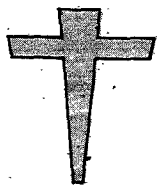
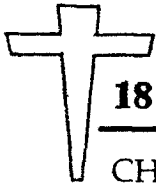


T SOUTHERN ASIA NOVEMBER 1988
TIDINGS

1988

**LEST
WE FORGET**





1888 — 1988

CHRIST OUR RIGHTEOUSNESS

1888-1988: LEST WE FORGET

JOHN M. FOWLER

Assoc. Secretary

One hundred years ago 96 delegates converged in Minneapolis for the 27th session of the General Conference of Seventh-day Adventists and created history—both theological and ecclesiastical—and in the process left an indelible impression on our heritage. This year, and particularly this month, Adventists around the world recall, remember, and reaffirm that great historic event, keeping ever in mind that “we have nothing to fear for the future, except as we shall forget the way the Lord has led us and His teaching in our past history” (LS 196).

The 1888-1988 Centennial is thus a call to remember, lest we forget. What shall we remember?

First, Minneapolis is a call to remember that Christ is central to Adventism. At times we have a tendency to forget this. In 1888, the pressures on the emerging church were many: the challenge of global evangelism, the identity of a people that “keep the commandments of God and the faith of Jesus,” the urgency to

obey the Sabbath when the rest of the world was content with Sunday, and the rush to usher in the coming kingdom which was “even at the door” for the pioneers. Under those pressures there was the danger that the leaders would let the theological pendulum swing to the extremes of the law; to the point of coming under the sway of legalism. Obedience was important, but not to initiate or to add to Christ’s righteousness. “For by grace are ye saved through faith, and that not of yourself: it is the gift of God” (Eph 2:8). Lest the church forget this, A. T. Jones and E. J. Waggoner rode on to the stage at Minneapolis. Armed with Scripture, supported by the Spirit of Prophecy, they reminded the delegates that justification is by faith alone, and proclaimed that Christ alone is our righteousness.

In 1988, the pressures are different: a worldwide organization, great institutions, swelling baptisms, growth beyond expectations, politics of structure and theology on the cultural

cutting edge, and ministries independent and critical. Is it possible that in attending to these pressures of today, we may let the pendulum swing to the extremes of institutionalism and organization, and in the process neglect the Man from Nazareth.

One year after the Minneapolis meeting, Ellen White told a campmeeting that all she ever wanted to preach was “the matchless charms of Christ.” (1889 MS 5). What is this matchless charm? Could it be what *Steps to Christ* tells us: “Christ in His self-denial, Christ in His humiliation, Christ in His purity and holiness, Christ in His matchless love—this is the subject of the soul’s contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness” (pp. 70-71). **Lest we forget this, Minneapolis reminds us: Christ is central to Adventism—in theology, in ecclesiology, in experience.**

Second, Minneapolis is a call to remember that Adventism transcends human personalities. True, Seventh-

“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).

day Adventist Church, like all great movements, can pride itself in great men and women who moulded its theology, defined its mission, and zeroed in on its destiny. But from the very inception of the movement, there was one underlying lesson: men are only tools in the hand of God, and are nothing by themselves. Minneapolis teaches us that. A. T. Jones and E. J. Waggoner came with great Scriptural authority and a message for the hour. They received divine approbation: "The Lord in His great mercy," wrote Ellen White, "sent a most precious message to His people through Elders Waggoner and Jones" (TM 91).

But it is not the men that mattered, but the message. As Ellen White said many times in 1888 and after, Waggoner lacked "humility and meekness", while Jones did not experience "practical godliness". She did not spare them from spiritual warnings against extremes in interpretations and personal attacks. Both considered themselves theological stalwarts to the neglect of personal piety. Righteousness by faith provided fodder to their pens and tongues, but little food for their souls. The prophetic counsel was neglected. As a result, the turn of the century saw both men apostatize: the men disappeared into ecclesiastical nowhere. But the message of righteousness by faith and the certainty of the Adventist church survived all of them.

Consider also the other men in Minneapolis who led the opposition to Jones and Waggoner: George Butler and Uriah Smith—significant names in Adventist history; the first a General Conference President, and the second a great theologian, Bible teacher, and editor. The two, together with other leading men, opposed Jones and

Waggoner, and for a time remained indifferent to the testimonies. Wrote Ellen White: "My brethren have trifled and caviled and criticized and demerited, and picked and chosen a little and refused much until the testimonies meant nothing to them" (1890, Letter 40). The atmosphere made the prophet describe the situation the "saddest experience in my life" and the "most grievous trial of my life" (1888 MS 21; 1889 MS 30).

But when Ellen White appealed to the old guard to lay aside personal prejudices and theological arrogance and drink deeply at the fountain of Christ's righteousness, Smith was the first to repent. Ellen White wrote that Smith "had fallen on the Rock and was broken" (1891 MS 31). Butler was soon to follow, and confessed that he was wrong in resisting the Minneapolis light.

The comparison between Jones and Waggoner, on the one hand, and Smith and Butler, on the other, is inescapable. Theological correctness, accompanied by a personal arrogance and unattended by a Christ-like experience, will not save anyone. The stars that brought the light in 1888 fell to the earth and disappeared within a few years because they refused to see that intellectual correctness is no substitute for personal appropriation of Christ and His life, and that no man who refuses to listen to the counsel of the prophet can long remain in God's church. On the other hand, the men who wavered in 1888, like Peter, turned and saw that the Lord and His truth were everything and they themselves were nothing. And they remained firm in the firmament. **Lest we forget this**, Minneapolis reminds us: Adventism is greater than any one of

us, and greater than all of us. It is God's special movement for these last days.

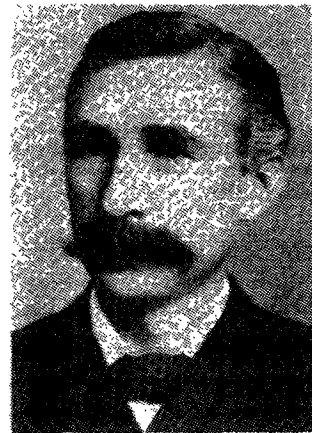
Third, Minneapolis is also a call to remember that Adventism's strength and uniqueness is in its commitment to God's Word. If only the leaders that assembled in Minneapolis remembered this commitment, out of which the 1844 movement began, so much of sadness and crisis could have been avoided. Ellen White told the delegates: "Take your Bibles, and search them for yourselves" (ST Nov. 11, 1889).

The search would have led them more and more to a better understanding of the matchless charm of Christ. Often Adventists are noted for a tendency to use the Scriptures or the Spirit of Prophecy to win an argument, to judge someone else's lifestyle or experience, to score a doctrinal or a theological point, or to prove a peripheral non-issue. But is not the primary purpose of the Word to be a lamp unto our feet, a light unto our path, that the man of God may be perfect unto all good works? To debate the nature of Christ may brighten up a group discussion; but to experience the indwelling power of Christ will tell the world that Jesus is not a subject for debate but the means for transforming character. **Lest we forget this**, Minneapolis reminds us: the strength of Adventism is in direct proportion to its commitment, both theologically and experientially, to the Word of God and the Spirit of Prophecy. "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (2 Chron. 20:20).

Lest we forget, let us remember Minneapolis. Those who forget history are condemned to repeat it or be swept away by it.



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.



100 YEARS: WHAT HAVE WE LEARNED?

WILLIAM G. JOHNSON

A century ago two young preachers rode out of the West with a message from God for Seventh-day Adventists. After 100 years have we learned the lessons God intended for us in Minneapolis?

The first lesson is theological. As the delegates to the General Conference session debated with Ellet J. Waggoner and Alonzo T. Jones, crucial issues were at stake: who or what would be the centre of Adventism?

Adventists, raised up by the Lord to proclaim the imminent return of Jesus and to prepare a people to meet him, called men and women back to the Ten Commandments. They urged obedience to the whole law, especially the fourth command to observe the seventh day as the Sabbath of rest.

Christ at the Centre

Their proclamation was sound, but it ran the risk of putting the law rather than Christ at the Centre of Adventism.

That is an old error: the attempt to add to the righteousness of Christ. It's at least as old as the book of Galatians. The Galatians, having begun with Jesus, had been seduced by false teachers into believing that they must add the law to the merits of Christ. This approach appeals to the ego, because it gives human works a key role in salvation; but it denies the gospel, as Paul

vehemently declared (Gal. 1:6-9; 3:1-4).

A century ago our church was moving in the same direction. In an editorial "Our Righteousness," Uriah Smith stated: "The whole object of Christ's work for us is to bring us back to the law, 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" (*Review and Herald*, June 11, 1889).

His mail brought a letter from Ellen White. Dated June 14, 1889, it stated that she had read "Our Righteousness," and warned that a "noble personage" had stood beside her and told her that 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" (letter 55, 1889).

So the two young preachers who rode out of the West to Minneapolis faced a daunting task. God wanted to use them to correct the church. He wanted to put Christ and His righteousness squarely at the centre of our doctrine and our proclamation.

When our Lord returns, He will

gather a people who "keep the commandments of God, and the faith of Jesus" (Rev. 14:12). They will be men and women who are "zealous of good works" (Titus 2:14), who delight to obey Him. But not one of the good works of the saints will add to Christ's righteousness. Not one will qualify us to have a place among the redeemed.

One hundred years later—have we learned this lesson? Many Adventists, I fear, have a pre-1888 religion. Some have never experienced righteousness by faith—for that's what it is, an experience. Some began well, but, like the Galatians, have added human merit to the all-sufficiency of Jesus.

O that the church today would glow with the love of Christ! O that He would be the centre of conversation, the subject of our dearest thought, the motivation for action and witness! In this centennial year God is calling us to revival—and it will begin with the message He sent us 100 years ago.

But having committed ourselves to Jesus, we no longer stand alone. We accept Him individually, but we become part of something much larger—the church. We have a corporate identity as well as an individual one. From a New Testament perspective a Christian standing alone—just he himself and Christ—is an impossibility.

Among the many biblical images that describe the church, none is more enlightening than that of the body. The

"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).

church, Paul tells us, is Christ's body. He is its head, and we are members one of another.

"And God placed all things under his feet and appointed him to be head over everything for the church, which is his body; the fullness of him who fills everything in every way." "After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church—for we are members of his body" (Eph. 1:22,23; 5:29,30, NIV).

A person who slashes his leg or shoots himself is out of his mind. Rather, when one part of our body hurts—even our little toe—we feel it, feel it corporately.

As Christians, members of His body, we will hold the church in high regard. Membership isn't like belonging to a club, something we may or may not renew depending on our whim. No! The church is precious because Christ is the head. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it" (Eph. 5:25).

How could someone emphasize righteousness by faith and yet tear down the church? Only by letting the individualism of justification run riot; only by failing to grasp the biblical doctrine of the church.

This curious phenomenon—emphasizing Christ's righteousness but criticizing the church—has a long history. Alonzo T. Jones, one of the messengers through whom the Lord brought precious light to this movement 100 years ago, eventually fell into this trap. During the 1890s his was probably the most influential voice in the church after Ellen White's. He was a powerful preacher, reformer, prolific writer, editor of the *Review and Herald*. Who could have foreseen that by 1907 he would be defrocked, then disfellowshipped from the church in 1909? One of Jones' great weaknesses was his failure to grasp the corporate nature of the church.

Dealing with Problems

The delegates to the 1888 conference scored poorly in the area of dealing with differences, and here we have a lesson to learn. Consider some of those areas.

Personal Attacks: The conference split between the "old guard" led by General Conference President George I.

Butler, *Review and Herald* editor Uriah Smith, and Iowa conference President J. H. Morrison and the "young Turks" Ellet J. Waggoner and Alonzo T. Jones. Ideas weren't studied for their merit—who became more important than what. Waggoner was dubbed "Sister White's pet"; Jones, the "barbarian," and Waggoner and Jones, enlightened by the Lord though they were, nonetheless at times sounded brash and cocky.¹

"God forbid (that) anything should ever take place again like that which transpired at Minneapolis," Ellen White wrote six months after the council? Later she would term it "one of the saddest chapters in the history of the believers in present truth."³

Resistance to New Ideas: Butler could not attend the session, but he wired from Florida: "Stand by the old landmarks." His message cemented the majority in opposing the truths the Lord had for His people through the ministry of Waggoner and Jones.

Lack of Theological Perspective: While important theological issues were at stake in Minneapolis, much of the debate dealt with non-essentials (the meaning of *law* in Galatians) and even trivia (whether one of the 10 horns in Daniel 7 represented the Huns or the Alemanni).

Theology Divorced From Experience: "There is danger of our ministers' dwelling too much on doctrines, . . . when their own souls need practical godliness," Ellen White wrote to Waggoner and Jones in 1887. Later she confided: "The religion of many is very much like an icicle—freezingly cold. The hearts of not a few are still, unmelted, unsubdued. They can not touch the hearts of others, because their own hearts are not surcharged with the blessed love that flows from the heart of Christ."⁵

Misuse of Ellen White's Writings: In the dispute over the interpretation of the law in Galatians, some delegates attempted to set up Mrs. White's writings as the court of final appeal. She refused this role. "Now, brethren, I have nothing to say, no burden in regard to the law in Galatians. This matter looks to me of minor consequence in comparison with the spirit you have brought into your faith."⁶

Ellen White played a crucial role in Minneapolis—but not as theological policewoman.

After 100 years, what have we

learned? Do we handle theological differences any better today?

Yes—and no.

We are, in general, clearer as to what is central and what is peripheral. The 27 fundamental beliefs spell out the core of Seventh-day Adventist doctrine; they serve as a balance wheel.

Furthermore, the glorious message of Christ's all-sufficient righteousness, which the Lord tried to bring to us 100 years ago, has won widespread acceptance.

On the other hand, we often fall back into the spirit of Minneapolis. We judge an idea by who said it rather than by looking at its merits. Some of us get caught up in a new interpretation of prophecy or a doctrinal emphasis outside the 27 fundamental beliefs, and crank out literature as if the survival of the church depended on acceptance of our viewpoint. Many Adventists would still rather debate Christ's righteousness than experience it. And others raid Ellen White's writings as though they contained a secret code to solve all questions about Scripture.

The passing years also bring new dangers in handling theological differences. Adventist thinking has advanced considerably over the past 100 years; our teachings, somewhat fluid in 1888, have crystallized into the 27 fundamental beliefs. But therein lies peril: that we will begin to think that we have all the answers, that the Lord has nothing new left for us to learn. Such complacency takes us right back to the error of the "old guard" in Minneapolis.

Adventists still differ over theology. At times we dispute; at times we argue and debate. That's not all bad: unlike most other churches, theology still *matters* for us. And may it ever matter!

Minneapolis — 1888. Given what happened there, some Adventists think the centenary calls for lamentation rather than celebration. But Minneapolis points us to important lessons. To fail to heed them is to repeat the failures of 100 years ago.

REFERENCES

1 See George R. Knight, *From 1888 to Apostasy* (Washington D.C. *Review and Herald Pub. Assn.* 1987), p. 44.

2 *Letter 14*, 1889.

3 *Letter 179*, 1902.

4 *Counsels to Writers and Editors*, p. 79.

5 *Manuscript 21*, 1891.

6 *Letter 83*, 1890.

HAVE FAITH, TALK FAITH

Excerpts from: Morning Devotional

ELLEN G. WHITE

Minneapolis, October 19, 1888

How shall we encourage you to have faith in God? You say, "How can I talk faith, how can I have faith, when clouds and darkness and despondency comes over my mind? I do not feel as though I could talk faith; I do not feel that I have any faith to talk". But why do you feel in this way—It is because you have permitted Satan to cast his dark shadow across your pathway, and you cannot see the light that Jesus sheds upon your pathway. But another says; "I am very frank; I say just what I feel, I talk just as I think." Is that the best way to do?—No; God wants us to educate ourselves so that we shall speak right words,—words that will be a blessing to others, that will shed rays of light upon their souls.

Suppose that at times we are destitute of the joy we should like to experience, can we not feel assured that the promises of God are still yea and amen in Christ Jesus? The promises of God do not rest upon feeling. They have foundation as distinct from feeling as light is from darkness. We must learn to move from principle, and when we learn to do this, we shall move under-

standingly, and not be controlled by varying emotions.

Christ has said, "If ye abide in me, my words abide in you, ye shall ask what ye will, and it shall be done unto you." Brethren, can you explain why we are not more efficient in ministering to others, and why we are not better able to help the church, than we were ten years ago? There is no reason why we should not be growing in efficiency and power to do the work of God. The Lord wants us to use every iota of the ability He has given us, and, if we do this, we shall have improved and increased ability to employ. God desires that we shall have a thorough understanding of the truth as it is in Jesus. We should dig in the mine of truth for the rich treasures of knowledge that are hidden in God's word. If we employ our talents in searching the Scriptures, and in imparting knowledge to others, we shall become channels of light. You should not allow the channel between God and your soul to become obstructed. You should refuse to listen to the suggestions of Satan, that he may not

paralyze your efforts to do good.

What we need is Bible religion; for if Christ is abiding in us, and we in Him, we shall be continually advancing in the divine life. If we are connected with Source of all wisdom and power, and we shall not fail of becoming strong men and women in Christ Jesus. If we fully receive the truth of heavenly origin, we shall not fail of becoming sanctified through it; and when trials come we shall not go to complaining, as did the children of Israel, and forget the Source of our strength. We must gather up divine rays of glory, not to hide our light by putting it under a bushel or under a bed, but to set it on a candlestick, where it will give light to others. We must put our talents out to the exchangers, that we may accumulate more talent to bring to Jesus. In this way we shall be growing Christians, and every word we speak will be ennobling and sanctifying. We should educate ourselves to speak in such a way that we shall not have cause to be ashamed of our words when we meet them in the judgment. We should seek to have our actions of such a

"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).



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.

character that we will not shrink from having our Saviour look upon them. Christ is here this morning; angels are here, and they are measuring the temple of God and those who worship therein. The history of this meeting will be carried up to God; for record of every meeting is made; the spirit manifested, the words spoken, and the actions performed, are noted in the books of heaven. Everything is transferred to the records as faithfully as are our features to the polished plate of artist.

We must fight the good fight of faith. Satan will try to sever the connection which faith makes between our souls and God. He will seek to discourage us by telling us that we are unworthy of the grace of God, and need not expect to receive this or that favour because we are sinners. These suggestions should not cut off our confidence; for it is written: "Jesus Christ came into the world to save sinners, of whom I am chief." There is no reason why we should not claim the promises of the Lord. There is no reason why we should not be light-bearers. There is no reason why you should not advance, why you should not become more intelligent in prayer and testimony, and make manifest that God hears and answers your petitions.

We should have more wisdom and confidence today than we had yesterday. Why are we so well satisfied with our feeble attainments? Why do we settle down content with our present deficient experience? We should not always be fed upon the milk of the word; we must seek for meat, that we may become strong men and women in Christ. God will give you everything

that you are prepared for, everything that will minister to your strength. He will make peace with you if you lay hold of his strength. But He will not let his power drop upon you without effort on your part. You must cooperate with God in the work of salvation.

We need to grow in the knowledge of our Lord and Saviour Jesus Christ. We must educate ourselves to talk faith, to pray in faith, and to abstain from dropping one seed of doubt and discouragement. We desire that young men shall go forth from this conference to become experienced workers in the cause of God. Let the older ministers take heed that they make straight paths for their feet, that the lame be not turned out of the way. Let no watchman or shepherd of the Flock place himself on judgment-seat, to criticize others, to pick flaws and find fault with the brethren. Oh, that everyone at this meeting would take his position on the Lord's side! We must have light in ourselves. Do not believe anything simply because others say it is truth. Take your Bibles, and search them for yourselves. Plead with God that He will put His Spirit upon you, that you may know the truth and understand its principles. If you gain an experience of this kind, there is nothing that will turn you from the truth. You will be like Daniel in the lions' den, and like Joseph in Pharaoh's prison.

From the light that God has given me, I can say that not half of these who profess to believe the present truth have a thorough understanding of the Third Angel's Message. Many believe the truth because they have heard it preached by someone in whom they

had confidence. When our people search the word of God for themselves, we shall hear less murmuring than we hear today. We need that faith that will lead us to study the Bible for ourselves, and take God at His word.

Christ says: "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in the name, that will I do, that the father may be glorified in the Son. If ye shall ask anything in my name, I will do it. If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

Brethren, you must take advanced steps. God wants every one of you to turn from iniquity, and connect with Him, the Source of all wisdom and truth, that when you open your lips the words of Christ may flow forth. Shall we not let the Spirit of God come among us, and flow from heart to heart: The Spirit of God is here this morning, and the Lord knows how you will receive the words that I have addressed to you on this occasion.—*Signs of the Times*, November 11, 1889.

*"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.



William G. 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.

REVIVING YOUR CHURCH IN 1988

MARK FINLEY

A century ago those who accepted the message of righteousness by faith experienced a revival. How can your church experience a revival?

A revival "signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death."¹

How can the Seventh-day Adventist Church experience revival? What practical steps can you as an Adventist pastor, take to initiate revival in your church?

Newspapermen traveled from London to Wales to report firsthand on the marvelous happenings of the great Welsh revival at the turn of the century. On his arrival in Wales, one of them asked a policeman where the Welsh revival was being held. Drawing himself to his full height, the policeman laid his hand over his heart and proudly proclaimed: "Sir, the Welsh revival is in this uniform."

If my church is going to be revived, I must be revived. Unless something happens in me, not much will happen through me! Unless God does something for me, He will do little with me. Revival will begin in our churches when we as preachers cry out, "Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51:10). When our hearts are polluted by sin, we are not prepared to participate in the outpouring of the Holy Spirit that God longs to send us.

In Bible times, when Israel drifted away from God's ideal, He sent prophets with straightforward, burning messages calling for revival. At a time of external piety but inner rebellion, the prophet Isaiah cried out, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (Isa. 1:16,17).

Each prophet's call for revival had similar elements. It contained an urgent appeal for a return to God combined with a practical call to repentance for the specific sins that had severed that relationship. Hosea lovingly appealed, "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he has smitten, and he will bind us up" (Hosea 6:1).

The prophet Joel earnestly called his people to an inward spiritual revolution that would lead to an outer joyful

obedience to the will of God. "Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil" (Joel 2:12,13).

Joel's appeal was for wholehearted, not simulated or halfhearted, service. In contrast to an external form, Joel called his people to turn to God with their inmost souls and to fix all their affections on Him. As Gregory of old put it: "In whatever degree our affections are scattered among created things, so far is the conversion of the heart impaired."

Once again in the latter days God's people allowed the outer husks of religion to replace the kernel of living faith. During the years prior to the Minneapolis conference in October 1888, God powerfully called His people to revival. Once again God used the agency of the gift of prophecy. Through Ellen White this call for revival pointedly addressed the church's need. God's voice spoke to God's people. Notice these clear statements penned in 1887, listed here in chronological order:

"The observance of external forms will never meet the great want of the human soul. A mere profession of Christ is not enough to prepare one to

"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 the 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 who humbles himself will be exalted" (Luke 18:9-14, NIV).

stand the test of the judgment.²

"There is too much formality in the church. . . . Those who profess to be guided by the word of God may be familiar with the evidences of their faith, and yet be like the pretentious fig tree, which flaunted its foliage in the face of the world, but when searched by the Master, was found destitute of fruit."³

"We want by living faith to grasp the promise, and say, God has said the blessing is mine; I must have it, and I believe I shall have it; and keeping the mind on Christ, holding firmly to Him, and at the same time surrendering ourselves to Him, we shall find that Christ will come in. We shall have His presence abiding with us."⁴

One of Ellen White's strongest appeals for revival and reformation was published in the *Review and Herald*, March 22, 1887, under the title "The Church's Great Need." This article has been reprinted in *Selected Messages*, Book 1, pages 121-127. "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work."⁵ "We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world."⁶ "Divisions, and even bitter dissensions which would disgrace any worldly community, are common in the churches, because there is so little effort to control wrong feelings, and to repress every word Satan can take advantage of."⁷ "There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent

congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time."⁸ "Let the church arise, and repent of her backslidings before God. . . . We have not the first reason for self-congratulation and self-exaltation."⁹

Recognizing the spiritual impotency that had resulted from widespread pride, formality, and a love of the world, Ellen White called the church back to a living experience with Christ. She particularly appealed to the ministry. Ministers were powerless to lead God's people to the fountains of living water when their own hearts were as a parched desert. If their own spiritual baskets were empty, how could they possibly share the bread of life with a hungry world? Many of our ministers were argumentative. They were able defenders of the faith, but lacked deep spirituality.

The church needed a revival. One month before the October Council in Minneapolis, Ellen White wrote, "They (ministers) cannot rely upon old sermons to present to their congregations; for these set discourses may not be appropriate to meet the occasion, or the wants of the people. There are subjects sadly neglected, that should be largely dwelt upon."¹⁰

What were these sadly neglected subjects? "Show to your hearers Jesus in His condescension to save fallen man. Show them that He who was their surety had to take human nature, and carry it through the darkness and fearfulness of the malediction of His Father, because of man's transgression of His law; for the Saviour was found in fashion as a man."¹¹ Jesus was to be the focal point of all revival. Without a fresh view of the living Christ, revival

was impossible. Jesus said, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32).

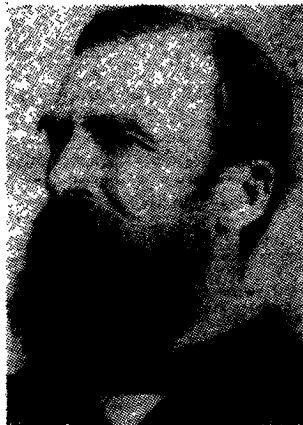
Not everyone present at Minneapolis that autumn experienced revival. Many were content to cling to the external forms of Christianity. But there were those who were willing to listen as the message of righteousness in Christ was proclaimed. As Jesus was lifted up, they were drawn to Him. Hearts were touched. Sins were renounced. Lives were changed. Repentance, confession, and earnest prayer prepared the way for revival. The Spirit was poured out, and the ripples of that revival are still felt today!

Prescription for revival

The prescription for revival is clearly outlined in 2 Chronicles 7:14: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." When on my knees I see the perfect sinless righteousness of Jesus, I realize how wretched I am. "What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."¹² In the light of His perfection, my lack of commitment, my love of the world, my attachment to things earthly, my human way of viewing circumstances is all the more apparent. In deep repentance, I exclaim, "Jesus, cover my deformity by your spotless righteousness. Do for me what I could never do for myself. Change me! Lift my mind above the earthly! Turn my thoughts into heavenly currents!"



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



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.

Genuine revival is not rooted in the impulses of the moment. It is not based on a short-lived, sensational emotionalism. Genuine revival is based on heartfelt prayer and earnest Bible study. In 1887 Ellen White wrote: "Our heavenly Father is more willing to give His Holy Spirit to them that ask Him than are earthly parents to give good gifts to their children. But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing. A revival need be expected only in answer to prayer."¹³

We cannot expect revival when our hearts are more inclined to television comedians than prayer. We cannot expect revival when we are more interested in the morning sports page than morning devotions. We cannot expect revival when our violation of the message of health reform has clogged our brains so that we cannot discern the voice of the Spirit. We cannot expect revival when our minds are filled with thoughts of the spotless robe of Christ's righteousness.

When church socials with sugar-laden cakes attract a full house and prayer meetings attract two or three faithful, can we expect a revival? When our church board meetings degenerate into power struggles between opposing factions rather than strategy sessions for winning the lost to Christ, can we expect revival? When our sermons cost little in Bible study and prayer and are prepared between phone calls on Friday night, can we expect revival?

We cannot expect revival unless we honestly face the fact that there are inconsistencies between the church's preaching and its practices. We cannot have revival unless we recognize that both the Bible and the Spirit of Prophecy call for a surrender to the liv-

ing Christ, who will totally revolutionize our lives.

We cannot expect revival if we as individuals or as a corporate body follow practices that are clearly contrary to what God has revealed through His inspired prophets.

There is a price for revival—not because God is unwilling to give it to us freely, but because we are unprepared to receive it. The price of revival is the same today as it has been in all ages: repentance! earnest prayer! confession of known sin! a reemphasis on Bible study! time in the presence of our Lord! There are no shortcuts. There are no easy solutions. The price of revival is intimate, living, daily fellowship with Jesus. Spending time in His presence, we shall rejoice to do His will.

Revival will come! All heaven is ready to do great things in behalf of the church that hears God's last call of mercy to a dying world. "Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His children."¹⁴

When God has a fully dedicated people, He will pour out unlimited power. The Spirit will descend. The latter rain will fall! The loud cry of the third angel, which began in the revelation of Christ, our sin-pardoning Redeemer, will illuminate the earth with the glory of God.

Reorder your priorities! Nonessentials can wait. Without further delay, dedicate a portion of your time each day to fellowship with Christ. Ask God to reveal attitudes in your life that are not in harmony with His will. Ask the Holy Spirit to impress you with specific areas in which you are violating His counsel. In genuine repent-

ance, surrender those areas. By faith, claim His pardon. Believe He accepts you now! Receive His power for victory. Make a new commitment to using the gifts He has given you in service. Plead with God for latter rain power for effectual, convincing, and loving witness.

If you want your church to experience revival, organize prayer groups of five to seven people. Together seek God for spiritual renewal. Read together the section in *Selected Messages*, book 1, entitled "Revival and Reformation" (pp. 119-152). Invite all the members of the prayer group to spend time on their knees alone meditating on the closing scenes of Christ's life. There are six chapters in the Bible especially on the death of our Lord: Isaiah 53, Psalm 22, Matthew 27, Mark 15, Luke 23, and John 19. Combine this thoughtful meditation with studies from the last 28 chapters of *The Desire of Ages*, beginning with the chapter entitled "The Law of the New Kingdom."

Through a vital connection with the living Christ, you and your church can experience revival. Jesus was the Way in 1888. He is the Way today. There is no other.

1 *Selected Messages*, book 1, p. 128. Footnotes in this article refer to the writings of Ellen G. White.

2 *Review and Herald*, Jan. 25, 1887, p. 491.

3 *Ibid.*, Feb. 15, 1887, p. 97.

4 *Ibid.*, July 12, 1887, p. 433.

5 *Selected Messages*, book 1, p. 121.

6 *Ibid.*, p. 122.

7 *Ibid.*, p. 123.

8 *Ibid.*, p. 124.

9 *Ibid.*, p. 126.

10 *Review and Herald*, Sept. 11, 1888, p. 578.

11 *Ibid.*

12 *Special Testimonies*, Series A. No. 9, p. 62.

13 *Selected Messages*, book 1, p. 121.

14 *The Great Controversy*, p. 464.



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



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

WHAT IS THE 1888 MESSAGE?

C. MERVYN MAXWELL

While we do not have transcripts of Jones's and Waggoner's talks at that fateful session, we have an impeccable source for the message of righteousness by faith they were to deliver.

At the editor's friendly insistence, you and I have been assigned to talk about the "1888 Message," a topic that a lot of people are talking about this year. We're going to take for granted that we all use the term to refer to the special righteousness by faith message, whatever it was, that was presented at the 1888 Minneapolis General Conference session. We're also assuming that it refers to the form of that message that we ought to be preaching today. This is why the title asks what is rather than what was the 1888 message.

Trying to determine the precise historical content of the 1888 Message is a challenge. We have books and articles that E. J. Waggoner and A. T. Jones wrote just before and after the 1888 Minneapolis meeting, three brief items in the *General Conference Daily Bulletin* reporting on Waggoner's presentations, numerous comments by Ellen White, and some reminiscences written years after by persons who were there. But when all is said and done, the simple truth is that no one knows precisely what Waggoner and Jones

actually said in Minneapolis in 1888. Attempts to discover transcripts of their messages have not yet been successful, and claims that such transcripts have been located have not been validated.

The most recent attempt to discover such documentation was made by my colleague, Dr. George Knight, an indefatigable researcher, for his book *From 1888 to Apostasy*.

The custom of transcribing every address at General Conference session was not instituted until 1891. But we do have transcripts of many of the talks Ellen White delivered at Minneapolis. Inasmuch as Providence could have overruled to supply transcripts for Waggoner and Jones too, perhaps we really don't need to know precisely what they said.

Ellen White's understanding

One reason we don't need to know precisely what they said is that we have a copious recording of Ellen White's perception of it.

It was Ellen White who told us that 1888 was important. It was she who said that at Minneapolis God gave "a most precious message" through His servants, "Elders Waggoner and Jones."¹ It was she who characterized the 1888 message as "matchless charms of Christ,"² as "the third angel's message"³ and even as "the third angel's message in verity."⁴ It was she who spoke of it as marking the beginning of the loud cry.⁵

In contrast to Ellen White, many of the leading brethren who heard the sermons delivered by Waggoner and Jones in Minneapolis were irritated by them. They were alarmed by Waggoner's interpretation of the "schoolmaster law" in Galatians 3:24,25 as the moral law. During the pre-session they had been equally

alarmed by Jones's substitution of the Alemanni for the Huns in the generally accepted list of the 10 horns of Daniel 7:24. As for the righteousness by faith emphasis, they couldn't see how it differed from what they all had been preaching for years. When they heard their prophetess repeatedly endorse Waggoner and Jones, they wrote home that Sister White had "changed" and that the California fellows had duped her.

Waggoner is the speaker we are most concerned about when we speak of the 1888 Message in Minneapolis, for it was in connection with his interpretation of the schoolmaster law that he made the major presentations on righteousness by faith on the occasion. Jones made his principal contributions to the Adventist understanding of righteousness by faith after the 1888 General Conference session was completed. Incidentally, E. J. Waggoner was a physician as well as minister, so he was referred to at Minneapolis as Dr. Waggoner.

Like many of her brethren, Ellen White didn't like everything she heard Dr. Waggoner say. A year earlier she had written to him expressing God's displeasure over his having published his controversial views on the schoolmaster law in *Signs of the Times*. Early on at the Minneapolis meetings she said she didn't see that he was presenting any new light—though she added that she hadn't made up her mind on the matter, that she wasn't prepared to take a position yet.⁶ Even at the close of the meetings she said, "Some interpretation of scripture given by Dr. Waggoner I do not regret as correct."⁷ As for the debate between Waggoner and the brethren about schoolmaster law, she saw both sides as partly wrong.⁸ In fact, she considered the whole schoolmaster issue as "mere mote."⁹

Nonetheless, it is highly important in our quest to realize that in between the things she didn't like, Ellen White heard something else that she liked very well. As the days went by, her heart beat ever faster to hear this glorious other something. "I see the beauty of truth in the presentation of the righteousness of Christ in relation to the law as the Doctor has placed it before us."¹⁰ This part of his message, she added "harmonize perfectly with the light which God has been pleased to give me during all the years of my experience."¹¹ She appealed to the ministers on the final Thursday of the session to accept this message—which, she said, they needed to accept—of "the righteousness of Christ in connection with the law."¹² Shortly after the Minneapolis meetings, she said it was not new light, but rather was "old light placed where it should be in the third angel's message."¹³ As she heard it joyfully and gratefully, she said, "Every fibre of my heart said amen"¹⁴

Some other people present also discerned this 1888 Message in spite of the controversy over the schoolmaster law. Some ministers were so deeply moved to repentance and to new faith in Jesus that they actually asked to be rebaptized.

So what was this underlying something that Ellen White perceived to be so grand, the presentation that we sometimes call the 1888 Message? We'd like to preach it too.

In *From 1888 to Apostasy*, George Knight has done some fine thinking and made some helpful comments. He distinguishes between a doctrine and an experience and suggests that Ellen White desired above all was that we *experience* righteousness by faith rather than define it minutely.

Taking off from there, can we remind ourselves that many doctrines need to be experienced? Sabbath keeping and the tithe paying obviously have dimensions that have to be experienced as well as defined. Even the doctrine of the Second Coming ought to affect all our daily decisions, or believing it isn't worth much.

The fact that a doctrine should be experienced implies of course that we must arrive at an adequate definition of it, or the experience is not likely to be adequate. For example, people who think the Sabbath is Sunday or that it's a holiday rather than a holy day aren't likely to experience the day in the way

God intends.

If Adventists today are to have a genuine experience in the 1888 Message kind of righteousness by faith, we need to know the genuine doctrine. We've seen that at its core it was righteousness of Christ in connection with the law. And that it was righteousness of Christ in the setting of the third angel's message.

Both a legalistic belief that we must earn salvation, and a superficial belief that our sins are forgiven without true repentance and without our offering forgiveness to our neighbors, will result in inadequate experience. When Jesus made His "gospel presentation," He promised immediate acceptance to all who came to Him (John 6). And He promised forgiveness full and free; He didn't promise it, as some people believe, in return for a momentary happy belief in God's kindness. In connection with the Lord's prayer, He said, "If you forgive men their trespasses, your heavenly Father also will forgive you." Praise His name! Then He added, "but if you do not forgive men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15, RSV). No legalism here, or flippant grace.

So we must *experience* the 1888 Message; and in order to do so, we need to know its *content*. But not necessarily in its precise Waggoner-and-Jones details, God not having seen fit to preserve that for us.

So what shall we do? I think we should do what Knight suggests in his book. (As a matter of fact, we talked it over while he was writing.)

Inasmuch as the 1888 Message is something that Ellen White perceived through a process of filtering out what wasn't good and recognizing what harmonized with God's revelation to her; and inasmuch as we really have to depend on her perception to know what it really was, I think we should saturate ourselves in the Bible (of course) and also in the writings of Ellen White—especially in the gloriously Christ-centered, practical books and articles that she wrote immediately before and during the 1890s.

For our purposes just now we'll omit unpublished testimonies and concentrate instead on the books most of us have in our libraries, *Steps to Christ*, *The Desire of Ages*, *Christ's Object Lessons*, and *Testimonies to ministers*, and on another book I think we should all

find very helpful, *Through Crisis to Victory*, by A. V. Olson, recently republished as *Thirteen Crisis Years*. The extant talks Ellen White presented in Minneapolis are included in the appendix of this book and are among our best evidence for what she saw as the 1888 Message.

Having thus saturated ourselves in the Bible and in appropriate Ellen White publications, I think we should compose sermons that meet the *criteria* of the 1888 message. In the space available here I can only make suggestions as to how we meet these criteria. You will make additional discoveries as you study. But for what it's worth, let me suggest that any sermon that represents the 1888 Message would do well to meet these basic criteria—

1. *It should focus attention firmly and permanently on Jesus Christ.*

When discussing the 1888 Message in the classic passage in *Testimonies to Ministers*, pages 89 through 98, Ellen White said, "This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world.... Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family."¹⁵

On the next page she added that "unless he makes it his life business to behold the uplifted Saviour, and by faith to accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus."¹⁶

At the Minneapolis meeting itself Ellen White preached a beautiful message based on "Behold what manner of love the father hath bestowed upon us" (1 John 3:1), with her emphasis on the verb "*Behold*."¹⁷ When summarizing the 1888 Message in response to an inquirer at a camp meeting in 1889, she said that it was the same message "I have been presenting...to you for the last 45 years (since 1844) *the matchless charms of Christ*."¹⁸

From time to time Pauline, my wife, says to me, "Let's talk about the matchless charms of Christ." It does us good. You might like to make a list of His charms and preach a sermon on every one of them. Meanwhile we're reminded in *Steps to Christ*, that "Christ in His self denial, Christ in His humiliation, Christ in His purity and holi-

ness, Christ in His matchless love—this is the subject for the soul's contemplation. It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness."¹⁹

2. *It should lead to Christ-centered confidence in forgiveness and to Christ-centered consistency in obedience to all commandments of God, including the fourth.*

The classic passage in *Testimonies to Ministers* from which we previously quoted says also, "The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones.... It presented justification through faith in the surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God."²⁰

The passage further states that "all power is given into His (Christ's) hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the *third angel's message*, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."²¹

A couple of pages later we find, "This is the testimonies that must go throughout the length and breadth of the world. It presents the law and gospel, binding up the two in a perfect whole."²²

In the 1880s many Adventist sermons stressed obedience at the expense of assurance. Today, one failure of many sermons on righteousness by faith is that they say too little about obedience. They invite sinners to come to a God who not only accepts them just as they are (thank God for that!), but who after accepting them, has little interest in changing them. This sort of invitation Ellen White could never have called the *third angel's message*. That message closes with the ringing affirmation, "Here are they that *keep the commandments of God, and the faith of Jesus*" (Rev. 14:12):

In Minneapolis, Ellen White saw the character of Christ revealed in the law; conversely, she saw the law of God confirmed the cross. Righteousness by faith sermons today should draw sinners to accept Christ's power to obey as well as His amazing grace to accept and forgive.

3. *It should be distinctly Adventist.*

We musn't forget that in the early days of our movement *third angel's message* implied obedience to the holy Sabbath, and was characteristically related to the sanctuary doctrine of the first angel's message and the call to leave Babylon inherent in the second angel's message. In fact, in the 1888 era, *third angel's message* was shorthand for the characteristic system of Seventh-day Adventist beliefs.

For a jewel to be part of a crown it must be set firmly into the crown. One aspect Ellen White greatly appreciated in Waggoner's righteousness of Christ emphasis was that it was "*placed where it should be* in the *third angel's message*."²³ We noticed this a few minutes ago, but it seems important enough to be repeated.

Luther's justification by faith was set in his doctrine of the "bondage of the will" and his hostility to the Sabbath. Calvin's justification by faith was set in his doctrine of the sovereignty of God along with predestination and irresistible grace. By contrast, the 1888 Message puts Christ's righteousness in the setting of the third angel, which in turn links it to the other two angels of Revelation 14:6-12. This means that Ellen White perceived it as set firmly in the "judgment-hour message of 1844, and the sanctuary doctrine, and in the Sabbath.

At Minneapolis she frequently made use of sanctuary theology, as, for example, on Sabbath, October 20: "now Christ is in the heavenly sanctuary. And what is He doing? Making atonement for us, cleansing the sanctuary from the sins of the people. Then we must enter by faith into the sanctuary with Him, we must commence the work in the sanctuary of our souls.... Come and humble your hearts in confession, and by faith grasp the arm of Christ in the heavenly sanctuary."²⁴

4. *It should teach us to love one another as well as to love Jesus, and thus also*

5. *It should call us fearlessly and effectively to repent of our respectable sins.*

In many ways the 1890s, the decade after 1888, was a remarkably good one for Adventists. Our first mission stations for non-Christians were established, for example, and our annual growth rate was the second-highest it has been in any decade.

One would like to assume that such success attested the blessing of God on

a people who had accepted and appropriated the wonderful 1888 Message.

Tragically, however, the decade was marked by the need for the constant stream of communications that ultimately appeared in *Testimonies to Ministers*. These messages reveal to us a different picture. You will remember *Testimonies to Ministers* as the book that says that "enfeebled and defective" as the church may be, it is still "the objective" on earth which He bestows His supreme regard."²⁵

Repeatedly in this book, in passages that we can easily associate with the 1888 Message, Ellen White presents the sublime beauty of Jesus Christ. In stark contrast appears evidence upon evidence that leadership, laity, institutions, conferences, mission fields, and the church as a whole were desperately in need of reformation in harmony with the sublime beauty of Christ. Over and over we get the picture that "not a few, but *many* had been losing their spiritual zeal and turning away from the light."²⁶

There had been an "astonishing back-sliding" among God's people. The church was "frigid," its first love frozen up.²⁷

Like the worshipers in Ezekiel 9, leaders in Battle Creek (not all of them) had turned their backs to the Lord; like them, many members also had rejected Christ's leadership and chosen Baal's instead. Conference presidents were "following in the track of Romanism."²⁸

All told, the situation was so serious that Ellen White proclaimed that the Lord "has a controversy" with His people and will soon "turn and overturn in the institutions called by His name."²⁹

What exactly was going wrong? Here is one answer: "If you harbor pride, self-esteem, a love for the supremacy, vain-glory, unholy ambition, murmuring, discontent, bitterness, evil speaking, lying, deception, slandering, you have not Christ abiding in your heart, and the evidence shows that you have the mind and the character of Satan.... You may have good intensions, good impulses, can speak the truth understanding, but you are not fit for the kingdom of heaven."³⁰

Preaching well and doing a lot of good, while gossiping, complaining, doubting God. Misrepresenting

people and making fun of them behind their backs. Jockeying for first place. That sort of thing. Church members were acting like ordinary Christians when they should have been reflecting to the world the beauty of Jesus, radiating the holy glory of God's character, and preparing themselves, by His grace, to be clean vessels for the latter-rain outpouring of His spirit.

When presenting the righteousness of Christ in the 1888 era, Ellen White earnestly appealed for repentance from sins like these. Evidently our righteousness by faith sermons today must call for repentance from ordinary, nasty respectable sins. We must present God as eagerly willing to forgive us and as expecting us to fully admit our nastiness and to forgive others people for theirs.

6. *It should guide us into a relationship with Jesus that results in our making distinct choices.*

The other day a student stopped after class to remind of what *The Desire of Ages* says about Judas, of all people. It says that Judas wanted to be good and that he originally sought a relationship with Jesus in order to be changed in character.

Judas "recognized the teaching of Christ as superior to all that he had ever heard. He loved the Great Teacher, and desired to be with Him. He felt a desire to be changed in character and life, and he hoped to experience his through connecting himself with Jesus." Jesus was very kind to Judas, entrusting him with a commission as an evangelist and giving him power to perform miracles. But neither his relationship with Jesus nor Christ's kindness to him did any good in the long run...

Why? "Judas did not come to the point of surrendering himself fully to Christ. He did not give up his worldly ambition or his love of money. While he accepted the position of a minister of Christ, he did not bring himself under the divine molding. He felt that he could retain his own judgment and opinions, and he cultivated a disposition to criticize and accuse."³¹

Whenever I read this page, remembering that it was written in the 1890s, I get the impression that dealing with her own Christian brethren had helped Ellen White understand what the Lord had revealed to her about poor Judas.

We remember the caution in *Steps to Christ*: "Desires for goodness and holiness are right as far as they go; but if

you stop here they will avail nothing. Many like Judas? like Adventist leaders in the 1890s? like us today? I will be lost while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now choose to be Christians."³²

7. *It should be joyful.*

"I wish you would educate your hearts and lips to praise Him," said Ellen White at Minneapolis.³³ "Rejoice evermore," said Paul in Thessalonians 5:16.

What joy to be accepted by Jesus—not with a limp handshake, but with arms open wide. What joy to be forgiven—by the mighty Judge Himself. What joy to surrender our lives to the wisdom of our compassionate Redeemer. What joy to forgive others and have every root of bitterness removed. What joy to grow into the full stature of men and women in Christ Jesus. What joy to keep the Sabbath in purity and holiness in fellowship with our Lord and the household of faith. What joy to know Jesus whom to know aright is life eternal. "Without having seen him you love him; though you do not now see him you believe in him and rejoice with unutterable and exalted joy" (1Peter 1:8, RSV)—or as the KJV conc-

ludes the verse: "...with joy unspeakable and full of glory."

It's been a great blessing to me to try to think these things through with you. May God help us as we all attempt to preach the 1888 Message this year.

1 *Testimonies to Ministers*, p. 91. Footnotes in this article refer to the writings of Ellen G. White.

2 Manuscript 5, 1889.

3 *Testimonies to Ministers*, p.93.

4 *Review and Herald*, April 1, 1890.

5 *Review and Herald*, Nov. 22, 1892.

6 Manuscript 15, 1888.

7 *Ibid.*

8 *Ibid.*

9 Manuscript 24, 1888.

10 Manuscript 15, 1888.

11 *Ibid.*

12 *Ibid.*

13 Manuscript 24, 1888.

14 Manuscript 5, 1889.

15 *Testimonies to Ministers*, pp. 91,92.

16 *Ibid.*

17 Manuscript 7, 1888.

18 Manuscript 5, 1889, (Italics supplied.)

19 Pages 70, 71.

20 *Testimonies to Ministers*, pp.91,92. (Italics supplied.)

21 *Ibid.*, p.92. (Italics supplied.)

22 *Ibid.*, p.94.

23 Manuscripts 24, 1888. (Italics supplied.)

24 Manuscripts 8, 1888.

25 *Testimonies to Ministers*, p. 15.

26 *Ibid.*, p.449.
27 *Ibid.*, pp. 450,167,168.
28 *Ibid.*, pp.89,467,468,362.
29 *Ibid.*, p.373.
30 *Ibid.*, p.441.
31 *The Desire of Ages*, p.717.
32 *Steps to Christ*, pp.47,48.
33 Manuscript 7, 1888.

TILL HE COMES



Quiet she was, and quietly she has gone. Sarojini Jacob was born on May 2, 1943, third in family of three brothers and one sister in the village of Velakapuri Guntur, Andhra Pradesh. And peacefully passed to her rest on May 29, 1988.

She became a Seventh-day Adventist in 1956, and on her birthday the next year married M. Jacob. Together the couple moved to Salisbury Park, and set up their home. Sarojini Jacob fashioned her home as a place for friendship, good cooking, and a little temple for the Lord. She served the Salisbury Park church as a deaconess for many years.

She worked in the Oriental Watchman Publishing House from 1972 until September last year when she underwent a cardiac surgery. She had a good recovery and showed sign of regaining her full strength and returning to work. But on Friday, May 27, she took ill and passed away on May 29.

Sarojini Jacob now rests in her Lord. Her hope of the resurrection is what sustains and challenges her husband, her children (Vara and Helen, Reena and Ravi), mother, two brothers, and one sister and a host of relatives and friends.

Mrs. Queensilies Wallang, mother of seven girls, Sandra, Birol, Birdie, Annie, Amy, Juanita and Patricia, passed quietly, after a short illness, to her rest on September 9, 1988. Born on December 8, 1910 in Shillong, a city where girls are counted more precious than boys, the first daughter after six sons, she brought a feast to celebrate her birth and she was named Queen.

When the Third Angel's Message came to her in the late 1930's she accepted it with open arms. Her sister Jwinsilies attended a Bible study conducted by the Burgesses and

shared the good news with Mrs. Wallang. Not long after in a dream she saw a missionary lady with a Bible under her arm coming to her house to give a Bible study; the next morning Mrs. Marcella Ashlock came. Both the sisters recognized the truth from the Bible. It took courage to identify with the Seventh-day Adventists, but having found the Pearl of great price, she chose to turn her back on everything that was precious before. Her husband, brothers, uncles, kinsmen and in-laws with one voice condemned her choice.

The choice for the truth took her through a path of self-sacrifice and much pain but one filled with victories and rewards. One by one she sent her daughters to Assam Training School and then to Spicer College and one to Giffard Memorial Hospital. It meant she had to support them morally and financially through school alone, as it was



Ask the old timers at Spicer Memorial College, and they would testify that seldom was a college president so loved as Myrl Manley was when he was president of that prestigious institution, from 1944-46—so loved in fact that boys named their club after him. Or ask the students and staff of Union College, whose presidentship was his final assignment in his nearly half-a century of active denominational service, you will receive the same response. Compassion was his life-style; courtesy was the secret of his administration; character was the strength of his success.

Tall and tender, quiet and unassuming, Dr. Myrl Manley towered over the assignments he presided: teacher in Cedar Lake Academy in 1935-40, principal of Vincent Hill School, 1941-45 and 1952-62, president of Spicer College, President of Burma Union, 1946-52, and several leadership positions elsewhere afterwards, including presidentship of Caribbean Union College, Vice president of Andrews University and Presidentship of Union College. **Whatever he did, he was master builder of men.** His service in Southern Asia is particularly remembered for revitalizing the church in Burma after the ravages of the war and for his commitment to building national leadership among students of Spicer Memorial College.

Dr. and Mrs. Manley were missionaries in the finest sense of the word, and they fulfilled their mission with dignity and devotion. In the passing away of Dr. Manley on August 17, 1988 in California, the church has lost a stalwart. He leaves behind to mourn his wife Gertrude, other family members, and a host of former students and colleagues in three continents who loved him dearly. At the time of the funeral, Mrs. Manley desired that anyone who wishes to honor the departed leader may contribute to a fund which could go to two institutions that he loved and served; Spicer and Caribbean Union College.

—John M. Fowler



her decision against that of her husband to give them an Adventist education. It was her sheer delight to inspire her daughters and others to obtain an Adventist education and to be prepared to foot their school bills even during the difficult war years. In time she won her husband to Christ.

Recently, all the seven daughters spent days together here at Salisbury Park and made her glad. Her sister joined them around her bedside. Among their fond memories about this reunion is the evening of August 12 when she recounted the humorous events of her life and made them laugh. But the way she faced death with faith and courage is an example for everyone of us. Heaven came very near to this mother in Israel.

The Seventh-day Adventist church in Southern Asia and abroad has been blessed by the dedicated service of her children. Her wish is that they continue the works of faith that she began.

Among her loved ones who will fondly remember her are the seven daughters, their husbands, 18 grandchildren, 10 great grandchildren, a sister and her daughter, a brother and his family, other relatives and a host of friends.

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News Flash

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