

The Amazing Salamanca Vision

In Confirmation of Confidence

From Life Sketches

During the summer of 1890, Mrs. White devoted much of her time to writing. In October she was urged to attend general meetings in Massachusetts, New York, Virginia, and Maryland. After a few days spent in Adams Center, N. Y., she attended a general meeting at South Lancaster, Mass. On the journey from South Lancaster to Salamanca, N. Y., she caught a severe cold, and found herself at the beginning of the Salamanca meeting much wearied as the result of the ten days of arduous labor at South Lancaster, and heavily burdened with hoarseness and a sore throat.

About two hundred had assembled from all parts of Pennsylvania and southwestern New York. The meetings were held mostly in the opera house, but Sabbath afternoon and evening they were held in the Congregational church. Mrs. White spoke Sabbath afternoon on the necessity of a greater effort on the part of our churches to cherish faith and love. Sunday morning she spoke in the opera house. There was a large audience, filling all the seats and aisles, and crowding about the platform close to the speaker. Her subject was temperance, and she dwelt largely upon the duty of parents so to train their children to habits of fidelity and self-denial, that they need not be overcome when tempted to drink intoxicating liquors.

After this meeting, Mrs. White was so thoroughly exhausted that her secretary, Miss Sara McEnterfer, urged her to return to her home in Battle Creek, and take treatment at the Sanitarium. Elder A. T. Robinson, and others interested in the remaining meetings which she had promised to attend, pleaded that she should not abandon hope for health and strength to continue her labors.

With great difficulty she filled an appointment Monday afternoon, and then felt that she must decide what course she should take about attending the Virginia meeting, which immediately followed.

At the home of Brother Hicks, where she was entertained, she was visited by an old lady who was violently opposed in her Christian life by her husband. This interview lasted an hour. After this, weary, weak, and perplexed, she thought to retire to her room and pray. Climbing the stairs, she knelt by the bed, and before the first word of petition had been offered she felt that the room was filled with the fragrance of roses. Looking up to see whence the fragrance came, she saw the room flooded with a soft, silvery light. Instantly her pain and weariness disappeared. The perplexity and discouragement of mind vanished, and hope and comfort and peace filled her heart.

Then, losing all consciousness regarding her surroundings, she was shown in vision many things relating to the progress of the cause in different parts of the world, and the conditions which were helping or hindering the work.

Among the many views presented to her, were several showing the conditions existing in Battle Creek. In a very full and striking manner, these were laid out before her.

Tuesday forenoon, November 4, was the time set for the departure from Salamanca. In the morning Elders A. T. Robinson and W. C. White called to see what Mrs. White had decided to do. Then she told them of her experience of the evening before, and of her peace and joy through the night. She said that during the night she had had no inclination to sleep; for her heart was so filled with joy and gladness. Many times she had repeated the words of Jacob: "Surely the Lord is in this place; and I knew it not." "This is none other but the house of God, and this is the gate of heaven." Gen. 28:16, 17.

She was fully decided to attend the meetings according to appointment. Then she proposed to tell the brethren what had been shown her regarding the work in Battle Creek; but her mind immediately turned to other matters, and she did not relate the vision. Not until the General Conference held in Battle Creek the following March, did she relate it.

The remainder of November and the month of December were spent in the Eastern States, at meetings in Washington and Baltimore, and in Norwich, Lynn, and Danvers, Mass. January and February were spent in labors at Battle Creek, and in preparation for the General Conference.

Proposals Regarding Centralization

During the year 1890, much thought had been given by leading men connected with the management of the Review and Herald Publishing Association, to a proposal for the consolidation of the work of the publishing houses under one board of control. The proposed union of the publishing interests was advocated as a means of securing unity, economy, and efficiency. At the same time the hope was expressed that at no distant day all the sanitariums might be brought under one ownership and control. By the same ones who advocated consolidation of the publishing houses and the medical institutions, the theory was advanced that the surest way to establish confidence in the work that Seventh-day Adventists were doing was to strengthen the institutions at headquarters, by providing them with large and substantial buildings and with ample facilities.

But those who were personally acquainted with the conditions existing in the home and foreign mission fields, felt that there was greater need for broadening the field work and establishing many centers of influence. They felt that already a disproportionate amount of means had been expended at headquarters. Moreover, the men bearing responsibility at the publishing house in California did not approve of any plan of consolidation which might result in the crippling of the work on the Pacific coast.

Suggested Changes in Policy

Among those working in the cause of religious liberty there had arisen serious differences of opinion regarding the best way to conduct that rapidly developing work. For several years the American Sentinel, and the ministers of the denomination, had treated the question of religious liberty as a vital part of the third angel's message. But during the year 1890 the leading speakers of the National Religious Liberty Association had found an open door to present the principles that they were advocating, and their protest against religious legislation, before large audiences of secular and non-Christian people, and it appeared to them that it would be a wise plan to improve these opportunities, and also that it would be consistent to let these principles stand out very clearly, unassociated with the teachings of the Scriptures regarding the sacredness of the Sabbath and the nearness of the second advent of Christ. They urged that the policy of the Sentinel be changed, and declared that if this could not be effected, they would propose that another paper be published in Battle Creek, the editorial policy of which should be more in harmony with their manner of presenting truth.

Formal Consideration of Proposed Changes

The General Conference for 1891 was held in Battle Creek March 5-25. Sunday forenoon, March 15, the committee of twenty-one appointed at the preceding General Conference to consider the consolidation of the publishing interests, presented its report. The committee spoke favorably of the objects to be gained by consolidation, but advised that the Conference move cautiously. They then proposed that the General Conference Association be reorganized, with a view to its eventually securing control of all the publishing work of the denomination.

In harmony with the advice of this committee, the General Conference Association, intended at first as an agency for the holding of church property, was reorganized with a board of twenty-one members, and was given control of many lines of work, of which publishing interests stood first.

A Special Committee Council

Early in the meeting an effort had been made by the officers of the National Religious Liberty Association and the representatives of the American Sentinel, to come to an agreement regarding policies and plans. To this end a joint council was arranged to be held Saturday night, March 7, after the regular meeting in the Tabernacle.

At this council meeting men with strong convictions and fixed determination expressed their views and feelings very freely, and at last the representatives of the National Religious Liberty Association voted that unless the policy of the American Sentinel was changed, the Association would establish another periodical to be its organ. This joint meeting continued until after one o'clock Sunday morning.

The Sabbath Service

Sabbath, March 7, was a day of deep solemnity. In the forenoon Elder Haskell spoke on the world-wide proclamation of the gospel. As in the apostolic age the gospel was proclaimed in its purity, with a power which carried it into all the world, so in the last days God is to bring out every ray of light in the everlasting gospel, and send it with the power of His Spirit into all the earth.

In the afternoon Mrs. White spoke on the importance of preaching the Word, and the danger of covering up, and keeping in the background, the distinctive features of our faith, under the impression that prejudice will thereby be avoided. If there is committed to us a special message, as we believe, that message must go, without reference to the customs or prejudices of the world, not governed by a policy of fear or favor. Some will receive it and be sanctified through it, though multitudes will oppose and reject it. But it must go everywhere till the very earth is lightened with its glory. She dwelt especially upon the danger of leaving our first love, and upon the importance of all, especially those connected with our leading institutions, having a vital connection with Christ, the true vine. Patterning after the world and adopting a worldly policy, must be guarded against. Men in responsible positions should go to God as often as did Daniel in earnest supplication for divine help.

Two or three times during the discourse she began to tell the story of her experience at Salamanca, and each time she hesitated, and leaving the story untold proceeded with other lines of thought. This discourse made a profound impression on the large congregation.

Late in the afternoon a ministers' meeting was held in the east vestry of the Tabernacle. Mrs. White was present, and pleaded for a deeper consecration. At the close of this special meeting she was asked by Elder O. A. Olsen if she would attend the ministers' meeting Sunday morning. She replied that she had done her part, and would leave the burden with him. Then it was planned that Elders Olsen and Prescott should lead the meeting.

Sunday morning, about 5:20, Brethren A. T. Robinson, W. C. White, and Ellery Robinson were passing Mrs. White's residence on their way to the early meeting. They saw a light in her room, and her son ran up to inquire about her health.

He found her busily engaged in writing. She then told him that an angel of God had wakened her about three o'clock, and had bidden her go to the ministers' meeting and relate some things shown her at Salamanca. She said that she arose quickly, and had been writing for about two hours.

At the ministers' meeting an earnest season of prayer had just closed when Mrs. White entered with a package of manuscripts in her hand. With evident surprise Elder Olsen said: "We are glad to see you, Sister White. Have you a message for us this morning?"

"Indeed I have," was her reply. She then said that it had not been her plan to attend the morning meeting, but she had been awakened very early, and instructed to prepare to relate to the brethren some things shown her at Salamanca.

She told briefly the story of her experience at the Salamanca meeting, and said that in the vision given her there the Lord had opened before her the condition and perils of the work in many places. Warnings were given her which she was commanded to present to men in responsible positions. Especially in Battle Creek great perils surrounded the work, but men knew it not, because impenitence blinded their eyes.

With regard to one occasion, her guide said, "Follow me," and she was ushered into a council meeting where men were advocating their views and plans with great zeal and earnestness, but not according to knowledge. One brother stood before the council with a paper in his hand and criticized the character of its contents. The paper was the American Sentinel. Pointing to certain articles, he said: "This must come out, and that must be changed. If the Sentinel did not contain such articles as these, we could use it." The articles pointed out as objectionable were upon the Sabbath and the second coming of Christ.

With clearness Mrs. White spoke of the views and the attitude of the chief speakers in this council meeting. She referred to the harsh spirit manifested by some, and to the wrong positions taken by others. She closed her remarks with a most earnest appeal that all should hold forth the truth in its perfection, and that the watchmen should give the trumpet a certain sound. A solemn conviction rested upon the assembly, and all felt that they had been listening to a message from Heaven.

Elder Olsen was bewildered, and knew not what to say. He had not heard of the special committee council which had been continued into the early hours of that very morning, and which had closed less than two hours before the angel bade Mrs. White tell the vision given her four months before, in which this very meeting was minutely described. But he had not long to wait for an explanation. Soon the men who had been in the council of the night before arose and testified regarding their committee meeting.

One said: "I was in the meeting last night, and I am sorry to say that I was on the wrong side. And I take this early opportunity to place myself on the right side."

The president of the National Religious Liberty Association bore a clear testimony. He said that the night before, a number of brethren had met in his room at the Review Office, and there discussed the very matters just referred to by Mrs. White. Their deliberations had continued till after one o'clock in the morning. He said he would not undertake to describe the meeting. That was unnecessary, because the description as given by Mrs. White was correct, and more exact than he could give it. He freely acknowledged that the position he had held was not right, and that he could now see his error.

Another brother stated that he had been in the meeting, and that the description given by Mrs. White was true and correct in every particular. He was profoundly thankful that light had been given, because the differences of opinion had created a very serious situation. He believed that all were honest in their convictions, and sincerely desired to do what was right, yet their views were at variance, and they could not agree. Others who had been present at the late committee counsel over the Sentinel, bore testimony that the meeting had been correctly described by Mrs. White.

Other testimonies were borne, expressing thankfulness that light had been given on this question which was attended with so much perplexity. They also expressed their gratitude that the message had been

given in such a way that all could see not only the wisdom of God in the message, but also the goodness of God in sending it at such a time that none could doubt its being a message from Heaven.

This experience confirmed the faith of those who believed, and deeply impressed those who had felt that their own experienced judgment about business matters was safer to follow than the plans for the distribution of responsibility and the establishment of many centers of influence that had been called for by their brethren in the field and by the Testimonies.

Danger in Adopting Worldly Policy in the Work of God

Regarding some of the counsels given during the Salamanca vision, and the experiences and admonitions that came to workers in the cause of God during the next few weeks, Mrs. White wrote:

"Nov. 3, 1890, while laboring at Salamanca, N. Y., as I was in communion with God in the night season, I was taken out of and away from myself to assemblies in different States, where I bore decided testimony of reproof and warning. In Battle Creek a council of ministers and responsible men from the publishing house and other institutions was convened, and I heard those assembled, in no gentle spirit, advance sentiments and urge measures for adoption that filled me with apprehension and distress.

"Years before, I had been called to pass through a similar experience, and the Lord then revealed to me many things of vital importance, and gave me warnings that must be delivered to those in peril. On the night of November 3, these warnings were brought to my mind, and I was commanded to present them before those in responsible offices of trust, and to fail not nor be discouraged. There were laid out before me some things which I could not comprehend; but the assurance was given me that the Lord would not allow His people to be enshrouded in the fogs of worldly skepticism and infidelity, bound up in bundles with the world; but if they would only hear and follow His voice, rendering obedience to His commandments, He would lead them above the mists of skepticism and unbelief, and place their feet upon the Rock, where they might breathe the atmosphere of security and triumph.

"While engaged in earnest prayer, I was lost to everything around me; the room was filled with light, and I was bearing a message to an assembly that seemed to be the General Conference. I was moved by the Spirit of God to make a most earnest appeal; for I was impressed that great danger was before us at the heart of the work. I had been, and still was, bowed down with distress of mind and body, burdened with the thought that I must bear a message to our people at Battle Creek, to warn them against a line of action that would separate God from the publishing house.

"The eyes of the Lord were bent upon the people in sorrow mingled with displeasure, and the words were spoken: 'I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.' Rev. 2:4, 5.

"He who wept over impenitent Israel, noting their ignorance of God, and of Christ their Redeemer, looked upon the heart of the work at Battle Creek. Great peril was about the people, but some knew it not. Unbelief and impenitence blinded their eyes, and they trusted to human wisdom in the guidance of the most important interests of the cause of God relating to the publishing work. In the weakness of human judgment, men were gathering into their finite hands the lines of control, while God's will, God's way and counsel, were not sought as indispensable. Men of stubborn, iron-like will, both in and out of the Office, were confederating together, determined to drive certain measures through in accordance with their own judgment.

"I said to them: 'You cannot do this. The control of these large interests cannot be vested wholly in those who make it manifest that they have little experience in the things of God, and have not spiritual discernment. The people of God throughout our ranks must not, because of mismanagement on the

part of erring men, have their confidence shaken in the important interests at the great heart of the work, which have a decided influence upon our churches in the United States and in foreign lands. If you lay your hand upon the publishing work, this great instrumentality of God, to place your mould and superscription upon it, you will find that it will be dangerous to your own souls, and disastrous to the work of God. It will be as great a sin in the sight of God as was the sin of Uzzah when he put forth his hand to steady the ark. There are those who have entered into other men's labors, and all that God requires of them is to deal justly, to love mercy, and walk humbly with God, to labor conscientiously as men employed by the people to do work entrusted to their hands. Some have failed to do this, as their works testify. Whatever may be their position, whatever their responsibility, if they have as much authority even as had Ahab, they will find that God is above them, that His sovereignty is supreme.' . . .

"No confederacy should be formed with unbelievers, neither should you call together a certain chosen number who think as you do, and who will say Amen to all that you propose, while others are excluded, who you think will not be in harmony. I was shown that there was great danger of doing this.

"For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread.' 'To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.' Isa. 8:11-13, 20. The world is not to be our criterion. Let the Lord work, let the Lord's voice be heard.

"Those employed in any department of the work whereby the world may be transformed, must not enter into alliance with those who know not the truth. The world know not the Father or the son, and they have no spiritual discernment as to the character of our work, as to what we shall do or shall not do. We must obey the orders that come from above. We are not to hear the counsel or follow the plans suggested by unbelievers. Suggestions made by those who know not the work that God is doing for this time, will be such as to weaken the power of the instrumentalities of God. By accepting such suggestions, the counsel of Christ is set at naught. . . .

"The eye of the Lord is upon all the work, all the plans, all the imaginings of every mind; He sees beneath the surface of things, discerning the thoughts and intents of the heart. There is not a deed of darkness, not a plan, not an imagination of the heart, not a thought of the mind, but that He reads it as an open book. Every act, every word, every motive, is faithfully chronicled in the records of the great Heart-searcher, who said, 'I know thy works.'

"I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God today, unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the Ruler of the people. It is only as divine power is combined with human effort that the work will abide the test. When men lean no longer on men or on their own judgment, but make God their trust, it will be made manifest in every instance by meekness of spirit, by less talking and much more praying, by the exercise of caution in their plans and movements. Such men will reveal the fact that their dependence is in God, that they have the mind of Christ.

"Again and again I have been shown that the people of God in these last days could not be safe in trusting in men, and making flesh their arm. The mighty cleaver of truth has taken them out of the world as rough stones that are to be hewed and squared and polished for the heavenly building. They must be hewed by the prophets with reproof, warning, admonition, and advice, that they may be fashioned after the divine Pattern; this is the specified work of the Comforter, to transform heart and character, that men may keep the way of the Lord. . . .

"Since 1845 the dangers of the people of God have from time to time been laid open before me, and I have been shown the perils that would thicken about the remnant in the last days. These perils have been revealed to me down to the present time. Great scenes are soon to open before us. The Lord is coming with power and great glory. And Satan knows that his usurped authority will soon be forever at an end. His last opportunity to gain control of the world is now before him, and he will make most decided efforts to accomplish the destruction of the inhabitants of the earth. Those who believe the truth must be as faithful sentinels on the watchtower, or Satan will suggest specious reasonings to them, and they will give utterance to opinions that will betray sacred, holy trusts. The enmity of Satan against good, will be manifested more and more, as he brings his forces into activity in his last work of rebellion; and every soul that is not fully surrendered to God, and kept by divine power, will form an alliance with Satan against heaven, and join in battle against the Ruler of the universe.

"In a vision in 1880 I asked, 'Where is the security for the people of God in these days of peril?' The answer was, 'Jesus maketh intercession for His people, though Satan standeth at His right hand to resist Him.' 'And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?' As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying, 'Follow Me upward, step by step, where the clear light of the Sun of Righteousness shines.'

"But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to His servants a message for this time; but this message does not in every particular coincide with the ideas of all the leading men, and some criticize the message and the messengers. They dare even to reject the words of reproof sent to them from God through His Holy Spirit.

"What reserve power has the Lord with which to reach those who have cast aside His warnings and reproofs, and have accredited the Testimonies of the Spirit of God to no higher source than human wisdom? In the judgment, what can you who have done this, offer to God as an excuse for turning from the evidences He has given you that God was in the work? 'By their fruits ye shall know them.' I would not now rehearse before you the evidences given in the past two years of the dealings of God by His chosen servants; but the present evidence of His working is revealed to you, and you are now under obligation to believe. You cannot neglect God's messages of warning, you cannot reject them or treat them lightly, but at the peril of infinite loss.

"Caviling, ridicule, and misrepresentation can be indulged in only at the expense of the debasement of your own souls. The use of such weapons does not gain precious victories for you, but rather cheapens the mind, and separates the soul from God. Sacred things are brought down to the level of the common, and a condition of things is created that pleases the prince of darkness, and grieves away the Spirit of God. Caviling and criticism leave the soul as devoid of the dew of grace as the hills of Gilboa were destitute of rain. Confidence cannot be placed in the judgment of those who indulge in ridicule and misrepresentation. No weight can be attached to their advice or resolutions. You must bear the divine credentials before you make decided movements to shape the working of God's cause.

"To accuse and criticize those whom God is using, is to accuse and criticize the Lord, who has sent them. All need to cultivate their religious faculties, that they may have a right discernment of religious things. Some have failed to distinguish between pure gold and mere glitter, between the substance and the shadow "The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgment, pervert the perceptions, and blind the understanding of those with whom you connect, in regard to the message and the messengers. When, by thorough confession, you destroy the root of

bitterness, you will see light in God's light. Without this thorough work you will never clear your souls. You need to study the word of God with a purpose, not to confirm your own ideas, but to bring them to be trimmed, to be condemned or approved, as they are or are not in harmony with the word of God. The Bible should be your constant companion. You should study the Testimonies, not to pick out certain sentences to use as you see fit, to strengthen your assertions, while you disregard the plainest statements given to correct your course of action.

"There has been a departure from God among us, and the zealous work of repentance and return to our first love essential to restoration to God and regeneration of heart, has not yet been done. Infidelity has been making its inroads into our ranks; for it is the fashion to depart from Christ, and give place to skepticism. With many the cry of the heart has been, 'We will not have this man to reign over us.' Baal, Baal, is the choice. The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord. The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of God, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading to enthusiasm and fanaticism. But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message for God that ever fell from human lips. What kind of a future is before us, if we shall fail to come into the unity of the faith?

"When we are united in the unity for which Christ prayed, this long controversy that has been kept up through satanic agency will end, and we shall not see men framing plans after the order of the world because they have not spiritual eyesight to discern spiritual things. They now see men as trees walking, and they need the divine touch, that they may see as God sees, and work as Christ worked. Then will Zion's watchmen unitedly sound the trumpet in clearer, louder notes; for they will see the sword coming, and realize the danger in which the people of God are placed.

"You will need to make straight paths for your feet, lest the lame be turned out of the way. We are surrounded by the lame and halting in the faith, and you are to help them, not by halting yourselves, but by standing, like men who have been tried and proven, in principle firm as a rock. I know that a work must be done for the people, or many will not be prepared to receive the light of the angel sent down from heaven to lighten the whole earth with His glory. Do not think that you will be found as vessels unto honor in the time of the latter rain, to receive the glory of God, if you are lifting up your souls unto vanity, speaking perverse things, in secret cherishing roots of bitterness. The frown of God will certainly be upon every soul who cherishes these roots of dissension, and possesses a spirit so unlike the Spirit of Christ.

"As the Spirit of the Lord rested upon me, I seemed to be present in one of your councils. One of your number rose; his manner was very decided and earnest as he held up a paper before you. I could read plainly the heading of the paper; it was the American Sentinel. Criticisms were then passed upon the paper and the character of the articles therein published. Those in council pointed to certain passages, declaring that this must be cut out, and that must be changed. Strong words were uttered in criticism of the methods of the paper, and a strong unchristlike spirit prevailed. Voices were decided and defiant.

"My guide gave me words of warning and reproof to speak to those who took part in this proceeding, who were not slow to utter their accusations and condemnation. In substance this was the reproof given: The Lord has not presided at this council, and there is a spirit of strife among the counselors. The minds and hearts of these men are not under the controlling influence of the Spirit of God. Let the adversaries of our faith be the ones to suggest and develop such plans as you are now discussing. From the world's point of view some of these plans are not objectionable; but they are not to be adopted by those who have had the light of heaven. The light which God has given should be respected, not only for

our own safety, but also for the safety of the church of God. The steps now being taken by the few cannot be followed by the remnant people of God. Your course cannot be sustained by the Lord. It is made evident by your course of action that you have laid your plans without the aid of Him who is mighty in counsel; but the Lord will work. Those who have criticized the work of God need to have their eyes anointed, for they have felt mighty in their own strength; but there is One who can bind the arm of the mighty, and bring to naught the counsels of the prudent.

"The message we have to bear is not a message that men need to cringe to declare. They are not to seek to cover it, to conceal its origin and purpose. Its advocates must be men who will not hold their peace day nor night. As those who have made solemn vows to God, and who have been commissioned as the messengers of Christ, as stewards of the mysteries of the grace of God, we are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world and made us what we are; for they are fraught with eternal interests. God has given us light in regard to the things that are now taking place in the last remnant of time, and with pen and voice we are to proclaim the truth to the world, not in a tame, spiritless way, but in demonstration of the Spirit and power of God. The mightiest conflicts are involved in the furtherance of the message, and the results of its promulgation are of moment to both heaven and earth.

"The controversy between the two great powers of good and evil is soon to be ended; but to the time of its close, there will be continual and sharp contests. We should now purpose, as did Daniel and his fellows in Babylon, that we will be true to principle, come what may. The flaming fiery furnace heated seven times hotter than it was wont to be heated, did not cause these faithful servants of God to turn aside from allegiance to the truth. They stood firm in the time of trial, and were cast into the furnace; and they were not forsaken of God. The form of the Fourth was seen walking with them in the flames, and they came forth not having even the smell of fire upon their garments."

"Today the world is full of flatterers and dissemblers; but God forbid that those who claim to be guardians of sacred trusts, shall betray the interests of God's cause through the insinuating suggestions and devices of the enemy of all righteousness.

"There is no time now to range ourselves on the side of the transgressors of God's law, to see with their eyes, to hear with their ears, and to understand with their perverted senses. We must press together. We must labor to become a unit, to be holy in life and pure in character. Let those who profess to be servants of the living God no longer bow down to the idol of men's opinions, no longer be slaves to any shameful lust, no longer bring a polluted offering to the Lord, a sin-stained soul."

The Salamanca Vision episode reveals how a prophet is led by the Lord not to reveal and use all the contents of a vision at once. The central message is to be given at the exact time when needed most. After the dramatic events in Battle Creek that followed Ellen White's public testimony, O. A. Olsen, General Conference president, wrote: "Sister White had had no opportunity to have any knowledge of what had gone on in that room during the night in the Review office. . . . The Lord had shown it to her before the thing took place; and now, the very morning in which it took place, she had been, in a special manner, called by the Lord to present what had been shown her. It is needless to say not only that it brought relief to many minds, but that it gave cause for great thankfulness that at such a critical moment the Lord stepped in and saved us from the perplexity and confusion that seemed to be coming up on important questions."—DF 107b, O. A. Olsen account, cited in Bio., vol. 3, pp. 477-481. Six prominent ministers signed a statement that included these words: "The relation [telling] of this vision made a profound and solemn impression upon that large congregation of Seventh-day Adventist

ministers present at that early-morning meeting. When they heard those who had been reprovved for the wrong course taken in that council confess that all Mrs. White had said about them was true in every particular, they saw the seal of divine inspiration had been set upon that vision and testimony. The power and solemnity of that meeting made an impression upon the minds of those present not soon to be forgotten."—DF 107b, joint statements, cited in *Ibid.*, p. 482.

The crucial presence of Ellen White during the March 1891 General Conference in Battle Creek, Michigan, kept the leadership from making a serious mistake regarding the church's religious liberty program and other publishing policies. The usefulness of the vision's purpose and relevancy is highlighted in the timing of its presentation in public. Although given to Mrs. White in November 1890, and though she found many opportunities to apply much of the vision's message to current conditions, the central feature of the vision was held from her memory until the exact moment when it would be most effective

If she had reported the whole vision (as she tried to do on several occasions) at any other time than after that famous Saturday night secret meeting, it would have been considered patently false information.