

The Trouble With Tony is Many.  
Only a few are enough.

The Compass Magazine Uriah Smith: The Unmovable Defender of Historic  
Adventism - The Compass Magazine

1). Uriah Smiths interpretation?

That he accepted the Ten horns as being the fall of the Roman Empire did not come from him. James and Ellen, Miller, Litch, The Waldenses, John, Paul, Jesus, Daniel, Moses all believed this. There had been a new scheme-list for the 7 heads Jones had one for the ten horns we have the following Smith said:—

In advocating the view that the seven heads of the dragon of Revelation 12, and the beasts of Revelation 13 and 17, represent seven forms of government that have existed in the Roman Empire, the writer deems it necessary to remind the reader that he is not dealing in novelties. He is not introducing a new view to appeal to the curiosity of the reader, and to cater to the not always healthy excitement of pursuing a line of thought because it is strange. But the view which will be advocated in this paper is one which has characterized the Adventist movement from the beginning, through the first, second, and third messages, to the present time, and is only beginning within a few years to be called in question. Nor can the view be said to be peculiar to Adventists in its historical aspect,—a scheme devised by them to meet their peculiar views of prophecy,—for scholars declared before the Adventist movement began, that Rome had presented to the world, as a *unique* and *marvelous* feature of history, *seven distinct forms of government*. All that the Adventists did, was to say, as the most natural thing in the world, that if Rome did have seven forms of government, the seven heads of the dragon, which was a symbol of Rome, must be designed to represent that fact. The old Roman historians, Livy and Tacitus, acknowledged the different forms of government in Rome, to be so many “heads” of the Roman commonwealth, and expressly name these four forms: Kings, Consuls, Dictators, and Decemvirs. And one of the earliest Protestant commentators, Osiander, as early as 1511, names the whole seven as we have them; namely, Kings, Consuls, Decemvirs, Dictators, Triumvirs, Emperors, and Popes, as the forms of Roman government represented by the seven heads of the dragon of Revelation 12, and the seven-headed beasts of Revelation 13 and Revelation 17. Adventists, under the first message, at once adopted this view.

It may be said that this is going too far back for light and prophetic instruction. But we trust it will not be assumed that there have been no scholars who have been able to interpret history aright till within the last decade, or that none of the prophetic applications made by the men who lived in that era when the seal was broken from the book, and who were impelled by the Spirit of God to prophetic study, were entitled to

any respect.—*The Seven Heads of Revelation 12, 13, 17*. U Smith Paragraph 1 and 2. 1896

9. Lastly, we are told that the eighth head is the papacy restored. It has already been noticed that the papacy, in the *new scheme*, constituted the fifth head. But why should the simple restoration of this head, constitute another head? Would it not, to all intents and purposes, be the same thing? How much is intended by the expression, “The papacy restored,” we are not aware. But might it not be pertinent to inquire if the papacy ever is to be restored to be again a civil power. An event which one prophecy of the papacy has seen fit to notice, is spoken of as the taking away of his dominion. “But the judgement shall sit, and they shall take away his dominion, to *consume* and to *destroy* it unto the end.” Dan.7:26. Whether we take the last clause to mean the end of his dominion or the end of time, if the prophecy means anything, it means that after that dominion is taken away, whatever it is, the papacy never becomes repossessed of it again. We are certainly past the time of the sitting of the judgement, here brought to view, even if we apply it as late as 1844. We must be past the taking away of the dominion, even if we apply that to the taking away of the temporal dominion in 1870, which Victor Emmanuel himself declared should never be restored to the papacy again. So for twenty-six years, we have seen the pope shutting himself up in his palace in Rome, posing as a martyr, and sulking like a spoiled child. If by the “restoration” is meant the regaining of his temporal dominion (and how could it be said to be restored without this?), the prophecy forbids it. It will still exist and enjoy prestige, as a spiritual power, as it does to-day, and will to a still greater extent in the future; for it will virtually co-operate with the two-horned beast while it does its work (Rev.13:12), and with it, it will go alive into the lake of fire. Rev.19:20. —*The Seven Heads of Revelation 12, 13, 17*. U Smith pg. 7, para.1. 1896.

A brother in the ministry, having seen advance sheets of the view presented in this tract, writes that he considers some points new light, and that he is glad to see the light shining along the *old paths*; but he says that when the light is new, and the *path* is new too, he fears it may turn out an *ignis fatuus*, and only lead the inquirer into dangerous bogs. There is still a worse aspect that may be presented; and that is when the new light makes it necessary to consider that that which has been hailed and cherished and rejoiced in as light in the past, was after all only darkness. If the Adventist people have been, as we believe, a people called out by the providence of God into new light, and are walking in the light, new light ought not to reveal the past as darkness, and oblige us to tear up and throw away positions which have been held for years without question as well-established truth, but it ought only to make the evidence clearer, and our position stronger. A good illustration of this was when the light of the sanctuary dawned upon us in 1844, confirming the past, and lighting up the future. So the examination in the present case compels the verdict that what is true is not new, and what is *new* is not *true*. Ibid. Pg 19.2 reprint.

Smith's name was placed second to AT Jones, between: August 31, 1897. Vol. 74. No. 35. and March 26, 1901. Vol. 78. No. 13: June 18, 1901. Vol. 78. No. 25. Smith Placed first.

2). Waggoner and Jones had Galations 3 wrong it is not talking about the Ten Commandments, "it was added" because of sin. This addition could not be the Ten Commandments, for then what would define sin? Sin is the transgression of the law of the Ten Commandments, not the transgression of the ceremonial law. Failure to perform the ceremonial law represents a refusal to repent of breaking the Ten Comandments. And what did EGW mean by "both," were our schoolmaster. And so EGW implied by the Ceremonial law is also a knowledge of sin for by its performing acknowledges of breaking the Ten Commandments. But if this authors assertion is followed both are removed at the cross just like sunday churches profess. But will the author tell us what was added because of sin? One law existed that defined Keeping the Law Righteousness, the other was added as a remedy for breaking it until Christ should propitiate. And watch the real object of this assertion disappear with them the Sabbath the seal of God.

Note: Tony does not understand the Gospel, the plan of Salvation. For Christ's Righteous is to be emulated 1Peter 2:21[1John 2:6. And since He is our sacrifice 1 Sam. 15:22 And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. 23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. Rome. 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness *for the remission of sins that are past*, through the forbearance of God; Heb. 10:26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, 27 But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. 28 He that despised Moses' law died without mercy under two or three witnesses: 29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? [CloakOfChristianity.pdf](#)

Gal. 3:19 "Wherefore then serveth the law? *It was added because of transgressions, till the seed*" (Gen. 3:15 her seed) "should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. 20 Now a mediator is not a mediator of one, but God is one. . . 24 Wherefore the law was our schoolmaster *to bring us unto Christ*, that we might be *justified* by faith. 25 But after that faith is come, we are no longer under a schoolmaster."

Note: Again What was added? the ceremonial law that pointed to Christ—mediator—to bring us to Him for our transgression of the Ten Commandments, and after we see Him crucified we are no longer under the schoolmaster—the ceremonial law *Because of FAITH!* Are the Ten Commandments no longer binding/ God forbid! “We might be justified by faith—is justification which comes by the lesson taught in the ceremonial law schoolmaster fulfilled by Christ. We are to move on to sanctification—which comes by the Ten Commandments—Perfection, becoming Christlike.

It was evidently viewing this service in the sanctuary that saved David from backsliding. He had beheld the prosperity of the wicked, and was envious of them, until his "steps had well nigh slipped;" but when he went into the sanctuary, then he understood the end of the wicked. 19 We can imagine him watching *the sinner separating the fat* and the priest placing it, upon the great altar, and presently nothing remained but ashes. In it he saw ashes only as *the final end of all who would not separate from sin*; 20 *for if the sin was a part of themselves*, then when the sin was burned, they would be burned, with it. The only reason God will ever destroy a sinner is *because the sinner keeps sin in his own character, and will not separate from it.* {1914 SNH, CIS 126.3}

Note: Here the unrepentant sinner bares that penalty in the last day. Pagans believe they do not that the offering pays the price.

*We ought to consider ourselves responsible for every conclusion which may logically be drawn from our position.* Therefore men ought to fear greatly when they take such a position as that which we now call in question, because it really removes the Spirit from the work of the gospel, as a Comforter as well as a Reprover. We fear that such positions are taken because men are too easily satisfied with a nominal religion, destitute of the Spirit's power. SGOM 15.2

3). Smith believed Jones and Waggoner were “bringing in confusion.” So did EGW!

Portion of a letter to A. T. Jones, April 9, 1893

I was attending a meeting, and a large congregation were present. In my dream you were presenting the subject of faith and the imputed righteousness of Christ by faith. *You repeated several times that works amounted to nothing*, that there were no conditions. The matter was presented in that light that *I knew minds would be*

*confused and would not receive the correct impression in reference to faith and works, and I decided to write to you. You state this matter too strongly. There are conditions to our receiving justification and sanctification, and the righteousness of Christ. I know your meaning, but you leave a wrong impression upon many minds. While good works will not save even one soul, yet it is impossible for even one soul to be saved without good works. God saves us under a law, that we must ask if we would receive, seek if we would find, and knock if we would have the door opened unto us. FW 111.1*

Christ offers Himself as willing to save unto the uttermost all who come unto Him. He invites all to come to Him. "Him that cometh to Me I will in no wise cast out" (John 6:37). You look in reality upon these subjects as I do, *yet you make these subjects, through your expressions, confusing to minds.* And after you have expressed *your mind radically* in regard to works, when questions are asked you upon this very subject, *it is not lying out in so very clear lines in your own mind, and you cannot define the correct principles to other minds, and you are yourself unable to make your statements harmonize with your own principles and faith.* FW 111.2

The young man came to Jesus with the question, "Good Master, what shall I do that I may inherit eternal life?" (Mark 10:17). And Christ saith unto him, "Why callest thou Me good? There is none good but one, that is, God: but if thou wilt enter into life, keep the commandments." He said unto Him, "Which?" Jesus quoted several, and the young man said unto Him, "All these things have I kept from my youth up: what lack I yet?" Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow Me." Here are conditions, and the Bible is full of conditions. "But when the young man heard that saying, he went away sorrowful: for he had great possessions" (Matthew 19:17, 20, 21, 22). FW 112.1

Then when you say there are no conditions, and some *expressions are made quite broad*, you burden the minds, and *some cannot see consistency in your expressions.* They cannot see how *they can harmonize these expressions with the plain statements of the Word of God.* Please guard these points. *These strong assertions in regard to works never make our position any stronger. The expressions weaken our position*, for there are many who will consider you an *extremist* and will lose the rich lessons you have for them upon the very subjects they need to know.... My brother, *it is hard for the mind to comprehend this point, and do not confuse any mind with ideas that will not harmonize with the Word.* Please consider that under the teaching of Christ many of the disciples were lamentably ignorant; but when the Holy Spirit that Jesus promised came upon them and made the vacillating Peter the champion of faith, what a transformation in his character! But *do not lay one pebble*, for a soul that is weak in the faith to *stumble over, in overwrought presentations or expressions.* Be ever consistent, calm, deep, and solid. Do not go to any extreme in anything, but keep your feet on solid rock.

O precious, precious Saviour. “He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him” (John 14:21). FW 112.2

***This is the true test—the doing of the words of Christ. And it is the evidence of the human agent's love to Jesus, and he that doeth His will giveth to the world the practical evidence of the fruit he manifests in obedience, in purity, and in holiness of character....*** FW 113.1

O my brother, walk carefully with God. But remember that there are some whose eyes are intently fixed upon you, expecting that you will overreach the mark and stumble and fall. But if you keep in humility close to Jesus, all is well.... FW 113.2

***There is no place in the school of Christ where we graduate.*** We are to work on the plan of addition, and the Lord will work on the plan of multiplication. It is through constant diligence that we will, through the grace of Christ, live on the plan of addition, making our calling and election sure.... “For if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Peter 1:10, 11). FW 113.3

The part we have to act is to return to the Lord by confessing our sins to him and to one another. A broken and contrite heart he will not despise; but our self-righteousness is in his sight as filthy rags. With many, self is whole; but when they fall upon the Rock, and are broken, then the arms of Jesus will encircle them, and draw them close to his great heart of love. ***God will not do for us that which we can do for ourselves***; but he has said, “Seek ye the Lord while he may be found, call ye upon him while he is near: ***let the wicked forsake his way, and the unrighteous man his thoughts***; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” And when we comply with the conditions, he will fulfill his word. GW92 440.1

4). EGW quote “shortly bring him to the brink.” What brought Smith to the brink, Jones and Waggoner’s *APOSTACY*? She doesn’t say? It will be noted that from 1889-1905 EGW endorsed all the SDA Pioneers as well as Smith and His Book above hers. [EGWDefenceofUS1.pdf](#)

I consider that the book Thoughts on Daniel and the Revelation should go everywhere. It has its place and will do a grand, good work. Letter 25a, 1889, p. 3. (To Brother Eldridge, September 8, 1889.) {1MR 60.2}

The interest in Daniel and the Revelation is to continue as long as ***probationary time*** shall last. ***God used the author of this book as a channel through which to communicate light to direct minds to the truth.*** Shall we not appreciate this light, which points us to the coming of our Lord Jesus Christ, our King? {1MR 63.1}

**Daniel and Revelation**, Great Controversy, Patriarchs and Prophets, and Desire of Ages should now go to the world. The grand instruction contained in Daniel and Revelation has been eagerly perused by many in Australia. ***This book*** has been the means of bringing many precious souls to a knowledge of the truth. Everything that can be done should be done to circulate ***Thoughts on Daniel and Revelation. I know of no other book that can take the place of this one. It is God's helping hand.***--MS 76, 1901. {PM 356.2}

Instruction has been given me that the important books containing the light that God has given regarding Satan's apostasy in heaven should be given a wide circulation just now; for **through them the truth will reach many minds**. *Patriarchs and Prophets*, *Daniel and The Revelation*, and *The Great Controversy* are needed now as never before. They should be widely circulated because the truths they emphasize will open many blind eyes. . . Many of our people have been blind to the importance of the very books that were most needed. Had tact and skill then been shown in the sale of these books, the Sunday-law movement would not be where it is today.- *Review and Herald*, Feb. 16, 1905. {CEv 21.2}

5). Uriah Smith refused to progress.

***The Lord will not lead minds now to set aside the truth that the Holy Spirit has moved upon His servants in the past to proclaim.*** 11LtMs, Ms 32, 1896, par. 20

**That which was truth then, is truth today.** {2SM 104.1}

When the power of God testifies as to what is truth, **that truth is to stand forever as truth. No after-suppositions, contrary to the light God has given are to be entertained.** Men will arise with interpretations of Scripture which are to them truth, but which are not truth. The truth for this time, God has given us as a foundation for our faith. He Himself has taught us what is truth. One will arise, and still another with new light, which contradicts the light God has given under the demonstration of His Holy Spirit." {CW 32}

6). "called upon Adventists to move their emphasis from God's law to Christ's righteousness as the means of salvation."

a) That the Law of the Ten Commandments is Righteousness of Christ and is revealed AS the "transcript of His character" and is "the foundation of His Father's throne." It is the standard of Judgment. Love is the Fulfilling of the Law as expressed in it.

b). This move is then removing emphasis of the reason for the Sabbath as

the seal of God. The words of Satan are echoed today in those who put less emphasis on God's Holy law.

***Take not the position that men can be moved by the presentation of the love of God alone. You may build ever so fine a structure, but it is without foundation.*** Dig deep, lay the foundation on Christ alone--a crucified Redeemer who died for the *transgressor* that he should not perish but have eternal life. How? ***Only by coming back to his allegiance to God's holy law.*** "Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. {1888 Materials. EGW. Chap. 100 - Diary Entries.783.1}

The law and the gospel go hand in hand. The one is the complement of the other. ***The law without faith in the gospel of Christ cannot save the transgressor of law. The gospel without the law is inefficient and powerless. The law and the gospel are a perfect whole.*** The Lord Jesus laid the foundation of the building, and He lays "the headstone thereof with shoutings, crying, Grace, grace unto it." Zech. 4:7. He is the Author and Finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last. The two blended--the gospel of Christ and the law of God--produce the love and faith unfeigned. {1888 Materials. EGW. Chap. 100 - Diary Entries. 783.2}

On the other hand, faith in Jesus Christ, while refusing obedience to the law of the Father *is presumption. An effort to obtain friendship with the Son, while living in rebellion against the Father, is Heaven-daring. No greater insult can be offered to either the Father or the Son. What! separate the Father and the Son, by trampling on the authority of the one, and making a friend of the other?* "I and my Father are one." The Jew insults the Father, in his rejection of the Son; and **the Christian flings in the face of the Heaven equal insult**, in all his acts of worship in which he vainly thinks to make Jesus his friend while, with light upon the subject, he breaks the commandments of God. LAGO 11.3. *James White.*

There are many who try to blend these two systems, **using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures.** The distinction between the two systems is broad and clear. The *ceremonial* system was made up of symbols pointing to Christ, to His sacrifice and His priesthood. This *ritual* law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ "took ... out of the way, nailing it to His cross." Colossians 2:14. But ***concerning the law of Ten Commandments*** the psalmist declares, "Forever, O Lord, Thy word is settled in heaven." Psalm 119:89. And Christ Himself says, "Think not that I am come to destroy the law.... Verily I say unto you"—making the assertion as emphatic as possible—"Till



heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.” Matthew 5:17, 18. Here He teaches, not merely what the claims of God’s law had been, and were then, but that these claims should hold as long as the heavens and the earth remain. The law of God is as immutable as His throne. It will maintain its claims upon mankind in all ages. { PP 365.1 }

In the professedly *Christian world* many turn away from the plain teachings of the Bible and build up a creed *from human speculations and pleasing fables*, and *they point to their tower as a way to climb up to heaven*. Men hang with admiration upon the lips of eloquence while it teaches that the transgressor shall not die, that *salvation may be secured without obedience to the law of God. If the professed followers of Christ would accept God's standard, it would bring them into unity; but so long as human wisdom is exalted above His Holy Word, there will be divisions and dissension*. The existing confusion of conflicting creeds and sects is fitly represented by the term "Babylon," which prophecy (Revelation 14:8; 18:2) applies to the world-loving churches of the last days. PP124.1

7). “He was an anti-trinitarian. He believed the “daily” in Daniel 8 referred to paganism. He believed that the law in Galatians 3 pertained only to the ceremonial law. All these positions have long been abandoned by scholars in the church.”

a). These were not developed by Smith nor was he anti-trinitarian:

EGW believed the Daily was Paganism.

Then I saw in relation to the "daily" (Dan. 8:12) that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text, and that the Lord gave the correct view of it to those who gave the judgment hour. When union existed, before 1844, nearly all were united on the correct view of the "daily"; but in the confusion since 1844, other views have been embraced, and darkness and confusion have followed. Time has not been a test since 1844, and it will never again be a test.

Note: Again the Ten horns were pagan—James and Ellen, Miller, Litch, The Waldenses, John, Paul, Jesus, Daniel, Moses all believed this. [CunninglyDevisedFables.pdf](#). [DailyHarmony2.pdf](#)

EGW had U Smith write the introduction to

Patriarchs and Prophets which said.

It thus becomes a matter of great interest to investigate the testimony if the scriptures concerning the text to which the LORD designed that the Spirit should **MANIFEST ITSELF** in the church during the period of human probation. {Patriarchs and Prophets. U Smith., Introduction. 2.3}

[ArianCreatedBeing](#) [Trinity4](#)

And so Has Tony.

The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-Day Adventists, and that this reformation would consist in ***giving up the doctrines which stand as the pillars of our faith***, and engaging in a process of reorganization. Were this reformation to take place, what would result? **The principles of truth that God in His wisdom has given to the remnant church, would be discarded.** Our religion would be changed. **The fundamental principles that have sustained the work for the last fifty years would be counted as error.** A new organization would be established. Books of a new order would be written. A system of ***intellectual philosophy*** would be introduced. The founders of this system would go into the cities, and do a wonderful work. The sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on sand, storm and tempest would sweep away the structure. {1SM 204.2}

Who has authority to begin such a movement? **We have our Bibles. We have our experiences, attested to by the miraculous working of the Holy Spirit. We have the truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?** {1SM 205.1}

A lesson for Tony

## **To those who point out the mistakes (real or supposed) of the Pioneers.**

Every channel that God has used through which to communicate truth is to be ***respected***. God has appointed human agents whom He has made ***channels through***

*which the waters of life* have flowed down through the ages of the past to our times. God has made them the depositories of sacred truth, and they have been co-laborers with Jesus Christ diffusing the light and truth that has made the church what it is today.

Let God alone specify the mistakes that they have made; but let us be silent concerning what we may think is a defect. We have enough to do to learn the lessons He would have us learn. Increased light *has come* to us from God as we have searched the living oracles. We have discovered gems that were more precious than gold and silver, and many of these rich treasures have been pointed out to us by men who are now laid away in the grave. Let us not depreciate one of God's workmen. ***If God in His great mercy has traced the imperfection of any of His workmen, it is for the purpose of leading the church to shun his defects, and to imitate his virtues.*** {6MR 206.1}

Let us cherish the truth which has been spoken to us and the counsel that has been given to us *by men through whom* God has manifested His will in a marked manner. Let us be grateful that there were men who appropriated the grace of Christ, and bore the burden in the heat of the day, whose lips are now silent. The Lord Jesus bade John to write of them, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." We should be careful how we handle the names of the precious and blessed ones who sleep in Jesus. {6MR 206.2}

***It has been at very great cost that the truth has been brought before the people.*** The third angel's message was established through very great difficulties; for every conceivable obstruction was in the way of its proclamation at first. Those who have seen the truth at a later date, who have had no *experimental knowledge* as to *what it cost* to become a Seventh-day Adventist when all the believers could be numbered within a small compass, *should be guarded* in their expressions in regard ***to the men through whom the Lord wrought as pioneers in His work. These men gave not only themselves, but all that they possessed to advance the precious truth. It cost them more*** than it costs many today who take it upon themselves to speak so freely of the *mistakes* the servants of God made in their youth and inexperience. ***The Lord loved them and valued them; for they had fervor and honesty of soul, and He took them by the hand and led them in safe paths, planting their inexperienced feet upon the Rock of Ages.*** {6MR 206.3}

Now let every one who loves God, ***love and respect those whom God has loved and honoured.*** "Them that honor Me, I will honour, and they that despise me shall be lightly esteemed." 1 Samuel 2:30. {6MR 207.1}

These are the words of the Lord, and they point out the fact that we should not

lightly esteem those who honor God.--Letter 39, 1894. (**To A. T. Jones, June 7, 1894.**)