Fifth Day's Proceedings.

General Conference.

MINNEAPOLIS, MINN., OCT. 23, 1888.

No. 4.

A. Resolved—That the Law in Galatians is the Ceremonial Law.

B. Resolved—That the Law in Galatians is the Moral Law.

Stand by the old landmarks!

H. J. Butler

Special Issue: 1888 Centennial
Editorial

ONE hundred years have passed since God sent the fourth angel of Revelation 18 to the third angel's message to swell it to a loud cry. Ellen White wrote in the Review and Herald, November 22, 1892: "The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth." (See also Selected Messages, book 1, 363)

The question we must now answer is, Was this an inspired statement from God or not? If we believe it is, then we must be honest and face the question, what happened? Did God change His mind? Or must we believe that the church refused the message God sent through His prophet? We will better understand by reading God's answer to this difficult question:

"An unwillingness to yield up preconceived opinions, and to accept this truth [concerning the law in Galatians], lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E. J.] Waggoner and [A. T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. 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." Ibid., 234-235

"The only remedy is belief in the truth, acceptance of the light. Yet many have listened to the truth spoken in demonstration of the Spirit, and they have not only refused to accept the message, but they have also hated the light. These men are parties to the ruin of souls. They have interposed themselves between the Heaven-seat light and the people. They have trampled upon the Word of God and are doing despite to His Holy Spirit." Testimonies to Ministers, 91

Pride of opinion shut away from God's people the special power of the Holy Spirit which is represented by the fourth angel. Therefore the enemy (the devil himself) prevented the church from carrying the message to the world. The experience of the second Pentecost was denied by the actions of the leaders in the church and to a great degree this is why we are still here in 1988, one hundred years later. It was not God's plan for such a long delay. The Lord's messenger wrote in 1900:

"If the hearts of God's people were filled with love for Christ, if every church member were thoroughly imbued with the spirit of self-sacrifice, if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions. Our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God." Testimonies, vol. 6, 450

We have come to a strategic hour in our history. One hundred years ago Jesus presented this glorious message through his servants, Ellen White, A. T. Jones, and E. J. Waggoner. It was accepted in theory, but rejected in experience. The full power of the Holy Spirit could not be safely bestowed; the Pentecost was postponed by our unready ness, and all Heaven was forced to wait. Let us not postpone it any longer. The hour is very late and God is raising up men, women, and young people from the grass roots of the church to give this message with power. They will soon give the loud cry of the fourth angel.

"We are made sad as we see in many places so much left undone that should be done. But the Lord will use in the accomplishment of His work means that we do not now see. He will raise up from among the common people, men and women to do His work, even as of old He called fishermen to be His disciples. There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done, will be passed by, and the heavenly messengers will work with those who are called the common people, fitting them to carry the truth to many places. Now is the time for us to awake and do what we can." Loma Linda Messages, 83; see also Counsels on Health, 395; Testimonies, vol. 9, 96-97, 126

The truth of the Lord's power to save from sin must go to all the world. That this special issue may further this work, and that the Lord may count everyone reading this editorial worthy to be a part of this great movement of God in these last days is my prayer.

RON SPEAR — EDITOR

Since this issue is dedicated to the subject of the 1888 Message, publication of "Two Kinds of Paths," part two, is postponed until February. — EDITORS
It is the mission of Hope International and the editors of Our Firm Foundation to give the straight testimony and to present Christ and Him crucified. The days that yet remain of this world are few, and what we do we must do quickly. We must boldly proclaim the truths that place us on so firm a foundation in the midst of this troubled world. —editors

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About the artwork—The 1888 General Conference session held in the newly constructed church in Minneapolis, Minnesota, is replete with importance to the student of Adventist history. Portrayed on our cover are 1) Ellet Joseph Waggoner, 2) Ellen Gould White, 3) Alonzo Trevier Jones, 4) George Ide Butler, 5) J.H. Morrison, 6) the telegraph message from Elder Butler, and 7) the blackboard which Elder Waggoner declined to sign. The church in Minneapolis and those attending the 1888 conference as they appeared in 1888 are portrayed on page 12.
After Minneapolis

W E FOUND when we reached Battle Creek that some of our brethren and sisters had been preceding us with letters from the meeting of the same character that we had met at the meeting, evidencing that those who made these reports had not received at that meeting the benefit that the Lord designed they should have. There were also a number of delegates who returned to Battle Creek before us who were forward to make reports of the meeting at Minneapolis, giving their own incorrect version of the matter which was unfavorable to Brethren A. T. Jones and E. J. Waggoner, W. C. White and myself, and the work I had been compelled to do at that meeting. Some who had not seen me since the General Conference in Oakland, California, met me as almost a stranger.

I knew that the same work that had leavened the camp in Minneapolis had not been confined to that place but had reached over to Battle Creek through letters sent from Minneapolis and by word of mouth of those who preceded us to Battle Creek. Reports had come to Elder Butler that were not correct or true. Those reporting were deceived by the enemy and were in their turn deceiving him, putting a wrong interpretation upon many things. In his weak condition of health he accepted everything as verity and truth, and acted accordingly. He solicited no interview with me and did not come to call upon me although several times he passed almost by the door where I was rooming. He did not ask me if the statements brought to him were true, but accepted all that had been unwisely told him. Have those who made these impressions upon his sick mind been as zealous to remove them as they were to make them? Let them answer this to God, for they must be met in the judgment and answered to there.

I met with the brethren in the Tabernacle, and there I felt it my duty to give a short history of the meeting and my experience in Minneapolis, the course I had pursued and why, and plainly state the spirit which prevailed at that meeting. I told them the position I was compelled to take at that meeting which was not in harmony with my brethren, and the efforts I there made with select brethren to convince them that they were not moving in the counsel of God, that the Lord would not sanction any such spirit as that which prevailed at that meeting.

I told them of the hard position I was placed in, to stand as it were, alone and be compelled to reprove the wrong spirit that was a controlling power at that meeting. The suspicion and jealousy, the evil surmisings, the resistance of the Spirit of God that was appealing to them, were more after the order in which the Reformers had been treated.

It was the very order in which the church had treated my father's family and eight of us—the entire family living in Portland, Maine—were excluded from the church because we favored the message proclaimed by William Miller.

I had been writing out Volume 4 of Great Controversy. It was fresh in my mind how those men, upon whom the Lord was moving to bear to the world a message of light and of truth, were treated, and because it did not coincide with their opinions men closed their eyes and ears to the message sent of God. What effect did this resistance and opposition have upon those to whom God had given light to be flashed amid the moral darkness that had been gathering over the church like the pall of death? Did they cease their efforts? No. The Lord had placed the burden upon them: “Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.” Isaiah 58:1

Ellen G. White
The Lord was working, and I must be faithful to speak the words given me of God although I was passing through the most grievous trial of my life, for from this hour that confidence which I had hitherto had that God was leading and controlling the minds and hearts of my brethren, was not as heretofore. I had felt that when a call came to me, “We want you at our meeting, Sister White; your influence is needed,” I should not consult my choice or my feelings but would arise by faith and try to act my part and leave the Lord to do the work that was essential to be done. Now a greater burden falls upon me. From this time I must look alone to God, for I dare not rely upon the wisdom of my brethren. I see they do not always take God for their counselor, but look in a large degree to the men they have set before them in the place of God.

I tried at the meeting in Battle Creek to make my position plain, but not a word or response came from the men who should have stood with me. I stated that I stood nearly alone at Minneapolis. I stood alone before them in the conference, for the light that God had seen fit to give me was that they were not moving in the counsel of God. Not one ventured to say, “I am with you, Sister White. I will stand by you.”

After the meeting in Battle Creek several shook hands with me and stated, “I am glad to be here. I am entirely relieved. So many reports came to us from Minneapolis and were told us by those who arrived here before you came, of positions Sister White took and what she had said at the conference, that we really thought that Sister White must be a changed woman; but I feel happy and grateful that I could be at this meeting and hear from her own lips the truth of the matter, that Sister White is not changed, that her testimony has not changed in its character. We recognize the Spirit of the Lord speaking through Sister White as heretofore.”

But there were quite a number who held fast their evil surmisings and clung to the distorted representations made of me, as though these reports were too precious to be given up, although they had not one vestige of evidence that I had changed. It seemed to be their preference to believe the false reports. I felt deeply grieved that my brethren who had known me for years and had evidence of the character of my labor should continue to remain in the deception they were in, and, rather than confess that they had been mistaken, hold on to the same false impressions as though they were truth.

I had freedom in speaking to the people the words of life. I was strengthened and blessed of God. But days passed and there came no invitation for Elder Jones to present to the large church in Battle Creek the message given him of God. I sent for the elders of the church and asked again if they designed to give Elder Jones an opportunity to speak to the people. 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 then felt my spirit stirred within me, and I bore a very plain testimony to these brethren. I told them a little of how matters had been carried [on] at Minneapolis, and stated the position I had taken, that pharisism had been at work levelling the camp here at Battle Creek, and the Seventh-day Adventist Churches were affected; but the Lord had given me a message, and with pen and voice I would work until this leaven was expelled and a new leaven was introduced, which was the grace of Christ.

We thank God for every token of His love and of His grace. We will praise God and take courage. We will not sit as critics. We will not turn from the heavenly benefits, neither will we sit in judgment to condemn God’s ways and God’s manner of working because others feel like doing it. They have no reason for saying the things that they do, no reason to resist the Spirit of God.

Jesus upbraided His disciples for their unbelief. Unbelief is the occasion of all sin and is the bond of iniquity. Its
work is to make crooked, things that are straight. Faith is the substance of things hoped for, the evidence of things unseen. When we become as little children, sitting at the feet of Jesus, learning of Him self-denial and what it is to live by faith in every word of God, then the soul finds rest and peace.

A woe is pronounced upon all such unbelief and criticism as was revealed influence upon many minds, but it seems to be no help to others. They stand ready to block the wheels rather than to help pull the car up the steep ascent.

I have not left anything undone that I have had any evidence it was my duty to do. And as far as Battle Creek is concerned I can do no more than I have done. Those who have not united with me and the messengers of God in this edge God's moral standard of righteousness? He who has the fullest conceptions of the infinite sacrifice of Christ for the sins of the world, and by faith seizes and appropriates the righteousness of Christ as his righteousness, can see the holiness, beauty, and glory in the law of God, and exclaim with David, "O how I love thy law! it is my meditation all the day." Psalm 119:97

God's law reaches to the internal as well as to the external actions of men. It is a discerner of the thoughts and intents and purposes of the soul. A man may be guilty of sins which God alone knows. God's law is indeed a searcher of hearts. There are dark passions of jealousy and revenge and hatred and malignity, lust, and wild ambition that are covered up from human observation, and the great I AM knows it all. Sins have been contemplated and yet not carried out for want of opportunity. God's law makes a record of all these. These hidden-away, secret sins form character.

The law of God condemns not only what we have done but also what we have not done. We will, in the day of final accounts, find a register of the sins of omission as well as the sins of commission. God will bring every work into judgment, with every secret thing. It is not enough that by your own measurement of character you prove you have done no positive wrong. The fact that one has done no positive good will be enough to condemn him as a wicked and slothful servant.

By the deeds of the law shall no flesh be justified. There is no power in law to save the transgressor of law. If, after his transgression, could have been saved by his utmost energy to keep the law, then Jesus need not have died. Man could have stood on his own merits and said, "I am sinless." God will never bring down the law to man's standard, and man can never lift himself up to answer to its claims of perfection. But Christ comes to our world and pays the sinner's debt, suffers the penalty for transgression of the law, and satisfies justice, and now the sinner may claim the righteousness of Christ.

"Where sin abounded, grace did much more abound." Romans 5:20

in Minneapolis and as was revealed in Battle Creek. By their fruits ye shall know them. Evidence at every step that God was at work has not changed the manifest attitude of those who in the very beginning pursued a course of unbelief which was an offense to God. With this barrier they themselves had erected, they—like the Jews—were seeking something to strengthen their unbelief and make it appear they were right. Therefore they could not drink in the great salvation that the Lord proffered them. The riches of divine grace they refused. The long-suffering of God, His goodness, and His love and wonderful forbearance have not broken their hearts because they have not looked upon it and appreciated these favors. I lay these things open plainly before all, for I know their danger. I have labored earnestly to one end—the good of souls and the glory of God.

When we see men unconvinced and unchanged, notwithstanding all the marked evidences God has given, we feel sure that they will see no greater evidence. I thought of another thing that I could do—to get out a testimony and set before the questioning, doubting ones general principles, hoping this would bring some to see things in a correct light. I know that it has had an in-work, but whose influence has been to create doubt and unbelief, I do not judge. Every jot of influence that has been cast on the side of the enemy will meet its reward according to its works. God was working with me to present to the people a message in regard to the faith of Jesus and the righteousness of Christ...

I will pursue this history no further, but I will in a very imperfect manner state [that] the law points to Christ and Christ points to the law. Because man has broken the law, the day in which we live is a period when the law of God is almost universally made void. How few realize their personal responsibility to God. The power of free, independent action may fill us with awe. God speaks. What does He say? He says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do and thou shalt live." Luke 10:27-28

It is impossible for us to realize the far-reaching nature of God's law unless we view Christ upon the cross of Calvary—the atoning sacrifice. Through the law is the knowledge of sin. God's moral law is the sin detector, and how can we have an intelligent knowledge of what constitutes sin unless we acknowledg
Jesus understands the pressure that is brought to bear against those who are loyal and true to Him, for He has felt the same in the highest degree

Christianity of human tradition and corrupt fables. This contest is to decide whether the pure gospel shall have the field in our nation, or whether the popery of past ages shall receive the right hand of fellowship from Protestantism, and this power prevail to restrict religious liberty. The struggle is right upon us. We are years behind, and yet men in responsible positions will in their blindness keep the key of knowledge, refusing to enter themselves and hindering those who would enter. The message must go broadcast, that those who have been imperceptibly tampering with popery, not knowing what they were doing, may hear. They are fraternizing with popery by compromises and by concessions which surprise the adherents of the Papacy. But let us hope it is not yet too late to do a work that our people ought to have done years before this. God has children, many of them, in the Protestant churches, and a large number in the Catholic Churches, who are more true to obey the light to the very best of their knowledge than a large number among Sabbathkeeping Adventists who do not walk in the light. The Lord will have the message of truth proclaimed, that Protestants may be warned and awakened to the true state of things and consider the worth of the privileges of religious freedom which they have long enjoyed.

This land has been the home of the oppressed, the witness for liberty of conscience, and the great center of scriptural light. God has sent messengers who have studied the Bibles to find what is truth, and studied the movements of those who are acting

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Minneapolis--The History

In the mid-1880s, two young ministers entered the stream of Adventist history. Alonzo Trevier Jones (38, at the time of the Minneapolis Conference) and Eller Joseph Waggoner (33) were near opposites when they found themselves as editors of the Signs of the Times. Jones was a former soldier from Fort Walla Walla, self-educated and possessed of a photographic memory. Tall and somewhat impulsive, he became one of the most powerful public speakers in the denomination. Waggoner, on the other hand, was shorter, stockier, a product of collegiate schooling with an M.D. from Bellevue Medical College.

In the Signs, and in their classes at Healdsburg College, these two young men took exception to certain traditional Adventist interpretations. Jones found reason to question the inclusion of the Huns as one of the seven horns represented in Daniel 7. Instead, he favored the Alemanian. Waggoner saw the "schoolmaster" law mentioned in Galatians as the moral rather than the ceremonial law.

These matters attracted the attention of two older men, General Conference President George Butler, and General Conference Secretary Uriah Smith. Alarmed that these younger men would take positions opposed to the established views of the church, Elders Butler and Smith worked to counteract their influence. When delegates arrived at the 1886 General Conference session, they found that a new book by Elder Butler had just been published. Entitled The Law in the Book of Galatians: Is It the Moral Law or Does It Refer to That System of Law Peculiarly Jewish?, the book was an obvious refutation of Waggoner's teaching, though it made no direct reference to him by name.

A nine-member theological committee was appointed to examine the question of the law in Galatians. After hours of discussion, the group split five to four in favor of a motion to cease the Signs for publishing Waggoner's views. Reluctant to fuel the controversy by disclosing this close division, Butler settled for a resolution prohibiting the publishing and teaching of "doctrinal views not held by a fair majority of our people," unless they were first examined and approved by the leading brethren of experience.

In Europe at the time, Ellen White was concerned. The 1886 conference had been shown her in "the night season." Writing to Elder Butler she said, "I was shown the attitude of some of the ministers, yourself in particular, at that meeting, and I can say with you, my brother, it was a terrible conference."

Her angel guide said, "The Spirit of God has not had a controlling influence in this meeting. The spirit that controlled the Pharisees is coming in among this people."

Such a strong statement may seem a surprising response to a relatively minor case of administrative tussling. But to see the issue in perspective, one must remember that for nearly twenty years Mrs. White had been shown the deleterious influence of men looking too much to their fellow men for guidance, and—perhaps worse—the tendency for those in positions of responsibility to dictate and control their brethren.

Dave Fiedler
That Elders Butler and Smith were well aware of these warnings, yet did not seem to see their proper application, only made the matter more serious. As early as 1888, Sister White had written of the dangers of church members looking to her and her husband for counsel when they should properly seek wisdom from God. All who relied on others to direct them—walking by others' light, living on others' experience, feeling as others feel, acting as others act—would "fail of everlasting life unless they become sensible of their wavering character, and correct it," she warned.  

One of the clearest chapters on this subject in the Testimonies was addressed to none other than George Butler. You can find it now under the title of "Leadership" in Volume 3. As recently as October of 1885 she had written him on this topic:  

"I have been shown that there is one practice which those in responsible places should avoid; for it is detrimental to the work of God. Men in position should not lord it over God's heritage, and command everything around them. Too many have marked out a prescribed line which they wish others to follow in the work. Workers have tried to do this with blind faith, without exercising their own judgment upon the matter which they had in hand. If those who were placed as directors were not present, they have followed their implicit directions just the same. But in the name of Christ, I would entreat you to stop this work. Give men a chance to exercise their individual judgment. Men who follow the leading of another, and are willing that another should think for them, are unfit to be entrusted with responsibility. Our leading men are remiss in this matter..."

"I think I have laid out this matter many times before you, but I see no change in your actions... There are men today [who] might be men of breadth of thought, might be wise men, men to be depended upon, who are not such, because they have been educated to follow another man's plan... Give the Lord a chance to use men's minds. We are losing much by our narrow ideas and plans. Do not stand in the way of the advancement of the work, but let the Lord work by whom He will."

"This same character of spirit is found here in Europe. For years Elder Andrews held the work back from advancing, because he feared to entrust it to others lest they would not carry out his precise plans. He would never allow anything to come into existence that did not originate with him. Elder Lough-keep before the world a united front. Satan will triumph to see differences among Seventh-day Adventists. These questions are not vital points."

Such presentations would confuse those who were not well grounded in the truth, and some would make minor differences the "whole burden of the message," and "get up contention and variance." Publishing their views in opposition to their brethren would bring

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I sent this, not that you should make them weapons to use against the brethren mentioned, but that the very same cautions and carefulness be exercised by you

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bou borough also held everything in his grasp while he was in California and England, and as a result the work is years behind in England. Elder Wilcox and Sister Thayer have the same spirit of having everything go in the exact way in which they shall dictate, and no one is being trained in such a way as to know how to get hold of the work for himself."  

And so it was with some concern that Sister White followed events in far-away Battle Creek as she pursued her busy itinerary in Europe.  

Three months after the 1886 conference session, on February 10, 1887, Elder Waggoner prepared a 71-page reply to Elder Butler's book, Entitled The Gospel in the Book of Galatians: A Review, the pamphlet remained unpublished for nearly two years. Why the delay? Most likely because of a February 18 letter written by Mrs. White. This letter (largely reprinted in Counsel to Writers and Editors, 75-82, and recently made available in its entirety in The Ellen G. White 1888 Materials, 21-31) reproved Jones and Waggoner for publicizing differences of belief.

"It is no small thing for you to come out in the Signs as you have done, and God has plainly revealed that such things should not be done. We must in a state of affairs that they had never dreamed of. The result would be harm, and only harm.

It is understandable that Waggoner never went to press with his review of Butler's booklet after having received this letter. Unfortunately, Elders Butler and Smith—who had received a copy of the letter to Jones and Waggoner—followed a different course. By the fifth of April, Mrs. White felt compelled to write to the leading brethren:

"I have sent copies of letters written to Brethren Waggoner and Jones to Elder Butler in reference to introducing and keeping in the front and making prominent subjects on which there are differences of opinions. I sent this, not that you should make them weapons to use against the brethren mentioned, but that the very same cautions and carefulness be exercised by you..."

"I was pained when I saw your article in the Review, and for the last half-hour I have been reading the references preceding your pamphlet. Now, my brother, things that you have said many of them are all right. The principles that you refer to are right, but how this can harmonize with your pointed remarks to Dr. Waggoner, I cannot see. I think you are too sharp. And then when this is followed by a
pamphlet published of your own views, be assured I cannot feel that you are just right at this point to do this unless you give the same liberty to Dr. Waggoner.

"Had you avoided the question, which you state has been done, it would have been more in accordance with the light God has seen fit to give me.... "

"I want to see no pharisaism among us. The matter now has been brought so fully before the people by yourself as well as Dr. Waggoner, that it must be met fairly and squarely in open discussion...."

You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had. I think the whole thing is not in God's order. But brethren, we must have no unfairness."

In spite of the interest displayed by many in the law in Galatians, Sister White did not consider it a vital subject. Unfortunately, the controversy had been raised, and it would mean the loss of souls. But now that it had been brought before the people the issue must be met. To allow the confusion of opposing views would only mean the loss of more souls. The die was cast—Minneapolis loomed on the horizon.

A seven-day ministerial institute, beginning October 10, 1888, preceded the conference session. During these meetings Elder Jones presented his reasons for preferring the Alemani over the Huns. He had made a thorough study of the matter, and none could controvert his evidence. Nevertheless many chose to revert to the familiar list given in Elder Smith's *Thoughts on Daniel and the Revelation*. The discussion became more of a deliberative than a Christian forum, and as a result the conference was polarized.

For too many, the question became, not "What is truth?" but "Whom do you support, the established leaders or the mavericks from the West Coast?"

In the midst of this turmoil, Jones made a mistake which was to cost him dearly. When Elder Smith admitted that he had not originated his list of the kingdoms, but had simply followed ear-

For too many the question became, not "What is truth?" but "Whom do you support, the established leaders or the mavericks from the West Coast?"

began, he dictated a 39-page letter to Ellen White. In this letter—which she spoke as "a most curious production of accusations and charges against me"—he expressed his concern that she had failed to support him in his dispute with Waggoner. It was the stress brought on by her course which had largely contributed to his five-month-long illness.

Four days into the institute Sister White wrote him, commenting on events of the past as well as giving news of the meetings:

"The spirit which has prevailed at this meeting is not of Christ. There is not love, there is not sympathy or tender compassion one toward another. Dark suspicions have been suggested by Satan to cause dissension. There must be no strife between brethren. God has made this people the repository of sacred truths. Ye are one in faith, one in Christ Jesus. Let there be no lording it over God's heritage. Let there be no such oppression of conscience as is revealed in these meetings...."

"I wrote [previously] in the anguish of my soul in regard to the course you pursued in the General Conference two years since. The Lord was not pleased with that meeting. Your spirit, my brother, was not right. The manner in which you treated the case of Dr. Waggoner was perhaps after your own order, but not after God's order...."

"You refer to your office as president of the General Conference, as if this justified your course of action, which you deemed wholly right, but which, from the light the Lord has been pleased to give me, I deem to be wrong in some respects. The very fact that you are standing in a position of responsibility I urge upon you as the reason why you should show a forbearing, courteous, Christlike spirit at all times.... Your brethren in the ministry who respect you and your office, will be very apt to follow your example in the treatment of such cases...."

"You call Brethren Jones and Waggoner fledglings, and you make reference to the words I spoke at the conference in California. I am surprised, my brother, to read such things from your pen...."
Monday, October 15, E. J. Waggoner introduced the subject of the law in Galatians. It was expected that the matter would be handled as a debate, Elder J. H. Morrison having been selected to defend the traditional position. Waggoner, however, had other plans, and refused to sign the formal statement of resolve which had been prepared for him. He preferred to have a Bible study.

Ellen White listened with interest, for she had never before heard the views of Dr. Waggoner. She remarked several times during the conference that she differed with him on some points, but said, “I believe him to be perfectly honest in his views, and I would respect his feelings and treat him as a Christian gentleman... I see the beauty of truth in the presentation of the righteousness of Christ in relation to the law as the doctor has placed it before us.”

Elder Butler, of course, was kept informed of developments. Unable to advocate his views in person, he sent telegrams to Elders Morrison and Kilgore urging them to “stand by the old landmarks.” Alarmed by the turn events were taking in the meetings, Elder Kilgore—a member of the General Conference committee and a strong Butler supporter—stood to his feet and moved that the discussion of “righteousness by faith” be closed until Elder Butler was able to participate. Ellen White had been seated on the platform at the time. Rising to her feet she said, “This is the Lord’s work. Does He want His work to wait for Elder Butler? The Lord wants His work to go forward and not wait for any man.” There was no reply, the studies continued.

In her morning talk to the delegates the next day she spoke of the matter again: “Had Brother Kilgore been walking closely with God he never would have walked onto the ground as he did yesterday and made the statement he did in regard to the investigation that is going on. That is, they must not bring in any new light or present any new argument... because one man is not here...”

“I never was more alarmed than at the present time... I want to tell you, my brethren, that it is not right to fasten ourselves upon the ideas of any one man...”

“I tell you in the fear of God, ‘Cease ye from man, whose breath is in his nostrils.’ [Isaiah 2:22] How can you listen to all that I have been telling you all through these meetings and not know for yourself what is truth?...”

“Let us come to God as reasonable beings to know for ourselves what is truth. But if you want to take a position that only one man can explain the truth, I want to tell you that this is not as God would have it. Now, I want harmony. The truth is a unit. But if we fasten to any man we are not taking the position that God would have us take...”

“If the ministers will not receive the light, I want to give the people a chance; perhaps they may receive it. God did not raise me up to come across the plains to speak to you and you sit here to question His message and question whether Sister White is the same as she used to be in years gone by. I have in many things gone way back and given you that which was given me in years past, because then you acknowledged that Sister White was right. But some of our showing this spirit of combativeness. God has given me light, and you have acknowledged it in times past.”

The normal responsibilities of the conference were not completely lost sight of in all this. A great deal of regular business was attended to, including the election of new officers. Elder Butler resigned his position on account of sickness. While Ellen White sympathized with her old friend in his affliction, she confided to a family member that he had already been in office three years too long and had come to think of himself as virtually infallible.

On November 4 the conference closed. In a letter written that day, Sister White characterized the experience as “the hardest and most incomprehensible tug of war we have ever had among us as a people.” Still, she believed that the meeting would “result in good.”

One of the most frustrating features of the 1888 conference is that no clear record was kept of what Elder Waggoner presented. That it touched on the law—and the gospel—in Galatians is obvious. It was this issue that created...
For nearly a century the mystery of Minneapolis has been with us as a people. Especially in the last 25 years the clouds of confusion been deepening. Though volumes have been published on the subject, mutually exclusive opinions remain, and many are concerned.

What is this seemingly mystical message on which the future of our beloved church hangs? It is the message to the Laodicean church. “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.” Letter S 24, 1892

But more than that, it is also the third angel’s message. “Several have written to me, inquiring if the message of justification by faith is the third angel’s message, and I have answered, ‘It is the third angel’s message in verity.’” Review and Herald, April 1, 1890

Any well-grounded Seventh-day Adventist would be familiar with these topics. The third angel’s message and the Laodicean message became notable truths of this movement even before the denomination came into existence.

Ellen White made this important inspired statement about four years after the Minneapolis meeting: “The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel, whose glory shall fill the whole earth.” Review and Herald, November 22, 1892, quoted in Seventh-day Adventist Bible Commentary, vol. 7, 984

Third angel, Laodicea, loud cry—this message certainly deserves our respect. Even a cursory examination reveals the end-time aspect of this message. This is the end-time message, present truth for the final days. But the mere fact that this message came decades ago raises questions. “If the message was accepted, why is the church still in this world? What happened to the loud cry that began years ago?”

In these quotations depicting the attitudes of that era, God speaks to us:

Ron Spear
“Since the time of the Minneapolis meeting, I have seen the state of the Laodicean church as never before. I have heard the rebuke of God spoken to those who feel so well satisfied, who know not their spiritual destitution.... Those who realize their need of repentance toward God... will confess their sin in refusing the light that Heaven has so graciously sent them, and they will forsake the sin that grieved and insulted

Have we ever, in all those years, opened our hearts to the message?

the Spirit of the Lord.” Review and Herald, August 26, 1890

“The Spirit of God is departing from many among His people. Many have entered into dark, secret paths, and some will never return. They will continue to stumble to their ruin. They have tempted God, they have rejected light.... They have not only refused to accept the message, but they have also hated the light. These men are parties to the ruin of souls. They have interposed themselves between the Heavensent light and the people.

“I would speak in warning to those who have stood for years resisting light and cherishing the spirit of opposition. How long will you hate and despise the messengers of God’s righteousness?... I have no smooth message to bear to those who have been so long as false guideposts, pointing the wrong way. If you reject Christ’s delegated messengers, you reject Christ.... I entreat you now to humble yourselves, and cease your stubborn resistance of light and evidence.” Testimonies to Ministers, 90-91, 96-98

That there was resistance to this message when it first came is an important truth of history, one from which we should learn and take warning. But what about the intervening years? What about the present? Have we ever, in all those years, opened our hearts to the message? Or has the Lord arbitrarily refused to bestow His blessings? Are we any better than our fathers? Let’s look again at that message from the Lord.

It is the third angel’s message in verity according to God’s last-day messenger.

“Christ and His righteousness—let this be our platform, the very life of our faith. Review and Herald, August 31, 1905

“Several have written to me, inquiring if the message of justification by faith is the third angel’s message, and I have answered, ‘It is the third angel’s message in verity.’ Review and Herald, April 1, 1890.” Evangelism, 190

“The theme of greatest importance is the third angel’s message, embracing the messages of the first and second angels. All should understand the truths contained in these messages and demonstrate them in daily life, for this is essential to salvation. We shall have to study earnestly, prayerfully, in order to understand these grand truths; and our power to learn and comprehend will be taxed to the utmost. Letter 97, 1902.” Ibid., 196

We can see then that justification is the very theme of these messages, that also they are essential to salvation, that they must be demonstrated in our daily life, and that the faith of Jesus is the missing element which has not been given with the law. This is the reason the 1888 message has never gone with power to the world. See Selected Messages, book 3, 168, 172, 184.

“The third angel’s message is the proclamation of the commandments of God and the faith of Jesus Christ. 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.

“‘The faith of Jesus.’ It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel’s message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. And faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.” Selected Messages, book 3, 172

The 1888 message is the everlasting gospel—victory over every sin through Christ. This gospel was given to Adam and Eve the day they sinned. Jesus came to seek out the sinful pair and to show them the consequences of their actions. He held them to His breast as they cried for mercy. Tears streamed down His face as He explained their great loss. As angels with flaming swords stood by, He revealed the only means Heaven could devise to restore them to their garden home. The Creator explained the mystery of godliness and promised to be their Re-creator and Redeemer. With great compassion He revealed Himself to them as the Lamb slain from the foundation of the world. He speaks to us today as He spoke to them. “If you are willing to be made willing to give your will to Me, I will give you My faith. With My faith you can again be trusted. With My righteousness, I shall restore you in godliness, and you can again love as I created you to love.”

This is what happened at Pentecost. With Jesus’ faith they were clothed with Jesus’ righteousness; they were living Jesus’ life by the power of the Holy Spirit and they had Jesus’ love which gave them the ability to respond to every life situation as He would. When they were beaten, persecuted, and

January 1988 Our Firm Foundation 13
The righteousness of Christ is made manifest in obedience

We are too prone to go to either one extreme or the other, for human nature resents dependence and resists obedience. A century ago an over-emphasis on the law made us "dry as the hills of Gilboa." Today, many seem enchanted with a species of grace which excuses sin. But we find that the message of 1888 "presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God." Testimonies to Ministers, 91–92

It is faith we need, but a faith that yields complete obedience, for the character of Christ must be perfectly reproduced in each of God’s saints, 144,000 strong, before the end will come. “Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.” Christ’s Object Lessons, 69

Perfection and holiness are the standard of redemption. “Be ye therefore perfect, even as your Father which is in heaven is perfect.” (Matthew 5:48) “Because it is written, Be ye holy; for I am holy.” 1 Peter 1:16

God’s prophet says: “None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness. God calls upon us to reach the standard of perfection and places before us the example of Christ’s character.” Acts of the Apostles, 531

“...to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.” [Revelation 3:21] We can overcome. Yes; fully, entirely, Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, every temptation, and sit down at last with Him.” Testimonies, vol. 1, 144

“Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost.

It is now that we must keep ourselves and our children unspotted from the world. It is now that we must wash our robes of character and make them white in the blood of the Lamb. It is now that we must overcome pride, passion, and spiritual slothfulness. It is now that we must awake and make determined effort for symmetry of character.

“The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven.” Testimonies, vol. 5, 214–216

Justification and sanctification are accessible to all, even the thief on the cross. When we are so sorry for sinning that we honestly want to quit, Jesus justifies us as the Holy Spirit takes charge of our wills. Because we are willing, He keeps us from sin. We then practice the presence of Jesus in our lives by His power. See 2 Corinthians 7:10; Selected Messages, book 1, 366, 368

This great experience is available to all who listen to God. “The ideal of Christian character is Christlikeness. As the Son of man was perfect in His life, so His followers are to be perfect in their life. Jesus was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of man; yet He was the blameless Son of God. He was God in the flesh. His character is to be ours. The Lord says of those who believe in Him, ‘I will dwell in them, and walk in them; and I will be their God, and they shall be my people.’” 2 Corinthians 6:16.” The Desire of Ages, 31

“Through faith, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed.” Acts of the Apostles, 564

None of us need fail if we will seek after righteousness with all our hearts and souls. “And ye shall seek me, and find me, when ye shall search for me with all your heart.” Jeremiah 29:13

The message of 1888 is coming before God’s remnant church once again.

None of us need fail if we will seek after righteousness with all our hearts

What will we do with it now? Receive it, friends, it is the power of God unto salvation, the everlasting gospel. It is the matchless charms of Christ, a living active principle to transform the life.
Though the Minneapolis conference produced more than its share of confusion, one point was clear. The loud cry of the third angel had begun. A century later, we are confronted with the obvious question, What happened? Some would say that the issue is only made so decisive by the imaginations of those who look back at the event with imperfect vision and an exaggerated understanding of the circumstances.

History disagrees. Addressing the delegates of the 1893 General Conference, A.T. Jones spoke frankly of the cost of Minneapolis. — EDITORS

NOW we have a few minutes to talk up on how we got into this position, how these dangers came upon us.

You remember the other evening when I was reading that second chapter of Joel, that one of the brethren, when I had read that twenty-third verse, Brother Corliss called attention to the margin. Do you remember that? And I said we would have use for the margin at another time. Now all of you turn and read that margin. The twenty-third verse says: "Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately. What is the margin? "A teacher of righteousness." He hath given you "a teacher of righteousness." How? "According to righteousness." "And he will cause to fall down for you the rain;" then what will that be? When He gave the former rain, what was it? "A teacher of righteousness." And when He gives that latter rain what will it be? "A teacher of righteousness." How? "According to righteousness."

Then is not that just what the testimony has told us in that article that has been read to you several times? "The loud cry of the third angel," the latter rain, has already begun, "in the message of the righteousness of Christ." Is not that what Joel told us long ago? Has not our eye been held that we did not see? Did not we need the anointing? Brethren, what in the world do we need so much as that? How glad we ought to be that God sends His own Spirit in the prophets to show us when we do not see! How infinitely glad we ought to be for that!

Well, then, the latter rain — the loud cry — according to the testimony, and according to the scripture, is "the teaching of righteousness," and "according to righteousness," too. Now brethren, when did that message of the righteousness of Christ begin with us as a people? [One or two in the audience: "Three or four years ago.""] Which was it, three? or four? [Congregation: "Four."] Yes, four. Where was it? [Congregation: "Minneapolis."] What then did the brethren reject at Minneapolis? [Some in the congregation: "The loud cry."] What is that message of righteousness? The testimony has told us what it is; the loud cry — the latter rain. then what did the brethren in that fearful position in which they stood, reject at Minneapolis? They rejected the latter rain — the loud cry of the third angel's message.

Brethren, isn't it too bad? Of course the brethren did not know they were doing this, but the Spirit of the Lord was there to tell them they were doing it, was it not? But when they were rejecting the loud cry, "a teacher of righteousness." and then the Spirit of the Lord, by His prophet, stood there and told them what they were doing — what then? Oh, then they simply set this prophet aside with all the rest. That was the next thing. Brethren, it is time to think of these things. It is time to think soberly, to think carefully.

On page 8 of "Danger in Adopting Worldly Policy in the Work of God," I read the following: "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 reject the words of reproof sent to them from God through His Holy Spirit."

You know who it was. I do not mean for you to look to somebody else. You know whether you yourself were at it, or not. And, brethren, the time has come to take up tonight what we there rejected. Not a soul of us has ever been able to dream yet the wonderful blessing that God had for us at Minneapolis, and which we would have been enjoying these four years, if hearts had been ready to receive the message which God sent. We would have been four years ahead, we would have been in the midst of the wonders of the loud cry itself, tonight. Well, brethren, you know. Each one for himself — we are not to begin to examine one another, let us examine ourselves. Each one for himself knows what part he had in that thing; and the time has come to root up the whole business. Brethren, the time has come to root up the whole thing.

1893 General Conference Bulletin, 183
To the Delegates

March 5, 1891, 125 official delegates to the twenty-ninth session of the General Conference assembled in Battle Creek, Michigan. Two and a half years had lapsed since the Minneapolis conference, but its effects had not ceased. During the course of the meetings, Ellen White read to the delegates the following manuscript which she had prepared some time earlier for just this opportunity.

God's servants are to impress upon all the importance of finding out for themselves what is truth, watching and praying for a clear understanding of the Word. Tell them to go to the Master again and again. Had the common people of the Jewish nation been allowed to receive His message, His precious lessons of instruction, had they known He was the Prince of life, they would not have rejected Jesus, the Light of the world, their King and their Redeemer. But the priests and rulers led them astray. Let those whom God has imbued with reason search the Scriptures for themselves, obtaining an experience and knowledge for themselves. Let them search with humble and subdued hearts, seeking earnestly for the precious ore. There is altogether too much at stake for men to accept the opinions of their fellowmen, failing to make diligent search for themselves as did the noble Bereans.

Walk in the light while ye have the light, lest darkness come upon you. There is no safety in standing as critics, closing the door of the heart to the light which the Lord has in loving-kindness qualified His servants to speak. It is a serious matter to stand as did Korah, Dathan, and Abiram, to become so self-deceived as to call darkness light and light darkness, to regard the truths of the third angel's message as error, and to accept error as truth. God, who gave His only begotten Son to save souls from ruin by dying in the place of the transgressor, demands His followers to do a different work, in this time of peril, than to counterwork the manifestations of His spirit in those who are seeking to do His will. The only security against failure is the fulfillment of the high duty of representing Christ. This is our only security against doing infinite harm to souls. Absolute consecration, the entire surrender of the entire being to the work of the Spirit of God—this only is acceptable to God. A piety so thorough will make itself felt. God requires all who profess to be His followers to be on their guard. We are a spectacle to the world, to angels, and to men. We are to receive light from the Source of all light, and let it shine upon others, lest it go out.

There are men of experience and ability among us, who should find their place in the work as the Lord shall permit. Make room for these men, brethren, give them a place. Michigan and many other states are almost destitute of laborers; for but little encouragement has been given to men who if cu-
couraged would do a good work. Give them your confidence. All are but human, and if imperfections are seen in your laborers, do not lead them, by your words and actions to lose all confidence in themselves, to think that they can do nothing. Lay hold of every jot of ability that God places within your reach. Cultivate the talents entrusted to human beings. Do not turn away from

Lay hold of every jot of ability that the Lord places within your reach

those who err in judgment. Remember that you have faults which you do not see. Seek to correct their mistakes. Encourage them to overcome as you would desire to be encouraged were you in their place. Pray with them and for them.

There is a great work to be done. We need all the talent that Brother Smith has gained in his experience. God calls upon him to come into the Mount, that he may hear His voice and behold His glory, that he may reflect this glory upon those with whom he is associated. He needs to work with an eye single to the glory of God. He needs to drink deep of the spirit and power of present truth. He has a logical mind, and he can see through the cheap, feeble propositions that are too often made and seconded as right.

Elder Littlejohn is needed. His talent of intellect is of value, and his brethren can help him by showing that they appreciate his ability. It requires much labor and taxing thought to put to the tax the highest mental and moral abilities with which nature, study, and the Word of God have endowed him. His success will be proportionate to his devotion and consecration rather than to his natural and acquired ability. Elder Littlejohn should have a place in your councils. The Lord has given him talents to use to His glory. If sanctified, his clear, strong judgment will be a great help in your deliberations. If he will connect with God, God can use him...

The Lord has men prepared for the times. One does his part, carrying the people with him in reforms. The Lord raises up another who answers the call to duty saying, “Here am I, send me.” The Lord tests and proves him, to see if he will deal justly, love mercy, and walk humbly with God. But when a man begins to regard his judgment as infallible, God can no longer use him as a representative of what a man who occupies a responsible position should be. The instruction God gives is that His people are ever to press forward and upward. Many cease to advance any farther than their teachers carry them. This difficulty has existed in every age of the Christian world. God’s servants find their greatest success among a class who are not wedded to their previous teacher, who ask, Is this the way of the Lord?

Thus the work goes on. God has His men of opportunity, who are ready to do His bidding, who give fresh impetus to the work by bringing in food for needy souls, who wait and pray and watch and work. Be sure men are not chosen to act on your councils who have withstood the Spirit of God and have opposed truth and righteousness.

In the fear and love of God I tell those before whom I stand today that there is increased light for us, and that great blessings come with the reception of this light. And when I see my brethren stirred with anger against God’s messages and messengers, I think of similar scenes in the life of Christ and the reformers. The reception given to God’s servants in past ages is the same as the reception that those today receive through whom God is sending precious rays of light. The leaders of the people today pursue the same course of action that the Jews pursued. They criticize and ploy question after question, and refuse to admit evidence, treating the light sent them in the very same way that the Jews treated the light Christ brought them.

In Christ’s work there can be no neutrality, no middle ground. He declared, “He that is not with me is against me; and he that gathereth not with me scattereth abroad.” [Matthew 12:30] Jesus saw and read like an open book the motives which actuated those before Him, whose consciences pronounced them guilty. The great controversy was waxing strong. Christ was not warring against finite men, but against principalities and powers, against spiritual wickedness in high places. He tells His hearers that all manner of sin and blasphemy may be forgiven if done in ignorance. In their great blindness they might speak words of insult and derision against the Son of man, and yet be within the boundary of mercy. But when the power and Spirit of God rested upon His messengers, they were on holy ground. To ignore the Spirit of God, to charge it with being the spirit of the devil, placed them in a position where God had no power to reach their souls. No power in any of God’s provisions to correct the erring can reach them.

Some in Battle Creek will surely reach this point if they do not change their course. They will place themselves where none of God’s ordained means will be able to set them right. Their will is not God’s will, their persistency is not the perseverance of the saints. To speak against Christ, charging His work to satanic agencies, and attributing the manifestations of the Spirit to fanaticism, is not of itself a damning sin, but

They have resisted the only Spirit that could lead, enlighten, and save them

the spirit that leads men to make these assertions places them in a position of stubborn resistance, where they cannot see spiritual light. Some will never re-
trace their steps, they will never humble their hearts by acknowledging their wrongs, but like the Jews will continually make assertions that mislead others. They refuse to investigate evidence candidly and frankly, but like Korah, Dathan, and Abiram, set themselves against the light.

The evil heart of unbelief will make falsehood appear as truth and truth as falsehood, and will adhere to this position, whatever evidence may be produced. The terrible accusation against Christ, if perseveringly persisted in, places the guilty ones in a position where rays of light from Heaven cannot reach them. They will continue to walk in the light of the sparks of their own kindling, until they will blaspheme the most sacred influences that ever came from Heaven. They enter upon a path that leads to the darkness of midnight. They think they are following sound reason, but they are following another leader. They have placed themselves under the control of a power which in their blindness they are wholly ignorant of. They have resisted the only Spirit that could lead them, enlighten them, save them. They are following in the path of guilt for which there can be no forgiveness, in this life or in the life to come. Not that any degree of guilt would exhaust the mercy of God, but because pride and persistent stubbornness leads them to do despite to the Spirit of God, to occupy a place where no manifestation of the Spirit can convince them of their error. They will not yield their stubborn wills.

In this our day men have placed themselves where they are wholly unable to fulfill the conditions of repentance and confession; therefore they cannot find mercy and pardon. The sin of blasphemy against the Holy Spirit does not lie in any sudden word or deed; it is the firm, determined resistance of truth and evidence.

The Lord has been calling His people. In a most marked manner He has revealed His divine presence. But the message and the messengers have not been received but despised. I longed that those who have greatly needed the message of divine love would hear Christ's knock at the door of the heart, and let the heavenly Guest enter. But at the hearts of some Jesus has knocked in vain. In rejecting the message given at Minneapolis, men committed sin. They have committed far greater sin by retaining for years the same hatred against God's messengers, by rejecting the truth that the Holy Spirit has been urging home. By making light of the message given, they are making light of the word of God. Every appeal rejected, every entreaty unheeded, furthers the work of heart-hardening, and places them in the seat of the scornful. These rejectors of light cease to recognize light. Their souls are surrounded by a malarious atmosphere, and though some may not show open hostility, those who have spiritual discernment will realize the icy coldness which surrounds their souls...

From Olivet Christ looked upon Jerusalem, and with trembling lips and grief-burdened soul He said, If thou hast known, even thou, in this thy day the things that belong unto thy peace: but now they are hid from thy eyes. He thought of what Jerusalem might have been had she maintained a living connection with God, of what blessings might have rested upon the people had they improved their privileges and blessings they enjoyed through the mercy and grace of a long-suffering God. Jerusalem would have become beautiful for situation, the joy of the whole earth. God would have made Zion His holy habitation.

Christ's heart had said, "How can I give thee up?" He had dealt with Israel as a loving, forgiving father would deal with an ungrateful, wayward child. With the eye of Omniscience He saw that the city of Jerusalem had decided her own destiny. For centuries there had been a turning away from God. Grace had been resisted, privileges abused, opportunities slighted. The people themselves had been loading the cloud of vengeance which unmingled with mercy was about to burst upon them. With choked, half-broken utterance, Christ exclaimed, "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace! but now they are hid from thine eyes." [Luke 19:42] The irrevocable sentence was pronounced.

In this light from the throne of God has been long resisted as an objectionable thing. It has been regarded as darkness and spoken of as fanaticism, as something dangerous, to be shunned. Thus men have become guideposts pointing in the wrong direction. They have followed the example set by the Jewish people. They have hugged their false theories and maxims to their hearts until they have become to them as precious fundamental doctrines. They have come to think that if they let them go, the foundations of their faith will be destroyed. If all those who claim to believe present truth had opened their hearts to receive the message, and the spirit of truth, which is the mercy and justice and love of God, they would not have gathered about them darkness so dense that they could not discern light. They would not have called the operations of the Holy Spirit fanaticism and error.

The people themselves had been loading the cloud of vengeance

By making light of the message given, they make light of the word of God.

Manuscript 30, 1890, The Ellen G. White 1888 Materials, 906-916
The Prayer of Victory

Ellet J. Waggoner

Fifth Day's Proceedings.

THE BIBLE SAYS that “the just shall live by faith.” The righteousness of God is “revealed from faith to faith.” (Romans 1:17) Nothing can better illustrate the working of faith than some of the examples that are recorded for our learning, “that we through patience and comfort of the Scriptures might have hope.” (Romans 15:4) We will take, first, a notable event recorded in the twentieth chapter of 2 Chronicles. Let the reader follow the running comment with his Bible.

“It came to pass after this also, that the children of Moab, and the children of Ammon, and with them other beside the Ammonites, came against Jehoshaphat... saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is Engedi.” 1-2

This great host caused the king and the people to fear, but they took the wise course of gathering together, “to ask help of the Lord: even out of all the cities of Judah they came to seek the Lord.” (3-4) Then follows the prayer of Jehoshaphat, as leader of the congregation, and it is worth special study, since it was a prayer of faith, and contained within itself the beginning of victory:

“And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, and said, O Lord God of our fathers, art not thou God in heaven? and rulest not thou over all the kingdoms of the heathen? and in thine hand is there not power and might, so that none is able to withstand thee?” 5-6

That was an excellent beginning of a prayer. It starts with a recognition of God in heaven. So the model prayer begins, “Our Father who art in heaven.” What does this signify? – That God, as God in heaven, is Creator. It carries with it the recognition of His power over all the kingdoms of the world and of the powers of darkness; the fact that He is in heaven, the Creator, shows that in His hand there is power and might, so that none is able to withstand Him. Why, the man who can begin his prayer in the hour of need with such a recognition of God’s power, has victory already on his side. For, notice, Jehoshaphat not only declared his faith in God’s wondrous power, but he also claimed God’s strength as his own, saying, “Art not thou our God?” He fulfilled the scripture requirement: “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.” [Hebrews 11:6]

Jehoshaphat then proceeded to recount how the Lord had established them in that land, and how, although He had not suffered them to invade Moab and Ammon, those nations had come to cast them out of their God-

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given inheritance. (7-11) And then he concluded: “O our God, wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do; but our eyes are upon thee.” (12) It is nothing with the Lord to help, whether with many, or with them that have no power (2 Chronicles 14:11); and since the eyes of the Lord run to and fro throughout the earth to show Himself strong in the behalf of those whose heart is entire towards Him (2 Chronicles 16:9), it well becomes those who are in need, to trust Him alone. This position of Jehoshaphat and his people was in keeping with the apostolic injunction, “Looking unto Jesus the author and finisher of our faith.” (Hebrews 12:2.) He is the beginning and the end, and all power in heaven and earth is in His hands.

Now, what is the result? — The prophet of the Lord came in the power of the Holy Spirit, “and he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God’s.” (15) And then came the command to go forth in the morning to meet the enemy, and they should see the salvation of the Lord, for He would be with them.

Now comes the most important part: “And they rose early in the morning, and went forth into the wilderness of Tekoa: and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for his mercy endureth for ever.” 20-21

Surely, this was a strange way to go out to battle. Few armies have ever gone to battle with such a vanguard. But what was the result?

“And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped.” 22-24

We begin to pray, not with a mournful statement of our weakness, but with a joyful acknowledgment of God’s mighty power.

If there have been few armies that have gone to battle with such a vanguard as did the army of Jehoshaphat, it is equally certain that few armies have been rewarded by such a signal victory. And it may not be amiss to study a little into the philosophy of the victory of faith, as illustrated in this instance. When the enemy, who had been confident in their superior numbers, heard the Israelites coming out that morning, singing and shouting, what must they have concluded? — Nothing else but that the Israelites had received reinforcements, and were so strengthened that it would be useless to try to oppose them. A panic seized them, and each one looked upon his neighbor as an enemy.

And were they not correct in their conclusion, that Israel had received reinforcements? — Indeed they were; for the record says: “When they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir.” The host of the Lord, in whom Jehoshaphat and his people trusted, fought for them. They had reinforcements, and doubtless if their eyes could have been opened to see them, they would have seen, as did the servant of Elisha on one occasion, that they that were with them were more in number than the enemy.

But the point which should be specially noticed is that it was when Israel began to sing and to praise that the Lord set ambushments against the enemy. What does that signify? — It signifies that their faith was real. The promise of God was considered as good as the actual accomplishment. So they believed in the Lord, or, more literally, they built upon the Lord, and thus they were established, or built up. Thus they proved the truth of the words, “This is the victory that overcometh the world, even our faith.” 1 John 5:4

Let us now apply this illustration in a case of conflict against sin. Here comes a strong temptation to do a thing known to be wrong. We have often proved to our sorrow the strength of the temptation, because it has vanquished us, so that we know that we have no might against it. But now our eyes are upon the Lord, who has told us to come with boldness to the throne of grace, that we may obtain mercy and find grace to help in time of need. So we begin to pray to God for help. And we pray to the God that is revealed to us in the Bible as the Creator of heaven and earth. We begin, not with a mournful statement of our weakness, but with a joyful acknowledgment of God’s mighty power. That being settled, we can venture to state our difficulty and our weakness. If we state our weakness first, and our discouraging situation, we are placing ourselves before God. In that case Satan will magnify the difficulty and throw his darkness around us so that we can see nothing else but our weakness, and so, although our cries and pleading may be fervent and agonizing, they will be in vain, because they will lack the essential element of believ-
Religious Liberty Update

Global Movements: Tokyo held an International Seminar on "The Future of Mankind and Co-operation Among Religions," sponsored by The United Nations University. Indonesian Rector, Dr. Soedjatmoko, asked the seminar to consider how religions should relate to unjust power (including their own), how they could contribute to political movements while maintaining a boundary between the religious and the political, how they could help people find identities in religious traditions and wider agreement on basic moral principles. America, June 13, 1987 (Catholic)

Holy Roman Empire: A dramatic shift in the world's balance of power is about to occur. It will affect the lives and livelihoods of nearly every man, woman, and child on the face of the earth. We are about to witness truly awesome geopolitical changes as Europe moves toward unity—economically, politically, religiously, and even militarily. The 1957 Treaty of Rome created the Common Market, whose ultimate aim was a "United States of Europe." On numerous occasions John Paul has appealed to inhabitants of both Eastern and Western Europe to reclaim their religious (Catholic) heritage. Plain Truth, July 1987 (Evangelical)

Becoming One: The Vatican's Secretariat for Unity says Protestants and Catholics have moved away from prejudice toward each other, and are trusting one another. Los Angeles Times, May 23, 1987.

Death Wish: Americans United's Robert L. Maddox asked unannounced Presidential candidate Marion G. "Pat" Robertson to repudiate a recent statement in which Robertson said, "We have many social concerns in this country. These social concerns could all be solved if Justice Brennan, Justice Marshall, and Justice Stevens were to be retired or promoted to that great Supreme Court in the sky." Maddox added that his concern had been prompted by recent efforts among extreme fundamentalists to encourage prayers among Christians for the deaths of those Supreme Court justices who have been most supportive of the time-honored principle of church-state separation. Americans United Press Release, May 13, 1987

Charting the Course: Political observers rarely agree, but on one thing they concur: America is at a crossroads. We are a nation in search of leadership. This is the "evangelical moment," according to Richard John Neuhaus, in the drama of relating "Christian faith and public life." In his taped message to the National Association of Evangelicals' convention, President Reagan went so far as to say that evangelicals are "charting the course of America." Action, May 1987 (Evangelical)

Coalition for Control: Foretelling the future is dangerous business. In 1950 who would ever have predicted the renaissance of evangelical social action and the renewal of evangelical political involvement? Perhaps the most interesting and difficult matter to predict lies in the degree to which traditional Roman Catholics will be able to work together with conservative evangelicals. If they choose to join forces, they could well control America. Action, May 1987

Destiny out of Control: The nation's foreign debt soared to an estimated $263.6 billion last year, with the United States lengthening its lead as the country with the world's largest debt. "We can live with these kinds of debt levels as long as foreign (investors) want to buy U.S. debt.... But we don't have control of our own destiny." Los Angeles Times, June 24, 1987

From Christ and His Righteousness
world, out of the churches—even the Catholic Church—whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore. For this reason the eleventh-hour laborers will receive their penny. These will see the battle coming and will give the trumpet a certain sound.

Alienation and bitterness give evidence that if possible Satan will deceive even those who claim to believe the truth for this time

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 which Reformers defended with toil and for which they sacrificed their lives.

The watchmen must sound the alarm. If men are at ease in Zion somebody must be awake to give the trumpet a certain sound. Let the blaze of the beacon light be seen everywhere. Let the ease-loving awake, the tranquil be disturbed, and let them labor for religious liberty. And after we have done all we can, then leave our Lord to do His work.

There was at last an opening made for Brother Jones, but it was not pleasant to fight every inch for any privileges and advantages to bring the truth before the people. The message borne had a wonderful effect on those that heard it. There were many not of our faith who were deeply stirred with the importance of doing something and doing it now, in the struggle for religious freedom. Many were awakened to see what this religious amendment meant—turning from a “Thus saith the Lord, the seventh day is the sabbath of the Lord thy God.” A spurious sab-

bath is presented to be legislated into power, compelling the observance of a sabbath which God has not enjoined upon man.

The persecutions of Protestants by Romanism, by which the religion of Jesus Christ was almost annihilated, will be more than rivaled when Protestantism and popery are combined. The darkest pages of history will be opened cooling of friendship, the withdrawal of confidence, the misrepresentation of motives, the endeavor to thwart and turn into ridicule those who honestly differ with them in their views? I have in my last few weeks' experience learned what little dependence may be placed in man, for these things must be met. Alienation and bitterness give evidence that if possible Satan will deceive even those who claim to believe the truth for this time, showing that they have need to study the character of pure and undefiled religion. God forbid that Satan shall do this.

Godliness, which the gospel enjoins, never bears briars and thorns, never—because all do not see exactly alike—breaks the closest links of association, dividing those who have been one in faith, one in heart, in their relationship. But a difference in the application of some few scriptural passages makes men forget their religious principles. Elements become banded together, exciting one another through the human passions to withstand in a harsh, denunciatory manner everything that does not meet their ideas. This is not Christian, but is of another spirit.

And Satan is doing his utmost to have those who believe present truth deceived on this point, for he has laid his snare to overcome them, that those who have accepted unpopular truth, who have had great light and great privileges, shall have the spirit that will pervade the world. Even if it is in a less degree, yet it is the same principle that when it has a controlling power over minds, leads to certain results. There is pride of opinion, a stubbornness that shuts the soul away from good and from God.Warnings have been scoured, grace resisted, privileges abused, conviction smothered, and the pride of the human heart strengthened. The result is the same as with the Jews—fatal hardness of heart. It is not safe for the soul to rise up against the messages of God. All who are handling sacred truth are only mortal men.

Manuscript 30, 1889; The Ellen G. White 1888 Materials, 352–381
The cause for her enthusiasm is simple. So simple, yet so profound, that many overlooked it. And many still underestimate it. The cause for her enthusiasm was Jesus Christ—the source of all power, the healing of all ills, the knowledge of all things, the remedy for all sin. Not a Christ held separate from the life, but Christ our Saviour dwelling in our hearts and filling us with all the fullness of God. Somehow, somewhere along the way, it seems we had lost touch with Jesus.

"Now, it has been Satan’s determined purpose to eclipse the view of Jesus and lead men to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants [Elders Jones and Waggoner] a testimony that presented the truth as it is in Jesus, which is the third angel’s message, in clear, distinct lines."14

The reception given this “most precious message” was, of course, mixed. Jones described it in 1893: "I

"Brethren, you need to get that righteousness of Jesus Christ nearer to your heart than that. Every man needs to get the righteousness of God nearer to him than simply weighing up things and compromising between parties, or he will never see or know the righteousness of God at all."

The greatest opposition came from Battle Creek. True to her promise, Ellen White gave the people “a chance,” traveling extensively for most of the next year, often in company with one or both of the “fledglings.” Perhaps the greatest boost to the message came in 1892 after she had been removed from the scenes of these labors. Writing from Australia, she revealed that the “loud cry of the third angel has already begun in the revelation of the righteousness of Christ.”16

This positive identification has fixed the importance of 1888 firmly in Adventist thought. Yet we are forced to conclude that nothing, as of yet, has fixed the reality of the message in our hearts. The loud cry has not sounded, the latter rain has not fallen, our Lord has not come. He has not been slack in His promise, but we have never looked to Him for the fullness of blessing which He has to offer.

As we turn our eyes away from man and fix them upon our Lord, we will find that the “matchless charms of Christ” are as powerful today as a century ago.

Has our view of Jesus been “eclipsed”? To whom do we look for counsel, for wisdom, for encouragement? To man—or to the Son of man? Do we flatter ourselves that numbers will make a difference? That committees or bylaws are sufficient authority to contradict God’s Word? Such conclusions are “worthy of no more consideration than are any man’s expressions. Christ says, ‘Without me ye can do nothing.’ [John 15:5] If He is not honored in your assemblies as chief counselor, your planning comes from no higher source than the human mind."17

Our history—and that of ancient Israel—speaks eloquently, urging that we learn both the theological truths and the practical lessons of righteousness by faith. “Depending upon men has been the great weakness of the church. Men have dishonored God by failing to appreciate His sufficiency, by coveting the influence of men. Thus Israel became weak. The people wanted to be like the other nations of the world, and they asked for a king. They desired to be guided by human power which they could see, rather than by the divine, invisible power that till then had led and guided them, and had given them victory in battle. They made their own choice, and the result was seen in the destruction of Jerusalem and the dispersion of the nation."18

Yet there is ample cause for hope and rejoicing in the contemplation of Christ’s righteousness. As we turn our eyes—and the eyes of those who might mistakenly look to us—away from man and fix them upon our Lord, we will find that the “matchless charms of Christ” are as powerful today as a century ago.

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1 See Emmet K. Vande Vere, Rugged Heart, The Story of George I. Butler, 84-85
2 Letter 21, 1888. The Ellen G. White 1888 Materials, 92-93; MS 15, 1888, Ibid., 165
3 E.G. White, Testimonies, vol. 2, 119; E.G. White, Testimony for the Church at Battle Creek (1868), 1920
4 E.G. White, Paulson Collection of Ellen G. White Letters, 382, 384. Note that date is inaccurate; for correct date, see D. A. Delsafe, Ellen G. White In Europe, 13
5 Letter 13, 1887, 1888 Materials, 32, 33-35
6 See R.W. Schwartz, Light Bearers to the Remnant, 187-188
7 Letter 27, 1894, 1888 Materials, 1245
8 Letter 21, 1888, Ibid., 94, 96-97, 99
9 MS 15, 1888, Ibid., 164
10 MS 9, 1888, Ibid., 151, 153
11 Letter 82, 1888, Ibid., 183
12 Ibid., 182
13 Letter 96, 1896, Ibid., 1574-1575; Letter 59, 1890, Ibid., 604
14 E.G. White, Testimonies to Ministers, 53
15 A.T. Jones, General Conference Daily Bulletin (1899), 185
16 E.G. White, Review and Herald, November 22, 1892
17 E.G. White, Letter to Elder D.A. Olson, May 31, 1896 (see Paulson Collection, 351)
18 E.G. White MS “Conforming to the World,” In The Kress Collection, 57
The Righteousness of God

Alonzo T. Jones

Fifth Day's Proceedings.

General Conference.

Monday, Oct 20, 1881

The conference was held at 10

A.M. by Elder Wm. Covert.

A last meeting were read and appr

 tion of a letter from Elder G. L.

 it was read by the secretary. The

 work was reported by John Wash

 White, who contains his report of

 the condition of the work done. The

 view to which the Lord has put the


This MORNING we will study some texts that speak to us of faith, what we are to do with it and what it will do for us. Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." To be justified is to be accounted righteous and this by faith. "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Romans 4:5. "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Romans 3:22. This righteousness is to take the place of all our sins, remember. Now see what the Lord will do with our sins, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isaiah 1:18. The latter condition is just the opposite of the first—the sins, no matter how deep the color, will be made white as snow. We are to be clothed with white raiment, our scarlet sins to be changed, our filthy stained garments to be changed like wool, white as snow. When we ask to have our sins taken away we are asking to be cleansed.

What does it mean to be made white as snow? "And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them." Mark 9:3. That is the garment that is to be put upon us—whiter than any fuller can make it. This is the blessed promise.

Faith says that this is so. "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." Isaiah 44:22. The Lord has paid the ransom by the death of Christ; now He says return unto Me, I have redeemed thee. All the thick, black clouds have gone—blotted out. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Micah 7:18–19.

Passeth by the transgression of what? The remnant? Those who keep the commandments and have the faith of Jesus. That is a promise to us. He is fixing them up for Himself, He is taking their sins from them. He delights in treating them better than they deserve. He delights in us when we believe in Him. All our sins are to go into the depths of the sea, the deepest depth we can conceive of? Is not that a blessed promise? "For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." Psalm 103:11–12.
Who can conceive the distance of heaven from us, so great is God’s goodness and mercy toward us? Don’t we want to worship such a Lord as that? Do we want to offend such a God as that? No, we want to be like Him. Now how far is the east from the west? Suppose we walk out looking for the west. How long shall we seek it? Eternally. Then so far are our sins to be from us, as long as we believe it. Have faith then and keep them eternally away from you. Why should we not have peace? Faith then gives us peace. God gives us the Holy Spirit as a seal of His righteousness.

We must ask for the Holy Spirit to receive it. “And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?” Luke 11:9-11.

How must we ask? “But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.” James 1:6. “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” Galatians 3:13-14. The blessing of Abraham was righteousness through faith, Romans 4:21-25. What does God promise us in reference to our sins? They shall be white as snow. Then we are righteous. He says He will blot out the thick clouds of our sins. If we believe it, then we are righteous. By Micah He says our sins shall go into the sea. Do we believe it? Then we are righteous. Our sins are to go from us an eternal distance. Do we believe God can do this? Then we are righteous.

Now the promises were not written out for Abraham’s sake alone, but for our sakes to whom it shall be imputed, if we believe on Him who raised the Lord Jesus from the dead. “For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” Romans 10:10. Then how are we to have righteousness? By faith. Therefore being justified by faith we have peace with God—now read Galatians 3 again. “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” We receive the seal of it by faith.

Another step we want to take when we receive the promise by faith, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Romans 5:1-5. We get into the grace of God by faith (“whatsoever is not of faith is sin” [Romans 14:23]), and we must rejoice. Why should we not? What have we to complain of? What have we to do but rejoice? The Lord is good. Rejoice anyhow. Rejoice in tribulations also, because the Holy Ghost sheds abroad the love of God in our hearts.

Don’t get a wrong turn here; it is not love for God (though that will be there), but the Holy Spirit puts God’s love in our hearts. God gave His Son when man was enmity toward Him, because He loved them, and when His love is in our hearts, they will go out toward mankind in love as His great heart has done. The evidence we want is to have the love of God in our heart.

Now Galatians 5:22-23, “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” How shall we be good? Have the Spirit of God in our hearts. Do we want the other virtues? These are all the fruit of the Spirit of God. We can’t have the fruit unless we have the tree— for it is God that works within us both to will and to do of His good pleasure. “He that hath my commandments, and keepeth them, he 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. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” John 14:21-23.

The Lord went away but promised to send the Holy Spirit to manifest Him. Is that not what we learned yesterday? Where do we abide? At our homes. We are sojourning here. “We will come unto him and make our abode with him.” “For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might
be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” Ephesians 3:14-21.

We begin, then, at the sixteenth verse, which speaks of the family of God, not two, but only one, some in

Only by faith can we know that which passeth knowledge

heaven, the rest on earth—this is a prayer for us—that we be strengthened by the Spirit that Christ may dwell with us by our faith. How can we know that which passeth knowledge? Why, only by faith, and then we know it. Now verse 20: Paul could not find words to tell what he wanted to, and failed to express it all. The Lord says He will do all we ask or think. Do we believe it? Then we can get from Him all we ask or think, further exceedingly abundantly beyond what we can ask or think. According to what power? The power working within us. And what is this? Our faith. Well, then that is all the limit put upon God—the power of God being limited only according to the measure of our faith.

Then, brethren, let us have faith. God is able to do all He promises. “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.” Romans 1:16-17. Many do not know what this expression “from faith to faith” means. We begin with faith, and the exercise of that faith will develop the capacity to exercise faith tomorrow—so that we grow from faith to faith, from today’s to tomorrow’s. Therefore we grow in faith, and from grace, (favor, power with God), to grace, and in knowledge of Jesus Christ, our Lord. Let us exercise our faith then, and it will develop power—the power of God unto eternal salvation. Why, then, should we not rejoice?

Now, faith works, “For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.” Galatians 5:6. Here work comes in, and is the only work acceptable to God, for it is of God, but works without faith are our own. “Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.” James 2:18. Well, let it do this, for it is true, the man who has the most faith will do the most acceptable work to God. Work is of no value except it have faith, and faith without works is valueless. Works will tell the amount of faith we possess, 1 Thessalonians 1:3; 2 Thessalonians 1:11.

Now comes obedience. Where? “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.” Romans 16:25-26. All is made manifest for the obedience of possible to please God. So, then, our obedience comes in after we have faith, and God’s Spirit is dwelling within us. Do you not see now that we have to be made good before we can do good? If then you want to do better, get more of Jesus Christ in your heart. It is all well enough to want to do better, but go first to Jesus to be made better. “By whom we have received grace and apostleship, to the obedience of faith among all nations, for his name.” Romans 1:5, margin, also 1 Timothy 6:12, “Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.”

A battle is to be fought and the beauty of it all is there is a victory to be won, 1 John 4:4 “Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world.” Mark what “overcome” means; “to conquer,” “veni, vidi, vici.” I came, I saw, I conquered, is what Caesar wrote home to the senate. I came, I overcame, I conquered is the literal translation. Then to overcome is to conquer—but it does not protect from temptation and battles, but it fits us up and enables us to fight, and gives us the victory, all through faith. Is not faith, then, a glorious thing?

“Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all (margin: and having overcome all), to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit,
and watching thereunto with all perseverance and supplication for all saints.”
Ephesians 6:10-18.

After having conquered, be able to stand when the battle is over (see margin of verse 13), having the righteousness of God as our armor, and above it all the shield of faith, not only to stop the fiery darts of the enemy, (which if they strike us create a flame within us), but also to quench them—put them out. Compare “For unto the angels hath he not put in subjection the world to come, whereof we speak.” Hebrews 2:5 to “Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.” Hebrews 2:1-3.

Paul says Christ partook of our sufferings and took upon Him the bondage of death to rescue us from death, and took upon Him our nature that He might be a merciful and faithful High Priest, so that having stood in our place (remember that He stood there before we did), if we put Him between us and the temptation, it vanishes, and we conquer in Him. That is the shield of faith. Another thing, brethren, the heart is purified by faith and the pure shall see God. Matthew 5:8. It is made pure and kept pure by Him. How is it done? There is no “how” to faith; but let us read Luke 6:43-48.

“And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him, and touched the border of his garment; and immediately her issue of blood stanched. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.”

Why did He not say before this, “Who touched me?” Because only the touch of the woman was the touch of faith and drew virtue from Him. Faith reaches out to Christ, and virtue comes in response as surely as it did for that woman, and this is not all. “And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.” Luke 6:19. Touch Him by faith and virtue will come to all and make you faithful, that is, full of faith.

Christ was faithful; His faithfulness comes to us in answer to our faith and that makes us faithful. It is only by His obedience that we are made righteous. Then when I have anything to do, let my faith reach out to Him and bring faithfulness from Him to enable me to do it. Faithfulness, that only can do it. If we want to be good, let our faith touch Him, and goodness comes to us and makes us good; if we want to be righteous, in answer to our faith, power comes to us and makes us righteous. In answer to our faith as it grows, more and more of His power and goodness will come to us, and just before probation closes we shall be like Him indeed, and then we shall be keeping the commandments of God in fact, because there will be so much of Him in us that there will be none of ourselves there. Then we get to the place where we keep the commandments of God, and there is the beautiful promise, “Here are they that keep the commandments of God, and the faith of Jesus.”

We must reach that place yet. There is too much self-glorification, too much self-confidence, but let our faith come to Him. Then that is sanctification, that is what the twenty-sixth chapter of Acts tells us, verse 18; also John 17:19. “To

The glory, the praise, the honor is Christ’s, and let us give it to Him

open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.” “And for their sakes I sanctify myself, that they also might be sanctified through the truth.”

That is genuine sanctification. When that comes it will be all right. Get all of that kind of sanctification you can. Faith is actually a something, a reality, and when it touches Jesus Christ, in response to it, virtue comes from Him and makes us what we want to be. Get that into your minds, brethren, and let us understand what faith is. Let our faith touch Him and draw from Him virtue, goodness, righteousness, and every good and perfect gift will come to us. Then the glory, the praise and the honor is Christ’s and let us give it to Him. Then if there be any virtue at all, it is Christ’s virtue that makes us acceptable to God in any way whatever. A text to sum up this matter is Hebrews 10:37-38. “For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.”

The True Message of 1888
(not to mention 1988)

Colin D. Standish

As we have approached closer to the centenary of the 1888 Minneapolis General Conference there has been an increasing interest in the great message of righteousness by faith presented by E. J. Waggoner and A. T. Jones. More and more conflicting viewpoints have been presented, many of which have been anything but a true representation of the 1888 message. Some have tried to use the message of Waggoner and Jones and the support given by Ellen White to support the concepts of the New Theology. In doing so, they have indicated that Waggoner and Jones preached a legal justification and that the gospel is justification by faith alone. Nothing could be further from the truth.

Part of the general debate has been the fact that no transcript was made of the 1888 General Conference talks of Waggoner and Jones. Some have argued that very quickly after their presentations, they both began to wander into apostasy which was to lead them away from the truth of God. Thus the books that they wrote after 1888 are considered by many to be unreliable. Fortunately, we do have the many statements of Ellen White on the 1888 message. In fact, today we have the four-volume set of these messages from the White Estate published in 1987. These messages give us the clearest understanding of what the 1888 message was all about.

Those who study the 1888 message realize that it was a wide-ranging message covering the spectrum of Christian belief and practice. From the vast amount of material that has been written, three dominant messages come forth:

1. The centrality of the belief that Christ took upon His sinless nature our sinful nature.
2. That the faith of Jesus must undergird every presentation of God's truth and form the basis by which we lay hold of the saving grace of Jesus.
3. That the gospel is a living principle encompassing both our forgiveness and our obedience to the commandments of God.

The Human Nature of Christ

It is fascinating that as we come to the centenary of the 1888 conference that the nature of Christ should assume such a central focal point in the dialogue of the church. Indeed, it has become perhaps the most divisive and fiercely fought dialogue among theologians, pastors, and laity alike. It is accurate, however, to say that no authentic presentation of the 1888 message can either ignore the centrality of the nature of Christ or assume that Christ took the nature of Adam before the fall. Many times the centrality of this doctrine is clearly presented. Here are some examples:

"The Lord Jesus took the same flesh and blood, the same human nature, that we have—flesh just like our sinful flesh—and because of sin, and by the power of the Spirit of God through the divine mind that was in Him, 'condemned sin in the flesh.' " [Romans 8:3]. A. T. Jones, E. J. Waggoner, Lessons on Faith (Angwin, CA: Pacific Union College Press), 92. "Therefore we see Jesus made in the nature of man, as man is since man sinned; and not as..."
It presents the law and the gospel, binding up the two in a perfect whole

presented in 1888 recognized the issue that was at stake. Frequently texts such as Romans 1:3; 8:3; Hebrews 2:14-18; 4:15; and Galatians 4:4 were used to support the truth that Christ took upon Himself the nature of fallen man. In The Consecrated Way, Jones associates the unfallen-nature theology with the Catholic concept of the Immaculate Conception.

The whole basis of the righteousness-by-faith message is predicated upon a Christ who accepted the nature of man and in that nature lived a perfect life. In that way He not only became man's Substitute, but He also became man's Example. “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously.” 1 Peter 2:21-23

The Faith of Jesus

The issue of the faith of Jesus was always uppermost in the 1888 message. There is no question that with the earnest desire to preach the law of God there had been an overriding failure to combine it with the other great identifying characteristic of the saints—the faith of Jesus. Clearly the situation has been a very disheartening one. “The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk of the law, the law, but do not teach or believe Christ.” Testimonies to Ministers, 92.

One can clearly understand what had taken place; with the trampling upon the law of God, particularly the Sabbath, the pioneers of the Advent Church had gone forward strongly to preach the law of God and its binding nature upon God's people. Frequently, however, the message of the law was presented outside the love and the power of Jesus Christ. Therefore men and women were admonished to keep the law, but they did not understand the power of Jesus Christ to keep them from falling and to present them faultless before the throne of God.

It was not wrong that preachers were preaching the law and its centrality to the understanding of the gospel. In fact, in commenting upon the relationship of the two, the servant of the Lord said, “This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole.” Ibid., 94. But the problem was that the law was presented outside the claims of Jesus Christ.

The servant of the Lord put it this way. “The faith of Jesus had been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner's only hope has been largely left out, not only of the discourses given but also of the religious experience of very many who claim to believe the third angel's message.” Selected Messages, book 3, 168.

Further, she said, “The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. 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.” Ibid., 172. Finally the servant of the Lord had this to say, “The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power. The first part of the message has been dwelt upon mostly, the last part casually. The faith of Jesus is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life.” Ibid., 184.

Thus it becomes clear why the message of Waggoner and Jones is so important to the church. Satan had diligently sought to find a way to destroy the impact of the Advent message, and this had been done by the emphasis upon the keeping of the commandments of God outside the context of the faith of Jesus Christ.

Indeed it is impossible to keep the commandments of God unless we have the faith of Jesus. Therefore the role of the faith of Jesus in preparing men and women to have the power of the indwelling Christ is critical to the three angels' messages. Thus the servant of the Lord asked, “What is the message to be given at this time? It is the third

The message encompasses both forgiveness and perfection of character

angel's message.” Testimonies to Ministers, 89. Thus the 1888 message was a divine message "to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world." Ibid., 91

As we come to the centenary of this great conference and as we see the failure of successive generations to take up the challenge of presenting this mes-
sage which was to prepare God's people to receive the latter rain and usher in the kingdom of Christ, we must look very carefully into our own lives and preaching that we may fully reflect the power of Jesus as it is associated with the law of God.

Obedience to the Commandments

There have been those who have, however, suggested that the 1888 message of justification by faith parallels the narrow, legalistic concepts of forensic justification. This cannot be. It is obvious that Waggoner and Jones encompassed the broad scope of the meaning of justification by faith. The servant of the Lord put it this way, "It [the 1888 message] presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God." Testimonies to Ministers, 309.

This great message in no wise diminished the requirements to the law. It was, however, a message that upheld the crucified and risen Saviour, the One now ministering in behalf of mankind in the heavenly sanctuary. The One whose life and death provides the power and the victory to overcome every wrong word and action. The message of 1888 encompassed both forgiveness and perfection of character. It taught that we are dependent upon the sacrifice of Christ for both our pardon and our restoration to the image of Christ.

A valid presentation of the 1888 message will stress our High Priest who has been touched by the feeling of our infirmities and was tempted in all points like as we are. It teaches that He took upon His sinless nature the sinful nature of man. It stresses the keeping of the commandments of God by those who will be the final remnant of God's people. However, the keeping of the law of God is never presented outside of the fullness of the power of Christ and the faith of Jesus. This power and this faith are the basis by which all can have that constant, victorious walk with Christ.

Any presentation of the 1888 message that does not address these three key areas does not validly represent the message of Waggoner and Jones. The message was designed to present a people who, in the fullness of God's truth, allow the Holy Spirit to sanctify their lives, thus bringing the unity by which the Lord can entrust them with His Holy Spirit. The Holy Spirit empowers this unified remnant to take the glorious message of Jesus Christ's love, mercy, justice, and soon coming to a world in desperate need. Thus the return of our Lord and Saviour is hastened.

What was not accomplished because of division after 1888 surely must be accomplished 100 years later. We are to study earnestly to realize anew the fullness and greatness of what God presented through His servants Waggoner and Jones. This time we cannot afford to reject the message. Let us allow the Holy Spirit to translate it into our lives.

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**Food for Thought**

The writer of this little tract attended the Minneapolis conference in 1888 and saw and heard many of the things that were done and said.

From California were present Dr. E. J. Waggoner, Elder A. T. Jones, and Mrs. E. G. White. It fell to the lot of Jones and Waggoner to conduct each morning the consecration services of the conference. They taught us in the kindest and simplest way that Jesus the Lamb of God took upon Himself all our burden of sin and gave His life for us. That He paid the whole debt and set us free.

That He took all our sins and in exchange gave us His righteousness. That He took our filthy robes and gave us His white robe of righteousness in its place. What a wonderful exchange!

"There will be those among us who will always want to control the work of God. . . . When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas." Testimonies to Ministers, 309.

The writer and many who attended the conference know this is what took place at that meeting. When Christ was lifted up as the only hope of the church and of all men; they [A. T. Jones and E. J. Waggoner] met united opposition from nearly all of the senior ministers. They tried to stop the messengers from further presentation or discussion of righteousness by faith, and when Mrs. E. G. White told them God's providence had led Elders Jones and Waggoner to cry aloud on the subject, the opposition selected a man to speak their minds in opposition.

Elder J. H. Morrison was their spokesman. It was arranged that Elders Jones and Waggoner could reply.

They stood side by side with open Bibles. Waggoner and Jones alternated in reading Jeremiah 23:5-7; Ephesians 2:4-8; Galatians 2:16-21; Romans 11:1-3; Romans 1:14-17; Romans 2:12-29; Galatians 3 entire; Romans 3 entire; Galatians 5:1-6; Romans 9:7-33; Galatians 2 entire; Romans 4:11-11; Romans 5 entire; Romans 4:13-25; Romans 6 entire; Romans 1:15-17; Romans 8:14-39; 1 John 5:1-4.

This was their answer; without a word of comment they took their seats.

For the entire time of the reading there was hushed stillness over the vast assembly. An everlasting impression was made upon the writer that time can never efface.

From the tract Minneapolis Conference by Elder R. T. Nash, now in Ellen G. White Estate Document File 189.
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