

The Confessions of 1888

By M. M. Campbell

It is well known in Adventism that a rebellion occurred among God's people in the late nineteenth century on the shores of eternity. We have heard conflicting reports about that experience. Did those in rebellion finally confess their errors and begin pulling together to bring the new light of righteousness by faith to the people and to the world, as some say? Or were their confessions mere lip service lacking reformation of life; lacking an effort *to understand* the new message and then to teach and promote it; lacking confidence in and union with the messengers of 1888? Did those confessions rise to the level of the opportunity before them? Or have we been engaged in "busy work" since then to keep the denomination afloat while daubing it with untempered mortar (Ezekiel 13:10) [flawed theology] having no power to raise us from earth to heaven.

The present exercise is an effort to satisfy a curiosity of mine of many years' standing. I wanted to get into the minds of the principals of that event to understand what they were thinking, how their confessions contributed toward the lifting of the message and its presentation to the world. Instead of painting with the usual broad brush, I wanted to know by participant the role each played, both in the rejection of that message and in the aftermath. Did our spiritual forefathers of 1888 remedy their mistake?

Nineteen eighty-eight

This year marked the centennial of the righteousness by faith message in the Adventist church. To "celebrate" the occasion the *Review and Herald* press published a four-volume set of Spirit of Prophecy documents telling through her writings the story of the Minneapolis General Conference of 1888 and the years following. Although published disrespectfully in rough draft form, "the field" was fortunate to get that much, as Pacific Press Publishing Association had nothing to offer. I wondered what those books would reveal, if we listed in date order the entries applying to a single person. What would this reveal about those individuals? Many have commented upon the themes of 1888. I wanted to understand it one person at a time.

The Occasion

In 1888 the Lord began the process of pouring out the Latter Rain upon the denomination to empower the message to the world. But "the light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world" (1575). If, in fact, that message was accepted and is now being preached, I wanted to understand why we are still on earth.

Who were the players? What were their roles?¹

The Players

Four will be singled out for special treatment, since they played a key role in the drama. Following a discussion of their role, other ministers are listed in alphabetical order.

¹ Page numbers in the four volumes appear in parentheses.

W. M. Healey

Healey was an ordained minister and evangelist in California, where Ellen White, Willie White, E. J. Waggoner and A. T. Jones lived at that time. Before the 1888 Conference, Healey wrote to General Conference President George Butler that the California four were planning “to drive the law in Galatians” (628). Butler and Waggoner had previously clashed over the law in Galatians,² so Butler was predisposed to believe Healey’s letter, which inflamed him against all four from the West. The rumor was floated (no indication who started it) that Ellen White’s endorsement of the Jones and Waggoner message came from the influence of Jones, Waggoner, and her son, Willie White and that they had conspired to promote at the Conference their new ideas, which Butler and Uriah Smith considered erroneous.³ The four volumes record no confession by W. M. Healey

George Butler

Although General Conference president at the time of the Minneapolis meetings, Butler was ill, stayed in Battle Creek, and did not attend. Instead, he sent numerous communiqués and telegrams to various ones at the Conference, urging them to “stand by the old landmarks.” (187). Butler (with Uriah Smith and O. A. Olsen) was one of the “big three” who were most influential in sabotaging what God planned to do at the Conference and in that era. One of Ellen’s main complaints was that the people put Butler and other leaders where God should be. Butler referred to Jones and Waggoner as “fledglings.”

There is no record in the four volumes that Butler ever repented.

However, by 1902 Ellen White’s attitude toward him seems to have softened. Upon his assuming the presidency of Southern Union Conference in his later years, she states she “believes this is right.” (1775). Butler had “humbled his soul before God. He has another spirit than the Elder Butler of younger years. He has been learning his lesson at the feet of Jesus” (85). Although influencing many (perhaps most) of the other ministers to reject the message of Jones and Waggoner, he was less guilty than the other two because he was ill and did not attend the Conference. (1137) His influence diminished greatly when, at the 1888 Minneapolis Conference, O. A. Olsen replaced him as GC president; nevertheless, on August 7, 1890, two years later, she could say, “Brethren Smith, Butler, and other leaders no longer have confidence in” the testimonies, that is, in her prophetic ministry. (704).

Uriah Smith

No other participant had more influence with the pastors, administrators, and people than did Uriah Smith, editor of the *Review and Herald*. (628) Perhaps the greatest responsibility for the rebellion fell on his shoulders, since he had known Ellen White since his youth. (628, 732) Had he stood solidly with her at this time, he might have stayed the rebellion. The four volumes emphasize no theme of this period more strongly than that the “rebels” believed Ellen was influenced by her son Willie White, A. T. Jones, and E. J. Waggoner. Her continual complaining about this might suggest to some that she is offended by the disrespect shown her. However, that is not the case. The Holy Spirit originated her testimonies. As

² Uriah Smith supported Butler.

³ Today there are those promoting ideas new to Adventism, such as the obligation of feast keeping in today’s church and the antitrinity view. Often those promoting such new ideas—because their views are not

long as they believed she was under human spell, they could excuse themselves for not listening to her, as she expressed His mind. This blatant lie provided the ministers with blanket excuse for ignoring her counsel and testimonies.

The four volumes record not one but several confessions by Uriah Smith, occurring on the following dates: December 30, 1890 (787, 850), January 7, 9, 12, and 20, 1891 (873, 875, 885). Smith's first feeble step toward repentance occurred at a Sabbath meeting in December 1890, where Ellen's *Review and Herald Extra* was read to a large congregation. [See RH 12/24/1889, "An Address in Regard to the Sunday Movement"]

Smith accepted that testimony in the *RH Extra* as for him. Professor W. W. Prescott took Smith by the arm, and in response to an altar call, they went forward together, causing Ellen White to state 1/9/1891, "Eld. Smith has fallen on the rock and is broken." (787, 853, 856) Following this experience, Smith took advantage of several occasions to confess his wrongs. He confessed to a Professor Bell an offense against him in 1882, the "college difficulties" (790-801). If his story ended here, we might consider it a victory, but it continues. Events following this "great victory" in early 1891 suggest a profound communications breakdown between Ellen White and Uriah Smith over the definition of "confession" and "repentance." To Ellen these activities *included reformation*. She supposed that when the brethren repented and confessed it meant they would thereafter take hold of the God-sent message of 1888 and put their whole souls into, first, understanding it and then teaching it for all they were worth. Ellen's articles and letters following Smith's "confession" show he never understood it, therefore, could not teach it. In documents written *after Smith's confessions*, the four volumes show Ellen's disappointment in Smith's failure to follow through to understand and teach the message.

8/30/1892 Pride, prejudice, resistance to the Holy Spirit manifest[ed] wherever there is a chance. Smith is not in union with Jones and Waggoner (1004). Smith is repeating the error of the Jews, separating himself from God (1005). Smith has published opposing articles in the *Review*—one by him and one by A. T. Jones. Ellen is horrified. (32, 1000, 1006, 1119, 1121, 1143-4, 1156, 1183).

9/19/1892 Smith has not supported the messengers as he should have; he should have been among the first to catch the message and voice it to the people (1051-3).

1/20/1893 Smith is holding himself "aloof" from the work of Jones and Waggoner, with whom he should have been closely related (1137) Smith and two others refused the righteousness by faith message as "strange fire" (1138). If Smith were standing in the light, he would give the trumpet a certain sound in perfect harmony with Jones and Waggoner. "Some persons living in the light *ought to have instructed* these souls young in experience to walk in the light after they [Smith] had received the light" (1213).

The *above* chronological statements reveal Ellen White's disappointment and concern regarding Smith's failure to follow-up his confession with reformation and energetic teaching of the message. Without the latter, the former is meaningless. The *following* chronological statements describe Smith's eternal prospects due to his failure to come into harmony with Jones and Waggoner and to teach righteousness by faith:

sustained in Spirit of Prophecy—take the position that Ellen White was influenced by her son or some other individual and that, had she not been so influenced, she would certainly have endorsed their view. This is a *dangerous* position to take, as attested by its affects during the 1888 period. To say that Ellen White was influenced by humans brings the omnipotence of God into question. If she is inspired of heaven, we can trust her work. Those of 1888 failed to realize this, bequeathing a confusing history down to our own time.

6/14/1889 Smith's course will soon bring him to the brink. He is walking into the enemy's net. His light is becoming darkness.

9/1889 His soul is in peril.

3/10/1890 Smith is in darkness.

3/13/1890 Smith is more responsible than any of the other brethren.

3/19/1890 How he will come out remains to be seen.

8/6/1890 Has God forsaken Elder Smith? No.

9/19/1892 (Post "confessions.") Smith is in danger. She cannot say he'll be faithful to the end.

6/6/1896 Marian Davis conveys to Smith a record of matter regarding the law in Galatians "opened to Sister White last night." "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith.' In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law." (1574. See also 1725). With these words Ellen takes her place squarely with E. J. Waggoner and A. T. Jones regarding the law in Galatians. Smith passed away March 1903. A review of the dates of letters to Smith regarding the 1888 Conference shows she wrote him:

Twice in 1889: 6/14/1889; 9/1889

Three times in 1890: 3/8/1890; 11/25/1890; 12/31/1890

Once in 1891: 1/6/1891

Once in 1892: 9/19/1892

Once in 1893: 11/30/1893

Marian Davis' letter of 6/6/1896 regarding the law in Galatians is the last communiqué recorded in the four volumes from EGW or her staff to Smith. Assuming we have all her correspondence regarding the Minneapolis Conference in the four volumes, either she stopped writing him at this point, seven years before his death, or she no longer mentioned Minneapolis in her correspondence to him after June 1896.

Ellen White expected Smith to become a champion of righteousness by faith and to use his position as editor of the *Review and Herald* to make that message known as the centerpiece of Adventist teachings. However, it is clear he never came into union with the messengers of 1888, never understood the message, and therefore could not teach it. For these reasons, his "confessions" meet the definition of lip service.

O. A. Olsen

In 1888 Olsen succeeded George Butler as General Conference president, which placed him squarely within the turmoil of 1888. Ellen makes several positive statements about Olsen:

3/9/1890 "Olsen's testimonies are sharpening up." (617)

3/13/1890 Olsen talked well, right to the point. (629) He "spoke as if inspired of God" (633)

3/10-11/1890 Olsen stands on the right side. (624) In this letter she also mentions the confessions of Brethren Bordeaux, Olds, Bingham, Warren, Fero, Watt, Larson, Porter at these two meetings. This explains her statements: "Thank God that victory has come" (620-1) and "The backbone of the rebellion is broken in those who have come in from other places" (625-6) Captain Eldridge and Dan Jones were holdouts (625).

However good Olsen's start, the four volumes record his failure to control certain prominent individuals in his employ, the grave consequences of his failure, and his passive resistance to the voice of the Holy Spirit through Ellen White. He was not the man needed for the times. An in-depth analysis of the four volumes shows a profound downward spiral taking place within Adventism at this time. Ellen White writes to O. A. Tait (6/6/1895), "Long before the meeting at Minneapolis the leaven that is now working was at work. The spirit of disaffection was gathering strength up to that time" (1369). Even before the death of her husband in 1881 she wrote nearly one hundred pages, documenting the effort of the Review and Herald publishing office to control the entire denomination. (1370) God attempted to counter this trend by bringing them to an accurate understanding of righteousness by faith. In August 1890 she writes Olsen that righteousness by faith is "our only hope." (703)⁴

Ellen repeatedly counsels Olsen to discharge her nephew Frank Belden, Captain Eldridge, A. R. Henry, and Harmon Lindsay, all supervisory personnel in the Review and Herald Publishing Association, as the chief offenders. They demanded high wages at the expense of fellow workers (1106-8), appropriated writers' royalties, displayed a "rule or ruin" attitude, sought to consolidate church interests in Battle Creek. Belden and Eldridge separated themselves from the publishing office, but they were replaced by others equally unsanctified and grasping (1326). There is no record that Olsen ever discharged any of these men.

5/8/1890 Ellen wants a different General Conference president. (647) Attesting to her influence over policies at this time, Olsen held the GC presidency from 1888 to 1897, even though General Conferences were held in 1891, 1893, and 1895, when a new president could easily have been selected.

10/7/1890 She writes Olsen: Even though Uriah Smith is not standing in the light, he is allowed to teach. She hears everywhere that Butler and Smith no longer believe in her prophetic ministry. Elder Loughborough, who never doubted her prophetic ministry, is being sent to work in Nebraska, when he is needed at the heart of the work. Olsen is in a position to do something about these things, but he does not (714-9). She and Willie want E. J. Waggoner assigned to teach at the Ministerial Institute (645), but he is sent to England instead. The team of Ellen White, A. T. Jones, and E. J. Waggoner is broken up. She is sent to Australia.

Throughout the years following the 1888 Conference Ellen documents Olsen's inadequacy, which failed to meet the challenges of the times. For O. A. Olsen, following what appeared to be a good start, the four volumes record no confession, repentance, or change to comply with the Holy Spirit's voice through Ellen White.

Alphabetical List

Ballenger, A. F. Licensed minister employed by Review and Herald Publishing Assn. Served as assistant secretary of the National Religious Liberty Assn. Attended Minneapolis.

4/7/1889 Proclaimed himself a converted man. EGW says there is a right ring to his words. He says "he can take hold of the work now as he never could take hold of it before, because he simply did not know how to exercise faith and cling to the righteousness of Christ." (289)
Cir. 4/7/1889 ". . . has been in great distress of mind but he is now free and has a new conversion."
(292)

Undated Description of Ballenger's true conversion. (364-5)

⁴ See Summary, p. 48, for further information on this point.

1/17/1890 He and Leon Smith (Uriah's son) take positions similar to scribes and Pharisees, "constantly criticizing but refusing to come to the light." "Do not keep up a criticism and objections, in an underhanded way." "Do not stand in the position you do as leaders in the Sabbath-school and resisting the light or views and ideas presented by men whom I know to be agents whom the Lord is using." (528-32)

2/6/1890 He, along with Leon Smith and Brother [Uriah] Smith, is absent from a meeting where EGW is teaching rxf. ". . . the very men that ought to be fitting for these positions, they are not here at all; they do not come near." ". . . men are not walking in the light." (549-58)

2/7/1890 EGW softens her identifying Ballenger, Leon Smith and Brother Smith as responsible to attend and to understand rxf as she, Waggoner, and Jones teach it in the meetings rather than to absent themselves from those meetings. "Now, it was not because I would give you the impression that Brother Ballenger was closing his ears to the truth; for he has been receiving it as he has had opportunity." (561-67)

Comment: Although Ballenger seems to have made a good start, by 1890 he had aligned himself with Leon and Uriah Smith in resisting light. The four volumes contain no record that he repented and confessed this backsliding.

Belden, F. E. Business mgr at Review and Herald Publishing Assn.; member of the General Conference Book Committee; Ellen G. White's nephew. Delegate at Minneapolis.

Cir. 4/7/1889 EGW wants her son Edson and his cousin Frank Belden to share "in the benefits of this meeting" where many members and clergy took hold of the rxf message. (292)

1/6/1891 Belden and Cpt. Eldridge oppose Holy Spirit's directions through EGW to circulate *Patriarchs & Prophets* and *Great Controversy*. (872).

1/7/1891 She hoped Belden would "make a full confession of the wrong course he had pursued" but he [to date] did not. (873).

11/5/1892 Belden & wife Hattie have been self-righteous, advanced in self-esteem and self-importance. She wants them to see and confess their errors. They united with those who resisted the Spirit of God. "Who have made full confession of their mistaken zeal, their blindness, their jealousies and evil surmisings, their defiance of truth? Not one," including the Beldens. (1069) Notice the date. This is *after* Uriah Smith's "confessions."

1/9/1893 Belden and Eldridge accepted exorbitant wages from the office, showing their lack of understanding of the character of the work (1106-8)

1/9/1893 The work has grown in extent and facilities but waned in piety (1110).

1/9/1893 Belden is replaced at the Review and Herald Publishing office by an individual not under the control of the Spirit of God. (1115)

7/12/1893 "For several years you have not been walking in the light" and EGW is much concerned for Frank & Hattie Belden. They feel some bitterness toward EGW because she said they were selfish. They are walking in blindness and know not at what their feet stumble. Their association with Cpt. Eldridge was neither good for them nor for him. Belden's voice was prominent in "propositions, plans and resolutions" He "has been lukewarm long enough." She urges him to "cultivate spirituality" and to grow in grace (1185-9). 1894 Association between Belden & Cpt. Eldridge not good (1229)

6/10/1894 Frank Belden, Cpt. Eldridge, Brother A. R. Henry have bad feelings toward EGW because she challenged their demand for high wages in the publishing office. (1261)

8/1894 She regrets allowing Belden & Eldridge to block the full distribution of *Great Controversy*. (1280)

5/1/1895 Eldridge & Belden have separated themselves from the office. Yet the work has gone forward unchanged in character (1326)

6/1895 The men in the publishing office will not find pleasure in the judgment in the way they have handled Frank Belden's case. (1370)

6/9/1895 EGW says she knows Belden has been treated unfairly, but "the same spirit that your [Belden's] confederacy exercised toward others, has been exercised toward you." (1392) She urges him to "make a deep and thorough work, that you may have a living connection with God." (1393)

6/19/1895 Cpt. Eldridge and Frank Belden "have both confessed their wrongs." (1395) Olsen's dealings with Belden have been written in the books of heaven "weighed in the balances of the sanctuary and found wanting." (1396) Belden and Littlejohn were not treated right. (1397-8)

8/1895 In a candid letter, EGW tells Belden he is getting a dose of his own medicine from C. H. Jones in regard to the publishing of Belden's song book. (1171) He largely shaped policy when he and Eldridge received high wages at the office of publication, where EGW sought to get *Patriarchs and Prophets* and *Great Controversy* published and distributed swiftly and fairly. (1379-1381)

9/19/1895 Office of publication treated Belden and Edson White unjustly. (1426)

11/13/1895 She appeals to him to "make thorough work and stand in your Saviour a free man." (1474)

4/24/1896 Frank Belden separated himself from EGW and from the office of publication. (1514) "There needs to be a cleansing of the soul temple that has been and still is defiled. God will not be trifled with. A spirit *is* and has been at work to make of none effect the voice of reproof and warnings. [Her voice.] (1514-5)

7/1/1896 When Belden went to the office of publication he sacrificed his principles. (1584-5)

Comment: 6/19/1895, Belden confesses wrongs; 11/13/1895, EGW tells him to "make thorough work"; his soul temple is still defiled. 4/24/1896, Belden's soul is still defiled. Still, at this late date, a subtle effort is underway to silence her.

Bollman, C. P. Editor of *Gospel Herald* and associate editor of *Southern Watchman*

11/20/1902 EGW encourages Bollman to exercise the principles of rxf: kindness, humility, no strife for supremacy. "Some are not yet healed of their defection [at Minneapolis] and would plunge into this subject [the two laws] once more. . . . This question must not be revived." (1787-98)

Comment: By 1902 all among the leadership had not accepted the 1888 messengers' view of the law in Galatians.

Butler, G. I. (11/12/1834-7/25/1918) President of General Conference two terms 1871-1874 and 1880-1888. Not in attendance at Minneapolis due to illness. After a period of retirement, he served as president of Southern Union Conference and the Southern Publishing Assn.

2/18/1887 Butler is wrong to make differences with E. J. Waggoner prominent. (23)

4/5/1887 EGW cannot remember what the caution and warning were that she was shown twenty years ago regarding the two laws. But she counsels Butler and Uriah Smith not to make differences prominent. (32)

10/9/1888 Butler sent EGW a "curious production"— a letter in which he made charges against her and accused her. A long letter from him was read to the ministering brethren, and it was discussed. Does not say if it was the same letter. (66-8)

10/1888 Reply to Butler's letter (above). She is not pleased with his spirit. His mind is full of prejudice, jealousy, unsanctified ambition, phariseism. Butler's spirit was wrong in the 1886 General Conference session as well. Much counsel regarding how to treat those with differing opinions. He has misjudged Dr. Kellogg and not treated him fairly. Extensive discussion of Dr. Kellogg. (86-106)

11/1888 Some of E. J. Waggoner's positions she does not agree with. She recommends patience and caution in taking formal positions on matters raised at the Conference. She warns delegates not to make "hasty decisions" in support of letters coming to them from Elder Butler. (164-5)

11/4/1888 "A sick man's mind has had a controlling power over the General Conference Committee and the ministers have been the shadow and echo of Elder Butler about as long as it is healthy and for the good of the cause." Humility has left him. He thinks himself infallible. (183)

12/9/1888 Pointed letter to W. M. Healey detailing his role in prejudicing Butler against Waggoner and Jones. "I was grieved and distressed when I learned that you had done the very same work others have done, stirred up the mind of a feeble, sick man, and caused him to look at things in a distorted light." Butler and Uriah Smith should not be considered the custodians of truth whose opinions alone are correct. Butler had written her a letter in which he called Jones and Waggoner "fledglings." (186-7)

12/11/1888 Mrs. Butler's influence on her husband has not been good. She should speak far less. She surmises evil, suspects others. She needs to praise the Lord more and criticize less. "If you leave this place [Week of Prayer] as you are now, I shall have great fears that you will never see your way clearly to the light." (190)

11 or 12/1888 Another reference to the "curious" letter Butler wrote EGW. She shares it with some of the ministering brethren, who say they already knew these were his sentiments. She says that the opposers were like those who wanted to hurl Jesus off the precipice. They would have done the same to the 1888 messengers, given the opportunity. (208) Eld. Kilgore stated it was a mistake to take up the issue of the law in Galatians when Butler could not be there due to poor health. (222)

1/26/1889 None stood with her to help Butler see his errors. She asks Underwood if he has made any efforts to correct Butler's misapprehension through the false ideas that he and others had given Butler regarding her work. (252-3)

Cir. 1/1889 Details Butler's errors. Condemns "resolution" that would prevent new light from being taught in the school. He does not understand the Scriptures. (262-3)

5/2/1889 Letter to delegate L. Fargo, identifying him as one who poisoned Butler's mind toward Ellen. (294) Butler is unwilling to make his "suggestions" to EGW's face. (298). Butler wishes to install an insane man into the presidency of the General Conference, so clouded and unreliable is his judgment. (300) "In this our day the refusal to walk in the light leaves men in darkness always." (301)

1889 Those who poisoned Butler's mind against EGW have not retracted their evil work. (321)

Post Conference: Negative reports by letter and word of mouth reached Butler at Battle Creek following the Conference in Minneapolis. Butler accepted these reports as truth and did not seek an interview w/EGW to get her side of things. (352) Butler neither understands her work nor "the spirit which prompted the answer to" his "curious production,"— her letter of 10/9/1888 (see above). (364)

7/15/1889 Ellen spent three hours reading letters and documents regarding Butler to a group of ministers: Kilgore, Olsen, Underwood, Farnsworth, Dan Jones. (384) Cpt. Eldridge had previously asked that they be printed. (384)

7/23/1889 Members are inquiring, if rxf is correct, why Butler and Uriah Smith haven't accepted it. (417) She counters that Butler's and Smith's rejection of "the message of truth" would not render it error. (418) Neither Butler nor Smith can ransom their souls. They will have no excuse on judgment day. (419)

1889 During the Minneapolis conference Butler sent messages “over the wires” insisting that the Conference reach a decision regarding the law in Galatians. Ellen compared the effects of this to the “ruling spirit” manifested at the condemnation of Christ and at the papacy’s condemnation of those who took their stand on Scripture alone. (516)

3/8/1890 The spirit Butler and Uriah Smith manifested is not of God. (602)

3/10/1890 Butler and Smith should have stood by her side to help her instead of hindering her in the Lord’s work. It is the hardest, long[est] and [most] persistent resistance she has ever had. Their resistance has made her work a hundredfold harder than it would have been if they had done right. “Thank God the victory has come.” (620-1)

3/13/1890 A letter from [Healey in] California to Butler initiated the conflict over the law in Galatians. (628)

3/19/1890 Butler’s wife stricken with paralysis and cannot talk. (644)

6/21/1890 Butler “has been at the foundation of it all, but he makes no confession and writes in the papers as though he were all right.” (676)

7/27/1890 Smith, Butler, Canright no longer regard the testimonies as before; they think EGW’s work and influence a thing of the past. (684)

8/27/1890 Men who should have stood with Jones and Waggoner opposed them instead. Butler, Smith and other leaders have given their influence to the wrong side. (703-4)

10/7/1890 The displeasure of God is upon Butler, Smith and others. (714) Butler, Farnsworth unsettle the church’s faith by saying what they shouldn’t, and not saying what they should. Unbelief, pharisaism, prejudice are leavening the church. God has spoken, but they hear not His voice. (717)

11/25/1890 Letter to Uriah Smith says Butler and Smith “would not confess a wrong step but would make many more wrong steps to justify” their first wrong step. (733) Her works have not changed; Smith knows it; she would not swerve to right or left to harmonize with Smith or Butler. (734)

12/6/1890 Smith, Butler, Morrison, Nicola will not want to meet their work in the judgment. (740) Smith’s and Butler’s “cruel course” has hurt EGW more than the death of her husband. (741)

12/31/1890 Butler’s faith is really unbelief. (796)

1/6/1881 Butler and Smith despised both the message and the messengers. They are guilty of stubbornness (as the sin of witchcraft) and need to confess their wrongs, or God would visit them and their families with affliction. (846-8)

1/28/1891 Conversed with Smith as to the best way to help Butler. (888-9)

12/11/1891 The people ruined Butler by putting him where God should be. (966) Butler failed to understand that God was raising up younger men to carry the burden and proclaim the gospel. Too much reliance has been placed on him. The people need to repent for placing too much confidence in finite, erring men instead of in God. (975)

8/30/1892 Butler refused to listen to EGW. He was deceived and blinded by reports that had no foundation in truth. (1005)

1/9/1893 Smith, Van Horn, Butler will be left behind, if they continue to stand aloof, not blending with the elements [Jones and Waggoner] God sees essential to carry forward the work. (1128) This statement is two years after Smith’s “confessions.”

1/20/1893 Butler, Van Horn, Smith refused truth as if it were strange fire. God looks more mercifully upon Butler, because he has not had the same opportunities the others have had. The men (Butler mentioned) have acted a prominent part, have stood in the way of others, and have retarded the work. The light will go forward and leave them in darkness. (1137-1141) This statement is two years after Smith's "confessions."

5/12/1893 EGW wants Butler to come out from the shadow of death and into the chamber of light and brightness. He never took back one word of his pronouncing judgment upon Willie as he did. She has no call to write anything to him. Those responsible for his difficulties should confess their wrongs and take the stumbling blocks out of his way. (1184)

6/1/1894 The ministers placed Butler and Smith where God should be. This grave error is repeated again and again of placing men where God should be. (1245)

7/15/1895 "If Butler had heeded the warning . . . he would now be walking in strength and efficiency." (1412)

8/13/1900 EGW in Australia heard erroneous reports which she compares with the erroneous reports that went from W. M. Healey in Healdsburg, California, to Butler in Battle Creek and initiated the rebellion that occurred at Minneapolis. [See 3/13/1890, p. 628.] (1708)

8/21/1901 Letters from Healey to Butler "to warn him against something, were entirely misleading." (1759)

4/14/1902 She rejoices that Butler is with them in the Southern work. She always knew he would again take his place in the work. He should have periods of rest. (1802)

5/1902 Butler is president of Southern Union Conf.; she believes this is right. (1775)

3/24/1904 The Lord appointed Butler and Haskell to labor in the South, and there should be union between them and Edson White, also a Southern worker. (1805-6)

11/23/1910 She has not lost faith in Eld. Butler. (1811)

Comment: Ellen White does not describe a confession or repentance by Elder Butler, nor does she describe any efforts on his part to understand rxf as Jones/Waggoner taught it, nor to teach that message. However, as they both became aged in the work, her attitude toward him seems to have mellowed.

Canright, D. M.

4/5/1887 In a letter to Butler and Uriah Smith EGW, based on what she saw in vision, condemned Canright's penchant for substituting assertion for proof, his views on the law, his "turning the light down lower and lower." Elder Canright's course has been "contemptible," and his books should be suppressed. They are treating Canright as though he were "the bishop of the Methodist church." (34-6)

Cir. 10/1888 Canright offered as a bad example for a Christian. (155)

11/1888 Canright made shipwreck of faith. (168)

3/8/1890 Morrison will "come out" as did Canright, if he does not discontinue debating. (595)

7/27/1890 A conversation reported to EGW: A church member stated that Elders Butler, Smith, & Canright no longer consider EGW's work as they once did but consider her work and influence a thing of the past, that the church has gotten beyond the need for the testimonies. (684)

12/6/1890 Canright misapplies the prophecies and Scriptures to prove falsehood. (739)

Cir. 1890 Canright claims he could give EGW a vision. (829)

1/9/1891 Canright attends a contested church meeting at invitation of his cousin. Canright's brother is converted and firm and decided. (863-4)

4/25/1893 Canright's books have been circulated in Wellington, where the pioneers wish to start a work. She refers to him as a "lying apostate." (1170)

4/24/1893 Canright's books have been circulated freely, and this has barred the way [for truth]. (1178) Wherever she speaks, Canright's books are killed. (1179)

Comment: D. M. Canright did not repent.

Colcord, W. A. Editor employed by Review and Herald Publishing Assn.

3/10/1890 Since the Minneapolis Conference she has met the longest, hard[est] and [most] persistent resistance of her experience. Thank God that victory has come. (620)⁵

3/13/1890 Colcord is listed among the "prominent ones." (627)

Comment: Neither Colcord's role at Minneapolis nor his confession/repentance is mentioned.

Conradi, L. R.

Cir. 10/1888 She should have written to Conradi, essential things about what it means to be a Christian, but she did not have time. (156)

3/27/1889 EGW "[H]ad a long talk with Br. Conradi, speaking plainly of the unchristlike spirit in which nearly all of our ministering brethren acted a part." (273)

5/2/1889 Br. Wakeham and Conradi were in the room and Wakeham confesses to taking a part "in the talking" among the ministers in their housing at the Minneapolis Conference. (300)

Comment: There is no record that L. R. Conradi repented.

Eldridge, Captain. President and Mgr of Review and Herald Publishing Assn. Delegate at Minneapolis

7/15/1889 Eldridge urges EGW to publish her collection of correspondence with Butler along with related documentation. (384)

3/8/1890 Uriah Smith "strengthened [poisoned] the hands and minds of Larson, Porter, Dan Jones, Eldridge, Morrison, Nicola and a vast number through them." (599)

3/10/1890 [Breakthrough] Eldridge was present at a meeting of the ministering brethren, when confessions and repentance were offered. The room was sobbing and praising God. Nothing is recorded here of Captain Eldridge's participation, except that he was present. (622-6)

3/13/1890 Ellen called a meeting of "the prominent ones," Eldridge included. (627) Eldridge comments on the meeting described above (3/10/1890), saying it was excellent and he was "happily disappointed," as he expected there to be a fight at that meeting, "but it was only a man of straw." (629)

⁵ See chronological list of confessions, p. 49.

3/19/1890 Eldridge spoke with EGW about a variety of things—books, writers, and the present condition of things. No confession or repentance recorded. (642) Eldridge says he feels subdued, like a whipped man, that all this maneuvering has been going on to meet obstacles that never existed. (643)

5/14/1890 She spoke with Eldridge and Belden regarding the delay in marketing Vol. 4 (*Great Controversy*). (653)

1/6/1891 EGW had a long talk with Cpt. Eldridge. She cannot understand the position of Eldridge and Belden in dropping *Patriarchs & Prophets* and *Great Controversy* to push *Bible Readings*. (872)

11/5/1892 Cpt. Eldridge and Belden were not a good influence on each other. (1071)

1/9/1893 Responding to a letter from Eldridge, EGW will not counsel him to stay at the R&H Office, because he and Frank Belden requested exorbitant wages. She urges him to accept the light from the Minneapolis Conference. Men who have never surrendered themselves to the control of the Holy Spirit should not be retained in the work. He has lessons to learn. (1105-17)

7/12/1893 Eldridge's and Belden's connection has not been good for either of them. (1185) Eldridge had everything to learn in the religious life. He needs to grow in grace and in the knowledge of the truth. (1187)

Cir. 1894 Both Eldridge and Belden were under God's proving; record of his participation at Minneapolis was logged in heaven's books as, "Untrustworthy when important interests are at stake." Participated in jesting and joking at Minneapolis, where God designed to work mightily by His Holy Spirit. (1227-32)

6/10/1894 Eldridge prejudiced against EGW because she caused him to be deprived of large wages. He won't be clear before God until he makes restitution. (1261)

10/27/1894 Elder Olsen did not control Eldridge and A. R. Henry, because he is afraid of them. (1295)

5/1/1895 Eldridge and Belden separated themselves from the R&H Office. (1326)

Cir. 1895 Eldridge and Belden entered into a conspiracy to deprive writers of their honest earnings and to bring as much means into the R&H office as possible so as to sustain them in their exorbitant wages. They failed to push PP and GC to market, as they had committed to do. (1380-82)

6/9/1895 Holy Spirit did not control Belden or Eldridge in the R&H office. They hedged up the way to prevent God's message from getting to the people. (1392-3)

6/19/1895 Eldridge and Henry go on trips themselves and also accompany Pres. Olsen on trips on behalf of the Gen. Conf. EGW strongly counsels against this. The men are not standing in the light of God. This places more power in the hands of these men, and they are striving to bring other institutions under the control of Battle Creek (consolidation/centralization)." Cpt. Eldridge and Frank Belden have both confessed their wrongs." (1395)

4/24/1896 Eldridge was involved in a confederacy. "This matter is not as it should be now and as it will appear before the universe of heaven." (1514)

Comment: In the same letter to Olsen where Ellen says "Cpt. Eldridge and Frank Belden have both confessed their wrongs" (6/19/1895), EGW counsels Pres. Olsen to discontinue having Eldridge and A. R. Henry travel on behalf of his office. There is no indication that either man, after confessing his wrongs, ever understood, lived by, or taught the rxf message. In April 1896 their wrongs had not been corrected.

Fargo, J. Ordained minister and trustee of General Conference Assn. Delegate at Minneapolis.

5/2/1889 Butler reports to EGW that Fargo and others expressed to him that the positions she took at Minneapolis "nearly broke the heart" of her ministering brethren. She questions Fargo so as to get this information from him first-hand, if that is how he feels. (294)

“The break came. Thank God! (299)

6/2/1889 Fargo does not comprehend the truth for this time. (334)

7/23/1889 Fargo’s understanding has been perverted since the Minneapolis meeting. (391)

Comment: There is no record in the four volumes that J. Fargo repented.

Farnsworth, Elder,

10/9/1888 Gave a gloomy discourse. (68)

7/15/1889 Met with EGW and a group of ministers to discuss correspondence and other documents between her and Butler. (384)

5/8/1890 Don’t send Eld. Farnsworth to a mission. He is “likely to think and believe with the last man he is with.” “He doesn’t know what it is to walk with God, to move in harmony with the mind of God.” “He feels fully competent and self-sufficient, but, oh, he carries a cheap influence out of the desk. His words, manners, conversation are not what should be cultivated by a minister of Jesus.” (645)

10/7/1890 Farnsworth unsettles the faith of God’s people by what he says and what he leaves unsaid. (717)

1/6/1891 EGW counsels Eld. Smith to make thorough work “for I know the displeasure of the Lord is against you; against Eld. Farnsworth . . . “ (848)

Comment: There is no record in the four volumes that Farnsworth repented.

Gage, William

7/27/1890 Gage, Butler, Uriah Smith were among the number devaluing the testimonies and Ellen White’s prophetic ministry. (684)

1231/1889 Have Gage and Uriah Smith cleansed themselves in confessing their wrong against Professor Bell? (790)

1/9/1893 When A. T. Jones advances ideas with which some do not agree, Gage “harnesses for battle,” taking his position opposite Jones, even though the Holy Spirit has been using Jones. Did the Holy Spirit at that moment leave Jones and go to Gage? (1123)

Comment: The four volumes do not contain any confession or repentance by William Gage.

Gilmore, Brother

1/18/1889 New convert in Ohio who invested heavily in a new health institution started by Underwood. He stated he could not assist with means for foreign missions, because his funds were tied up in the institution, largely at Underwood’s direction. (230)

1/18/1889 Duplicate (243)

Comment: This is the only reference to Gilmore in the four volumes.

Goodrich, Eld.

5/2/1889 Butler quotes Goodrich, Fargo and some of EGW’s “very best friends” as saying she nearly broke the hearts of the ministering brethren with the position she took at Minneapolis. (294)

10/21/1889 EGW had a profitable meeting w/Goodrich regarding some things that transpired at Minneapolis. Some there took a position to close the door to precious light and since that time have not walked in the light. (455)

Comment: There is no record in the four volumes of Elder Goodrich's repentance.

Hall, Brother. President of Kansas Conference, present at Minneapolis

5/2/1889 EGW and A. T. Jones are in Kansas, but the leaven of Minneapolis came there through Iowa. Ellen details events that took place in the housing areas of the Minneapolis Conference. Hall arose and stated that his confidence in EGW's prophetic ministry is confirmed, because he was there and heard and saw the very events she was describing. He describes his own experience, how the spirit that prevailed in Minneapolis affected him. (298)

5/12/1889 Hall's confession was the only one that came forth at the Kansas Conference. (313)

Comment: Hall's confession appears genuine. However, we have no record of his experience after confession, nor was he in a position to influence Smith, Butler, or Olsen—pillars of the rebellion.

Haskell, S. N. World missionary, administrator, and educator. Delegate at Minneapolis

11/4/1888 Appointed interim president of General Conference until Olsen arrives from Europe. (182)

Cir. 11/1888 Haskell spoke in the evening at Kansas camp meeting, which adjourned in time for participants to attend the Minneapolis Conference. (204)

8/19/1890 Haskell to replace Loughborough in California, when Eld. Loughborough's health improves so he can be moved (688-9)

2/27/1891 Haskell made appropriate comments at the closing meeting of the ministerial Bible school (890)

12/11/1891 Haskell spends time in grief and despondency, because he thinks the brethren do not have confidence in him. Ellen cautions against that, comparing his experience to that of Butler, whom the people have spoiled by placing him where God should be. Haskell should trust wholly in God and not be suspicious of the brethren. She tells him not to brood over supposed wrongs. (966-76)

5/29/1892 In a letter to Haskell, EGW expresses much praise to God in spite of ill treatment by the brethren. (987-90)

8/22/1892 Haskell's wife, though ill, has traveled to be with him in California. (993)

5/12/1893 Haskell needs to be near his wife while she lives. When she passes, they would welcome him in Australia. (1183) EGW is glad he was able to take an active part in a recent Conference. (1184)

5/6/1894 Haskell raised pledges for the work in Australia; he reports the pledges to EGW, who read his report to a group of workers in Australia. (1233)

6/10/1894 Haskell takes the pledged funds to Pacific Press to have the money wired to Australia. C. W. [C. H.?] Jones, PPPA manager, confiscates the money, saying it was needed by the Press/General Fund. (1265)

Comment: There is no record that Haskell ever opposed EGW. She had great confidence in him as attested by the numerous letters she sent him through the years—letters in which she confided details of her rejection by the brethren, rejection of the rxf message, and information regarding the various participants in the drama of that era.

Healey, W. M. Ordained minister and evangelist in California.

12/9/1888 She rebukes him for causing Butler to oppose Waggoner and Jones at and following the Minneapolis Conference (186-9).

9/2/1892 Healey is ready to “join hands” with Morrison, who has not confessed his sin of resisting the Holy Spirit at Minneapolis. She says Eld. Olsen thinks LeRoy Nicola (another opposer of rxf) would be a good assistant for him. Ellen is appalled at this lack of spiritual discernment. (1034)

8/21/1901 She informs him that his mould must not be placed on the work. He is suspicious, inclined to evil surmising, jealousy, envy. His “suppositions regarding the position and work of Elders A. T. Jones and E. J. Waggoner were incorrect.” His letters to Butler warning him against Jones and Waggoner were “entirely misleading.” Those letters retarded the work of God and brought taxing labor to EGW. (1758-9)

Comment: There is no record in the four volumes that W. M. Healey ever repented.

Henry, A. R. Financial officer and advisor for numerous SDA institutions. Served as president, auditor, and treasurer of General Conference Association as well as mgr and treasurer of SDA Publishing Assn. during the 1890s. Delegate at Minneapolis.

10/26/1889 She had a long talk with Br. Henry regarding work at the Sanitarium. Changes need to be made in practicing the virtues of Christ. (464)

5/22/1892 Henry has no depth of religious experience and should not be maintained on boards. (988)

6/10/1894 Ellen can’t understand Olsen’s “great demand” for A. R. Henry. She wants to see some reformation in him, before she’ll understand the confidence Olsen has in him. Why does Olsen want Henry to accompany him to Europe? (1261-2)

10/21/1894 She doesn’t want him coming to Australia as a worker. He has never fully accepted the light of rxf. (1288)

10/27/1894 A strong letter of rebuke to A. R. Henry. Elder Olsen did not control him, because Olsen feared Henry and Cpt. Eldridge. Henry failed to treat Jones and Waggoner with respect. He rejected the testimonies. She warns him of the fulfillment of Ezekiel 9, which will be fulfilled to the letter. (1285-1315)

5/1/1895 Strong letter of rebuke to Harmon Lindsay, compares his and A. R. Henry’s influence to malaria. (1349) Harmon Lindsay and A. R. Henry despise Jones and Waggoner. (1353-4)

8/10/1896 She warns Henry and Harmon Lindsay they will make shipwreck of faith if they do not repent. (1365)

5/16/1898 In a letter to A. R. Henry she says, “You and Harmon Lindsay have traveled much with Elder Olsen. He did not discern the spirit you were of, and therefore sanctioned many of your decisions, in the face of the warning that wrong principles were permeating the office. Both you and Harmon Lindsay sowed tares wherever you went. Sometimes you did this consciously and sometimes unconsciously.” (1667)

Comment: There is no record in the four volumes that A. R. Henry repented.

Hyatt, W. S. Delegate at Minneapolis from Wisconsin. Later served as president of South African Conference.

11/9/1899 EGW complains to Hyatt of the bad treatment of the Wessells brothers, who saw the “pride and outlay of means,” and the unsanctified characters of the American missionaries to South Africa. God intended their money to be used wisely to extend the work in Africa but they saw it was not used wisely and that the workers were unsanctified. The difficulties traced back to the Minneapolis Conference rebellion. (1693)

Comment: This letter is more about the Wessells brothers than about Hyatt. It contains no reference to a confession or repentance by W. S. Hyatt.

Ings, W. Ordained minister in California

1/9/1893 EGW describes the experience of Brother Foster, who became perplexed and troubled when Elder Uriah Smith published in the *Review* an article in direct conflict with an article by A. T. Jones also published in the *Review*. Ellen urges Ings to seek for the unity for which Jesus prayed. (1118-23)

Comment: The four volumes record no confession by W. Ings.

Jones, A. T. Ordained minister; editor of *Signs of the Times* and *American Sentinel*. From 1897 to 1901 he was chief editor of *Review and Herald*. Delegate at Minneapolis. Presented key lectures on righteousness by faith at 1888 Conference.

2/18/1887 EGW writes to Jones and E. J. Waggoner, as co-editors of *Signs of the Times*, not to make theological differences prominent. She cannot find a letter she sent to J. H. Waggoner a year ago that she wants to send to them regarding the two laws, nor can she remember the position she took in that letter, though she remembers it was correct. She urges that differences of opinion be repressed. This entire letter stresses that differences should not be made prominent. (21-31)

11/1888 EGW never discussed the Jones/Waggoner message with these men prior to the Conference. (165)

11/9/1888 EGW denies being influenced by W. C. White, Jones or Waggoner. She has not changed her view regarding the law in Galatians, but she now says Butler and Smith are not the custodians of truth. She encourages the people to investigate the Scriptures for themselves. (186-9)

Cir. 12/1888 Jones and Waggoner spoke precious things at the Conference that would be a comfort and strength to their faith. (205-6)

Those who had known EGW for years accused her falsely of being influenced by W. C. White and Jones. At Minneapolis she tried to establish the practice of meeting together with the ministers for seasons of prayer, but was successful only two or three times. Rather than drop the subject of the law in Galatians, she encourages that all sides of the question should be presented. She asks that a right spirit be manifested at the Conference. (218-9) A wrong spirit had possessed and controlled the ministers at Minneapolis. They treated Jones and Waggoner badly. (225)

This entire article (203-229) describes the treatment Jones, Waggoner and EGW received at the Minneapolis meeting and afterward.

1/18/1889 She complains to R. A. Underwood of the false accusation that she was influenced by Jones and Waggoner. "The brethren were not going to ask Brother A. T. Jones to preach in the tabernacle." (241)

Cir. 1/1889 Smith states Jones should not be invited to speak "for he took rather strong positions." (259, 356) He was also not to be allowed to teach at the school.

3/5/1899 Jones "labored 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." (267)

3/9/1889 Jones spoke from fifth commandment. (271)

3/23/1889 Jones spoke regarding the two covenants. (271)

Cir. 4/1889 In vision she heard the ministers ridiculing Jones, Waggoner, Willie White and EGW. (277)

4/7/1889 She wishes all churches—SDA and non-SDA—could hear Elder Jones present precious light. (280)

4/7/1889 Br. Jones “gave a discourse full of the meat and fatness of good things.” (287)
She wants Jones to accompany her to Iowa to speak. (290)

Jones should attend the large camp meetings and speak on rxf. (291)

Cir. 4/7/1889 She wonders if she and Jones should go to the Iowa Conference to speak, because Morrison and Nicola have nearly run it into the ground. (292-3)

5/2/1889 Brethren Fargo, Howard Miller, Rupert have not repented of their wrong view of Jones, Waggoner, Willie White or EGW. Here she details her feelings of the wrongs done by the ministers at Minneapolis. (295) In vision she was taken into the residences of Minneapolis attendees and heard the remarks made in reference to herself, Willie, the testimonies borne at that meeting, Jones, Waggoner. Her guide asked “Where is the earnest prayer, the seeking of God with humble heart for light?” The remarks of the ministers “ridiculed” WCW, were “sarcastic,” “unchristian,” “excitable,” “exaggerated.” She details what she saw and heard in vision at the Minneapolis meeting. (297) The Minneapolis spirit showed up in Kansas, coming through Iowa, to “make of none effect the labors of Eld. A. T. Jones” and EGW. (298) Brother Porter is “revolutionized” by Jones’ clear presentation of rxf. (299) Washburn confesses he did not believe EGW when she stated she had no prior conversations with Jones or Waggoner before leaving California. He repents of not believing her. (300)

5/12/1889 Brother Jones spoke three times every day, but it was hard to make an impression. (307) Jones and Waggoner presented precious light to the people, but prejudice and unbelief, jealousy and evil-surmising barred the door of the hearts of the ministers. (309) The names of Jones, Waggoner & Willie White were ridiculed and “handled freely.” The ministers called her a liar for saying she had had no discussions with either Jones or Waggoner before leaving California. (310)

Cir. 1889 EGW repeats that she was accused of being under the influence of Willie, Jones, & Waggoner. (316) Jones spoke Sabbath regarding justification by faith, and many received it as light and truth. (317) EGW still smarting from the accusation she was under Jones, Waggoner, & Willie White’s influence at Minneapolis. “. . . they have thought and said worse things of Brethren Jones and Waggoner.”(323) Jones spoke upon faith, and many free testimonies were borne. (325)

6/14/1889 In a letter to Uriah Smith, EGW states that Smith placed Jones in a false light at Minneapolis. (336)

Cir. 1889 Minneapolis delegates returned to Battle Creek and spread reports unfavorable to her, Jones, & Waggoner. (352) The brethren at Battle Creek would not ask Jones to speak in the Tabernacle until they had asked Elder Uriah Smith for permission. No invitation ever came, because Eld. Smith did not approve of it. (355-6) Jones was at last approved to speak on religious liberty, but EGW states, “it was not pleasant to fight every inch for any privileges and advantages to bring the truth before the people.” (379)

7/23/1889 "Brn. A. T. and D. T. Jones, and others, had wrought perseveringly to impress the people [at the Kansas camp meeting] with the truth." (386)

7/23/1889 "Some have said, If this message that Brother A. T. Jones has been giving to the church is the truth, why is it that Brother Smith and Brother Butler have not received it, and have not united with him in heralding it? (417)

10/25, 28/1889 Jones spoke on justification by faith. She bore testimony that that which Jones spoke was the truth, and those who would walk out upon the light given would be on the Lord's side. (463, 465)

2/7/1890 EGW believes "without a doubt that God has given precious truth at the right time to Brother Jones and Brother Waggoner. Do I place them as infallible? Do I say that they will not make a statement or have an idea that cannot be questioned or that cannot be error? Do I say so? No, I do not say any such thing. Nor do I say that of any man in the world. But I do say God has sent light, and do be careful how you treat it. We want the truth as it is in Jesus." (566)

3/13/1890 A meeting was held in Battle Creek where "the prominent ones" attended. (627) Confessions were made. A. T. Jones is expected soon, and when he arrives another meeting will be held with him in attendance to "make as thorough work as possible, that the laborers may go forth with the accompaniment of the divine Spirit. . . . When Brother Jones shall come, we shall have another select meeting to call forth all the objections that have been created, and we will get these snags out of the way and make those who have talked of these things bury them if possible, never to be resurrected." (634)

3/19/1890 This is the record of the meeting planned to be held when A. T. Jones could be in attendance. (See above, 3/13/1890.) "A. T. Jones was present and spoke." "We thought best to appoint a meeting in the afternoon of the same character as the one we had held Wednesday evening, the week past." (642) "Well, it was as solemn a meeting as I have ever seen. It made a deep impression." Dan Jones and Brother Eldridge have confessed and repented. "How Brother Smith will come out remains to be seen." This is one of the primary "confession and repentance" documents. (643)

5/8/1890 A. T. Jones, Dr. Waggoner, Charlie Jones all went east. It was too much talent to take away from California at one time. (647)

8/19/1890 If R. A. Underwood is still opposing Jones and Waggoner, keep him east. (688)

8/27/1890 Referring to the Minneapolis conference and the message of Jones & Waggoner, she states, "The sad part . . . is that some who ought to have stood in the clear light on this subject were working on the enemy's side of the question. Men who should have stood as sentinels of right were opposed to the message of God and resisted that message. They cried, 'Danger, fanaticism' when there is no heresy and fanaticism." (703)

9/17/1890 EGW is still smarting over being accused of being influenced by her son, Jones & Waggoner. (707)

11/25/1890 Uriah Smith writes letter to EGW accusing Jones of tearing up the pillars of our faith. (734)

12/31/1890 Smith accused EGW of being influenced by Jones, Willie White, and Waggoner. (795)

7/1/1891 Smith and Butler despised Waggoner and Jones. (846)

1/6/1891 If Smith continues to oppose Jones' speaking in the Tabernacle, EGW will rent a hall in the city where the people can hear the message from God. (847-8)

1/9/1891 About 12/23/1890 Battle Creek church held a meeting in which Prescott asked forgiveness of Waggoner and Jones. Jones was not in attendance. Prescott took Smith's arm and they both went forward. Smith made a start at confession. (861-2).

4/15/1892 EGW has not had a line from Jones to date since she arrived in Australia. (986)

8/22/1892 Uriah Smith should not have published Jones article and then published his own, contradicting Jones. (1000)

8/30/1892 Smith did not handle differences with Jones and Waggoner correctly. (1010-11)

9/1/1892 “I have deep sorrow of heart because I have seen how readily a word or action of Elder Jones or Elder Waggoner is criticized. How readily many minds overlook all the good that has been done through them in the few years past, and see no evidence that God is working through these instrumentalities. They hunt for something to condemn, and their attitude toward these brethren who have zealously engaged in doing a good work, shows that feelings of enmity and bitterness are in the heart. What is needed is the converting power of God upon hearts and minds. Cease watching your brethren with suspicion.” (1026-7)

9/19/1892 “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. “ (1044-5) “The message given us by A. T. Jones and E. J. Waggoner is the message of God to the Laodicean church.” (1052)

11/5/1892 Frank Belden and others had all the evidence they needed that God was working through Jones and Waggoner. (1066)

1/9/1893 ` Brother Foster was confused by the clash in the *Review* articles of Smith and A. T. Jones. (1118-9) Ellen again expresses disappointment at the way the articles were published. (1121) “Jones has been giving the message for this time—meat in due season for the starving flock of God.” (1122) Brother Gage “harnesses for battle” against A. T. Jones. Since God is working through Jones, how can Gage’s actions be inspired by the Holy Spirit? (1123)

1/20/1893 Elder Van Horn did not actively oppose Jones and Waggoner, but he did not support them either, as God required him to do. (1137) She alludes to the confusion of Brother Foster over the dueling articles published in the *Review*. (1143)

Cir. 1/1893 EGW again registered her disappointment at the way in which the articles were published in the *Review*. God is using “Elder Jones, Elder Waggoner, and Professor Prescott.” (1156)

4/9/1893 Jones should not work so hard to block the bringing of the Bible into the schools. “If such a law were to go into effect the Lord would overrule it for good. . . .” (1164)

6/1/1894 She has tender feelings and the greatest confidence in Jones and Prescott, even though Jones [I’m not sure of Prescott] supported the alleged prophetic work of Annie Phillips. She says Jones and Prescott are the Lord’s chosen messengers. (1240-1) Jones and Prescott immediately recognized and confessed their error, unlike the opposing ministers at Minneapolis. (1243)

5/1/1895 “The Lord is His great mercy sent a most precious message to His people through Elders Waggoner and Jones.” (1336)

5/1/1895 Elder Harmon Lindsay hated Elders Jones and Waggoner for the same reason Cain hated Abel. He and Brother A. R. Henry despise God’s delegated ministers. (1353-4).

6/19/1895 Two men [A. R. Henry for sure and probably Harmon Lindsay] have not repented of showing contempt for the messenger and the message, from the time Eld. Jones and Waggoner were given a special work to do for these last days. (1395)

9/25/1895 Since the Minneapolis Conference the following messengers have been preaching the rxf message to camp meetings and ministerial institutes: A. T. Jones, Prof. Prescott, E. J. Waggoner, O. A. Olsen and many others.

4/2/1901 Jones is appointed to a reorganization committee. (1747)
6/30/1901 EGW counsels him to “soften and subdue” his manner, that he is naturally dictatorial and needs to humble his heart before God. Jones responds in repentance. (1755-6)
8/21/1901 W. M. Healey’s letters to Elder Butler to warn Butler against Jones and Waggoner were not correct. (1759)

Comment: In both cases where EGW pointed out Jones’ failure, he instantly confessed and repented.

Jones, C. H. Mgr of Pacific Press Publishing Assn. Delegate at Minneapolis

5/8/1890 Charlie Jones went east, leaving a need for ministerial talent in California. [I don’t know if this is the same as C. H. Jones.] (647)

5/6/1894 Elder Haskell had collected much-needed funds in USA for EGW’s work in Australia. He took them to Pacific Press to have them sent to her, but C. H. Jones stated the Pacific Press needed the funds, and he kept them. (1233-4)

6/10/1894 Same story (1265)

5/10/1896 Recipients of an article on selfishness existing in SDA institutions: C. W.[H.?] Jones, Uriah Smith, J. E. White, O. A. Olsen, E J. Waggoner. [Here the name is given as “C. W. Jones.”] (1356)

Cir. 8/1895 C. H. Jones negotiated an arrangement with EGW to reduce her writer’s commission on *Great Controversy*; in exchange the brethren at Pacific Press would “push the book with all their power.” Instead, they brought in *Bible Readings* and “pushed” that instead. EGW is not happy with this. (1381)

5/8/1896 She is writing to C. H. Jones not to merge the publishing houses in Oakland and Battle Creek. They are to be compatible not competitive but Battle Creek is not to control both institutions. (1516-8) Harmon Lindsay and A. R. Henry are prime movers in this proposal.

7/8/1895 EGW writes a long letter to C. H. Jones, urging that the Pacific Press not be consolidated with Battle Creek. She states that those men who rejected the message of Minneapolis must first confess their rejection before God can use them. They are to deal in justice, not greedily grasping all the money, saying “It is for the cause of God.”(1409-11) Notice this postdates most of the “confessions” of this era.

Cir. 1896 O. A. Olsen’s book committee’s membership God cannot sanction. It has influenced C. H. Jones to deal with authors in a way that is not fair and noble. Olsen and his men will not be pleased to meet their record in heaven. (1530).

Comment: The books record entries for Charlie Jones, C. H. Jones, and C. W. Jones. I have included them all under C. H. Jones but it’s possible they may be different individuals. None of them record any confessions.

Jones, Dan

11/4/1888 Appointed assistant to O. A. Olsen, new GC president. (182)

Circ. 12/1888 He and his wife gave EGW their tent at the 1888 Kansas camp meeting. (204)

3/8/1889 She had a consultation with Eld. A. T. Jones and Eld. Daniel Jones regarding the work to be done in the Battle Creek church. (271)

7/23/1889 “Brn. A. T. and D. T. Jones and others had wrought perseveringly to impress the people with the truth, but it seemed difficult for the people to realize the necessity of exercising living faith.” (386)

7/25/1889 EGW had a long session reading letters and documents pertaining to Minneapolis to Elders Kilgore, Olsen, Underwood, Farnsworth, and Dan Jones. (384)

3/8/1890 Uriah Smith has strengthened the hands and minds of Larson, Porter, Dan Jones, Eldridge, Morrison, Nicola and a vast number through them, and the enemy looks on pleased. (599)

3/9/1890 Dan Jones is expected today. (618)

3/10/1890 D. L. [D. T.?] Jones, Porter, and Larson have been actively engaged in sowing unbelief and prejudice. (624)

3/11/1890 [She describes a meeting where confessions were made.]. Dan Jones “did not lift” his head up “once till the meeting closed.” (625).

3/13/1890 Dan Jones took his position on the testimonies. (633)

3/19/1890 It was as solemn a meeting as EGW ever saw; it made a deep impression. Dan Jones says he has made a fool of himself [for opposing Waggoner, Jones, and EGW]. He is a changed man. (643)

11/25/1890 She begged Dan Jones a year ago not to support Uriah Smith in the position he had taken regarding the rxf message and Jones and Waggoner. (733)

6/10/1895 D. T. Jones, when separated from the influence of Eldridge and Belden, confessed his wrong in resisting the Spirit of God. (1395)

Comment: First mention of Dan Jones’ confession and repentance occurs 3/13/1890—predating Uriah Smith’s by about by nine or ten months. There is nothing to indicate his confession was not genuine.

Kellogg, J. H. Chief physician and mgr. of Battle Creek Sanitarium. Attended Minneapolis.

1/18/1887 “We cannot find everywhere men like Dr. Kellogg to manage . . . institutions. (231, 244)

4/15/1892 EGW cautions him that he is in danger of being influenced against Dr. Waggoner by a Dr. Paquin. He is also in danger of placing science where God should be. He needs to apply more attention to having a connection with Christ than to magnify science. (977)

Cir. 1/1893 Kellogg is unwisely prejudiced against Jones, Waggoner, and Prescott. (1147f)

7/15/1895 Do not make Battle Creek a center. Soon the mistake will be made evident. (1413)
(Does this predict the fires of judgment at the publishing house and at the General Conference office?)

8/13/1900 Dr. Kellogg has taken a stand against EGW, because she does not sustain him in work he has carried to extremes. (1706)

4/1/1901 God does not want the medical missionary work under Dr. Kellogg to be separated from the gospel work. Medical missionary work breaks down prejudice and is a wedge to open doors. (1738-9)
She’s glad Dr. Kellogg has not “sunk into despair and infidelity” as she feared he might. His work is to be united with gospel work. He can reach the higher classes. (1741)

4/2/1901 Kellogg’s work has sent out more youth to do medical missionary work than any other SDA agency. They have been teaching health reform for thirty years, but still many ministers eat as they want and work as they want. (1745)

Comment: Kellogg’s position is not clear regarding the rxf message. At one point she says he is prejudiced against Jones and Waggoner. Dr. Kellogg’s history is not complete in the four volumes.

Kellogg, Henry

7/12/1893 He has not been learning lessons that would qualify him to be clothed with meekness and dependence upon God. (1187)

7/1/1896 Underhanded principles have been used. Henry Kellogg has been taken with this deception and gave his approval to falsehood. (1584)

2/10/1899 He has skipped religious assemblies, chosen low-grade reading material, speaks harshly to others, drives them to Satan's battle ground. He needs a closer walk with Christ. (1682-4)

Comment: The four volumes record no confession or repentance by Henry Kellogg.

Kilgore, Brother

10/24/1888 Had Kilgore been walking with God he never would have said the ministers must not bring in any new light unless Elder Butler was present; it caused EGW to lose confidence in him. (151, 153)

Cir. 12/1888 EGW turned down a speaking invitation from Br. Kilgore. Her ministering brethren would not appreciate her words. (229)

4/7/1889 Brn. Kilgore and Starr sent telegrams to some of the brethren in adjoining churches urging them to attend Sabbath services where EGW was speaking. (288) EGW wishes Willie could see and hear Br. Kilgore. "He talks things right out. He weeps and rejoices. He says he has had a new conversion, that his eyes are opened, that he no longer sees men as trees walking in his religious experience, but that he sees clearly that it is Christ's righteousness that he must rely upon or he is a lost man." (289) "Brother Kilgore is just as happy in the Lord. He now sees the mistakes he made at Minneapolis, and is so glad of the privilege of these meetings." (290) "Brother Kilgore is a free man. He no longer sees men as trees walking. His trumpet will give a certain sound. He is a converted man." (292)

7/15/1889 Met with EGW and Olsen, Underwood, Farnsworth, Dan Jones, where EGW read letters and documents regarding Minneapolis. (384)

Comment: Eld. Kilgore's repentance seems genuine.

Larson, Matthew. Ordained minister in Iowa [She sometimes spells it "Larson" and sometimes "Larsen."]

3/6/1890 Larson let EGW know he saw her ministry as on a level with his own. He manifested contempt for her and lent his influence to rejecting the rxf message that she, Jones and Waggoner were teaching. (584-9)

3/7/1890 She confides to Willie that while she was speaking to the ministers, Larson grinned broadly. She asked in front of the other ministers if she had spoken improperly. He skipped attending the following day. Then she received from him a letter requesting that she apologize in front of the ministers for embarrassing him. Larson requested to see her, but she declined, not knowing but that he would want her to say something he could use against her. (591)

3/8/1890 She is afraid of Brother Mathew Larsen (Larson?) and "will not converse with him unless he is with other men." (594)

3/8/1890 Uriah Smith has "strengthened the hands and minds of such men as Larson, Porter, Dan Jones, Eldridge, Morison, and Nicola." (599)

Larson, Rogers, Dan Jones are all “sharp pickers, especially Larson and Porter. Larson is an educated debater. His training, the mold upon him, must be obliterated and Christ’s image take its place, or his soul is lost.” (600) Larson and Morrison have studied infidel books. Smith’s influence in combating the testimonies will be received, and the testimonies will be “thrown in” her “face.” (601) Larson has not opened his lips (in confession and repentance). She doesn’t know how he feels. (623)

3/10/1890 She hopes Larson and Porter will be born again. (624)

3/11/1890 “The backbone of the rebellion is broken in those who have come in from other places.” ”Brother Larson then spoke and confessed that his feeling had not been right. . . . he took his position on the testimonies. (625)

3/13/1890 Larson is included in the meeting of the “prominent ones” Ellen called, where she shared the visions she had received regarding what went on in the residences at Minneapolis, of the prejudice against her, Jones and Waggoner, and of the accusation that she had conspired with them in California. (627) Another meeting of the same individuals was held in the afternoon, where “Larson spoke well.” (629)

3/16/1890 EGW was “glad to hear Brother Larsen’s testimony yesterday. Now there is light for us.” (638)

Comment: Larson’s repentance and confession seem genuine.

Lindsay, Harmon. Financial administrator for numerous SDA institutions. Served as General Conference Treasurer from 1888 to 1893 and as secretary, treasurer and auditor of the Review and Herald Publishing Assn. in the later 1890s. Delegate at Minneapolis.

2/3/1890 She wrote him regarding his erring son. (576)

5/29/1892 EGW authorizes Eld. Haskell to read her letter, complaining of A. R. Henry and the officers of the publishing house to Eld. Olsen and to Harmon Lindsay, if he thinks best. (987-990)

5/1/1895 Since the Minneapolis meeting she has hoped she would not need to write him in reproof, but this is the letter. He and A. R. Henry have rejected the message of God. They are like the scribes and Pharisees. He must do everything possible to counteract the effects of his past work. He and his wife are accountable for neglecting to properly train and educate their children. He cherishes bitterness against A.T. Jones and Elder Waggoner God’s delegated messengers. (1344-1355).

5/30/1895 Guilt will rest upon those who “have placed increasing responsibilities upon” Lindsay and A. R. Henry, when they have not living connection with God. (1365-8)

9/10/1895 She asks Olsen how he can trust A. R. Henry and Harmon Lindsay with responsibilities in the work, how can he allow them to travel on behalf of the work when they feel no accountability to God. She also counsels J. N. Nelson, another worker whose character needs some polish. “The workers at the Review and Herald office will not enter into the kingdom of heaven, unless their character reflects the character of Christ.”(14121-4)

11/13/1895 It pains her to see Harmon Lindsay and A. R. Henry, “two bodies of death,” sent from place to place on important church business, because they have not the Holy Spirit and do not believe the third angels’ message. (1472)

4/20/1896 In a solemn letter EGW warns Harmon Lindsay his probation may end soon. He, his wife, his children are taking on a worldly mold. Their souls are at risk. (1502f)

4/20/1896 In a letter to A. R. Henry, she says Harmon Lindsay and he have linked up and hurt the cause of God. They will answer before God for these things. They have rejected the light. (1653, 1657).

5/8/1896 She writes to MRS. Lindsay, warning her against consolidating the Oakland press with Battle Creek. She warns that “If a man abide not in” God, “he is cast forth as a branch . . . and men gather them, and *cast them into the fire*, and they are burned.” (1516-7) Is this a prediction of the fires at the Review and Herald publishing office and the Battle Creek office? (See RH 1/27/1903; 4/14/1903; 5/19/1903; 8/4/1903; 8/20/1903.)

7/6/1896 A. R. Henry and Harmon Lindsay refuse to be worked by the Holy Spirit. (1577) Neither Henry nor Lindsey is pure in integrity. (1585)

8/27/1896 She has not had a return letter from A. R. Henry, nor from Harmon Lindsay. She counsels Elder Tait against these men traveling so much on behalf of the work. (1608)

5/16/1898 In a testimony to A. R. Henry, she says that he and Lindsay “sowed tares wherever they” traveled on behalf of the work. (1667) Both Henry and Lindsay obtained high wages by fraud while connected with the publishing office. (1677)

Comment: The four volumes contain no record of confession or repentance on the part of Harmon Lindsay.

Littlejohn, Elder

12/24/1889 This article is the *Review & Herald Extra* which was read at a meeting and resulted in the confession of a number of the Minneapolis principals. (See pp. 787, 850 in the four-volume set. In *Review and Herald* articles, you will find it published in vol. 2, p. 353) In it she says regarding Uriah Smith and Littlejohn: “Elder Smith and Elder Littlejohn can communicate the reasons of our faith in a clear and understanding manner which will interest and instruct minds, and if they have a living connection with Jesus, power will attend their labors.” (513) After the reading of this article, Prescott took Smith forward, thus began Smith’s confession.

3/1891 Again she speaks of Smith and Littlejohn together. Littlejohn is needed, he has intellect and talents to use to God’s glory. “If sanctified, his clear, strong judgment will be a great help” in counsel meetings. He is physically blind, but he has talents which they must encourage him to use in God’s service. They say he is sharp in money matters. But is he dishonest? She says he has erred in some things, but those who condemn him have erred far more. (909)

6/1/1894 “Had Elder Littlejohn walked in the light, he could have been a great blessing; but selfishness has in a large degree closed about his soul, and he has been watching and criticizing the course of the men to whom God has given the message of truth to give to the world at this time. (Jones and Waggoner implied.) (1248-9).

6/10/1894 She writes to Olsen of the shock she experienced at two *Review* articles by Littlejohn. (1266)

6/19/1895 Belden and Littlejohn were not treated right by the publishing office. (1397-8)

8/1894 She has had a letter written to Littlejohn since June 3rd but only now sends it. (1284)

Comment: Littlejohn had promise but failed to live up to his light. The books record no confession or repentance by him.

Loughborough, J. N.

5/8/1890 Eld. Loughborough does not command the respect of some of the churches. He is a good worker, but some of the brethren look upon his management with contempt. Ellen wants him to work in Michigan for awhile and then to be circulated throughout the states. He is a strong supporter of Spirit of Prophecy. (647)

10/7/1890 Has stood firmly in defense of Ellen White’s prophetic ministry. (716)

Comment: No confession needed.

McCullagh, S. Ordained minister and member of the New Zealand Conference Executive Committee.

9/7/1893 His wife needs full conversion and yet she has a controlling influence over her husband. EGW offers several examples where lack of principle cost the loss of souls. (1204)

Comment: No recorded confession.

McReynolds, Brother. Attended Minneapolis Conference

5/2/1889 A. T. Jones accompanied EGW to the Ottawa, Kansas, camp meeting early in 1889, following the 1888 Minneapolis Conference. At the Kansas meeting the Lord revealed to EGW particulars of events occurring within the residences of the ministers at Minneapolis. Both Elder Hall, president of the Kansas Conference, and Brother McReynolds, an attendee, eye-witnessed the events as they unfolded. Br. McReynolds was “distressed for two weeks. He was not drawn in but the current became too strong and he lost his bearings and confessed [previous to this meeting] that he had united in the spirit to some degree. He said for two weeks as Sister White has said, there was not a vocal prayer offered in the house.” He repeated his confession and repentance at this meeting. (298-9)

Comments: McReynolds confessed and repented.

Miller, Howard W. Ordained minister and member of Michigan Conference Executive Committee. Delegate at Minneapolis

5/2/1889 To date she has had no evidence that Br. Fargo, Howard Miller, Br. Rubert [Rupert?] have acknowledged their error in regard to EGW, Willie White, A. T. Jones, E. J. Waggoner. (295)

6/2/1889 Miller did not listen to the voice of the Lord through her. He went from the meeting with matters perverted in his mind and gave false impressions to others. (330) Miller’s spirit is not right with God. He is not equipped to be a help to his brethren in the work. (334)

7/23/1889 He and his brother, Madison, have a spirit of phariseeism, unbelief, and spiritual pride. They are not under God’s control. They block the wheels of progress of the work. They reject Christ by rejecting the message he sends. She hoped they would be influenced by her discourses on general principles, but now she sees she must address them personally. The sheep are starving on dry theories. “It is a grievous sin in the sight of God for men to place themselves between the people and the message that He would have come to them.”(388-428) “Howard Miller, you have heard the testimony which God has given me to bear, but while you have professed to believe, you have in spirit rejected the message.” (414) For this reason, confession and repentance recorded on behalf of Minneapolis principals is but half the battle. In order to activate their repentance, it must be shown that they not only confessed and repented but that they subsequently studied the message to understanding, embraced it, and pushed it forward, enabling the flock to both understand and grasp it. Ellen White’s remarks toward the end of the four volumes raises doubts as to whether the rxf message, as Jones and Waggoner brought it to the church, was ever formally taught to the church by the opposers. Indeed, the failure of the church press to offer the Jones and Waggoner rxf materials to church membership today evidences that the message was never formally taught by the Seventh-day Adventist church. “We reject Christ by rejecting the message He sends.” (399)

3/13/1890 She lists a “Professor Miller” as attending a meeting she called of “the prominent ones.” (627)

11/25/1890 Both Millers offered the example of Uriah Smith as evidence that they should continue to resist the 1888 message. (733)

1/28/1891 Both Millers , resistant, hard, unimpressible, are unfit to be trusted with responsibilities. (889)

Comment: The books record no confession or repentance by Howard Miller.

Miller, Madison B. Ordained minister in Michigan. Brother of H. W. Miller.

Delegate at Minneapolis.

6/2/1889 His spirit is not right with God. He is sowing seeds that he will not be pleased to harvest. (334)

7/23/1889 See Howard Miller for this date. (388-428)

11/25/1889 Both Millers quote Uriah Smith as attesting their need to oppose the message of Minneapolis. (733)

3/13/1890 At a meeting Madison Miller repents, confesses. "His testimony was fully as much to the point as that of any who had spoken in this line of confession." (633-4)

1/28/1891 Both Millers' position of resistance was "hard and unimpressible. Both are unfit to be trusted with responsibilities, because they have chosen a set, determined will of their own, to yield to no one, to be independent. Oh that they would fall upon the Rock and be broken! (899)

4/24/1893 "Madison Miller . . . made his confession." (1170)

Comment: Madison Miller's confession is dated 3/13/1890. Yet in her diary of January 1891 she still says that neither brother should be trusted with responsibilities. Apparently in 1893 he made another confession, showing that merely making a confession does not guarantee spiritual growth thereafter.

Morrison, J. H. President of Iowa Conference. Delegate at Minneapolis.

10/24/1888 EGW hopes Br. Morrison will be converted. (153)

Cir. 11/1888 Morrison is a debater. "He is in danger of . . ." making "shipwreck of faith, as did Elder Canright." (167-8)

4/4/1889 Although she wants to bear testimony to the people of Iowa, she must decline his invitation to speak there, because she would present rxf, and he sees no light in it. (274-6)

Cir. 4/1889 EGW relates what was revealed to her in vision regarding the behavior and words of the ministers in residence at the Minneapolis conference. Morrison was not under the control of the Holy Spirit. (277) "I have been shown the low spiritual condition of the churches in Iowa, and I knew that the influence of Elder Morrison and others who united with him was not of a character to uplift the people unless there were great changes made by the Spirit of God in their faith and manner of labor. (280)

4/7/1889 Morrison and Nicola have run the Iowa Conference until there is little life and soul in it. (292)

6/14/1889 Uriah Smith continues to place A. T. Jones in a false light as he, Morrison, and Nicola did at Minneapolis. (336)

10/31/1889 A meeting she requested with Morrison and Nicola was not pleasant. "I see in them that they are in blindness of mind, self-sufficient. They have yet to be converted. . . . They justify their own course in everything. . . . I had no satisfaction whatever in this interview." (467-8)

3/8/1890 Uriah Smith has strengthened the minds and hands of Larson, Porter, Dan Jones, Eldridge, Morrison, Nicola. (599) Larson and Morrison have studied infidel books in order to meet opponents in arguments [debates]. (601)

11/25/1890 Uriah Smith is quoted by Morrison, Nicola; they will land in infidelity over this matter. This is difficult for EGW to bear, because Uriah Smith knows better. (733)

12/6/1890 Smith, Morrison, Nicola, Butler won't want to meet their work in the judgment. [This page contains an editor's note that all four men made confession and accepted rxf within three years.] (740)

9/2/1892 Morrison still has not cleared himself from the part he acted at Minneapolis. Do not invite him to serve at the Health Retreat in California. (1033)

12/22/1892 Ellen writes Morrison, "I believe that you can be a great blessing in the important position you may fill in the Health Retreat. The unyielding will that has held you away from light and precious blessings give now to God. The victory may be won. Nothing would give me greater joy than to see you a free man in Christ Jesus. Subterfuges and evasions will not, cannot, bring to you peace and rest." (1084-6) Did he ask her to approve him for the Health Retreat position?

4/24/1893 "Elder Morrison, who has been so long president of the Iowa Conference, made a full confession." (1170)

4/24/1893 EGW rejoices as she writes to Harmon Lindsay that "Brother Morrison, Madison Miller, and others are coming into the light." (1171)

7/19/1893 "Elder Morrison has, I understand, made a full and thorough confession publicly, and he is again a free man." (1196)

Comment: How genuine was this confession? Does he know that Ellen has counseled that he not serve at the Health Retreat? Is he after this job? Is he currying favor with her in order to get this job? Only four months after being declined for a job at the Health Retreat, he confesses.

Nelson, J. N. Worker in the Review and Herald Publishing Assn. office.

9/10/1895 He "cannot be regarded as in exactly the same position as those men [Henry and Lindsay], but he needs a different mould of character. He has not that kind, Christian courtesy that will have a saving, fragrant influence upon the minds of those who associate with him or do business with him. Though he may hold to right principles, his manner of representing those principles is such as to make a disagreeable [?] impression upon the minds of those associated with him. His [illegible], his manner of expression, create thoughts and feelings that are very objectionable." (1421)

Comment: The books do not record confession and repentance by J. N. Nelson.

Nicola, Leroy. Secretary of General Conference from 1893 to 1897

4/4/1889 He, Morrison and others worked to make of none effect the work and message God gave her at Minneapolis. (274)

Cir. 4/1889 His and Morrison's spirit at Minneapolis was not of God. (277)

4/7/1889 Morrison and Nicola have run the conference until there is but little life and soul in it. (292)

6/14/1889 Smith, Morrison, Nicola place A. T. Jones in a wrong position, as they did at Minneapolis. (336)

Cir. 1889 Nicola has ability; if his will were subdued to God's will, he would be an instrument of righteousness. But he is educating his mind to doubt and criticize. (361)

10/31/1889 At EGW's invitation, she had a meeting w/Morrison and Nicola, where she told them they need to be converted. She had no satisfaction from the interview. (467-8) Nicola has begun to soften, and EGW hopes he will fall upon the rock and be broken. (469)

3/8/1890 Uriah Smith has strengthened the hands and minds of Larson, Porter, Dan Jones, Eldridge, Morrison, Nicola and a vast number through them. All quote Smith. (599)

11/25/1890 Morrison, Nicola, quote Smith, and they will land in infidelity of both Scripture and her work, if they do not change. (733)

12/6/1890 Smith, Butler, Morrison, Nicola won't wish to meet their work in the judgment. (740)
 7/2/1892 Olsen thinks Nicola would make a good assistant for him. EGW agrees but only if he first repents of the role he played at Minneapolis. (1034)
 4/23/1893 Nicola writes to EGW with a "most thorough confession of the part he acted in Minneapolis. It is thorough, and I praise the Lord for the victory he has gained over the enemy who has held him four years from coming into the light." (1169)
 7/1893 At Nicola's request, EGW forgives him for his errors of the past. (1192)
 7/19/1893 EGW writes to Nicola in response to his letter of repentance and confession. EGW is rejoiced. (1196)
 6/19/1895 EGW writes a sharp letter of rebuke to Eld. Olsen for putting confidence in such men as A. R. Henry and Leroy Nicola, "who in a crisis will be on the wrong side." (1404)

Comment: Notice, Olsen wants Nicola as his assistant (1034). A few months later Nicola writes a thorough confession to Ellen. Both Morrison and Nicola confess and repent following her blocking them from acquiring a job they appear to have wanted. Two years after his recorded confession and repentance she is still saying he is not reliable to place in a responsible office in the work.

Oatlander, Brother.

5/2/1889 Butler is considering Oatlander as a candidate for GC presidency, even though his [Oatlander's] wife has confided to EGW that he was mentally unbalanced, "little less than [an] insane man." Butler's judgment was compromised by his own poor health and the positions he took regarding rxf at Minneapolis. (300)

No comment.

Olsen, O. A. President of the General Conference from 1888 to 1897.

11/4/1888 Olsen will be president of GC with Dan Jones as his assistant. (182)
 7/15/1889 EGW met with some of the ministers: Olsen, Underwood, Farnsworth, Dan Jones, Kilgore. (384)
 10/29/1889 She prays earnestly for Eld. Olsen and Dan Jones. (465)
 3/9/1890 In a meeting the day before, Eld. Olsen and E. J. Waggoner led out. There were some confessions but not the complete break she hoped for. "Olsen's testimonies are sharpening up." (617)
 3/10/1890 Olsen stands on the right side. She doesn't know what course D. L. Jones, Porter, Larson will take. Some confessions were made. Some complained they could not listen to Waggoner without interruptions. Prescott, Breed, Eldridge, Fero, Steward, Larson, Bourdeau, Porter are mentioned. "The backbone of the rebellion is broken in those who have come in from other places." She doesn't know what Smith will do. (624-6)
 3/13/1890 Olsen included in the meeting EGW called of "the prominent ones." (627) Olsen talked well, right to the point. (629) "Olsen labored well but there was no decided break." (631) "Olsen spoke as if inspired of God." (633)
 5/8/1890 EGW writes to Olsen regarding issues of the work, regarding various ministers, regarding the effects of the Minneapolis rebellion on her work and health. Her work is now "fifty-fold harder" than it should be due to the rebellious attitude of the ministers. (645) She tells Olsen, "A president must be put in at the next General Conference who will command more respect and whose work will be more respected." (647) Attesting to her influence over policies and procedures at this time, Olsen held the GC presidency from 1888 to 1897.

6/21/1890 EGW writes to Olsen that she does not plan to speak at camp meetings this season. Her work is not appreciated, and she can make better use of the time by getting her publications in shape for printing. Butler “makes no confession and writes in the papers as though he were all right.” (675)

8/27/1890 EGW writes to Olsen regarding the work, that there is confusion and misunderstanding in the ranks. Rxf is “our only hope.” Her testimonies are no longer respected. Those reprov'd will say, “Brn. Smith, Butler, and other leaders no longer have confidence in them.” (703)

10/7/1890 EGW writes to Olsen in complaint against Butler and Smith. It is well-known that Smith is not standing in the light, but he is allowed to teach. Everywhere she goes she hears that Butler and Smith no longer believe the testimonies. She objects to Elder Loughborough’s being sent to work in Nebraska when he is needed in Michigan at the heart of the work (714-9).

12/15/1890 Another letter to Olsen. “The men who should have held up my hands in the work have been laboring to the best of their ability to weaken and discourage me.” [In a statement unrelated to the rebellion: There will be conversions to the truth in the eleventh hour that “will be made with a rapidity that will surprise the church.” (743-9)]

12/18/1890 Another letter to Olsen. She encourages him in the Lord. [Describes the rapidity of final events. (750-7)]

1/8/1891 Olson remarks that the Holy Spirit accompanied the reading of an article by EGW. (850)

9/2/1892 Ellen tells Haskell, “Elder Olsen speaks of Leroy Nicola as a good one to help him; he will be if he has made crooked things straight. But these men have done so much harm in their blindness, working against the messengers and messages God sent, that I fear it would be a great mistake to reward them by giving them positions of trust as true men to be depended upon.” (1034)

4/24/1893 Eld. Olsen wrote her a long letter, saying both Morrison and Madison Miller made confessions. She is happy. (1170)

5/6/1894 She reprimands C. H. Jones for taking the money Haskell raised for her field (Australia). She cannot imagine Olsen was his advisor in this matter. (1235)

6/10/1894 She reprimands Olsen for “linking up” with unfit men, she feels “you are in danger of being yourself affected, and making decisions that God would not have you make.” (1256) “Men untaught of God, men who were not under the influence of his Spirit, would through lack of discernment be placed in positions of trust, where their influence would have a controlling power, and many decisions would be made that would sway things in a wrong channel. Not only would the cause be imperiled by men who would refuse to accept and obey the commandments of God, but some who were right among us, who acted a part both in planning and executing the work, were not in close connection with God. Yet the judgment of these men would be regarded as reliable. If they were able to distinguish sacred things from the common, they would consecrate their talents of ability to God, and their endowments as business men would be employed as a sacred trust. But they have never been converted, and they do not make God their fear and their trust. Yet their decisions bind or loose in the work of God, as if they were under the sanctification of his Holy Spirit.” (1259) “Since my husband’s death, I have repeatedly received such warnings as these: ‘Beware of men in high places. Do not place yourself in the power or under the control of men; for there will be those who do not understand the way of God’s working.’” (1260)

Cir. 8/1894 Ellen writes to Olsen she is “sick and disgusted” at the way her work has been interpreted and mismanaged by men who have not been converted. She mentions Belden and Eldridge. To think to secure prosperity to the Review and Herald Office in working contrary to God’s principles and attributes will be a vain hope. She complains of the great difficulty made for her work by the lack of support from many of the leading brethren, Willie White’s inability to assist her due to his own excessive workload, no funding assistance from headquarters. She feels better after unburdening these thoughts on Olsen. Now she will try to make a start on the *Life of Christ*. (1280-1285)

10/21/1894 “Year after year men who are not in touch with the all-wise and unerring Counselor are placed in leading positions.” “Unless those connected with [Eld. Olsen] have the Holy Spirit’s guidance, mistakes of a serious character will be made. Plans mingling the human element with sacred matters will be inaugurated, and men’s ideas will be accepted as light when they are detrimental to the progress and success of the cause of God.” “It has been a mystery to me how Eld. Olsen could receive and sanction two men of similar religious character when he has no evidence that they are consecrated to God. They have manifested little of a vital connection with God, and yet he has linked them together and sent them upon distant and important missions, to do important work, demanding clear and sanctified agents. . . . Eld. Olsen’s proposition to have A. R. Henry come to this country, I could not sanction. I was compelled to say that we did not want him. God has presented his case before me. Since the Minneapolis meeting he has never taken his position in full reception of the light God has so graciously given for these last days.” (1286-8) She is appalled at Eld. Olsen’s sending men “hither and thither” on church business when they are unqualified because of a lack of connection with Christ. (1291) The men appear to be A. R. Henry and Captain Eldridge (or possibly Harmon Lindsay).

10/27/1894 Olsen is afraid of A. R. Henry and of Captain Eldridge. Olsen’s voice should have been heard in rebuke of these men, but it was not. (1295-6)

11/26/1894 She had sent testimonies to Olsen for him to read to certain brethren, but he didn’t do it. She is outraged and quotes this message from the Lord to Olsen: “Neither will I serve with your sins, or be with you any more, unless you put away the wrongs from among you.” In this he failed to do his duty as GC president. This entire letter to Olsen delineates his failures to deal with the rebellion among the ministers. (1316-21)

5/1/1895 In another strong letter Ellen states: “The two men who have been especially associated with you should, in their present spiritual condition, have no part in planning and carrying forward the work of God in any of its various lines. (1322) Belden and Eldridge are not included because they disconnected themselves from the office, but the work has gone ahead in the same flawed and unacceptable way. (1326). “Strange things are being transacted. False phases of Christianity are being received and taught, which bind souls in deception and delusions.” (1332) “I know not but some have even now gone too far to return and to repent.” “The Spirit of God is departing from many among our people.” (1335) “I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. . . . Go on a little longer as you have gone in rejection of the light from heaven, and you are lost.” (1341-2)

6/10/1895 She still chastises Olsen for failing to read the testimonies she sent to the parties for whom they were written. She is appalled that he is still sending unconverted men, especially A. R. Henry and Captain Eldridge on church business and allowing them to have influence in the work. No confession has been forthcoming from Henry. Eldridge, Belden and D. T. Jones confessed their wrongs. Littlejohn, Belden, Eldridge, Henry, D. T. Jones, Nicola are mentioned. Presidents of conferences are being imbued with the spirit of rule or ruin. (1394-1407)

9/10/1895 Again, she chastises Olsen for allowing Henry and Lindsay so much responsibility in God’s cause. They neither live nor teach the third angel’s message. J. N. Nelson, another worker at the office, is not in the same position as the others. She begins the letter to Olsen but talks to J. N. Nelson, encouraging him to cultivate Christ-likeness. (1421-4)

Cir. 9/1895 In another letter to Olsen, she is deeply disturbed that matters at the center of the work are being shaped so that every other institution is following in the same undesirable course. The GC itself is corrupted with wrong sentiments and principles. The publication office has treated both Frank Belden and Edson White unjustly. She is alarmed at how the workers play right into Satan’s hands. “God is not leading” Olsen. (1425-54)

10/25/1895 Olsen is included with A. T. Jones, E. J. Waggoner, Prof. Prescott and many others as messengers of rxf. (1455)

9/27/1895 Olsen’s associates “do little to hold up his hands, but much to make them feeble.” (1462)

4/24/1896 Ellen writes Olsen that she does not see light in the idea of leaving Australia. She speaks of the wrong actions of Capt. Eldridge and Frank Belden. (1513-4)

5/10/1896 Olsen has kept in office men who were not walking in the light. "His course has not been pleasing to God, in favoring many of the propositions that have been acted upon since the Minneapolis meeting." "Bro. Olsen shrinks from taking a decided course, for he fears the results." (1359)

5/22/1896 Ellen writes to Olsen a letter powerfully condemning him for his lack of discernment and weakness in requiring Christian character in the leaders in the work. "If the power of Satan can come into the very temple of God and manipulate things as he pleases, the time of preparation [for the Lord's return] will be prolonged. . . . Men in responsible positions have manifested the very attributes that Satan has revealed. (1520-35)

5/31/1896 Ellen again writes to Olsen her regret that he did not heed the warnings she has sent him the past two years. The Minneapolis conference should have been dismissed, because it more nearly resembled a political rally than a meeting of Christians. He is urging her to return from Australia. She does not feel that her witness would benefit those who rebelled at Minneapolis. The same spirit that moved the Jews to crucify Christ led the SDAs to reject the 1888 message. "The spirit that has been shown to others by some in positions of trust in our institutions does not harmonize with these words. [Mark 9:38-40] . . . Christ's life of humiliation should be a lesson to all who desire to exalt themselves above their fellowmen." Ellen is still not happy with the attitude and spirit of the men in positions of responsibility in the work. (1556-73)

7/1/1896 In a letter to Brethren in Responsible Positions in the Work, Ellen says that Olsen's presidency has been a mistake from the beginning. He was not a faithful guardian, did not uphold the law of God, the principles of righteousness. He has tried to occupy a "position on both sides." Olsen's principles of integrity and purity have been corrupted, God has been dishonored; His Spirit has been grieved. The voice from Battle Creek [GC headquarters] which has been regarded as authority in telling how the work should be done is no longer the voice of God. . . . This state of things is maintained by men who should have been disconnected from the work [fired] long ago. (1578-83, 1267)

Elder Olsen's assistants who accompany him on church business are unworthy men who corrupt minds both in Battle Creek and wherever they carry their un-Christlike principles. She uses such language as lack of integrity, fraud, deception to describe how these men have worked. (1587-8)

7/6/1896 Ellen again writes Olsen, "Everything that has been planned in regard to consolidation shows that men are seeking to grasp the scepter of power, and hold control over human minds. . . . When this consolidation is perfected, [they say], we will show them who is master. We will then bring things into line!" She writes at length regarding valuing the poor as highly as the wealthy, of the qualities of true human greatness. (1603)

8/27/1896 EGW tells Br. Tait in a letter that she feels sorry for Br. Olsen. She has written him many letters of counsel and direction, but he has not acted on the light given. Olsen has repeated the error of Aaron in regard to these men who have been opposed to the work of God ever since the Minneapolis meeting. They have not repented of their course of action in resisting light and evidence. A. R. Henry and Harmon Lindsay and his wife are mentioned. (1607-8)

8/22/1898 She is still chastising him for his failures in leadership. "False repentance produces only an external reformation. True repentance will bring a change of heart, a universal turning away from every besetting sin to God." She talks at length about true and false repentance. (1621-7)

5/16/1898 In a letter to A. R. Henry she says, "You and Harmon Lindsay have traveled much with Elder Olsen. He did not discern the spirit you were of, and therefore sanctioned many of your decisions, in the face of the warning that wrong principles were permeating the office. Both you and Harmon Lindsay sowed tares wherever you went. Sometimes you did this consciously and sometimes unconsciously." (1667)

Comment: In her letter of 7/1/1896, Ellen describes Olsen's basic problem. He has tried to occupy a position on both sides, demonstrating passive resistance. Olsen needed to remind the minister who was in charge of the Adventist movement (the Holy Spirit) and who was His mouthpiece (Ellen White). Has he uncompromisingly stayed up the prophet's hands, as in Smith's case, he could have blocked the rebellion, as Moses did when he descended Mount Sinai on the occasion of the golden calf. The books do not record that Olsen ever confessed or repented of his dual loyalty.

Porter, Brother

3/7/1890 She spoke with Larson and Porter, “but their minds were cloudy.” (591)

3/8/1890 She spoke from the pulpit to Porter: “I hoped Brother Porter, when you were in Kansas, and the Spirit of the Lord came upon you, I hoped you might be in the light; but you are not in the light.” (595)

3/8/1890 In a letter to Smith she says, “You have strengthened the hands and minds of such men as Larson, Porter, Dan Jones, Eldridge and Morrison and Nicola and a vast number through them.” (599) Larson and Porter are especially “sharp pickers” [debaters]. (600) “The inexperienced ones, Larson, Porter and Dan Jones and others who have had no experience with me and with my work will be comparatively guiltless,” while Smith will bear the weight of responsibility. (601) “Night before last I was shown that evidences in regard to the covenants were clear and convincing. Yourself [Smith], Brother Dan Jones, Brother Porter and others are spending your investigative powers for naught to produce a position on the covenants to vary from the position that Brother Waggoner has presented. (604)

3/10/1890 A meeting was held and many confessions were made. Porter spoke, “but it was not like the testimonies that had been borne. It was no light to the meeting.” (622) “What course D. L. Jones may take now, and what course Porter and Larson will take who have been so actively engaged in sowing unbelief and prejudice, I cannot imagine. I hope that they will be born again.” (624) In a meeting held the morning of March 11, 1890, she says, “The backbone of the rebellion is broken, in those who have come in from other places.” “Brother Porter was on his feet, all broken up so that he could say nothing for a few moments; then he said that when I had spoken to him personally, before those assembled in the office chapel, he rose up against it, but he felt now that it was just what he needed, and he thanked the Lord for the reproof. Though he could not see fully with Waggoner on the covenants yet, he confessed the wrong that he had done me and Elder Waggoner, and humbly asked us to forgive him. . . . [H]e had been disbelieving the testimonies, but he said, ‘I believe them now. God has spoken to us through Sister White this morning. I believe every word; I accept the testimony as from God. I take my stand upon them, for I believe that to be the Lord’s side.’” (625)

3/13/1890 Porter is included in the meeting EGW called of “the prominent ones.” (627)

At a meeting held on Thursday morning, March 16, “Brother Porter spoke but there was a holding back—nothing free and clear. . . . Brother Porter spoke but not as clearly and to the point as we might have expected. Oh, how hard [it is] for these men to die!” (628-9)

The chronology of Porter’s confession and repentance: Monday, March 10 his words were without light. (622). Tuesday, March 11, he made a good confession. (625). Thursday, March 13, he again spoke but was not clear and to the point. (628-9). Monday, March 17, he again made a good confession. (633).

Comment: Due to Porter’s ambivalence, no conclusion can be reached regarding his confession.

Prescott, W. W. Secretary of SDA Educational Society in 1888. Later served the world field as educator and administrator. Attended Minneapolis.

3/9/1890 Brother and Sister Prescott were present at prayer and social meeting. (617)

3/10/1890 Prescott is giving the same lessons on the covenants as Waggoner. She is pleased. (623)

She thinks Prescott will stand by the testimonies. (624) Prescott supported EGW before the assembled brethren; when Brothers L[arson] and P[orter] made confession, Prescott wept like a baby. (626)

Prescott is among “the prominent ones” EGW calls together for a meeting. (627)

12/30/1890 Elder Prescott confessed his faults at Minneapolis and “acknowledged he did not have true discernment there.” His confession was thorough. He took Smith by the arm, and they “identified themselves as seeking the Lord most earnestly.” (787)

1/6/1891 Prescott, Amadon and Sicily told EGW that Uriah Smith would not permit A. T. Jones to speak in the tabernacle. (847)

1/8/1891 At a Sabbath meeting in Battle Creek “nearly the whole congregation presented themselves for prayers, and among them, Brethren Prescott and Smith.” Prescott made a confession dating back to Minneapolis, weeping much. Another description of the confession described in 12/30/1890, p. 787 above. (850)

1/9/1891 Another description of the meeting described on page 787. (862)

2/27/1891 Prescott, among others, spoke at the closing meeting of the Ministerial Bible School. (890)

Cir. 1/1893 She reproves J. H. Kellogg for having bad feelings toward Waggoner, Jones and Prescott. “We have every evidence that the Lord is using Elder Jones, Elder Waggoner, and Professor Prescott.” (1156)

6/1/1894 She has confidence in Jones and Prescott even though it appears both of them endorsed Annie Phillips as a prophet. She calls it a “misstep.” She hoped the messengers would not make a “misstep.” (1240) “Jones and Prescott are the Lord’s chosen messengers, beloved of God.” She cannot endorse their error but she is in “sympathy and union with them in their general work.” (1241)

9/25/1895 Prescott and his wife are visiting EGW in Australia. He is listed among the messengers of God: A. T. Jones, E. J. Waggoner, Professor Prescott, O. A. Olsen, and many others.

5/30/96 In a letter to Haskell, she hopes Prescott and his message will be well received by the brethren in South Africa. (1536)

9/1/96 She writes a long, newsy letter to the Prescotts. “The great sin which has been entering the ranks of Seventh-day Adventists is the sin of exalting man, and placing him where God should be. This was demonstrated at Minneapolis. (1619)

3/29/04 She writes her son, Edson, regarding the work in southern USA. She discussed visiting Washington, D. C. with Daniells and Prescott. (1805)

Comment: There is no record that W. W. Prescott ever opposed the new light of righteousness by faith. His participation might be termed “passive support.” March 10, 1890, without making a formal “confession,” Prescott is teaching the same lessons as E. J. Waggoner. December 1890 he “wept like a baby” and took Uriah Smith by the arm to go forward in an altar call. He may have joined in A. T. Jones’ error of endorsing the prophetic claims of Annie Rice Phillips, but if he did he immediately confessed his error when it was made known to him. He appears to be a humble man who used his influence to support Ellen White, not to oppose her.

Smith, Leon Assistant editor of *Review and Herald*; son of Uriah Smith.

2/6/1890 EGW addresses a meeting of ministers, asking where Leon Smith, Ballenger and Uriah Smith are, for they have absented themselves from the meeting. (549) 34

2/7/1890 She again addresses a meeting of ministers, again mentions Leon and Uriah Smith and Brother Ballenger. She seems to regret singling them out as absent from the meeting, especially Ballenger. (566)

3/7/1890 She writes to Willie of a meeting wherein she made a call. Leon Smith came forward, among others. (590)

3/13/1890 She called a meeting of “the prominent ones,” including Leon and Uriah Smith. (627)

Comment: Leon Smith responded to an altar call, Ellen noted 3/7/1890. His record is not available after this.

Smith, Uriah Editor of *Review and Herald* until 1897, when he became an associate editor under A. T. Jones. In 1901 he returned as chief editor. Delegate at Minneapolis

4/5/1887 Over a year before the 1888 Conference Ellen writes to Elders Butler and Uriah Smith to caution them against their feud with A. T. Jones and E. J. Waggoner. Butler has published a pamphlet regarding the law in Galatians, disputing with Waggoner, and Smith appears to have published something in opposition to the 1888 messengers as well; however, this point is a little vague. Ellen cannot remember what she was shown regarding the two laws, but she remembers she wrote it out in a letter sent to J. H. Waggoner. (32-5)

10/9/1888 She and others have arrived in Minneapolis for the Conference. Smith and Butler don't want the law in Galatians discussed there, but she does not see how it can be avoided. (67)

10/24/1888 Kilgore suggests not bringing up any new light because Butler is not in attendance. She says Smith, Van Horn and others are there, and they must not hesitate to investigate new light. (153)

10/9/1888 To Healey she writes “We should not consider that either Eld. Butler or Eld. Smith are the guardians of the doctrines for Seventh-day Adventists, and that no one may dare to express an idea that differs from theirs. (188)

6/14/1889 To Smith she writes of awaking from a dream wherein a “noble personage stood beside” her, saying, “Uriah Smith is not on the brink of a precipice but he is in the path that will shortly bring him to the brink and if he is not warned now it will soon be too late. He can now retrace his steps He is walking like a blind man into the prepared net of the enemy but he feels no danger because light is becoming darkness to him and darkness light. His only hope is in being undeceived.” (336)

6/19/1889 In Smith's controverted article in the *Review*, EGW says, “He does not know what he is talking about.” (348)

Cir. 1889 She sends for the elders of the Battle Creek church, asking why A. T. Jones has not been invited to present his message to the Battle Creek church. “The answer was, ‘I have consulted Brother Smith and he has decided it would not be best to ask him because he took strong positions, and carried the subject of national reform too far.’ I [EGW] then felt my spirit stirred within me, and I bore a very plain testimony to these brethren.” (356)

The brethren must confess their mistake and change their ways. “But the position of Eld. Butler and Eld. Smith influenced them to make no change but stand where they did.” No confession was made. (360)

7/15/1889 She had a long talk last Sabbath with Eld. Smith. (384)

7/23/1889 The brethren ask, “If this message that Brother A. T. Jones has been giving to the church is the truth, why is it that Brother Smith and Brother Butler have not received it, and have not united with him in heralding it?” (417) If neither Smith nor Butler ever receive Jones' message, will that prove it was not of God? No. (418) Neither Smith nor Butler can pay for the brethren's failure in the judgment. (419)

9/1889 In opposing the rxf message his soul is in peril. The message will come to the people. He cannot prevent it. Fighting against that message, he is fighting against the Holy Spirit. (437)

11/20/1889 God wants Smith's talents to promote light old and new, because he [and Littlejohn] can “communicate the reasons of our faith in a clear and understanding manner which will interest and instruct minds,” if they have a living connection with Jesus. (513) 35

2/6/1890 Leon and Uriah Smith and Ballenger have absented themselves from a meeting where EGW is teaching rxf. She wonders why they are not at the meeting. (549)

2/7/1890 She again mentions Leon and Uriah Smith's absence from meeting, but softens it, especially where Ballenger is concerned, because "he has been receiving it as he has had opportunity." (566)

3/8/1890 None of the opposers at Minneapolis would ever see a ray of light until they confessed their wrong in that opposition. As hard as she was pushing, with God's help, to advance the rxf message, Smith was pushing just as hard against it. The opposers have the same experience as those who opposed Christ. (593).

Smith is not in the light and has not been since Minneapolis. (596)

3/8/1890 She will not let Smith go. He has strengthened the minds and hands of Larson, Porter, Dan Jones, Eldridge, Morrison, Nicola, "and a vast number through them." She refers to Smith's need to apologize to Professor Bell in 1882. She was warned that if he did not confess to him at that time, things would go worse for him. His influence has been like Korah, Dathan, and Abiram. None of the opposers will have her confidence until they are converted. She mentions Smith, Porter, Dan Jones "or anyone." (599-605)

3/9/1890 Elder Smith attended an E. J. Waggoner lecture and listened attentively. (617)

3/10/1890 Butler and Smith made her work a hundredfold harder than it would have been if they had supported her. She wanted to leave the arena of conflict, but God told her to stay. She says, "Thank God that victory has come." Several of the brethren registered confessions at this point, not including Smith and Butler. (620-1)

3/10/1890 In a letter to family, Ellen says, "The backbone of the rebellion is broken in those who have come in from other places." She describes a session of confession and repentance on the morning of March 11, 1890, including confessions by Larson and Porter. Dan Jones and Captain Eldridge were present. The whole room was sobbing. She hears nothing of Elder Smith. (625-6)

3/13/1890 In a letter to family EGW details the history of the opposition since Minneapolis, as told to her at a meeting she had called of the ministers. The brethren told her that prior to that Conference Elder Butler got a letter from California [from Healey] telling him that plans were under way to push the law in Galatians [as Waggoner, not Butler, understood it] at the Minneapolis meeting. She addressed Smith, asking him how he could feel so free to oppose her, since he had known her and been connected with her, her family and her work from his youth. He was more responsible than any of the other brethren. (628)

3/19/1890 Smith was not excusable. How he will come out remains to be seen. (642-3)

6/21/1890 She won't address the Battle Creek church again until Smith and others show their true colors. They have done no confession, restitution, and restoring confidence in the testimonies. (676-7)

7/12/1890 Dr. Douse quotes Lizzie Lay quoting Smith, Butler, Canright that they no longer "place any particular faith now in Sister White's testimony." They no "longer regard the testimonies as they once did but they considered Sister White's work and influence was a thing of the past. We had got beyond the need of the testimonies." (683-4)

8/6/1890 Has God forsaken Elder Smith? No. (701-2)

8/27/1890 She writes Olsen that when the testimonies cross the will of church members, they say, "Sister White's testimonies are no longer reliable. Brn. Smith, Butler, and other leaders no longer have confidence in them." (704)

10/7/1890 She writes Olsen, "Smith is ensnared by the enemy and cannot . . . give the trumpet a certain sound." "Elder Smith will not receive the light God has given to correct him; he has not a spirit to correct by confession any wrong course he has pursued in the past and thus put up the bars behind him which leads into dangerous paths." Everywhere she goes she hears objections to the testimonies based on Smith's and Butler's statements. (714-5). Butler, Farnsworth, Smith and many others unsettle the faith of God's people by what they say and what they leave unsaid. (717)

11/25/1890 Ellen writes to Smith, “no confession has come from your lips.” She reproves him, counsels him, deploras the influence he has had in making her work much more difficult. “Have you confessed this?” she asks. “Have you cleared your own soul?” (732-4)

12/6/1890 A neophyte in the message believed he had new light on Revelation. He sent it to Smith, who said he would respond to it, but he didn’t, giving the neophyte the idea that Smith couldn’t answer it. Ellen said Smith must answer this man, that his “new light” is simply an effort to turn away the pillars of our faith. (738-9)

Smith, Butler, Morrison, Nicola are doing a work they won’t want to meet in the judgment. An editor’s note on the bottom of the page states that within the next three years all these men made confession of their wrong course. (740)

She speaks of her affection for both Smith and Butler. (741)

12/30/1890 Smith accepted the testimony in a *Review and Herald* Extra as for him. He accepted it as reproof. Eld. Prescott took Smith by the arm and they “identified themselves as seeking the Lord most earnestly.” The whole congregation went forward at that meeting. (787) She prayed with a burden of soul for Eld. Smith that night. (788)

12/31/1890 Smith was with them through the hard days, the poverty of their early years in the work. (788)

12/31/1890 In a letter to Smith, she again mentions Professor Bell. Have he and Br. Gage cleansed themselves of the wrong they did him in the “college difficulties.” They will not be free men until they confess their faults and are reconciled to their brother. He has made of none account her work. She urges him to confess his mistakes fully, “leave not a stone unturned.” The letter overall is a strong, strong plea to him to confess, repent, change course. (790-801)

1/6/1891 In another letter to Smith, she states, “there has not been harmony between us since the Minneapolis meeting.” Smith visited her 1/5/1891 and stated he had not had bad feelings toward Jones and Waggoner. This surprised her, and she corrected him, stating, “The feelings cherished by yourself and Eld. Butler were not only despising the message but the messengers [as well].” He denied opposing A. T. Jones’ speaking in the Tabernacle “on the religious Sunday movement,” but Prescott, Amadon, Sicily had told her that he [Smith] did say that. She begs him “to make a surrender to God this time. Make no reserve. . . . You have done more than any man living to cast doubt and unbelief of the testimonies of the spirit of God.”(846-9)

1/8/1891 In a letter to Br. & Sr. Washburn Ellen speaks of the meeting described in 12/30/1890, p. 787, wherein Smith “said that testimony meant him; said that he felt that it was addressed to him, but he stopped there and went no further.” (850) Following that meeting Elder Smith came to see her and they had a good talk. He had a different spirit than before. He read to the brethren a letter EGW wrote him, accepting fully what she had to say. “Professor Bell was present. Elder Smith confessed to him the wrong that he had done him in the school trial in 1882.” (852)

1/9/1891 “Eld. Smith has fallen on the Rock and is broken.” (856)

The night of Tuesday, 12/30/1890 she was in great agony of soul and prayed all night for Elder Smith. She rehearses the moment when Professor Prescott took Smith by the arm and they went forward after the reading of the *Review and Herald* Extra. She reviews the history of his conversion. (862-4)

1/6/1891 She tells her diary the story of Smith’s conversion. Her prayer for him is that he shall triumph with the third angel’s message. (871-2)

1/7/1891 At a 3 pm meeting in her room with the brethren assembled, “Brother Smith, with tears, made a full and free confession of the wrong course he had pursued. He pledged himself, as he took my hand, that he would stand by me and would never cause me grief of soul again.” She hoped Frank Belden would follow Brother Smith, but he didn’t. (873)

1/12/1891 To her diary she says, “I learn that on Sabbath Elder Smith made quite full confessions and Brother Rupert also confessed. They went back in their confessions to the meeting at Minneapolis, and confessed their mistakes, in their blindness, and that their spirit and actions on that occasion were wrong.” (875)

1/20/1891 She tells her diary, "Elder Smith attended the Ministerial Institute meeting, in the chapel connected with the office. He spoke again of his mistakes, and went back to Minneapolis and confessed his wrong here and since that time. . . . We respect Brother Smith. Our confidence in him is restored." (885)

1/28/1891 She describes to her diary another meeting with Smith, wherein they discussed how to help Eld. Butler and the Miller brothers. (888-9)

Cir. 1891 Smith was among the speakers at a ministerial Bible school. (890)

3/1891 God's work needs Eld. Smith and the experience he has gained in the work. "He has a logical mind and can see through the cheap, feeble propositions that are too often made and seconded as right ." (908)

8/30/1892 EGW is concerned about Smith. Pride, prejudice, resistance to the Spirit of God have manifested (she specifically mentions Butler), and this crops up wherever there is a chance. She still laments Smith's lack of union with Jones and Waggoner. (1004) She sees Smith repeating the error of the Jews, separating himself from God through prejudice and unbelief. (1005) She mentions opposing articles in the *Review* (32, 1,000, 1006, 1119, 1121, 1143-4, 1156, 1183). The false ideas developed at Minneapolis are not entirely uprooted. (1010). Smith has not yet come entirely into union with Jones and Waggoner. (1010). EGW knows of no greater sin than jealousy and hatred toward brethren, turning weapons against them. (1011). On the points where Smith "erred in the past," he must be on guard. (1012). She sees Smith as in danger. "Cease to war against those of your own faith." (1013). The entire letter is a plea for Smith to come into union with the brethren, specifically Jones and Waggoner. "When a worker hears his fellow-laborer present views that do not in all respects harmonize with his ideas, and without having a kindly interview to see if they cannot come into harmony, publishes the difference to the world in as marked a manner as possible, he brings dishonor upon God and the truth, and causes Satan to triumph. (1009)

9/19/1892 Smith is in danger. She cannot say he'll be faithful to the end. His only safety lies in walking humbly with God. He is to be careful in expressing differences with the brethren. (1042) Jones and Waggoner have a message from God. (1043) Smith has not supported the messengers as he should; he should have been among the first to catch the message and voice it to the people, but he has instead focused on the differences he sees between his thinking and theirs. (1051, 1053) He is not where God wants him. (1053) She wants him to triumph with the third angel's message. (1054)

1/9/1893 She writes to Elder William Ings regarding Brother Foster's confusion and distress over the dueling articles printed in the *Review*, one by Smith, one by A. T. Jones. (1121) ". . . this blind warfare is continued." (1122)

The stand some took at Minneapolis ruined them. They haven't seen clearly since, and "they never will." (1125) If Smith, Van Horn, Butler fail to unite with the agencies God has appointed for the times, they will be left behind. Even if they should repent and be saved, they cannot regain what they lost by their opposition at Minneapolis. (1128)

1/20/1893 Smith, Van Horn, are but partially in harmony with Jones' and Waggoner's work. Due to his absence at Minneapolis, Butler was not as accountable as the other two. (1137) Butler, Smith and Van Horn are in a similar position. "While you have not openly opposed the work the Lord himself has been doing, you have held yourself aloof from the very ones with whom you should have been closely related. (1137) "God does not commend the position that any one of you three representative men has taken. . . . [Y]ou have slighted and (shall I say it? Painful it is to me, but I cannot forbear) refused it as strange fire." (1138) "Is this spirit to continue to the close of probation? (1139) "If Elder Smith was standing in the clear light, he would give the trumpet a certain sound in perfect harmony with the angel of Rev. 18, who is to lighten the earth with his glory." (1140) "Shall such men as Elder Smith, Elder Butler, and yourself [Elder Van Horn] be left behind in the special message and work for this time to carry the people forward and upward to a higher, holier state of spirituality? (1141)

11/30/1893 She writes Smith not to confuse the working of the Holy Spirit with fanaticism. At the "last conference" and at Battle Creek college there was a distinct working of the Holy Spirit. We are to expect such manifestations in conjunction with the closing work. (1210-3)

6/1/1894 When Butler was GC president, many placed him and Smith where God should be. (1245)

God needed Butler's and Smith's experience "but they have taken their own course in some things irrespective of the light God has given." (1248)

5/10/1896 EGW sent a manuscript titled “The Danger of Self-sufficiency in God’s Work” to Edson White, O. A. Olsen, E. J. Waggoner, C. W. Jones, Uriah Smith.” (1356f)

6/6/1896 Marian Davis, at EGW’s request, sent Smith a record of matter “opened to Sister White last night” regarding the law in Galatians. (1574)

7/1/1896 Smith was defrauded by men in the *Review* publishing office. The men in charge convinced him to take a low royalty and for this consideration they agreed to push his books. Then they went to other authors and told them Smith had agreed to take a low royalty, using this device to convince them to take a low royalty as well. This matter was opened up to Ellen in vision, calling it “fraud.” A. R. Henry’s was the controlling voice. Instead of pushing the books of these authors, they pushed *Bible Readings*, which sold well and brought a large revenue into the office. (1589, 1383, 1684-5)

Comment: Uriah Smith passed away March 6, 1903. The last personal letter in the four-volume set from Ellen White to him is dated November 30, 1893, except for a letter through Marian Davis dated June 6, 1896. Either she ceased mentioning the Minneapolis experience in her correspondence with him or she ceased writing him altogether.

Starr, Brother.

4/7/1889 Kilgore and Starr sent telegrams to the absent members, urging them to attend a meeting at which Ellen White would speak. (288)

8/22/1892 Brother and Sister Starr are now in Australia, at the Melbourne School opening. Ellen is resting in their room, writing to Haskell. Brother Starr made good remarks at the school opening. (996) Ellen is ill. She is carried by three men up to the Starrs’ quarters to rest. (998)

Cir. 1/1893 “Elder Starr sent to Dunedin to know what would be the price to rent a hall in that city for one night.” (1152-3)

4/23/1893 Br. and Sr. Starr visit Ellen in Wellington, Australia. (1169)

Comment: Ellen does not mention the Starrs in connection with the Minneapolis Conference.

Tait, A. O. Ordained minister and editor, serving in 1895, as secretary and treasurer of the International Tract Society. In 1896 he joined the Review and Herald Publishing Assn. as its first circulation manager. Delegate at Minneapolis.

4/7/1889 Letter to Willie, Tait had a thorough conversion. (289-90)

4/7/1889 Letter To Edson, Tait thoroughly converted and will give the trumpet a certain sound. (292)

7/6/1895 Very plain statements in a letter to Tait regarding the situation in the publishing house, what God showed her before her husband died. (1369-75)

8/27/1896 In response to a letter from Tait, she describes the problem with Elder Olsen, taking on church business trips and maintaining in the office unsanctified men as his responsible assistants. She mentions A. R. Henry and Harmon Lindsay. Consolidation is against God’s order. She wants them fired, but Olsen won’t do it. The entire letter goes on in this vein. (1607-15, 1267)

Comment: Tait and Ballenger were among the first conversions mentioned in the four volumes.

Underwood, R. A. President of Ohio Conference 1882 to 1889. Delegate at Minneapolis.

1/18/1889 Underwood proposes to start a sanitarium in Ohio and has convinced Br. Gilmore, a wealthy new member, to invest exclusively in this venture. EGW says this is not correct. (230)

1/26/1889 Underwood asks her to speak in his conference. She informs him that she has not changed her views since Minneapolis, wherein he and others of the ministering brethren did not stand with her. She hopes he will make crooked things straight and see clearly. (251-3)

2/8/1889 She declines to meet Underwood’s request for information regarding Brother Rice. She fears that should circumstances become favorable the information might be used to harm them or her. She fears some brethren in the ministry are moved by another spirit. She views his sanitarium project as a mistake to drain funds from other branches of the work. (263-6)

3/23/1889 Jones presents the two covenants, and Underwood asks questions for the purpose of bringing confusion and perplexity. (272-3)

7/15/1889 She met in her pleasant room with Kilgore, Olsen, Underwood, Farnsworth, Dan Jones and read letters and documents to them regarding Minneapolis. (384)

8/19/1890 If Underwood is still warring against Jones and Waggoner, she tells son Willie, "keep him east." (688)

Comment: No confession or repentance is recorded for R. A. Underwood.

Van Horn, I. D. President of Michigan Conference 1888 to 1891. Member of General Conference Executive Committee 1894. Delegate at Minneapolis.

10/24/1888 Van Horn and Smith have been in the work for years, but Kilgore says they must not touch any new light without George Butler's being present. (153)

6/2/1889 The members must unite with Eld. Van Horn, whom they have chosen as their president. (333)

Cir. 1889 Van Horn urged Ellen to speak at a meeting in Potterville, which she did. (357)

7/23/1889 Eld. Fargo would have made Van Horn a good assistant "had he not had the unfortunate experience that he did at Minneapolis; his understanding has been perverted since that meeting. " Fargo thinks his main business is to "raise objections and block the wheels." (391-2)

8/20/1890 A lady accuses Eld. Van Horn and Eld. Webber of not treating her as a Christian gentleman should. EGW refuses to get mixed up in anything based on hearsay. She remembers how she was treated on hearsay and does not want to do it to another. Some of the leading brethren had offended God by rejecting the message and work of God. (690-1)

1/9/1893 She writes to Eld. Ings, "If such men as Elder Smith, Elder Van Horn, and Elder Butler shall stand aloof, not blending with the elements God sees essential to carry forward the work in these perilous times, they will be left behind. . . . These brethren have had every opportunity to stand in the ranks that are pressing on to victory, but if they refuse, the work will advance without them." (1128)

1/20/1893 In a letter to Van Horn, she says, "Elder Butler, Elder Smith, and yourself have been presented to me as standing in a similar position. While you have not openly opposed the work the Lord himself has been doing, you have held yourself aloof from the very ones with whom you should have been closely related." (1137) God does not approve the position of any of these three men. (1138) Will they be left behind in the special work for this time? (1141)

7/20/1893 She accepts his letter of confession. (1197) "He [God] charges one generation with the crimes of the preceding generation, if they follow in the same evil course." (1203)

Comment: In July 1893 Ellen accepts a letter of confession from Van Horn. Since we have no record of his after history, we can't know if his conversion was thorough or whether he followed his letter of confession with a full understanding of and an effort to teach righteousness by faith.

Waggoner, E. J. Editor of *Signs of the Times* 1886 to 1891. Presented key lectures on justification by faith in Minneapolis. Moved to England 1892 to serve as editor of *Present Truth*. Delegate at Minneapolis.

2/18/1887 Twenty years previous she had written regarding the “added law,” but cannot now find the article. EGW stated to J. H. Waggoner that his position regarding the law was incorrect. She writes to A. T. Jones and E. J. Waggoner not to make differences prominent. Something was published in a church paper that revealed a difference of opinion regarding the law. She is opposed to doing this, but she says, “We shall see eye to eye ere long.” (21-31)

4/5/1887 She writes to Butler and Smith. She cannot remember what was shown her regarding the two laws and cannot find the article she read to J. H. Waggoner. She sends Butler and Smith copies of the letter sent to Jones and Waggoner, urging Butler and Smith not to make differences prominent. (32-3)

10/24/1888 She denies having any discussions with Waggoner, even though the brethren say her prayers and talks sound like him. (152)

11/1888 She kindly says Waggoner has spoken in a straightforward manner. She doesn’t altogether agree with him, if she understands his position. She encourages investigation. (163) This is her first opportunity to hear him. She speaks very kindly of him and asks them to listen to him calmly. The messages they are receiving from Butler are calculated to stir up the attendees against him, but she warns them not to do this. (165)

12/9/1888 In a letter to Healey she denies being influenced by W. C. White, Jones or Waggoner. (186)

Cir. 12/1888 Waggoner spoke many precious things to the people that would comfort them. (205) Waggoner was granted the privilege of plainly preaching justification by faith and the righteousness of Christ in relation to the law. (211)

The brethren did not believe this was the first time EGW heard Waggoner present justification by faith. She sounds thrilled by it. “The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness.” (217)

She assures questioners that God has new light for His people. She is asked if, after Waggoner has presented his views, that the matter should be dropped. She says “By no means. We want all on both sides of the question.” However, she insists upon a Christ-like spirit being manifested in the discussions, such as Waggoner has demonstrated all along. (219)

Waggoner has conducted himself like a Christian gentleman. (220)

For the first time EGW begins to think we did not hold correct views after all, on the law in Galatians. (221)

She is accused of being influenced by A. T. Jones, E. J. Waggoner and her son Willie. Since the beginning of her prophetic ministry she has had to meet this charge. (224) The firm and decided resistance to EGW’s support for Jones and Waggoner made her want to quietly withdraw from the meeting to answer a request to speak in Kansas City. (225)

God has given the brethren every opportunity to realize He has given a special message to A. T. Jones and E. J. Waggoner. (228)

1/18/1889 If the brethren believe she was influenced by WCW, Jones, & Waggoner, she can do them no good by attending and speaking at their conferences and camp meetings. (240)

Cir. 4/1889 In vision she listened to the sarcastic, ridiculing remarks of the ministering brethren at the Minneapolis Conference regarding herself, A. T. Jones, E. J. Waggoner, and Willie White. (277)

5/2/1889 Brother Fargo was deceived and worked under a false impression to oppose Jones, Waggoner, Willie White and herself. (295)

In vision she heard the conversations and jeering remarks made regarding herself, Willie White, Jones, and Waggoner. (297)

Washburn confessed to his shame that he disbelieved EGW's statement that she had not discussed any of the Minneapolis issues with Jones or Waggoner before leaving California. (300) 5/12/1889 "Elders Jones and Waggoner presented precious light to the people, but prejudice and unbelief, jealousy and evil-surmising barred" the ministers' hearts from receiving their message. (309)

Smart, witty remarks; ridicule; denunciation—EGW thus characterizes the comments of the ministering brethren toward her, Willie, Jones, Waggoner in the ministers' residences at the Minneapolis Conference. A messenger of God conducted her into their quarters, and she heard the statements made. She was in essence called a liar in saying she, Jones, and Waggoner, before leaving California, had no conversations about issues being discussed at the Conference. (310)

Cir. 1889 Some of the ministers have come to her and confirmed that what she is saying is true. They heard the scandalous comments in the residences at Minneapolis. They confirmed that the ministers said she was, at Minneapolis, under the influence of Willie White, Jones, and Waggoner. (316)

The ministers said, in essence, that she lied about not discussing the Minneapolis issues with Jones and Waggoner before leaving California. She asks, "Is this . . . standing by the old landmarks?" As bad as they spoke regarding EGW, they spoke worse of Jones and Waggoner. (323)

Cir. 1889 Minneapolis attendees returning home to Battle Creek carried false reports of the Conference—including herself, W. C. White, Jones, and Waggoner—to Battle Creek. (352)

2/7/1890 God has given precious truth to Jones and Waggoner. But they are not infallible. How to view them, should they fall. (566)

3/7/1890 In a letter to EGW, Brother Watt, one of the opposers at Minneapolis, states he wants to confess and apologize to Waggoner. (591)

3/8/1890 Waggoner's position on the covenants is correct. (604, 623)

3/9/1890 In a sermon EGW states "We have not a doubt but that the Lord was with Elder Waggoner as he spoke yesterday. . . the power of God in rich measure was hanging over us. . . . Now, if there had been a throwing open the door of the heart and letting Jesus in, we would have had a precious season there yesterday." (607)

3/9/1890 Uriah Smith, Professor and Sr. Prescott attended a meeting where Waggoner spoke. Smith listened attentively. (617)

Waggoner may travel to Texas and back to California with EGW and her party. (618)

3/10/1890 Waggoner's sermons were interrupted so much that attendees told EGW they couldn't fully understand him. "They felt distressed and impatient over it." (624)

3/11/1890 "The backbone of the rebellion is broken in those who have come in from other places." At a meeting held "this morning," Olsen, Bordeau, Waggoner, Steward, Fero, Larson spoke. Larson confessed and took his position on the testimonies. Brother Porter confessed, although he could not see clearly all the points on the covenants. Dan Jones kept his head down and said nothing. Eldridge said nothing. "The whole room was sobbing and praising God." Prescott wept "like a baby" when Brethren L and P were confessing. Waggoner was thankful." (625-6)

3/13/1890 Waggoner attended a meeting EGW called of "the prominent ones." (627) Waggoner spoke and left a favorable impression on minds. (628)

At EGW's request Dan Jones invited Waggoner to speak at a meeting held in Battle Creek. "There seemed to be a little reluctance, but finally he was invited and gave a most precious discourse on the message to the Laodicean church—just what was needed." (629)

5/8/1890 EGW wants Olsen to call Waggoner to teach at the ministerial school. (645) She is concerned at all the talent, including Waggoner, leaving the West at one time. She asks that Eld. Loughborough, with his confidence in the testimonies, work in Michigan and then be circulated throughout the states. (647)

Ellen repeats she wishes Waggoner could be called to teach in the ministerial institute. She does not plan to attend Olsen's General Conference. She says, "I would rather run the other way." (648)

8/19/1890 She suggests to Willie White that if Underwood is still warring against Jones and Waggoner, "keep him east," where his envy, jealousy, and rebellion will be confined. (688)

8/27/1890 The opposition has created the need for deeper study of justification by faith, and the deeper it is studied, the stronger the position becomes. Those who cried, "heresy, fanaticism" at Jones and Waggoner's teaching were under the influence of Satan. (703)

9/17/1890 In a letter to brethren in the ministry, Ellen repeats that at the Minneapolis meeting she was charged with being under Jones' and Waggoner's influence. (707)

12/31/1890 She tells Uriah Smith that when he said she was under Jones' and Waggoner's influence he did not realize the harvest of his words. (795)

1/6/1891 Uriah Smith visited her 1/5/1891 and stated to her he had not had bad feelings toward Jones and Waggoner. This surprised her, and she corrected him, stating, "The feelings cherished by yourself and Eld. Butler were not only despising the message but the messengers [as well]." (846)

1/9/1891 Ellen refers to the reading of her article in the *Review & Herald* Extra, and the profound impact it had on the attendees. Prescott confessed the bad feelings he had toward Jones and Waggoner. (862)

1/11/1891 Waggoner spoke on baptism, then baptized nine souls. Waggoner used their carriage. (874-5)

1/29/1891 She is ill, but Waggoner wants her to speak to the ministerial class. (889)

Cir. 1891 Olsen, Waggoner, Prescott, Smith, Haskell and she spoke to the ministerial class. She addressed the fear expressed by some that justification by faith might overshadow the important subject of the law. (890)

4/15/1892 She warns Dr. Kellogg not to take a position against Waggoner. (977) She has nothing to say to Kellogg or Waggoner regarding Dr. Paquin, the author of "the book in question." (978-9) She has not heard from Waggoner since arriving in Australia. (986)

8/30/1892 She tells Uriah Smith, "Our leading brethren in Battle Creek . . . are in peril and do not know it." She has just read the issue of the *Review* containing opposing articles by Jones and himself. He has thought he could see inconsistencies in the work of Jones, Waggoner, and those who harmonized with them. Rather than publishing the articles as he did, he should have gone to Jones and worked with him until they came into agreement. (1010)

9/1/1892 She writes Olsen, "I have deep sorrow of heart, because I have seen how readily a word or action of Elder Jones or Elder Waggoner is criticized. How readily many minds overlook all the good that has been done through them in the few years past, and see no evidence that God is working through these instrumentalities." (1026)

9/19/1892 She still has not received a line from Jones or Waggoner since she arrived in Australia. The "words spoken [by the opposers], the actions done [at Minneapolis were] in obedience to the powers of evil. The opposers' works will be registered against them until they make confession. "Those who do not repent of their sin will, if circumstances permit, repeat the same actions." (1043)

"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" (1052). This statement emphasizes that confession (profession) is not enough. God's true children will get behind the message and push it for all they're worth.

11/5/1892 “The Lord was working through Brethren Jones and Waggoner.” (1066)
 1/9/1893 Foster, a fine, highly respected laymen in Australia, became confused at the two opposing articles in the *Review*. “He had received much light and comfort in reading articles from Brethren Jones and Waggoner.” (1119)
 Those who opposed Jones and Waggoner did not meet them like brethren and with Bible in hand go over points of differences. (1122)
 1/20/1893 Waggoner and Jones, under God, have been educating the church on her true state and encouraging her to drink of the wine of truth. (1137)
 Cir. 1/1893 “We have every evidence that the Lord is using Elder Jones, Elder Waggoner, and Professor Prescott.” (1156)
 5/1/1895 “The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones.” (1336)
 6/19/1895 In a scathing letter to Olsen, EGW repeats that A. R. Henry and other(s) not named “have shown contempt for both the messenger and the message from the time Eld. Jones and Waggoner were given a special work to do for these last days.” Henry has not confessed. (1395)
 9/25/1895 Those presenting rxf: A. T. Jones, Prescott, E. J. Waggoner, O. A. Olsen, and many others. (1455)
 8/1/1901 Healey’s letters to Butler were incorrect, misleading, resulting in retarding the work and bringing taxing labor upon her. (1759-60)

Comment: Throughout the four volumes, there is little, if any, evidence of “missteps” by E. J. Waggoner.

Waggoner, J. H. Father of E. J. Waggoner (?).

2/18/1887 Twenty years prior, J. H. Waggoner had been teaching the law in Galatians incorrectly. She was shown information to correct him, wrote it in an article for him, read it to him, and now that the issue has come up again, she cannot find the article and cannot remember what she was shown regarding the matter. (21)
 3/7/1890 Something about J. E. Waggoner and John searching the matter up? Is J. E. Waggoner the same as E. J. Waggoner (or J. H. Waggoner)? (592)

Comment: None

Wakeham, Brother

5/2/1889 In a letter to Br. Fargo, Ellen describes activity within the ministerial residences. Wakeham and Conradi were in the room and engaged “in the talking,” but he now repents, because he is realizing the blessing of God in the meetings. (300, 324)
 3/13/1890 Wakeham is included in the meeting EGW calls of “the prominent ones.” (627)

Comment: Wakeham apparently confessed, however, nothing is recorded of his actions following his confession.

Washburn, J. S. Ordained minister in Iowa.

5/2/1889 “Young Brother Washburn arose and talked quite lengthily. He said when at Minneapolis he was one who thought Sister White’s testimony could not be truth when she stated she had had in California no conversation with A. T. Jones and E. J. Waggoner. He did not say that Sister White lied but he might as well have said it for he stated to others it could not be so. . . . But he said, ‘I confess this to my shame. I have confessed it to Sister White and I confess it to God. I repent of this everlastingly.’”(299-300)

Cir. 1889 She had a long, open talk with Br. Washburn. (317)

5/13/1889 This morning in meeting confessions were made by Porter, Washburn, Wakeham. (324)

9/18/1890 In a letter to Washburn she repeats general themes of the 1888 era. Her health is not good at the moment. She makes one interesting comment: "Many souls will come from other denominational churches, and at the eleventh hour will obey all the truth, because they have not set themselves in array against heaven's light, but lived up to all the light they had." (710)

12/22/1890 She describes a meeting where J. S. Washburn officiated. A "Methodist exhorter" read a portion of an article by Olsen, but was so moved, his eyeglasses dimmed by tears, he asked Washburn to finish reading. But Washburn told him to wait until he could finish reading the article himself. (759) Her only assistant in this place is Washburn, so it puts extra labor on Ellen. (760)

12/28/1890 She, Sarah McEnterfer, and Washburn traveled from Washington to Baltimore and couldn't get off the train where they had intended; therefore, no one was waiting for them when they were able to get off the train. They finally made it to the meeting where she spoke. (783-4)

Washburn stayed in Baltimore to hold meetings Sunday night, and the rest traveled back to Washington. (785)

1/8/1891 She reports to Washburn record of the Sabbath meeting in which her article in the *Review & Herald* Extra resulted in many confessions, an altar call, much sobbing. At this meeting Professor Prescott took Uriah Smith by the arm and they went forward together. This was the beginning of Uriah Smith's confessions. (850)

Comment: Washburn appears to have been a strong supporter of Ellen White following his confession, but she says nothing specific about how he related to or taught righteousness by faith following his confession.

Wessels, John and Philip

7/1/1896 Men in responsible positions in the work in Battle Creek corrupted John Wessel's mind when he went there to attend General Conference. The main accusation against her was that she received royalties for her books. After this experience, Wessels would receive no message from EGW. (1586)

11/9/1899 The spirit of Minneapolis corrupted the succeeding General Conference at Battle Creek and contaminated John and Philip Wessels, who afterward came into possession of much property. Had the brethren in charge of the work in Battle Creek manifested a pure and holy influence upon them, they would have been powerful supporters of God's work. But instead they became imbued with the same spirit of stubborn defiance, confusion, and rebellion. They would have been better off never to have seen Battle Creek. (1693)

8/13/1900 John Wessels aligned with Dr. Kellogg against Ellen White, carrying the news that A. G. Daniels and W. C. White were planning a grab for the GC presidency and secretariat respectively. Ellen says, "There is not one thread of truth in these statements. Such a plan has never been so much as thought of." (1706)

Comment: The Wessels brothers of South Africa came into a great fortune around the turn of the century. They saw extravagance on the part of some of the American missionaries of their acquaintance. There is no confession recorded for either of these individuals regarding righteousness by faith.

White, Ellen G. While it would not be possible to create an entry for all EGW statements, some are especially important to the question of the confessions and to the history of the era, and a selection are included here.

12/9/1888 W. M. Healey of California wrote to George Butler, GC president, that Jones, Waggoner, W. C. White and she had made plans to "make a drive" [regarding the law in Galatians (187)] at the General Conference. Butler, "a poor, sick man, broken in body and mind," then sent telegrams and long letters to Minneapolis attendees to "Stand by the old landmarks." Ellen White was ignored, while Healey was heard. Men have been looking to Butler instead of to God. The same unchristian spirit that existed on the Pacific coast prior to the General Conference appeared at Minneapolis. The brethren were leaning upon the ideas of Butler and Uriah Smith instead of learning truth for themselves. (187-8)

1/18/1889 She writes to Underwood a pointed letter detailing her consternation that he thought that at Minneapolis she was influenced by A. T. Jones, E. J. Waggoner and her son, rather than realizing she was influenced by the Holy Spirit and her word should have carried weight. His hand went up to support resolutions she opposed (239-40).

Cir. 4/1889 In a vision or dream (she was unsure which), she entered the quarters of the ministers at the Minneapolis Conference and heard the sarcastic remarks and ridicule aimed at A. T. Jones, E. J. Waggoner, Willie White, and herself. This “rabble talk” was written into the books of record in heaven, as against Jesus. No decisions regarding doctrine are to be made in this environment. (277-8)

Cir. 1889 A spirit is coming into the work to exalt men and ignore the Holy Spirit, who spoke through the testimonies of EGW. Where a difference existed between human thinking and the testimonies, they thought there was something wrong with the testimonies. Some of the ministers confessed to her the rebellious spirit running riot at Minneapolis, that they were in the residences and did not hear one vocal prayer offered but many comments that EGW was under the influence of Jones, Waggoner, and her son Willie White. (314-6)

Cir. 1889 Minneapolis delegates returned to Battle Creek before EGW and reported their own incorrect version of events. Elder Butler accepted it without consulting with EGW. At Minneapolis she passed through the most grievous trial of her life. From this point on she “must look alone to God, for” she dares not rely upon the brethren. After she spoke in Battle Creek, giving her position, some stated to her that their confidence in her was renewed. Smith is denying A. T. Jones an invitation to speak in the Battle Creek tabernacle. The work of God was carried on in an atmosphere of jesting, joking, laughing—no sacred solemnity, little appreciation of the sacredness of the work. “There must be no deifying of human beings, for this is highly displeasing to God. There must be no rings of men to unite together in unholy fellowship to strengthen each other in ways and ideas that are opposed to the Spirit of God. The Minneapolis meeting closed with no confessions, nor were confessions made in Iowa where she next spoke. She says, “A . . . legal religion” has come in among us. She states she hoped there would not need to be another coming out. She talks of the eleventh hour laborers, who, “When the crisis is upon us, when the season of calamity shall come, they will come to the front, gird themselves with the whole armor of God, and exalt His law, adhere to the faith of Jesus, and maintain the cause of religious liberty.” (352-81)

Anyone taking away Adventist history is in error. (804)

3/9/1890 She, Olsen and Waggoner spoke; confessions were made, but the break was not complete; the victory she desired did not occur. She presented the truth of the covenants in her *Patriarchs and Prophets*. If that’s what Waggoner is teaching, then he has the truth. (617)

8/22/1892 She writes Haskell her dismay at seeing dueling articles in the Review—one from A. T. Jones and one from Uriah Smith (1000).

8/30/1892 She writes Smith that he needs to encourage unity, that his influence is strong among the people of God. “The false ideas that were largely developed at Minneapolis have not been entirely uprooted from some minds. Those who have not made thorough work of repentance under the light God has been pleased to give to his people since that time, will not see things clearly, and will be ready to call the messages God sends a delusion.” (1004-17)

8/1894 EGW’s “emancipation proclamation” letter to Olsen. The brethren (leaders) are not converted, manifesting suspicion, jealousies, evil surmisings. She is sick and disgusted with the management. She stands in God alone. They do not recognize her mission and work. Prosperity to the R&H office cannot be gained by sharp dealing and overreaching. She has a letter of rebuke for Littlejohn regarding his articles in the *Review*. Willie White is ill from overwork and she cannot get help for him from Olsen. She has freedom of soul since communicating these thoughts. (1280-5)

Comment: It’s clear that up to and after 1894 Ellen sees no genuine change in the opposing brethren, even though, of those who confessed, most had done so by this time. Only the confessions of Belden and Eldridge came in after this year. The Minneapolis spirit still prevailed. Confessions and repentance had not produced a better spirit by this date.

White, J. E. Son of Ellen White, serving in publishing lines. From 1893 to 1912 he pioneered SDA work in the South.

11/25/1890 Uriah Smith has been acquainted with Ellen White and her work since Edson was three. (732)

12/22/1890 Edson reports that her account at the office has “swelled to the enormous sum of seven thousand dollars.” She is still smarting that the leading men at the press declined to “push” *Great Controversy*, as they promised to do, and pushed *Bible Readings* instead. (769)

1/19/1891 Edson has a cold. (885)

9/10/1895 Both Frank Belden and Edson White have been treated unjustly by men in the office of publication. (1426)

9/25/1895 She writes a long, spiritual, newsy letter to Edson. The five foolish virgins are foolish because the truth has not sanctified them. Each SDA is to bless others by opening the precious truth to those in error. (1459-60) Olsen’s associates do little to help him but much to enfeeble him. (1462) She suggests Edson do what he can to help Olsen and try to have a saving influence on A. R. Henry and Harmon Lindsay. (1463)

5/1902 Edson White’s work in the South has been in God’s order. (1772)

Cir. 1902 Edson must have periods of rest and not allow his health to break from overwork. (1802)

3/29/1904 She writes to Edson, her son, and Emma, his wife. Butler and Haskell have also been appointed to the Southern work as well, and he should do all he can to remain in union with them. She hopes to see him at Lake Union Conference at Berrien Springs. She hopes to set right many things at this meeting. (1805)

Comment: It is unlikely and not recorded that Edson White ever opposed his mother’s prophetic ministry. Therefore, neither confession nor repentance are required.

White, W. C. Son of Ellen White, mbr. of General Conference Executive Committee, holding numerous administrative posts. Delegate at Minneapolis.

10/9/1888 In a letter to Mary White, EGW says Smith and Butler do not want the law in Galatians discussed at the Minneapolis Conference. (67)

11/4/1888 Another letter to Mary White: Olsen is to be GC president and Dan Jones his assistant. Elder Haskell will serve as interim president.

A sick man’s mind [Butler’s] “had a controlling power over the GC Committee and the ministers have been the shadow and echo of Eld. Butler about as long as it is healthy and for the good of the cause. Envy, evil surmisings, jealousies have been working like leaven until the whole lump seemed to be leavened.” (183)

“Elder Butler . . . has been in office three years too long and now all humility and lowliness of mind have departed from him He thinks his position gives him such power that his voice is infallible. To get this off from the minds of our brethren has been a difficult matter.” (183)

“. . . my testimony . . . has made the least impression upon many minds than at any period before in my history. . . . I tremble to think what would have been in this meeting if we had not been here.” (184)

12/9/1888 EGW informs Healey that many of the Minneapolis delegates thought she had been influenced by WCW, Jones, Waggoner just because they all came from the Pacific coast. (186, 323)

Cir. 12/1888 Many delegates thought she had been under the influence of Jones, Waggoner, WCW. (218-9, 224, 240, 316, 707, 795)

In an environment of turmoil regarding the law in Galatians, WCW supported EGW's position, that she wanted to hear all sides of the discussion. For the first time she begins to think they may not have the correct position of the law in Galatians, because "truth required no such spirit to sustain it." (221)

3/21/1889 WCW helped her down the stairs and home, as she was faint. (242)

Cir. 4/1889 In vision she heard sarcastic words of ridicule of A. T. Jones, E. J. Waggoner, W. C. White and herself (277, 296, 310, 352)

5/2/1889 Fargo, Howard Miller, Rubert have not acknowledged they were wrong in their views and feelings toward Jones, Waggoner, Willie, or herself. (295)

3/7/1890 She writes to Willie with news of Leon Smith, Robert Sawyer, Larson, Porter, Watt, Edson, Olsen, S. H. Lane. (592)

3/9/1890 She writes to Willie regarding Uriah Smith, Olsen, Waggoner, Prescotts, Eldridge. (618)

3/10/1890 She writes to Willie regarding D. T. Bordeau, Porter, Prescott, Olson, Watt, Fero, (622-626)

3/13/1890 Another letter to Willie wherein she describes calling a meeting of "the prominent ones": Uriah and Leon Smith, Olsen, Fero, Watt, Prescott, Waggoner, McCoy, Larson, Porter, Colcord, Ballenger, Webber, Dan Jones, Wakeham, G. Amadon, Eldridge, Breed, Prof. Miller. (627)

5/8/1890 She conveys to Olsen that Willie has suggested that Waggoner be called to the east to attend and then teach the Ministerial institute/school. (645)

6/21/1890 Willie's wife, Mary, has passed away. Ellen does not wish to attend any meetings. Her focus is now on completing her writings. Why should she tax herself to attend meetings and speak, when her words are so little respected? A minister reports that spirituality is at a low ebb throughout the conference. (675)

8/27/1890 She is in Petosky, Michigan, enjoying the healthful air. She wishes Willie and Olsen could be in Petosky also for the benefit of their health. She has asked for funds to develop the great interest in this area, but nothing has been done, so she will say no more about it. (705)

1/15/1891 Willie came to see her about foreign publishing. (880)

8/22/1892 Willie spoke well at a school opening. (996) They are now in Australia.

8/28/1892 She met Willie at Eld. Starr's residence, and they, with others, went to search for houses to occupy. (998)

1/9/1893 Willie had interesting matter from Eld. Reed regarding missionary work in the Pacific islands. (1097)

Cir. 1/1893 She writes to J. H. Kellogg to have tender regard for Willie's soul. (1159)

1/19/1893 Willie is busy writing articles. (1167-8)

1/23/1893 Willie received a long letter from Olsen regarding Conference doings. (1169)

1/24/1893 Willie, EGW, and Emily took the cars for Wellington, leaving Elder and Mrs. Starr behind to work a week longer with the people. (1173)

She, Willie, Elders Starr and Israel, Mrs. Starr, and Mrs. Tuxford visited about what can be done for the city of Palmerston, Australia. (1177)

1/25/1893 Elders Starr, Israel, Willie, Ellen discussed what can be done in Wellington, Australia. (1170)

6/1/1894 She read to Willie, Daniels, and McCullagh a letter from Olsen, detailing Jones' and possibly Prescott's endorsement of Annie Phillips' prophetic claims. Ellen is sad. She hoped the 1888 messengers would not make a misstep. (1240).

6/10/1894 She worries about Willie, because he has too much to do. She requests Olsen to provide a man to help him. He has congestion of the brain; his wages have been reduced while Olsen maintains un consecrated men as his assistants and permits them to travel on behalf of the work. The Lord says, Olsen has not corrected the evils she has pointed out to him as his duty to correct. EGW and WCW are in great financial need. "Willie takes the place of his father" in the work. (1256-1267)

8/1894 Willie's work and economy would not be appreciated even if he lost his life. He cannot work so hard and sacrifice so much in the future. (1282)

She repeats to Olsen that Willie is overworked and can provide very little assistance to her in herb book work. (1284-5)

12/1/1896 The Lord did not intend for Ellen, Willie and her workers to leave America. They were needed at the heart of the work. (1622)

8/13/1900 Dr. Kellogg has aligned himself against EGW, and John Wessels has aligned himself with Kellogg. Wessels "carried the news" (spread the gossip?) that Willie was conspiring with A. G. Daniels to make Daniels GC president and WCW secretary and president of the Foreign Mission Board. "There is not a thread of truth in these statements," she says. EGW calls it "Minneapolis acted over again in Battle Creek." (1706)

10/24/1900 They are leaving Australia. She informs the "officers of the General Conference" that Willie is laying aside all other duties and is to assist EGW in her publishing work when they return to America. (1714)

SUMMARY

The problems that came to a head in 1888 began prior to that time. Volume 5 of the *Testimonies* covers the period 1881 to 1888 and contains information pertaining to the institutional problems of this era:

5T.557-8 The men whom God has connected with His institutions are not to feel that there is no improvement for them to make because they stand in responsible positions. If they are to be representative men, guardians of the most sacred work ever committed to mortals, they must take the position of learners. They must not feel self-sufficient or self-important. They should ever realize that they are treading on holy ground. Angels of God are ready to minister to them, and they must be continually in reception of light and heavenly influences, or they are no more fitted for the work than unbelievers.

If the character of the men connected with the office at Battle Creek were so transformed that they could have a helpful influence over those under their control, then the outlook would be more encouraging. Whatever the men employed there may think of their ability, [she has] reason to say that many will need to improve greatly before they are qualified to fill their positions acceptably. They may feel competent to give counsel, but they are themselves in need of counsel from Him who is unerring in wisdom. Great and important interests are in danger of being misshaped and of coming forth defective from their hands. If all felt their ignorance more, and would depend less on self, they might learn of the great Teacher meekness and lowliness of heart.

God is observing everything that transpires in the office. "Thou God seest me," should be always in mind. Everyone who bears responsibilities in the office should be courteous and kind to all. An ever-abiding sense of the presence of Christ would prevent the encroachment upon others' rights which is so common in the world's practice, but which is an offense to God. The love of Jesus must be incorporated into the lives of the workers in the several departments of the office, in order that justice may be done, not only to the work, but to one another.

Notice, the men in the office need much improvement in order to execute their responsibilities in a way that God can approve.

The Fires

Even though the four volumes contain nothing regarding the Battle Creek fires, I include matter about them, because the fires were connected with information within the four volumes.

RH 1/27/1903 Ellen has just received word of the burning of the Review and Herald Office. "The destruction of this institution should not be passed by as something in which there is no meaning." God preserved life but the burning was a message. "God's people have departed from him; they have not followed his instruction, and he has come near to them in correction." No lives were lost, due to God's mercy.

RH 5/19/1903 "Those who are familiar with the circumstances of our work and our institutions here, especially for the last ten or fifteen years [dating back to 1888], need not be reminded of the many words of warning and instruction which the Lord has sent to us through his chosen mouthpiece, until the judgment of God has fallen upon us for our failure to obey, and it is utterly useless, and worse than useless, to attempt to hide this from our own eyes or from the eyes of the world . . . in spite of all this there are still voices raised which say this is no judgment upon us." ". . . the Lord has visited us in judgment." [quoting EGW] "God's judgments have fallen upon our institutions in Battle Creek." (remarks by W. W. Prescott)

Confessions in Date Order

3/13/1889 Madison Miller*
4/7/1889 Ballenger
4/7/1889 Tait
5/2/1889 Washburn
5/2/1889 Porter*
5/2/1889 Wakeham
5/2/1889 McReynolds
5/2/1889 Hall
3/7/1890 Watt

3/11/1890 Porter
3/11/1890 Larson
3/19/1890 Dan Jones
3/19/1890 Eldridge*
12/30/1890 Prescott
12/30/1890 Uriah Smith*
1/7/1891 Uriah Smith*
1/9/1891 Uriah Smith*
1/12, 1891 Uriah Smith*

1/20/1891 Uriah Smith*
4/23/1893 Leroy Nicola
4/24/1893 Madison Miller*
4/24/1893 J. H. Morrison
7/20/1893 Van Horn
6/19/1895 Belden
6/19/1895 Eldridge*

*multiple recorded confessions