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Weekly News and Inspiration for Seventh-day Adventists

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C H R I S T
O U R
RIGHTEOUSNESS

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C E N T E N N I A L E D I T I O N

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The delegates to the 1888 General Conference session pose in front of the Minneapolis Seventh-day Adventist Church on Lake Street.

CHRIST OUR ONLY HOPE

BY WILLIAM G. JOHNSON

The message of Minneapolis is easily lost or distorted. We need it today.

They look us straight in the eye, these men in bowler hats and dark coats. Most of them are bearded; some pose in Napoleonic fashion, hand across chest. We see a few women—one looks from the church window—and children also.

Who are they? What *really* happened in that little wooden church in Minneapolis 100 years ago? And why should that 1888 General Conference session, with only about 90 delegates out of a world Adventist Church of but 30,000, constitute a watershed in the history of our movement?

Indeed, Ellen White, a major player at the conference, later described the conference as "one of the saddest chapters in the history of the believers in present truth."¹ Perhaps, then, the less said about Minneapolis the better?

No. God brought a message to His people at Minneapolis. Unfortunately, because of personal rivalries, jealousies, and suspicion, most of the delegates rejected it. But it was God's message.

It is still God's message. It is the good news of Christ our only hope—Christ our Righteousness. We reject it or neglect it today at our eternal peril.

In September 1889 Ellen White remarked that "there is not one in one hundred" who really understood what it meant to be justified by faith, that "Christ should be . . . the only hope and salvation."²

I am convinced that many Adventists still do not know Christ as their only hope, their righteousness. Some have never known. Some have once known, but have lost that saving knowledge. Although they are members of the church in good standing—perhaps leaders in their church, perhaps ministers—they are like the delegates to Minneapolis in 1888.

God's good news to us—to you and to me—is totally unlike any human transaction. It's incredible, breathtaking; it's amazing, unbelievable—except by the power of the Holy Spirit. That's why it is so easily lost, forgotten, corrupted, or distorted.

Hence this special issue of the *Adventist Review*. We don't plan to reconstruct the 1888 session, to unravel who said or did what, to resolve issues that Adventists argued in the years following, and that some still argue over. Rather, we will concentrate on what is most important—the *message* that God wanted the church to hear in 1888 and that He still wants it to hear.

Here is that message, in four simple steps:

1. **Our desperate need.** All of us—no matter how good or respectable we may think we are, no matter how much we may give to the church or work for the Lord—fall short of righteousness. We are selfish, self-centered; we are twisted in motive and warped in perspective. "All our righteous acts are like filthy rags" (Isa. 64:6).*

2. **We cannot help ourselves.** That is the harder part to accept. To acknowledge that we have a problem is one thing; to agree that we can't solve it is quite another. Lawkeepers have a particular difficulty right here. But, says Paul, "no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin" (Rom. 3:20).

3. **God does for us what we cannot do for ourselves.** Freely. Unconditionally. Graciously.

"But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, for all have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus" (Rom. 3:21-24).

In Jesus Christ God takes our place. He takes our lostness, our rebellion, our sick selves, upon His perfect self. And

He reckons to us His own perfect righteousness. The cross makes broken sinners whole.

4. God's grace transforms our entire being.

As marvelous as is His healing, God does not foist it upon us. The Holy Spirit woos us with God's good news, the offer of His free righteousness—but we decide. We can say yes or no.

Saying yes to God's offer brings healing, wholeness; forgiveness, freedom. We pass from death to life; we are reborn. And saying yes to that grace day by day transforms us, making us more and more like the Lord who saved us and who now reigns in our lives.

"Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual act of worship. Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will" (Rom. 12:1, 2). "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12, KJV).

Now, I observe two misunderstandings of this message of Christ's righteousness.

The first is that we can, or need to, add to Christ's merits. This misunderstanding lay at the heart of the reaction to the message in 1888.

In the June 11, 1889, issue of the *Review and Herald*, Uriah Smith wrote an editorial entitled "Our Righteousness." "The whole object of Christ's work for us is to bring us back to the law," he said, "that its righteousness may be fulfilled in us by our obedience to it, and that when at last we stand beside the law, which is the test of the judgment,

we may appear as absolutely in harmony with it. . . . There is then a righteousness that we must have, to be secured by doing and teaching the commandments."

He received a stinging letter to the editor! On June 14 Ellen White wrote: "This morning I have read your article in the *Review*." "A noble personage stood beside me and said, '[Uriah Smith] is walking like a blind man into the prepared net of the enemy, but he feels no danger because light is becoming darkness to him and darkness light.'" ³

She urged: "Man must be clothed with Christ's righteousness. Then he can, through the righteousness of Christ, stand acquitted before God. . . . Here is our strength, Christ our righteousness . . . Is that not enough for us?" ⁴

No, it isn't. Our egos, twisted by sin, want to have *some* part, some merit, some credit. That's why God's good news is so easily lost or corrupted.

The second misunderstanding is that the gospel leaves us the same as it found us.

True: our good works don't add one whit to Christ's righteousness; but false: good works are irrelevant in Christianity. The Adventists at Minneapolis fell into the first error; many other Christians fall into the second one.

Jesus—He who brought us righteousness by His life and death—gave the lie to this second teaching by His parable of the unmerciful servant (Matt. 18:21-35). Here is a person who has just been forgiven a huge debt—the equivalent of millions of dollars in today's money. But when his fellowservant begs for time to pay off the few paltry dollars he owes him, he throws him into jail. When the king hears about it, he orders the first servant—forgiven so much but so unforgiving himself—to be arrested.

This is a parable about the kingdom of heaven, and the unmerciful servant demonstrated that he didn't belong there. He had frustrated the work of grace in his life.

The denial of human merit and the denial of good works that show the fruit of the gospel—the path of God's righteousness lies between. We must find that path for ourselves, open to the Spirit, studying the Scriptures.

For ultimately the message of Minneapolis is known in *experience*. We experience God's liberating gift of righteousness; we cast ourselves upon Christ as our only hope. And so doing, we are transformed into His likeness.

God's message, when it came in 1888, was lost in backbiting, suspicion, and theological wrangling. I too have seen stern faces and heard angry voices tearing down other Adventists over righteousness by faith. What a perversion of the good news! May that not happen in 1988!

We send out this special issue of the *Review* with the prayer that it will, under the sweet influence of the Spirit, bring light, hope, and healing. The message of Christ our righteousness is the heart of Adventism, the heart of the Scriptures. It will revive and reform the church.

An Adventist preacher once was asked why he spoke so often about Christ's righteousness. "What else is there to preach about?" he replied. Amen. □

*All Bible quotations not otherwise specified are from the *Holy Bible*, New International Version.

¹ Letter 179, 1902.

² *Review and Herald*, Sept. 3, 1889.

³ Letter 55, 1889.

⁴ Manuscript 5, 1889.

William G. Johnsson is editor of the Adventist Review.

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Vol. 165, No. 1

The Meaning of Minneapolis

Righteousness by faith is a transaction, an experience rather than a theory.

BY GEORGE R. KNIGHT

Excerpted and adapted from George R. Knight, From 1888 to Apostasy: The Case of A. T. Jones (Hagerstown, Md.: Review and Herald Pub. Assn., 1987), pp. 65-71.

Seventh-day Adventists have endlessly hassled each other over the exact doctrinal meaning of the 1888 message. They have even gone farther than that in their attempts to discover the exact words of Jones and Waggoner (particularly the latter) at the 1888 conference, acting as if the two men were somehow inspired because they had the imprimatur of the prophet. Both of the above approaches are wrong-headed.

For one thing, the main issues in the 1888 righteousness by faith meetings were not doctrinal but experiential. For a second, the exact message of Waggoner probably has been lost forever.¹ It might be suggested, given the way Adventists have quibbled over these

things, that the words of Waggoner, like the location of Moses' grave, have been providentially hidden so that we could not worship them. At any rate, it is high time that Adventists move from a position of bickering about 1888 to that of applying its message. In that is the only hope. It is appropriating the experiences set forth in the message of 1888 that will prepare Adventists for the coming of the Lord.

The problem, however, is discovering the nature of the 1888 message. Since the precise words of Waggoner (and Jones) on righteousness by faith at that memorable conference have vanished, and since the proponents of all theological positions on its significance rely heavily on the endorsement of Waggoner and Jones by Ellen White, the best way to get at what she perceived to be the essence of their teachings is by examining what she had to say about their message and those who opposed it. This approach is much safer than reading back into their 1888 sermons things that they subsequently preached.

Wrong Spirit

One thing to note is that, according to Mrs. White, those who opposed righteousness by faith in 1888 were ruled by the wrong spirit. The spirit of Minneapolis, among other things, consisted of a critical attitude toward those who differed theologically from its possessors. It was contentious, it centered on doctrinal debate, it stirred up "human passions" and "bitterness of spirit" toward anyone who ventured to suggest ideas "which were thought . . . to be inroads upon ancient doctrines," and it was characterized by "playing" and "quib-

bling upon words" and their meanings. Beyond that, the spirit of Minneapolis prompted "sharp, hard feelings" and attitudes and overemphasized the law and a concern with human righteousness. It was the inquisitorial spirit that had put Christ on the cross and had excommunicated the Millerites in the 1844 movement.²

The spirit of Minneapolis, unfortunately, is still alive and well in the Adventist Church, appearing among those who, like the ones Ellen White rebuked in 1888, are "ever ready and equipped to oppose at a moment's notice anything that is contrary to their own opinions."³

Contrasted to the spirit of Minneapolis is the spirit of Christianity, which Ellen White advocated in 1888 and throughout her ministry. That spirit was the attitude of Christian courtesy that would have treated Jones and Waggoner as Jesus would have done, even if they might have been incorrect on certain doctrinal issues. In contrast to the hostility of the old guard, Mrs. White was pleased with the "right spirit," the "Christlike spirit," manifested by Waggoner throughout the presentation of his views at Minneapolis.⁴

The converse of Mrs. White's concern with the spirit of Minneapolis was that she was not interested in doctrinal issues at the 1888 conference. In December 1888 she observed that some were worried because "A. T. Jones and Dr. Waggoner hold views upon some doctrinal points which all admit are not vital questions, different from those which some of the leading ones of our people have held. But it is a vital ques-

"To some who were confident of their own righteousness and looked down on everybody else, Jesus told this parable: 'Two men went up to the temple to pray, one a Pharisee and the other a tax collector. The Pharisee stood up and prayed about himself: "God, I thank you that I am not like all other men—robbers, evildoers, adulterers—or even like this tax collector. I fast twice a week and give a tenth of all I get."

'But the tax collector stood at a distance. He would not even look up to heaven, but beat his breast and said, "God, have mercy on me, a sinner."

'I tell you that this man, rather than the other, went home justified before God. For everyone who exalts himself will be humbled, and he who humbles himself will be exalted' " (Luke 18:9-14, NIV).

tion whether we are Christians, whether we have a Christian spirit, and are true, open, and frank with one another." Again, in May 1889 she wrote: "The different views in regard to the law in Galatians need not have produced any such exhibitions. I have not the slightest burden upon that subject. God has not inspired all this intense feeling over that subject. . . . My only trouble is the position of those ministers who were at that conference who manifested so little of the spirit of Christ and possessed more largely the spirit which controlled the scribes and Pharisees." If partaking of their zeal for doctrinal purity would make her as "unchristian" as them, she would say, "God deliver me from your ideas." Any such "pet theory" that overcomes our Christian attitude toward others is as "sacred as an idol."⁵

Spiritual Revolution

Arthur G. Daniells had similar insights. Speaking of the strange resistance of some to the 1888 message, he wrote: "I should think they would only be too glad to open their hearts wide and receive these good things. We are not called upon to throw away any of our precious doctrine, but we are simply asked to receive the inward life of the doctrines, without which life, theory is powerless to save us." More than 30 years later Daniells would still hold to that concept of the meaning of 1888. In *Christ Our Righteousness* he claimed that "'righteousness by faith' is a transaction, an experience" rather than a theory.⁶

Daniells had captured the essence of Ellen White's concern regarding 1888. It was not doctrinal but experiential. As

she indicated in early 1889: "There must be a spiritual revolution throughout the churches that fruits unto righteousness may be seen in our *daily life*." Her burden was that Seventh-day Adventists "individually know Him" as their Saviour.⁷

That sentiment was nothing new. It had been her conviction before the Minneapolis conference. Back in 1887, when she saw the doctrinal battles of the next year on the horizon, she had written to A. T. Jones that "*there is danger of our ministers dwelling too much on doctrines, . . . when their own soul needs practical godliness.*"⁸ But that was a hard message to grasp in a denomination that had prided itself on its distinctive theological positions. Its ministers were willing to fight to the death to preserve what they believed was traditional Adventism.

Early in 1891 Ellen White confided to her diary what appears to be her distillation of the heart of the 1888 message. She noted that some feared that the church was "carrying the subject of justification by faith altogether too far, and . . . not dwelling enough on the law." Then she complained that many Adventist ministers presented their "subjects in an argumentative way, . . . scarcely mentioning the saving power of the Redeemer." They and their messages were "destitute of the saving blood of Jesus Christ." "Of all professed Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world." Adventists should preach both the law and the gospel—

"blended, [they] will convict of sin." "God's law," she asserted (as she did when supporting Waggoner at Minneapolis), "while condemning sin, points to the gospel. . . . In no discourse are they to be divorced." Too many Adventists had not seen that "Jesus Christ is the glory of the law."

She went on to emphasize her central concern with both the 1888 message and the Adventist Church. "Why, then," she queried, "is there manifested in the church so great a lack of love?"

"It is because Christ is not constantly brought before the people. *His attributes of character are not brought into the practical life.* . . .

"*A correct theory of the truth may be presented, and yet there may not be manifested the warmth of affection that the God of truth requires.* . . .

The religion of many is very much like an icicle—freezingly cold. . . . They cannot touch the hearts of others, because their own hearts are not surcharged with the blessed love that flows from the heart of Christ. There are others who speak of religion as a matter of the will. They dwell upon stern duty as if it were a master ruling with a scepter of iron—a master stern, inflexible, all-powerful, devoid of the sweet, melting love and tender compassion of Christ."⁹

Mrs. White concluded her diary remarks with a disclaimer to the position that a theological understanding of righteousness by faith is all-important.

Only Hope

"Many commit the error of trying to define minutely the fine points of dis-

"If you would gather together everything that is good and holy and noble and lovely in man and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason" (Ellen White, *Faith and Works*, p. 24).



Alonzo T. Jones and Ellet J. Waggoner edited the *Signs of the Times* and played prominent roles in the 1888 Bible Institute and General Conference session as eloquent proponents of righteousness by faith in Christ.

inction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? *Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter?* All cannot see in the same line of vision." Jesus and His pardoning grace, she noted, are the Christian's only hope in life.¹⁰

The message of 1888, as Ellen White viewed it, is not doctrinal. We do not find her concerned with the law in Galatians, the covenants, or the Trinity. Nor do we find her expounding upon the human or divine nature of Christ or sinless living as key elements of the message. She was not even obsessed with the doctrine of righteousness by faith. Her special interest was Jesus Christ, that Adventists might apply the attributes of His loving character to the practical experience of daily life, and that individuals go to Him for forgiveness. If I were the devil, I would get Adventists arguing over doctrine and quibbling over the meaning of words so that they had no time left for their mission. That, in fact, is exactly what Mrs. White infers he has done.¹¹

Adventists have tended to go off the track in one other area in regard to 1888. Ellen White suggested in no uncertain terms that Jones and Waggoner's message on righteousness by faith was God's message. What we have too often forgotten is that she kept calling the church

back to Bible study in relation to the 1888 message.¹²

We must always remember that God's 1888 spokesmen got their message from the Word. *The imperative is not to fixate on the words of Jones and Waggoner, but on those of Jesus and the apostles.* Jones and Waggoner had error mixed in their message, but the Bible is always a safe guide. Mrs. White uplifted the two men because they were uplifting the gospel message, because their words pointed to the message, not because they were the message itself. Perhaps one of the best things that happened to the 1888 message (given the temptation to glorify Jones and Waggoner because of Ellen White's endorsement of them) is that, as far as we know, no one ever recorded their exact words on righteousness by faith at Minneapolis. If the church still had them, some would undoubtedly seek to build a creedal statement from them. Down through history the church has always been in deep trouble when it spends more time with the ideas of its theologians than it does with the Bible, or when it interprets the words of the Bible through their eyes.

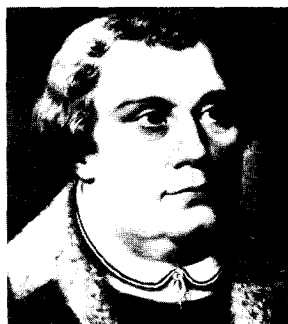
In this regard we need constantly to keep in mind Ellen White's role in theological struggles. Interestingly enough, the hottest battle at Minneapolis centered on her interpretation of the law in Galatians. The orthodox party got all out of kilter in seeking to defend what they believed to be the traditional "Spirit of Prophecy position." That aroused the spirit of pharisaism in them. Ellen White, on the other hand, was not nearly as concerned with their doctrinal squabble as they were. She never pontificated on the issue, nor did she attempt to use

her authority to settle the problems related to the 10 horns or the law in Galatians. To the contrary, she called for Bible study and open discussion when her understanding differed from that of Waggoner.¹³ She refused the role of theological policewoman. Perhaps here is an important lesson for twentieth-century Adventism as it seeks to relate Ellen White to the Bible and Adventist doctrine.

Caring Counts Most

The meaning of 1888 to the Adventist Church is to put away theological debate and to uphold Jesus, to allow the Holy Spirit to live out Christ's loving character in our lives, and to praise His name for forgiveness and power for Christian living. That does not mean that doctrine is unimportant. Correct doctrine gives direction to Christian experience in daily living. The problem of 1888, however, arises whenever strife over correct doctrine overshadows religious experience. We should also realize that the problem of 1888 was not over any major denominational doctrine, but over what some had *wrongly* come to believe were "landmark" doctrines. The fight concerned a newly created "landmark." Similar situations have been the bane of the Christian church down through its history, and Adventists, unfortunately, have continued to christen new "landmarks" in the twentieth century that have diverted their energies. In short, basic doctrine is important, but it is only important

"Night and day I pondered until I saw the connection between the justice of God and the statement that 'the just shall live by faith.' Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy God justifies us through faith. . . . The whole of Scripture took on a new meaning, and whereas before the 'justice of God' had filled me with hate, now it became to me inexpressibly sweet in greater love"
(Martin Luther).



The central figure in the Protestant Reformation, Martin Luther (1483-1546), rediscovered the good news of salvation by grace through faith.

within the context of Christian experience.

The meaning of 1888 is to learn its central lessons and to start living the caring Christian life now. The meaning of 1888 is to face forward, not backward. The meaning of 1888 is the call for Adventists to put away their theological disputes as being all-important, and to treat each other like Christians even though they disagree. Only then will they be in a position to testify convincingly that they have Christ's message for a dying world.

George R. Knight is professor of church history at the SDA Theological Seminary, Berrien Springs, Michigan.

¹ George R. Knight, *From 1888 to Apostasy: The Case of A. T. Jones* (Hagerstown, Md.: Review and Herald Pub. Assn., 1987), pp. 37, 261.

² E. G. White to Dear Children of the Household, May 12, 1889; see Knight, pp. 44, 45, for a discussion of the spirit of Minneapolis.

³ Manuscript 15, 1888.

⁴ Ellen G. White to R. A. Underwood, Jan. 18, 1889; manuscript 24, 1888.

⁵ Ellen G. White to William M. Healey, Dec. 9, 1888; Ellen G. White to Brother Fargo, May 2, 1889; manuscript 55, 1890.

⁶ A. G. Daniells to O. A. Olsen, May 14, 1893; A. G. Daniells, *Christ Our Righteousness* (Washington, D.C.: Ministerial Association of Seventh-day Adventists, 1941), p. 21; see Knight, pp. 51-53, for additional evidence regarding the experiential (nondoctrinal) meaning of 1888.

⁷ Ellen G. White to R. A. Underwood, Jan. 18, 1889; manuscript 24, 1888. (Italics supplied.)

⁸ Ellen G. White to E. J. Waggoner and A. T. Jones, Feb. 18, 1887. (Italics supplied.)

⁹ Ellen G. White diary, Feb. 27, 1891. (Italics supplied.)

¹⁰ *Ibid.* (Italics supplied.)

¹¹ See Ellen G. White to Elders Madison and H. Miller, July 23, 1889.

¹² Manuscript 56, 1890; manuscript 15, 1888; manuscript 24, 1888.

¹³ Manuscript 15, 1888.

Ellen White Clarifies the Issues

How faith and works relate to salvation.

BY ELLEN G. WHITE

Excerpts from a general manuscript written in 1890 at the time of the ministerial institutes in Battle Creek, on file as manuscript 36, 1890, and published in the book Faith and Works, pages 18-28.

The danger has been presented to me again and again of entertaining, as a people, false ideas of justification by faith. I have been shown for years that Satan would work in a special manner to confuse the mind on this point. The law of God has been largely dwelt upon and has been presented, to congregations, almost as destitute of the knowledge of Jesus Christ and His relation to the law as was the offering of Cain. I have been shown that many have been kept from the faith because of the mixed, confused ideas of salvation, because the ministers have worked in a wrong manner to reach hearts.

The point that has been urged upon my mind for years is the imputed righteousness of Christ. I have wondered that this matter was not made the subject of discourses in our churches throughout the land, when the matter has been kept so constantly urged upon

me, and I have made it the subject of nearly every discourse and talk that I have given to the people. . . .

Only Jesus Saves

Many young men are sent forth to labor who do not understand the plan of salvation and what true conversion is; in fact, they need to be converted. We need to be enlightened on this point, and the ministers need to be educated to dwell more particularly upon the subjects which explain true conversion. All who are baptized are to give evidence that they have been converted. There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone. . . .

Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed be-

Ellen G. White's role in the 1888 General Conference session was crucial. Without her support, young Jones and Waggoner may not have gained a hearing. (Sketch from the St. Paul-Minneapolis Pioneer Press, October 1888.)



"All have sinned and fall short of the glory of God, and are justified freely by his grace through the redemption that came by Christ Jesus. God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his justice at the present time, so as to be just and the one who justifies the man who has faith in Jesus" (Rom. 3:23-26, NIV).

yond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him.

The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do. The matter has been presented before me in clear lines that if the rich man has money and possessions, and he makes an offering of the same to the Lord, false ideas come in to spoil the offering by the thought he has merited the favor of God, that the Lord is under obligation to him to regard him with special favor because of this gift. . . .

The creation belongs to God. The Lord could, by neglecting man, stop his breath at once. All that he is and all that he has pertains to God. The entire world is God's. Man's houses, his personal acquirements, whatever is valuable or brilliant, is God's own endowment. It is all His gift to be returned back to God in helping to cultivate the heart of man. The most splendid offerings may be laid upon the altar of God, and men will praise, exalt, and laud the giver because of his liberality. In what? "All things come of thee, and of thine own have we given thee" (1 Chron. 29:14). No work of man can merit for him the pardoning love of God, but the love of God pervading the soul will lead him to do those things which were always required of God and that he should do with pleasure. He has done only that which duty ever required of him. . . .

Discussions may be entered into by mortals strenuously advocating creature merit, and each man striving for the

supremacy, but they simply do not know that all the time, in principle and character, they are misrepresenting the truth as it is in Jesus. They are in a fog of bewilderment. They need the divine love of God which is represented by gold tried in the fire; they need the white raiment of Christ's pure character; and they need the heavenly eyesalve that they might discern with astonishment the utter worthlessness of creature merit to earn the wages of eternal life. There may be a fervor of labor and an intense affection, high and noble achievement of intellect, a breadth of understanding, and the humblest self-abasement, laid at the feet of our Redeemer; but there is not one jot more than the grace and talent first given of God. There must be nothing less given than duty prescribes, and there cannot be one jot more given than they have first received; and all must be laid upon the fire of Christ's righteousness to cleanse it from its earthly odor before it rises in a cloud of fragrant incense to the great Jehovah and is accepted as a sweet savor.

I ask, How can I present this matter as it is? The Lord Jesus imparts all the powers, all the grace, all the penitence, all the inclination, all the pardon of sins, in presenting His righteousness for man to grasp by living faith—which is also the gift of God. If you would gather together everything that is good and holy and noble and lovely in man and then present the subject to the angels of God as acting a part in the salvation of the

human soul or in merit, the proposition would be rejected as treason. Standing in the presence of their Creator and looking upon the unsurpassed glory which enshrouds His person, they are looking upon the Lamb of God given from the foundation of the world to a life of humiliation, to be rejected of sinful men, to be despised, to be crucified. Who can measure the infinity of the sacrifice!

Christ for our sakes became poor, that we through His poverty might be made rich. And any works that man can render to God will be far less than nothingness. My requests are made acceptable only because they are laid upon Christ's righteousness. The idea of doing anything to merit the grace of pardon is fallacy from beginning to end. "Lord, in my hand no price I bring, simply to Thy cross I cling." . . .

We hear so many things preached in regard to the conversion of the soul that are not the truth. Men are educated to think that if a man repents he shall be pardoned, supposing that repentance is the way, the door, into heaven; that there is a certain assured value in repentance to buy for him forgiveness. Can man repent of himself? No more than he can pardon himself. Tears, sighs, resolutions—all these are but the proper exercise of the faculties God has given to man, and the turning from sin in the amendment of a life which is God's. Where is the merit in the man to earn his salvation, or to place before God something that is valuable and excellent? Can an offering of money, houses, lands, place yourself on the deserving list? Impossible!

*"In my own strength no hope I claim;
No merit of myself have I;
I plead my Lord's prevailing name;
To His dear arms for help I fly.*

*Wash me in that great fount of love,
In Judah opened for our race;
Fit me to tread Thy courts above,
And joyful to behold Thy face."*

—Uriah Smith, in Review and Herald, Feb. 6, 1866.



Uriah Smith, longtime editor of the *Review and Herald*, opposed Waggoner and Jones at the Minneapolis conference.

There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith? "The substance of things hoped for, the evidence of things not seen" (Heb. 11:1). It is an assent of the understanding to God's words which binds the heart in willing consecration and service to God, who gave the understanding, who moved on the heart, who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven.

When men learn they cannot earn righteousness by their own merit of works, and they look with firm and entire reliance upon Jesus Christ as their only hope, there will not be so much of self and so little of Jesus. Souls and bodies are defiled and polluted by sin, the heart is estranged from God, yet many are struggling in their own finite strength to win salvation by good works. Jesus, they think, will do some of the saving; they must do the rest. They need to see by faith the righteousness of Christ as their only hope for time and for eternity. . . .

The soul temple is to be sacred, holy, pure, and undefiled. There must be a copartnership in which all the power is of God and all the glory belongs to God. The responsibility rests with us. We must receive in thoughts and in feelings,

to give in expression. The law of the human and the divine action makes the receiver a laborer together with God. It brings man where he can, united with divinity, work the works of God. Humanity touches humanity. Divine power and the human agency combined will be a complete success, for Christ's righteousness accomplishes everything. . . .

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). Here is truth that will unfold the subject to your mind if you do not close it to the rays of light. Eternal life is an infinite gift. This places it outside the possibility of our earning it, because it is infinite. It must necessarily be a gift. As a gift it must be received by faith, and gratitude and praise be offered to God. Solid faith will not lead anyone away into fanaticism or into acting the slothful servant. It is the bewitching power of Satan that leads men to look to themselves in the place of looking to Jesus. The righteousness of Christ must go before us if the glory of the Lord becomes our rereward. If we do God's will, we may accept large blessings as God's free gift, but not because of any merit in us; this is of no value. Do the work of Christ, and you will honor God and come off more than conquerors through Him that has loved us and given His life for us, that we should have life and salvation in Jesus Christ. □

The Ultimate Test

The laboratory of human relations provides the test of our doctrine.

BY CHARLES E. BRADFORD

God's purpose is clear—the righteousness of His Son, our Lord Jesus Christ, is to find its ultimate expression in and through a people, His people, the church.

Righteousness by faith is not simply a doctrine to be examined, discussed, and described like a formula on a chalkboard. It is more than a beautiful theory. It must be worked out in a community setting, in relationships between people. This is the ultimate test: Does it work in the laboratory of human relationships—with people who are different in every possible way—and who may even have been at variance with one another?

God's righteousness brings people who have been separated by dividing walls of hostility into a new relationship with Christ and with each other. "Connection with Christ, then, involves connection with His church" (*Evangelism*, p. 318). They become a part of the one body of Christ. God's righteousness brings reconciliation, right relationships in both the vertical (to God) and

"God's righteousness brings people who have been separated by dividing walls of hostility into a new relationship with Christ and with each other" (Charles E. Bradford).

the horizontal (to fellowman) dimensions.

God's righteousness creates a whole new community: "Consequently, you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit" (Eph. 2:19-22).^{*} The Spirit seeks to make the community of believers His dwelling place. And here is where the righteousness of Christ comes to visible expression.

Righteousness in the biblical sense is not individualistic achievement, something we enjoy to ourselves, a standard of attainment worked out without reference to the community of believers. The kind of righteousness that the apostles and prophets described has to do with people living together in Christ's love. It is a community in which the law of God is fully operative in both the vertical and horizontal relationships.

"This calls for patient endurance on the part of the saints who obey God's commandments and remain faithful to Jesus" (Rev. 14:12). The end result of justification and sanctification (which are experienced individually) is "that in him we might become the righteousness of God" (2 Cor. 5:21). Notice, the whole community is involved. The church, then, becomes a laboratory in which the principles of righteousness are worked out. "God's church is the court of holy

life" (*Christian Service*, p. 14).

It is also God's garden in which the fruit of righteousness is to grow and flourish. All kinds of flowers and plants are here, but they make up a single garden. "A garden causes seeds to grow, so the Sovereign Lord will make righteousness and praise spring up before all nations" (Isa. 61:11).

Israel, then and now, is always a well-placed vineyard, watered, nurtured, cultivated. The owner has the right to expect fruit. In fact, he requires it. "As Christians we are to have a righteousness that shall be developed and seen—a righteousness that represents the character of Jesus Christ when He was in our world" (*The SDA Bible Commentary*, vol. 4, p. 1151).

Knowing righteousness by faith as a doctrine, being able to explain it and describe it as theory, is not enough. "To present this theory to unbelievers does not constitute you a witness for Christ" (E. G. White, *Review and Herald*, Feb. 3, 1891, p. 2). God wants a people, a human community who understand themselves to be "the temple of the living God" (2 Cor. 6:16).

A Chosen People

This may seem to be an unlikely setting in which to display His righteousness—people gathered from all walks of life, people far from being perfect, mined from the quarry of the world. But God is determined to "live with them and walk among them." "I will be their God, and they will be my people" (2 Cor.

6:16). They have a destiny: "a chosen people, a royal priesthood, a holy nation, a people belonging to God" (1 Peter 2:9). God intends to demonstrate through them what righteousness is all about. He is making experiments in human flesh.

Isaiah 58 deserves our close attention. What a tremendous case study! The message is contemporary, written especially for modern-day Sabbathkeepers. The people described here seem to know the theory. They know all the right words, but their experience is unsatisfactory. They talk a good game. But all of that head knowledge doesn't seem to have made a difference. They fast, but at the same time they exploit their employees. They are fractious and hostile toward each other. They debate and argue a great deal. And from the prophet's description, I gather that they harbor a lot of resentment and hatred.

"Men may profess faith in the truth; but if it does not make them sincere, kind, patient, forbearing, heavenly-minded, it is a curse to its possessors, and through their influence it is a curse to the world" (*The Desire of Ages*, p. 310). All the fasting and praying that we can possibly engage in will not suffice in and of itself. The formula must come off the chalkboard, into practical life. Ellen White called for practical godliness.

Like the Dawn

In order to gain the favor of God, the oppression, the strife, the harboring of resentment, the endless debate must go. Sabbathkeepers must deny themselves,

"But the wonderful announcement of God's free grace, which effaces guilt, runs up against the intuition which every man has, that a price must be paid. The reply which comes is the supreme message of the Bible, its supreme revelation; it is God Himself who pays, God Himself has paid the price once for all, and the most costly that could be paid—His own death, in Jesus Christ on the cross" (Paul Tournier, Guilt and Grace, p. 185).



Stephen N. Haskell served as temporary chairman of the General Conference session in 1888 in the absence of ailing president George I. Butler.

Educators place much emphasis on what they call learning outcomes. The

In spite of our weakness, our failure to measure up to the standard of Christ, God's purpose does not change. His resolution does not lessen. He will not fail or become discouraged. He has sowed bountifully and He will reap bountifully. "So is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it" (Isa. 55:11). There will be a full and final display of the righteousness of Christ in His church, "radiant . . . without stain or wrinkle or any other blemish . . . holy and blameless" (Eph. 5:27). □

Charles E. Bradford is president of the North American Division.

**A prodigal finds himself
loved beyond reason.**

Finally I allow a moment of silence. Royce and I exchange smiles. We look directly into each other's eyes, and

I must say
the basis of morals. It is
not as a means, but as
an end because moral law is
not that it all relates to the
relations but with the
world, where Paul speaks
of moral law (moral
law)
Christ

(11) 11

each—at this moment without words—understands what the other feels.

The Neighbor

We reach the front door. There stands my astonished neighbor looking at us with a disapproving scowl. She dashes to her house across the street, muttering in a low tone about having something in the oven she must check. I am so excited to see Royce again that I hardly notice her reaction.

"Royce, you can go in and take a hot shower while I prepare something to eat," I say. "Here are clean towels, a washcloth, and a sheet to drape around yourself when you get out of the shower. If you will hand your clothes out to me, I will throw them in the washer, then mend them for you." Without a word, he nods in agreement and shuffles down the hall toward the bathroom.

While Royce is showering, my neighbor phones. "Who is that utterly gross old man!" she exclaims in a shrill, excited voice. "How can you bring someone so dirty, smelly, and horrible-looking into your home? How can you stand to touch him? Have you lost your mind?"

I explain that this is my ex-husband and the father of my children.

I really hadn't noticed he looked so terrible, I tell her. He has some physical as well as mental problems. Less than 10 years ago my handsome, intelligent husband held a position on the staff of the University of Texas Medical Center at Galveston. Then he became ill. We went to doctors all over the United States, but none was able to help. Royce gradually

deteriorated. He may appear to be an old man, but he is only 48 years old.

As I put the phone down, my eyes scan the kitchen table spread with papers, Bibles, reference books, and note pads. My neighbor and I have been doing a Bible study on God's love for the sinner. We have had difficulty reconciling God's *love* with His *discipline*, with His insistence on *obedience*.

New Insights

But it all seems clear to me now as I wait for Royce to come from the other room. If I can still love him so, even though he has treated me badly many times, how much more must God be able to love than I? Should I expect any less from God than from myself?

My mind rushes through a series of thoughts comparing the way I love Royce with the way God loves me. I reach for the pencil and pad to jot them down.

1. I look at Royce through eyes that see him as he once was and as he could be.

God sees me as the human He created and as the Christian I can be. In the story of the prodigal son, the father ran eagerly toward the lost son. This son was probably dirty, smelly, tired, and tattered, but this did not lessen the father's love for him. In fact, I doubt the father even noticed.

2. Whenever I see Royce, I am always able to forgive him for the hurtful things he has done. I forgive him over and over with ease because I truly love him.

Whenever I "come home" to God, He forgives me—over and over again.

3. Sometimes I must resort to "tough

love" for Royce's own good. An example: letting him sleep on the beach and go without food in order to get him to commit himself to a hospital.

God disciplines those He loves. He lets me go my own way in order to help me see the need to return to Him.

4. I never give up on Royce. My love for him is unending. He only has to call on me to receive help. Sometimes I even seek him out and pull him up out of the gutter.

God's love is unconditional. He never gives up on me and is faithful to help me when I call on Him. Through other Christians He seeks me out and lifts me up from the gutter of sin.

5. But God's love goes where my love will not. When I think of giving up our only son for Royce's sake, I know I could not. This is where I draw the line on my love for Royce.

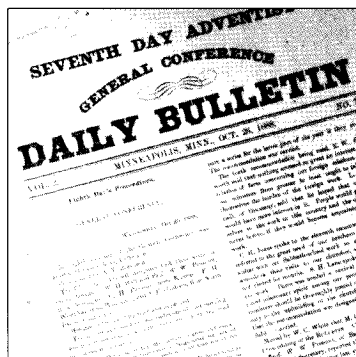
God gave His only Son for me.

"He does not punish us as we deserve or repay us for our sins and wrongs. As high as the sky is above the earth, so great is his love for those who have reverence for him. . . . But for those who honor the Lord, his love lasts forever" (Ps. 103:10-17, TEV).

My love for Royce has given me a tiny window through which I may glimpse something infinitely greater. God's love is nothing less than pure, unconditional love in its greatest form. No one will ever convince me otherwise. □

Lynn Bratcher is a secretary in the Church Ministries Department of the General Conference.

The Daily Bulletin, published throughout the 1888 GC session, provides much invaluable information on the issues and discussions that took place.



"We have been at work on the law until we get as dry as the hills of Gilboa, without dew or rain. Let us trust in the merits of Jesus Christ of Nazareth" (Ellen White, manuscript 10, 1890).

Righteous Relationships

In the end, people are what matter most.

BY JAMES J. LONDIS

When a man tells me he wants to divorce his wife because she committed adultery, that he has "biblical grounds," and that "nobody can do anything about it because the church will honor it," that man is telling me he knows next to nothing about the gospel's declaration that we are righteous through grace by faith.

I say that because he is allowing a relationship to die without fighting to save it, allowing an obviously wrong act to shatter a family built with years of shared sacrifice and love.

This is something God would never do. Righteousness by faith means that God's *first* response to human weakness is forgiveness and redemption, reconciling us to Himself (see 2 Cor. 5:19, 20). When through our unfaithfulness we adulterate our relationship to God, the *last* thing God does is find justification to abandon and punish us. Relationship with sinners is more important to God than anything else. This is because God knows that obedient or disobedient behavior is always an outgrowth of the quality of one's relationship to God and other people.

Not that our actions are unimportant or separable from our relationships with each other. The way we act affects the way people feel about us and the way we feel about ourselves. But if psychology has learned anything in the twentieth century, it is this: our earliest relationships have enormous impact on the way we behave.

This can set up a vicious circle. If, because we are not loved and nurtured in childhood, we become neurotic or psychotic, our bizarre behavior guarantees we will not be loved and nurtured in adulthood. Our early relationships distort our behavior, which prevents us from enjoying caring relationships, and thus the problem perpetuates itself. While both behavior and relationships are important and intimately tied to each other, *the relationships are primary*.

That is why Paul says that after God has reconciled Himself to us, we need to be reconciled to God. That is, even if we are forgiven, a relationship with God depends on our accepting that forgiveness and responding to it with a commitment. Once a relationship is restored, nurtured, and matured, sooner or later the behavior changes for the better. If the behavior does not change, if disobedience persists, it means the relationship is not healed. That is one of the meanings behind the counsel that we must draw ever closer to God if we want to overcome sin.

Doing Versus Being

Another way for moderns to grasp what the Scriptures are saying is to consider the age-old distinctions between *doing* and *having* and *being*. *Doing*

manifestly connotes action or deeds, while *having* suggests possessiveness and acquisitiveness.

Being is more subtle. It indicates what we *are*, not what we do or own, pointing toward the inner feelings and motives behind our acts. Only occasionally is someone clever enough to fool almost everybody about the real meaning behind his or her actions. Most of us see right through dishonesty and hypocrisy and recognize when, let us say, outward kindness disguises the naked lust for power or is delivered without compassion.

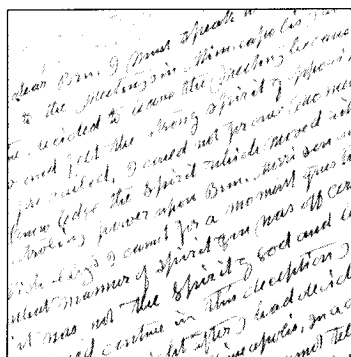
Being is the basis for truly close relationships. Only when what we are corresponds to what we do will people trust us and allow intimacy to develop. When what we are is clear, actions that seem to negate what we are will not threaten the quality of our friendship with others. Those close to us will be generous and thoughtful, saying things like "This is not like you. What's wrong?"

Were the husband whose wife commits adultery to respond in this way, he might discover that his wife's "betrayal" grew out of her frustration over his own form of betrayal—a lack of time and attention to their life together. Few people callously disregard their spouses. More often than not, we act badly when our relationships are failing.

Jesus understood this so well.

This is why He was so accepting of prostitutes and publicans, why He was so patient with the weaknesses of His disciples, why He could forgive even His crucifiers. Jesus realized that people are not changed by being commanded;

"If the behavior does not change, if disobedience persists, it means the relationship is not healed"
(James J. Londis).



In 1889 Ellen White wrote the General Conference leaders conveying her dismay over the clash of personalities and conflict on doctrinal points that had characterized the 1888 meetings in Minneapolis. Had God not specifically intervened in a dream, she said she would have left the session.

they are changed by being loved, by new relationships.

In fact, the judgment scene parable in Matthew 25 makes it clear that the basis for evaluating our fitness for the kingdom is *the way we relate to those most difficult to relate to: the suffering and the outcast*. Those who have come into relationship with God because God took the initiative to forgive and accept them in their sins also take the initiative to forgive and accept both the most sinful and the most victimized by sin.

We now know that what is most painful for the dying, the poor, or the imprisoned is their utter sense of being alone, their feeling nobody cares. The cup of cold water to the thirsty, the jacket to the naked, or the visit to the prisoner tells them they are important, important enough for someone to take the time to be with them. Technically speaking, I could give a thirsty woman a cup of water in three or four seconds and then leave her. The same holds true for the jacket or the jail visit. The deed could be done *without relating to those people*.

But that would clearly violate Jesus' intention in the parable. *The act becomes our way of linking ourselves to those who feel abandoned*. How much we care and how much time we spend—joyfully—in the service of the least lovely or the most discomfiting, tells us more about our *being* than almost anything else can. Can we take the first step of reconciliation toward someone who has hurt us deeply, for no good reason? Can we take time for the neurotic dependent people in our local church whose hunger for companionship almost swallows us up? Can we open our

church facilities to the homeless, with their smells and filth?

Approachable People

When I say righteousness by faith is reflected in our relationships more than in our behavior, I am talking about being an open, approachable kind of person who accepts people even with their faults. Behaviorally oriented people (legalists) seem unapproachable. You cannot make a mistake in their presence and feel safe. Their "righteousness" repels rather than attracts, especially repels the unrighteous. They seem to lack compassion, tenderness, empathy. At times they can be harsh and unforgiving of the weak, impatient with the fallen. When a respected believer commits a particularly heinous sin, they are much quicker to condemn than to bombard that person with love and grace.

People focused on acts rather than relationships are not only unloving, they are unlovable. Like the Pharisees and the elder brother, they refuse to enter into any relationship with sinners, even their own brothers. Purity is their ultimate value, not redemption.

To the extent that it's true, they have not learned what the gospel is saying about righteousness through Christ. Jesus told His disciples that their righteousness must exceed the righteousness of the scribes and Pharisees—not that we are talking about a quantity as much as of a quality. To love those who hate you is not *more* love than loving those who love you, it is a *different* love, the kind that elevates relationships—even with our enemies—over behavior.

Relationships are never routine. They are costly. When the prophet Hosea went into the streets to find his unfaithful wife Gomer, he did not go whistling a happy tune. He was humiliated and hurt. *But his relationship to his wife was more important than his pain*. Gomer could have vetoed Hosea's initiative. If she had, she would have remained in her adultery and Hosea would have remained in his suffering.

Hebrews tells us that "for the joy that was set before him"—the joy of being united with His brothers and sisters—Jesus "endured the cross" (Heb. 12:2).

We all remember the children's rhyme:

"Humpty Dumpty sat on a wall;
Humpty Dumpty had a great fall;
All the king's horses and all the king's men;
Couldn't put Humpty together again."

Not all the ingenuity of modern science can repair a broken egg. It would require a miracle. Yet when David asked God to "create in me a clean heart," God answered him with precisely that miracle. Once it shatters, our relationship with God cannot be restored without the miracle of righteousness by faith.

In the end, things don't matter: only people and relationships do. That is why "God sent not his son into the world to condemn the world; but that the world through him might be saved."

□

James J. Londis is director of the Washington Institute for Contemporary Issues in Washington, D.C.

J. H. Morrison, a delegate from Iowa, sharply disagreed with E. J. Waggoner on the subject of the law in the book of Galatians.



"The present message—justification by faith—is a message from God; it bears the divine credentials, for its fruit is unto holiness. Some who greatly need the precious truth that was presented before them, we fear did not receive its benefit. They did not open the door of their hearts to welcome Jesus as a heavenly guest, and they have suffered great loss" (Ellen G. White, in Review and Herald, Sept. 3, 1889).

The Trouble With Grace

A tough truth for nice people.

BY DEBORAH ANFENSON-VANCE

Grace can be a problem. The Bible, in fact, brims with unsettling stories that show how grace again and again upsets the appletart as we know it. Big brother stews when Dad throws a party for a money-grubbing runaway who, down on his luck, has come home. Full-time employees grumble when the boss pays all his part-time workers a whole day's wage. Ninety-nine sheep are left at risk while a shepherd searches for *one* that is lost.

Now I might find these stories funny, even useful, if I happened to be the runaway son, parttime worker, or one lost sheep. But a high-achieving, denominationally educated, church-employed fourth-generation Adventist can hardly be typified in such terms. There's too much of that old-time religion coursing through my conscientious good-kid veins.

So I catch myself sympathizing with the elder brother, the full-time worker, and the 90 and 9. Even though I've heard

these stories 70 times 7 times and know their punch lines like Mother's voice, in my most truthful moments they are still able to reveal me. I've got spinach on my teeth, and a milk mustache on my upper lip, and the wrong sort of people are watching and getting a great big kick out of it. Grace seems against me and I am not amused.

Good people who take these stories seriously may see that part of the trouble with grace is that it doesn't take good people seriously. At least not as seriously as we take ourselves.

A Polite Problem

For some years now I have prided myself in not being a legalist, whatever that is. The trouble with grace is that it doesn't leave room for me to get uppity about *anything* I am or am not, and it's pretty much blind to the names I call myself. Except perhaps when I pound the wall and name myself *sinner*, not because I'm proud to be, but because I can't look Jesus Christ in the eye and say any other honest word, and the cry gushes out like a great wound bleeding.

But most of the time most of me is too polite to stage this kind of mess, even before God. Which brings me to another point: Grace is troublesome not only to the legalist or Adventist or religious person. Grace can be tough stuff even for ordinary nice people to stomach. And if you want to go one further, I will say this: There is something about human

nature in general that makes it hard for any of us to hold out an empty hand.

Because if we did, grace would fill that hand. And what could be more troublesome than that?

Gifts are a problem to us. We are disciples of the make-your-own-way, the pull-your-own-weight. We are capable, self-reliant, high-achieving. And we are guilty. We believe, deep down, that we don't deserve anything we haven't worked, suffered, or paid for, and we narrow our eyes at the free-lunch crowd. For all our talk about giving, more often than not we mix the reality with trade and obligation; it embarrasses us to take a gift when we have no way to reciprocate. "Owe no man [except MasterCard and Visa] any thing" suits our thinking to a tee and allows us to label ourselves as responsible, productive members of society. It gives us a place to hang ourselves.

Accepting an out-and-out gift, on the other hand, is tantamount to charity, which from childhood nice people learn is good to give and bad to take. Of course, that is also precisely what grace—*charis*—is. Charity.

But if polite people have difficulty taking grace as the gift that it is, we also have trouble with the way it turns our good order on its head. We believe in white hats and black hats, and we don't like the way grace seems to mix them all up and, more often than not, let the wrong hat ride off with the princess into the sunset while Mr. Deserving stands sniffing alone at the unfairness of it all. There is something untamed about a

"For he chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Jesus Christ, in accordance with his pleasure and will—to the praise of his glorious grace, which he has freely given us in the One he loves. In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace that he lavished on us with all wisdom and understanding" (Eph. 1:4-8, NIV).



William C. White and his wife Mary Kelsey White. At age 34 William became acting president of the General Conference for about six months until O. A. Olsen, whom the 1888 delegates had elected, could leave his work in Europe.

grace, a God who would sponsor that sort of end to the show. It is obvious we have not yet successfully civilized Him to our sense of justice and propriety.

Old Skins

I could mention many more problems grace poses, but I'm going to stop here and go instead to another story Jesus told. Even *Jesus* admitted that grace could be problematic.

It starts with a handful of men who are just too happy for good sense. They eat, drink, tell jokes, laugh, live more generously, and celebrate more rau-

There is something about human nature that makes it hard for any of us to hold out an empty hand.

cously than would seem to befit such bleak times, what with the proliferation of street people, poor people, sick people, and corrupt politicians. "How can Your disciples carry on like this?" the serious-minded religionists ask Jesus.

"Because the Bridegroom is with them," He answers. And then He tells a parable.

"No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse. Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved" (Matt. 9:16, 17, NIV).

So in the meeting of old and new, we may recognize that the trouble with grace is the trouble with us. We are old shirts for new cloth, old vessels for new wine. Too serious for the serendipity, too parsimonious for the generosity, too controlling for the wildness, too proud for the gift.

But grace also comes to elder brothers, and with it a choice. We may hold tight to life as we think it should be, cling to what makes us believe we are good, and do the thing that makes sense to our vision and has all along.

Or we can follow the hard and apparently senseless words "Whoever tries to keep his life will lose it, and whoever loses his life will preserve it" (Luke 17:33, NIV) and open ourselves to grace, believing it will give us something beyond the shredded rags and the burst

containers, though we haven't the foggiest idea what that will be.

And I myself cannot say what that will be, because it is the nature of grace to surprise. And for the whole of the rest of our lives, every time we think we've unwrapped the last package and walked through the last door, and are about to ask What more could there possibly be? we will find something to open sitting at our feet and something to walk through standing in front of us. I don't know what will be in and through them. I just know they will be there, and that is all.

One more thing I can say: We who let go of our righteousness, lose our lives, will gain a new view of those unsettling stories. We will see ourselves lost in a herd of 90 and 9, prodigal in our elder brotherliness, and chronically late to our full-time jobs. Then we may know a Shepherd, a Father, a generous Boss. We may find our lives, laugh at the unexpectedness of it all.

For as surely as we know ourselves lost, we shall be found. Found by a grace whose business is not to make good folks better, but to search out wandering ones and take them home. Take them home to a party. □

Deborah Anfenson-Vance is assistant editor of the Adventist Review.

"To him who is content to receive without deserving, who feels that he can never recompense such love, who lays all doubt and unbeliefs aside, and comes as a little child to the feet of Jesus, all the treasures of eternal love are a free, everlasting gift" (Ellen G. White, letter 19e, 1892).

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Assurance in the Judgment

How I lost my fear of heaven's courtroom.

BY RICHARD M. DAVIDSON

I have not always considered the judgment as part of the assuring good news of the gospel. While growing up in the Seventh-day Adventist Church, I used to shudder at the mention of the investigative judgment. The thought of my name coming up in the heavenly judgment, with all my sins brought before God and the onlooking universe, caused me to feel, *I'll never make it! Please don't let my name come up today.*

Imagine my surprise when, as a young pastor, I came across a number of prayers in the book of Psalms in which the psalmist actually welcomed, yes, even longed for, the judgment. The more general plea for judgment seemed shocking enough: "Arise, O God, judge the earth" (Ps. 82:8). Expressions of joy and exuberance at the coming judgment were beyond my comprehension: "Let the heavens be glad, and let the earth rejoice. . . . Then shall all the trees of the wood sing for joy before the Lord, for he comes, for he comes to judge the earth" (Ps. 96:11-13, RSV). Did he not under-

stand the sinfulness of sin, the seriousness of the judgment?

He understood. Note his prayer of repentance after the affair with Bathsheba and the murder of her husband: "For I know my transgressions, and my sin is ever before me. Against thee, thee only, have I sinned, and done that which is evil in thy sight, so that thou art justified in thy sentence and blameless in thy judgment" (Ps. 51:3,4, RSV).

David comprehended the heinousness of his sin and the reality of the judgment. But he also understood the message of righteousness by faith! David saw that, sinful though he was, his sins could be covered and cleansed by the blood of the Substitute. In joy he could cry out, "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32:1).

Scripture consistently upholds the filthiness of sin and the certainty of the judgment. But it also reveals that the Lamb of God, our substitute, has been accepted in our place. As we receive Christ, we are covered with the robe of His righteousness. God says to the great accuser, "The Lord rebuke thee, O Satan!" (Zech. 3:2). We are acquitted, pardoned, cleansed.

Turning the Tables

In the judgment the tables are turned. No longer do we stand accused as a defendant, for Christ has paid the full price for our acquittal. Now we become the plaintiff, calling for vindication against the false charges of Satan. Now with David we can long for and welcome the judgment. We can pray, "Judge [vindicate, RSV] me, O Lord my God, according to thy righteousness" (Ps. 35:24).

Vindication in the judgment! Assurance in the judgment! That's good news—almost too good to be true! And I dared not believe it even as a theology major in college, as a seminary student, and as a young pastor. Statements such as the following kept ringing in my ears: "Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved" (*Christ's Object Lessons*, p. 155; cf. *Selected Messages*, book 1, p. 314). I didn't understand that Ellen White was refuting the erroneous belief of "once saved, always saved." I thought she meant that one could never have present assurance of salvation. How tragic that I did not see in the very same paragraph God's assurance that we can "give ourselves to Christ and know that He accepts us"!

For more than two years I preached sermons full of Christ yet devoid of assurance. But finally, through a chain of marvelous providential leadings, the simplicity and beauty of the gospel began to dawn before my eyes.

The sublime promises jumped out at me from Scripture: "Truly, truly, I say to you, he who believes *has* eternal life" (John 6:47, RSV). "I write this to you who believe in the name of the Son of God, that you may *know* that you *have* eternal life" (1 John 5:13, RSV; cf. verses 11, 12). I found the same glorious revelation in the words of Ellen White: "If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your char-

"For more than two years I preached sermons full of Christ, yet devoid of assurance. But finally, through a chain of marvelous providential leadings, the simplicity and beauty of the gospel began to dawn before my eyes" (Richard M. Davidson).



The 1888 delegates elected O. A. Olsen as the new General Conference president, although he was in Scandinavia and unable to take up his new duties for about six months.

acter, and you are *accepted before God* just as if you had not sinned" (*Steps to Christ*, p. 62).

Joy and Peace

The marvelous news that I was "accepted in the beloved" (Eph. 1:6), that Christ is my righteousness, brought to my soul a joy and peace like that described by the ones who heard the gospel message in the wake of the 1888 General Conference session. Ellen White captured my own feelings as she depicted the experience of many at the Ottawa, Kansas, camp meeting in 1889: "Light flashed from the oracles of God in relation to the law and the gospel, in relation to the fact that Christ is our righteousness, which seemed to souls who were hungry for the truth, as light too precious to be received" (*Selected Messages*, book 1, p. 356). I felt like the young pastor at that Kansas camp meeting who "saw that it was his privilege to be justified by faith; he had peace with God, and with tears confessed what relief and blessing had come to his soul" (*ibid.*).

Since that experiential introduction to gospel assurance while I was a young pastor, the beauty of righteousness by faith has grown ever more precious. I must confess that sometimes it still seems almost too good to be true! I catch myself unconsciously falling back into old habit patterns of trying to be good enough to deserve salvation, and have to discover anew the joyous truth of "laying the glory of man in the dust" and trust wholly in Christ's righteousness.

Contrary to what I once thought, and to what many in 1888 feared, the message of

assurance in Christ's righteousness does not lead to cheap grace. "Its fruit is unto holiness" (*ibid.*, p. 359; cf. Rom. 6:22). I have found that only as I trust wholly in the merits of my Substitute and Surety can I truly obey God in spirit as well as in letter. Before internalizing the good news of justification by faith, I had tried to "depend upon watchfulness against temptation, and the performance of certain duties for acceptance with Him," and discovered that indeed "there are no victories in this kind of faith." Then came the glorious revelation: "There is need of constant watchfulness, and of earnest, loving devotion; but these will come naturally when the soul is kept by the power of God through faith. . . . God will accept every one that comes to Him trusting wholly in the merits of a crucified Saviour. Love springs up in the heart. . . . Duty becomes a delight, and sacrifice a pleasure" (*ibid.*, pp. 353, 354).

I have also discovered that the Christian life is a matter of continual growth, and if in the growing process I make mistakes, this does not rob me of my assurance. Just as a child taking his first steps is not disowned by his father when he trips and tumbles, so my heavenly Father does not cast me off when I slip and fall (see Ps. 37:24). I've often had to bow down and weep at Jesus' feet because of my shortcomings and mistakes, yet on divine authority I am not to be discouraged. Even if I am overcome by the enemy, I am not cast off, not forsaken, not rejected by God (see *Steps to Christ*, p. 64). Christ's perfect holiness atones for my shortcomings; when I do my best, He becomes my righteousness (see *Selected Messages*, book 1, p. 368). The Father beholds not my faulty char-

acter, but sees me as clothed in Christ's perfection (see *The Desire of Ages*, p. 357).

As John the Beloved put it: "I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1, RSV). What reassurance of assurance God has given!

I am thankful that my assurance is not dependent upon my feelings. I cannot look within myself for evidence of my acceptance with God, for I will find there nothing but that which will discourage. My only hope lies in looking to Jesus, my righteousness, my consolation, and my rejoicing (see *Steps to Christ*, pp. 64, 65; cf. Ps. 51; Isa. 6).

I rejoice that as I continue to keep my eyes upon Christ, my righteousness, the promised result is inevitable: my repentance will ever deepen, and at the same time, by beholding I will become changed—"transformed into his likeness with ever-increasing glory" (2 Cor. 3:18, NIV; see *Christ's Object Lessons*, p. 160; *Steps to Christ*, p. 65).

Precious Doctrine

How precious the doctrine of Christian assurance is to me! But I also wish to underscore that the doctrine of the judgment is now just as precious!

In the years following 1888, some proponents of Christian assurance (e.g., Albion Ballenger) felt that this doctrine could not be reconciled with the Adventist teaching concerning the pre-Advent investigative judgment of the saints, and consequently chose to retain the former and reject the latter. This view has again been championed

G. I. Butler, president of the General Conference, stayed at home in Battle Creek during the Minneapolis meetings because of illness. He strongly supported Uriah Smith's views.



"Then Jesus declared, 'I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty. But as I told you, you have seen me and still you do not believe. All that the Father gives me will come to me, and whoever comes to me I will never drive away. For I have come down from heaven not to do my will but to do the will of him who sent me. And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day'" (John 6:35-40, NIV).

by some Adventists in recent years. But the biblical evidence forthcoming (especially since 1980) from the Daniel and Revelation Committee and other sources is persuasive: it is not a matter of choosing either Christian assurance or the investigative judgment. Both are solid biblical doctrines. What is more, the judgment involves an examination of the saints' works, as Adventists have consistently maintained.

The Christian church has long wrestled with how we can have assurance of salvation totally by grace, and yet be judged by our works. But I have become convinced that Seventh-day Adventists, with their unique message of the antitypical day of atonement now in heavenly session, can preach these two doctrines with greater harmony, clarity, and power than any preceding generation. The Day of Atonement contains the key to holding in balance the relationship between grace and works, assurance and judgment.

This balance is illustrated by the placement of the most crucial Day of Atonement passage, Leviticus 16. Recent studies have shown how the entire Pentateuch (five books of Moses) is arranged in a chiastic, or "mountain," structure, in which the "sides" of the Pentateuchal "mountain" match each other and the apex of the mountain contains the central focusing point of the whole (see Yehuda Radday, "Chiasm in Tora," *Linguistica Biblica* 19 [1972]: 21-23; and Wil-

liam Shea, "Literary Form and Theological Function in Leviticus," in Frank Holbrook, ed., *The Seventy Weeks, Leviticus, and the Nature of Prophecy*, Daniel and Revelation Committee Series [Washington, D.C.: Biblical Research Institute, 1968], vol. 3, pp. 131-168).

Observe the diagram that accompanies this article. Note that the central chapter of the book of Leviticus, and of the whole Pentateuch, is Leviticus 16, which focuses upon the Day of Atonement. If this chapter forms the apex of the entire Mosaic law of types and figures, certainly Adventists need not be ashamed to proclaim the antitypical day of atonement as the crucial and unique present truth for spiritual Israel at the end of time!

But placement of the Day of Atonement in the heart of Leviticus has more to say to us than underscoring its importance. Notice from the diagram that the book of Leviticus is divided into two halves, each with a different emphasis. In chapters 1-15 the underlying theme is

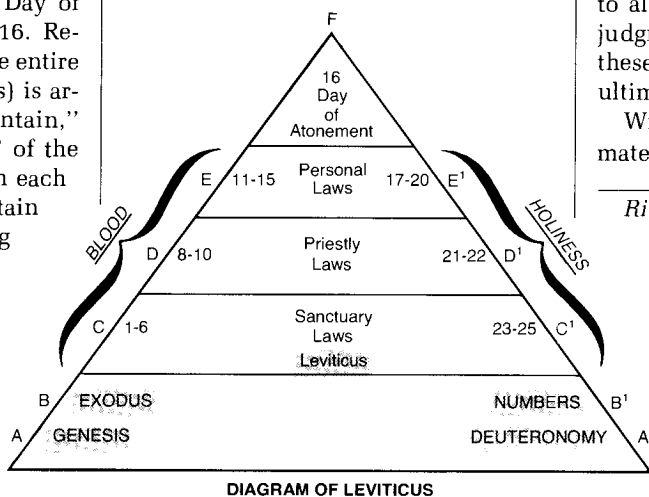
blood. Almost everywhere we find blood, sacrifice, and substitutionary atonement. But in the latter half of the book, chapters 17-27, blood is almost never mentioned. Instead, the overriding theme becomes holiness. And right in the middle stands chapter 16, the Day of Atonement.

I am convinced that we can fully appreciate the *significance* of the Day of Atonement only when we see it in its setting in Leviticus. Building up to the Day of Atonement, we see blood, substitutionary sacrifice—in New Testament terms, justification. Assurance in the Day of Atonement is based solely upon the blood of the substitute. Yet from Leviticus 16 onward, the rest of the book presents a call to holiness, to sanctification. The Day of Atonement thus ties together blood and holiness, justification and sanctification.

We are saved by blood, by grace; but we are judged by our works of holiness, the natural fruit of atoning grace. The efficacy of the blood becomes manifest to all by its holy fruit. Assurance and judgment—in the Day of Atonement these two concepts meet and take on ultimate meaning.

Will you let them join and have ultimate meaning in your life? □

Richard M. Davidson is chairman of the Old Testament Department at the SDA Theological Seminary at Andrews University.



"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

Guide to 1888 Centennial Events and Materials

BY MYRON WIDMER

The year 1888 certainly won't be forgotten during 1988! Adventist leaders worldwide are gearing up for a year-long centennial celebration of the historic 1888 Minneapolis General Conference session and its landmark discussions on righteousness by faith.

Already major celebrations have been planned by the General Conference and other church entities, and special new publications are already off the presses, with more in the works.

In the following list we have compiled some of the more significant events and publications on 1888 so far slated for 1988.

Events

■ **General Conference Annual Council 1888 Celebration**, October 6-8, in Nairobi, Kenya. If you like to travel, you may like to take in the sights and sounds of the centennial celebration planned for a long weekend during the GC's yearly business meeting—this year in Africa.

■ **John Osborne Lectureship Series**, held each fall in Loma Linda, California, and primarily for ministers, centers this year upon "1888—The Gospel in Verity." The series will include 10 presentations on the historical and theological aspects and the aftermath of the 1888 GC session. The series, sponsored by the Loma Linda University School of Religion, will be held October 23-25 and will be preceded and followed by weekend celebrations.

■ **A Minneapolis Minicamp Meeting** will be held during the North American Division year-end meetings in Minnesota to celebrate the 1888 experience. The November 3-6 minicamp meeting is open to all members and will coincide with the actual day of the 1888 GC session's concluding discussions—November 4.

■ **Worldwide Annual Week of Prayer**, November 5-12, will center upon righteousness by faith. The readings will appear as usual in the *Adventist Review*, October 27.

■ **Division celebrations**. As the year rolls on, the church's 10 divisions around the world will sponsor special celebrations.

■ **The South Pacific Division** will be holding special regional meetings

throughout Australia and New Zealand, with particular emphasis on Sabbath, November 12.

■ **The Trans-European Division** is planning an 1888 commemoration weekend on November 4 and 5 at Newbold College, England.

■ **The Southern Asia Division** is planning three regional Bible conferences covering the issues and people of the 1888 GC session—particularly the role of Ellen G. White. And every church and institution is being encouraged to hold a "Celebration 1888" on November 4 and 5.

New Publications—Already Released

■ **The Adventist Review's special issue** is in your hands. All its feature articles focus upon Christ and His Righteousness. (Extra copies can be purchased through your local Adventist Book Center.)

■ **Ellen G. White 1888 Materials**. This four-volume set, just released by the Ellen G. White Estate, reproduces all Ellen White materials relating to the 1888 GC session and its aftermath. The 1,812 pages of documents cover 1888 to 1902. (The set can be purchased at your ABC or for \$34.95 from the White Estate, 6840 Eastern Ave., NW., Washington, D.C. 20012.)

■ **From 1888 to Apostasy: The Case of A. T. Jones**, by George Knight. This just-released Review and Herald biography chronicles the life, beliefs, and apostasy of one of the main participants in the historic 1888 debates. (Now available at your local ABC.)

■ **Perfect in Christ**, by Helmut Ott, is a second Review and Herald book now off the presses that focuses upon two themes of the 1888 session: Christ's work today in securing the salvation of those who accept Him, and the all-sufficient righteousness of Christ imputed to mankind through faith. (Now available at your local ABC.)

New Publications—Coming

■ **Ministry Magazine's** entire February issue will be devoted to the theme of "Righteousness by Faith, 1888-1988." This double-length issue (with a study

guide available) will give comprehensive coverage to such topics as these: a definition of righteousness by faith, the main participants of the 1888 GC session, corporate repentance, revival and reformation, judgment, the investigative judgment, and book reviews. (Available in February at your ABC or from *Ministry*, 6840 Eastern Ave., NW., Washington, D.C. 20012. Single copies, \$2.)

■ **"Dynamics of Salvation."** This July 31, 1980, *Adventist Review* article will be reprinted by the GC in pamphlet form for wide distribution. It sets forth the church's beliefs about salvation through Jesus Christ and is the culminating work of the church's 145-member righteousness by faith consultation group that met October 3, 4, 1979, in Washington, D.C. (Available soon at your ABC.)

■ **Justified**, by Arnold V. Wallenkampf, is slated for release early this year by the Review and Herald. The book carries the subtitle *What Every Christian Should Know About Being Justified*. A companion volume, *What Every Adventist Should Know About 1888*, may appear later this year. (These will be available at your ABC.)

■ **Manuscripts and Memories of Minneapolis**. This 588-page companion volume to *EGW 1888 Materials* has been prepared by the Ellen G. White Estate and is a compilation of all the non-Allen White materials the estate has in its files concerning the 1888 GC session. (Pacific Press will release this book through your ABC this spring.)

■ **Week of Prayer Readings**, in the October 27 issue of the *Adventist Review*, focus entirely upon righteousness by faith—the theme of the worldwide Week of Prayer—November 5-12. (Extra copies will be available at your ABC.)

■ **Justification by Faith** as the central focus of the 1888 GC session debates will be the theme of a manuscript being prepared for the church by Bert Haloviak, assistant director of the GC Department of Archives and Statistics. □

Myron Widmer is associate editor of the Adventist Review.

Liberty Magazine Influences Legislators

\$2 million needed to reach leaders

When does a \$1 million offering leave an editor dissatisfied?

When we need two million to reach the thought leaders we ought to reach, says *Liberty* editor Roland Hegstad.

"Seriously, one can hardly complain about a 1 million dollar vote of confidence," he explains. "At one time that would have been enough—when \$1.00 sent one *Liberty* subscription. But today it takes \$3.75 to reach one thought leader. And the message of *Liberty* is much more vital today than 20 years ago. Not that *Liberty* has changed so much, but the times have.

"Twenty years ago evangelicals sought to revive America by changing hearts; today they seek to revive America by changing votes. Five years ago we had no ambassador at the Holy See and no official representative of the Roman Church in our nation's capital."

Good Things Too

But good things too have happened. Notes Hegstad, "In 1961 all but one state—Alaska—had Sunday laws on their books. Today 20 states have none, thanks in part to *Liberty* magazine, which has influenced legislators and others to oppose such laws and in a few cases, wipe them from the books.

"Because we believe a constitutional convention could not be confined to the balanced budget issue, we have opposed it. Although 32 of

the 34 states necessary have endorsed a convention, over the past five years its supporters have not garnered an additional state's approval. Again, *Liberty* and our capable religious liberty men in conferences across the United States have been instrumental in this opposition."

What of the letters that document opposition to *Liberty's* viewpoints? According to Hegstad, "they're in the minority. But because controversy sparks readership, we print a disproportionate number of letters in opposition. Some of them make good points. We are not above learning and correcting ourselves when necessary.

"I printed a letter recently," he says, "that sums up my conviction. The writer said, 'Don't be discouraged by writers who disagree with you. You would have cause to worry if you were not stirring up readers. When you do, you're only doing your job.'"

Upcoming Series

B. B. Beach, director of the General Conference Department of Public Affairs and Religious Liberty, explains, "The overriding purpose of *Liberty* is to stimulate discussion and dialogue about church-state principles and to examine these in the context of prophecy."

Reports the editor, "Beginning

with the May-June 1988 issue we will print a six-part series on the book of Revelation. Written by Dr. Jonathan Paulien of the Seventh-day Adventist Theological Seminary, it will be aimed at the secular mind. And I believe it will challenge our Adventist readers with new insights into old truths that can help us understand events in our world today."

In addition, a series on papal supremacy will appear, beginning in the January-February 1988 issue. "Because of the pope's widely publicized visits to the United States and many other countries, we think the time has come to invite thought leaders of the world to consider the institution of the papacy and its objectives historically and prophetically," declares Hegstad.

"And," he adds, "to get this message through to the half million thought leaders on our lists will take sacrificial commitment. But I believe the times demand it."

This is why a \$1 million commitment can leave an editor pleased with the vote of confidence in *Liberty*, but dissatisfied. As one Adventist member asked recently: "Why can't we get our great message out to everyone? We cannot rest until the leaders of the nations, who are about to be seduced by Satan's sorceries [see Rev. 18:23], understand what is happening."

Michigan Confers Freedom Award



The Michigan Conference conferred its annual Freedom Award on Darrell Tennis (left), of Lansing, Michigan, at its Grand Ledge camp meeting this year. During presentation of the plaque, Glenn Aufderhar, conference president, noted Tennis' contribution in successfully opposing Michigan's becoming the thirty-third state requesting a constitutional convention.

Tennis, an independent legislative consultant, organized and assisted a coalition to place the dangers of another convention before Michigan legislators and the public. His experience and contacts proved beneficial in estimating the strength of the various positions within the legislature.

Adventists Accused of Misconduct on the Job

An astonishing number of Adventists have lost their jobs lately, charged with misconduct or insubordination. Others have been fired because of a poor work record brought on by excessive absenteeism.

On closer examination, however, these charges have proved to be de facto religious discrimination on the part of employers. What to the boss seemed insubordination, to Paula Hobbie meant living according to her religious convictions. When Mary Rollin chose to obey God rather than an employer who asked her to work on Sabbath, Chrysler Corporation charged her with insubordination. When Mary Hatcher did not show up for work 11 times on Friday night or Saturday, the U.S. Postal Service said that she had a poor work record owing to excessive absenteeism.

Finally the Supreme Court has gotten into the act. One of the unexpected benefits of the Paula Hobbie case, argued before the High Court by Attorney Walter E. Carson of the General Conference Legal Department, was that what the employer viewed as "misconduct" on the part of Paula Hobbie turned out to be "misconduct" on the part of the employer for objecting to paying her unemployment compensation after she was fired. The employer claimed that her inability to work on Sabbath came as a result of her own free choice to join the Seventh-day Adventist Church, an act not chargeable to the employer.

Justice William Brennan, Jr., writing the majority opinion for the Supreme Court, rejected the argument that religious converts should re-

ceive less favorable treatment than other employees. "The First Amendment protects the free exercise rights of employees who adopt religious beliefs or convert from one faith to another after they are hired," he added.

The 8-1 decision put to rest the contention of many employers and labor unions that the government's involvement in effecting accommodation violated the First Amendment's ban on establishing religion. Mr. Brennan stated that the High Court "has long recognized that the government may (and sometimes must) accommodate religious practices."

In defending Adventists who suffer religious discrimination, attorneys for the church have successfully turned back numerous attempts to have the religious accommodation portion of Title VII of the Civil Rights Act declared unconstitutional under the First Amendment. About six times employers and labor unions have appealed decisions by the circuit courts of appeal, and in two cases state supreme courts, which found Title VII constitutional. The U.S. Supreme Court has consistently refused to overturn their findings.

In the *Hobbie* decision, the court placed the weight of government legislation and the courts behind the accommodation requirement. When a person obtains a job, agreeing to work on Sabbath, and subsequently experiences a religious conversion and asks for an accommodation, is an employer obligated to attempt to accommodate that person? Although the Supreme

Court did not deal directly with that issue, it accepted the claim insofar as the payment of unemployment compensation is concerned. The language of this decision will doubtless find its way into many church-state decisions in the future.

The *Hobbie* case drew wide support from religious groups across the country who filed amicus (friend of the court) briefs in her support. In a move that disappointed the Adventist Church and drew a strong objection from about 15 religious organizations the U.S. attorney general's office filed an amicus brief that opposed Mrs. Hobbie's position.

In another recent decision, however, the Supreme Court rejected the concept of accommodation regardless of the hardship on an employer's business. In *Thornton v. Caldor*, it overturned a Connecticut law that mandated such accommodation.

Adventists who have lost their jobs over the Sabbath have received support from Adventist attorneys. These lawyers have made strong cases before Equal Employment Opportunity Commission hearings and judges. They have argued that even though an employer may find it impossible to make an accommodation without incurring undue hardship, refusal of an Adventist to work on the Sabbath must never be equated with misconduct, insubordination, or a poor attendance record. Such charges, they contend, make employers guilty of misconduct by placing damaging language on an employee's work record.

Adventists should be the best possible employees—so valuable that a boss feels that he couldn't get along without them. But with increasing frequency, even that does not ensure job security when the Sabbath is involved.

If you experience a Sabbath or labor union problem where you work, don't try to "go it alone." Contact your union conference public affairs and religious liberty director for assistance.



Gordon Engen

By Gordon Engen, director of Public Affairs and Religious Liberty Department for the North American Division.

The Case of the Judicious Jurist

Dear Mr. Hegstad:

Several years ago, your magazine began arriving in my office. I do not know what caused that to happen, and my nature is such that I tend to look gift horses in the mouth. As soon as I saw that it was a publication from the Seventh-day Adventist Church, I knew that it was part of a conspiracy to get me to join that church and

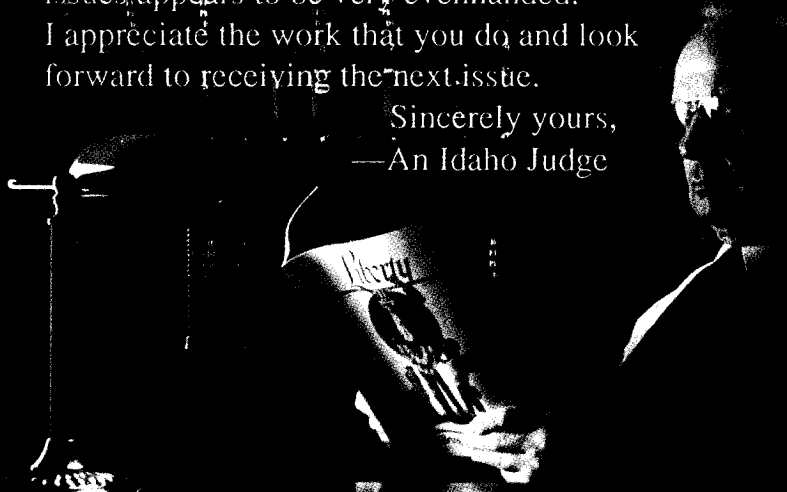
so I ignored the first few issues. Then I made a horrible mistake: I was intrigued by a particular cover and opened it to read the cover story. Since that time, I have read most issues cover to cover.

I find your articles timely and often thought provoking. Most amazing in this day of hype, your declared purposes appear to be served. If you have any ulterior motives as I originally suspected, you certainly keep them well hidden.

Your magazine serves an important purpose by providing a unique forum for issues of real significance in our society. Your treatment of those issues appears to be very evenhanded.

I appreciate the work that you do and look forward to receiving the next issue.

Sincerely yours,
—An Idaho Judge



Liberty

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Connecticut Police Officer Shares Faith Under Fire

One member of the Brooklawn Seventh-day Adventist church in Bridgeport, Connecticut, knows the meaning of "tried in the fire." For the past seven months Hector Torres has experienced anger, pressure, and punishment from a segment of the police department.

When Torres, a 15-year veteran of the force, advanced to lieutenant by passing an examination, employment problems began. His superior insisted that he work on Saturdays. The police union filed a discrimination charge against the police department alleging that it showed favored treatment to Hector by giving him Sabbaths off.

In an effort to defuse the situation, Torres volunteered for Sunday duty, but this did not satisfy the other officers. They wanted everyone to be on an equal schedule basis. Hector only wanted to be a faithful Seventh-day Adventist.

A reporter from the Bridgeport Post interviewed Eric Doran, pastor of the local Adventist church, and asked if the church would stand behind its beleaguered member. She was assured that it would. Her questions led to a study on the importance of the Sabbath to Seventh-day Adventists as a matter of principle and conscience

rather than a convenience.

Counsel and support came from the General Conference Religious Liberty Department's Gordon Engen, the Atlantic Union Public Affairs and Religious Liberty office, the Bridgeport church, and Dr. Charles J. Stokes of that congregation. As a result, Pastor Doran was at last able to report a happy ending to the conflict.

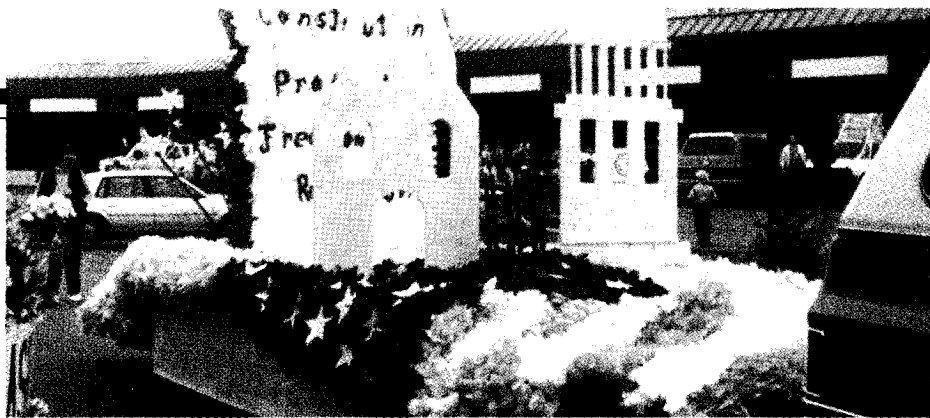
The Bridgeport Post told the story: "Cop Now Able to Keep the Faith." Writer Karla Morar reported that Police Sergeant Joseph solved the problem by transferring Lieutenant Torres from the Patrol Division to the Plans and Operations Division. The reporter quoted Hector: "It's a relief that I don't have to be in



Lieutenant Hector Torres

an assignment that conflicts with my desire to serve the city and God as my conscience dictates."

Because Hector Torres stood tall under duress, the citizens of Bridgeport know about a man who is determined to be faithful to his Lord. His pastor, Eric Doran, should also be commended for his constant support and work with church agencies to see the case through to victory.



Four Alaskan churches produced a float for a parade that formed part of a two-week celebration late last summer honoring the bicentennial of the U.S. Constitution. Held in Wasilla, 30 miles north of Anchorage, this parade was the largest in the history of Alaska, drawing 8,000 people to see 140 floats.

The Adventist float bore the inscription "The Constitution Protects Freedom of Religion." Along the parade route Adventists distributed more than 2,000 pamphlets prepared by Frank Stokes of the Alaska Conference office, along with small American flags. The pamphlets asked, "Will America always be the land of the free as well as the home of the brave? Bible prophecy sets forth the future of this mighty nation. 'Eternal vigilance is the price of liberty.' What must you do to preserve your precious freedom to worship as you choose? Read *An American Prophecy*."

Pastor Don Kack of the Palmer church, organizer of the parade project, received many requests for the book.

By Ted T. Jones II, public affairs and religious liberty director for the Atlantic Union Conference.

Lake Union Members Face Con Con, Sabbath Work

Article V of the United States Constitution compels the Congress to call a constitutional convention (con con) upon the request of legislatures of two thirds of the states. Thirty-two states have thus far requested such a convention to address the issue of a balanced budget. But there is no guarantee that this convention could not enact provisions regarding other parts of the Constitution.

The efforts of those seeking a con con have been focused during the past three years on two states in the Lake Union, Michigan and Wisconsin. Three times by a close margin the Michigan legislature has defeated the resolution calling for the convention.

Members of the Lake Union Department of Public Affairs and Religious Liberty (PARL) worked with a coalition opposing the resolution and testified before the legislative committees considering the convention call.

The state of Wisconsin presently has before it a call for a con con. Since hearing testimony opposing the measure by a member of the union's PARL Department and others, its senate committee has refused to send the resolution to the full senate.

Sabbath Problems

In the area of Sabbath observance and employment schedules, many employers claim undue hardship in permitting Adventists to have Sabbath hours off. Some members have lost jobs, while others have seen miracles.

One member in the Lake Union was told that he would be suspended if he failed to report on Saturday. He did not work on Sabbath,

By Vernon Alger, public affairs and religious liberty director for the Lake Union Conference.

but reported for work as usual the following Monday. His employer told him he would be suspended without pay for a period, and that if it happened again, he would be fired. He replied that he could not work on Sabbath regardless of the consequences.

Later that day the general labor manager told him that the company was testing him to see if he really believed in Sabbathkeeping. Impressed with his commitment to God, the company officials arranged a schedule so our brother did not have a Sabbath problem again.

A number of our members, fired because of Sabbath conflicts, have been treated so illegally that litigation was instituted. Some cases have been won, some lost, and some settled.

Two members, fired illegally after less than one week's employment, settled their cases when the employer agreed to pay them in excess

of one year's salary plus court costs and attorney fees.

When an individual is fired, legally or not, for exercising religious belief, he or she is entitled to unemployment benefits, according to the U.S. Supreme Court. Many employers do not realize this, which results in hearings before referees. In the Lake Union in recent years such cases have uniformly resulted in granting our members unemployment compensation.

Unions and Solicitation

In regard to union membership, with the promulgation of the Equal Employment Opportunity Regulations and the enactment of the conscience clause, this problem is usually resolved by informing the employer and the union of their legal obligations.

An increasing number of communities object to door-to-door solicitation of any type. City councils have enacted stricter ordinances regarding who may solicit and when. The church's religious liberty representatives work with cities to resolve these problems for literature evangelists and Ingatherers.

Three LEs Arrested in Alabama

Police arrested three literature evangelists (LEs) this past June in Montgomery, Alabama, and put them in jail for 24 hours. Authorities charged the men with soliciting without a license and two other misdemeanors. The Adventist adults were chaperoning eight children, ages 9 to 14, as they sold *Message* magazine and *Steps to Christ* in front of public buildings. The city attorney instigated a charge

of contributing to the delinquency of a minor.

Investigation by the church's Publishing and Public Affairs and Religious Liberty departments revealed that the children were carefully supervised. Despite allegations

by the city that their physical welfare was not sufficiently protected, the children had periodic food and rest breaks.

Most of the children were church school students en-



Alabama LEs pose with publishing leaders.

couraged by their parents to earn money toward their tuition by selling antidrug magazines to other youth and young adults. The program functioned under the auspices of the South Central Conference and the local church. Alfred Miller, of Birmingham, Alabama, a full-time literature evangelist, directed the activity. Miller has donated time during the summers to assist young people in earning money for their education.

A grand jury hearing on October 7 disposed of the serious charge of

contributing to the delinquency of a minor. The other misdemeanor charges are still pending.

The authorities have refused to acknowledge that religious liberty plays any part in the issue. In a letter to the North American Division, the city attorney stated his hope that "we have impressed upon your organization the importance of working with state and local governments instead of against them."

It seems ironic that the city has shown such concern over wholesome young people trying to influence their peers to avoid drugs, while it has failed to curtail the sale of drugs by other young people on its streets.

By Lewis A. Stout, public affairs and religious liberty director for the Southern Union Conference.

Publishing Constituency

Notice is hereby given that the next regular meeting of the constituencies of the Review and Herald Publishing Association and Southern Publishing Association are called to convene in the auditorium of the Review and Herald Publishing Association at 55 West Oak Ridge Drive, Hagerstown, Maryland, on Sunday, February 14, 1988, beginning at 9:00 a.m., to review the bylaws of the associations.

Kenneth J. Mittleider
Chairman of the Board

Harold F. Otis, Jr.
President

Prayer Circle for Evangelism

The following pastor-evangelists in the North American Division would appreciate the prayers of *Adventist Review* readers as they conduct evangelistic meetings during Harvest 90.

Information to be included in this listing, including opening and closing dates, should be sent to your union or local conference Ministerial Association secretary three months in advance of the opening date.—W. C. Scales, Jr., NAD Ministerial Association Secretary, General Conference of Seventh-day Adventists.

LAKE UNION

Wendell Springer, through March 15, Tomahawk, Wisconsin

NORTH PACIFIC UNION

Jim Reinking, January 8-March 24, Wematchee, Washington

Floyd Arnold, January 13-March 9, Ontario, Oregon

PACIFIC UNION

Doug Batchelor, January 27-March 30, Vallejo, California

Les Gann, January 15-February 26, Willits, California

Henry Feyerabend, January 23-February 20, Lodi, California

Gary Venden, January 16-February 20, Chico, California

Jim Brackett, January 16-February 20, Grass Valley, California

Dan Matthews, January 16-February 22, Sacramento, California

If You Like the New *Review*, Tell a Friend.

Some people won't believe that the *Adventist Review* is improving unless they hear it from someone they trust. So if you have noticed that the *Review* discusses church decisions more openly

... if you've noticed the practical articles on family living ... if you've noticed that the news is a little fresher than before ... tell a friend.



Ghetto Fighter Becomes "Gentle Ben," Neurosurgeon

Young Black Adventist overcomes obstacles to reach top of his profession.

The first time Ben Carson, a Black Seventh-day Adventist neurosurgeon, tried to use a knife on someone, he failed. Forgive him. He was only 14.

"I was going to kill him," says Ben in his usual matter-of-fact voice. "But he was wearing a large belt buckle, and when the knife hit the buckle, it broke. He wasn't hurt at all. I've forgotten why I tried to stab him."

Ben had a reputation for getting angry. Maybe he felt frustrated because his life in the inner city of Detroit didn't look like what he saw on TV. He might have been upset because his parents divorced when he was 8. Maybe he felt he had missed something because his mother—one of 24 children—had married at 13 with only a third-grade education, and been left alone to raise two sons.

She hadn't much schooling, but Sonya had sense. She recognized that Ben was bright, but in the fifth grade he rated at the bottom of his class. Sonya took drastic action: she required that her boys read at least two books

each week and allowed them to watch very little TV. Within two years Ben was at the top of his class.

Discovering the library marked the beginning of Ben's turnaround. But he was still the neighborhood hothead, until the attempt on another boy's life jolted him. He decided to kill his temper instead. "I came to the realization that if I kept on my present path, I would either

kill someone, be killed by someone, or wind up in jail," says Ben.

"I decided I wanted to be a doctor. In church I heard stories of the marvelous work Adventist missionary doctors were doing. I wanted to be one of those doctors. But I knew my temper would preclude that."

Complete Turnabout

Ben's turnabout became so complete that in high school the students called him Poindexter. "I spent a lot of time in the library," he says. "I wanted to be a psychiatrist. I read *Psychology Today*. The other kids would come to me with their problems."

High school brought Ben problems too, but he wasn't distracted. "My church upbringing acted as a

barrier to temptations," he explains. "It's always easier to resist if you've already made up your mind what you're going to do."

Ben graduated high in his senior class. Many universities tried to recruit him, but he chose Yale. "I hadn't yet developed good study habits, so found myself failing chemistry," he recalls. "Obviously, if you fail chemistry you are not going to become a doctor."

"The night before the chemistry exam I prayed. I studied a couple of hours more, then went to bed to get a good night's sleep. That night I dreamed I was alone in a giant lecture hall. Problems were be-

Surgeons Make History

Siamese twins joined at the head occur once in every 1.8 million births. Patrick and Benjamin Binder shared the major blood drainage vein for the brain, making them the most complex and rarest of Siamese twins. There had never been a successful separation of this kind until September 6, 1987.

Ben Carson, director of the division of pediatric neurosurgery at Johns Hopkins University and Hospital in Baltimore, led the team that separated the Binder twins. The Binders' doctors approached Mark Rogers, chief of pediatric intensive care. He took the problem to Carson, who suggested stopping the heart by lowering body temperature to prevent death by bleeding. That would give surgeons one hour to work before brain damage occurred.

The opera-

tion took five months to plan. Seventy doctors, nurses, and technicians made up the team. The operating room had to be rewired for all the extra equipment needed to operate on two persons at once. A 10-page play-by-play book outlined each step. There were five rehearsals. The operation took 22 hours. After separation of the twins, the doctors had to reconstruct cut blood vessels and close each head in 40 minutes.

Both boys survived the miraculous surgery. But Rogers says he won't feel successful until the boys are completely healthy.

"Obviously, I'm happy we could perform the operation," said Ben Carson. "But we won't know for a number of months when they will be out of the woods."



ing worked out on the board by a nebulous figure. The next day I took the exam. I looked at the first page and said to myself, 'Hey, this problem was in my dream last night!' I turned to the next page. 'Hey, so was this one!' I leafed through the exam and found that every problem had been solved in my dream the night before. Obviously I passed the test."

After attending medical school at the University of Michigan, Ben studied at Johns Hopkins Hospital in Baltimore. There he met a neurosurgeon from Australia who told him he just had to go there. "I kept meeting people from Australia," he remembers, "so finally my wife and I sold all our belongings and went to Australia."

The Gairdner Hospital, where Ben worked, was the place in Western Australia for surgeries involving the opening of the skull. Ben averaged three operations a day. Within a year he had gained the experience it would have taken him 10 years to get at Johns Hopkins.

"When I returned to Johns Hopkins the administration decided I had talents and experience above most others, so I became director of pediatric neurosurgery at age 33. By sheer repetition I had become adept at these delicate operations," Carson explains.

Siamese Twins

"One month before Johns Hopkins Hospital was approached about separating the Binder twins, I felt impressed to study Siamese twins," relates the doctor. "I came to the conclusion that the reason these separations had proved unsuccessful was that the children had bled to death."

Ben decided to stop circulation before separation. Because of the operation's success, Dr. Ben Carson has become almost as famous as the Binder family. But he has taken steps to stay out of the limelight. "I stay off programs that are merely entertaining instead of educational or inspirational. Medicine is serious business, not a spectator sport. Also, I don't want everyone in my pro-

fession saying, 'There goes that showboat.'"

They don't. In fact the nurses at Johns Hopkins call him "Gentle Ben." "He's a very soft-spoken, humble, unassuming person," says another of the perhaps 20 Black neurosurgeons in the United States.

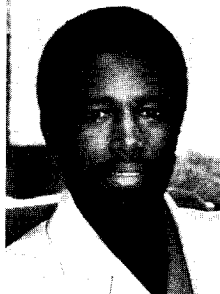
Carson passes up fame and fortune by not having a private practice. "It would be easy for me to go out and make a million dollars a year, but I'm not interested. In academic medicine I get a lot of challenges. I'd rather be challenged and well-off than unchallenged and rich."

So how does an inner-city hot-head become an important neurosurgeon?

"Don't blame others when things go wrong in your life," Ben advises. "When you blame others you cease to look for solutions. If you conclude you're going to fail because you're handicapped or Black or what have you, then you'll fail. Success is 90 percent attitude. If you say you're going to be a success, then you'll succeed."

Admits Carson, "Being Black often makes it tough. You've simply got to work your head off. A Black can come from a broken home and still build a career that isn't related to sports, entertainment, or drugs.

"My only plan when young was to prepare myself and take advantage of opportunities as they presented themselves. I still have that same plan," he reveals. "I'm sure many more opportunities will present themselves, and I hope to be ready." You get the feeling he will.



Dr. Ben Carson

By Leigh N. Barker, editorial assistant, Listen magazine.

Career Opportunities

You probably know about the Adventist Health System's commitment to quality health care, but, are you aware that Adventist Living Centers plays a vital and growing role in their efforts? In fact, our resources and contributions are so strong that we've become the 3rd largest not-for-profit provider of longterm health care services in America.

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THE DANGER OF COMMITMENT

Formally or informally, secretly or openly, many of us take inventory at the beginning of the new year. Some of us reevaluate, reassess, and rearrange priorities and go all out to pursue our new objectives. Others of us take the process lightly. We hate to raise false hopes; we don't want to set ourselves up for disappointment, we say.

Much of this process has to do with one very important word—*commitment*. It is dangerous to make commitments. For when we do not follow through with a commitment, something inside us dies.

Someone said that the difference between reputation and character is this: "Reputation is what we are like when we are among those who know us, while character is what we are like when we are alone." A broken commitment may affect both our reputation and our character.

Obviously, the degree of our commitment (and how we feel if we fail to keep it) varies. There's a difference between the resolution to be faithful in taking out the garbage and the resolution to be faithful to one's spouse, between following a new diet and following the Lord. But few of us like to backpedal on any sincere commitment to improve our lives or relationships.

"Another said, 'I will follow you, Lord; but let me first say farewell to those at my home.' Jesus said to him, 'No one who puts his hand to the plow and looks back is fit for the kingdom of God'" (Luke 9:61, 62, RSV).

James Baldwin, a Black writer who was active in civil rights, gave us a hint about the danger of com-

mitment in his book *The Fire Next Time*, in which he described what it meant to be Black in America today. He said, "To act is to be committed, and to be committed is to be in danger. In this case, the danger . . . is the loss of [one's] identity."

Here Baldwin suggested that most of life's decisions fall within an accepted daily routine: we get up, we eat and go to work or school—but all within certain boundaries. When we deliberately step outside that routine, we take a risk. As he put it,

**Commitment
requires action,
and action
moves us to
new territory.**

"any upheaval in [this] universe is terrifying because it so profoundly attacks one's sense of one's own reality."

When certain demands of life, when certain events in history, and especially when the claims of the gospel arrest our complacency we face the opportunity to make a commitment. But commitment requires action. And taking action forces us to move into new territory. As Thoreau once said, some will march to the drum beat of a different drummer.

Such movement is threatening

because—as we move—we experience a shift in our identity. We are no longer part of the group maintaining the status quo; we now represent something not part of the ordinary. We are in danger because our commitment identifies us with something that makes us and others uncomfortable.

Some will call the new identity "rebel" or "radical"; others may call it "ridiculous." But if it is in harmony with the gospel of Jesus Christ, God will call it righteous."

Commitment has always been dangerous for Christians, for it means they will no longer identify with the world as a system of evil. But commitment can be dangerous even for those *within* a Christian community. Comfortable Christians can lapse into a commitment to do nothing; they retreat from evil rather than challenge it. They come to value passive inaction more than positive action.

In this new year, shall we not live a little more "dangerously"? Why not renew our commitment to Christ and to His church—not in a theoretical way, but in a way that engulfs our priorities, time, effort, and action.

"No one who puts his hand to the plow and looks back is fit for the kingdom of God." □



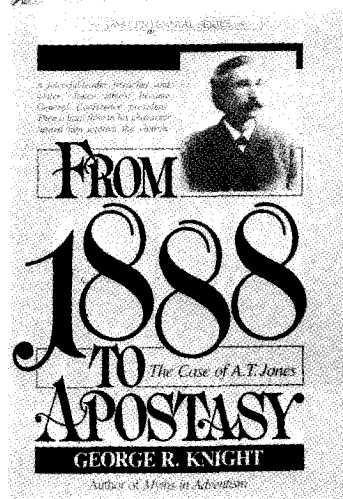
Caleb Rosado is director of human resource development for the Lake Region Conference in Chicago, Illinois.

BY CALEB ROSADO

The inside story about people and events that shaped our history



A. T. Jones (left) and Uriah Smith (right) verbally fought each other for the duration of the 1888 General Conference session. In one argument over the tenth horn of Daniel 7, Jones declared to the assembly, "Elder Smith has told you he does not know anything about this matter. I do, and I don't want you to blame me for what he does not know."



FROM 1888 TO APOSTASY
Looking back at the 1888 General Conference session, Mrs. White described it as the "most incomprehensible tug-of-war we have ever had among our people." And on one side of the conflict stood a talented young preacher who boldly challenged the most powerful men in the church.

Alonzo T. Jones was already an unrivaled hero in

legislative battles over Sunday laws. He would emerge as a champion defender of righteousness by faith. Later he stepped in as editor of the *Review* and would even be a candidate for GC president.

Why did this zealous leader turn into a bitter enemy of the Adventist Church?

George Knight has produced a biography that doesn't gloss over the faults of its main character. It takes you into the mind of Jones as he added heat to some of the hottest controversies in church history. Complete with illustrations. Hardcover, 288 pages. US\$16.95, Cdn\$23.75.



William Miller's Advent movement crumbled in the Great Disappointment. But almost three years earlier, one of his followers saw visions about the final reward for those who continued to believe.

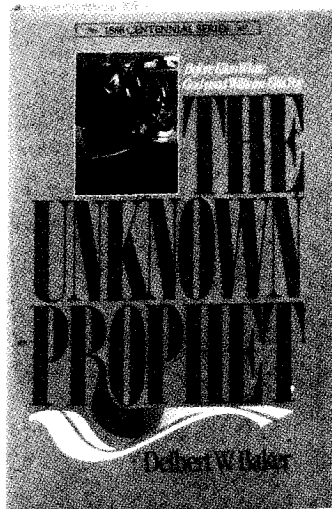
THE UNKNOWN PROPHET: The Story of William Ellis Foy

At the dawn of Adventism stands a tall Black preacher—the first of three people who received visions at the time of the Great Disappointment.

For a century he was hidden in obscurity. Now we have a biography of William Foy, a man who faced disbe-

lief and prejudice to tell what he had seen.

Diligent research by author Delbert Baker reveals the social circumstances faced by Blacks such as Foy in New England, the acceptance of Blacks in the Millerite move-



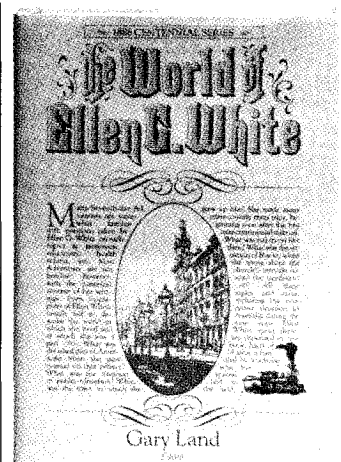
ment, and Foy's relationship with Ellen White. Photographs and engravings complete our view of his environment.

The book includes descriptions of Foy's visions of the judgment and the rewards planned for the righteous—visions endorsed by Ellen White and full of encouragement for us today.

Hardcover, 160 pages. US\$12.95, Cdn\$18.15



Vaudeville was a refined version of burlesque that made the theater a center of family entertainment.



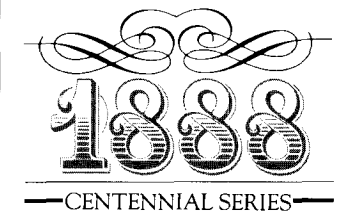
THE WORLD OF ELLEN G. WHITE

Mrs. White's counsel takes on new sharpness, color, and dimension after you read this collection of articles edited by Gary Land. Fourteen historical experts transport you back in time to view the conditions she wrote about.

Take a look at what most Americans were putting on their supper table when she gave counsels on diet. Observe the trends in medicine when she promoted our health message.

Her advice on fiction and amusements gains meaning when you see the popular literature and entertainments of the time. Other articles describe her hometown of Portland, Maine, what it was like to travel by train across the Great Plains, and racial tension in the 1800s.

Here is a readable, accurate resource for anyone who wants to understand the writings of Ellen White better. Hardcover, 253 pages. US\$16.95, Cdn\$23.75.



Set price US\$39.95
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Study Hall Was Right After the Dishes Got Done

"I work after school until 5:00. Mom has two businesses: video production and publishing.

"When we get home, we cook quickly and enjoy dinner with Dad. Then Mom and I do our homework. It's been our routine for the past four years.

"She's been finishing college through the Adult Degree Program at Southwestern Adventist College. When she first got into the program, she went to the campus for a ten-day seminar. The rest of the time, she's worked on her classes at home.

"It was a lot to pile on the already hectic life of a working mother, but it's paid off. She just graduated, and she's got a bachelor's degree in management.

"I'm so proud of Mom."

If you want to find out about Southwestern's Adult Degree Program, call the director, Dr. Marie Redwine, collect at (817) 645-2271. She can help you — she's a working mother, too.




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