

Chapter 17, *The Return of the Latter Rain*, Part 2
"Religious Liberty--Take Not the First Steps in This Road That Leads to the Inquisition"
[The Salamanca Vision]
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11/3/1890 to 3/8/1891

Sources on Salamanca Vision Experience:

Under EGW Writings:

Manuscript 40, 1890, The Vision at Salamanca, {1888 917.1} to {1888 948.3}

Special Testimonies Series A, No. 2b, Danger in Adopting Worldly Policy in the Work of God, {1888 950.1} to {1888 957.2}

Under Ellen G. White Estate Research Documents:

The Salamanca Vision and the 1890 Diary (86 pages)

Under EGW Biography:

Volume 3, *The Lonely Years (1876-1891)*, Chapter 36 (1890-1891) The Last Year Before Australia, Sections "References to the Salamanca Vision" to "The Experience Brought Unity" {3BIO 478.3} to {3BIO 482.5}

Under Ellen G. White Reference Works:

A Prophet Among You, T. Housel Jemison, Appendix A, Section "The Story of the Salamanca Vision" by Arthur L. White, pp. 471-480

1890/11/3: Salamanca, New York

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. {LS 310.2}

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. {LS 310.3} 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. {LS 310.4}

1890/11/4: Salamanca, New York

Elder A. T. Robinson ... and Elder W. C. White ... called in the morning at her room to get her answer. They found her dressed and well. ... She told of the healing and of the vision. She said, in substance, "I want to tell you about what was revealed to me last night. For in the vision I seemed to be in Battle Creek, and the angel messenger bade me, 'Follow me.'" Then she hesitated, for the scene had gone from her. She could not call it to mind. [happened again] *A Prophet Among You*, p. 474

1890/11/25: Brooklyn, New York

During the night I have been in communion with God. I have been brought by my guide into councils in Battle Creek ... in this place the message of God spoken of lightly, when they hear the messengers of God, by some in responsible places, made a subject of ridicule. Ms. 6, 1890, pp. 2-3 (Diary 16, pp. 336-338), *The Salamanca Vision and the 1890 Diary*, pp. 31, 32

1890/12/4: Lynn, Massachusetts

The people of the world will try to induce us to soften our message, to suppress one of its more distinctive features. They say: "Why do you in your teaching make the seventh-day Sabbath so prominent? ..." I am bidden to warn you that deceptive sentiments are entertained, a false modesty and caution, a disposition to withhold the profession of our faith. In the night season, matters have been presented before me that have greatly troubled my mind. I have seemed to be in meetings for counsel where these subjects were discussed, and written documents were presented, advocating concession. Brethren, shall we permit the world to shape the message that God has given us to bear to them? Shall we, for the sake of policy, betray a sacred trust? ... What is the *Sentinel* for, but to be the voice of the watchmen on the walls of Zion, to sound the danger signal. We care not to cringe and beg pardon of the world for telling them the truth: we should scorn concealment. Unfurl your colors to meet the case of men and angels. Let it be understood that Seventh-day

Adventists can make no compromise. Ms. 16, 1890, pp. 17-18, The Salamanca Vision and the 1890 Diary, pp. 37, 38

1891 (Early): Battle Creek, Michigan

In the night season I was present in several councils, and there I heard words repeated by influential men to the effect that if the *American Sentinel* would drop the words "Seventh-day Adventist" from its columns, and would say nothing about the Sabbath, the great men of the world would patronize it....

This policy is the first step in a succession of wrong steps. The principles which have been advocated in the *American Sentinel* are the very sum and substance of the advocacy of the Sabbath, and when men begin to talk of changing these principles, they are doing a work which it does not belong to them to do. Ms. 29, 1890, pp. 1, 3-6 (Diary 16, pp. 321-323, 325-326), The Salamanca Vision and the 1890 Diary, pp. 59, 60

1891/3/5 Battle Creek, Michigan, General Conference Session Begins

1891/3/7

While at Salamanca, New York, matters of importance were revealed to me. In a vision of the night I seemed to be here in Battle Creek, and the angel messenger bade me, "Follow me—." [She tried twice more that day, without success.] Everyone had noticed that she was unable to call the vision to mind. *A Prophet Among You*, p. 476

Night meeting (till about 3 a.m., without Ellen White, W. C. White, or O. A. Olsen) when vote was taken by National Religious Liberty Association to drop the *American Sentinel* as its religious liberty paper due to its strong articles on the Sabbath and the Three Angel's Message in the context of Religious Liberty.

1891/3/8

He [W. C. White] 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. {LS 315.4}

The prejudices and opinions that prevailed at Minneapolis are not dead by any means. The seeds there sown are ready to spring into life and bear a like harvest, because the roots are still left. The tops have been cut off, but the roots are not dead, and will bear their unholy fruit, to poison the perception and blind the understanding of those you connect with, in regard to the messengers and messages that God sends. When you destroy the root of bitterness by thorough confession, then you will see light in God's light. {1888 942.1}

I was present in one of your councils. One arose, and in a very earnest, decided manner, held up a paper. I could read the heading plainly--*American Sentinel*. There were criticisms made upon the articles published therein. It was declared that this must be cut out, and that must be changed. Strong words were uttered and a strong unchristlike spirit prevailed. {1888 942.3}

Confessions, amazement, profound impact.

Before the administrators left Battle Creek, they voted:

That Whereas, In our judgment it would be a great blessing to the cause in Australia and adjacent colonies for Sister White to visit that field; therefore, - {April 13, 1891 N/A, GCDB 256.38}

Resolved, That we hereby invite her to do so, as soon as the coming autumn, if her own judgment, and the light she may have in the matter shall be in accordance with this request; it being understood that W. C. White shall accompany her on this visit. {April 13, 1891 N/A, GCDB 256.39}

Before the year was out, Ellen White moved to Australia. Five years later (12/1/1896 letter to O. A. Olsen)

I have not, I think, revealed the entire workings that led me here to Australia. Perhaps you may never fully understand the matter. The Lord was not in our leaving America. He did not reveal that it was his will that I should leave Battle Creek. The Lord did not plan this, but he let you all move after your own imaginings. The Lord would have had W. C. White, his mother, and her workers remain in America. We were needed at the heart of the work... {1888 1622.1}

Such great responsibilities call for the continual counsel of God, that they may be carried forward in a right way. But this counsel was not considered a necessity. That the people of Battle Creek should feel that they could have us leave at the time we did, was the result of man's devising, and not the Lord's. The sum of the matter is proved, and its figures are before you. We are here. The Battle Creek matters have been laid before me at this great distance, and the load I have carried has been very heavy to bear. {1888 1624.1}