new interest, and will be searched after as if they were fresh revelations from heaven. Envy, jealousy, evil surmising, will cease. The study of the Word will absorb the mind, and its truths will feast the soul. The promises of God that all too often in the past have been repeated as if the soul had never tasted of his love, will glow upon the altar of the heart, and fall in burning words from the lips of the messenger of truth. The members of our churches will be pleading for souls with an earnestness that cannot be repulsed. The windows of heaven will be open for the outpouring of the latter rain.</p> <p style="text-align: right;">RH November 5, 1914, par. 14 1 2</p>
Gospel Workers 1915 ed. [EGW-1915] 1 2	<p>A laborer should never leave some portion of the work undone because it is not agreeable to perform, thinking that the minister coming next will do it for him. When this is the case, if a second minister follows the first, and presents the claims that God has upon His people, some draw back, saying, "The minister who brought us the truth did not mention these things." And they become offended because of the word. Some refuse to accept the tithing system; they turn away, and no longer walk with those who believe and love the truth. When other lines are opened before them, they answer, "It was not so taught us," and they hesitate to move forward. How much better it would have been if the first messenger of truth had faithfully and thoroughly educated these converts in regard to all essential matters, even if fewer had been added to the church under his labors. God would be better pleased to have six thoroughly converted to the truth than to have sixty make a profession and yet not be truly converted.</p> <p style="text-align: right;">GW 369.3 1 2</p>
Gospel Workers 1915 ed. [EGW-1915] 1 2	<p>The lives of the workers may be endangered by those who are controlled by Satan. It is then their privilege to follow the example of their Master, and go to another place. "Ye shall not have gone over the cities of Israel," Christ said, "till the Son of man be come." [Matthew 10:23.] Let the messengers of truth pass on to another field. Here may be a more favorable opportunity for work, and they may successfully sow the seed of truth and reap the harvest. The report of their success will find its way to the place where the work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received.</p> <p style="text-align: right;">GW 410.1 1 2</p>
Life Sketches of Ellen G. White [EGW-1915] 1 2	<p>August 29, 1854, another responsibility was added to our family in the birth of Willie. He took my mind somewhat from the troubles around me. About this time the first number of the paper falsely called the Messenger of Truth was received. Those who slandered us through that paper had been reproved for their faults and errors. They would not bear reproof, and in a secret manner at first, afterward more openly, used their influence against us.</p> <p style="text-align: right;">LS 155.1 1 2</p>
Life Sketches of Ellen G. White [EGW-1915] 1 2	<p>The publications were called for, and proved to be just what the cause demanded. The Messenger of Truth soon went down, and the discordant spirits who had spoken through it were scattered. My husband was enabled to pay all his debts. His cough ceased, the pain and soreness left his lungs and throat, and he was gradually restored to health, so that he could preach three times on the Sabbath and on first</p>

Title

Summary

day with ease. This wonderful work in his restoration was of God, and He should have all the glory.

[LS 159.2](#) [1](#) [2](#)

[Prophets and Kings](#)
[EGW-1917]
[1](#) [2](#)

The prayer of the prophet was graciously answered. "The word of the Lord unto Jeremiah" in that hour of distress, when the faith of the messenger of truth was being tried as by fire, was: "Behold, I am the Lord, the God of all flesh: is there anything too hard for Me?" Verses 26, 27. The city was soon to fall into the hand of the Chaldeans; its gates and palaces were to be set on fire and burned; but, notwithstanding the fact that destruction was imminent and the inhabitants of Jerusalem were to be carried away captive, nevertheless the eternal purpose of Jehovah for Israel was yet to be fulfilled. In further answer to the prayer of His servant, the Lord declared concerning those upon whom His chastisements were falling:

[PK 471.2](#) [1](#) [2](#)

[Christian Experience and Teachings of Ellen G. White](#)
[EGW-1922]
[1](#) [2](#)

August 29, 1854, another responsibility was added to our family in the birth of Willie. He took my mind somewhat from the troubles around me. About this time the first number of the paper falsely called the Messenger of Truth 1 The publishers of this periodical, having become offended by the straight testimony borne by Mrs. White, and disagreeing with the leading writers in the Review and Herald on points of doctrine and church policy, began a cruel warfare against their former brethren, in which they boastfully predicted that their work would supersede that of the publishers of the Review. After about two years, they disagreed among themselves, and the periodical died for lack of support. was received. Those who slandered us through that paper had been reprovved for their faults and errors. They would not bear reproof, and in a secret manner at first, afterward more openly, used their influence against us.

[CET 149.2](#) [1](#) [2](#)

[Christian Experience and Teachings of Ellen G. White](#)
[EGW-1922]
[1](#) [2](#)

The publications were called for, and proved to be just what the cause demanded. The Messenger of Truth soon went down, and the discordant spirits who had spoken through it were scattered. My husband was enabled to pay all his debts. His cough ceased, the pain and soreness left his lungs and throat, and he was gradually restored to health, so that he could preach three times on the Sabbath and on first-day with ease. This wonderful work in his restoration was of God, and He should have all the glory.

[CET 155.2](#) [1](#) [2](#)

[Counsels on Stewardship](#)
[EGW-1940]
[1](#) [2](#)

A laborer should never leave some portion of the work undone because it is not agreeable to perform, thinking that the minister coming next will do it for him. When this is the case, if a second minister follows the first, and presents the claims that God has upon His people, some draw back, saying, "The minister who brought us the truth did not mention these things." And they become offended because of the word. Some refuse to accept the tithing system; they turn away, and no longer walk with those who believe and love the truth. When other lines are opened before them, they answer, "It was not so taught us," and they hesitate to move forward. How much better it would have been if the first messenger of truth had faithfully and thoroughly educated these converts in regard to all essential matters, even if fewer had been added to the church under his labors. God would be better pleased to have six thoroughly converted to the truth than to have sixty make a profession and yet not be truly converted.

[CS 104.3](#) [1](#) [2](#)

[Evangelism](#)
[EGW-1946]
[1](#) [2](#)

The Silent Messenger—"But," says one, "suppose we cannot gain admittance to the homes of the people; and if we do, suppose they rise up against the truths that we present. Shall we not then feel excused from making further efforts for them?" By no means. Even if they shut the door in your face, do not hasten away in indignation, and

Title

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make no further effort to save them. Ask God in faith to give you access to those very souls. Cease not your efforts, but study and plan until you find some other means of reaching them. If you do not succeed by personal visits, try sending them the silent messenger of truth. There is so much pride of opinion in the human heart that our publications often gain admittance where the living messenger cannot.

[Ev 411.1](#) [1](#) [2](#)

[Evangelism](#)
[EGW-1946]
[1](#) [2](#)

The Evangelist Must Finish His Instruction—A laborer should never leave some portion of the work undone because it is not agreeable to perform, thinking that the minister coming next will do it for him. When this is the case, if a second minister follows the first, and presents the claims that God has upon His people, some draw back, saying, “The minister who brought us the truth did not mention these things.” And they become offended because of the Word. Some refuse to accept the tithing system; they turn away, and no longer walk with those who believe and love the truth. When other lines are opened before them, they answer, “It was not so taught us,” and they hesitate to move forward. How much better it would have been if the first messenger of truth had faithfully and thoroughly educated these converts in regard to all essential matters, even if fewer had been added to the church under his labors.—*Gospel Workers*, 369, 370 (1915).

[Ev 321.1](#) [1](#) [2](#)

[Evangelism](#)
[EGW-1946]
[1](#) [2](#)

How much better it would be for the cause, if the messenger of truth had faithfully and thoroughly educated these converts in regard to all these essential matters, even if there were less whom he could number as being added to the church under his labors.

[Ev 343.5](#) [1](#) [2](#)

[The Fruitage
of Spiritual
Gifts](#) [LHC-
1947] [1](#) [2](#)

The messenger of truth was not intimidated by the vain boasting of refined atheism. We quote:

[FSG 325.3](#) [1](#) [2](#)

[Welfare
Ministry](#)
[EGW-1952]
[1](#) [2](#)

If They Shut the Door in Your Face, What Then?—“But,” says one, “suppose we cannot gain admittance to the homes of the people; and if we do suppose they rise up against the truths that we present. Shall we not feel excused from making further efforts for them?” By no means. Even if they shut the door in your face, do not hasten away in indignation, and make no further effort to save them. Ask God in faith to give you access to those very souls. Cease not your efforts, but study and plan until you find some other means of reaching them. If you do not succeed by personal visits, try sending them the silent messenger of truth. There is so much pride of opinion in the human heart that our publications often gain admittance where the living messenger cannot.—*Historical Sketches*, 150.

[WM 94.3](#) [1](#) [2](#)

[From Here
to Forever](#)
[EGW-1982]
[1](#) [2](#)

In many cases the messenger of truth had made his way to other lands or was wearing out his life in some dungeon or perhaps his bones were whitening where he had witnessed for the truth. But the words he had left behind were doing their work.

[HF 48.6](#) [1](#) [2](#)

[From Here
to Forever](#)
[EGW-1982]
[1](#) [2](#)

The messenger of truth went on his way. In many instances his hearers had not asked whence he came or whither he went. They had been so overwhelmed that they had not thought to question him. Could he have been an angel from heaven? they queried.

[HF 48.5](#) [1](#) [2](#)

[The
Publishing
Ministry](#)

Publications to Go by Mail—Even if they shut the door in your face, do not hasten away in indignation, and make no further effort to save them. Ask God in faith to give you access to those very souls. Cease not your efforts, but study and plan until you find

Title

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[EGW-1983]

[1](#) [2](#)

some other means of reaching them. If you do not succeed by personal visits try sending them the silent messenger of truth. There is so much pride of opinion in the human heart that our publications often gain admittance where the living messenger cannot.—Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 150. (Welfare Ministry, 95.)

[PM 371.3](#) [1](#) [2](#)

Heavenly Visions

[JNL-1984]

[1](#) [2](#)

As a further application of this rule, we call attention to the prediction made by Sister White, in a vision given in Oswego, New York, June 20, 1855. It related to what was then called "the Messenger Party," which consisted of certain disaffected ones, who, having left our ranks, began a united opposition to the visions, claiming that, when rid of them, the third angel's message would at once "go with a loud cry." This party printed a paper called the Messenger of Truth. From this the party was named. They claimed to have more preachers than were left with us, and tauntingly said to our ministers, "We will follow up and get all your converts." One by the name of Drew put it in these words, "You go ahead and shake the bush, and we will follow up, and catch all the birds." The conflict was fierce, and the opposition bitter. As expressed of them by another, "There is nothing to which they will not stoop; and they are never likely to be out of scandal with which to assail those who have incurred their displeasure."

[HEVI 46.4](#) [1](#) [2](#)

Heavenly Visions

[JNL-1984]

[1](#) [2](#)

Until the Lord spoke directly concerning this party, our leading ministers considered it duty to answer the scandalous falsehoods that were published in the Messenger of Truth. Elders White, Waggoner, Cornell, and Frisbie, and the writer counseled together, and had arranged to write a reply to the malicious fabrications, each taking a separate line of attack. Just at this time the vision (the writer being present) was given in Oswego.

[HEVI 46.5](#) [1](#) [2](#)

Miracles in My Life [JNL-1987]

[1](#) [2](#)

At the time of my healing at the home of Brother Place, Sister White was taken off in vision and was given important instruction for us regarding the Messenger of Truth. Five of us, White, Waggoner, Cornell, Frisbie and myself, had decided upon a line of attack against the slanderous assertions in the Messenger. We had decided among ourselves without counsel with Sister White. After she came out of vision she said to her husband, "You brethren have made a mistake in your plans to refute the Messenger paper. When you answer one of their lies, they will make two more to match them. It is the trick of the enemy to keep you following them up and thus keep you from working with all the new interests that have arisen. Let the Messenger people alone, and pay no attention to their work, for in less than six weeks they will be at war among themselves. That paper will go down, and when they cease its publication, you will find that our ranks have doubled."

[MML 43.4](#) [1](#) [2](#)

Miracles in My Life [JNL-1987]

[1](#) [2](#)

When Stephenson and Hall were First-day Adventists, they had accepted the theory of an "Age to Come," in which probation for sinners would continue beyond Christ's return. Their object was to have the Review publish their theories or they would destroy its influence. Very soon they began to write for the Messenger 1 Two disaffected Adventists, H. S. Case and C. P. Russell of Jackson, Mich., published a paper called Messenger of Truth. The title "Age to Come" was associated with them after Stephenson and Hall joined them and promoted theories of an earthly millennial reign of Christ during which probation for sinners would continue. and thus they lost their hold upon our people.

[MML 43.3](#) [1](#) [2](#)

The Ellen G. White 1888 Materials

The only true knowledge of the message of the righteousness of Christ, the only true test, is personal acceptance of it; the effort will be vitalizing to the human soul. By poor, misguided human agents the messenger of truth may be regarded as infallible;

Title

[EGW-1987]

1 2

Summary

by human minds that think themselves wise, he may be placed where God should be; and he may be left to reveal that he is not infallible; then the ones who have looked for something to condemn feel a triumph in iniquity, and those who exalted the human agent may be just as willing to turn against him. But there is the message all the same: It is not changed, it trembles not from any shock it may receive. The men who have been lauded and exalted may reveal the weakness of humanity because they did begin to think they were more than common humanity; but what then? Will they adhere to error? Here is the test. If when they see the danger, they flee from it, they show to the world, to angels and to men, that the citadel of the heart is the temple of the Holy Spirit, and that they will in no case harmonize with selfishness of any description.

1888 1310.1 1 2

Manuscript
Releases,
vol. 14 [Nos.
1081-1135]

[EGW-1990]

1 2

Let the messengers of truth pass on to another field. Here there may be a more favorable class of people, and may successfully accomplish the work of sowing and reaping. The report of their success will find its way to the place where God's work was apparently unsuccessful, and the next messenger of truth who goes there will be more favorably received. The seed sown in trial and discouragement will be seen to have life and vitality. First will appear the blade, then the ear, then the full corn in the ear.

14MR 142.4 1 2

Pastoral
Ministry

[EGW-1995]

1 2

Another minister follows the first, and in the fear of God presents the practical duties, the claims of God upon His people. Some draw back, saying, "Our minister who brought us the truth did not mention these things. We have been deceived. These things were kept back." And they become offended because of the Word. Some will not accept the tithing system; they reject systematic benevolence, and become offended, turn away, and no longer walk with those who believe and love the truth. When the tract and missionary field is opened before them, inviting them to work in it, they answer, "It was not so taught us," and they hesitate to engage in the work. How much better it would be for the cause, if the messenger of truth had faithfully and thoroughly educated these converts in regard to all these essential matters, even if there were less whom he could number as being added to the church under his labors.—The Review and Herald, December 12, 1878.

PaM 207.1 1 2

The Ellen G.
White
Letters and
Manuscripts:
Volume 1

[EGWE-2014]

1 2

God has wrought for you in Jackson, and after what God has done to set the church right, any [who] doubt His work, or do not receive the teachings of God, who has "pled with you face to face" through the weak clay, I fear for them. God can do no more for them than He has done, and you must not have communion with them, but separate them from your company. 3 Which members of the Jackson company were subsequently disfellowshipped or broke away? It is well known that Hiram Case and Charles Russell, both of whom were reprovved in the June 2 vision, were disfellowshipped and subsequently formed the opposition Messenger Party. Russell apparently was excluded from fellowship within a matter of weeks, but for Hiram Case separation was a drawn-out process. For one thing, Ellen White made a special appeal to Case some weeks after the vision in this letter of June 29. "Dear Brother Case, make thorough work. Dig deep and confess from the bottom." For a while Case responded positively. In August he even made public confession in a letter to the Review editor. "I have done wrong in using the Lord's money as I should not. ... I do deeply regret, and humbly ask the forgiveness of all my brethren and sisters." However, events subsequently took a turn for the worse, and on February 17, 1854, leading Michigan brethren decided that "we no longer consider him [Case] qualified to travel and teach the third angel's message." (According to J. B. Bezzo, that decision had already been made in Sylvan, Michigan, in January 1854, with fellowship being withdrawn from Case "a short time after.") Apart from Case and Russell there were

other casualties. The incident involving the alleged offensive language of Abigail Palmer continued to fester in the Jackson band even after Ellen White was shown in vision on June 2, 1853, that Mrs. Palmer did not use the epithet she was accused of using (see Ms 1, 1853). Savilla Case, 17-year-old daughter of Hiram Case, who had originated the accusation, at first acknowledged the truth of the vision but subsequently retracted her confession, insisting that the vision “was false” (see Morrill). What had begun in 1853 as a disagreement over church discipline soon developed into a full-scale division among the members over the authority of Ellen White’s visions. The exact extent of the revolt in Jackson against the visions is not known, but several names (in addition to Case and Russell) are mentioned in the *Messenger of Truth*, including “Sr. Eliza Smith,” “Sr. Knight,” and “Sister Morrill.” In nearby Sylvan, Michigan, 19 members in a joint letter to the *Messenger of Truth* declared that they had “no confidence in the visions of E. G. White” and were withdrawing from the fellowship of the Sylvan band. See: “The Advent Harbinger,” *Review*, July 4, 1854, p. 173; H. S. Case, “From Bro. Case,” *Review*, Aug. 18, 1853, p. 64; “H. S. Case,” *Review*, Apr. 18, 1854, p. 102; James White, “Western Tour,” *Review*, May 23, 1854, p. 142; J. B. Bezzo, “H. S. Case,” *Messenger of Truth*, Nov. 2, 1854, p. [4]; “Forgive One Another,” *Messenger of Truth*, Oct. 19, 1854, pp. [1, 2]; J. Morrill, “From Sister Morrill,” *Messenger of Truth*, Nov. 30, 1854, p. [4]; “Withdrawal of Fellowship,” *Messenger of Truth*, Nov. 30, 1854, p. [4]. It is the only way you can live, and the only course you can take to wipe away the stain and reproach that has been brought upon the church in Jackson. Do not daub with untempered mortar 4 An expression found in Ezekiel 13:10-16 that carries the connotation of whitewashing an unsound structure in order to make it appear sound. or heal the hurt of the daughter of My people slightly crying peace, peace, when there is no peace. 5 Words taken from Jeremiah 6:14 referring to religious leaders who glossed over the sins of the people, lulling them into a false sense of security.

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I am sorry to hear some have to be disfellowshipped for not moving with the church. I am sorry for them, and sincerely pity them. May the Lord save them from ruin. 6 Of the three persons mentioned in this paragraph and the one following, Charles Russell was probably disfellowshipped late summer 1853 and Hiram Case sometime before May 1854. Hiram Drew was disfellowshipped sometime during the winter of 1853/1854. There were several problematic aspects to Case and Russell’s relation to the Sabbatarian Adventists. But the precipitating factor that subsequently led to their expulsion seems to have been their concerted and public campaign against the visions after they were reprovved in a vision in June 1853 for their severity against Mrs. Palmer. Russell later claimed that he was disfellowshipped “because I do not believe the visions,” and his supporters, such as A. N. Seymour, alleged that “the Sabbatarians made the visions of Ellen White a test of fellowship.” Yet the records suggest that Case and Russell did much more than simply disbelieve the visions; they launched a divisive campaign against the visions and against the leadership of James White. A *Review* editorial later maintained that “the vision [of June 1853] was not made a test of fellowship. These men were disfellowshipped on account of their unchristian conduct.” See: “The Advent Harbinger,” *Review*, July 4, 1854, p. 173; A. N. Seymour, “The Shut Door Sabbatarians,” *Advent Harbinger*, June 3, 1854, p. 395; J. N. Loughborough, *Rise and Progress of the Seventh-day Adventists*, pp. 188-190; J. B. Bezzo, “Test of Fellowship,” *Messenger of Truth*, Oct. 19, 1854, pp. [2, 3]. For the views of those who defended Case, Russell, and Drew against all charges made against them, see J. B. Bezzo, “Test of Fellowship,” *Messenger of Truth*, Oct. 19, 1854, pp. [2, 3]; idem, “H. S. Case,” *Messenger of Truth*, Nov. 2, 1854, pp. [2-4]; A. N. Seymour, “The Shut Door Sabbatarians,” *Advent Harbinger*, June 3, 1854, p. 395. Poor Brother Case [Hiram S. Case], 7 Identity: The Jackson setting and church disciplinary context leave no doubt that Hiram S. Case is being referred to. He was finally disfellowshipped sometime between January and May 1854. See: James White, “Western Tour,” *Review*, May 23,

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1854, p. 142. For further details, see Lt 3, 1853 (June 29), note 3. and poor Brother Drew [Hiram Drew]. 8 Identity: Clues to the identity of "Brother Drew" are found in the remark about his being disfellowshipped, in the way his name is coupled with those of Case and Russell, and in his location in the Jackson area. All three specifications fit well with Hiram Drew, a Sabbatarian Adventist from Jackson County who was disfellowshipped from the band in Sylvan, Michigan (15 miles [24 kilometers] from Jackson), some months later. Drew subsequently joined Case and Russell in the breakaway Messenger Party. See: EGWEnc, s.v. "Messenger Party"; J. B. Bezzo, "Test of Fellowship," Messenger of Truth, Oct. 19, 1854, pp. [2, 3]. I hardly know who to sympathize with the most. You must watch over Brother Drew; don't let him be deceived as to Brother Case's true state. But be careful of one thing: do not be cast down yourselves. Remember, you must not sink down if you would have any influence over others. You must keep free, believe in God, and act out your faith. Pray much to God and He will strengthen you.

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Dear Sister, it is almost dark [and] I can write but a few words more. Hope you and your dear children are prospering in the Lord. Tell them to live humble, close to the bleeding side of Jesus; tell them to pray much and subdue all pride and selfishness and live wholly for God. Much love to them and your husband and self. We received your donation, thank you for it. Will try to use it to the glory of God. Husband did not know but that the money might be credited to the paper; did not know but some like Brother Case [Hiram S. Case] 8 Identity: The concern expressed here that "Brother Case" might accuse the Whites of misappropriation of funds is a clear indication that Hiram S. Case is referred to. Hiram Case, cofounder of the Messenger Party, had earlier accused James White of speculation in connection with the selling of Bibles in Michigan. See: James White, "Western Tour," Review, May 23, 1854, p. 142; EGWEnc, s.v. "Messenger Party." For a view of the speculation charges from the point of view of a Messenger Party member, see J. B. Bezzo, "H. S. Case," Messenger of Truth, Nov. 2, 1854, pp. [2-4]. For further Messenger Party allegations that James White was misappropriating donations for the Review, see C. P. Russell, "From Bro. Russell," Messenger of Truth, Nov. 2, 1854, p. [2]. This letter provoked a robust response from J. N. Andrews, R. F. Cottrell, and U. Smith in "Malicious Insinuation," Review, Nov. 21, 1854, p. 117. might say that money had been sent in that had been made no account of. I did not know as all understood that any present sent to me was not credited in the paper. How do you understand it? Tell Sister C. Smith 9 Identity: See note 1. The name of Cyrenius Smith's wife was Louisa. See: Obituary: "Louisa Smith," Review, Jan. 10, 1882, p. 30. I thank her for her present. Much love to her and all that family; also all the brethren and sisters. Pray for us. We are quite well except Luman [Luman V. Masten]. 10 Identity: No doubt the same Luman of whom Ellen White wrote some three months earlier that he "is coughing again; his lungs are affected." She added that Luman worked in the Review office. Years later, writing of the Rochester, New York, period, she recalled that "we buried Luman, foreman of the office, with consumption." Doubtless Ellen White was here referring to "L. V. Masten" (as he was always referred to in the Review), foreman of the printing operation, who died of consumption a few months later, on March 1, 1854, "aged about 25 years." See: Ellen G. White, Lt 7, 1853 (Aug. 24); Lt 95, 1886 (Feb. 16); obituary: "Bro. L. V. Masten," Review, Mar. 14, 1854, p. 63; "The Pamphlet," Review, Oct. 14, 1852, p. 91. We are believing for him.

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See: 1850 U.S. Federal Census, "Roderick Chapin," New York, Monroe County, Greece, p. 154; 1860 U.S. Federal Census, "R. R. Chapin," New York, Monroe County, Sweden, p. 2; search word "Chapin" in Words of the Pioneers; R. R. Chapin, "Who Are the Remnant?" Messenger of Truth, Oct. 19, 1854, p. [2]; R. R. Chapin, in Messenger of Truth, Oct. 19, 1854, p. [4]; R. R. Chapin, "To the Publishing Committee," Messenger of Truth, Nov. 30, 1854, p.

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[3]; Ellen G. White, Ms 5, 1850 (July 29); The Rochester Directory for the Year Beginning July 1, 1891 (Rochester, N.Y.: Drew, Allis & Company, 1891). For further information on the Messenger Party and the "Camden vision," see SDAE, s.v. "Messenger Party"; EGWEnc, s.v. "Messenger Party" and "Camden Vision."

[1EGWLM 808.1](#) 1 2

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Then I was shown that as the Messenger people could not make their rebellious feelings and spirit do the work they wished it should—get down the Review—they ceased, in a measure, from their work. 6 The "Messenger of Truth" ceased publication in 1857 or 1858. One of the objectives of this publication was to bring down and supersede the Review, a goal which editor C. P. Russell thought could be achieved in three months after the start of publication in 1854. James White reported in January 1858 that "not one of the eighteen messengers" that the Messenger Party "once boasted ... is now bearing a public testimony, and there is not one place of regular meeting to our knowledge among them east or west." See: C. P. Russell, "From Bro. Russell," The Messenger of Truth, Nov. 2, 1854, n.p.; J. N. Andrews, R. F. Cottrell, U. Smith, "Malicious Insinuation," Review, Nov. 21, 1854, p. 117; J. W. [James White], "A Sketch of the Rise and Progress of the Present Truth," Review, Jan. 14, 1858, p. 77; J. N. Loughborough, Rise and Progress of Seventh-day Adventists, p. 217. Some gave up the Sabbath, others changed their evil course and fully united with God's people. Others did not see the wickedness of their course and never made thorough work or repented heartily of their evil work. Pardon was written against the names of those who made thorough work, but if they again fall into a like snare and pursue an evil course, all their past evil is remembered against them.

[1EGWLM 569.1](#) 1 2

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I then saw Brother Chapin [Roderick R. Chapin] 15 Identity: Although several persons with the surname "Chapin" appear in the Review during the 1850s, all seven mentions of "Chapin" for whom first names are given during the period before 1852 are of "R. R. Chapin." Therefore it is likely that this is the person Ellen White is addressing. By 1854 R. R. Chapin had joined the oppositional "Messenger Party" and several of his letters appear in The Messenger of Truth signed "R. R. Chapin, Greece, New York." The 1850 census for Greece lists his name as "Roderick Chapin." See: Search term "Chapin" in Words of the Pioneers; Joseph Bates, "From Bro. Bates," Review, Aug. 15, 1854, p. 6; R. R. Chapin, "Who Are the Remnant," The Messenger of Truth, Oct. 19, 1854, p. 2; 1850 U.S. Federal Census, "Roderick Chapin," New York, Monroe County, Greece, p. 153. that he had been rescued from the jaws of the lion as a bird is rescued from the snare of the fowler. I saw God had felt after him while he was in darkness and he had but just escaped with the skin of his teeth and all his work at Hamilton [New York] must be taken back before he can gain progress. I saw he must make square work for eternity. I saw his soul was worth more than ten thousand worlds like this. I did praise and adore God that He had borne with Bro. Chapin and finally had stretched out His arm in that dark spot and brought him to the light that he might discover the darkness he had been in. 16 There is no indication here or elsewhere of the nature of the "darkness" that R. R. Chapin had been involved in. It may be that Chapin's problems in 1850 were similar to those that led to his break with the movement in 1854, which included the rejection of Ellen White's visions. See: EGWEnc, s.v. "Messenger Party."

[1EGWLM 206.5](#) 1 2

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I saw the angels of God grieved and they followed their commission to mark every falsehood, every thrust, every stain put upon the defenders of God's truth. Every bitter feeling, every feeling of hate, they were to record, for they would meet it again. I saw J. C. Day strengthening the hands of wicked men, trying to tear away the confidence of God's people in us and in the visions. 5 Day later professed himself "sorry from my heart ... for many things I have written for the 'Messenger,' especially those pieces in which I have written anything against Bro. or Sr. White." (The "Messenger" refers to The

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Messenger of Truth, a paper issued by the Messenger Party.) See: John C. Day, "Letter From Bro. Day," Review, Oct. 9, 1856, p. 184.

[IEGWLM 568.2](#) [1](#) [2](#)

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Those who had means were thrown into great darkness and perplexity, and Brother Case was hurt by too much means being put into his hands. He did not study economy but lived extravagantly, in his travels laid out money here and there, to no effect, spread a wrong influence by his being so flush with the Lord's money, and would say, to others and in his own heart, to himself, there is means enough in Jackson, more than can be used up before Jesus comes. 8 An article by J. B. Bezzo in the Messenger of Truth provides some rare insights into the ministry of Hiram Case and his break with the Sabbatarian Adventists. It gives a glimpse into the financial support provided by Jackson members to Hiram Case and his family. Thus, in 1853 "Bro. Drew told Bro. Case that if he wo'd move to his place, he would furnish him with a cow, house to live in, and would help support his family while he was carrying the third angel's message." It appears from Bezzo's article that the Jackson church had accepted financial responsibility for the Case family, an arrangement that was very unusual if not unique during the early 1850s, when most traveling preachers received o

[IEGWLM 353.2](#) [1](#) [2](#)

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Sabbath commenced. We tried to call our thoughts from the things around us to sacred things. We took the cars at about eight and rode 25 miles [40 kilometers], and within two miles [3 kilometers] of the depot Brother Ballou [James Madison Ballou] 22 Identity: The only "Ballou" appearing in the Review from this period is a "J. M. Ballou," so the initial question is whether any person by that name lived in Mannsville or vicinity, where he met the Whites. The 1850 census does have a "James M. Ballou" listed in the nearby township of Boylston. Depending on where in Boylston James Ballou lived, it could have been as close as three or four miles (five kilometers) from Mannsville. The likelihood, therefore, is that Ellen White is referring to James M. Ballou. His full name is given in his obituary. See: Search term "Ballou" in Words of the Pioneers; 1850 U.S. Federal Census, "James M. Ballou," New York, Oswego County, Boylston, p. 8; obituary: "James Madison Ballou," Review, June 12, 1888, p. 383. met us on the cars. They have been worried about us, fearing we could not come. He stepped on the cars, rode out two miles, and then found us and went back again. There was Brother Miles [Alonzo Miles] 23 Identity: "Brother Miles" clearly lives in Mannsville, New York, or vicinity, since that is where the weekend meetings were being held. According to the 1860 census, both Alonzo Miles and Randolph Miles with their families lived in the Ellisburg township, in which Mannsville is located. The information given in the October 22 entry that "Brother and Sister Miles once joined the Messenger [Party]" strongly suggests that the "Brother Miles" Ellen White is referring to is Alonzo Miles. Five years earlier Alonzo Miles (then living in Illinois) had written a rather brusque letter to the Review saying that he had received the Messenger Party paper, Messenger of Truth, and asked whether, as it claimed, the visions of Ellen White were becoming a test of fellowship among Sabbathkeepers. After that nothing is heard of Alonzo Miles in the Review—no letters or subscription receipts—until 1860 when a subscription is again receipted, suggesting that he had returned to the "Battle Creek" Sabbatarians. There is no evidence that Randolph Miles, probably Alonzo's brother, ever defected to the Messenger Party. See: 1860 U.S. Federal Census, "Alonzo Miles," New York, Jefferson County, Ellisburg, p. 46; 1860 U.S. Federal Census, "R. Miles," New York, Jefferson County, Ellisburg, p. 83; A. Miles, "From Bro. Miles," Review, Dec. 5, 1854, pp. 125, 126; search term "Miles" in Words of the Pioneers. waiting for us to take us to his house.

[IEGWLM 656.2](#) [1](#) [2](#)

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See: Headstone for Hiram S. Case and Rebecca A. Case, Pioneer Cemetery, Hartford, Van Buren County, Michigan,

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Letters and Manuscripts: Volume 1 [EGWE-2014] 1 2	<p>www.usgwarchives.net/mi/vanburen/photos/tombstones/pioneer/casel13002gph.jpg (Jan. 28, 2011); The Northwestern Reporter, Vol. 44, Containing All the Decisions of the Supreme Courts of Minnesota, Wisconsin, Iowa, Michigan, Nebraska, North Dakota, South Dakota (St. Paul: West Pub. Co., 1890), pp. 578, 579; 1850 U.S. Federal Census, "Hiram Case," Michigan, Ionia County, Lyons, p. 157; 1860 U.S. Federal Census, "H. S. Case," Michigan, Clinton County, DeWitt, p. 191; H. S. Case, "Letter From Bro. Case," Present Truth, November 1850, p. 85; Ellen G. White, Lt 3, 1853 (June 29); Lt 6, 1853 (Aug. 3); Lt 9, 1853 (Dec. 5); Ms 1, 1853 (June 2); H. S. Case, "From Bro. Case," Review, Aug. 28, 1853, p. 64; J. W. [James White], "A Sketch of the Rise and Progress of the Present Truth," Review, Jan 14, 1858, p. 77. For an account of Case's separation from the Sabbatarian Adventists, seen from the eyes of the Messenger Party, see J. B. Bezzo, "H. S. Case," Messenger of Truth, Nov. 2, 1854, pp. [2-4].</p>	IEGWLM 805.6 1 2
The Ellen G. White Letters and Manuscripts: Volume 1 [EGWE-2014] 1 2	<p>See: 1880 U.S. Federal Census, "Hiram Drew," Michigan, Ottawa County, Georgetown, p. 22; 1850 U.S. Federal Census, "Hiram Drew," Michigan, Jackson County, Henrietta, p. 382; J. B. Bezzo, "Test of Fellowship," Messenger of Truth, Oct. 19, 1854, p. [3]; Ellen G. White, Lt 6, 1853 (Aug. 3); Eli Bugbee et al., "Withdrawal of Fellowship," Messenger of Truth, Nov. 30, 1854, p. [4].</p>	IEGWLM 823.3 1 2
The Ellen G. White Letters and Manuscripts: Volume 1 [EGWE-2014] 1 2	<p>Sometime between 1854 and 1855 Henry Lillis joined the breakaway Messenger Party. Loughborough recorded that he, Cottrell, and the Whites held a meeting in Oswego in 1855, which Lillis disturbed by distributing the dissident party's paper, the Messenger of Truth. The last mention of Lillis is in a report in 1858 by James White on the decline of the Messenger Party in which he notes that Lillis had become a Spiritualist.</p>	IEGWLM 862.2 1 2
The Ellen G. White Letters and Manuscripts: Volume 1 [EGWE-2014] 1 2	<p>Three extant issues of The Messenger of Truth, house organ of the Messenger Party, indicate that Charles Russell was a member of the publishing committee. Little is known of Russell's religious endeavors after the breakup of the Messenger Party. According to his obituary in the Jackson Weekly Citizen, Russell "remained firm" "in the advent faith" to the end of his life. J. N. Loughborough adds that he gave up keeping the Sabbath three years before his death.</p>	IEGWLM 886.2 1 2
The Ellen G. White Letters and Manuscripts: Volume 1 [EGWE-2014] 1 2	<p>For a while it looked as if Case might accept the admonition and alter course. In a letter to the Review some weeks later, in August 1853, he acknowledged his failings, asking "the forgiveness of all my brethren and sisters." The reconciliation was not to last long, however, and by early 1854 Case had lost both his ministerial office and his church membership. H. S. Case reacted by becoming a founding member of the break-off Messenger Party and joining the publishing committee of its paper, the Messenger of Truth, which focused on attacking the visions of Ellen White and the leadership of James White.</p>	IEGWLM 805.4 1 2
The Ellen G. White Letters and Manuscripts: Volume 1 [EGWE-2014] 1 2	<p>Listed as a "pedlar" and "farmer" in the censuses of 1850 and 1860, R. R. Chapin was an active layman-preacher in the period 1850-1853, living in Rochester, New York, and vicinity. By 1854 notices appeared in the Review indicating that R. R. Chapin had joined the offshoot group of Hiram Case and C. P. Hall. The October and November 1854 issues of the Messenger of Truth (periodical of the Messenger Party) contained letters from Chapin rejecting Ellen White's visions and charging that Sabbatarian Adventists were making them a test of fellowship.</p>	IEGWLM 807.5 1 2

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Born in Canada, Hiram Drew subsequently farmed in Jackson and Ottawa counties in Michigan. The date of Drew's joining the Sabbatarian Adventists is not known, but he was disfellowshipped during the winter of 1853-1854. By October 1854 he was listed as a member of the "publishing committee" of the Messenger of Truth, the journal of the breakaway Messenger Party.

[IEGWLM 823.1](#) [1](#) [2](#)

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John C. Day, a carpenter from Massachusetts, participated in the Millerite movement and became a Sabbathkeeping Adventist in 1851. He wrote several theological articles for the Review in 1853-1854 and traveled, at least locally, as a preacher. His ambitions as a preacher collided with Ellen White's vision of September 1852, according to which Day "has been mistaken and thought that God had a greater work for him to do than He had ever laid upon him." John Day subsequently defected to the oppositional (though also Sabbatarian) Messenger Party in 1854 or 1855 and wrote against the Whites in the Messenger of Truth. By October 1856, however, Day reversed his position, writing a confessional letter to the Review asking for forgiveness "of the entire church."

[IEGWLM 820.4](#) [1](#) [2](#)

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I saw that Brother Russell has had a hard, oppressive spirit and Brother Case's daughter has indulged in very wrong feelings and her parents have not checked it by example or reproof, but encouraged it by example. I saw that a great work must be done for Brother Case or he would be laid aside as unfit to carry the truth of God to others, and unfit to be an example to the flock; for if he remains as he is, his influence will be as it has been, death, death, death. 26 Eventually, some months later, Hiram Case was "laid aside." There is some uncertainty as to the date when Case was dismissed from the ministry. According to J. B. Bezzo, it was at a meeting held in Sylvan, Michigan, in January 1854 that "it was decided that Bro. Case should not carry the message." The Review, however, says the decision was made at a conference in Jackson, Michigan, on February 17, 1854. Bezzo adds that Case was disfellowshipped "a short time after this [Sylvan] meeting" at a meeting held in Jackson. See: J. B. Bezzo, "H. S. Case," Messenger of Truth, Nov. 2, 1854, p. [4]; Ed., "H. S. Case," Review, Apr. 18, 1854, p. 102.

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I saw that Brother Bowles's going West was all wrong 16 According to scattered mentions in the Review John Bowles and Hiram Case preached in Illinois and Wisconsin during the autumn of 1851 and the spring of 1852. See: H. S. Case, "Conference in Illinois," Review, Sept. 16, 1851, p. 32; Wm. B. Putnam, "From Bro. Putnam," Review, Mar. 31, 1853, p. 183. and grew out of the wrong action and influence in the church by Brother Rhodes. I saw that death, death, followed Brother Bowles. He was lifted up and exalted by the devil, thinking he was something when he was nothing. I saw that he had not seen his misdeeds and his exalted feelings, and his being so puffed up by the enemy, thinking that he was doing a great work when some souls were pushed off where it seemed as though there was no possibility of reaching them. 17 Although he shows a definite bias against Bowles and therefore must be read with caution, J. B. Bezzo gives an unflattering picture of John Bowles. Among other episodes Bezzo writes of a meeting held near Saline, Michigan, where "brother Bowles ... arose and made some remarks, from which Sr. Kellogg got the idea that her children were lost. It had such an effect upon her mind that she became almost distracted; brother K. entertained fears that she would go crazy." The reproof given to John Bowles in this letter is very similar to that which he had received one year earlier, in June 1852. There is no indication that Bowles had changed his ways, and this may account for the stronger tone of this second letter. This is the last mention of John Bowles in the Ellen White letters and manuscripts. Three months later, in September 1853, he died "after a short illness, of the typhus fever." See: J. B. Bezzo, "H. S. Case,"

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<p>The Ellen G. White Letters and Manuscripts: Volume 1 [EGWE-2014] 1 2</p>	<p>Messenger of Truth, Nov. 2, 1854, p. [2]; J. Whitmore, "From Bro. Whitmore," Review, Oct. 4, 1853, p. 103; Ellen G. White, Lt 2, 1852 (June 2). IEGWLM 357.4 1 2</p> <p>I saw that it was a restless, uneasy, unsatisfied, ungrateful feeling in Brother Case that desired another chart. I saw that these painted charts had a bad effect upon the congregation. It caused a light, chaffy spirit of ridicule to be in the meeting. 21 Hiram Case's interest in painting prophetic charts that were subsequently less than well received by others is documented by J. B. Bezzo. During a tour of Ohio in 1851, wrote Bezzo, "Case got up a new chart. He was gone about six weeks, and when he returned, the brethren had a trial with him about the chart. He confessed his wrong, and asked their forgiveness." See: J. B. Bezzo, "H. S. Case," Messenger of Truth, Nov. 2, 1854, p. [3]. IEGWLM 358.5 1 2</p>
<p>The Ellen G. White Letters and Manuscripts: Volume 1 [EGWE-2014] 1 2</p>	<p>I then was pointed again to Sr. Palmer. Said the angel, It does not belong there. Words were spoken but not the ones that were said that she spake. I saw words spoken that were wrong, that should not have been spoken, and which in no way could glorify God; but which were the fruits of the risings of self. But the words which were considered the most sinful she did not speak. 23 Further details of the incident mentioned here are given by Ellen White in Spiritual Gifts and by John Loughborough, who was an eyewitness to some of the events. Central to the episode was an angry outburst by Abigail Palmer of the Jackson, Michigan, band, aimed at a non-Adventist neighbor. Witnessing the scene was 17-year-old Savilla, daughter of Hiram Case, who claimed (according to Loughborough) that the offensive word "bitch" had been used. Hiram Case and Charles Russell insisted that Abigail Palmer should confess, but she denied using the vile epithet. The Jackson group became divided on the issue. Sometime thereafter, in early June 1853, the Whites visited Jackson, and Ellen was given the vision that is here reported. Abigail subsequently admitted to having used the word "witch" rat IEGWLM 359.4 1 2</p>
<p>The Ellen G. White Letters and Manuscripts: Volume 1 [EGWE-2014] 1 2</p>	<p>But I must be in haste. We have not forgotten your kindness to us. We remember the kindness of Bro. Smith's 10 Identity: The difficulty in identifying "Bro. Smith's family" of Jackson lies in the fact that several different Smiths from that vicinity and during that period are mentioned in printed sources. Apart from the well-known Cyrenius Smith family (including his wife, Louisa, and son William) there are references to "E. Smith," "L. Smith," and "Eliza Smith" in Jackson. Ellen White mentions a Smith family in Jackson in four letters written between July and December 1853 in a way that suggests that in all four she is referring to the same family. The only hint as to its full identity is found in the December letter. "Tell Sister C. Smith I thank her for her present. Much love to her and all that family." This may well be a reference to Sister Cyrenius Smith and gives some reason fo IEGWLM 379.2 1 2</p>
<p>The Ellen G. White Letters and Manuscripts: Volume 1 [EGWE-2014] 1 2</p>	<p>I love you all; my heart is united with yours. Be of good courage and endure toil and trial a little longer and we shall see the King in His beauty. Much love to Brother Smith's 12 Identity: The difficulty in identifying "Bro. Smith's family," of Jackson, lies in the fact that several different Smiths from that vicinity and during that period are mentioned in printed sources. Apart from the well-known Cyrenius Smith family (including his wife, Louisa, and son William) there are references to "E. Smith," "L. Smith," and "Eliza Smith" in Jackson. Ellen White mentions a Smith family in Jackson in four letters written between July and December 1853 in a way that suggests that in all four she is referring to the same family. The only hint as to its full identity is found in the December letter. "Tell Sister C. Smith I thank her for her present. Much love to her and all that family." This may well be a reference to Sister Cyrenius Smith and gives some reason for identifying "Bro. Smith" here as Cyrenius Smith. See: A. N. Seymour, "The Shut Door Sabbatarians," Advent Harbinger, June 3, 1854, p. 395; "Forgive One</p>

Title

Summary

Another," Messenger of Truth, Oct. 19, 1854, pp. [1, 2]; search terms "Smith" and "Jackson" in Words of the Pioneers; Ellen G. White, Lt 6, 1853 (Aug. 3); Lt 7, 1853 (Aug. 24); Lt 9, 1853 (Dec. 5). family. We love them and want to see them; tell them to write us, we want to hear from them often. We have been expecting a letter from Brother Rhodes [Samuel W. Rhodes] 13 No doubt Samuel W. Rhodes. No other Rhodes is found in the Review in the early 1850s. See: Search term "Rhodes" in Words of the Pioneers. for some time, have received none as yet since the conference. How it will turn with him I cannot tell. Perhaps he will receive it, and it may be he will sink down beneath it. 14 In a vision given two months earlier, on June 2, Samuel W. Rhodes's "overbearing spirit" and severity had been pointed out together with the harmful effect this had had on the congregations he vi

[IEGWLM 385.2](#) [1](#) [2](#)

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See: 1860 U.S. Federal Census, "Charles P. Russell," Michigan, Jackson County, Jackson, Ward 1, p. 15; 1880 U.S. Federal Census, "Eunice Russell," Michigan, Jackson County, Jackson, p. 15; U.S. Census Mortality Schedules, Michigan, Jackson, 1850-1885, Record for Charles P. Russell, Persons Who Died During the Year Ending May 31, 1880; Report of the Pioneer Society of the State of Michigan, Together With Reports of County, Town, and District Pioneer Societies, Pioneer Collections (Lansing, Mich.: W. S. George & Co., Printers and Binders, 1883), vol. 4, p. 272; J. N. Loughborough, "Sketches of the Past—82," Pacific Union Recorder, Nov. 11, 1909, p. 2; C. P Russell, "A Confession," Messenger of Truth, Oct. 19, 1854, p. [2]; "Death of a Pioneer," Jackson Weekly Citizen, Dec. 5, 1879, p. 5.

[IEGWLM 886.3](#) [1](#) [2](#)

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See: Obituary: "Elizabeth Temple," Review, Feb. 24, 1885, p. 127; 1850 U.S. Federal Census, "James L. Temple," Massachusetts, Suffolk County, Boston, Ward 10, p. 343; Ellen G. White, Spiritual Gifts [vol. 2], pp. 109, 110; Lt 5, 1849 (Apr. 21); Lt 25, 1868 (Dec. 2); Lt 39, 1874 (July 6); Lt 34, 1897 (June 8); The Boston Directory ... 1869 (Boston: Sampson, Davenport, & Co.), p. 595; 1870 U.S. Federal Census, "Elizabeth Temple," Massachusetts, Suffolk County, Boston, Ward 10, p. 234; search term "E. Temple" and "Elizabeth Temple" in Review and Herald online collection, www.adventistarchives.org; "Sr. E. Temple ... to Sr. White," Review, Mar. 2, 1869, p. 79; N. Orcutt, "Report of Labor," Review, Aug. 2, 1870, p. 51. On Ransom Hicks, see First Record Book of the Society of Colonial Dames in the State of Rhode Island and Providence Plantation (Providence, R.I.: Snow & Farnham, Printers, 1897), p. 126; "From Bro. Hicks," Messenger of Truth, Nov. 2, 1854, p. [4]; "A Correction," Review, May 14, 1867, p. 275; "Personal," Review, Oct. 4, 1864, p. 148; John Nevins Andrews et al., Defense of Elder James White and Wife, pp. 17, 18.

[IEGWLM 897.4](#) [1](#) [2](#)

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Letter to Cyrenius and Louisa Smith. 1 Identity: Even though the letter reveals that "Brother and Sister Smith" live in the Jackson, Michigan, area, it is still difficult to identify them since there are several Smiths from that vicinity during that period as mentioned in printed sources. Apart from the well-known Cyrenius Smith family (including his wife, Louisa, and son William), there are references to "E. Smith," "L. Smith," and "Eliza Smith" in Jackson. Ellen White mentions a Smith family in Jackson in four letters written between July and December 1853 in a way that suggests that in all four she is referring to the same family. The only hint as to their full identity is found in the December letter. "Tell Sister C. Smith I thank her for her present. Much love to her and all that family." This may well be a reference to Sister Cyrenius Smith and gives some reason for identifying "Bro. Smith" here as Cyrenius Smith. The notes that follow will proceed on the assumption that Cyrenius and Louisa Smith are the addressees. See: A. N. Seymour, "The Shut Door Sabbatarians," Advent Harbinger, June 3, 1854, p. 395; [C. P. Russell,] "Forgive One Another," Messenger of Truth, Oct. 19, 1854, pp. [1, 2]; search terms "Smith" and "Jackson" in Words of the Pioneers; Ellen G. White, Lt 6, 1853 (Aug. 3); Lt 7, 1853 (Aug. 24); Lt 9, 1853 (Dec. 5).

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Summary

The following year, after a contentious conference in Jackson, Michigan, the young movement faced its first organized opposition from within—led by Hiram S. Case (an itinerant preacher) and his close friend Charles P. Russell. In 1854 they launched their rival paper, the Messenger of Truth, in which Ellen White's visions came under steady attack.

[IEGWLM 18.3](#) [1](#) [2](#)

The Messenger of Truth, 1854...363, 364

[IEGWLM 66.26](#) [1](#) [2](#)