

There are two major items that are exposed by bringing forth this counterfeit. The first is evidence of J. H. Kellogg being framed. The second is the fact that James White stayed true to New Testament Gospel Order in church organization his entire life. After his death the church organization was changed to mirror Catholic organization.

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### WordPerfect Document Compare Summary

Original document: Original 1880 Life Sketches, page 401 to end.

Revised document: 1880LS WECD version page 401 to end.

Deletions are shown with the following attributes and color: **Blue** RGB(0,0,255).

Deleted text is shown as full text.

Insertions are shown with the following attributes and color: **Red** RGB(255,0,0).

The document was marked with 218 Deletions, 154 Insertions, 0 Moves.

#### 1880 LS p401 to end WECD CpW Original Text

Creek, because of the position and influence of leading ministers. Many of the students accepted the Doctor's position, while but few of them dared to express their real convictions, lest they should be doomed to the regions of infidelity, where the Doctor had been consigned by those under the influence of narrow prejudice. We take pleasure, **however**, in **here** stating that the **church at Battle Creek, and our people generally, are relieved upon this subject by the able and patient labors of Doctor Kellogg.** The views of Mrs. W. on this subject, in manuscript three years since, are clear and definite. And when she can be spared from arduous labors in the field, into which she is urged, she will be able to give them in connection with **the** other important matter in the fourth volume of the "**Spirit**"**Spirit of Prophecy.**" " {1880 JW, LIFSK 400.2} When the leadership question was especially agitated among our people, the pressure of influences, at first opposite to each other, were brought to bear upon us. On the one hand, we were urged to **accept****acknowledge** the position of leader, and on the other hand, some were grieved over the mistaken idea that we had accepted the position, when, at this very time, our views on the subject, given in the following pages, were in manuscript, **and were****which was** afterward given in the Signs of the Times. We have been thus definite in the foregoing, in order to bring out the following facts:--- {1880 JW, LIFSK 401.1}

1. That our position upon the subjects of organization, and the means to secure unity in the church of Christ, has been the same during the past thirty years.

{1880 JW, LIFSK 401.2}

2. That, in the providence of God, we were tested and proved on the very point where reproaches had fallen from those who were unfriendly. They had charged us with assuming

**Page 402** **T**he very position which friends urged upon us in vain.

{1880 JW, LIFSK 401.3}

3. In the matter of the identity question, we

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were so far influenced by the opinions of others as to be silent upon an important point of truth for a period of sixteen years. The reader will find no difficulty in deciding in this case, whether we assumed the position of an in-dependent leader, or chose one of subordination, to be held and controlled by the views of fellow-laborers. The Lord chooses his own time, and sometimes uses means that we little expect, in vindicating the truth in the face of falsehood. {1880 JW, LIFSK 401.4}

In the words of the Master we would here appear to our brethren in the ministry, "One is your Master, even Christ, and all ye are brethren." " Matt. 23:8. Jesus addressed these words to the twelve, in the hearing of the multitude. And while they were a rebuke to the scribes and Pharisees, who were striving for the mastery, they were also designed to impress the disciples with the great truth, which should be felt in all coming time, that Christ is the only head of the church. {1880 JW, LIFSK 402.1}

The prophetic eye of the Son of God could look forward over the Christian age, and take in at a glance the errors and dangers of the church. And we may look back over her sad history and see that strict adherence to the principle set forth in the foregoing words of our Lord has been important to the purity of the church, while departure from it has marked the progress of different forms of corrupted Christ-ianity. The most prominent among these is Catholicism, which has set up over the church one man, whose claims to infallibility are sustained by the Roman Church. {1880 JW, LIFSK 402.2}

Christ is the only authorized leader of his people. At the very commencement, in laying the foundation of the Christian church, as Jesus was walking by the Sea of Galilee he saw "two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men." " Matt .4:18,19. "And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom; and he saith unto him,

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Follow me." Chap.9:9. "Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Chap" Matt. 19: 27,28.

{1880 JW, LIFSK 402.3}

Was Moses the visible leader of the Jewish church? Christ was the invisible leader of that people, and is also the leader of the Christian church. Moses speaks of Christ in these words: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." " Deut. 18:15. And Peter, in preaching Christ to the people on the occasion of healing the lame man at the gate of the temple, indorses the words of Moses thus: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." " Acts 3:22.

{1880 JW, LIFSK 403.1}

The transfiguration was designed, not only to illustrate the future kingdom of glory after the resurrection and change to immortality, but to impress the church with the glory of Christ as

Page 404 Her head and leader. No part of that grand scene could be more impressive than the bright cloud that overshadowed them, and the “voice” voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased. Hear ye him.” ” Matt. 17:5.

{1880 JW, LIFSK 403.2}

And at no time during his public ministry does Christ intimate that any one of his disciples should be designated as their leader. He does say, however, that “he” he that is greatest among  
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you shall be your servant.” ” Matt. 23:11. And on the occasion of submitting the great commission to his first ministers, to be perpetuated in the Christian ministry to the close of the age, Christ gives the pledge that ever has been and ever will be the supporting staff of every true minister, “Lo” Lo, I am with you always, even unto the end of the world.” ” Matt. 28:20.

{1880 JW, LIFSK 403.3}

Christ’s ministers have ever had a world-wide message: “Go” Go ye therefore, and teach all nations.” ” And wherever their footprints may be seen, upon the mountains or in the valleys, there Christ has been by the ministration of his holy angels, and the teachings of the Holy Ghost. “I” I am with you,”” is the soul-inspiring promise to every true minister. Christ proposes to lead his servants, and it is their privilege to approach the throne of grace, and receive from their sovereign Leader fresh rations, and orders direct from headquarters.

{1880 JW, LIFSK 404.1}

And there is no intimation that the apostles of Christ designated one for of their number above another as their leader. Paul would have the Corinthians follow him only as he followed Christ. He says, “Be” Be ye followers of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you.” 1 Cor” 1Cor. Page 405 11:1, 2. Paul, so far from claiming to be the head of the church at Corinth, and securing their obedience, sympathy, and benevolence on this ground, would prevent shake them off from seeking to be directed by him. In the very first sentence of the very next verse he exalts Christ as their leader: “But” But I would have you know, that the head of every man is Christ.” ” Thank Heavens, the Christian church ahshas no use for the pope.

{1880 JW, LIFSK 404.2}

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In his epistle to the Hebrews, the apostle compares two faithful leaders. One was a servant in the Jewish church; the other is a Son over the Christian church. Who are these two leaders? Are they Moses and Peter? Or Moses and Paul? Or Moses and Luther? Or Moses and Wesley? Or Moses and Miller? We need not say that they are Moses and Christ. As a servant in the Jewish church, Moses was their visible leader. As a Son over his own church, both Jewish and Christian, Christ is the invisible leader. Moses led the Hebrews in the wilderness, not by his own wisdom, however superior, but by direct communications from Christ, who was the Angel that was with Moses in the church in the wilderness. Acts 7: 37, 38. And Christ leads the Christian church, through the ministration of angels attended by the Holy Spirit in harmony with the written word. Christ’s ministers are shepherds of the flock, and leaders of the people in a subordinate sense. If faithful, they will receive a crown of unfading glory when the Chief Shepherd shall appear.

{1880 JW, LIFSK 405.1}

Paul enjoins obedience and submission on the part of the church; but he does not require this in particular for himself, or for any other one. He pleads in behalf of all faithful minis- Page 406

**Remember** in these words: “Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end [object or subject] of their conversation, Jesus Christ, the same yesterday, and to-day, and forever.” Chap. 13:7. Again he says, in verse 17 of the same chapter: “Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may

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do it with joy, and not with grief; for that is unprofitable for you.” {1880 JW, LIFSK 405.2} In Hebrews 12:1,2, the apostle exalts Christ as the great head of the church, and the only one to whom she should look for leadership. He would have the church benefited by the experiences of the heroes of faith, mentioned in the eleventh chapter, called in the first verse of the twelfth a cloud of witnesses. But he faithfully guards the church against looking back to them with a spirit of idolatry, or accepting any man as their leader, or pattern of the Christian life, in these three words: “looking unto Jesus.” Paul says: “Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin, which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.”

{1880 JW, LIFSK 406.1}

All true ministers are Christ's ambassadors. “Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.” 2 Cor. 5:20. In their ministry they are to represent the doctrine of Christ, and the interests of his cause in this world. They surrender their own judgment and will to Him who has sent them. No man can be Christ's ambassador until he has made a complete surrender of his right of private judgment to Christ. Neither can any man properly represent Christ who surrenders his judgment to his fellow-man. {1880 JW, LIFSK 406.2}

But the subject must not be left here with the truth partly expressed. The words of Christ and his apostles relative to unity and the ordained

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means to secure it, and proper discipline, must have a qualifying bearing upon the subject, lest unsanctified men, who do not submit their will and judgment either to Christ or to church authority, assume the gospel ministry, and divide and scatter the flock of God.

{1880 JW, LIFSK 406.3}

But here we wish it distinctly understood that officers were not ordained in the Christian church to order or to command the church, or to “lord it over God's heritage.” In the case of difference of opinion that arose in some of the primitive churches relative to circumcision and the keeping of the law of Moses, recorded in the fifteenth chapter of Acts, the apostles and elders at Jerusalem acted as counselors, in a manner to give room for the Holy Ghost to sit as judge. The report of that blessed meeting at Jerusalem to settle a festering difficulty, commences on this wise: “For it seemed good to the Holy Ghost and to us.” And the brethren who were from among the Gentiles in Antioch, and Syria, and Cilicia, “rejoiced for the consolation.” Differences settled in this way frequently seem more than settled, and generally remain settled; while those disposed of by the exercise of mere church authority are seldom really settled at all.

{1880 JW, LIFSK 407.1}

Between the two extremes, of church force, and unsanctified independence, we find the grand  
Page 408 Secret of unity and efficiency in the ministry and in the church of God. Our attention  
is called to this in a most solemn appeal from the venerable apostle Peter to the elders of his  
time: "The elders which are among you I exhort, who am also an elder and a witness of the  
sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God  
which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy  
lucre. B,

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but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the  
flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth  
not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one  
to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the  
humble. Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in  
due time." 1 Pet. 5:1-6.

{1880 JW, LIFSK 407.2}

In painful contrast with the foregoing are those ecclesiastical conferences and assemblies of our  
time, where popular ministers distinguish themselves by a spirit of strife and debate, and in the  
use of language which would be regarded as ungentlemanly in all other respectable associations.

{1880 JW, LIFSK 408.1}

Organization was designed to secure unity of action, and as a protection from imposture. It was  
never intended as a scourge to compel obedience, but, rather, for the protection of the people of  
God. Christ does not drive his people. He calls them. "My sheep hear my voice, and I  
know them, and they follow me." "Our living Head leads the way, and calls his people to follow.

Those who drew the plan of our church, Conference, and General Conference  
organizations, labored to guard the precious flock of God against the influence of those who  
might, in a greater or less degree, assume the leadership. They were not ignorant of the evils and  
abuses which had existed in many of the churches of the past, where men had assumed the  
position which belongs to Jesus Christ, or had accepted it at the hands of their short-sighted  
brethren.

It was designed that the General Conference Committee should be men of experience,  
deep piety, and tender care for the flock, especially for younger ministers, a board of fathers in  
Christ, who should prayerfully and in the fear of God counsel with one another and their brethren  
in the ministry in reference to the best good of the cause of God, and those who are laboring for  
its advancement. As a people, our numbers are small. And while the field is vast, and laborers  
are few, the work is arduous and wearing. The popular churches are against us. Through them  
the chilling influence of a cold, unfeeling world is brought to bear upon us, sometimes with  
almost overwhelming weight. With the churches, the world, the devil and his angels on the one  
side, it will prove an unequal contest, unless we accept Christ as our all-powerful Leader, and  
we, his ambassadors, stand shoulder to shoulder in the fight, watchfully regarding the feelings,  
reputation, and interest of our brethren in the ministry. Those members of our committees who  
have stood upon their dignity, using the little influence given them, to dictate to others their duty,  
and to oppress those who have committed errors, will learn wisdom from their past mistakes.  
We spare them, lest we be found committing the very error of dealing Page 410 Sharply with the  
erring, which we would gently reprove.

"Love one another as I have loved you," said our adorable Leader. If the members of the

church of Christ, the rank and file of our people, should take these words home to their hearts, and cherish feelings of the tenderest love and regard for one another, taking the love of Christ to them as a pattern, what relations of sympathy and care and regard should be manifested in the ministry toward one another, setting an example in this respect to all the flock of God!

We call to mind scenes that frequently transpired at the close of our little Conferences thirty years since, when such meetings were held in private houses in the warm season of the year. At the suggestion of our venerable brother, Elder Joseph Bates, we would usually enjoy a parting season of prayer out of doors, bowed upon the green turf. These were seasons of weeping. Our minds and hearts were imbued with the Spirit of our Great Leader, and we wept for joy that we were accounted worthy to toil in his cause, and suffer reproach for his dear name. Such parting seasons remind us of on described by Luke, where Paul acted a part: "And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him." Acts 20:36,37. God grant that the day may never come when our dear ministers shall go from our general assemblies with a spirit of unsanctified emulation, willing to build themselves up at the expense of the reputation and influence of their brethren in the ministry.

Page 411 CHAPTER XV88.

#### THE PAST, PRESENT, AND FUTURE

{1880 JW, LIFSK 408.2}

We close this chapter with brief remarks upon the past, present, and future. We entered upon the work of the last message after the great disappointment in 1844, thirty-six years since, under the most disadvantageous circumstances, Poverty, feebleness, and great discouragements were our portion in the early history of the cause. The money that paid the fare of Mrs. W. and the writer to the first Conference of our people, held in the State of Connecticut, we earned in great suffering, chopping cord-wood. The money that paid our fare to the second, held in Western New York, we earned in the hay-field.

{1880 JW, LIFSK 408.3}

Poverty, feebleness, and great discouragements  
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were our portion in the early history of the cause. The disappointment, and the scattering of the Advent people that followed, can hardly be described. After the disappointment, almost every conceivable fancy and fanaticism had divided the Advent people into contending factions. And it was from these, that the S. D. Adventists of those times were gathered. To organize and discipline a people composed of such elements, was a work that could be accomplished only by the especial help of God.

{1880 JW, LIFSK 408.4}

The Lord was speaking through Mrs. W. in messages of reproof and correction, which many were slow to receive; and some of those who rejected the reproofs seemed to be filled with a spirit of frenzy and bitterness against us and the work in which we were engaged. But God's grace is always proportionate to the work he requires of his trusting servants. It is frequently asked by the friends of the cause at the present time, "What sustained you in those days of poverty, feebleness, and reproach?" Our answer is, that the manifestation of the Spirit and power of God in answer to prayer, and comforting messages through the spirit of prophecy, so braced our faith that we threw ourselves into the work, and suffered sickness, want of suitable food and clothing, and bore the most bitter reproaches, with that composure and confidence

which true faith gives. Saving faith, very scarce at this day, assumes the form of knowledge in the minds and hearts of the **trusting**, obedient children of God.

{1880 JW, LIFSK 409.1}

With such a faith, and Mrs. W. by our side, we have moved forward, venturing in this, in that, and in the other, as the cause has advanced. It was this that led us to venture our lives and to sacrifice our property in the work of building

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## PICTURE AND TEXT.

up the cause on the Pacific coast. What we have actually paid out in money, and what we have lost in money, in consequence of our operations upon that coast, amounts to \$8,000.

{1880 JW, LIFSK 409.2}

Under the faithful efforts of Elder Loughborough and his associate laborers, a great work has been accomplished on the Pacific Coast. The Pacific S. D. A. Publishing Association owns its buildings and the land upon which they are built, in the very center of the beautiful city of Oakland, Cal., which has a population of 40,000.

PICTURE {1880 JW, LIFSK 410.1}

## PACIFIC PRESS BUILDING.

The main building **at, here represented on the left, in the cut on page 413**, is in the form of a Greek cross, the main portion, 26x66, the transverse section, 26x44. It faces the east on Castro Street. The portion on the right is 30x84, facing the north on Central Avenue.

Our {1880 JW, LIFSK 410.2}

The first object **we had in view** in establishing **the Pacific** this publishing house, was the dissemination in print of **Page 413** **T**he doctrines of S. D. Adventists upon **that** the **Pacific** coast. **And h**Had this object ever been kept firmly in view by its managers, its denominational

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patrons would now be more numerous, and its finances would be in a better condition. Both our Offices may be in danger of committing the same error in a degree. God will bless his own work. It is poor policy to do an outside business, where there are risks, when in our own work there are no risks, and the business is under our own control. Here has been the strength of the Review Office in adhering more closely to its legitimate work.

**Incessant toil away from Battle Creek has worn us to such a degree that we needed rest on returning. But instead of rest, we have usually found work of the most perplexing character waiting for us that had been piling up for weeks or months. There was so much to be considered, that decisions had to be made in thirty seconds which should have had an hour of calm thought Page 414** Of a rested mind. Under such a pressure we have appeared to great disadvantage.

{1880 JW, LIFSK 410.3}

The present is a most interesting period in the history of the publishing work, and **in** the cause generally. **And the future is most hopeful.** **WE** are under the conviction that it would be a great error on our part to leave the general oversight of this branch of the work to others, to which God has especially called us. The importance of the publishing work demands our special

attention in the preparation of books, and the general oversight of this department in all its branches.

We have not thought it necessary to correct the false statements which have passed into print, relative to our wealth. What we have been permitted to hold and to handle of the Lord's money, we have obtained in an honorable manner. Our principal regret in this matter is, that the exaggerated reports are utterly false, as we would like to put \$10,000 into the cause, just where we have put \$20,000 during the last eight years. We wish here to state a few facts.

1. Our salary for our entire labors in the interests of the College, the Sanitarium, the Publishing work, the General Conference, and as traveling preacher from the Atlantic to the Pacific, and pastor of the Battle Creek church, has never exceeded twelve dollars a week, or six hundred and twenty-four dollars a year. 2. That foresight and careful management under which our institutions prospered in their earlier history, has been applied to our personal business, when not overwhelmed with the general interest of the cause, with the same success, as the following particulars will show: Our first home in Battle Creek cost seven hundred dollars. In consequence of rise of real estate in this city Page 415 We sold it for sixteen hundred dollars. Just before the war, we purchased again for two thousand five hundred dollars, and at the close of the war, when prices were the highest, sold the same property for five thousand dollars. Purchased again for four thousand dollars, and soon sold for six thousand. Purchased again for three thousand five hundred dollars, and sold for four thousand two hundred dollars.

At the commencement of the war, when stationery was the very lowest, we purchased fifteen hundred dollars worth of writing paper and envelopes, which sold near the close of the war for four thousand dollars. It has been our uniform custom in the days of our prosperity to take all matters of secular business to the Lord in earnest prayer. His prospering hand has been with us, even in our secular matters, and his name shall have the glory that we have not been left to want in our efforts to help the cause, and have not been crippled with the galling sense of dependence on those who cared only for their own temporal interests.

3. In times of great feebleness and affliction, we have accepted presents from our brethren to the amount of a few hundred dollars, but the entire sum for a quarter of a century past would not be a tithe of what we have given to our brethren in the ministry, and to the poor generally. And besides this, and the twenty thousand dollars before mentioned, we have paid our tithes to the amount of one thousand dollars, which has gone into the general treasury for the support of the ministry, from which treasury we have not been benefited one dollar above our salary.

4. Those persons who have meddled with our Page 416 Finances, and have virtually furnished the press with false statements, are apostates from the faith and from the ranks of S.D. Adventists. Men of this class have never given one dollar to the cause, and are grieved at the prosperity which has enabled us to lead off with donations, setting an example which our brethren have followed in giving their means to build up the cause. "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over." Luke 6:38. WE have freely given of our means to the cause of God, and the promise of our Lord has been wonderfully fulfilled in our case. In the providence of God we still have a humble competence, for which we are grateful. We do not use time and space in making these statements from personal feelings. Personally we are not injured. It is in defense of the cause and work of God, in which we have taken a leading part, that we speak.

{1880 JW, LIFSK 411.1}

Incessant toil away from Battle Creek has worn us to such a degree that we needed rest on returning. But instead of rest, we have usually found work of the most perplexing character waiting for us that had been piling up for weeks or months. There was so much to be considered, that decisions had to be made in thirty seconds which should have had an hour of calm thought of a rested mind. Under such a pressure we have appeared to great disadvantage. The future is most hopeful. We are happy in the prospect of finding rest from the fatigue of camp-meetings, and the work generally, and giving our remaining energies to writing and the general oversight of the publishing work. {1880 JW, LIFSK 411.2}