

# Advent Movement Survey 20 of 20

## *Review - Wildwood*

#1405

Study given by W.D. Frazee - May 23, 1962

This is the last class in our series on "Advent Movement Survey." It is our purpose in this last class period to gather up the different lines that we have been studying and focus them upon a given point.

Our text tells of Jesus coming to Nazareth and entering into the synagogue. There was delivered unto Him the book of the prophet Isaias, and when He had opened the book He found the place where it was written. He didn't just pick up anything and read everything. He found the place. Now, what particular place was it? It was the 61<sup>st</sup> chapter of Isaiah, and He read certain words, and then it says He closed the book (the 20<sup>th</sup> verse). And the 21<sup>st</sup> verse, says:

"And he began to say unto them, This day is this scripture fulfilled in your ears" Luke 4:21.

One of the great things that entered into the ministry of Christ was His ability to discern those statements in prophecy that related to Him and His work, and present them to the people. He knew His place on His Father's great timetable. That's *our* privilege, dear friends. The world needs today just what it needed back there – a revelation of Christ and a revelation that is based on prophecy, and shows the *fulfillment* of prophecy.

Now, this evening in this last hour together in this course, I would like to very deliberately gather up the lines that we have been studying in "Advent Movement Survey" and focus them upon this place, this program, these people that are right here this afternoon. I do not believe, dear friends, that that is necessarily either narrow or egotistical, although some might so construe it. It does not need to be. It seems to me that every institution in this movement ought to be able to find the place where it is written, and to say, "This day is this scripture fulfilled in your ears."

Personally, if the institution I am connected with cannot say that, and cannot help me to see that, then I belong somewhere else. I would hate to live without the inspiration and the thrill that come from knowing I am in a work that's appointed of God in prophecy, fulfilling a mission and a commission from God.

Now, all of that would be narrow, indeed, if it excluded other institutions over the face of the earth. It would indeed be narrow. But you know, friends, it's possible in God's great plan for many individuals, many institutions, each to be doing their specific work, each to have the joy of knowing they're appointed of God, and represent the purpose of God; each one to be doing its specific work and not getting in the way of one another, but cooperating together; each one feeling this is what

God has planned to be done. I say that's possible. That's what God intends to be demonstrated in this movement.

So let me make very clear at the beginning of our study this afternoon, that in focusing the different lines that we have been studying upon this place, this work, this program, I do not mean for a moment to suggest that I think that this is the only place or the only program that can do it – not at all! All over this world, God is accomplishing His work. We should rejoice in that. But the vision of that worldwide work and a worldwide movement should not dim our vision, or dilute our convictions concerning the specific place and the specific program that He has given to us. So, with that thought, let us review some of these great lines.

Going back to the beginning of our course in “Advent Movement Survey,” you remember that we found that this movement is indeed a movement of *prophecy*. You remember that in that first vision, as recorded in *Early Writings*, there is a pathway that leads how far? All the way through to the city of God, to the pearly gates. That pathway was cast up high above what? High above the earth. And there was a light that was put at the beginning of that pathway that an angel said was what? The midnight cry. And that gave light all the way through to where? The city. Who led that movement? Jesus. So, with Jesus at our head, and the light of the midnight cry behind, we walk a narrow way, cast up high above the world.

That, dear friends, means that we are Seventh-day Adventists. That's what it means to *be* Seventh-day Adventists. They are the people walking on that pathway. To change the figure, there is no change of cars from 1844 on to the pearly gates, none indicated in prophecy, either in the Bible or in the *Testimonies*.

That eliminates at the outset any thought of off-shoots. It means that we do not have to raise the question, “Art thou He that should come, or do we look for another?” It means that we do not even have to examine the credentials of those who come with a message to tear down this movement and this work. We are blessed, as the result, in being certain we are children of prophecy. Now, that should not make us *egotistical*, but it should make us *confident*.

You remember that the Lord's servant was shown three steps leading to this pathway. Those three steps are what? The first and second and third angels' messages. In those messages, as presented in Revelation 14, we have the great cardinal points of the truth that God has designed to be proclaimed to this generation.

What are those great pillars? The second coming of Jesus – Christ is at the door. The judgment has already begun. The hour of His judgment is come. Christ is in the most holy place of the heavenly sanctuary, and there the life and character of each professed child of God is to be examined, weighed, measured, and compared with the divine standard of the Lord. And that brings to view the great focal point of this message, and that is to prepare a people who can stand the test of the judgment.

That was the great light that broke upon our pioneers after the disappointment in 1844. Everything about this message can be understood *best*, and some things

can be understood *only*, in the light of that great fact. The purpose of this message, this movement, is to develop a people who can pass the test of the judgment. To accomplish that, every part of the message is designed to act a part.

In the setting of that law, that judgment, the Sabbath appears as the great sign and seal of God, the great issue over which the final controversy is to reach its climax. And closely connected with the commandments of God is seen the testimony of Jesus or the Spirit of Prophecy, which is the agency which heaven has used to bring the magnifying light of the Spirit of God to bear upon the Bible, especially as it relates to the preparation of this people that are to pass the test of the judgment. With that comes the light on the state of the dead, that we may be prepared to meet the onslaughts of Satan's great counterfeit for the Spirit of Prophecy, which is spiritualism.

There you have the great points of our message. I like to think of them as the five S's – the second coming, the sanctuary, the Sabbath, the Spirit of Prophecy, the state of the dead.

During the early years of this message, just before, and during, and immediately after 1844, those great truths were presented and brought together until, during the first decade after the disappointment, those great pillars were all established and settled. We have been walking in the light of those researches, where prayer and study and revelation from heaven mingled in making clear to the pioneers of this movement the truths of God.

We have been warned again and again against stepping off that platform. We have been told that there would be those who would examine the platform and try to improve it, but we are told that that platform is to stand settled and established. We've been warned, of course, that that doesn't mean that there might not be some new ray of light on some point. But we have been repeatedly told that no new light will in any way *unsettle* those great pillars.

So I say, as those lines of truth focus down upon you and me this afternoon, right here in this classroom, they tell us that, first of all, we are Seventh-day Adventists. We believe in the great truths that the pioneers of this message developed, and which are still being heralded by this movement near and far.

The second great line that we studied was the activities occupying largely the second decade of our history, from around 1853 or 1854 on to 1863. What was the great thing that was accomplished during those ten years? Organization. That's right. Organization. The beginning of those 10 years found us without church organization. In fact, among our people in those days, there was a great *prejudice* against organization. Many of them believed that to organize in any way meant to become Babylon, or part of Babylon.

But through the earnest leadership of James White, and through the divine revelations given through the Spirit of Prophecy, our people were brought into the unity of the faith. And in May of 1863 the General Conference of Seventh-day Adventist was organized, made up of a number of state conferences, each with certain simple, clear principles of organization and policies.

Thus was laid the foundation of a system of organization which has stood the test of a hundred years, and is still being blessed of God. Like anything which fallible men carry on, it has revealed the weaknesses of men. But like every plan which has been blessed by the leadership of God, it reveals the fruits of its heavenly origin. The organization of the Seventh-day Adventist church is indeed a wonderful and marvelous organization. As Sister White says, we should thank God for it. And we should remember that, in its great, broad principles, it was given to us from heaven.

What does this mean to you and me here this afternoon? How does that focus upon where we are and what we are doing? It means, dear friends, that we are a part, not only of a message, but of a movement – not a mob, but an army. We are not, and in the very nature of things we *cannot* be, independent atoms, or may I say, independent molecules, either. No. We are members of His body (Ephesians 5:20). And He is the head of the body, the church (Colossians 1:18). That church is the object most dear to the heart of God. That church, in its organized capacity, as developed in the second decade of our history as a movement, has been so blessed of God, that it has spread this message around the world.

We should beware of any subtle attempt by critics, either from without or within, to separate the concepts of the message and the movement. There are those who seek to do this. There are those who say, “Yes, we are Seventh-day Adventists. We believe the third angel’s message. But that doesn’t necessarily mean that we believe in the organization.”

To us it necessarily means *exactly* that, my friends. Of necessity, we believe that God has so blended and welded together the message and the movement, the truth and the organization, that we dare not differentiate and say we believe the *truth* but we *reject* the organization which *brings* the truth. Such a separation in thinking is a subtle suggestion of the enemy to confuse minds.

I thank God, dear friends, for the assurance not only that the truth that God gave the pioneers of this message will triumph, but that the church which God helped the pioneers of this message to establish will yet stand forth in all the beauty of apostolic simplicity and purity, and triumph as prophecy has said she will.

It’s interesting to take this little book, *Early Writings*, and consider how these visions were given over a century ago, and mark how beautifully they met the needs of those pioneer conditions, and then reflect on how “up to the minute” they are in meeting the needs of *this* hour. That’s the mark of inspiration.

Take this chapter on “Gospel Order,” beginning on page 97, which was written 109 years ago. We studied it in one of our classes in this series. And when you read it, I say, it is remarkable how it met the need of that time for organization, and how it meets the need of *this* time for *confirming* us in organization.

On the very first page is a warning against those who enter the field without being acknowledged by the church or the brethren generally, and it says that confusion and disunion are the result. How clear that is, friends. And when men today raise the question about this idea or that teaching, this movement or that

movement – some thing – and the question is raised, “What is wrong with that teaching?” the first question is not what is wrong with the teaching, my friends. That’s not the first question at all. The first question is, “Where did the movement *originate*? Where did the teaching *come* from? Does it lead to *union* or *disunion*? Does it lead to *confusion* or *harmony*?”

The pioneers of this message, after 10 years of seeing what the results of lack of organization were, saw that no amount of merely teaching truth and exposing error by doctrinal discussion and investigation and study, even with all night sessions, would suffice to meet the need. Organization, *thorough* organization, was essential. It was necessary for the church to so be organized that it could speak as to who should speak for it.

Thus, that message of 109 years ago sheds a great deal of light on present needs and present issues:

“These self-sent messengers are a curse to the cause”  
*Early Writings*, page 99.

“It is the duty of the church to act and let it be known that these persons are not acknowledged as teachers by the church. This is the only course the church can take in order to be clear in this matter, for the burden lies upon them” *Ibid.*, page 100.

And my friends, it is both naive, and shall I say, plain silly, to say, “Well, of course, that applies if a brother is teaching *error*, but it doesn’t apply if he is teaching *truth*.”

That is equivalent to saying that I am perfectly willing for the policeman to arrest me if I am doing anything *wrong*. But I am *not* doing anything wrong. Therefore, I refuse to have him arrest me. That is to say, “I will let the judge try my case, provided I think that I have done something that *needs* to be tried. But if I think that I have already proved that I do not *require* any indictment or arrest or arraignment, then I do not acknowledge the authority of the judge to try me.” I repeat, it is both naive and plain silly.

And so, let us beware of any misinterpretation of the *Testimonies* which would ignore these plain statements given in laying the foundations of the movement, of the *organization* of this movement. Those rays of light shine on down to our time and shed great light upon the pathway we are traveling, and must *continue* to travel, until we reach the pearly gates. I trust that every heart can say an intelligent and willing “Amen” to that.

Now, the third great line that I would like to have you notice, in review, is the great light that God gave this message, this movement, this people, this church, on health reform and medical missionary work. That came in the third decade. The first decade was largely concerned with doctrine and prophecies; the second, with organization; the third, the great light on health reform and medical missionary work.

How did the light come on this? Ah, you remember we read it there. Sister White says, "It was at the home of Aaron Hilliard, June 6, 1863 that the great subject of health reform was opened before me in vision." From the most holy place the light of revelation shown down upon this people, and we were given a broad program of healthful living and ministry to the sick and suffering. It's a *wonderful* program, isn't it?

How did it get into the Advent movement? By revelation. Don't misunderstand, as we studied, there were those back in those days in other places, in other movements, that were teaching certain things in health reform. But the reason that this people adopted health reform was because Jesus sent His angel from heaven. That's why we have it.

Today we may quote from the findings of science concerning the relation of tobacco using to lung cancer and ulcers and coronary attacks. But friends, we, as a people, abandoned tobacco a hundred years before science found out the relation of tobacco to lung cancer, or some of these other things. Do you see what I am getting at? Oh, I thank God for the light on health reform and medical missionary work. Don't you?

And as a part of that great program, a distinctive Seventh-day Adventist institution was formed and established. What was it? A sanitarium. Through inspiration, God has given this people scores and hundreds of pages, yes, thousands, dealing with the work of the sanitarium and medical missionary work. I ask, what is it for, friends? How does it focus? It focuses upon one thing – making ready a people prepared for the Lord.

People can be saved as the thief on the cross was, without necessarily knowing anything about health reform, right? Yes. People can get ready to die without knowing anything about health reform. But if you are going to get ready to *live*, you need to know how to treat the body, right? So, physiology comes into its place as a part of the thing that you and I are to study. But remember, the great purpose of it is to make ready a people, to get our *bodies* in shape so our *minds* will be in shape so that our *souls* can get in shape for the seal of God.

There are two crosses in that health reform and medical missionary program, as we have seen it. There is a cross of the denial of appetite. The person who likes meat and recognizes that God is calling him to a vegetarian program, has to do what to his appetite? Deny it. But equally so, the person who loves to consume large quantities of these sweets that are putting holes in people's teeth, what does he have to do to his appetite? He has to deny it. And the person who likes to eat between meals, what does he have to do to his appetite? Deny it. The person who likes to overeat what does he have to do to his appetite? Deny it. Yes, there is a cross in health reform. But, like every cross that the Lord has given us, if we lift it, we find it lifts us. But my point is, we must not *deny* the cross or *evade* the cross or *hide* the cross.

Is that cross still in health reform? Yes. That's why it's not popular. And all of this bears directly upon why you and I are here, right here, this afternoon. Do you see?

But what's that *other* cross in health reform? Oh, it's the cross of medical missionary service on a sacrificial basis. In other words, this program of health reform and medical missionary work isn't just for *me*, to help *me* not to get ulcers and high blood pressure and cancer. This health reform medical missionary program is to make me a minister of mercy to the sick, the suffering, the poor, the needy. Right? And to do it in a way that *costs* me something. In other words, this is a call to you and me to follow the example of Christ, the pattern man, the great medical missionary. He carried on His medical missionary work in a *sacrificial* way.

That's the call for this movement. Is *that* cross still here? And we must not seek to avoid it or evade it. And oh, this comes as a challenge to you and me. Shall we yield, personally and as an institution, to the great pressure of the present hour, to take sacrifice *out* of the medical missionary program? Shall we? Are these pressures here? Oh, yes.

Why, my dear friends, it's possible today to be called a medical missionary and know nothing of the self-denial of appetite, and know nothing of the self-sacrifice of the true medical missionary. It's possible to bear the name without the experience in either one of these crosses. But, as with the gospel, when you take the cross out of the gospel, what's left isn't worth much; when you take the cross out of health reform and the medical missionary work, what's left isn't worth much, friends. I say, does all that focus on you and me right here this evening? Do you see that it does? Why, yes.

Now, going back in our study. Who was raised up in this denomination to lead out in a strong way and did for many years in those two great lines? Dr. Kellogg. Did he carry on through to the end? Why not? Is there something there that we need to study and ponder over lest we fall after the same example of unbelief? Ah, yes.

I want to ask you something. Did he give up the cross of self-denial in appetite? No. Did he give up the humanitarian, philanthropic ministry to suffering humanity? No. But watch: He forgot that the medical missionary work and health reform was only a part of the message, and only a part of the movement. He lost his vision of the evangelistic purpose of the message. He lost his love for the organization which alone could carry the program through to final victory.

We have studied some of the things that led into and led out of that great crisis of 50 years ago or more. And I trust that the lesson has come home to our hearts, friends, that we will love this movement and this organization so much that we will never allow our vision of medical missionary work and health reform to separate us from our brethren, never.

In review, just one or two statements on this:

"Those who disparage the ministry and try to conduct the medical missionary work independently are trying to separate the arm from the body" *Testimonies for the Church*, Volume 6, page 288.

Page 289:

“The medical missionary work should be a part of the work of every church in our land. Disconnected from the church it would soon become a strange medley of disorganized atoms. ... Conducted independently, it would not only consume talent and means needed in other lines, but in the very work of helping the helpless apart from the ministry of the word, it would place men where they would scoff at Bible truth” *Testimonies for the Church*, Volume 6, page 289.

Very meaningful, and yet, friends, sounding down the line from 50, 60, and 70 years ago, the warnings are clear to us that while we should never let health reform and medical missionary work separate us from our brethren, neither should we let any opposition, any pressures, cause us to leave the work that God has given us in health reform and medical missionary lines. Notice how clear the counsels are:

“The medical missionary workers are doing the long-neglected work which God gave to the church in Battle Creek. ...

“... The Lord has moved upon Dr. Kellogg and his associates to do the work which belongs to the church and which was offered to them, but which they did not choose to accept” *Testimonies for the Church*, Volume 8, page 71.

“Those who are doing medical missionary work should have the full sanction and cooperation of the church. If they do not have this they are hindered. Nevertheless, they will advance” *Testimonies for the Church*, Volume 8, page 72.

“Brethren, be careful, very careful. There is a work being done by the medical missionaries which answers to the description given in [Matthew 24] verses 48-51. ...

“... If you feel no interest in the work that is going forward, if you will not encourage medical missionary work in the churches, it will be done without your consent; for it is the work of God, and it must be done” *Testimonies for the Church*, Volume 8, page 75.

So it's very clear, friends, that while God wanted the medical missionary workers to cooperate with the ministry, and to be loving and kind, and cooperative, He never intended that they should allow any pressure to weaken their testimony concerning health reform, or to lessen their ministry for the poor, and the sick, and the suffering.



Ah, but somebody says, “That’s a difficult thing to do.”

Yes, it *is* a difficult thing to do, at times – to maintain the ties of love and unity with the organization, and at the same time do that work which was given to the medical missionaries. But just because a task is difficult, shall we avoid it or shirk it? Ah, no, friends. That’s our mission. That’s our destiny. Let’s see the glorious vision and enter into it fully. What do you say?

Now, I come to the *next* decade. That decade brings us especially to the development of our educational work. In the same year that our first missionary went overseas, 1874, our first college began its work.

You remember how that while it was the Spirit of Prophecy that had urged upon our people the need for Christian education, that this first educational institution was established, not where the prophet of God had *pled* for it to be, in the country, but rather on the edge of this town of Battle Creek. And the servant of God wept.

We studied the educational crisis that came to Battle Creek in 1881 and 1882 as given in the first hundred pages of *Testimonies for the Church*, Volume 5. We found that the great issue there was over what? Over educational standards, whether the worldly standards were to be followed or the Spirit of Prophecy standards. We found that basic in that crisis was whether the Spirit of Prophecy writings were to be believed on *all points*, on *all issues*.

I ask you, friends, whether *that* has light for us today? I ask you whether the study of those visions and those issues can bring light that will focus upon our present problems. Yes.

Following still the study of the educational development, we studied how, in the 1890s, God led His servant over to where? Australia. There at Avondale, a pattern school was established. As we studied that wonderful blueprint for educational reform, we saw that the call was to establish educational institutions where? In the country, but near enough to a territory that could be evangelized – not some retreat in the desert miles beyond or away from people that need help. A retreat in the country, yes – but like Enoch’s outpost, near enough to reach the cities and towns and villages with the message of saving truth.

We saw how the light that was kindled at Avondale, through the revelations of the Spirit of Prophecy, was reflected to this country; how, at Walla Walla, Sutherland and those with him studied those counsels, making reformations that led to his being called to Battle Creek College. The changes there led to the re-location at Berrien Springs, and the work of reform carried on there and led to the establishment, by Magan and Sutherland and their co-workers, of the Nashville Agricultural and Normal Institute at Madison, Tennessee. That was a wonderful story we studied, wasn’t it? – all documented by the references from the Spirit of Prophecy dealing with the various steps. And we read that, in that educational work – of carrying out those wonderful principles of using the Bible as the basis of education, of making practical work a part of the curriculum and the program, of working in simplicity, of seeking to prepare thousands of workers in simple ways to do simple service – those principles

were again and again recommended and commended by the Spirit of Prophecy. Sister White plainly stated that if many more in other schools were receiving a similar training, what would be the result? The message would be quickly carried to every country.

In our last class, we studied those wonderful statements which showed that, 50 years ago, a program was already in operation that God designed to be multiplied. Again we want to note the relation to organization that God purposed that self-supporting educational work to sustain. We should meditate much upon those statements and their bearing upon our duty, our destiny, in this work that individually and as a group we were called to.

I want to read a statement that I didn't have time to bring to you in our last class. It is found in Series B of the *Testimonies*, Number 2, pages 40-42. I am reading this to show you how Sister White sent messages of counsel to these dear men that were leading out in the self-supporting educational work, cautioning them against words of criticism concerning their brethren in official position. If they needed these words, we need them. *I need them.*

This was written in the summer of 1904, after the resignation at Berrien Springs, and after it had been decided to go ahead with the work at Madison, right at that time:

“Dear Brethren Magan and Sutherland. I have words of counsel for you. There must be harmony between you and the men in responsible positions in the General Conference. You catch at straws in matters concerning Elder Daniells and Elder Prescott” Series B of the *Testimonies*, Number 2, page 40.

(Elder Daniels was the president of the General Conference. Elder Prescott had heavy responsibilities with him in the General Conference.)

“You catch at straws in matters concerning Elder Daniells and Elder Prescott. Why? -- Because they have not harmonized with you in all your plans, and have not given you the credit that you deserved. But when the Lord corrected errors, and spoke encouraging words concerning your efforts, why did you not praise Him, and show your gratitude by manifesting thankfulness and a forgiving spirit, and by showing an appreciation of the burdens borne by these fellow workers of God's appointment? Why did you cast imputations upon them, or allow others to cast imputation upon them?”

“Your feelings in regard to Elder Daniells and Elder Prescott are not correct. If you expect them to harmonize with you, you must harmonize with them.

“Elder Daniells and Elder Prescott have made some mistakes. But where can you find men of capability who have not made mistakes? A grave mistake was made when you and Elder A. T. Jones set yourselves to the defense of the movement for the re-opening of the Battle Creek College. ...

“In this perilous time the Lord has given us men of His choice to stand as the leaders of His people. ... God has chosen Elder Daniells to bear responsibilities. ... The Lord desires every church to offer prayer for him as he bears these heavy responsibilities” Series B of the *Testimonies*, Number 2, pages 40-41.

Now listen to these next two sentences. And again I ask you if they are not present truth, meat in due season, words for the hour?

“Our brethren and sisters should not stand ready to criticize and condemn those who are bearing heavy burdens. Let us refuse to listen to the words of censure spoken regarding the men upon whom rest such weighty responsibilities” *Ibid.*, page 41.

If we would do that, brethren, we could save precious time. To listen to the reports, the accusations, the censures that come by word of mouth and in the mail against the General Conference brethren, to either swallow them whole, or get them out and dissect them and run down all the rumors and see whether they are true or not, to do it in any way accurately would take quite a bit of time, wouldn't it? The remedy here is very simple, and the prescription comes from heaven:

“Let us refuse to listen to the words of censure spoken regarding the men upon whom rest such weighty responsibilities” Series B of the *Testimonies*, Number 2, page 41.

If I chose to do it, friends, I could bring to you evidence that those very men that Sister White was upholding were not as strong on all the reforms as you and I would wish they had been. That's putting it very mildly on some points. Yet, on this very page, she says, “I know that Elder Daniells is the right man in the right place.”

Oh, brethren, if there is anything that self-supporting workers need, if there is anything that reformers need, it's a vision of the fact that God is leading a movement, not just individuals. And we must learn to take our place in a *movement*, and be a part of a *movement*, and support the leadership of this *movement*. That is the message that God gave to those workers in the self-supporting program a half century ago.

But, having made that as clear as language can make it, let me turn, friends, to the other side of the picture. The same Spirit of Prophecy that urged upon our self-supporting workers the need for close co-operation with the organized work, that

urged upon them that they should refuse to listen to words of censure and not cast forth any words of criticism, that same Spirit of Prophecy, recognizing that they had been and would be criticized by some of their brethren for the way in which they did self-supporting work, plainly told them that they should go right ahead with their work and not allow the lack of encouragement from their brethren to stop them.

Let me read it. Here it is in this little tract, *Words of Encouragement to Self Supporting Workers*, the very words that Sister White spoke to the first convention of Southern self-supporting workers, gathered at Madison, April 26, 1909. I read from page 13:

“Some may say, If I were to engage in this sort of work, some connected with the church would discountenance me. What if they should?” *Words of Encouragement to Self Supporting Workers*, page 13.

Again, on page 14:

“Let not any living hand of minister or laymen be laid upon you with the statement, You cannot go here. You must not go there. We shall not support you if you do not go at our bidding” *Ibid.*, page 14.

Again, on page 15:

“To those who are connected with our various school enterprises in the south I would say, let not a single hand be laid upon you to say you cannot do this work. You must not spend your time in this way” *Ibid.*, page 15.

Will you tell me why, within ten minutes, the servant of the Lord, talking to that group of self-supporting workers, three times repeated the statement; “Let no one lay his hand upon you and say you must not do this”? Why? Ah, there must have been a *need* for it, friends. There must have been a *reason* for it.

In 1907, you find it now on the last page of Series B, Number 11, called *The Madison School*, we have the clear statement:

“In the organization and management of the Madison school, it was not placed under the control of the conference. But the reasons why this school was not owned and controlled by the conference have not been duly considered. ...

“The Lord does not require that the educational work at Madison shall be changed all about before it can receive the hearty support of our people. The work that has been done there is approved of God, and He forbids that this line of work shall be broken up” Series B, Number 11, *The Madison School*.

So you see, dear friends, the double counsel. The strong counsel of the Spirit of Prophecy to these dear workers, to refrain from criticizing their brethren, to hold up the hands of and pray for the leaders of the General Conference, to refuse to listen to words of censure concerning their brethren, and at the same time, even if they were criticized, to go right ahead with their work, given them of the Lord.

You may say, "Well, that's a difficult thing to do."

It would seem that, in the endeavor to be cooperative, they might be led to the place where it would seem necessary for them to give up part of their work in order to *prove* they were cooperative. Or, on the other hand, in the endeavor to be faithful to their commission and go ahead and do the work, it might seem that it would be necessary to make explanations and defend themselves in a way that smacked of criticism. For that very reason, because of the double peril, there was given the double warning. And that commission has lost none of its strength or relevancy.

Today, you and I are given the wonderful opportunity of demonstrating that self-supporting workers can be just as loyal as though they were all paid with a conference paycheck; that they can refrain from criticizing or listening to criticism; and that they can do that and be that cooperative without abandoning the special work to which they believe God has called them.

Now, in closing, you remember that a number of weeks ago we studied how, in 1888, God brought to this people at Minneapolis, a message on righteousness by faith with Jones and Waggoner. For several weeks in this course we followed those men and their message, the opposition awakened by it, and the results of it in lives.

In this closing moment, I would like to suggest, friends, that one of the greatest things that we can take from this course in "Advent Movement Survey" is this fact: that the very men who led out in that great message of righteousness by faith, Jones and Waggoner, along with the very man who led out in the great health reform and medical missionary work, Dr. Kellogg, spent their closing years outside this movement. And not a one of those three, so far as I know, ever admitted that he had left the message. I suppose they thought the message or the movement had left them.

I say to you, dear friends, that's a great warning to you and me. We need to have such an experience in practical righteousness by faith that we will have such deep love for our brethren that no amount of misunderstanding shall drive us from the movement which God has established.

With that, this closing thought. What is the great message of righteousness by faith? Who is its center? Christ, Christ our righteousness. He says in John 15:5, "Without Me ye can do" what? "Nothing." Can we carry the prophetic message of the midnight cry and the sanctuary without Jesus? Can we make a success of integration with organization without Jesus? Can we make a success of health reform and medical missionary work without Jesus? Can we make a success of educational work and self-supporting work without Jesus? No.

We will be successful in all these great lines, only as individually, in the secret place of prayer, we receive Christ as our righteousness, and depend for righteousness not upon our knowledge of doctrine, not upon our efforts to live out reforms in health or education or any other line, but upon Jesus and His intercession at the mercy seat.

Let me tell you this, friends. Through the history of this movement, there have been men that emphasized this point, that point, the other point. Somewhere, sometime, God is going to have a people that gather up all these rays of light, all these lines of evidence, and focus them upon their own characters and upon their work.

Shall we be numbered among them? May God grant it, my dear friends.

Shall we kneel in prayer? I wonder if we couldn't have a season of prayer. No one need pray long. But oh, I trust that in many hearts here this afternoon, there is a spirit of intercession, as we see the glorious vision of what *could* have been and what still *can* be, what still *must* be. And who knows, oh, who knows but what we have been called for such a time as this, friends. Whoever would like to pray, would you pray?

Man in congregation prays:

Loving heavenly Father, I thank thee for answering our prayers this evening and sending Thy Spirit to makes things so clear to give us that hope that can go to the kingdom. May this truth live in our hearts; may we live in peace. We pray in Jesus' name. Amen.

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