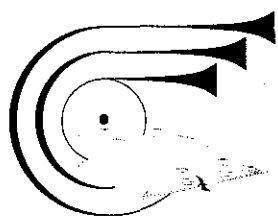


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# Lest We Forget

*"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196*

## THE FAITH OF JESUS

A NEGLECTED LANDMARK — CORE OF THE 1888 MESSAGE

*From the Writings of E. J. Waggoner*

### *The Lord Our Righteousness*

(From *Christ and His Righteousness*, page 61, Pacific Press Publishing Co., 1890.)

The scripture that we have just been considering (Rom. 3:24-26) is but another statement of verses 21, 22, following the declaration that by the deeds of the law there shall no flesh be made righteous... "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by the *faith of Jesus Christ*\* unto all and upon all them that believe." God puts His righteousness upon the believer. He covers him with it, so that his sin no more appears. Then the forgiven one can exclaim with the prophet:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as

a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels." Isa. 61:10.

But what about "the righteousness of God without the law"? How does that accord with the statement that the law is the righteousness of God, and that outside of its requirements there is no righteousness? There is no contradiction here. The law is not ignored by this process. Note carefully: Who gave the law? Christ. How did He speak it? "As one having authority," even as God. The law sprang from Him the same as from the Father, and is simply a declaration of the righteousness of His character. Therefore the righteousness which comes by the *faith of Jesus Christ* is the same righteousness that is epitomized in the law, and this is further proved by the fact that it is "witnessed by the law...."

*continued on page two*

\*Italics supplied throughout

# The Faith of Jesus

## Neglected Landmark — Core of the 1888 Message

*continued from page one*

“The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty.” Ex. 34:5-7.

This is God's name. It is the character in which He reveals Himself to man, the light in which He wishes men to regard Him. But what of the declaration that He “will by no means clear the guilty”? That is perfectly in keeping with His longsuffering, abundant goodness and His passing by the transgression of His people. It is true that God will by no means clear the guilty. He could not do that and still be a just God. But He does something which is far better. He removes the guilt, so that the one formerly guilty does not need to be cleared—he is justified and counted as though he never had sinned.

Let no one cavil over the expression, “putting on righteousness,” as though such a thing were hypocrisy. Some, with a singular lack of appreciation of the value of the gift of righteousness, have said that they did not want righteousness that was “put on,” but that they wanted only that righteousness which comes from the life, thus depreciating the righteousness of God, which is by *faith of Jesus Christ* unto all and upon all that believe. We agree with their idea insofar as it is a protest against hypocrisy, a form of godliness without the power; but we would have the reader bear this thought in mind: It makes a vast deal of difference who puts the righteousness on. If we attempt to put it on ourselves, then we really get on nothing but a filthy garment, no matter how beautiful it may look to us, but when Christ clothes us with it, it is not to be despised nor rejected. Mark the expression in Isaiah: “He hath covered me with the robe of righteousness.” The righteousness with which Christ covers us is righteousness that meets the approval of God, and if God is satisfied with it, surely men ought not to try to find anything better.

### 1891 General Conference Sermons

#### Study #1: Romans 1, A Review

“The just shall live by faith.” Here is the whole thing. Nothing can be added to the preaching of the righteousness of God by *faith of Jesus Christ*. What about these doctrines, as the Sabbath, immortality, etc.? Since the “kingdom of God and His righteousness” is the one thing

needful and since there is nothing unimportant in the Bible, all of these doctrines are simply division lines depending upon that one thing—all summed up in the doctrine of righteousness by faith. We can preach nothing else, for everything outside of this is sin.

#### Study #16: A Review, paragraphs 2-4.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth and the sea and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night who worship the beast and his image and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the *faith of Jesus*.

We are accustomed and rightly so, to speak of these three messages as one threefold message. The word which is rendered “followed” means properly, “went with.” Thus rendered the text would read, “and the third angel went with them.” It is the same word that is used in 1 Corinthians 10:4, “And did all drink the same spiritual drink: for they drank of that spiritual rock that went with them (margin), and that rock was Christ.” Thus the first angel sounded, the second joined him, and the third joined them both, and together they all three go sounding the message. There is therefore but one message for us to consider, and that one comprises all three.

The message prepares a people who are described in the twelfth verse: “Here is the patience of the saints; here are they that keep the commandments of God and the *faith of Jesus*.” There are three points which these people have—patience, keeping the commandments, and the *faith of Jesus*. While they are all combined in one, I think we may consider them in a reverse order to that in which

they are stated: faith, obedience, and patience. For faith is the foundation upon which everything is built and out of which everything grows. Faith that works obedience and the crowning grace is patience, for the apostle James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. When patience is perfected in the saints, then they themselves are perfect. So it is that this threefold message brings out a people who are perfect before God. They are just what the Saviour says they must be, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.

***How Righteousness by Faith Becomes Practical***  
(Original from: *Signs of the Times* Articles from October, 1895 through September, 1896), page 179.

**Faith a Gift of God.** That faith which God deals to man is indicated in Revelation 14:12: "Here is the patience of the saints; here are they that keep the commandments of God, and the *faith of Jesus*." God does not give faith to the saints only, any more than he gives the commandments to them alone; but the saints keep the faith, and others do not. The faith which they keep is the *faith of Jesus*; therefore it is the *faith of Jesus* that is given to men.

**Faith Given to Every Man.** Every man is exhorted to think soberly, because God hath dealt to every man the measure of faith. Many people have a notion that they are so constituted that it is impossible for them to believe. That is a grave error. Faith is just as easy, and just as natural, as breathing. It is the common inheritance of all men, and the one thing wherein all are equal. It is as natural for the child of the infidel to believe as it is for the child of the saint. It is only when men build up a barrier of pride about themselves (Ps. 73:6) that they find it difficult to believe. And even then they will believe; for when men disbelieve God, they believe Satan; when they disbelieve the truth, they greedily swallow the most egregious falsehoods.

**In What Measure?** We have seen that faith is given to every man. This may be known also by the fact that salvation is offered to every man, and placed within his grasp, and salvation is only by faith. If God had not given faith to every man, he could not have brought salvation within the reach of all.

The question is, In what measure has God given every man faith? This is really answered in the fact already learned, that the faith which he gives is the *faith*

*of Jesus*. The *faith of Jesus* is given in the gift of Jesus himself, and Christ is given in his fullness to every man. He tasted death for every man. Heb. 2:9. "Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. Christ is not divided; therefore to every man is given all of Christ and all of his faith. There is but one measure.

***How Righteousness is Obtained*** (1899) page 8.

"But now the righteousness of God without the law is manifested." Ah! that gives hope. But, hold! are we not in danger of being led astray? Dare we trust in a righteousness that is obtained apart from the law? Well, since we can't get anything from the law itself, we shall have to get it apart from the law if we have any at all. But don't be alarmed, for remember that this righteousness which we are to get without, or apart from the law, is "the righteousness of God." Why, that's just what the law is! Exactly; there can be no real righteousness that is not the righteousness of God, and all that righteousness is set forth in His law. We are going to have this righteousness which the law requires, yet not out of the law. Where and how we are to get it we shall see presently; but note first that it is "witnessed by the law and the prophets." It is such righteousness as the law will give its sanction to. Now where is it to be obtained?

"Even the righteousness of God which is by *faith of Jesus* Christ unto all and upon all them that believe." And so we have the strongest evidence that we shall not be put to shame before the law, if we can only obtain this righteousness. For we know that Christ, as part of the Godhead, is equal with the Father. He is the Word, and is God. As the Word, the manifestation of Him whom no man hath seen, He spoke the law with His own voice. He spoke it "as one having authority," "for in Him dwelleth all the fullness of the Godhead bodily." Therefore if we get the righteousness of God through Jesus Christ, it is evident that we shall have the righteousness which the law requires, because we get it from the Fountainhead. Our righteousness comes from the same source that the righteousness of the law does.

How do we get it?—By faith. How else could we get it? Since it is impossible for any to get righteousness by the deeds of the law, it is evident that it must come by faith, as a gift. And this is in keeping with the statement that "the gift of God is eternal life, through Jesus Christ our Lord."

*continued on page four*

## The Faith of Jesus

### Neglected Landmark — Core of the 1888 Message

*continued from page three*

Someone says that it doesn't seem possible that we could get righteousness in that way. But think a moment; "sin" and "righteousness" simply denote our relation to God. Now if there is a way by which He can, consistently with His justice, count us righteous, He has a right to do so. Who shall say that He may not do what He will with His own?

"God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. In giving His only begotten Son for the world, it was the same as though He gave Himself; He did give Himself. And since the Just died for the unjust (1 Pet. 3:18), God can be just and count as righteous the one who will have faith in Jesus.

*The Everlasting Covenant* (1900), pages 457-458, *Again in Captivity*.

The Result. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped."

Reinforcements. As soon as they began to sing, the enemy was overthrown. A panic seized the host of Ammonites and Moabites, and they beat down one another. It may well be that, when they heard the songs and shouts of joy, they thought that Israel had received reinforcements, and such was the case. The people of Israel had such reinforcements that they did not need to do any fighting themselves. Their faith was their victory, and their singing was the evidence of their faith.

The Lesson for us. This is a lesson for us in our conflicts with our adversaries—principalities and powers and wicked spirits. "Resist the devil, and he will flee from you;" but we are to "resist steadfast in the faith." Only such resistance will cause him to flee, for he knows that he is stronger than we; but when he is resisted in the *faith of Jesus*, he must flee, for he knows that he has no strength at all against Christ. And so we learn again that

"the redeemed of the Lord shall return, and come with singing unto Zion." In such experiences as that just considered, the Lord was showing Israel how they should overcome, and that He was always waiting and anxious to complete the promise made to the fathers.

*The Glad Tidings* (1900), page 72.  
**Perfect Unity.**

Many professed Christians, sincere persons, suppose that it is almost a matter of necessity that there be differences in the church. "All can not see alike," is the common statement. So they misread Eph. 4:13, making it read that God has given us gifts, "till we all come into the unity of the faith." What the Word teaches is that "in the unity of the faith, and of the knowledge of the Son of God," we all come "unto a perfect man, unto the measure of the stature of the fullness of Christ." There is only "one faith" (Eph. 4:5), "the *faith of Jesus*," as there is only one Lord; and those who have not that faith must necessarily be out of Christ. It is not at all necessary that there be the slightest difference upon any question of truth. Truth is the Word of God, and the Word of God is light; nobody but a blind man ever has any trouble to see a light that shines. The fact that a man has never in his life seen any other light used at night, except that from a tallow candle, does not in the least stand in the way of his recognizing that the light from an electric lamp is light, the first moment he sees it. There are, of course, different degrees of knowledge, but never any controversy between those different degrees. All truth is one.

*Ibid.*, pages 79-80.

Much is lost, in reading the Scriptures, by not noting exactly what they say. Here we have literally, "the faith of Christ," just as in Rev. 14:12 we have "the *faith of Jesus*." He is the Author and Finisher of faith. Heb. 12:2. God has "dealt to every man the measure of faith" (Rom. 12:3), in giving Christ to every man. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17), and Christ is the Word. All things are of God. It is He who gives repentance and forgiveness of sins.

There is, therefore, no opportunity for any one to plead that his faith is weak. He may not have accepted and made use of the gift, but there is no such thing as "weak faith." A man may be "weak in faith," that is, may

be afraid to depend on faith, but faith itself is as strong as the Word of God. There is no faith but the faith of Christ; everything else professing to be faith is a spurious article. Christ alone is righteous; He has overcome the world, and He alone has power to do it; in Him dwelleth all the fullness of God, because the law—God Himself—was in His heart; He alone has kept and can keep the law to perfection; therefore, only by His faith,—living faith, that is, His life in us,—can we be made righteous.

But this is sufficient. He is a "tried Stone." The faith which He gives to us is His own tried and approved faith, and it will not fail us in any contest. We are not exhorted to try to do as well as He did, or to try to exercise as much faith as He had, but simply to take His faith, and let it work by love, and purify the heart. It will do it; take it!

*Ibid.*, pages 147-148.

Let me speak from personal experience to the sinner who does not yet know the joy and freedom of the Lord. Some day, if not already, you will be sharply convicted of sin by the Spirit of God. You may have been full of doubts and quibbles, of ready answers and self-defense, but then you will have nothing to say. You will then have no doubt about the reality of God and the Holy Spirit, and will need no argument to assure you of it; for you will know the voice of God speaking to your soul, and will feel, as did ancient Israel, "Let not God speak with us, lest we die." Then you will know what it is to be shut up in prison,—in a prison whose walls seem to close on you, not only barring all escape, but seeming to suffocate you. The tales of people condemned to be buried alive with a heavy stone upon them, will seem very vivid and real to you, as you feel the tables of the law crushing out your life, and a hand of marble seems to be breaking your very heart. Then it will give you joy to remember that you are shut up for the sole purpose that "the promise by *faith of Jesus Christ*" might be accepted by you. As soon as you lay hold of that promise,—the key that will unlock any door in Doubting Castle,—the prison doors will fly open, and you can say, "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped." Ps.124:7.

*Ibid.*, pages 148-150.

We have just read that the Scripture hath shut up all under sin, that the promise by *faith of Jesus Christ* might be given to them that believe. Before faith came, we were

**Christ alone is righteous;  
He has overcome the world,  
and He alone has power to do it**

kept in ward under the law, shut up unto the faith which should afterwards be revealed. We know that whatsoever is not of faith is sin (Rom.14:23); therefore, to be under the law is identical with being under sin. We are under the law solely because we are under sin. The grace of God brings salvation from sin, so that when we accept God's grace we are no longer under the law, because we are freed from sin. Those who are under the law, therefore, are the transgressors of the law. The righteous are not under it, but are walking in it. The Law a Jailer, a Taskmaster.

"So that the law hath been our tutor unto Christ, that we might be justified by faith." The words "to bring us" are marked both in the old version and the new as having been added to the text, so we have dropped them out. It really makes no material difference with the sense whether they are retained or omitted. It will be noticed also that the new version has "tutor" in the place of "schoolmaster." This is better, but the sense is still better conveyed by the word that is used in the German and Scandinavian translations, which signifies "master of a house of correction." The single word in our language corresponding to it would be jailer. The Greek word is the word which we have in English as "pedagogue." The pedagogos was the slave who accompanied the boys to school to see that they did not play truant. If they attempted to run away, he would bring them back, and had authority even to beat them to keep them in the way. The word has come to be used as meaning "schoolmaster," although the Greek word has not at all the idea of a schoolmaster. "Taskmaster" would be better. The idea here is rather that of a guard who accompanies a prisoner who is allowed to walk about outside the prison walls. The prisoner, although nominally at large, is really deprived of his liberty just the same as though he were actually in a cell. The fact is that all who do not believe are "under sin," "shut up" "under the law," and that, therefore, the law acts as their jailer.

It is that that shuts them in, and will not let them off; the guilty can not escape in their guilt. God is merciful and gracious, but He will not clear the guilty. Ex.34:6,7.

That is, He will not lie, by calling evil good; but He provides a way by which the guilty may lose their guilt. Then the law will no longer be against them, will no longer shut them up, and they can walk at liberty.

*continued on page six*

# The Faith of Jesus

## Neglected Landmark — Core of the 1888 Message

*continued from page five*

Christ says, "I am the door." John 10:7,9. He is also the sheepfold and the Shepherd. Men fancy that when they are outside the fold they are free, and that to come into the fold would mean a curtailing of their liberty; but it is exactly the reverse. The fold of Christ is "a large place," while unbelief is a narrow prison. The sinner can have but a narrow range of thought; the true "free thinker" is the one who comprehends with all saints what is the length, and breadth, and depth, and height of the love of Christ, which passeth knowledge. Outside of Christ is bondage; in Him alone is there freedom. Outside of Christ, the man is in prison, "holden with the cords of his sins." Prov.5:22. "The strength of sin is the law." It is the law that declares him to be a sinner, and makes him conscious of his condition. "By the law is the knowledge of sin;" and "sin is not imputed when there is no law." Rom.3:20; 5:13. The law really forms the sinner's prison walls. They close in on him, making him feel uncomfortable, oppressing him with a sense of sin, as though they would press his life out. In vain he makes frantic efforts to escape. Those commandments stand as firm as the everlasting hills. Whichever way he turns he finds a commandment which says to him, "You can find no freedom by me, for you have sinned." If he seeks to make friends with the law, and promises to keep it, he is no better off, for his sin still remains. It goads him and drives him to the only way of escape—"the promise by *faith of Jesus Christ*." In Christ he is made "free indeed," for in Christ he is made the righteousness of God. In Christ is "the perfect law of liberty."

"But," says one, "the law says nothing of Christ." No; but all creation does speak of Christ, proclaiming the power of His salvation. We have seen that the cross of Christ, "Christ and Him crucified," is to be seen in every leaf of the forest, and, indeed, in everything that exists. Not only so, but every fiber of man's being cries out for Christ. Men do not realize it, but Christ is "the Desire of all nations." It is He alone that "satisfies the desire of every living thing." Only in Him can relief be found for the world's unrest and longing. Now since Christ, in whom is peace, "for He

is our peace," is seeking the weary and heavy-laden, and calling them to Himself, and every man has longings that nothing else in the world can satisfy, it is evident that if the man is awakened by the law to keener consciousness of his condition, and the law continues goading him, giving him no rest, and shutting up every other way of escape, the man must at last find the Door of Safety, for it always stands open. He is the City of Refuge, to which every one pursued by the avenger of blood may flee, sure of finding a welcome. In Christ alone will the sinner find release from the lash of the law, for in Christ the righteousness of the law is fulfilled, and by Him it is fulfilled in us. Rom.8:4. The law is so far from

requiring men to keep it in order to be saved, as some suppose, that it will not allow anybody to be saved unless he has "the righteousness which is of

God by faith,"—the *faith of Jesus Christ*.

*Ibid.*, page 224-225.

Here again we see that the controversy was not whether or not the law should be kept; that never at that time came into the mind of anybody professing godliness. But the question was concerning how it could be fulfilled. The Galatians were being led astray by the flattering teaching that they themselves had power to do it, while the heaven-sent apostle strenuously maintained that only through the Spirit could it be kept. This he showed from the Scriptures, from the history of Abraham, and from the experience of the Galatians themselves. They began in the Spirit, and as long as they continued in the Spirit, they ran well; but when they substituted themselves for the Spirit, immediately the works began to manifest themselves, which were wholly contrary to the law. The Holy Spirit is the life of God; God is love; love is the fulfilling of the law; the law is spiritual. Therefore whoever would be spiritual must submit to the righteousness of God, which is witnessed to by the law, but is gained only through the *faith of Jesus Christ*. Whoever is led by the Spirit must keep the law, not as a condition of receiving the Spirit, but as the necessary result. ♦

## The Special Work of A. T. Jones & E. J. Waggoner

*continued from page eight*

03/10/1890 to W. C. White and wife. Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds. — Page 623.

04/15/1892 to J. H. Kellogg. The many cautions that in the loving kindness of the Lord have been sent to you lead me to write you now in this matter. Be careful how you take a position against Elder Waggoner. Have you not the best of evidence that the Lord has been communicating light through him? I have, and the people where he has labored have been greatly blessed under his labors. — Page 977.

09/19/1892 to Uriah Smith. Some have made confession, yourself among the number. Others have made no confession, for they were too proud to do this, and they have not come to the light. They were moved at the meeting by another spirit, and they knew not that God had sent these young men, Elders Jones and Waggoner, to bear a special message to them.

It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled and the light which God has given, and they walk in blindness as did the Jews. — Pages 1043, 1045.

The message given us by A. T. Jones, and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays. — Page 1052.

11/05/1892 to Frank and Hattie Belden. When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it. . . for your soul's sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren Jones and Waggoner; but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not feel ready to confess that you had done wrong, that these men had a message from God, and you had made light of both message and messengers. — Page 1066.

Circa 1893 to the Review and Herald Office. The Lord has raised up Brother Jones and Brother Waggoner to proclaim a message to the world to prepare a people to stand in the day of God. The. . . principles of purity, lowliness, faith, and the righteousness of Christ. This is the power of God unto salvation to every one that believeth. — Page 1814.

01/09/1893 to W. Ings. We know that Brother Jones has been giving the message for this time—meat in due season for the starving flock of God. Those who do not allow prejudice to bar the heart against the heaven-sent message, cannot but feel the spirit and force of the truth. Brother Jones has borne the message from church to church and from State to State; and light and freedom and the outpouring of the Spirit of God have attended the word. — Page 1122.

05/01/1895 to O. A. Olsen. The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones.... This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. — Pages 1336, 1337. ♦

### Lest We Forget

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Number 4

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## The Special Work of A. T. Jones & E. J. Waggoner

by Ellen G. White

Samples of a larger collection from E.G.W. 1888 Materials, to be published in *Lest We Forget*, 9, entitled, "A Most Precious Message and Its Messengers,"

As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; he was ready to strengthen his people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of seeking the Lord. Eld. Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory. Page 267.

Elder A. T. Jones should attend our large camp meetings, and give to our people and to outsiders as well the precious subject of faith and the righteousness of Christ. There is a flood of light in this subject. — Page, 291.

I never labored in my life more directly under the controlling influences of the Spirit of God. God gave me

meat in due season for the people, but they refused it for it did not come in just the way and manner they wanted it to come. Elders Jones and Waggoner presented precious light to the people, but prejudice and unbelief, jealousy and evil-surmising barred the door of their hearts that nothing from this source should find entrance to their hearts. — Pages 308, 309.

I have had the question asked, "What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last 45 years—the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen. — Pages 348, 349

*continued on page seven*

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