





## Adventism in Complete Conspectus

*Mediating Before Judgment Bar of God.*—Of all the sublime themes portrayed by Adventist Artist Harry Anderson, none is more lofty and meaningful than the frontispiece appearing opposite this page. It depicts Christ—our ineffable Mediator-Priest—pleading our cases before the Judgment Seat of God. And this in the innermost sanctum of the sacred Command Center of all redemptive activity, positioned in the heavenly Sanctuary above.

*Applies Benefits of His Atonement.*—The Atoning Act of the Cross having been completed on Calvary—where Christ offered Himself as the “Lamb of God, which taketh away the sin of the world”—He now ministers the benefits of that unutterably sacred transaction.

*Time and Circumstance Established.*—Christ stands with nail-scarred hands before the Mercy Seat, overspreading the transcendent law of God. Covering cherubim gaze with ceaseless wonder at the infinite love graven forever in those sin-wrought scars. Christ’s very position and solemn activity identify the time and circumstance—today, in God’s great Judgment Hour.

*Embraces Complete System of Truth.*—But there is vastly more. That last judgment scene depicts the central, all-embracing truth of Adventism. Within it is compassed a complete system of truth—every phase of Present Truth. It forms the very foundation of our faith, the center and circumference of every saving principle and provision.

*Righteousness by Faith at Its Highest.*—Here Righteousness by Faith centers in and emanates from Christ as “all the fulness of the Godhead bodily.” Here the outreach of believing faith, as a sweet-smelling savor, rises from earth below to the throne of God in heaven above. This represents the faith of those who trust in the full salvation provided by Jesus Christ—Saviour, Example, Teacher, Prophet, Sacrifice, Priest, Judge, and coming King. That is Righteousness by Faith at its highest, broadest, and holiest. That is the goal and substance of all faith.

*Everlasting Gospel in Final Action.*—That is the Everlasting Gospel in its final threefold-message setting and consummating action—in this awesome hour of God’s Judgment, now in solemn, final session. That is Adventism in essence and total conspectus. That is the constraining theme of this volume.



**MOVEMENT  
OF  
DESTINY**



# MOVEMENT OF DESTINY

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Author of  
*Prophetic Faith of Our Fathers*  
*Conditionalist Faith of Our Fathers*  
*Coming of the Comforter*

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# Dedication

**T**O Esther Birch Fenton Froom, Companion of My Heart for Fifty-three Years, Helper of My Pen, and Constructive Critic of All Save the Closing Chapters of This Book in Manuscript—and Devout Believer in the Principles, Precepts, and Provisions Herein Traced—This Volume Is Affectionately Dedicated

## ACKNOWLEDGMENTS

# To the Helpers of My Pen

While the writer did the researching, the finding, and the assembling of the sources—and then the writing—few books have ever had so many invaluable helping hands all the way through the project. It has really been a group endeavor. Initiated and commissioned by former General Conference President A. G. Daniells back in 1930, as the search went on it was approved by five General Conference presidents in succession, and many consultants.

Its realization was made possible by the contribution of hundreds of priceless source documents from individual and institutional donors, archivists, librarians, and collectors, as well as by the affidavits of actual participants in the 1888 Minneapolis Conference, and rare documents from descendants of pioneers.

When finally in manuscript form, it was read critically by some sixty of our ablest scholars—specialists in denominational history and Adventist theology. By experts in the Spirit of Prophecy. By key Bible teachers, editors, mass communications men, scientists, physicians. And by veteran leaders with vivid memories and extensive backgrounds.

Next, magnificent constant help from special consultants concerning key chapters, sensitive sections, and problems—particularly Administrator Neal Wilson, Seminary Dean W. G. C. Murdoch, Ministerial Secretary R. A. Anderson, Radio Veteran H. M. S. Richards, Sr., Denominational Researcher H. W. Lowe, Educator T. S. Geraty, White Publications Secretary A. L. White, *Review* Editor K. H. Wood—and a dozen other experts. And protected by verifiers and copy editors.

Finally, the unstinted skills of Book Editor Merwin Thurber, whose constructive help was constant and invaluable. Meantime, there was a counseling committee of six of our headquarters leaders, without which this volume might never have seen the light of day, followed by the publishing house expertise in production.

Then a greathearted Adventist physician (who remains anonymous) made possible—along with the dedicated royalty—the initial simultaneous presentation of 1,500 gift copies, on the day of publication, to 550 selected university, college, academy, and mission-land training school Bible teachers, along with twoscore overseas editors and fifty broadcasters around the globe—and certain other important key groups. This provision included 500 copies for the libraries of our 114 mission-land training schools, for use by our national students in training.

Doubtless no volume in our history has ever had such magnificent pre-publication support. To each and all of these partners and participants, this goodly and godly company who have made the completed *Movement of Destiny* possible, I here inscribe my deep indebtedness.

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# Reference Abbreviations

Quotations from Mrs. E. G. White in this book are usually credited with an abbreviated reference. Here is a key to the abbreviations.

AA	.....	<i>The Acts of the Apostles</i>
B-58-1902		Letter 58, 1902
1-7BC	.....	<i>The Seventh-day Adventist Bible Commentary, vols. 1-7</i>
CDF	.....	<i>Counsels on Diet and Foods</i>
COL	.....	<i>Christ's Object Lessons</i>
CSW	.....	<i>Counsels on Sabbath School Work</i>
CT	.....	<i>Counsels to Parents, Teachers, and Students</i>
CW	.....	<i>Counsels to Writers and Editors</i>
DA	.....	<i>The Desire of Ages</i>
Ed	.....	<i>Education</i>
Ev	.....	<i>Evangelism</i>
EW	.....	<i>Early Writings</i>
FE	.....	<i>Fundamentals of Christian Education</i>
GC	.....	<i>The Great Controversy</i>
GW	.....	<i>Gospel Workers</i>
LS	.....	<i>Life Sketches of Ellen G. White</i>
MB	.....	<i>Thoughts From the Mount of Blessing</i>
MM	.....	<i>Medical Ministry</i>
Ms	.....	<i>Manuscript</i>
PK	.....	<i>Prophets and Kings</i>
PP	.....	<i>Patriarchs and Prophets</i>
R&H	.....	<i>The Review and Herald</i>
SC	.....	<i>Steps to Christ</i>
SD	.....	<i>Sons and Daughters of God</i>
SDA Com		<i>The Seventh-day Adventist Bible Commentary, vols. 1-7</i>
1-4SG	.....	<i>Spiritual Gifts, vols. 1-4</i>
1-4SP	.....	<i>Spirit of Prophecy</i>
1, 2SM	.....	<i>Selected Messages, books 1, 2</i>
1-9T	.....	<i>Testimonies, vols. 1-9</i>
TM	.....	<i>Testimonies to Ministers and Gospel Workers</i>
YI	.....	<i>The Youth's Instructor</i>

## Foreword

The Lord's messenger emphasizes the need to refresh our minds on the early history of the Advent Movement, and its vital lessons for the Church today. "The past experiences of God's people are not to be counted as dead facts," she writes. "The record is to be kept in mind; for history will repeat itself."—Ellen G. White letter 238, 1903.

In the last days God's truth and God's Movement will be challenged. The faith of this people will be tried to the uttermost. We must know well the certainties upon which this truth has been built. We do well to remind ourselves frequently of God's marvelous interpositions on behalf of His Remnant Church.

LeRoy E. Froom, scholar and long-time leader in the Seventh-day Adventist Church, is well qualified to refresh our minds on the history of this Church. For many years Dr. Froom has been close to the administrative heartbeat of the Church. He has lived and moved with many of those men of God who, under divine leadership, prayed and preached this movement from obscurity to a church of worldwide dimensions and destiny.

*Movement of Destiny* is a must for every worker, every theological student, and every church officer—in fact, for every church member who loves this message and longs to see it triumph in the near, very near, future.

ROBERT H. PIERSON, *President*  
*General Conference of Seventh-day Adventists*



## Preface

Most of us are far removed from the founding of the Advent Movement. We have few links with the pioneers. We are in danger of losing the spirit and drive of those who sacrificed all in order to start an obscure movement in response to the compelling work of the Holy Spirit and their unshakable belief in the fulfillment of divine prophecy. So often through the passage of time the original goals and purposes for this Movement of Destiny become blurred and are nearly lost. Our vision becomes dim. We cannot look back, and we do not seem to be able to look ahead.

We are living in an age when people like to have the whole story. It should be as honest and as accurate as possible, and the facts should support our conclusions. Providentially, we believe, God prepares certain individuals to answer specific needs. I am convinced that one of these unique persons of God's choosing is Dr. LeRoy E. Froom, the author of this book.

The preparation of this volume began about forty years ago, when the author was alerted by church leaders to prepare himself for this particular long-range assignment. At times the responsibility of this spiritual mission weighed heavily upon his soul. There seemed to be so many roadblocks, and there were scores of times when it seemed likely that the value of this book might never be recognized. But now, in retrospect, we can see God's timetable and wisdom. He knew exactly when the Remnant Church, and its leadership, would be under attack. He knew when this book would be needed most!

Accumulating these materials has taken years of work with relentless determination. At the most unexpected times God providentially saw to it that needed materials were sent to, or secured by, the author from the most unexpected sources.

It is reassuring to know that events in our world, and in the program of the Advent Message, have not been the result of chance. In crisis after crisis, when failure seemed imminent, there invariably appeared the guiding and overruling hand of a watchful Providence. Happily, we are not left to conjecture in our effort to understand the lessons of the past. Nor are we left to human foresight in order to read aright the signs of the triumph of Christ and His people in the great controversy.

As verily as God led the Exodus Movement in the days of ancient Israel, even so by His Word, by the Spirit of Prophecy, and by His providences He is leading a worldwide Advent Movement in these latter days. Again He is delivering a people from bondage—the bondage of sin. True to the sure word of prophecy uttered in the Bible long ages ago, the living God is leading the Advent Movement from whisper to loud cry! Without question this is a *Movement of Destiny*.

This is a story that can, I believe, be told with freshness and boldness, and that the Holy Spirit can use to weld God's people together. It will confirm our faith, it will rekindle the fires of dedication and commitment, and it will conclusively substantiate the fact that we have nothing to fear except as we forget how God has led His people.

NEAL C. WILSON, *Vice-President*  
*General Conference for the North American Division*  
*Chairman of Guiding Committee for Movement of Destiny*

# From Author to Reader

## How This Portrayal Came to Be Written

PROPOSAL ORIGINATED WITH A. G. DANIELLS.—Back in the spring of 1930 Arthur G. Daniells, for more than twenty years president of our General Conference, told me he believed that, at a later time, I should undertake a thorough survey of the entire plan of redemption—its principles, provisions, and divine Personalities—*as they unfolded to our view as a Movement from 1844 onward, with special emphasis upon the developments of "1888," and its sequel.*

He urged that I set forth the results in a comprehensive portrayal—one that would honor God and exalt truth, that would enlighten and uplift the Church, and that by the very sweep of its presentation would constitute not only a survey but a summons to advance.

He expressed the earnest hope that it would be both complete and forthright, and documented for serious worldwide worker study. Also that it would round out in historical sequence what he had begun in 1926 in the comparatively brief recital of his epochal *Christ Our Righteousness*. This had become a conviction with him, which he felt he must pass on to me.

His urge met with a definite response in my heart, for I was keenly interested in such a project. But I was awed by its magnitude and far-reaching character. I thought of it as for someone else, more mature and experienced, to undertake. No, he said, he felt it was for me to do—for I had gotten a vision of it, and had a background and burden for it. And I was a connecting link between past leaders and the present. But, he said, it is to be later—not yet, not yet.

DIFFICULTIES TO BE SURMOUNTED.—Elder Daniells recognized the serious problems involved, and sensed almost prophetically certain difficulties that would confront. He knew that time would be required for certain theological wounds to heal, and for attitudes to modify on the part of some. Possibly it would be necessary to wait until certain individuals had dropped out of action, before the needed portrayal could wisely be brought forth. He likewise envisioned the vast toil

and time involved. He pressed me to lay long-range plans to that end, and never to give up. Such was his solemn charge in 1930.

Accepting the assignment, I first sent out a questionnaire to all delegates to the '88 Conference then still living, obtaining their attestations on various items. These were to be held, pending the time of use. They now form the basis of two chapters, "Highlights and Afterglow of the Minneapolis Conference." The quest was quietly under way.

✓ FAIR AND FAITHFUL PORTRAYAL IMPERATIVE.—Daniells admonished me to be fair and faithful to fact, comprehensive and impartial in treatment, and to present the full picture in balance. "Truth has nothing to fear," he admonished, "and everything to gain." He urged me to spare no effort in digging down to the very foundations of the Movement—to get beneath the familiar surface configurations, and to avoid any superficial type of treatment. I must find and set forth the determining factors and the underlying causes of our vicissitudes and advances in fully adopting these great provisions of redemption in Christ, the Eternal Verities of the Faith of Jesus, culminating in the great message of Righteousness by Faith.

He charged me to take due note of the impediments, as well as the incentives, involved in our advance. A true and trustworthy picture was imperative. Truth, he insisted, is never honored by shading or shielding. And only in candid portrayal can we really see the divine hand of God that has so clearly led us. So he urged me to plumb the depths, to record faithfully, and to evaluate the storms, as well as the calms. He wanted the portrayal to be both comprehensive and trustworthy.

PRICELESS MATERIALS FOR GUIDANCE.—Along with this charge Daniells turned over to me priceless data and notes that bared the burden of his heart. And along with them came his collection of valuable quotations that would be helpful as a starter—likewise a number of important books bearing thereon. Most important of all, he turned over to me his assemblage of Ellen G. White special testimonies and letters—letters to him concerning his own work, and to others concerning theirs.

Copies of vital testimonies to others had been placed with him by Ellen White, for guidance and encouragement in his difficult task of leading the Movement. These constituted a blueprint, as it were, of his commission as president during the critical years from 1901 onward. He had the conviction that I should seek to grasp their main

thrust, and pass their principles on to our younger worker body—when the time should come. This I have here endeavored to do.

YEARS OF DEVELOPMENT AND PREPARATION.—Years passed after that memorable episode of 1930. Pressures of Ministerial Association responsibilities intensified, followed by drafts for special research assignments by General Conference officers—first, in 1933, to answer the Conradi charges, then to produce the four-volume *Prophetic Faith of Our Fathers* set, brought out under the successive presidencies of C. H. Watson, J. L. McElhany, and W. H. Branson. This formidable task called, in preparing Volume IV, for compassing our own early history in relation to the past history of the Christian church at large, in the field of interpretative prophecy.

All three leaders mentioned urged me to be faithful and forthright in my searchings and presentations. They felt that these elements were basic to any adequate portrayal. On this, Watson was emphatic; and Branson even more so.

ADEQUATE COVERAGE INDISPENSABLE.—Then came assigned participation, as one of a team, in a series of conferences with Evangelical leaders, and a part in connection with *Seventh-day Adventists Answer Questions on Doctrine*, under R. R. Figuhr's presidency. This was followed by the two-volume *Conditionalist Faith of Our Fathers*, as an outgrowth of "Question 44"—"Champions of Conditionalism Span the Centuries." Thus once more in preparing *Conditionalist Faith*, I was led across the centuries, reviewing and strengthening the sweep of the historical theology of the Christian Era.

And all the while I was teaching these subjects one quarter a year at our Theological Seminary, at Andrews University, which afforded opportunity not only for continuing research but for releasing my findings in the classroom. All this was invaluable.

SIGNALS TO PROCEED INDICATE THE TIME.—Then the hour came, indicated by a series of unquestionable providences and directives, along with encouragement by Seminary leaders to proceed with this exacting search, and the development of a Seminary course. Charts were produced and source materials assembled. Then came unexpected calls for workers' institutes, local and union ministerial retreats, theological workshops, and presentations to special groups—Bible teacher, professional, university, college, colporteur. The project was definitely under way.

This was followed by the widespread urge from leaders at General, union, local, and institutional levels that I now carry this enterprise

through to completion in written form. These counselors included administrative and educational leaders, together with Andrews University, Ministerial Association, and Research Department leaders, as well as certain editors, Bible teachers, evangelists, and mass-communications men. The time had clearly come to proceed with the writing.

That is how this really huge task, first proposed by Elder Daniells, was held in abeyance until the time was opportune. The book in your hands is the result. But there were other determining factors and personalities that should be noted.

### Impelling Influence of Teachers and Later Leaders

Some things can be sensed in retrospect more clearly than can possibly be perceived at the time of occurrence—particularly when they take place in college days. Thoughts are strategically implanted by men we revere. Guiding principles are instilled. Goals are suggested. Ideals and outlooks are pressed home, and encouragement is given, all destined later to bear tangible fruit.

This is often the greatest contribution that a competent, dedicated teacher can make. Such trust, placed in a sincere student, will seldom be without reward. And there were two such teachers who had a definite part in spurring me on in unwitting preparation for this very project—Harry A. Washburn and Asa Oscar Tait. This, of course, was before my intimate association with Daniells, and his specific charge and legacy of 1930.

WASHBURN—IMPLANTED LOVE OF COMPETENT RESEARCH.—Prof. Harry A. Washburn, one of our great *church* history teachers, was head of the Department of History at Pacific Union College. In fact, I went to PUC largely to specialize in church history under his tutelage. There I was privileged to assist him, grading papers, learning his famous charting method—and always absorbing, absorbing. In retrospect, I can see that he influenced my life in research principles and techniques more than any other.

He instilled in me profound faith in the *divine* philosophy of history—and the unerring hand of God in molding and directing the affairs of the Church. He implanted a love of competent and comprehensive research, and dedication to major themes. To him superficiality was inexcusable. More than that, he wanted me to attempt what he felt he would not have opportunity to do at his age. That urge I never forgot, and could not escape.

Years later I returned to Pacific Union College to give a series of eighteen lectures on the beginnings of the Advent Movement. These

were at what was temporarily called the Advanced Bible School (forerunner of our Theological Seminary), held that year at PUC. Professor Washburn was present at every session, sitting in the front row. At the close of the series he strongly urged me to expand these special studies into what appears here. He had an amazing insight into the potentialities of this particular area of research.

And Washburn had a remarkably clear perception of the spiritual truths involved. He also had an astonishing knowledge of certain basic facts that he knew I would find. These he even outlined—and these I found. Such were priceless guidelines from Professor Washburn.

TAIT—SPIRIT OF PROPHECY, RIGHTEOUSNESS, DEITY OF CHRIST.—A. O. Tait was head of the Bible department of PUC at the same time, then editor of the *Signs of the Times*. His sound and balanced grasp of the true place of the Spirit of Prophecy in this Movement was remarkable. This clear concept was of inestimable and abiding value to me. Later, when I was called to the *Signs of the Times* as his associate editor, Tait implanted in my mind certain deep convictions concerning the underlying issues of “1888,” and the larger principles involved, though I did not really grasp their full import and soundness at the time.

Still later, when I returned to Mountain View to present a study on our denominational beginnings, Tait again urged me to go forward with the very studies that were then envisioned and that I have here sought to set forth. Tait, it should be noted, had been a young delegate and was personally present at the 1888 Minneapolis Conference. He was one who fully accepted its clear message, and was ever after an undeviating proponent of Righteousness by Faith in Christ as “all the fulness of the Godhead.” This concept he ceaselessly sought to instill into me.

RECIPIENT OF TWO SPECIAL COLLECTIONS.—It was he who first gave me a view of the ineffable glory of the complete Deity of Christ in relation to Righteousness by Faith. More than that, Tait was another of a very few with whom Ellen White placed duplicate copies of certain of her leading personal testimonies to various individuals. They were thus strategically placed where their counsels would serve as guides to leaders in key posts. These messages he treasured but seldom mentioned because of their confidential character.

At that time, along with his urge to let nothing deter me from ultimately carrying this project through to completion—however long it might take—Tait bequeathed to me his priceless collection of E. G.

White special testimonies, and many other documents. So, together with the Daniells' previously mentioned assemblage, I was doubly favored and fortified—and obligated. I could never understand why these men selected me to be the recipient. But their confidence in my fidelity to truth both sobered and stimulated me, and deepened my dedication to this project.

SPALDING AND OLSON ADD THEIR URGINGS.—There are two other revered men, aside from certain individuals living today, who must be mentioned—Historian Arthur W. Spalding and Administrator A. V. Olson. Professor Spalding knew that I was delving deeply into the vital theology of our early history in areas paralleling, but going beyond, his own special searchings, and dealing with aspects that he had not attempted to compass. These intrigued him. He urged me to carry out my commission.

As a lucid historian, Spalding was one of our master craftsmen—a competent investigator and a literary stylist. He sought facts until he found them, and then presented them with finesse. His books, with their authoritative record of our history, are now standard—and rightly so. Spalding likewise urged me, in following through, to answer certain puzzling questions that he had not attempted to compass. And above all to be faithful to fact and unswerving in fidelity to the full truth in bringing my findings into focus and final form.

Last was A. V. Olson. A loyal and sound Adventist leader, fearless and forthright, he would never trim or compromise. He had a rich background of experience, and we constantly conferred together over my researches. He knew precisely what I was doing and much that I had found, and rejoiced over the results. He sensed their value to the Church, for he had made a paralleling search into this particular area. He too charged me straitly not to falter, but to get to the bottom of the facts, to reveal the resultant findings, and to be candid and undeviating in my presentations, correcting misconceptions and false impressions where needed—and providing a sound setting for the final advances.

GODLY MEN SHAPED LONG-RANGE PLAN.—As I look back I can see a whole sequence of molding figures and factors impelling me onward in a work doubtless committed to me because of unique, intimate association with past leaders and teachers, who counseled me and charged me to complete this specific task and fulfill this mission.

These things I pondered constantly in my heart, as I toiled away, but about them I said little for many years. Nevertheless, those were years of never-ceasing search—though largely of silence until I had

something vital to report. I determined, should my life be spared, not to disappoint these men. Above all, I must not be unfaithful to God and to the Church, and the burden that had been placed upon me. That is how this portrayal came to be written.

LEROY EDWIN FROMM

Washington, D.C.  
January 1, 1970



## Pushing Back Our Horizons

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### I. Hour to Advance Has Manifestly Come

In every religious movement there come times when the call of God to advance is sounded—a summons to quicken the pace, to take higher ground, to break with the *status quo*, to enter into a new relationship and experience with Him. Especially is this true in the new Space Age into which we have now entered, with its stupendous achievements.

1. AN HOUR OF VITAL DECISION.—We have clearly come to such a time in the Advent Movement. God has been laying a similar burden upon hearts all over the world. He has implanted a divine restlessness, an anticipation, and a longing that must and will be met. He is impelling men to seek out, and to find and follow His will and way. He is constraining many to study into our backgrounds, that we may understand as never before the way He has led in our early formative years, that the great basic issues of the consummation, and the underlying principles and purposes of God for us today, may be more clearly recognized and followed.

The resultant vision is becoming clearer and clearer, and the divine call sharper, more distinct, and insistent. It is taking on the proportions of a clarion summons. And along with it comes a sobering corollary.

No one ever comes face to face with such a confrontation and remains the same thereafter. When light comes, he either advances in

and with that light, or darksome shadows begin to envelop him. The old attitudes and easy momentum of yesteryear are no longer possible. The present is surely developing into such an hour of decision, a time for renewal and advance.

2. MOVING FINGER OF HISTORY WRITES ON.—The moving finger of history has traced the emergence and mission of our early days, with their struggles and advances. It has penned the fascinating story of our formative years for our learning and admonition, setting forth our beginnings as a people of destiny. Having thus written, it has moved inexorably on to subsequent scenes.

There is danger that in the crush of contemporary pressures we may miss history's imperative message of those crucial early years and fail to grasp certain vital lessons of the past, written for our learning today. That must not be. To search these out, and present them in panoramic review for study, is the burden of these pages.

3. SHAPED COURSE OF COMING EVENTS.—In our tracement we must portray the lives of the molders of the Movement at the time of its rise, the early shapers of its destiny. When their contributions are all brought together they provide a basis for evaluating the remarkable spirit that has moved within the organizational wheels of denominational development and endeavor. Especially is this true from 1888 onward.

The men of that crucial hour truly "shaped the course of things to come." And many of the treasured insights gained from personal participants of that time are here made available for the first time.

## II. Envisioning the True Dimensions of Adventism

1. THE SOUL OF THE MOVEMENT.—The obtaining of a true and adequate understanding of the soul of a movement is not an easy task. Rarely has anyone really searched into the greater issues and sought to assess the larger significance of our early decades, that we might become aware of their deeper import. The hour has manifestly come for such an intensive quest, that we may truly understand the past, with its motivations and vicissitudes and its achievements.

A clearer, truer concept and resultant understanding of this Movement is essential if we are confidently and triumphantly to meet the unprecedented confrontations of the crisis of the ages that is now upon us. Such an anchor, fastened to the facts and their determining principles, will keep us from dangerous drifting with the tides, or swinging with the currents of perilous trends of today.

This is indispensable for guidance through the treacherous rocks and rapids that we must negotiate in days ahead. We need the certainties and assurances that will aid us in safely reaching the heavenly harbor. With a sound conspectus as a background and the clear directives of the provided Blueprint as a guide for the future, we have nothing to fear as we move forward in faith and obedience.

We will therefore seek to present the true story of our early history.

2. RESTRICTED CONCEPTS OF ADVENTISM.—Many have unwittingly looked upon Adventism—that is, the Advent Movement as such—as a tardy innovation, coming belatedly into the religious world nineteen hundred years this side of the cross. Such point out that, as an organized body, we do not even reach back to the time of the sixteenth-century Protestant Reformation.

They stress the point that we have only been in existence, as a separate entity, less than two hundred years. Such say that in the light of simple arithmetic and logic we are scarcely entitled to a place on the Protestant roster. This has, with some, tended to create the impression that we are outside the mainstream of the Protestant confraternity.

Into this pitfall we ourselves have sometimes stumbled. And this in turn has at times given rise to an unwarranted inferiority complex. But such a constricted view of Adventism is both faulty and wholly at variance with the facts.

3. TIED INTO LINE OF THE CENTURIES.—First of all, we must push back our horizons. We need to see ourselves as God sees us—as an inseparable part of the whole of history, as the final segment of His true, sevenfold Church that spans the centuries, albeit oftentimes compelled to operate underground.

We need to sense clearly that we are not simply another denomination, arising belatedly in the nineteenth century—too late to come under the category of the Reformation churches. Neither are we a cult, holding certain strange, heretical positions. We are emphatically not a people apart, isolated, and unrelated to God's true Church of the past. Instead, we are tied inseparably into the noble line of His designated people stretching across the centuries.

4. STEM BACK TO APOSTOLIC TIMES.—Our roots did not simply begin in 1844—nor even with the antecedent worldwide Second Advent Awakening and Movement of the early decades of the nineteenth century, particularly the 1830's and 1840's. We stem back, in spiritual

ancestry, not only to Protestant Reformation times but clear through to the Apostolic founding period of the Christian church. That is the larger encompassing and impressive tie-in.

We are part of the last-day segment of God's chosen line of witnesses spanning the entire Christian Era. That is the larger dimension and historical setting of Adventism as God has portrayed it. This we need not only to envision but to set forth before all men. The Christian world needs to see Adventism in these larger dimensions and relationships.

Every truth we hold and proclaim today was held in embryo in the apostolic church, before the great departure from the Faith had developed and crystallized. We have simply revived and recovered and continued and consummated those lost or trampled truths. Added to these are those special truths now due the world, in their special "time of the end," "last days," and "judgment hour" setting and significance. We are now to proclaim these also to mankind. We are consequently cast in the role of recoverers and consummators of the arrested Everlasting Gospel proclamation, which began to be heralded anew to mankind by the Reformation leaders and their successors.

5. LAST SEGMENT OF GOD'S SEVENFOLD CHURCH.—Ponder this further. We are an actual, inseparable part of God's continuing *sevenfold* Church compassing the entire Christian Era. (AA 585, 586.) Our lot is simply cast in the final or "Remnant" section—the most awesome, glorious, and challenging period in which any mortal could ever live and labor, for it climaxes with the Great Consummation. Consciousness of this special relationship will keep us both inspired and humble.

So with bonds that cannot be broken we are tied into God's continuing church, covering the whole of the Christian dispensation. That is Adventism as God sees it, and has set it forth in inspired depiction given through John the Revelator in chapters two and three of the Apocalypse. Through the Seer of Patmos, the last surviving apostle, God portrayed these larger dimensions and relationships of Adventism. We are tied inseparably into that line.

That connection provides the continuity and the unity of the Faith of the true Church of the ages, and our integral part and relation thereto. From this invulnerable position we should never allow our feet to stray. From such a position of strength we should never permit ourselves to be driven. Such a concept and vision must never be allowed to become dim, blurred, or blunted.

6. LARGER CIRCLE OF GOD'S CHILDREN.—Along with this basic truth

goes a paralleling fact—that God has always had invisible members, outside of His visible Church of the Centuries, who are seen and known to Himself with their names inscribed in the books of heaven. These individuals, spread over the centuries, God has designated as His own. He has recognized them as “My people.” We should do the same.

Often harried and persecuted, scattered and isolated, they have nevertheless been in touch with heaven. This designated group has even included some of the godly heathen whose feet have been guided by the “Light, which lighteth every man that cometh into the world” (John 1:9). They too are recognized as the children of God. (DA 638, 479; COL 285; PK 253, 376; AA 416.) It is an amazing, subduing picture. But it is an inspired portrayal. These basic principles and provisions are never to be overlooked or forgotten.

And all this is just as true today as in the past. We press the point: God has His children—“My people”—scattered all through the various churches of Christendom today. In fact, the majority of God’s true children are declared still to be therein. (GC 383, 390; AA 585, 586.) That is one of the basic reasons why we have been called into being—to seek out and win, and bring them into God’s final, visible Church, so there will at last be “one fold and one Shepherd,” ere the return of our Lord at the consummation of the ages.

7. PROVIDES BOTH DEPTH AND PERSPECTIVE.—Such a concept gives both depth and perspective to our commission and our message. It provides greater power and appeal to our mission and witness to all men. It is part of God’s designed preparation for our final task and fitness.

It will give increased winsomeness, force, and appeal to our consummating call to mankind. And it will fortify us for the last great test that is swiftly approaching. It will give sustaining strength when the way is rough and the battle presses hard upon us. It is essential for the consummation of our task, for it provides the only true philosophy of history as God sees it.

8. CONSTITUTES DETERRENT TO SPIRITUAL PRIDE.—Two logical consequences spring from this larger concept of Adventism. First, it fosters a becoming humility. It serves as a restraint to any unseemly superiority complex—that we alone are the people, that we only have the truth. It subdues any smug complacency over the fact that we keep the true Sabbath, have in our midst the gift of the Spirit of Prophecy, and that we alone understand the significance of the judgment hour and Christ’s present, final mediatorial ministry. Or that we recognize

that man is but mortal, and that the wicked will not be tortured eternally—and all the other doctrinal specifics of the Faith.

9. REGARD FOR CHRIST'S "OTHER SHEEP."—With such an understanding we will shun any pharisaical spirit that would lead us to thank God that we are not as other men are—that we do not trample God's Sabbath, do not disdain the Spirit of Prophecy, that we tithe all of our increase, and have a true understanding of the prophecies and the truth concerning the Judgment Hour. Nevertheless, it is an inexorable fact that one can believe and teach all these and more, and yet drift right out of the Church, and be lost forever. Intellectual assent to orthodoxy is not enough.

Under these circumstances we will be led to remember that some of God's people, yet apart, may have a spiritual experience and a closeness of fellowship with Him that would put many of us to shame. Such a remembrance and recognition will have a salutary influence upon us, fostering genuine humility and creating an urge for greater closeness of personal walk with God, and greater love for His children everywhere.

10. PROVIDES TREMENDOUS INCENTIVE.—Such an understanding of the larger dimensions of Adventism will provide a tremendous incentive. It will give us new glimpses of the grandeur and majesty of timeless, Everlasting Gospel truth—its vastness, scope, and comprehensiveness. It will bind us in spirit more closely to God's true Church of the Centuries. It will create a oneness with the continuing, uninterrupted witness of His Church extending from apostolic times to the grand consummation at the end of the age—now racing toward us.

It will give assurance that He who has hitherto led His people in every age will just as surely lead us today in triumph—if we will only keep close to Him, and follow His proffered leadership and guidance. Thus the full realization of the larger concept and dimensions of Adventism will be abidingly ours.

### III. A Balanced Conspectus of the Movement

1. SOUNDLY BALANCED UNDERSTANDING IMPERATIVE.—Too often investigation into our rise and development as a Movement has been fragmentary. It was more the investigation of certain aspects and incidents rather than the coverage of all pertinent evidence. We must compass all the facts of our emergence if we are to get a true over-all view.

Too often we have been one sided, dwelling largely on the particular positions of one group, without taking due note of the counter

views and balancing positions of others—thus to get an objective, symmetrical understanding of the whole picture.

2. COMPLETE HONESTY OF INVESTIGATION.—Complete honesty is needed if we are to grasp the facts of our early history as a whole, and thus to get the full picture before us. We have oftentimes been unnecessarily hesitant about examining the differing views of our pioneers, fearing lest we might somehow detract from their luster. But such a stance neither begets accuracy nor is it faithfulness in investigation and portrayal. We must recognize the sacred obligations of assessing history. We can be frank without being derogatory. We can recognize weaknesses and human limitations—and the holding of certain erroneous views by some—without rejecting or disparaging their points of excellence, and the noble over-all contributions of these men.

Only thus can we rightly understand the origin and background of certain divisive views that came, in time, to separate brethren into opposite camps on certain subjects—but which, at first, were held in abeyance as optional understandings. In the very nature of the case they must, in time, inevitably come to issue, and from thence, it was always hoped, into unity. And that was what actually came to pass, as we shall see.

This, in honest historical investigation, we can do without bias or condemnation. And this we *must* do in order truly to understand our past history, and that we may see just how definitely God has led us. Only in this way can we watch the unfolding perception and adoption of precious truth as it actually developed.

3. CANDOR AND OBJECTIVITY IMPERATIVE.—It is essential that we understand the background and origin of certain conflicting and divisive views, carried over from Millerite and pre-Millerite Movement days. We need to realize what it was that held brethren apart in differing schools of thought on certain outwardly *optional* but deeply opinionated views, which would ultimately have to be resolved before the great consummation of our mission and message could be realized.

Positions of truth, early set forth by some, were destined ultimately and inevitably to come to general acceptance by a truth-seeking and truth-honoring people, once certain background preconceptions and misconceptions—and prejudices, pride of personal views, and previous commitments—began to give way. For this, time was required.

While some regrettable episodes occurred along the way, and certain human frailties and misconceptions appear on the part of some, the pathway has led inevitably on to the triumph of truth over

the misconceptions of error. That is the satisfying part. The divine hand of God over the welfare of His Church, guiding and protecting, stands out impressively.

4. CONFIRMS FAITH AND HONORS GOD.—This recital will consequently prove to be a story of progressive acceptance and obedience—though sometimes faulty—and of assured outcome. Such a candid tracing confirms faith and honors God, while at the same time recognizing frailties and obstinacies of men—just as such regrettables have characterized the Church in all ages, and do today. These are candidly recognized in both the Bible and the Spirit of Prophecy. But our quest climaxes in the assurance of hope and of triumph in the critical days ahead.

5. HONORING GOD AND RESPECTING MEN.—As stated, there are certain guiding principles we need to recognize, and to follow, in dealing with historical facts and personalities. Some seem fearful that knowledge of the facts concerning the human frailties of historic leaders may somehow dim the traditional halo that has grown up around them. Such are concerned that if our venerable figures are seen to be men with human limitations and weaknesses—like the rest of us—we would lose our esteem for them.

But this does not follow and is not true. The Bible is utterly frank about Adam and Eve, Moses and the episode with the Egyptian, and David and the death of Uriah. God recorded the simple truth about these men. But He also showed how by His grace they became great leaders and spokesmen for Him. That is Inspiration's method of dealing with men whom God has used mightily. It begets confidence.

In following such a lead and pattern, we both honor God and exalt truth. Indeed, we respect such men the more where there is faithful recital of the facts. We learn to draw strength from their weaknesses, courage from their cowardice, and firmness from their frailties. We can have hope for ourselves when we find what God has done for and with others.

6. ELLEN WHITE FORTHRIGHT AND FAITHFUL.—Ellen White was ever candid. She did not hesitate to point out the mistakes and rebuke the shortcomings of men in her day. She did not present them as paragons, standing on an artificial pedestal of perfection. She maintained her confidence in them when they repented, changed their views, and mended their ways. She was ever forthright and faithful in it all. But she never destroyed respect and confidence in them as men used of God.

God looks on the intent of the heart, and its purpose to serve and follow Him. Restricted vision and limited knowledge are part of the human heritage of mankind. Background, training, and association all have their bearing. We should respect and honor men for their sincerity and achievements, and particularly their manly changeover from error to truth. They wrought according to the light they had, or understood. Others later rounded out and supplemented what they lacked—and oftentimes corrected and clarified the confusion of those who had gone before them.

7. TRUTH UNFOLDS PROGRESSIVELY.—The development of truth is ever progressive. Light unfolds gradually, like the dawn, and puts darkness and error to flight. History attests that God is at the helm of the ship of Zion. He guides through rock and shoal to the harbor of truth. He is leading a people on to victory. That we are never to forget.

Furthermore, it is their collective teaching, the preponderant view of the Church, that constitutes the image of Adventism. It is not independent voices or deviating minority opinions. That is the strength and the genius of true Adventism.

It is not dishonorable to have honestly held an erroneous position—if one accepts light as it is shed upon dark problems. It is obstinacy and refusal to advance in that light that is wrong and censurable. Our forefathers faced very real handicaps. We came from an unorganized position, with no original body of declared faith, to the positions of today. That was accomplished through the marvel of God's grace and guidance. In this the hand of God truly led as we responded.

Now let us turn to a basic term, and a comprehensive definition.

#### IV. "Eternal Verities" God's Wondrous Provision

1. DEFINITIVE MEANING OF "ETERNAL VERITIES."—Inasmuch as the term "Eternal Verities" will be used periodically throughout this treatment, it is essential that its meaning be succinctly stated at the outset. This is because of its crucial importance, and to avoid liability of misunderstanding in its use.

*Verity* means "truth"—in conformance with fact and reality. *Eternal Verities* are simply eternal truths, but of a specific character. They spring from God, not from man. In the context of this volume the expression refers to those ageless principles, provisions, and Divine Personalities that are the foundation and superstructure of the divine plan of redemption. They are the core and content of the Everlasting Gospel of Revelation 14:6.

2. **REDEMPITIVE SCOPE OF VERITIES.**—The Eternal Verities embrace the basic principles and provisions for the salvation of man, as springing from and centering in the three persons of the Godhead, or Trinity. They are *eternal* because God the Father, Son, and Holy Spirit are eternal. And eternal because the plan of redemption was devised back in eternity, before the creation of this world and the entrance of sin, with the Lamb of God slain, in inviolable covenant, before the foundation of the world (Rev. 13:8).

The Eternal Verities embrace everything needful for carrying out that sacred compact—the Incarnation of the Son, His sinless life and vicarious, atoning death, triumphant resurrection and priestly mediation, and His glorious return to reclaim His own. Central in it all is His own spotless righteousness with which He clothes and transforms the repentant sinner.

3. **“EVERLASTING GOSPEL” IN OPERATION.**—Component factors in the Eternal Verities embrace regeneration, justification, sanctification, and glorification. And being filled, indwelt, kept, and enabled by the Holy Spirit.

These are all rooted in God’s love, grace, compassion, and power. These are the conquering provisions and contravening measures to overcome sin, and ultimately to banish it from the universe. So the Eternal Verities are simply the Everlasting Gospel in essence and operation.

4. **GODWARD SIDE, NOT MANWARD.**—The Eternal Verities are *what God provides for us*. They are *not our response*, such as obedience to His holy law, observance of His sacred Sabbath, submitting to the baptism He instituted, returning the tithe that is His, or serving Him without reservation.

The Eternal Verities do not represent our response in repentance, confession, believing, receiving, following, witnessing, serving, sacrificing. These are simply man’s response to and acceptance of the Eternal Verities.

Nor are they to be confused with mental assent to a harmonious body of correct doctrine and prophetic interpretation, belief in the true Sabbath, relying on life only in Christ, the right understanding and application of the symbolic types of the Old Testament sanctuary and its services—or the antitypical realities that followed. Nor belief in the presence and operation of the Spirit of Prophecy. Nor honoring God with consecrated mind and dedicated body.

All these constitute the *manward* side. They are in contrast to the *Godward* side, embodied and expressed in the Eternal Verities.

## V. Reasons for Widespread Ostracism and Prejudice

1. BOTH UNITY AND DISPARITY INVOLVED.—We started out as a “Little Flock,” or Church of the Remnant, under a distinct handicap. In our formative stage we as a people were clear and united on our special separative doctrines—the “testing truths” that made and have kept us distinct from all other Christian bodies. This was because of our special “Present Truth” message for the world today. These specific doctrinal truths of the Message were sound and true, and have never had to be materially altered. They are sound and abiding as regards their intrinsic verity and latter-day application.

But it is equally true that we were not at first united on certain of the saving provisions and Divine Persons of the Everlasting Gospel, in relation to the Third Angel’s Message in its final phase and culminating witness.

There were variant views of the Godhead, the Deity of Christ, and the Holy Spirit, and on aspects of the Atonement, as well. Yet allegiance to these saving truths—the Eternal Verities—has been the heart of the true Church’s faith in all periods of its greatest purity. This was true of the early church, the Reformation times, and the Wesleyan period. And it must be for us today.

2. CONTENTIONS OF MINORITY CREATED PREJUDICE.—A majority of our founding fathers had a true concept of the eternal Christ and the Godhead—having come out of Trinitarian churches. And they sensed the atoning *Act* as made on the Cross, with its benefits then ministered by Christ as our Heavenly High Priest, and now since 1844 functioning as our Judge, as well. Ellen White was of this group. But a minority of strong minds held and came to teach publicly certain variant views on these great gospel primaries through their published writings. They were men of prominence. But these were their personal views. And decades were required before we came into unity thereon.

Though long since repudiated, these early defective views, because they were found upon the pages of certain of our published books, came to be regarded by non-Adventist critics as constituting the real, generally accepted, original Adventism—irrespective of their actual dimensions at the time, and of later authoritative repudiation. One can easily understand the natural conclusions of these cavilers.

It was this unhappy situation that gave rise to the widespread misconception, bandied about in the theological circles of the religious world, that we were actually an “anti-Christian cult”—for a cult, according to the definition of many Evangelicals, is a religious body

that denies (1) the eternal pre-existence and complete Deity of Christ, and (2) that His *Act* of Atonement was completed on the Cross.

Other divergencies might be noted, but these were the two primary points by which the Christian integrity of a religious group was judged. It was the variant views among us *on these two points*—more than our Sabbathkeeping, “soul sleep,” and “investigative judgment” positions—that constituted the real reason for such a regrettable classification and castigation, with resultant prejudice and ostracism.

3. LED TO HIDING IDENTITY IN EVANGELISM.—This resultant popular aversion often drove us, in turn, into hiding our denominational identity and affiliation in our public evangelism. This was to obviate, if possible, this barrier of prejudice until we had first established confidence on the part of the public in the Biblical soundness of our main positions—before disclosing our identity. But this well-intentioned but dubious procedure similarly caused us to be regarded as deceptive, and not straightforward or honest, and actually as sheep stealers operating under false pretenses.

4. RECTIFICATION AND IDENTIFICATION CHANGES CLASSIFICATION.—Not until that image was changed, as we emphatically affirmed our basic loyalty to the primary Gospel Fundamentals—the Eternal Verities, as our most authoritative literature (the Spirit of Prophecy) had ever done—and came out in frank denominational identification, with our clarified positions on these great Fundamentals of the Christian Faith clearly declared, have we been reclassified by many Evangelicals, and increasingly recognized as truly twice-born Christians and brethren in Christ.

This denominational identification, or affiliation, has been particularly true and gratifying as regards our mass-communications media—the Voice of Prophecy, Faith for Today, and It Is Written programs on the air. The value of their exemplary contribution on this point is beyond calculation. But not until we had publicly gone on record repudiating those erroneous early personal views as being neither truly nor representatively Adventist was the onus of those early faulty positions, held by *some*, removed from our church as a whole.

5. FRANKNESS PREPARES FOR WORLD WITNESS.—We have come, thank God, to a new day of frankness and soundness, with resultant better understanding, recognition, and acceptance that is preparing the way for the tremendous world witness and triumph that now lies shortly before us. We are no longer regarded as mere doctrinarians and legalists, but increasingly as true Christians, with our hope and our

teachings centered wholly in Christ and the fullness of His Deity, His complete *Act* of Atonement on the Cross, His atoning ministry in heaven, and with salvation by faith in Christ and His righteousness as primary in the broadest and fullest sense of the term. Happy day!

Ellen White's call for and assurances of such final emphasis and triumph are on their way to fruition. And in this we are in complete harmony with the guiding counsels of the inspired Blueprint.

Now let us turn to our real and unique place in the plan and provision of God.

## VI. Consummation of All Revivals and Reformations

1. INITIALLY CONCEIVED BY OTHERS.—We have come to realize that the basic principles of prophetic interpretation, held by us denominationally, were not original with us. They are simply the cumulative prophetic exposition of the Church of the Centuries, progressively discovered in its periods of greatest spiritual perception. These were simply taken over, co-ordinated and continued, and are being carried forward to their ultimate by us. In like manner neither were those reforms of life and practice for which we are conspicuous—health, educational, temperance, and the like—*original* with us.

Instead, they were first conceived and brought forth, at least in incipient form—and for a time practiced to some degree—by leading Protestant groups and institutions in North America and elsewhere, in that unique period of spiritual revival and reform characterizing the early decades of the nineteenth century. This was just prior to and then paralleling the Millerite Movement, running into and through the heralding of the First and Second Angels' Messages. This we must remember.

2. INHERITORS AND CONTINUATORS OF REFORM.—Our reform practices of today appear to be in contrast to the present attitudes of these same leading Protestant groups. That is chiefly because they soon turned away from, and abandoned, some of those incipient reforms of life and practice that we have continued to cherish and champion.

Such is the spiritual ancestry of many of our reform practices of today. We are simply the inheritors and consummators of reforms now largely abandoned by others. The hour had clearly come for God's final reformatory movement to come into existence for the recovery and restoration of *all* past truths and practices essential in making ready a people prepared to meet their returning Lord. With the coming of the hour came the chosen heralds. Others began. We have carried on.

Such is our designated task and commission. And such are our inescapable characteristics today. We are not ashamed of our close relationship to sound past teachings and practices of other churches in their purer days. We accept the designation of "Reformers," for ours is basically another and final "revival and reformation" movement. This concept should never be lost sight of. On these we do definitely differ from current ecclesiastical practices and attitudes. And this contrast will become more marked as time progresses.

3. OBEDIENT RESPONSE TO MANDATORY CALL.—Had the host of Millerites, awaiting the return of their Lord in 1844, accepted the distinctive provisions of the *Third Angel's Message*, they would have come to constitute God's Church of the Remnant, giving the last message of reform, and leading out in the complete return to apostolic faith and practice. Their sheer number, caliber, and capability would have provided great impetus.

But because they failed to go on to perfection in doctrine and practice, a "remnant" had to arise, grasp the fallen standard, call for unavoidable separation from compromises and departures, and carry through to completion God's final commission to His Church. *That is how Seventh-day Adventists came into being, and why they are here.* They simply constitute the response of an obedient people to the mandatory call of God for earth's last days. We appeared in response to the divine call of prophecy.

4. NEW HEIGHTS OF SPIRITUAL GRANDEUR.—Such a concept of the origin and relationship of the revival and reformatory principles of this Message—based on sober, historical fact—lifts this whole Movement to new heights of spiritual grandeur and significance. It gives it an inherent power, and a fellowship with the true Church of all ages, that could come in no other way.

Through this profound truth and understanding of integrated relationships, we assume our unique and rightful place in God's over-all scheme of the ages. We are tied inseparably into His unbroken line of witnesses and heralds of saving truth covering the entire Christian Era. We are simply at the end of the line, with the cumulative light, and privileges, and responsibilities of the centuries, shining full upon us. We are tied inseparably into the Great Commission of the ages, and the final world mission movement that arose in the opening decades of the nineteenth century.

# Chart No. 1

Chart No. 1 portrays the emergence of the world mission movement in the early decades of the nineteenth century, thus providing the springboard for launching God's final Threefold Message to mankind. Here are presented, visually, the revolutionary provisions and facilities for worldwide evangelism, in preparation for the specific Advent Movement and Message to be given to the world.

With the coming of the "time of the end" came the concept, or vision, of world evangelism, as the burden shifted from Christendom to the non-Christian world. Revivals, facilities, organizations, and reforms came into being with remarkable speed and potentiality—as missionary and Bible societies, multiple Bible translations, and Sunday Schools and tract societies appeared.

Then came a marked increase in educational facilities and educational reforms, paralleled by a revolution in transportation and communication. Political and religious liberty burgeoned, and freedom of speech and press developed. Temperance and vegetarian societies, and antislavery agitations likewise characterized the period. But along with these wholesome developments certain tragic departures began to penetrate the religious world—post-millennialism, futurism, evolutionism, higher criticism, and secularism.

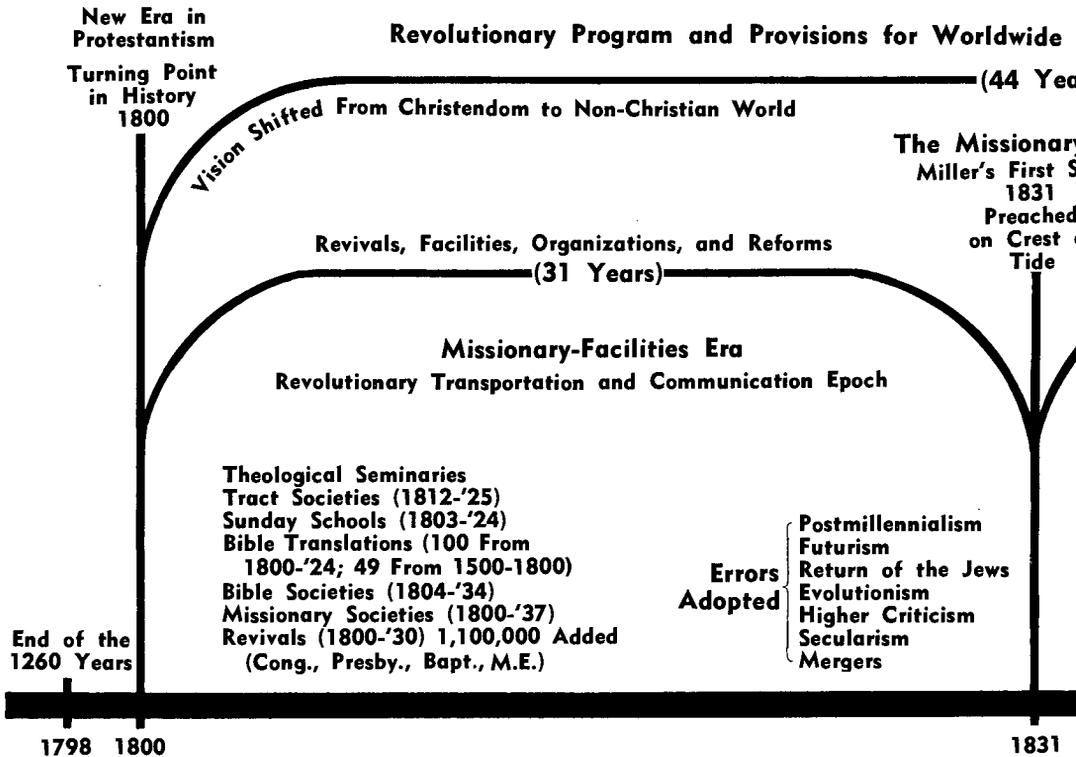
But on the very crest of this tidal wave of revival and reform, William Miller appeared, preaching his first and succeeding series of sermons in 1831. These, and those of his associates, were all at first welcomed in the various Protestant congregations.

At the same time certain reforms were adopted by a dozen educational institutions, scattered all the way from Maine to Ohio and from Massachusetts down to Kentucky and Tennessee. These included the banning of pagan classics, and the introduction of a Bibliocentric curriculum, with manual labor as part of the program, along with the banning of tea, coffee, and tobacco.

Oberlin even introduced vegetarianism. And there were church schools, and emphasis on education for women and for Negroes. Temperance societies came to the forefront. Our own educational pioneer, Prof. Goodloe Bell, was an early student at Oberlin—thus providing a tie-in with these reforms to which he was there introduced.

But the tide of spirituality and reform receded, and the Advent Message—initially welcomed among the popular churches—began to meet rejection, opposition, and expulsion. So the Second Angel's Message—declaring the fall of Babylon—sounded forth, and 50,000 to 100,000 came out of the nominal churches into the Advent Movement under the Seventh Month Movement, or True Midnight Cry, in 1844. This in itself became a type of the augmenting Angel of Revelation 18:1, to appear in power under the climax of the Third Angel's Message.

# World Mission Prologue Provides



- Missionary Awakening (Williams and Andover)
- Missionary Journals (1816-1830)
- Educational Training Institutions (25 in 1800; 120 by 1840)
- Educational Reforms (Manual Labor, Bibliocentric, Church Schools, Women, Negroes)

Revolt vs. Infidelity

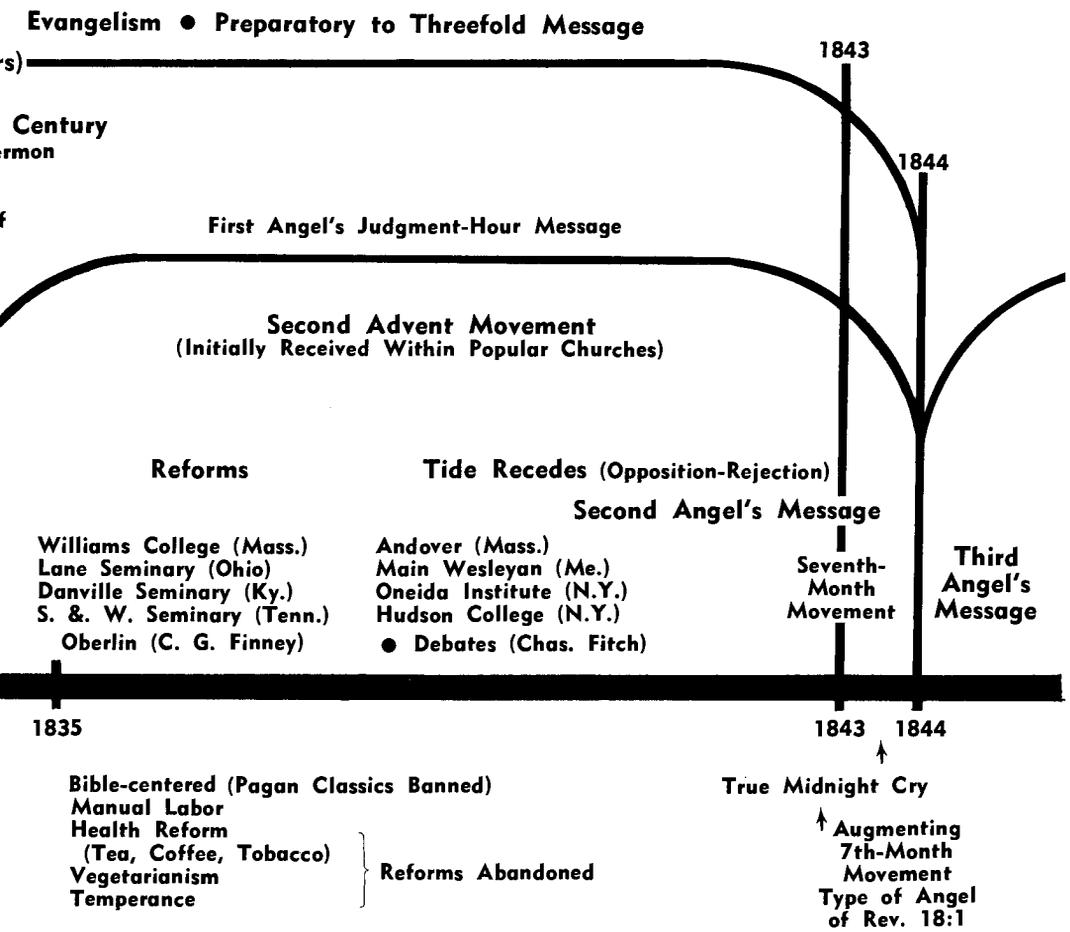
Pop. 1800 (5,300,000)

## New World • Center of

Political Liberty • Religious Liberty • Speech & Press

- Temperance Societies (1808-'40)
- Vegetarian Societies (1804-'40)
- Antislavery Agitation (*Emancipator*, 1820; *Freedom's*)

# Springboard for Final Message



## Final Reformatory Movements

● Popular Education ● Transportation ● Communication

Pop. 1840  
(17,000,000)

*Journal*, 1829; Convention, 1830; Antislavery Party, 1839)

# Nineteenth-Century Developments Foundational

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## I. Turning Points on Highway of Human History

1. OLD EPOCHS END; NEW ONES BEGIN.—There is an inexorable continuity to history. And there are crucial turning points on the highway of God's divine plan of the ages, involving radical readjustments and developments in man's concepts and relationships, with resultant far-reaching changes. Periodically an old epoch ends, and a new one begins. The very course of history takes a new direction. A slowdown or an acceleration occurs, or a new emphasis. Such are the distinct division points in history.

One of those transition hours took place at the *beginning* of the momentous 1260-year period of papal power, marked out in Bible prophecy. Under Constantine the Great, Christianity became the professed religion of the *emperor*. A little later, under Theodotius, it became the religion of the *empire*. In the now widely extended Catholic Church five leading bishoprics had developed, each bishop supreme in his own diocese. But these were steadily reduced until there were but two bishops of power remaining—the Bishop of Rome in the West and the Patriarch of Constantinople in the East.

2. TRUTH CRUSHED TO EARTH DURING PAPAL PERIOD.—Then, in 533-538, the Western Roman Emperor Justinian decreed the Bishop of Rome to be the "head of all the Holy Churches," and corrector of heretics. And he subjected the bishop of the East to the Western pope, the Bishop of Rome. Then began that long, dreary epoch in which papal Rome ruled with ruthless hand, enforcing those departures from the

apostolic Biblical position that had now become entrenched, persecuting and seeking to exterminate all opposers, and driving all dissenters underground. *The Eternal Verities were confused and crushed to earth.*

First dominating almost unchallenged in the religious realm, the pontiff later claimed headship of the nations, as well as the church. Truth was ruthlessly crushed to earth, error was enthroned, and those of purer missionary vision of the early centuries were forced to operate under cover—such as the Waldenses.

3. PROTESTANT REFORMATION LOOSENED GRIP OF ROME.—The great Protestant Reformation, with its mighty revival of primitive godliness and justification through faith in Christ, arose in the sixteenth century. Movements started that were destined ultimately to break the cruel dominance of Rome. It was another turning point, a revival and restoration of lost evangelical truths. The Eternal Verities came back into sight.

But, alas, the Reformation was not complete. It went only part way. Many papal errors were retained. A further, final reform must come—in God's time. Moreover, Protestantism's burden was as yet limited to reforming *Christendom*.

Only half of Europe broke away from the grip of Rome. The other half was fastened even more firmly than ever under the control of the Papacy. The hour had not yet come for the final breakaway—and for the world missionary concept to become dominant. Such were some of the limitations of the Reformation.

4. END OF PAPAL EPOCH ENVISIONED CENTURY BEFORE.—But that long fateful papal period drew toward its allotted close. A century before it was destined to end, reverent students of prophecy in both Germany and Britain declared the predicted papal epoch to be from the time of Justinian to about 1800, or shortly before. It was about to close, they declared. There was increasing expectancy that some major crippling blow would be inflicted upon the Papacy. They further believed that France would be the wounding agency.

When the Pope was taken prisoner in 1798, other discerning students of Bible prophecy, on both sides of the Atlantic, simultaneously proclaimed that the 1260-year special epoch of papal dominion had ended. It had received its "deadly wound." And in connection therewith they likewise declared that mankind had now entered upon the final "time of the end" period foretold—the "last days," or "latter days," of Bible prophecy. (Fully covered and documented in *The Prophetic Faith of Our Fathers*.)

5. NEXT DESIGNATED EVENT PERCEIVED.—Soon the eyes of many on both sides of the Atlantic were fixed upon the next great designated event in the divine plan of the centuries—the master 2300-year period was soon to end. In fact, some 84 men in thirteen countries spread over four continents—of which William Miller was but one—thought that this fateful epoch would terminate about 1843, '44, or '47. Transcendent events, they were convinced, would occur.

All felt that in some way it had to do with the prophesied “end events,” judgment scenes, the close of the gospel age, the Second Advent, the end of the present world order. This was the basic belief, first of the general Old World Advent Awakening, and then of the distinctive New World Advent Movement of the early decades of the nineteenth century. It was an unprecedented concept and development in human thinking. It was revolutionary in scope—another turning point in history. It was a reflection of the designated mandate of God discerned by men. (*Ibid.*, vol. IV.)

6. 1798 MARKED ANOTHER GREAT TURNING POINT.—Thus the year 1798 brought humanity to another great turning point, or transition hour, at the *close* of the divinely designated 1260 years. Old inhibitions had expired. New, revolutionary, speedy developments were destined to take place in almost breathtaking succession. A new concept led to a sequence of far-reaching developments that revolutionized the entire plan and purpose, and objectives and endeavors, of a large section of the Protestant Church.

The great foreign-missionary century was ushered in, with the approaching premillennial return of Christ as the motivating power and end event. The final restoration of downtrodden and forgotten truths and Eternal Verities, and the heralding of truths only due for emphasis in the last days, was now to take place—the final epoch, as it were, of human history, and of God's divine plan and purpose. The hour was momentous.

Thus by the year 1800 mankind stood at the dawn of a new epoch, leading up to and climaxing with those final movements first reaching their peak in 1843-'44. Next we will come to the great clarifying, rectifying crisis and issues of 1888, that will culminate with the actual “end” of the “time of the end” period—the closing of the work of God on earth, and the heralding of the distinctive last provisions of the Everlasting Gospel to all mankind. Then will come the close of human probation, and the climax of the glorious developments that we are now prepared to survey.

That is the over-all conspectus, involving certain major turning points on the highway of human history. With such a sweep of the centuries before us, we are now prepared to go back a bit, and survey the great advances from 1800 to 1844, which are our immediate concern. These constitute the background of tremendous events that impend.

## II. Historical Involvements of First, Second, and Third Messages

It is essential, at the very outset, to grasp certain background facts as the chronological setting for the nineteenth-century Great Second Advent Awakening. Only thus can we sense its real significance. The past is the indispensable prologue to the great final movements soon to take place. And we cannot rightly understand the then-present and future developments, unless we sense the aforementioned underlying relationships and sequences—and the continuity from the past.

1. THREEFOLD BACKGROUND AND BUILD-UP.—First of all, as stated, the *Old World* had been under the relentless grip of the great Papal apostasy for more than a thousand years—the predicted 1260-year era of the Little Horn, ending, as widely recognized in both the Old World and the New, in 1798. By this time the Protestant nations and churches generally had lost their earlier evangelistic fervor. They had subdued their protest against existing and encroaching apostasy, and were themselves now holding various fundamentally erroneous concepts that had come into vogue. The Eternal Verities had been submerged.

Second, the *New World*, acknowledged scene of the prophetic symbolism of Revelation 13:11-18, and the throbbing center of the final Threefold Message of Revelation 14, based on the Everlasting Gospel—which reaches out to the ends of the earth, heralding the final reformatory message of God to mankind—was still suffering grievously from Protestant apathy, Catholic apostasy, and the inroads of the militant infidelity, atheism, and deism of the French Revolution, as well as Whitby's delusive postmillennialism that had recently appeared.

Third, the *entire world*, which had through the centuries been locked into national and racial compartments, with long-standing hostilities ascendant and sharp limitations in transportation and communication, had as yet little concept of or burden for a world missionary program. There were no organized facilities or provisions for its actual accomplishment. Thus far there were no missionary, Bible, or tract societies. There were but a restricted number of Bible translations, and those chiefly confined to the languages of Christendom. And no

Sunday Schools. Moreover, the Church was without adequate training facilities for, or any concept of, a worldwide missions project.

2. CERTAIN PREPARATORY CHANGES IMPERATIVE.—Preparatory changes and movements were therefore imperative. The way must be paved for God's revolutionary program of evangelizing the world, not only in the general preliminary sense that was foundational but for the specific Threefold Revival and Reform Message stressing the Second Advent as the climax of the great outline prophecies. The arrested reforms of the sixteenth-century Reformation must also be completed to clear the way for the consummating "Everlasting Gospel" proclamation, with its last-day emphasis and involvements.

*Such was the setting of the problem and program that God began to work out with men of vision and consecration at the dawn of the nineteenth century.*

Observe first the diversified and extensive preparatory forces that came into play—political, social, and religious—set into coordinated motion in the early decades of the nineteenth century. The year 1800 was verily a major division point in the course of modern church history.

### III. Preparatory Forces and Factors Requisite for Advent Message

Increasingly operative during the period called the "time of the end," beginning in 1798 at the close of the 1260-year epoch, we find a cumulative series of preliminary, general, preparatory forces and factors taking form and gathering momentum.

1. EXPANSION OF POLITICAL, RELIGIOUS, AND INTELLECTUAL FREEDOMS.—A new freedom lay at the foundation of all advances. The two words most frequently employed, as compassing the contemporary situation, were *agitation* and *reform*. American independence had been gained, with the Monroe Doctrine established in 1823. North America was now building upon its own foundations—budding into a world force and factor, and base. Observe these conspicuous developments:

(a) *Progress of Political Liberty*. Political liberty was advancing not only in the United States and Canada but in Britain and her possessions, South America, the West Indies, and Continental Europe. Jewish rights were being increasingly recognized. The principle of self-determination was spreading. There was antislavery agitation. For example, *The Emancipator*, an antislavery journal, was published in 1820, and *Freedom's Journal*, a Negro paper, in 1827. These were followed by

the Colored Convention of 1830 and the Antislavery Party of 1839. Liberty was definitely on the expanding march.

(b) *Extension of Religious Freedom of Worship and Moral Reform.* There was an increasing breakdown of former religious barriers in other lands that was an indispensable prerequisite in preparing the way for the overseas preaching of the gospel.

(c) *Spread of Freedom of Speech and Press.* Religious periodicals began to be established: In 1808, *Herald of Gospel Liberty*; in 1813, *Religious Remembrancer*; in 1816, *Recorder*; in 1823, *Observer*; in 1830, *Evangelist*, et cetera. Great newspapers were established, such as the *New York Tribune* in 1841; the *New York Sun* in 1833; the *New York Herald* in 1835, and so on. Educational and other journals were established. This was a definite characteristic.

(d) *Growth of Popular Education for Masses.* In the first half of the nineteenth century secondary schools, colleges, seminaries, and universities were increasingly established. In 1815 the American Education Society was formed. In 1837 Commissioner Horace Mann came to the fore. Also about 1837 Mount Holyoke College for women was established. In 1846 Mount Union College (Ohio) guaranteed equal rights. In 1801 there were but 25 colleges in the entire United States, while by 1850 there were 120—in line with the great westward advance.

The British and Foreign School (Lancastrian) Society took root in England, then in North and particularly South America, with its monitorial system—a mutual help arrangement—with Bible distribution and free education for the masses as part of the plan.

(e) *Development of Communications and Transportation.* Between 1800 and 1844 there were amazing material developments and revolutionary changes. A changeover from turnpikes to canals to railroads was under way. In 1807 came the steamship; in 1828 the railroad; in 1837 the telegraph, and a score of other revolutionary developments in swift succession—all in the early nineteenth century. And the marvels were continuous throughout the century.

(f) *Revival of Prophetic Interpretation.* In both the Old World and the New there was a pronounced wave of simultaneous but independent prophetic interpretation, yet of similar import and with startlingly corresponding conclusions, culminating in the Great Second Advent Movement and message.

2. MIGHTY SPIRITUAL REVIVALS BEGIN ABOUT 1798.—The “time of the end” ushered in a new epoch in the Christian church in North America, continuing up to and into the Second Advent Movement, preparatory to God’s final message to men. For example: One book

was titled *Glorious News, A Brief Account of the Late Revival of Religion in a Number of Towns in New England* (Philadelphia, 1799). Another was *Revival of 1800*. And there were similar recitals of other significant awakenings beginning at this time.

"Seasons of Refreshing" began about 1800. And these great revivals continued for some three decades, first in the Eastern States, spreading from thence to the Midwestern and Southern frontiers, and including "Canada East." And there was a paralleling revolt against the atheism and infidelity of the French Revolution, and the sinister philosophy of Hume, Voltaire, and Rousseau.

In fact, between 1800 and 1830 more than 1.1 million were added to the Congregational, Presbyterian, Baptist, and Methodist churches. Between 1826 and 1830 some 200,000 were added, including 60,000 young men, many of whom purposed to become ministers—and missionaries. Powerful revivalists and evangelists developed. In five months in 1831, 1,500 towns were profoundly stirred, touching leading colleges and seminaries. Thousands determined to become Christian workers. (Robert Baird, *Christian Register and Retrospect, . . . of the First Half of the 19th Century* 1851; pp. 218 ff. D. L. Leonard, *The Story of Oberlin*, Boston, pp. 56 ff.)

And, to keep our perspective, it is to be noted that in the United States the total population in 1800 was only approximately 5.3 million, while by 1840, it was approximately 17 million. New York's population was about 370,000 at the beginning of the century, according to United States Census records. That indicates the shape and the wave of the future.

3. PARALLELING REFORMATORY MOVEMENTS BREAK FORTH.—In 1798, as the 1260-year era of the Papacy ended, accomplished by France with her infidelic and rationalistic philosophy, a new era within Protestantism dawned. It was designed not only to restore lost doctrinal and prophetic truths but now to conceive and perfect a general foreign-mission movement, as we shall see, preparatory to the final, specific "gospel of the kingdom" proclamation to all the world, with all the preparatory and supporting forces that such involved. The Everlasting Gospel was to be restored with a new momentum.

But as yet, we would repeat, in 1800 no vision of a world mission had gripped Protestant leadership in general. Only a few individuals here and there had such a concept. There were no foreign-missionary organizations, Bible societies, tract societies, Sunday School unions, or training centers for such missionary heralds.

The world was still under the numbing spell of papal and compromising Protestant concepts in Europe, and infidelic and atheistic principles from France, while the distant non-Christian lands were still largely closed, and hostile to entry. Then something momentous happened.

4. GOD TAKES A HAND IN AFFAIRS.—Just at this time a revolt against these restrictive conditions in Christendom arose—both in Europe and particularly in America—to open the way for the coming of the distinctive and destined Second Advent Movement, or Threefold Message. Soon, to prepare the way, God began to send those “seasons of spiritual refreshing.” And paralleling reformatory movements began to spring forth, beginning in America with the very year of the ending of the 1260-year papal era.

God manifestly began to bring about that spiritual revival and reformation desperately needed in Protestantism. He began to bring into being the concept of world missionary endeavor, to break down the old restrictive barriers throughout pagan and Catholic lands, and to provide organizations and mechanical facilities and financial resources for achieving this majestic enterprise.

*Without these fundamental preparatory concepts, forces, and projects, the gigantic task of the distinctive Threefold Message to all the world would have been utterly impossible.* Let us watch the fascinating unfoldment. But again we must go back, to trace another angle.

#### IV. Early Church Evangelism Fades Out in Medieval Period

1. EARLY CHURCH MISSIONARY PENETRATIONS.—In the Early Church period Pantaenus had gone out to India as a missionary (c. 190), Gregory into Armenia (c. 302 ff.), and Ulfilas to the West among the Goths (c. 325), giving them the Bible in their own language. And Frumentius went down into Abyssinia (c. 330), where he produced an Ethiopic translation. A little later, in the East the Nestorian Church penetrated Ceylon, Malabar, and China (seventh century).

And again in the West, Patrick went to Ireland (fifth century), Columba to Iona (seventh century), Columbanus into Gaul, and Augustine of Cantêrbury to Britain (sixth century). Then Winfred went into Germany, and Ansgar and Haakan to Scandinavia (ninth and tenth centuries). Such were some of the leading earlier missionary endeavors of the first thousand years of the Christian Era.

2. MISSIONARY ZEAL FADES OUT IN MEDIEVAL PERIOD.—But the medieval period was overshadowed by the crusades and beset by the

pressure of the Moslem invasions. Mission endeavor virtually ceased. And in Reformation times the Protestant Reformers were not yet ready for foreign missions.

In post-Reformation times they were too busy perfecting their own beliefs, and buttressing themselves at home against the attacks of the spreading Roman Catholic Counter Reformation with its extensive missionary work by the Franciscans, Augustinians, and particularly the Jesuits.

The latter had projected themselves into both Americas, India, Ceylon, Japan, the Philippines, China, and Africa in the seventeenth century. Protestant world evangelism was now dormant.

3. VISION OF WORLD MISSIONS RESERVED FOR NINETEENTH CENTURY.—In the eighteenth century Zinzendorf and the Moravians are to be noted, and stirrings among the Pietists under Spener and Franke. Then came the London Missionary Society (1795), the Church Missionary Society (1817), and the London Missionary Society for Promoting Christianity Among the Jews (1809)—harbingers of the coming advance. Soon America, Germany, France, Scandinavia, and Holland all became active in a new vast foreign-missions advance.

But the larger vision and final burden of the Great Commission—into all the world to every creature, Christ's parting message to His disciples (Matt. 28:19, 20)—was reserved for the nineteenth century. It was an integral part of the great revival that, as noted, swept more than a million souls into the North American churches in the first three decades of the century, and created a compulsion to carry the gospel to all the world. That was foundational to the giving of the Threefold Message of Revelation 14. It is an imposing background.

## V. Formation of World Mission Enterprise

As noted, prior to the nineteenth century the horizon line and point of vision of the church was Christendom. Now it was shifted from Christendom to the non-Christian world, then commonly called "heathendom." The nineteenth century is everywhere recognized as pre-eminently the missionary century. Let the eye glance down the following chronological tabulation and catch the significant *italicized names and countries listed*. The spread and the personnel is impressive.

### 1. PANORAMIC WORLD MISSION PENETRATION (1793-1840)

1793—William Carey sails to *India*. Era of Modern Missions begins.

1795—London Missionary Society organized.

1796—New York Missionary Society formed; earliest in America.

1796—First missionaries to *Sandwich Islands*.

1797—*Netherlands* Missionary Society organized.

1800—Earliest work for women in *India*, begun by Mrs. Marshman.

1807—Robert Morrison, missionary to *China*.

1808—Book title: *The Universal Spread of the Gospel*, by T. M. Cooley, Northampton.

1810—American Board of Commissioners for Foreign Missions formed—oldest permanent American Missionary Society.

1812—Henry Martyn, missionary to *Persia* and *Arabia*.

1814—American Baptist Missionary Society formed.

1816—John Williams, first missionary to *Society Islands*.

1817—Church Missionary Society organized.

1817—Robert Moffat, pioneer to *South Africa*.

1818—First missionaries to *Madagascar*.

1820—Pliny Fisk and Levi Parsons, pioneers in *Syria*.

1820—Hiram Bingham and others, pioneers to *Hawaii*.

1820—First unmarried woman missionary to *India*, Miss M. A. Cooke.

1829—David Abeel and E. C. Bridgman, first American missionaries to *China*.

1830—Dr. Eli Smith begins work in *Turkey*.

1834—First women's foreign missionary society (The Society for Promoting Female Education in the East) formed in London. (One in America in 1860, at Boston.)

1835—*Fiji* first visited by missionaries.

1836—James Calvert, pioneer missionary to the *Fiji Islands*.

1840—David Livingstone begins his work in *South Africa*.

By now the foundations were firmly laid for continuing advance and accelerating momentum. But let us go back to 1804, and a vitally related factor.

2. AMAZING CLUSTER OF BIBLE SOCIETIES.—Between 1804 and 1840 an amazing cluster of some 63 different Bible Societies in America, Europe, and Asia were formed—organizations vital to the effective work of the missionary. There was a local Bible Society in Boston in 1808, for example. It was a distinctive nineteenth-century phenomenon. A few of the leading organizations were:

- |                             |                         |
|-----------------------------|-------------------------|
| 1. 1804—British and Foreign | 9. 1816—American        |
| 2. 1804—Swiss               | 10. 1816—Norwegian      |
| 3. 1809—Swedish             | 11. 1816—Waldensian     |
| 4. 1811—Indian              | 12. 1818—Paris          |
| 5. 1812—Finnish             | 13. 1819—Ionian [Greek] |
| 6. 1814—Danish              | 14. 1826—Russian        |
| 7. 1815—German              | 15. 1834—Belgian        |
| 8. 1815—Icelandic           |                         |

## VI. Foreign Mission Movement in North America

Here are the factual and chronological developments in the inception of the Foreign Mission Movement in North America. First came the earliest missionary societies, then a group of missionary journals, and leading thence into the great foreign mission enterprise. Here is a list of the preliminary developments:

1796—New York Missionary Society (Presbyterian, Baptist, Dutch Reformed)—earliest in America. Monthly meetings, praying to God to send the gospel to the nations.

1796—Northern Missionary Society (Lansingburgh, N.Y.) to send missionaries and support preachers among North American Indians.

1797—Dr. John Mason's sermon, "Messiah's Throne."

1798—Connecticut Missionary Society.

1799—Massachusetts Missionary Society.

1801—New Jersey Missionary Society.

1802—Massachusetts Baptist Missionary Society.

1802—Western Missionary Society.

1804—Dr. John Livingstone's sermon, "The Everlasting Gospel."

1806—Norris, of Salem, gives \$10,000 to found Andover to train ministers for foreign mission enterprise.

1806-1807—American churches give \$6,000 to Carey's work in India.

1800-1805—Five missionary journals started: *Connecticut Evangelical Magazine*; *Massachusetts Missionary Magazine*; *Massachusetts Baptist Missionary Magazine*; *Panoplist*; *Religious Intelligence*. (Leonard, *Hundred Years of Missions*, New York: 1914, pp. 102, 103; Mason, *Outlines of Missionary History*, pp. 304 ff.)

a. 1805—*Great American Missionary Awakening Begins*. Birthtime of American missions at home and abroad through Haystack Band at Williams College, Williamstown, Mass.

b. *Spiritual Awakening at Williams College* (revival expected). Look at some of the personalities.

## VII. Inception of First American Foreign-Mission Organization

I. SPARKED IN HEART OF SAMUEL MILLS.—SAMUEL J. MILLS (1783-1818) was dedicated before his birth to foreign missions. In childhood his mother told him pioneer missionary stories about Eliot, Brainerd, and others, which inspired him till his dying day. As a result, his declared personal purpose was "to communicate the gospel of salvation to the poor heathen." Mills entered Williams College, Williamstown, Massachusetts. But his heart was too much aflame for missions to excel in the routine educational studies.

At Williams, five kindred spirits met—Mills, Richards, Robbins, Loomis, and Green. Coming from different colleges, each had arrived

independently at similar conclusions. They now met in private student prayer meetings in the Bardwell house. At first they operated as a secret organization, unknown to the other students. The joint objective of their group was "to effect in . . . its members a mission to the heathen." A constitution was drawn up in cipher. Then they visited and corresponded with students in other colleges to kindle a similar flame in other breasts.

2. CRUCIAL HAYSTACK PRAYER MEETING OF 1805.—One sultry Saturday afternoon in August, 1806, they met in a secluded grove. There they knelt beneath a tree in Sloan's meadow. A thunderstorm was coming, and they sought the shelter of a haystack. There they continued to converse about great themes—the needs of Asia, the East India Company, opportunity for evangelizing the heathen. Mills stressed the moral and religious needs of the world. Loomis contended that the heathen must first be civilized, while others disagreed—the Gospel must come first.

Mills said, "Let's make it a subject of prayer while the clouds pass and the sky clears." He prayed, "O God, strike down every arm raised against the herald of the cross." The prayer season ended, they arose and sang a hymn. That was the beginning. Their meetings continued in the grove in the good weather, in bad weather in the Bardwell kitchen.

Their group purpose was to influence the public mind, so as to lead to the formation of a missionary society. From this meeting may be traced the institution of foreign missions in America. Gordon Hall, offered a Connecticut pastorate, answered: "No, I must not settle in any parish in Christendom. . . . Woe to me if I preach not the gospel to the heathen." (F. T. Clayton, *The Haystack Prayer Meeting*, 1906; Dufee, *History of Williams College*, 1860; John H. Hewitt, *Williams College and Missions; et al.*)

3. SCENE SHIFTS; CRYSTALLIZES AT ANDOVER IN 1809.—The band from Williams College was reinforced at Andover (founded in 1808) by Samuel Nott, Samuel Newell, and Adoniram Judson. Each was from a different college, but again had independently arrived at similar convictions. Judson (1788-1850) had read Claudius Buchanan's *Star in the East* and was gripped by India's need. He could not do effective study, and refused a proffered pastorate in Boston.

Under this moral pressure the group offered its services for foreign missions. But neither the board, the committee, nor the American religious leadership as yet conceived the possibility of raising funds

to support four young men waiting to be sent to the non-Christian world. So Judson was sent by the group to England to see whether the London Missionary Society would partially support them, while they remained under the direction of an American Board. London declined, encouraging the American churches to hope for ample contributions. (Joseph Tracy, *History of American Board of Commissioners for Foreign Missions*, 1842; *Christian Protestant Register*, 1851; *et al.*)

Encouraged by the Andover Seminary faculty and members of the clergy, these young men presented a petition to the General Association of Massachusetts, pressing on the "importance of personally attempting a mission to the heathen." They asked whether they could expect "patronage and support from a society in this country, or if they must commit themselves to . . . a European society." The problem was referred to a committee, which reported in favor of forming a mission board.

4. AMERICAN BOARD BECOMES OPERATIVE IN 1810.—As a result the American Board of Commissioners for Foreign Missions became operative in 1810. The aim was to go "into all the world, and preach the gospel to every creature." Mills's ambition was thus realized.\* And on February 6, 1812, the five young missionaries—Hall, Judson, Newell, Nott, and Rice—were ordained, preparatory to foreign service. Still in February, 1812, the group proceeded to Calcutta.

Judson and Rice, however, soon embraced the Baptist faith, Judson becoming persuaded of its principles on the voyage to India. This very withdrawal led to the formation of the Baptist Board of Foreign Missions. Other missionary organizations, in swift sequence were:

1810—Congregational General Association.

1814—Baptist Missionary Union.

1819—Methodist Church Missionary Society.

(1819—Heber's Hymn, "From Greenland's Icy Mountains.")

1820—Protestant Episcopal.

1832—Dutch Reformed.

1837—Presbyterian Board.

The movement was fully under way—a distinctive, fundamental nineteenth-century enterprise. This was foundational. We are now prepared for a paralleling development of greatest importance.

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\* It should be added that Mills also helped to start a mission to the Sandwich Islands, and aided in organizing the United Foreign Missionary Society (Presbyterian and Reformed). He likewise assisted in founding the American Bible Society in 1816. And he was similarly interested in "educating colored men," and in 1817 went as an agent for a Colonization Society that helped found the Republic of Liberia.

## VIII. Irresistible Power of a Truth Whose Time Had Come

There is nothing in this old world more powerful than a Heaven-indicted truth whose time has come. No human hand can stay or deflect it. All heaven is behind its proclamation. With the coming of the appointed time both the messenger and the message are destined to appear. Some may ignore, minimize, oppose, or reject it, but its witness is bound to be borne, and to have its destined effect. If men were to fail to give it, God would summon the very rocks, as it were, to declare it. (Luke 19:40.)

We press the principle: The purpose of God cannot be nullified or evaded. The Most High still rules, and overrules, in the affairs of men. He still controls in the concerns of the world, *and of the church*. We may be so blind or confused or contented—or so obsessed with our own ideas and schemes and goals—as to miss sensing and seeing the majestic hand of God or hearing His voice. But He leads on irrespective.

When the hours of crisis come some men sense them and rise to the occasion. Others are blind and miss the point and message, and thus fail God at the crucial time. That has even been true in our own Movement, as we shall see a little later. That is one of the great tragedies of history. It can only mean eternal loss and failure to such individuals—unless there is genuine repentance and reformation. But there are always those who see and respond. And truly we need to see beyond the immediate conflict and to sense the ultimate and inevitable triumph of divine truth. God's will will be done on earth.

Thus it was with the Great Second Advent Message of 1831 to '44, in North America. The message was destined to be given. God had so determined. And it *was* given. And thus it was with the great crisis of 1888 that we will survey a little later. Both were in His hand. In each instance God raised up chosen, dedicated men to give His message—and to vindicate the message He sent through them.

Truth, Heaven-indicted truth, has irresistible power when the appointed time of its heralding has come in the plan of God. That is a priceless lesson we are to learn.

## Advances Provide Springboard for Advent Message

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### I. Multiple Bible Translations Mark Missionary Century

Next note the paralleling accelerated production of Bible translations in the first thirty, fifty, and then seventy-five years of the nineteenth, or missionary, century. To really sense the marvel of this unique expansion in these modern times, we must first observe, in contrast, the slow augmentation in all the centuries prior. Let us go back to the centuries before Christ.

I. BIBLE TRANSLATION BEGINS IN THIRD CENTURY B.C.—Bible translation began, in fact, back in the third century B.C., with the Septuagint rendering of the Old Testament into Greek. Then four whole centuries pass before we come to the next attempt—the New Testament into Syriac in the second century A.D. And two hundred years more elapse before the Latin texts and the great Vulgate translation, by Jerome, that appeared in the fourth century A.D.

Likewise in the fourth century, Ulfilas (d. 382?), first missionary beyond the confines of the Roman Empire, produced the Gothic version. And the Ethiopic appeared about the same time. Next, in the fifth century, came the Armenian translation. But not until the ninth did the Slavonic appear—the foundation for the later Russian, Serbian, Bulgarian, and Ukrainian versions. (I am indebted for data in this section to such priceless works as Eric M. North's *The Book of a Thousand*

*Tongues* (1939), in process of revision; to the *Bible Society Record*, and other valuable materials from the American Bible Society.)

Starting with the twelfth century came the translations into the main modern European languages.\* Yet all told there were less than a score of such before the invention of printing by Gutenberg in 1456, when available Bible translations were limited to 33 languages—22 European, 7 Asian, and 4 African. The multitudes were largely without the Scriptures. And it is to be added that the translation of the Scriptures in pre-Reformation times had little connection with any world missionary enterprise. That came largely as we enter the nineteenth century.

2. GREAT EXPANSION RESERVED FOR NINETEENTH CENTURY.—During the first hundred years of printing from movable type there were slow increases, such as the non-European High Malaya (1629). But even by 1800 the Bible, or parts thereof, had only been rendered into 71 languages and dialects—50 in Europe, 13 in Asia, 4 in Africa, 3 in the Americas, and one in Oceania. In contrast, it is to be particularly noted that the first thirty years of the nineteenth century saw an amazing expansion into 86 more languages—*more in three decades than in all the eighteen centuries prior*. And 66 of these were in languages outside of Europe. (Authoritative tables in North, *op. cit.*, pp. 36-39.)

It was the modern missionary impulse, along with the Evangelical Revival, that accounts for this sudden bursting forth. And the transformatory influence of the Bible in this connection is beyond portrayal. The era of the modern pioneer missionaries was the era of modern missionary translators—Carey and Marshman in India, Morrison in China, Martyn in Persia, Judson in Burma, Nott in Tahiti, Moffat in Africa, et cetera.

Then the British and Foreign and American Bible Societies, founded in 1804 and 1816, respectively, took the lead in translation and distribution. It was all clearly part of the infinite plan and purpose of God—preparatory to the great final proclamation in all the world of the “Everlasting Gospel” (Rev. 14:6) to every nation, kindred, tongue, and people.

3. LARGER INVOLVEMENTS OF BIBLE TRANSLATION.—Translation requires knowledge of the original Biblical languages and of the tongue into which the translation is rendered. Not only had languages to be mastered but in many instances they had to be reduced to writing, along

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\* German (1466), Italian (1471), French (1474), Czech (1475), Dutch (1477), Spanish (1478), Swedish (1526), English (Tyndale in 1525 and Coverdale in 1535), Hungarian (1533), Icelandic (1540).

with indispensable dictionaries and grammars, idioms, and even alphabets.\* And many were extremely complicated—in grammar, structure, and thought sequences. The difficulties were tremendous.

Many Bible translators were forced to become creators of the written language and unifiers of languages and dialects. Such were the handicaps. And not a few have been the historical molders of languages, as with Luther for the German, and Tyndale for the English. No one knows the toil and patience involved. But the glorious results stand on record.

4. CHURCH DISCOVERED MISSION TO WORLD.—As we have seen, in the first half of the nineteenth century Christianity rediscovered the world through missionary eyes. The vision was shifted from Christendom to the non-Christian world. Men caught a vision of its enormity, and of the complexity of the task—the veritable babel of tongues, customs, and thought patterns that confronted. The great urgency for Bible distribution was also sensed. In these decades the Christian church really discovered her mission to the *world*—the universality of her mission and commission, the universal character of Christianity, and the *world mission of the Bible*. † All these came into view.

There were 112 different translations of the Scriptures, in part or in whole, that were produced between 1800 and 1844—when the Third Angel began its eventful flight. And there were 273 translations between 1800 and 1874, when J. N. Andrews went as our first missionary to Europe. In 1938 the Bible, in some substantial part, had been translated into more than 1,000 languages and dialects—173 in Europe, 212 in Asia, 349 in Africa, 89 in the Americas, and 189 in Oceania. And the Bible, in substantial parts, was available in more than 1,400 tongues by 1970!

Such has been the tremendous advance. Truly the Bible in the languages of all peoples is the handmaiden of the missionary advances. It was one of the greatest factors.

## II. Augmenting Sunday School Organizations

Following the pattern of the Sunday School initiated by British Robert Raikes (d. 1811) in the late eighteenth century, and enthusiastically supported by the Wesleys, a number of American Sunday School

\* Dictionaries, for example, had to be produced in Bengali by Carey, in Burmese by Judson, in Chinese by Morrison, in Tahitian by Jaeschke, in Kaffir by Krapf, in Korean by Gale, et cetera.

† It should be acknowledged, in fairness, that the roots of the modern missionary enterprise stem back to the German Pietists, and the Moravians, at the close of the seventeenth and the beginning of the eighteenth centuries.

organizations were formed in the first half of the nineteenth century. The first were started in New York and Boston in 1816. The same year marked the launching of the Female Society for Promotion of Sunday Schools, which in its first year developed forty-four schools, with several hundred teachers and 5,200 pupils.

The Philadelphia Sunday and Adult School Union, formed in 1817, had 723 schools by 1824, with 7,300 teachers and 49,619 pupils, scattered over 17 States among the various Protestant faiths. By 1830 the Union had 6,000 schools, 60,000 teachers, and some 400,000 pupils. There was also the Mississippi Valley Enterprise, and the Southern Enterprise in 1833.

Most prominent of all was the American Sunday School Union of 1824, which sent missionaries to the "West"—the Great Lakes and the Rockies. When its secretary, Steven Paxton, retired in 1868 he had organized 1,314 Sunday Schools, with 83,405 pupils. Sunday School conventions were organized following 1820, with the first National Convention, and uniform lessons in 1872. (See E. W. Rice, *The Sunday School Movement*, 1917; F. G. Lankard, *A History of the American Sunday School Curriculum*, 1927; E. M. Fergusson, *Historic Chapters in Christian Education in America*, 1935.)

### III. Tract Societies and Home Missionary Auxiliaries

Following the lead of the 1799 London Religious Tract Society, between 1812 and 1825 came the American, French, Swiss, Italian, German, and other religious tract and book societies as evangelizing auxiliaries for distributing religious literature. The SPCK (Society for the Propagation of Christian Knowledge) Tract Society was launched in Boston in 1803. These constituted supporting agencies for the world missionary enterprise.

AMERICAN HOME MISSION SOCIETY—A related factor was the American population expansion westward. Only by 1830 was the entire area east of the Mississippi generally populated, with churches following steadily in the westward migration. (Edwin S. Gausted, *Historical Atlas of Religion in America*, 1962, p. 37. On pages 38 and 39 Gausted gives a series of maps, by decades, visualizing the population spread westward.) As part of the expanding conquest of the *West* was the American Home Mission Society, founded in 1826, together with the already noted Bible, tract, and Sunday School societies, and church academies and colleges. Altogether they formed a formidable array of agencies. The recentness of it all is not generally realized.

#### IV. Related Nineteenth-Century Educational Reforms

Along with the American revivals of 1826 to 1833, concurrent educational reforms took place at Oberlin College (founded in 1833)\* that were likewise operative in several other colleges and seminaries. Here the Bible was made the center of the educational curriculum. The "pagan classics" were actually burned, and Biblical Greek and Hebrew substituted.

In 1830 T. S. Grimké, eminent lawyer, had delivered an address at Yale titled, "Plea for Sacred Literature *vs.* Heathen Classics." Presidents Humphrey of Amherst, Nott of Union, and Stowe of Dartmouth declared themselves in sympathy therewith. Moses Stuart, of Andover, similarly decried the Greek and Roman classics. "Let the Bible have its place," he said.

1. PAGAN CLASSICS EXPUNGED FROM CURRICULUM.—The popular opening exercises at Oberlin in 1833, for example, had included Greek and Latin orations and quotations. But by 1835, President Asa Mahan severely criticized secular Greek and Latin, advocating Biblical Greek and Hebrew in their stead for the education of Christians. He also stressed practical education and available knowledge. And the catalog announced the substitution of "Hebrew and sacred classics for the most objectionable pagan authors." As a result, a score of students burned the works of these Latin authors.

In 1840 the trustees appealed to the faculty, and by 1843 no student was penalized for not studying pagan classics. By 1845 they expunged from all studies those "heathen classics" that debase the mind, restoring the Bible to its rightful place as the permanent text of the whole course. (Delavan L. Leonard, *The Story of Oberlin*, 1898.)

2. MANUAL LABOR PART OF PROGRAM.—Numerous European educators had pioneered in the manual-labor emphasis—Pestalozzi, von Fellenberg, Werli, Jahn, Ackermann, Salzmann, and Froebbel. They had already introduced the principle into the schools of Switzerland, Germany, France, Scandinavia, and other countries. (John Griscom, *A Year in Europe [1818-1819]*, 1823, vol. I, p. 381 ff.; Hermann Krüse, *Pestalozzi*, 1873, p. 198 ff.; Theodore A. Weld, *First Annual Report of Society for Promoting Manual Labor in Literary Institutions*, 1853, pp. 14, 15.)

In 1830 the Reverend S. H. Tyng, of Philadelphia, published an

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\* Named after John Frederick Oberlin (1740-1826), Alsatian educator, stressing practical education and reconstruction.

address on the "Importance of Uniting Manual Labor With Intellectual Attainments, in a Preparation for the Ministry." This he stressed as a Biblical principle, and cited a partial list of institutions operating on the plan—Southern and Western Theological Seminary (Marysville, Tenn.); Danville Theological Seminary (Ky.); Andover Theological Seminary; Maine Wesleyan Seminary; Oneida Institute (N.Y.); and Germantown Manual Labor Academy (Pa.). Even Joseph Bates, in his earlier days, conducted a Manual Labor School for Youth—which forms an interesting tie-in.

The "Society for Promoting Manual Labor in Literary Institutions" was formed in July, 1833, with Theodore D. Weld, of Oneida Institute, as secretary. He cited both European advocates and American sponsors—naming President Linsley of Nashville University, Mitchell of the Medical College of Ohio, Fisk of Wesleyan University, Hitchcock of Amherst, and others.

Oberlin, and certain other seminaries, required four hours manual labor daily, stressing as its advantages—(1) the rich and poor thus put on a level of equality, (2) better health fostered, and (3) helping to pay their own way. But after 1840 little trace of the manual program was found. Gymnasium and athletics were restored. (James H. Fairchild, *Oberlin, Its Origin, Progress and Results*, pp. 47-49; Leonard, *Story of Oberlin*, pp. 223-230.)

## V. Health Reform Forms Part of Program

It is interesting to note that it was the renewed study of the book of Daniel that directed attention to the reforms of life practiced by Daniel. As a result an amazing health-reform movement developed. Harmful indulgences were put aside. Abstinence from tea, coffee, tobacco, condiments, and unwholesome foods and drinks, was accompanied by simplicity of dress and life. It was considered a part of wholesome Christian discipline. As to timing, note the following developments:

### I. VEGETARIAN SOCIETIES FORMED

1804-1813—Various writers extol vegetarianism.

1807—William Metcalf founded the vegetarian and teetotaler "Society of Bible Christians of Philadelphia."

1830—Prof. Edward Hitchcock advocated his nine health rules.

1832—Sylvester Graham lectured on vegetarianism, starting his *Journal*, in 1833, urging use of bread of unbolted flour, and more vegetables, grains, and fruits—with a taboo on rich pastries and gravies, as well as on pepper, mustard, and vinegar. (See Graham, *Lectures on Science of Human Life*.)

1835—Dr. William A. Alcott started the *Moral Reformer*, and then the "Library of Health," which was widely reprinted and circulated.

1836—Prof. Shipstead and Dr. Charles G. Finney take stand against tea, coffee, tobacco, condiments, and flesh foods.

1847—British Vegetarian Society formed.

1850—American Vegetarian Society founded.

Dr. Mussey of Dartmouth, Professor Hitchcock of Amherst, Dr. Alcott, and Sylvester Graham all advocated George Combe's *The Constitution of Man*, which urged banishing fish, flesh, and fowl from our tables.

2. OBERLIN'S HEALTHFUL LIVING PLEDGE OF 1835.—President Charles G. Finney had had a break in health in 1830. By 1835 he had recovered under "health reform," which he began vigorously to promote. For several years vegetarianism became increasingly general among the Oberlin students. At first a vegetarian table was provided. Then apparently the entire school adopted the plan for a time. Here is the story, and the pledge:

*Article 5 of Oberlin 1835 Covenant:* "5. That we may have time and health for the Lord's service, we will eat only plain and wholesome food, renouncing all bad habits, and especially the smoking and chewing of tobacco, unless it is necessary as a medicine, and deny ourselves all strong and unnecessary drinks, even tea and coffee, as far as practicable, and everything expensive that is simply calculated to gratify appetite." (*Moral Reformer*, 1836, vol. 2, p. 97; Leonard, *Story of Oberlin*, pp. 220, 221.)

Other articles of the Covenant included industry, economy, self-denial for the spread of the gospel, plain homes, dress reform, Christian training of children, et cetera. (Fairchild, *Oberlin, Its Origin, Progress, and Results*, p. 5.) It is interesting that our own pioneer educator, Prof. Goodloe Harper Bell\* (1832-1899) was once a student at Oberlin, and there imbibed many of these principles. (*Youth's Instructor*, Feb. 9, 1899, pp. 102, 103; see also E. A. Sutherland, *Studies in Christian Education*, pp. 15, 16.) That is another tie-in.

In 1839 David Campbell, editor of Graham's *Journal*, was called to Oberlin to serve as steward. Evidently the food was not too palatable, for in 1840 reaction and complaints developed, and requests from the students for a return of the meat diet. This led Campbell to resign in 1841, rather than compromise. (Leonard, *Story of Oberlin*, pp. 85-87,

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\* GOODLOE HARPER BELL (d. 1899), pioneer Adventist educator. Studied at Oberlin, where true educational principles were instilled. Accepted SDA faith at Battle Creek Sanitarium. In 1872 opened what became Battle Creek College. When Sidney Brownsberger became principal, Bell made head of English department. Developed SDA principles of education endorsed by Ellen White. Principal of South Lancaster Academy. Prepared textbooks. Helped mold and develop Sabbath Schools. In 1878 made recording secretary of Sabbath School Association. Author of several educational books.

214-223; W. A. Alcott, *Moral Reformer*, vol. 2, 1836, pp. 97, 155-157; see also Fairchild, *Oberlin*, pp. 4, 5.)

3. VARIOUS INSTITUTIONS JOIN IN PROGRAM.—It is significant that Oberlin was not alone. A series of educational institutions in the East, South, and Midwest preceded or followed suit—in whole or in part. Here are some:

Williams College (Mass.) Society (1831)—A majority of students abstain from tea, coffee, and unwholesome foods.

Lane Seminary of Cincinnati (1833)—Dispensed with tea, coffee, and luxuries. Lived out the principles of Christian temperance.

Danville Seminary (Ky.)—No tea or coffee.

Southern and Western Theological Seminary (Marysville, Tenn.)—Neither flesh, tea, nor coffee.

Andover Theological Seminary.

Maine Wesleyan Seminary.

Oneida Institute.

Hudson College.

Such was the health reform movement of the '30's in a dozen educational institutions, but which soon experienced a recession, until it was largely abandoned.

## VI. Related Temperance Reform Movement

Dr. Benjamin Rush (d. 1813), noted physician of Philadelphia (and a signer of the Declaration of Independence), is credited with laying the foundation of the modern temperance movement with publication of his *An Inquiry Into the Effects of Ardent Spirits Upon the Human Body and Mind* (1785). Shortly after, in 1789, 200 farmers in Litchfield County, Connecticut, pledged themselves not to use any distilled liquors during the ensuing farming season.

But the first Temperance Society was formed at Moreau and Saratoga Springs, New York, by young physician Dr. Billy J. Clark, in connection with a Congregational minister, the Reverend Lebbeus Armstrong, and Dr. Rush—who appeared before various ecclesiastical bodies to arouse public opinion. As a result, leading denominations began to take action and pass resolutions.

1. PROGRESSIVE DEVELOPMENT OF TEMPERANCE SOCIETIES.—Temperance Societies, as such—to foster abstinence from drink—date from the early nineteenth century. Note them:

1808—Moreau (N.Y.) Society.

1813—Massachusetts Society for the Suppression of Intemperance.

1813—Connecticut Society for the Reformation of Morals.

1815—33 Societies then existent.

1826—American Temperance Society of Boston. Assuming the proportions of a national crusade, within a decade there were 8,000 local societies, with 1,500,000 members. They then began to turn to legislative coercion to bring fermented, as well as distilled, alcoholic beverages under the ban of total abstinence. (August F. Fehlandt, *A Century of Drink Reform in the United States*, 1904; Edward H. Charrington, *The Evolution of Prohibition in the United States of America*, 1920.)

1821—Joseph Bates first discarded hard liquor; then in 1824 ale, port, beer.

1827—First Teetotaler Society. (Bates: Total abstinence. Again a tie-in.)

1829—New York Temperance Society (1,000 local societies).

1831—Irish and Swedish societies.

1831—3,000 local Temperance Societies in United States.

1832—British Association.

1837—American Temperance Union.

1840—4,000 local Temperance Societies; 1,500,000 teetotalers. (Robert Baird, *The Christian Retrospect and Register*, 1851; R. W. Cooper, *The Drama of Drink*, 1932, pp. 50-61; W. N. Edwards, *The Temperance Compendium*, 1906, pp. 124-127.)

1852—Women's Temperance Society (Rochester, N.Y.).

1874—National WCTU (Cleveland, Ohio).

2. STATE AND NATIONAL PROHIBITION.—It should be added that John B. Gough (d. 1886), in the Washington Movement, was for more than 40 years America's most popular lecturer on the temperance issue. And Father Theobald Mather, of Cork, Ireland, noted temperance advocate, in his 27-month American tour traveled more than 27,000 miles and administered the total abstinence pledge to more than 500,000 Catholics.

As to State and national prohibition, the first moves were from 1846 to 1855, when 13 States and territories enacted prohibitory legislation. Then came the Civil War, reconstruction, and the westward expansion, which diverted attention from the liquor issue. The subsequent history is well known. Temperance was definitely a part of the over-all picture. Thus the foundations were easily laid for our own positions. This was our heritage.

## VII. Such Was Setting of Early Millerite Preaching

That William Miller\* recognized these several agencies and reforms as preparing the way for the specific Second Advent Message is attested by his manuscript-articles and sermon outlines. (Photostatic

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\* WILLIAM MILLER (1782-1849), Baptist. Launched American Advent Movement in early 1830's. Studying prophecies intensively in 1816-18, came to conclusion—based on Daniel 8:14—that Christ would

copies in Advent Source Collection, Andrews University.) In his first book of *Lectures* (1836), he names Bible, missionary, tract, Sabbath School, temperance, and other societies, as "trimming the lamp for millions of human beings," preparatory to going forth to meet the bridegroom. (See sermon notes on "Matt. 25:1, The Ten Virgins"; *Lectures*, 1836, pp. 198-202; Bliss, *Life of Miller*, pp. 222-225; *et al.*) It is likewise attested by the fact that numerous early books on these subjects formed part of the Advent Library at the Boston headquarters. (See also Miller's Ms. letter, Aug. 9, 1831.)

Joshua V. Himes, the great publicist of the Millerite Movement, was likewise deeply interested in these reforms personally, his Boston church constituting a rallying place for the reforms of the day—temperance, manual labor for students, abolition, *et cetera*. In the Boston Advent Publishing House library were the Alcott books on *Tobacco; Tea and Coffee; Laws and Regulations of Oberlin* (Oberlin, 1842); Mann's *Lectures on Education* (1840), *et al.* They were all part of the background.

Himes personally helped establish a "Manual Labor School" in Beverly, Massachusetts, with 60 students, and showed familiarity with similar institutions at Durham, N.H., Starkey, N.Y., and Antioch College, Ohio. The Advent Movement of the thirties and forties was vitally interested in it all. (See Himes, thirtieth "Anniversary Sermon," delivered Aug. 19, 1860, in *Voice of the Prophets*, ed. by Himes, Boston, Dec., 1860, p. 49.)

### VIII. Revolution in Transportation and Communication Facilities

But that was not all, nor enough. Transportation and communication were vitally involved. And more momentous advances took place in mechanical and inventive lines in the nineteenth century than in all previous centuries. Prior to the nineteenth century there were no successful steamships, railroads, telegraphs, telephones, incandescent lights, submarine cables, streetcars, typewriters, rapid presses and type-setting machines, motion pictures, airplanes, or wireless—indispensable to speeding a world missionary enterprise on to consummation.

Transportation and communication had remained at practically the same static level ever since the dawn of the Christian Era. Suddenly,

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return "in, on, or about 1843." First public presentation, Aug. 14, 1831. First articles, published in Vermont *Telegraph* (1832), put into pamphlet form. Licensed to preach by Baptist Church. Issued first book, on impending Second Advent, in 1836. Joined by Fitch, Litch, Bates, and then Himes, who started *Signs of the Times*, *Midnight Cry*, and various other periodicals. Second Advent Conferences first emphasized "1843" phase, his associates correcting this to "1844"—which position he accepted shortly before day of expectation, Oct. 22, 1844. Failed to see validity of second and third messages. But, we are assured, will come up in first resurrection.

within a few decades, there was a bursting forth of inventions that revolutionized the whole world of transportation and communication. The clock of destiny had struck. And the resultant fantastic wave of discovery and invention paralleled and gave wings to the newly formed missionary and Bible societies, and Bible translation provisions, and the tremendous development of the concurrent daily and periodical press, and rapid mass-printing. Postal distribution facilities likewise helped to make possible swift advances surpassing all previous generations.

Together they were destined to make possible the speedy heralding of the gospel to all mankind in every land. The designated time for advance had come, and the hand of God was clearly at work impelling men to devise the essential provisions and facilities for a quick work in carrying the gospel everywhere to all men. Nothing like it is recorded in the annals of history. It was a distinctly new element and facility in the "time of the end." Incidentally, the first town-supported free public library was established in 1833 at Peterborough, New Hampshire.

Visualize it by letting the eye run down the astonishing chronological list that follows, noting both the *dates* of these varied "firsts," and the *diversified items involved*, which are italicized for emphasis and quick perception. In the light of this imposing array one can only reverently repeat the words "What hath God wrought!"—used in connection with the first revolutionary telegraphed communication in 1844.

### Progressive Development of Facilities

- 1769—First patented *steam engine* (James Watt)
- 1801—First *steamboat with stern paddle* (William Symington)
- 1807—First successful *steamship* (Fulton's *Clermont*)
- 1811—First *steamboat* on Mississippi
- 1814—First *steam cylinder press* (*London Times*)
- 1816—First regular *transatlantic sailing ship service* (Black Ball Line)
- 1819—First *part-steam transatlantic crossing* (*Savannah*—29 days)
- 1825—First *steam railway* (Stockton and Darlington, Eng.)
- 1826—First *photography* (Niepce—France)
- 1826—First *all-steam transatlantic crossing* (*Curaçao*, 25 days)
- 1829—First *railroads in U.S. and France*
- 1830—First scheduled *train service*
- 1832—First practical electric *telegraph* (Samuel Morse)
- 1835—First successful *telegraph* (Morse)
- 1836—First *screw propeller* for ships (John Stevens—generally used by
- 1850)
- 1839—First practical *bicycle* (MacMillan); *vulcanized rubber* (Goodyear)
- 1840—First *incandescent light* (Sir William R. Grove)
- 1840—First *transatlantic steamship line* (Cunard)
- 1844—First *commercial telegraphed message* (S. F. B. Morse—"What hath

God wrought!") Most large cities in U.S. and in Europe connected in the 1850's.

1845—First *ocean mail service contracts*

1849—First *steamship service* New York to California (via Cape Horn)

1856—First *successful submarine cable*

1856—First *railroad west of Mississippi* (at Rock Island, Ill.)

1858—First *Atlantic cable* (Cyrus W. Field)

1861—First *transcontinental telegram* (New York to San Francisco)

1864—First *typewriter* (Mitterhoffer)

1865—First *web press* (William Bullock)

1865—First *rotary press* (Hoe and Co.)

1866—First *steam auto invented* (H. A. House)

1867—First *elevated railroad* (NYC—steam power)

1868—First *commercial typewriter* (Sholes)

1869—First *transcontinental railroad* ("Golden Spike," May 10; Union Pacific at Promontory, Utah)

1869—*Suez Canal opened* (revolutionized communication between Europe and Orient)

1873—First U.S. *post card* issued

1874—First *electric streetcar* (S. D. Field—New York City)

1876—First *telephone* (Alexander Graham Bell)

1876—First *high speed newspaper printing* (*Times*, Philadelphia)

1877—First *motion picture attempt* (Edward Muybridge)

1877—First *phonograph* (Thomas A. Edison)

1878—First *commercial telephone exchange* (New Haven, Conn.)

1879—First *incandescent light* (Edison)

1879—First *oil burning locomotive* ("Young America")

1883—First *electric elevated railroad* (Chicago)

1884—First *long-distance telephone* (New York and Boston)

1884—First *steam turbine engine* (Charles Parsons)

1884—First *electric trolley car* (Van DePoll and Sprague)

1885—First *electric street car service* (Baltimore)

1886—First *linotype* (Mergenthaler); *monotype* (Lanston)

1886—First *successful automobile* (Gottlieb Daimler)

1889—First *daily railroad service to West Coast*

1888—First *successful motion picture* (George Eastman)

1892—First *automatic telephone system* (Strowger)

1894—First *gasoline auto* (Panhard)

1895—First *pneumatic rubber tire* (John Dunlop)

1895—First *wireless telegraphy* (Marconi)

1897—First *Diesel engine* (Rudolf Diesel)

1901—First *Marconi Wireless signal across Atlantic*

1901—First *transcontinental auto trip* (San Francisco to New York)

1902—First *transpacific cable*

1903—First *successful heavier-than-air airplane flight* (Orville Wright, Kitty Hawk)

1904—First *sound motion picture* (Edison)

1909—First *model-T chassis* (*universal individual transportation*)

1911—First *transcontinental airplane flight* (C. P. Rogers—82 hours)

1920—First *commercial radio broadcasting* (Westinghouse)

1924—First *circumnavigation of globe* (two airplanes)

1927—First *transatlantic telephone service opened*

1927—First *monoplane transatlantic flight* (Charles Lindbergh—*Spirit of St. Louis*)

1928—First *transpacific flight* (Charles Kingsford-Smith)

1936—First *transpacific airplane service* (Pan American) (The foregoing facts are from William L. Langer, *An Encyclopedia of World History*, 1957; Joseph N. Kane, *Famous First Facts*, 1950; *World Almanac and Book of Facts*, 1967; *et al.*)

## IX. Crucial Developments Under First and Second Messages

Now note particularly that William Miller began his public labors as a herald of the impending Second Advent during this swiftly rising tide of spiritual revival, worldwide missionary endeavor, and related reformatory projects just surveyed, which characterized the early decades of the nineteenth century. His efforts were carried forward on the crest of these preparatory and reformatory movements and forces.

At first there seemed to be much in common with all the churches. That is why Miller's message, and that of his associates, between the years 1831 and 1843 was so widely and gladly received in the various churches and denominations, great numbers of whose doors were at first opened wide for the initial proclamation of the Judgment Hour and Second Advent messages. It seemed like an auspicious reception.

1. EARLY FRIENDLY WELCOME FROM POPULAR CHURCHES.—Indeed, Miller's early ministry, and that of his earlier associates, was virtually confined to preaching in the regular Protestant churches. For example, Miller's first sermon, of August 14, 1831, was preached in a little Baptist church at Dresden, New York. He received his first ministerial license, in 1833, from the Baptists. His second license, in 1835, was an interdenominational credential.

Scores of petitions, inviting him to come and hold series of meetings, are on record from churches and groups of churches of various denominations, signed and extended by their ministers. Miller's personal letter and document file, which has been preserved, likewise attests the wide receptivity at first. Thus, we reiterate, the sounding of the general Advent "alarm" concerning the great impending Judgment Hour began amid the friendly welcome of the popular churches. That was the early setting and circumstances of the First Angel's Message. (Presented in detail in *Prophetic Faith*, vol. IV.)

2. FRIENDLINESS CHANGES TO HOSTILITY AND SEPARATION.—A change,

however, began to take place. The tide of spiritual fervor, and parallel reforms, definitely began to recede. And as the growing Advent Movement began to take on size and momentum, and to intensify its message, separation in spirit and cleavage in doctrinal and prophetic concepts ensued. First there was an aloofness, then a suspicion, and at last a hostility that broke forth in the various churches as regards the Advent Message positions.

Millerite conferences and camp meetings—along with tent, hall, tabernacle, grove, and open-air meetings—began first to augment and then to supplant their meetings in the denominational churches. Many Adventist ministers, formerly serving in these denominations, now carried their churches with them into the developing Advent Movement. New Adventist congregations were formed—though with but little organizational or institutional accompaniment, since the Lord's coming was so soon expected. A new and urgent era had been entered.

3. **MINISTERS EXPELLED AND MEMBERS DISFELLOWSHIPED.**—The popular churches then began to attack Miller and his associates. They began to repudiate his teachings, especially those on the prophecies that emphasized "*about the year 1843.*" The churches next began to discipline and disfellowship those members who had fraternized with them. They then began to expel those ministers who persisted in professing the Advent Hope, as proclaimed in the burgeoning Advent Movement. Formal repudiation of the Advent Faith, and its prophetic positions, followed on the part of the denominational churches.

The issues became sharp and decisive as they reached the distinctive Jewish sacred year "1843"—extending from the spring of the civil year 1843 to the spring of 1844—before the close of which period the Millerites first expected their Lord would return. Heavy opposition developed, and much antagonistic literature was published, written by leading scholars of American Protestantism, designed to contravene the positions of the Adventists.

4. **EXODUS OF 100,000 UNDER SECOND MESSAGE.**—So, at this very time of revulsion—in 1843—the Second Message began to sound forth, initiated by Charles Fitch\*—"Babylon [particularly the Protestant "daughter" churches] is fallen" (Rev. 14:8). "Come out of her, my

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\* CHARLES FITCH (1805-1844), at first Presbyterian minister, and intimate friend of Revivalist Charles C. Finney. Accepted Miller's views in 1838. Became one of the most prominent Advent Movement heralds. Designed "1843 Chart"—presented to and adopted by Boston Conference (May, 1842). Transferred to Cleveland as leader of Western division. Gave lectures on Advent faith in Oberlin College (Sept., 1843). Published periodical *Second Advent of Christ*. First to give Second Angel's Message (July 26, 1843). Was initially published in his paper, then in tract form and in all Millerite journals. Died from pneumonia. Oct. 14, 1844—just before the Great Disappointment.

people" (Rev. 18:4). Increasing separation, voluntary and involuntary, followed.

The climax came during the powerful autumnal "Seventh-Month Movement," or "True Midnight Cry," when the specific "tenth day of the seventh month"—falling in 1844 on October 22 as its civil equivalent—was proclaimed by the Adventists for the coming forth of Christ, our heavenly High Priest, from the Holy of Holies or "heaven of heavens," on the antitypical Day of Atonement to bless His waiting people.

That, they then thought, would be the second coming of Christ. The pointedness and positiveness of the Millerite October 22 emphasis resulted in an absolute cleavage, with formal rejection, generally, of the Advent Message in this final form, and corrected dating for the terminus of the 2300-year prophecy. As a result, between 50,000 and 100,000 members, who had accepted the Advent Message, withdrew from the churches because of irreconcilable differences, as the Advent host awaited the coming of their Lord.

Such are the significant setting and the saddening circumstances of the Second Angel's Message. (The whole story, with documentation, appears in *Prophetic Faith*, vol. IV.)

## X. Protestant Reaction Against Developing Advent Movement

Before going on to the next section, with the major developments of the *Third Angel's* Message, let us summarize the situation in 1844. The pressure of the advancing Advent Message and Movement had resulted in a growing reaction and opposition on the part of the popular Protestant communions. And this was accompanied by a recession from the aforementioned reforms, paralleling Protestantism's rejection of light. New errors came to the fore, not before held. The tide of advance had crested. It now began to recede.

1. REFORMS IN EDUCATIONAL INSTITUTIONS ABANDONED.—As noted, Oberlin students began asking for meat, and Steward David Campbell resigned rather than yield, for he considered a principle to be at stake. Tea and coffee returned, then tobacco. The same recession followed in Williams, Lane, and other educational institutions. And spirituality declined in proportion as these advanced positions were abandoned.

2. OPPOSITION TO AND REJECTION OF ADVENT MESSAGE.—There was first a progressive *denial* of Advent Message principles—especially a general denial of its principles of prophetic interpretation: (1) The year-day principle was challenged; (2) the Papacy as the prophesied antichrist was questioned (Porphyry's Antiochus Epiphanes theory was

frequently advanced in liberal circles); and (3) the approaching end of the great prophetic outlines and periods was denied.

On the other hand, there was a growing *acceptance* of popular errors in prophetic interpretation: (1) Belief that the world is growing better and better (Whitby's postmillennial theory); (2) adoption of the expectation of the return of the Jews; and (3) promotion of the thought that the prophesied antichrist is still future—Futurism.

3. DEVELOPMENTS LEAD INEVITABLY TO SECOND MESSAGE.—Moreover, there was widespread permeation of higher criticism and espousal of the developing theory of evolution.\* Higher criticism took increasing root, with emphasis upon Eichhorn and Vatke on the Old Testament; and Strauss on the New Testament. Graf, Marsh, Paulus, De Wette, and others exerted a powerful influence.

Then there was the Oxford (Tractarian) movement toward Rome, as a High Church protest against growing liberalism (1836). Men sought certainty and authority, and some thought they would find it in the Roman Church. Both Preterism and Futurism began to be adopted. And finally, as noted, the adherents of Adventism in the popular churches were disciplined and disfellowshipped. Ministers and members were barred and ostracized. These multiple developments led up to the crisis that necessitated the giving of the Second Angel's Message call, "Babylon is fallen; come out of her." That was the historical development.

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\* Note these dates: 1830—*Principles of Geology* (by Sir Charles Lyell); 1859—*Origin of Species* (by Charles Darwin); followed by Alfred R. Wallace and Thomas H. Huxley; and 1871—*Descent of Man* (by Darwin).



## Chart No. 2

Chart No. 2 portrays the “Progressive Development of the Third Angel’s Message to the Consummation of Its Witness.” It likewise reveals the “Unique and Amazing Place of the Spirit of Prophecy” in it all. Our history divides itself into three distinct periods, with well-defined boundaries: (1) From 1844 to 1888; (2) from 1888 to 1931; and (3) from 1931 to the Great Consummation.

The first embraces the time span (44 years) of the development of the distinctive, separative Seventh-day Adventist doctrinal truths. It reveals the fact that our doctrines were actually divided into two categories: First, our *Testing Truths* (Sabbath, Sanctuary, Non-Immortality, Spirit of Prophecy, etc.), which were held as *mandatory*. These Bible-based, Spirit-of-Prophecy-confirmed doctrines were held with great unanimity. From these we have never materially deviated—only expanded and strengthened them.

Second, there were the *Eternal Verities* of the Everlasting Gospel, in which there were two areas of major difference: (1) Over the Deity of Christ, Trinity, and Personality of the Holy Spirit; and (2) the Atonement in relation to the Act of the Cross. Our early position on these was *optional*. The majority were Trinitarians, and held to the complete Deity of Christ, as did the Spirit of Prophecy with consistency. A few were Arian. Because of this division, Adventists pressed unitedly on the “Commandments of God,” but were reserved as to the “Faith of Jesus”—because of varied concepts of Christ.

Then in the 1860’s and 1870’s a few began to put into print their personal, minority Arian views on Christ, and denied the Trinity and the personality of the Holy Spirit. This caused increasing misunderstanding and criticism, both outside and inside the Adventist Church. Amazingly, the Spirit of Prophecy was kept from being influenced by the positions of this vocal minority of strong minds. And remarkably, Ellen White’s published utterances from 1846 to 1888 never needed revision, repudiation of position, or withdrawal on these points. These early enunciations of truth were developed with amazing fullness following 1888, with continuity of harmony.

The Minneapolis Conference of 1888 was the dividing line between the first and second periods—marking a turn in the tide for ultimate victory of the Eternal Verities. This second period (1888-1931) was marked by advances, clarifications, corrections, and confirmations. These eventuated in our perfected Fundamental Beliefs statement of 1931, actually accepted by common consent. The decade from 1889 to 1899 was marked by revivals, confessions, and the spread of Righteousness by Faith in Christ as “all the fullness of the Godhead.”

In 1894 the error of many in separating the Atonement from the Cross began to be corrected. But 1900 to 1910 was marred by the pantheistic and medical crises, and the clash over organization—as well as the defection of the messengers of 1888. A marked waning of emphasis on Righteousness

# PROGRESSIVE DEVELOPMENT OF THIRD ANGEL'S Unique and Amazing Place of

2

## "THE GREAT DIVIDE" EPOCHAL MINNEAPOLIS CONFERENCE

CLARIF

1888

Preceded by Bible Institute (Huns vs. Alemani)

DEVELOPMENT of DISTINCTIVE, SEPARATIVE SDA DOCTRINAL TRUTHS

(44 Years)

Views of Fundamental Christian Verities Optional  
Retention by Some of Previously Held Errors

Crisis Reached in '88

CORRECTIONS, CONFIRMATIONS

### TESTING TRUTHS

(Mandatory)

- Sabbath
- Sanctuary
- Nonimmortality
- Spirit of Prophecy
- Three Angels' Messages
- Prophecies (Rev. 13-18)
- Imminent Advent

### ETERNAL VERITIES

of the Everlasting Gospel (Optional)

#### AREAS OF FUNDAMENTAL DIFFERENCES

1. Duty of Christ, Trinity, Sinlessness, Holy Spirit
2. Atonement in Relation to the Cross

EMPHASIS

Authoritative Battle Creek "DECLARATION OF FAITH" 1894

"Equal With God" YI 6/21/00

Sabbath Conferences 1848

1847

Atonement (Stephenson) 1858

Word to Little Flock 1848

1854

Sp. Gifts (Vol. 1:170) Applies Benefits of Atonement Made on +

Thoughts on Revelation (U.S.) 1863

General Conf. Organized 1865

Fundamental Principles (Anon.-U.S.) 1872

1868

Atonement (J.H.W.)

Sanctuary and 2300 Days (U.S.) 1872

Reprint in Signs 1874

Biblical Institutes 1878

1877

Spirit of Prophecy—Vals. I, II, III. "Equal With God, One in Nature" "Spirit Chose" "Eternal San" "Eternal Word"

Atonement in Light . . . of Rev. (J.H.W.) 1884

1882

Two Opposing Schools

Legalism Laodiceanism Early Writings (E.G.W.)

1889 Year Book (Principles)

Christ and His Righteousness (E.J.W.) 1890

1892 (Aust.)

p&P (E.G.W.)

1894 (Correction)

Steps to Christ (E.G.W.)

1896

"One in Substance" (Signs 11/27/93)

1899

"Trinity" Tract (Spear)

Mount of Blessing (E.G.W.)

1898

Desire of Ages (E.G.W.)

"Life—Original, Unborrowed, Underived"

"God in Highest Sense"

1900

Looking Unto Jesus (U.S.)

Christ's Object Lessons (E.G.W.)

PERIODIC INITIAL ENUNCIATION of GREAT EVANGELICAL VERITIES

(Developed With Amazing Fullness Following 1888)

1844

Death of James White (1881)

On Threshold of Great Events Mrs. White in Europe (1885-87)

"Message From Heaven"

LOUD CRY "BEGUN"

(R&H 11/28/92)

1888

MINNEAPOLIS GENERAL CONFERENCE (Oct. 17-Nov. 1)

Righteousness by Faith Lost Sight of by Many

Mrs. White (Australia 1891-1900)

# MESSAGE TO CONSUMMATION OF ITS WITNESS

## Spirit of Prophecy in It All

EDUCATION, ADOPTION, and DECLARATION of BASIC PROVISIONS of SALVATION

FOUNDATIONAL TRUTHS of CHRISTIANITY AFFIRMED

- Righteousness by Faith in Christ as FULLNESS of GODHEAD •
- ACT OF ATONEMENT COMPLETED ON CROSS —

Increasing  
Clarity, Force, Appeal

Triumphant Close of 3d  
Angel's Message in "Verity"

PROGRESSIVE APPEARANCE OF BOOKS  
STRESSING GREAT CHRISTIAN VERITIES

(In right relation to Final Threefold Message)

CHRIST-CENTERED  
SPIRIT-INDICTED  
HEAVEN-ATTESTED

(43 Years)

1931  
Fundamental  
Beliefs  
(F.M.W.)  
Year Book  
Church  
Manual

"Fundamental Beliefs" — Baptismal Certificate —  
Standard Literature

ADVANCES, CLARIFICATIONS, and  
EVENTUATE in PERFECTED "BELIEFS"

DENOMINATION IRREVOCABLY COMMITTED  
TO BASIC CHRISTIAN VERITIES

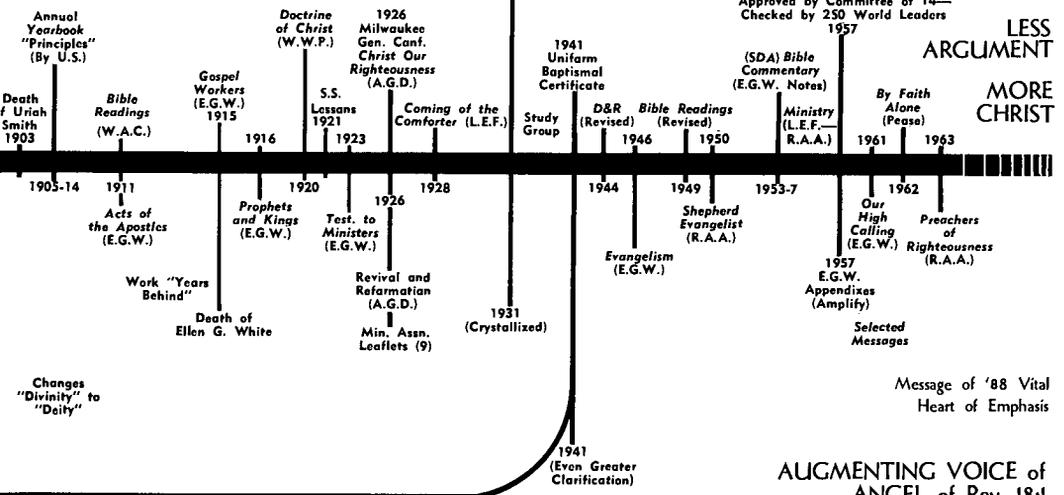
Consummation of  
Imperative Message of '88

INCREASINGLY ON PERSONALIZED  
RELATION TO CHRIST

"QUESTIONS on DOCTRINE"

(Team of Writers)  
Approved by Committee of 14—  
Checked by 250 World Leaders

LESS  
ARGUMENT  
MORE  
CHRIST



Message of '88 Vital  
Heart of Emphasis

AUGMENTING VOICE of  
ANGEL of Rev. 18:l

Increasing Stream of E.G.W. Periodical and Book Messages on Salvation Verities

Amazingly Clear and Increasingly Full Declarations on Godhead, Deity of Christ, Sinlessness, and Atonement

SURPASSES ALL OTHER WRITERS IN FULLNESS AND FORCEFULNESS

Becomes Pre-eminent SDA Champion of Great Christian Verities and Provisions

POWER of LATTER RAIN  
and LOUD CRY Finish  
Warning World, Church,  
and Individuals

CONFLICT OF THE AGES SERIES (1888-1916)  
Never a Time When the Eternal  
Son Not With the Father

FOREMOST IN UPLIFTING CHRIST

"3d ANGEL'S  
MESSAGE IN  
VERITY"

by Faith resulted. But a resurgence began around 1920, and was stimulated by A. G. Daniells' clear stand in the 1920's.

An increasing stream of periodical and book messages on the great Salvation Verities flowed from the pen of Ellen White with amazingly clear and increasingly full declarations on the Godhead, the eternal pre-existence and complete Deity and total sinlessness of Christ, and the *Act of Atonement* as made on the Cross. She declared Christ and the Father were "one in substance."

We had entered the *time* of the Loud Cry and Latter Rain. While in Australia (1891-1900), Mrs. White brought out *The Desire of Ages* with remarkable declarations about Christ having been eternally with the Father, and possessing life—"original, unborrowed, underived."

This leads into the final period, from 1931 to the Great Consummation and the climactic close of the message, with the denomination irrevocably committed to the Eternal Verities, the correction of errors in certain literature, and the progressive appearance of a succession of books stressing the Verities, such as *Questions on Doctrine* (1957), and *By Faith Alone* (1962), *Through Crisis to Victory* (1966), and now this volume, *Movement of Destiny*.

With our message Christ centered, Spirit indicted, and Heaven attested, and with less argument and more of Christ—indeed, with Christ supreme and Righteousness by Faith paramount—the Message will be brought to consummation. The augmenting voice and outshining of the Angel of Revelation 18:1 will finish the work under the power of the Loud Cry and Latter Rain. Such is the triumphant wave of the future portrayed in Chart No. 2.

## Quarrying the Foundation Stones of Sabbatarian Adventism

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### I. Basic Adventist Truths First Discovered Separately

1. RESTORATION BEGAN AT DESIGNATED HOUR.—The year 1844 is intriguing, as it marks the close of the 2300 years of Daniel 8:14. It also signals the time of the take-off of the Third Angel's flight. The about-to-be-discovered *Third Angel's Message* must, in the very nature of the case, develop an entity and an emphasis of its own. To this end there came the individual discovery and then the merging of three distinctive, foundational truths—the Sanctuary, Sabbath, and Spirit of Prophecy. And out of the convergence of these three would develop a Heaven-born message and mission that would carry God's final Everlasting Gospel appeal to all mankind. These three basic doctrines would form the nucleus. All other structural truths would be clustered about them and be united with them.

Within a few years a unified *system* of doctrine would be well on its way to fruition, lifting up truths that entrenched error and hoary tradition had long "trodden underfoot." The dominant apostasy of the Middle Ages had in verity "cast down the truth to the ground" (Dan. 8:12), and had tragically and dominantly "practised, and prospered."

It had struck at the very heart of all three of these fundamentals by substituting the sacrifice of the mass daily, on 10,000 altars, for the sacrifice of Christ on the Cross; a human priesthood with auricular confessions, and the intercession of "saints," for Christ's ministry in the Heavenly Sanctuary; a spurious festival in place of the true Sabbath; and

the alleged infallibility of the pope and the continuing inspiration and inerrancy of the church for the Holy Spirit's unerring guidance.

These were all involved as background subversions. The divine provisions and relationships had been "cast down." Now they were to be lifted up, and restored. That is truly the heart of it all—the essence of the great spiritual controversy of the centuries.

2. FULL-ROUNDED RECOVERY INVOLVED.—This recovery involved the truth of the once-for-all *Act of Atonement* on the Cross and subsequent mediatorial Priesthood of Christ in the Heavenly Sanctuary, together with the eternal moral law and its enshrined Sabbath. And along with that was the awesome transaction that we have come to call the "Investigative Judgment"—and thence on to the final events.

Such a simultaneous revival of these specific truths, just at this time, came not through the foresight and planning of man. Rather, the appointed hour had come in the plan and provision of God for the discovery—or, more accurately, the recovery—and establishment of these neglected but latent truths.

The hour on the prophetic clock had struck. And so, with the coming of the hour, men obviously called of God were impelled to search out and proclaim the special truths now due the world—truths that were fundamental to the emergence and development of God's distinctive Church and Message for the last days. It was an epochal hour.

These pioneer searchers were men sedulously seeking for foundational lost truths—the "hidden treasure" of the parable of Matthew 13:44. To this end they combed the field of Holy Scripture to find that "treasure" that had long been trodden underfoot, covered over, and well-nigh forgotten. And they were not disappointed. Note the unique character of that search, and its epochal results.

## II. Light on Heavenly Sanctuary the First Imperative

1. SANCTUARY TRUTH DISCERNED IN NEW YORK STATE.—The principal doctrinal truths of the early Sabbatarian Adventists unfolded gradually, as well as independently and separately, to earnest minds in different places. Immediately after the October, 1844, Disappointment, the earliest group to engage in such study began at once to meet in Port Gibson (or nearby Canandaigua), New York. There Hiram Edson,\*

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\* HIRAM EDSON (1806-1882), Methodist, of Port Gibson, N.Y. Joined Millerite Movement. Introduced the light of Christ's *twofold* ministry in heavenly sanctuary, discovered through flash of divine light on morning of Oct. 23, 1844. Believed second phase would occupy period of years. With O. R. L. Crosier and Dr. F. B. Hahn, studied the sanctuary question for months. Joint conclusions published in *Day-Dawn*, then in *Day-Star*. One of earliest conferences held at Edson's home, where he accepted the Sabbath from Joseph Bates—thus the Sabbath and Sanctuary truths were first joined. One of the

O. R. L. Crosier,\* and Dr. F. B. Hahn came jointly upon certain basic facts regarding the distinctive Sanctuary question.

Its structural importance had been indicated by the paramount place of the Sanctuary types and ceremonial system of the Old Testament Church. The findings of the New York State trio came as a result of intensive Bible study and candid historical search and review—this unique study group evidently continuing together and searching for weeks, possibly months. Here was to be found the Biblical key unlocking their recent Disappointment. Here was light on the baffling future. For them it was paramount present truth, undergirding all others.

2. TWO FUNDAMENTAL FEATURES DISCOVERED.—Their joint findings were first published in the autumn of 1845 in the *Day-Dawn*, a paper edited by Crosier and issued at Canandaigua, New York. But it had only a small and rather local circulation. So the conclusions were then published in fuller form in the larger *Day-Star* of Cincinnati, Ohio, in an "Extra" dated February 7, 1846. This had a fairly wide distribution and so reached nearly all of our pioneer leaders. It exerted quite an influence.

The fundamental point coming out of this intensive group study was that there are definitely *two* grand divisions, or phases, of Christ's High-Priestly Ministry *in the heavenly sanctuary*, just as was indicated in the ancient earthly type. Christ's ministry does not consist simply of a single unit of service in heaven, as had inaccurately been conceived in the Millerite Seventh-Month Movement. Then there was the further point that, according to type, Christ had only just *entered upon this second phase of His heavenly ministry on October 22, 1844*. That now seemed clear, and Biblically sound.

3. ILLUMINATED BOTH PAST AND FUTURE.—October 22 was, of course, the day that to the great Millerite host was so bitterly disappointing, because Christ had failed to come out of the heaven of heavens—or "holy of holies," as they had envisioned it—to "bless His waiting people" on the anticipated "day of atonement." This coming out they had equated with His Second Advent in glory, and which they had, in the Seventh-Month Movement, taken for granted as being merely a twenty-four-hour day.

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"1848 Sabbath Conferences" held in Edson's barn. Gave sacrificially to help start the infant Sabbatarian Movement.

\* OWEN R. L. CROSIER (1820-1913), Millerite lay preacher and editor of *Day-Dawn* (Canandaigua, N.Y.). Following Oct. 22, 1844, joined Edson and Hahn in extended and intensive study of Sanctuary truth. Published joint findings in *Day-Dawn* (reprinted in R&H, May 5, 1851). Wrote up enlarged statement for *Day-Star* (Feb. 7, 1846). Later repudiated sanctuary light and left Sabbatarian group. Joined Joseph Marsh on First-day Adventist *Advent Harbinger* (1847-53). Became Advent Christian evangelist.

Crosier and his associates were persuaded that our heavenly High Priest was even then engaged in the final, or Judgment, phase of His ministry—which they thought would doubtless continue for a period of years. That was the heart of the study and the findings on the Sanctuary emanating from Port Gibson and Canandaigua—along with lesser features, such as the fact that the “scapegoat” represented Satan, and was not merely another figure of Christ, as commonly held.

4. SANCTUARY LIGHT THE CLARIFYING RAY.—As to the Sanctuary light, this was clearly Bible truth that explained the very things that those who had passed through the Great Disappointment most needed to know. It revealed the nature of the mistake involved in their 1844 misconception. It likewise illuminated their current precarious position. And in bold strokes it outlined the destined future events—on to the Great Consummation.

Thus, starting with the Sanctuary group study at Port Gibson-Canandaigua, in time the 1844 Disappointment experience became “clear as noonday” to our founding fathers. The unfolding Sanctuary light had provided the key, explaining their past confusion and bringing understanding, hope, and certainty as to the future. (And it also enfolded the Sabbath light, as they were soon to see.)

Thus the Sanctuary truth, so long “cast down” and trodden underfoot throughout much of the Christian Era—until the prophesied end of the 2300 years—began to be recovered in 1844. *That was the demand of Bible prophecy. That was the significant fulfillment of history.* It is tremendously impressive. With the coming of the time came the people called of God, and the recovered message of the Sanctuary truth foretold in Holy Writ.

### III. Sabbath Truth the Second Restoration Feature

1. SABBATH TRUTH PROCLAIMED FROM MASSACHUSETTS.—It is significant that these three distinctive truths that we are tracing appeared almost simultaneously, though separately, in three different places—New York State, New Hampshire-Massachusetts, and Maine. And these each first came into view around the close of the year 1844, when the Heavenly Sanctuary should begin to be “cleansed” (Dan. 8:14).

But it was not simply light on the Sanctuary alone, or on the Sabbath by itself, that was called for, but a blending of the two, along with intensified emphasis on the imminence of the Advent—together with the appearance of the Spirit of Prophecy. And all this was in the

Bible prophecy setting of Daniel 7, 8, and 9, together with the consummating addition of the events symbolized in Revelation 14.

The requirements of the prophecy brought everything together in time, place, and integral relationship. But the Sabbath truth radiated out from Massachusetts. And the Sanctuary and Sabbath truths were at first largely independent of each other.

2. BATES BECOMES HERALD OF SABBATH.—Note this Sabbath side more closely. About the time of the Disappointment, at Washington, New Hampshire, the seventh-day Sabbath truth was brought to the little Adventist company there by Seventh Day Baptist Rachel Oakes Preston. And from her, Frederick Wheeler accepted the Sabbath truth in March of 1844 (R&H, Oct. 4, 1906). Meanwhile, at about the same time Baptist Sabbatarian Thomas M. Preble,\* of New Hampshire, published an article on the true Sabbath in the February 28, 1845, *Hope of Israel*, of Portland, Maine, presenting clear Biblical and historical evidence thereon. (Cf. R&H, Aug. 23, 1870.)

Joseph Bates † got the Sabbath light from Preble. (On Preble tract see H. S. Gurney, R&H, Jan. 3, 1888.) Then he checked with the Washington, New Hampshire, group, and the contact "brightened the flame." The heralding of the Sabbath now became Bates's special burden and mission. Thus the Sabbath truth likewise appeared on time. Such timing was manifestly more than a coincidence. It was providential leading.

Bates presented the Sabbath truth to the Bedford, Massachusetts, group, who felt that "a stone had been laid in the foundation," and that God was leading—which He assuredly was. Bates then put his message into tract form for wider extension of its influence. It was titled *The Seventh-day Sabbath a Perpetual Sign* (August, 1846). This Bates began to circulate.

And now Joseph Bates—who had become the Sabbath herald—and James White, now a Sabbathkeeper, along with Hiram Edson, who had pioneered with the Sanctuary light, soon joined together the Sanctuary and Sabbath truths in 1846, and united their respective messages. It is

\* THOMAS M. PREBLE (fl. 1844-47), Freewill Baptist minister, becoming Millerite minister. Accepted Sabbath truth in mid-1844. Was first Adventist to advocate it in print in *Hope of Israel* (Feb. 28, 1845). Reprinted in tract form. This introduced seventh-day Sabbath to Joseph Bates, and thence to our other pioneers. But in 1847 Preble gave up the seventh-day Sabbath, writing against us in Advent Christian *World's Crisis*. Later wrote counteracting book, *First-Day Sabbath*.

† JOSEPH BATES (1792-1872), sea captain, preacher, and cofounder of SDA Church. In 1821 gave up liquor, then wine and tobacco. In 1827 joined Christian Connection, becoming minister of that faith. Founded temperance and antislavery societies. In 1839 joined Millerite Movement. On committee calling first Millerite General Conference. Chairman of eleventh Conference. Preached in Maryland. After Disappointment accepted Sabbath through Preble tract. On basis of Ten Commandments, and Dan. 7:25, wrote our first Sabbath tract, *Seventh Day Sabbath* (1846). Second ed. (1847) added Rev. 14 phase. Prominent in "1848 Sabbath Conferences." Pioneered in Michigan (1849). In 1860, chairman in organizing Conference.

recorded that at one of these early conferences Bates drew his new Sabbath tract from his pocket and began to read it aloud. And Edson, promulgator of the Sanctuary truth, greatly moved, declared, "I am with you to keep it." (W. A. Spicer, *Pioneer Days of the Advent Movement*, 1941, pp. 61, 62.)

#### IV. Spirit of Prophecy Appears in Maine

1. SPIRIT OF PROPHECY MANIFESTED ON TIME.—Paralleling the study and declaration of the basic Sanctuary and Sabbath truths, Ellen Harmon, up in Portland, Maine, in December of 1844, received the first of a succession of visions from the Lord designed to steady and encourage our perplexed and scattered people in that region in this crucial transition period.

The appearance of this Spiritual Gift was likewise Bible based, for prophecy called for it to appear in this final phase of the Threefold Advent Movement just at this time. And with the coming of the hour the Gift appeared—likewise precisely on time. This again was no happenstance. It was clearly an integral part of the plan of God for His Remnant people.

2. GIVEN TO SUSTAIN CONFIDENCE.—This initial vision of December, 1844, was given to hold steady the confused and distraught Adventists in that northern New England section, suffering from the pain and bewilderment of the Disappointment—and pending the Biblical explanation brought through others. This was accomplished by portraying the future travels of the Advent people as ever onward and upward to the City of God.

Ellen Harmon saw a company—a people, a church—on the march. And the pathway to be traversed was pictured as a lighted way, lifted high above the world, with a radiant, penetrating light set up at its beginning, whose beams pierced the enveloping darkness clear through to the City of God at the end of the illuminating pathway. This amazing light was declared to be the great autumnal true Midnight Cry—of the Seventh-Month Movement—in which all had rejoiced, as they awaited the expected coming of the Lord.

The basic message of that initial vision was clear. It was that God was definitely in that mighty Midnight Cry. And if they followed on, walking in the continuing and increasing light, they would assuredly reach the City of God. On the contrary, if they failed to press on in its unfailing light they would stumble and fall off the pathway. They would thus tragically fail to reach the City of God.

It was a steady and confirmatory message, designed to hold them steadfast while the Bible truth on the *nature* of the Disappointment—and particularly the significance of Christ's twofold heavenly ministry—was being dug out from the quarry of Bible truth in faraway Port Gibson and Canandaigua, New York.

3. 1844 MARKS APPEARANCE OF GUIDING GIFT.—So the year 1844 marked the appearance of the Guiding Gift, as the human agent through whom the Spirit of Prophecy operated was called to her ministry in building up and counseling the Advent Movement then just coming into being.

Note again that in Ellen Harmon's very first vision God communicated a message designated to establish confidence in His past leadership in the Millerite Movement. But it did not explain the *why* of the Disappointment. *That was to be discovered and explained through Bible study.* And others were studying out that phase over in New York State.

All during this time of searching the Word, the Spirit of Prophecy was a help and a guide. It was not the channel through which the major doctrines were given, as they all came from, and were founded upon, Holy Scripture. But it was the unifier, the corroborator, and essentially the confirmer and expander of the findings. Its mission was unique, and was clearly defined and delimited.

4. SPURIOUS PRIOR MANIFESTATIONS CREATE HANDICAP.—The appearance of the Prophetic Gift in the Church of the Remnant, just at this time, was definitely foretold in Scripture, Joel 2 and Acts 2 being used in support. Later other Scripture proofs were used. (See *A Word to the "Little Flock,"* p. 13. Rev. 12:17; cf. 19:10.) Yet though predicted, its appearance was unlooked for. And when it did appear it met with resistance, and was hampered by impeding prejudices.

It was God's declared purpose to establish direct communication with His Remnant people. But Satan's shrewd countering scheme, calculated to hamper, was to inject spurious manifestations beforehand to confuse. These were so timed as to create prejudice and opposition against the genuine when it should be manifested.

Thus Joseph Smith (1805-1844), the Mormon, claimed to have visions between 1820 and '44, filled with angels and voices and strange teachings. And before that, the self-styled "prophetess" Ann Lee—of the Shakers—appeared, calling herself "Ann the Word," and advocating weird, mystic, and ascetic doctrines.

5. MILLERITE ADVENTISTS BRACE AGAINST "VISIONS."—But, more

closely related, in the Old World Advent Awakening, Edward Irving (d. 1834) allowed fanaticism and a curious gift of tongues to appear in his London church—with disastrous results. Then in the Millerite Movement itself John Starkweather and Dr. C. R. Gorgas claimed spiritual manifestations. As a result, the Boston Advent Conference, of May 29, 1843, declared, “‘We have no confidence whatever in any visions, dreams, or private revelations’” (*Second Advent of Christ*, June 21, 1843).

Next, the Millerite quarterly, *The Advent Shield*, referred pointedly to the repugnant “prophets” of Zwickau who had harassed the Reformation, and now warned against contemporary “reveries” and “hallucinations” (*The Advent Shield*, Sept., 1844, pp. 156, 162). This, of course, was before Ellen Harmon’s first vision in December, 1844. And finally, the post-Disappointment First Day Adventist groups, in the *Advent Herald* of May 14, 1845, once more warned against “special illumination” and “new tests.”

The purpose was obvious. These were the prejudicial handicaps against recognizing and accepting the genuine manifestation of the Gift when it came. And it must be stated that, with the rejection of the Sanctuary, Sabbath, and Spirit of Prophecy truths by the larger First Day Adventist group, a new beginning had to be made, a new movement undertaken. There was no other way. And just that came to pass.

## V. Fundamental Purpose of 1848 “Sabbath Conferences”

I. SEPARATE FINDINGS MERGE IN “SABBATH CONFERENCES.”—The three key truths that we have traced—Sanctuary, Sabbath, and Spirit of Prophecy, and related “landmark” truths—were now brought together, merged, and adopted in a series of five consecutive “Sabbath Conferences” in the year 1848. These, be it particularly observed, were all held *after* the issuance of the Bates tract on the Sabbath in August, 1846. Ellen Harmon White’s earliest visions had likewise just been published in the *Day-Star*, the 1846 Broadside, and the 1847 *A Word to the “Little Flock.”*

Added to these preliminary periodical releases various related truths were also set forth by James White\* in his 1847 pamphlet, titled

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\* JAMES S. WHITE (1821-1881), of Pilgrim descent, leading founder of SDA Church. Taught school. In 1836 joined Christian Connection, becoming a minister of that faith. In 1842 joined Millerite Movement. As active preacher, led 1,000 to Christ in 1842-43. Married Ellen Harmon in 1846. Accepted Sabbath from Bates. Published *A Word to the “Little Flock”* (1847). Champinn of genuineness of Spirit of Prophecy manifestation. Leader in “1848 Sabbath Conferences.” Brought out first hymnal (1849). Published *Present Truth* (1849), *Advent Review* (1850), then *Review & Herald* (1850), as open forum for Advent truth. Started *Instructor* (1852). Was editor of each for a time.

In 1855 moved publishing work to Battle Creek. Led out in organizing General Conference in

*A Word to the "Little Flock,"* \* and dated May 30. That likewise came out the year *before* the Conferences. It was the day of small but significant beginnings and developments. Thus we come to the series of epochal Sabbath Conferences in 1848. Here were their locations and timings:

(1) *Rocky Hill, Conn.*, Thursday to Monday, April 20-24, 1848. (LS 108.) Leaders present included Bates, White, Gurney, Chamberlain, and Ellen White. Fifty in attendance.

(2) *Volney, N.Y.*, beginning Friday, August 18. Leaders here included Bates, Chamberlain, Gurney, Edson, James and Ellen White. (Record Book I, p. 18; 2 SG 97-99.) Thirty-five present.

(3) *Port Gibson, N.Y.*, Sunday and Monday, August 27, 28. (2SG 99.)

(4) *Rocky Hill, Conn.*, Friday and Sabbath, September 8, 9. (Record Book I, p. 22.)

(5) *Topsham, Me.*, Friday to Sunday, October 20-22. Leaders present included Bates, Gurney, Nichol, James and Ellen White. (Record Book I, p. 24.)

2. MAJOR RAYS OF LIGHT BROUGHT TOGETHER.—It will be observed that these conferences were each of short duration, all weekend meetings. They were not lengthy conferences for comprehensive study, † but instead were concentrated meetings for the presentation, promulgation, and the winning of acceptance of these major, newly discerned doctrinal truths we have traced.

Those who came together, so soon after the Disappointment, still had widely divergent views on many points (2SG 97). But here the distinctive basic doctrines and features of prophecy were so presented as to lead to a largely unified belief on these structural fundamentals.

It should be added that our believers had not yet, of course, come under any form of unifying organization. Nor had they adopted any organizational name. Those came in in the early 1860's. And no comprehensive statement of belief was drafted until the 1870's. This was by Uriah Smith. Such is the time perspective. An initial listing of firm doctrines will be noted at the close of this chapter.

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1863. Became ardent health reformer. Arranged for first camp meeting in 1868. Started *Health Reformer* (1866), and Tract and Missionary Society (1874). Then Battle Creek College (1874). Founded Pacific Press, and *Signs of the Times*, in 1874. Author of four books. Was president of General Conference for 10 years (1865-67; 1869-71; 1874-80).

\* For example, James White in *A Word to the "Little Flock"* said: "For more than one year [that would be in 1846, or shortly before], it has been my settled faith, that the *seven last plagues were all in the future*, and that they were all to be poured out *before the first resurrection*" (p. 1).

† We may assume that the main burden of those longer study periods—in which White, Bates, Father Pierce, Edson, and others engaged—concerned "Christ, His mission, and His priesthood" (ISM 206, 207). The period of "two or three years" during which Mrs. White's mind was "locked to an understanding of the Scriptures" (*ibid.*) ended in the winter, December to February, 1850-51, according to records in the White Estate office. Even if the "Sabbath Conferences" were covered in this account, additional longer study periods must have been included also. These would have followed the 1848 Conferences.

3. FOUNDATIONS LAID IN 1848 CONFERENCES.—Here then—in the 1848 Conferences—was the beginning of the combined and coordinated, Bible-based principles of the Sabbatarian Adventists. Bates evidently set forth the seventh-day Sabbath, Edson gave the basic light on the sanctuary, and James White presented the prophecies and the Scriptural basis of the gift of the Spirit of Prophecy, along with the certainty of the 1844 experience, and the events to precede the Advent.

Ellen White had one or two visions at each conference, designed to confirm and clarify the truth presented from the Word, and to meet error when it was injected. In 1854, a few years after the 1848 Conferences, she wrote concerning those years:

“We had to search and wait the opening of truth and receive a ray of light here and a ray there, and labor and beg for God to reveal truth to us. *But now the truth is plain; its rays are brought together.* The blazing light of truth can now be seen at once, and when it is presented as it should be it is brought to bear upon the heart.” (Ms 3, Feb. 12, 1854.)

Such, then, were the divinely timed beginnings of our coordinated faith—though the process continued for a decade for further rounding out of our beliefs. And of course it has continued since. But it was not until the early-to-mid-fifties that the “foundations,” the “pillars,” the “platform,” and the old “landmarks”—as variously called—were recognized as established. (*Messenger to the Remnant*, p. 39.)

This cluster of terms actually all stood for the same basic principles of Adventist faith—distinctive doctrines and prophecy—from which we have since varied little. Rather, they have been strengthened and enlarged, and secondaries fitted into their related places.

4. 1848 CONSTITUTES YEAR OF COORDINATION.—1848 was clearly a notable year, marking as it did the coordination of the Sanctuary, Sabbath, and Spirit of Prophecy truths. As seen, in 1848 these various rays of light were “brought together” (E.G. White Ms. 3, Feb. 12, 1854; *Messenger to the Remnant*, p. 39). They were merged into one united but many-sided belief. The Movement was steadily taking form and shape.

James White and Joseph Bates in particular here labored earnestly to bring unity amid many conflicting views. They had set out to establish groups—nuclei or clusters—of believers united upon these great main truths. This they did through these 1848 Sabbath Conferences.

Also in 1848 came the message “You must begin to print a little paper.” From that “small beginning” it was to grow until published “streams of light” would radiate “clear round the world” (LS 125). The concept of a world movement was now brought before them.

5. CRISIS OVER "MARK" STILL FUTURE.—In January, 1849, Bates brought out his pamphlet, "A Seal of the Living God," similarly dealing with the matter of the enforcement of the "Mark of the Beast." The tie-in between the two was becoming clearer. Speaking of Revelation 14:16, and developments of the mark of apostasy in the New World—the land of Protestant religious freedom—Bates said:

"This last text [Rev. 14:16] is still in the future, and has a direct bearing on this very sealing message. This ungodly power from which God's people have been called out [Rev. 18:4], will yet, as it now appears, enact a law for the express purpose of making all bow down and keep the Pope's Sabbath (Sunday)." (JOSEPH BATES, *A Seal of the Living God* [1849], p. 37.)

So 1848 was really the beginning of what was to become a worldwide message, though they did not fully sense it at the time. Conversely, it was also the year of the rise of modern Spiritualism, likewise inextricably involved in the last great struggle. This was highly significant. The issues, and the factors, were coming into focus. The forces were already forming for the final conflict.

6. COORDINATED SYSTEM OF TRUTH RESULTED.—It is therefore evident that the three key doctrines—Sanctuary, Sabbath, and Spirit of Prophecy—discovered by different men in different places, were not detached, independent, unrelated points of truth. Rather, they together constitute the base of a coordinated *system* of truth. It was these key truths that drew men together, forming the foundations of our emerging message. Each major truth was indispensable. James White saw this clearly, and said significantly in 1858:

"The present truth is harmonious in all its parts; its links are all connected; the bearings of all its portions upon each other are like clockwork; but break out one cog, and the work is stopped; break one link, and the chain is broken." (JAMES WHITE, R&H, Jan. 7, 1858. Mrs. White was also shown the connection; EW 254, 255.)

It is to be stressed that the integral unity of these three key truths is vital. None are expendable. For example, one may think that he can drop out, or muffle, the trustworthiness of the sanctuary doctrine without material loss. But when that is omitted nothing else fits together as a systematic whole. It is an integral and essential unit. The same is, of course, true of the Sabbath, or the nature of man, or the prophecies of Revelation 13 to 18, or the Spirit of Prophecy.

All are essential. Together they form one harmonious system of truth. They stand or fall together. Beyond question a rounded system of truth was and is requisite for carrying the Everlasting Gospel in its

final setting to mankind. That grand design was now in process of development. Our forefathers laid the foundations well, quarried from the Word of God.

7. SCOPE OF THIRD ANGEL'S MESSAGE.—It is never to be forgotten that our pioneers had to build this coordinated system of doctrinal truth from the very foundations—these foundations embracing the prophecies of the last-day events, the multiple signs of the coming of Christ, the order of the events of His coming, the Judgment Hour now in session, the standard of that judgment disclosed, the final test over loyalty to the Sabbath versus subservience to the Mark, the close of mankind's probation, the nature of Christ's Second Coming, the first resurrection and cutting off of the living wicked, the binding of Satan, the reign of the saints with Christ in heaven during the thousand years, the second resurrection and the resultant loosing of Satan, then the final destruction of Satan, and the wicked angels and men, the new earth that follows, and the eternal inheritance.

And with these were the true nature of man, life only in Christ, and many other essential topics. These were the *specifics* of the Third Angel's Message. And undergirding them all were the Eternal Verities principles, provisions, and Personalities of the Everlasting Gospel—the "Faith of Jesus," not too clearly discerned by some at the time. These imperatives were for later unfolding, acceptance, and establishment.

That is the over-all picture. That is the genius of this Movement as seen by our early platform builders. All honor to the clearness of their vision. They builded better than many realized at the time.

But before closing this chapter we must introduce another factor, and note the "Leading Doctrines" of 1854.

## VI. Significant Omission in 1854 "Leading Doctrines"

1. CONSPICUOUS ABSENCE OF SALVATION IMPERATIVES.—About the earliest tabular list of "Leading Doctrines as taught by the Review"—the recognized spokesman for the young Movement—ran through the *Review and Herald*, volume VI, from Aug. 15 to Dec. 19, 1854. These were prominently placed, right on the editorial masthead, in the first column of the front page.

They were few but basic—just five in number. They did not include prophecy, except as the premillennial aspect of the Second Advent and the first resurrection were prophetic, and the restoration of Edenic perfection in the New Earth.

Just why they were displayed in volume VI at this time—and not

prior to or subsequently thereafter—is not known. Evidently there was need at that particular time for such a defining of fundamental faith, as based on the Bible only. And these were regarded as foundational in such a declaration.

2. SALVATION THROUGH CHRIST NOT LISTED.—Here for the record are the five:

“The *Bible*, and the Bible alone, the rule of faith and duty.

“The *Law of God*, as taught in the Old and New Testaments, unchangeable.

“The *Personal Advent of Christ* and the Resurrection of the Just, before the Millennium.

“The *Earth restored* to its Eden perfection and glory, the final Inheritance of the Saints.

“*Immortality alone* through Christ, to be given to the Saints at the Resurrection.”

All other doctrines apparently fell into secondary place. But the conspicuous feature in this tabulation is that there was omission of all reference to salvation through Christ and Christ alone. That paramount truth—which was definitely believed—was evidently taken for granted by James White, editor, and the supporting publishing committee of three—J. N. Andrews, R. F. Cottrell, and Uriah Smith. But it was *not* taken for granted by non-Adventist critics.

White had had an integral part in the preceding Millerite Movement, and had passed through the soul-searching experience of October 22, 1844. The other three had not. The vivid expectation of October 22 had brought out utter personal dependence on Christ on the part of all participants truly expecting His glorious return.

3. COMMITTEE NOT AMONG MILLERITES.—Of the three Publishing Committee counselors, Andrews was only 15 in 1844, and Uriah Smith but 12. Cottrell was 30 years of age at that time, but was not a Millerite. Andrews became a Sabbatarian Adventist in 1846, Cottrell in 1851, and Smith in 1852. So none of the three had passed through that awesome, climactic day in the Millerite Movement. Consequently, none had experienced the heart-searching expectation of October 22, when the waiting throng expected to meet their God face to face.

Sabbatarian Adventists were now fighting a battle for unpopular doctrinal truths, and apparently did not sense the necessity for publicly stressing the imperatives of personal regeneration and justification by faith. But however it was, that very omission gave gainsayers a vulnerable talking point. And they made the most of it.

4. SILENCE CONSTRUED AS LEGALISM.—This failure to include the imperatives of salvation illustrates the unfailing early emphasis on the "Commandments of God" without a corresponding emphasis on the "Faith of Jesus." And this omission was characteristic of practically all of our leading writers of the time—and in fact for three decades thereafter. Our literature of the day so attests; that is, with the exception of Ellen White, and James White to a lesser degree. There was an occasional item. But the burden was on sheer doctrine.

This general silence doubtless furnishes the key as to how and why Christ and His righteousness came to be largely lost sight of by 1888 (ISM 155, 384), and its provisions not understood by one in a hundred (R&H, Sept. 3, 1889; ISM 359, 360). All this will be surveyed in due time.

## The Bible—Sole Rule of Faith and Practice

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### I. Seventh-day Adventists Maintain Protestant Position

1. MILLERITES HELD TO BIBLE ONLY.—The pioneers of the Seventh-day Adventist Movement came from various Protestant church backgrounds, most of them having been active in the Millerite Adventist Movement. They considered themselves Bible-believing Christians in the full tradition—or concept—of the Reformers of the sixteenth century.

In that prior Millerite Movement, William Miller began his study of the Bible with a firm resolve to lay aside all preconceived opinions and let the Bible interpret itself. For him this included both doctrine and prophecy. His preaching of the Second Advent near—"in, on, or about the year 1843"—was based on Bible prophecy. And all his associates likewise used the Bible as the sole basis of their preaching. It never occurred to them that there could be any other authority for religious truth.

2. WE LIKEWISE MAINTAIN PROTESTANT PRINCIPLE.—It is not surprising, therefore, that the appearance of the prophetic gift—in the visions of Ellen Harmon, beginning in December, 1844—created a problem of relationships, even in the minds of those who were thoroughly convinced that the visions were indeed from the Lord.

In the 1847 *A Word to the "Little Flock"*—which contained three of Mrs. White's visions—James White felt it necessary to state publicly his

allegiance to the historic Protestant principle on religious authority:

"The Bible is a perfect, and complete revelation. It is our *only* rule of faith and practice."—Page 13. (Italics mine.)

From that day to this Seventh-day Adventists have consistently proclaimed to the world that their message is based on the Bible, and that they are in full harmony with the Reformation leaders in insisting on the Bible and the Bible only as the foundation of doctrine and guide for Christian duty and practice. In substantiation, note our historical record. First, the *Yearbook* statements.

## II. Public "Statements" of Faith Unvaryingly Stress "Bible Only"

The annual Seventh-day Adventist *Yearbooks*, appearing from 1889 onward—in the years that they were issued, and when they contained a statement of "Fundamental Principles" (later changed to "Fundamental Beliefs," from 1931 onward)—bear undeviating testimony. In each instance they have used the expression "Bible *only*." Here is the sequence, though somewhat intermittent, for reference:

1. SMITH'S 1872 "FUNDAMENTAL PRINCIPLES" USES "ONLY."—Here are the facts by years, based on Uriah Smith's original statement of 1872:

1889—"That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain a full revelation of His will to man, and are the *only* infallible rule of faith and practice."—"Fundamental Principles," art. III, p. 148.

Following 1889, the *Yearbooks* from 1890 to 1904 contained no statement of "Fundamental Principles." Here is the precise historical data:

1890-1904—Yearbooks contained no statement of "Principles."  
 1905—Yearbook—"Principles" reads "*only* . . . rule of faith and practise" (p. 188).  
 1906—No statement of "Principles."  
 1907-1914—Reads, "*Only* . . . rule of faith and practise."  
 1915-1930—No statement of "Principles."

2. WILCOX'S 1931 "FUNDAMENTAL BELIEFS" MAINTAINS "ONLY."—From 1931 onward—changed in name from "Principles" to "Beliefs"—the word "only" is still maintained:

1931—"That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the *only* unerring rule of faith and practice."—"Fundamental Beliefs," art. 1, p. 377.

So, from 1931 onward the new "Fundamental Beliefs" statement,

prepared by F. M. Wilcox, to this day uniformly reads, “*only* unerring rule of faith and practice.” This identical statement has also appeared unchanged in each subsequent edition of our official *Church Manual*, and the wording cannot be changed except by General Conference session action.

Nothing could therefore be more standard, fully authorized, or official. There is thus uniform witness of published *Yearbook Principles or Beliefs* to the one thought—“*only* infallible rule,” or “*only* unerring rule.”

3. UNDEVIATING TESTIMONY OF PRESIDENTS, EDITORS, WRITERS, MASS MEDIA.—But the identical thought and wording goes back to 1847—the James White declaration in our earliest tract, *A Word to the “Little Flock.”* And beginning with James White, every General Conference president who has gone on record on this point likewise bears undeviating witness to this declared position. Of presidents, beginning with White, there is record of Andrews, Butler, Daniells, Spicer, Watson, McElhany, Branson, Figuhr, and Pierson.

A similar roster, made up of the editors of our general church paper, the *Review and Herald* (White, Andrews, Smith, Jones, Prescott, F. M. Wilcox, Spicer, Nichol, and Wood), yields the same testimony. The same is true of our leading missionary journal, the *Signs of the Times*—from editors White, Smith, Andrews, J. H. Waggoner, E. J. Waggoner, Jones, M. C. Wilcox, Tait, Baker, Nichol, Maxwell. Likewise uniformly with our official journal for preachers, *The Ministry*—from its three editors Froom, Anderson, and Spangler. Nothing could be more uniform.

The same is true of our leading Bible teachers and outstanding writers through the years. And to these must be added such more recent mass media spokesmen as H. M. S. Richards of the *Voice of Prophecy*, W. A. Fagal of *Faith for Today*, and George Vandeman of *It Is Written*. So there has been an undeviating leadership voice. On this we have been, and are, truly Protestant—truly *Bible* based.

### III. Bible “Alone”—Foundation of Faith and Infallible Guide

1. SUPREMACY OF BIBLE “ONLY.”—Mrs. White similarly constantly stressed the supremacy of the Bible “*only*,” or “*alone*,” as the foundation of our faith, the “*sole*” rule of faith and practice, the “*one*” infallible guide and unerring authority. These expressions, which she placed on record, are deliberate and of paramount importance. Note their cumulative force, and context:

"The Bible, and the Bible *alone* is to be our creed, the *sole* bond of union. . . . God's Word is *infallible*. . . . Lift up the banner on which is inscribed, *The Bible our rule of faith and discipline*" (ISM 416, 1885; EW 78).

"The Bible . . . is an *infallible guide under all circumstances*" (5T 264, 1885; ML 25, 1906).

"It is *infallible*; for God cannot err" (Ms 27, 1906).

The same term, "infallible guide," appears in *Fundamentals of Christian Education*, p. 100 (1886), and pp. 394-5 (1896). This is expanded in *The Great Controversy*—"an *authoritative, infallible revelation* of His [God's] will. . . . The *revealer* of doctrines" (p. vii, 1888).

2. UNERRING FOUNDATION OF OUR FAITH.—Other vital expressions, of the same intent, are "*unerring guide*" (4T 312, 1880), the "*unerring counsel* of God" (4T 441, 1880), "*the one unerring guide*" (5T 389, 1885), and "*unerring standard*" (Ev 256, 1890). Yet another description is, "*of unquestionable authority*" (DA 253, 1898); also, "*of unquestionable authority*. . . . The Word of the infinite God, as the end of all controversy and the foundation of *all faith*" (COL 39, 40, 1900).\*

This principle, of far-reaching import, is true not only now but has been so all through the past.

#### IV. Age-old Emphasis on Bible as "Only" Rule of Faith

1. "ONLY RULE" IN EVERY AGE.—It is important to realize that the Spirit of Prophecy commended those "witnesses for God" in "every age" who "held the Bible as the only rule of life" (4SP 66, 1885). The historical build-up is impressive. Specifically, Mrs. White referred to the Waldenses as those who in their day regarded "the Bible as the only rule of faith" (4SP 68, 1885). And she intensifies the description in *The Great Controversy*, that "they held the Bible as the *only supreme, infallible authority*" (p. 68, 1888).

Of Wyclif she recorded that he taught "*the sole infallibility* of the Scriptures" (4SP 89, 1885), and of Huss that "God speaking" in the Bible is "*the one infallible guide*" (GC 102, 1888). Likewise of Zwingli—"The *only infallible authority*" (GC 177, 1888), and the "*only sufficient, infallible rule*" (GC 173, 1888).

2. MUST RETURN TO PROTESTANT PRINCIPLE.—Coming to Luther, Mrs. White said that he "met them [the papal contenders], with the Bible, and the Bible *only*" (GC 132, 1888). And of the English Re-

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\* I am indebted to R. L. Odom, compiler of the comprehensive E. G. White *Index*, for these assembled expressions.

formers she recorded that they held to “the *infallible authority* of the Holy Scriptures as a rule of faith and practice” (GC 249, 1888).

In *The Desire of Ages*, Mrs. White declares of the Word, “Here *alone* is truth unmixed with error” (p. 398, 1898). And the climax is reached in this appeal:

“In our time . . . there is need of a return to the great Protestant principle—the Bible, and the Bible *only*, as the rule of faith and duty” (GC 204-5, 1888).

“Our time” applies specifically to us today. The emphasis on “only” needs no comment. That is the uniform testimony of Ellen White.

### V. To Maintain Positions From Scriptures Alone

1. “BIBLE ALONE” THE UNVARYING EMPHASIS.—Note the cumulative factor of the evidence. The very repetition indicates how imperative it is. Ellen White counsels us to “maintain the Bible, and the Bible *only*, as the standard of all doctrines and the basis of all reforms” (GC 595, 1888). Again, “The Bible, and the Bible *alone*, is our rule of faith” (CSW 84, 1889); similarly, “The Bible, and the Bible *alone*, is to be our creed, the *sole* bond of union” (ISM 416, 1885).

She admonishes us to “present the Bible, and the Bible *alone*, as the foundation of our faith” (2SM 85, 1894). She further declared that the Bible and “the Bible *only* is to be our refuge” (Letter 138, 1897; *That I May Know Him*, 342). Such was her unvarying emphasis. Nothing, upon her part, could be clearer or more emphatic.

2. GIVE ANSWER FOR FAITH FROM BIBLE.—The underlying reasons for these admonitions are clearly spelled out:

“Every position we take should be critically examined and tested by the Scriptures. Now we seem to be unnoticed, but this will not always be. Movements are at work to bring us to the front, and if our theories of truth can be picked to pieces by historians or the world’s greatest men, it will be done.” (Ev 69, 1886.)

“Our people have been regarded as too insignificant to be worthy of notice, but a change will come. . . . Every position of our faith will be searched into, and if we are not thorough Bible students, established, strengthened, settled, the wisdom of the world’s great men will be too much for us.” (2SM 386, 1886.)

This constitutes a tremendous challenge. Note the counsel:

“There should be a more close searching of the Word of God, opening the Scriptures, text by text, and searching for the strong evidences that sustain

the fundamental doctrines that have brought us where we now are, upon the [Bible] platform of eternal truth." (2SM 393.)

"Search the Scriptures; for *therein* are found the evidences of our faith." (5T 575, 1889.)

"God's word" is the "*foundation and the finisher of our faith.*" (CT 374, 1913.)

3. CONSTITUTES "ONLY FOUNDATION OF FAITH."—Never are we to forget that "He [God] has given His people a straight chain of *Bible* truth, clear and connected. . . . It has been dug out through . . . much prayer" (3T 447, 1875). Moreover, "as the Spirit of God becomes better known, the *Bible* will be accepted as the *only foundation of faith*" (8T 192, 193, 1901). That is unequivocal.

And along with all this multiple counsel is placed the admonition to "reject everything, however widely accepted by the Christian world, that . . . [is] not founded upon the Scripture of truth" (GC 354, 1888). And this earlier declaration: "We are fully sustained in our positions by an overwhelming amount of plain Scriptural testimony" (3T 253, 1873). And this:

"We must stand barricaded by the truths of the Bible. The canopy of truth is the only canopy under which we can stand safely." (MM 88, 1904.)

Back in 1853—in the period we have been traversing—Ellen White admonished:

"As darkness thickens, and error increases, we should obtain a more thorough knowledge of the truth, and be prepared to *maintain from the Scriptures the truth of our position.*" (R&H, Aug. 11, 1853, p. 53.)

That is God's ringing challenge for us today. We ignore or neglect it at both our personal and denominational peril.

However, while our position has been clearly expressed both by Mrs. White and the leaders of the denomination through the years, there is danger that the cliché phrase, "The Bible, and the Bible only," may not mean exactly the same to each user of the expression. And we may well inquire as to what we believe it to mean in the context of our own position today. A review of the basic Protestant position is consequently most appropriate just here.

## VI. Sixteenth-Century Protestant Position

1. CONFLICT BETWEEN BIBLE AND TRADITION.—The Protestant Reformation developed out of the renewed study of the Bible. Martin Luther and his fellow protesters saw clearly that the teaching and

practice of the Catholic Church were not in harmony with the Scriptures. And these deviations from the teaching of the Word were given authoritative standing *on the basis of church tradition*.

As the conflict developed, and the church refused to be admonished regarding its corruptions, the question of *authority in religion* became the chief issue. Martin Luther stood by the Bible *only*, while the church insisted that the Bible *and tradition* constituted the basis of authority. This distinction between Protestants and Roman Catholics has persisted to this day, notwithstanding Vatican II's emphasis on the value of Bible study for the faithful.

2. TRADITION REJECTED AS WITHOUT AUTHORITY.—What the Reformers meant when they said “the Bible, and the Bible only,” is that they rejected *church tradition* as having any authority in deciding doctrine or practice for the Christian. The Christian must get his instruction from God, directly from the Bible—without any intervening ecclesiastical interpretation. In other words, each sincere believer could arrive at truth by personal study of the Bible, without the mediation or management of priest and prelate.

But this is only a partial statement of their position, as a closer look at their actual documents reveals.

3. TRUE BASIS OF SCRIPTURAL AUTHORITY.—A careful analysis of the Reformers' doctrine of authority has been made by Dr. Bernard Ramm, well-known contemporary student in the field of Biblical exegesis. A meaningful quotation from him will bring the facts succinctly before us:

“Both Luther and Calvin agreed that God rested His authority in His Word. This was the principle of authority for the Israelite and for the infant [Christian] Church. God had not included the Church as a link in delegated authority between the Scriptures and the believer. . . .

“Having rejected the authority of the Roman Church and its effort to underwrite the authority of the Bible, Calvin might have turned to human reason to demonstrate the authority of the Bible. But there were two matters causing hesitancy in this procedure: (1) the human reason had come under certain darkening effects from sin; and (2) being fully persuaded by human reason the believer would still have but human faith. *There must be a divine certainty about divine matters.*

“Calvin, with a profound respect for both Church and Reason properly understood, found his answer to the problem of religious authority in the *internal or secret witness of the Holy Spirit*. The inward, illuminatory work of the Spirit in counteringacting the darkening noetic [“apprehended only by the intellect”] effects of sin witnesses with the believer to the divinity of the Scriptures. In matters of religious authority the Spirit and the Word are insolubly conjoined. The Scriptures function in the ministry of the Spirit, and the Spirit

functions in the instrument of the Word. In this vital relationship of Spirit and Scripture the Reformers grounded their doctrine of religious authority.

"The abbreviated Protestant principle (which contains a large element of truth) is stated by Chillingworth: 'The Bible, I say, the Bible only, is the religion of Protestants.' The truer Protestant principle is that there is an *external* principle (the *inspired* Scripture) and an *internal* principle (the witness of the Holy Spirit). It is the principle of an objective *divine* revelation, with an interior *divine* witness. These two principles must always be held together, so that it may be said either that: (1) our authority is the Holy Spirit speaking in the Scriptures, or, (2) our authority is the Scriptures sealed to us by the Holy Spirit." (*The Pattern of Religious Authority*, Eerdmans, 1957, pp. 28, 29. Used by permission.)

This is well stated.

4. HOLY SPIRIT AND WORD CONJOINED.—Dr. Ramm goes on to quote several of the Reformation creeds to show that the Protestants have always conjoined the ministry of the Holy Spirit with the Word as the basis of their authority. One quotation, out of many, will suffice to illustrate this fact:

"The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture." "Yet, notwithstanding, our full persuasion and assurance of infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the Word in our hearts." (*Westminster Confession*, chap. 1, arts. 10, 5.)

Thus the fully stated Protestant principle rejects the dogmas and teachings of fallible men in the church—uninspired "tradition"—for "the Holy Spirit speaking *in the Scriptures*" as "our full persuasion and assurance of infallible truth." That is logical and consistent. And the abbreviated Protestant principle, "The Bible, and the Bible only," is not intended to shut out the operations of the Holy Spirit in illuminating the minds of sincere searchers of Holy Writ.

The Reformers were as yet unaware of any revival of the Spirit of Prophecy that was to appear in the last days of the church. The time for such understanding and recognition had not yet come. It came with the rise of the Advent Movement.

## VII. Seventh-day Adventists Follow in Reformers' Footsteps

With the Reformers' position Seventh-day Adventists are in full agreement. We have already referred to Mrs. White's constant emphasis on the Bible as the basis of our faith. She frequently commended the early Reformers for their rejection of the traditions of men for Bible

truth, for she was in full harmony with their teaching and practice in this respect. She was also in full agreement with their emphasis on the place of the Holy Spirit in leading men to divine truth.

1. **MRS. WHITE ON WORK OF SPIRIT IN REVEALING TRUTH.**—Mrs. White uniformly insisted that the illumination of the Holy Spirit is essential if we are to understand God's Word and apply it to our lives. Note these instances:

"Through the Scriptures the Holy Spirit speaks to the mind, and impresses truth upon the heart." (DA 671.)

"We can attain to an understanding of God's word only through the illumination of that Spirit by which the word was given." (5T 703.)

"No man can have insight into the Word of God without the illumination of the Holy Spirit." (R&H, June 4, 1889.)

"Without the Spirit of God a knowledge of His word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. . . . Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan." (COL 408-411.)

"Those who study the word of God with hearts open to the enlightenment of the Holy Spirit, will not remain in darkness as to the meaning of the word." (COL 36.)

The Spirit of Prophecy is, we are to remember, an extension of the operation of the Spirit in its fullest and most authoritative form.

2. **HOLY SPIRIT AND WORD CONJOINED.**—Mrs. White was equally clear that just as the Bible without the illumination of the Holy Spirit could not lead to truth, so also mere illumination without the Word was equally impotent. Thus:

"Great reproach has been cast upon the work of the Holy Spirit by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the word of God." (GC vii.)

"Wonderful illuminations will not be given aside from the Word, or to take the place of it." (2SM 48.)

In Adventist thinking, the place and office work of the Holy Spirit, as the interpreter of the Word, have always been emphasized. Perhaps not all, however, have clearly seen that the Holy Spirit must be conjoined to the Word as a basis for our authority in matters doctrinal. This last step is both logical and sound, and entirely consonant with the teaching of Ellen White. When we say "the Bible and the Bible only" is the basis of faith and practice, we do not thereby exclude the illuminating work of the Holy Spirit.

3. **ADVENTIST PIONEERS AND SPIRIT OF PROPHECY.**—The founders of

the Movement—inheritors of the Reformation and Bible believers in the truest sense—faced a related problem in their conviction that they were receiving messages from God through the visions of Ellen Harmon White. How was this to comport, then, with their Protestant convictions in relationship to the supremacy of this Bible? Observe closely.

They turned at once to the Word of God for their support. In *A Word to the "Little Flock,"* published by James White in 1847—in which three early visions of Mrs. White are included—he justifies faith in the visions by alluding to the prophecy of Joel 2:28, 29, predicting visions and dreams in the last days. Then he goes on to say:

"Dreams and Visions are among the signs that precede the great and notable days of the Lord. And as the signs of that day have been, and still are fulfilling, it must be clear to every unprejudiced mind, that the time has fully come, when the children of God may expect dreams and visions from the Lord." (Page 13.)

4. VISIONS LEAD TO WRITTEN WORD.—In this James White sees nothing inconsistent with his faith in the Bible as the supreme guide to the Christian in doctrine and practice. For he says, as already pointed out earlier in this chapter:

"The Bible is a perfect, and complete revelation. It is our *only rule* of faith and practice. . . . True visions are given *to lead us to God, and his written word.*" (*Ibid.*)

The early Adventists very soon found additional Biblical support for their belief in Mrs. White's visions in their exposition of the Third Angel's Message as the climax of Revelation 14:6-12. They identified themselves as preaching this message, and keeping "the commandments of God, and the faith of Jesus" (v. 12). They also found this same group of last-day people described in Revelation 12:17 as "the remnant of her [the church's] seed, which keep the commandments of God, and *have the testimony of Jesus.*"

Their definition and identification were complete when they read in Revelation 19:10: "The testimony of Jesus is the spirit of prophecy." Clearly, then, the Spirit of Prophecy in the Church of the Remnant was explicitly foretold in Bible prophecy.

5. "BIBLE ONLY" DOES NOT EXCLUDE SPIRIT OF PROPHECY.—Complete confidence in the manifestation of the Spirit of Prophecy in the mission and work of Ellen White has characterized the vast majority of the Adventist Church ever since. It is hardly possible, then, for a Seventh-day Adventist to use the expression "The Bible, and the Bible only, is the basis of our faith and practice" as excluding the work of Ellen

White in her appointed ministry to the church. Back in 1854 James White expressed it clearly:

"The position that *the Bible, and the Bible alone, is the rule of faith and duty* [sic], does not shut out the gifts which God set in the church. To reject them is shutting out that part of the Bible which presents them. We say, Let us have a whole Bible, and let that, and that alone, be our rule of faith and duty. Place the gifts where they belong, and all is harmony." (R&H, Oct. 3, 1854, in comment on reprinted article from issue of April 21, 1851.)

That counsel is both sound and explicit—and historical.

### VIII. Proper Place of Gift in Relation to Doctrine

1. THE PROBLEM OF RELATIONSHIPS.—By putting spiritual gifts in juxtaposition—that is, side by side—with the Bible in relation to faith and duty, James White implies strongly that the Gift of Prophecy does have a proper place in the comprehensive development of Adventist beliefs. And in practice Adventists have always held to such a position.

One of our basic problems—as the years have faded out the sharp outlines of our early doctrinal study—is to define this relationship in terms that would be satisfactory to us, and yet properly definitive to fellow Christians in other communions. These tend to look upon our claim to the possession of the Gift as an evidence of our departure from the fundamental "*Bible only*" tenet of Christian orthodoxy.

2. JAMES WHITE'S COMPREHENSIVE DEFINITION.—The first Adventist to face this problem was the one who was joined in marriage to Ellen Harmon shortly after she began receiving visions from God, beginning near the close of 1844. He was convinced that her visions were indeed from the Lord, and that God was thus seeking to encourage the disappointed Adventists who were suffering from the complete collapse of their hopes and expectations on October 22, 1844. But there is more. Let us go back again to James White's statement of 1847, in *A Word to the "Little Flock"*:

"The Bible is a perfect and complete revelation. It is our only rule of faith and practice. But this is no reason why God may not show the *past, present, and future fulfillment of his word, in these last days, by dreams and visions*, according to Peter's testimony. True visions are given to lead us to God, and his written word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected." (Page 13.)

That declaration is most explicit, and was most timely. James White here draws a very clear line between doctrine (defined in the term "faith") and the application of Bible prophecy to the events of

history (defined in the phrase "past, present, and future fulfillment of his word"). White sees no derogation of his Protestant principles in the confirmation of the Adventist teaching by visions given to Ellen White, particularly of prophetic fulfillment.

3. TIMELESS TRUTHS AND PROPHETIC FULFILLMENTS.—This original position was reiterated eight years later by James White in an editorial in the *Review and Herald* (Oct. 16, 1855) when he was again seeking to show that the basic Adventist doctrines are not based on the visions. In fact, he reprints the entire section that we have reproduced here. He never changed his view on this crucial point.

The distinction between beliefs based on prophetic fulfillments and applications, and those basic Christian doctrines that are timeless, is a most natural division. The fundamental doctrines—such as salvation through Christ, the rulership of God, creation, the moral law governing human conduct—are all timeless teachings clearly set forth in the Bible, and have been commonly understood by discerning Christians all through the centuries.

Truths due for special times in earth's history—as "present truth"—are based on applicable prophetic fulfillments, and have not usually been perceived by Bible students of other generations, because they did not apply to them.

4. MRS. WHITE RELATES VISIONS TO DOCTRINE.—In later years Mrs. White more than once recounted the early experiences of the Advent believers as they found their way into the full light of God's last-day Message for the world. And in various statements she connects the light that came through her visions with the study of the Word as a basis for the special beliefs of Seventh-day Adventists. For instance:

"Let none seek to tear away the foundations of our faith—the foundations that were laid at the beginning of our work, by *prayerful study* of the Word and by *revelation*." (GW 307. See also ISM 207.)

A declaration such as this, standing alone, might seem to suggest an inconsistency with Mrs. White's oft-proclaimed principle "the Bible and the Bible only" as the basis of our faith. But a careful study of the context of this statement, and the words she uses, will clarify the problem.

5. FIVE DESCRIPTIVE TERMS EMPLOYED.—Mrs. White, along with her contemporaries, uses several impressive figures of speech to describe the distinctive beliefs of Seventh-day Adventists. These are: foundations, pillars, platform, landmarks, waymarks. All of these expressions were used by the pioneers as they were emerging from the darkness of

disappointment into the light of an explanation of their position in God's plan for carrying a last message of warning to the world—that of the *Third Angel*. They did not generally use these expressions to describe that great body of Christian truth that was generally accepted by Bible believers in the various churches, or even the “everlasting gospel” aspect of their own teaching.

They usually referred, instead, to the *prophetic truths*\* first preached by the Millerites, and the explanations that revealed to them a clear prophetic line of truth from their day to the ushering in of the everlasting kingdom. These are the special beliefs that set Adventists apart from other churches, and give us a message that is indeed “present truth”—a message mandatory for these last days of earth's history.

6. ELLEN WHITE APPLIES THESE TERMS.—Mrs. White makes this very clear. These expressions will be italicized for emphasis:

“Ministers should present the sure word of prophecy as the *foundation* of the faith of Seventh-day Adventists.” (GW 148.)

“The *landmarks* the Lord has established that we may understand our position as marked out in prophecy.” (2SM 393.)

“*Waymarks* which show us our correct bearings, that we are near the close of this earth's history.” (3T 440.)

“Our faith in reference to the messages of the first, second, and third angels was correct. The great *waymarks* we have passed are immovable. . . . These *pillars of truth* stand firm as the eternal hills.” (Ev 223.)

“I saw a company who stood well guarded and firm, giving no countenance to those who would unsettle the established faith of the body. . . . I was shown three steps—the first, second, and third angels' messages. . . . I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. . . . God had led them along step by step, until He had placed them upon a solid, immovable *platform*.” (EW 258, 259.)

7. PART PLAYED BY REVELATION.—The *prophetic faith* of Seventh-day Adventists, worked out during their experience in the Millerite

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\* While in a majority of cases when Mrs. White speaks of the pillars, foundation, waymarks, and platform, she is plainly referring to the prophetic applications that set Seventh-day Adventists apart from other churches and provide the validating mark of our existence as a separate body, she sometimes uses these expressions otherwise. A notable exception occurred when, at the 1888 General Conference, confusion arose over the scope of the “old landmarks” and their relationship to the message of Righteousness by Faith in Christ being presented by E. J. Waggoner. In commenting on this, Mrs. White enumerated six basic “landmarks”:

1. The cleansing of the heavenly sanctuary.
2. The First Angel's Message.
3. The Second Angel's Message.
4. The Third Angel's Message.
5. The Sabbath of the law in the ark in the temple in heaven.
6. The nonimmortality of the wicked.

Then comes this highly significant declaration: “I can call to mind nothing more that can come under the head of the old landmarks.”—Ms. 13, 1889; CW 30, 31.

Obviously here Mrs. White is speaking of the fundamental doctrines that distinguish us as a people as they were accepted in the early days of the Movement, and not of the distinction between doctrine and prophetic application drawn by James White in his first statement on the subject. This indicates that there is more than one way that Adventist beliefs can be classified.

Movement, and in the explanation of the disappointment of October 22, 1844, is what Mrs. White is obviously referring to when she says "the foundations . . . were laid at the beginning of our work, by prayerful study of the Word *and by revelation.*"

At this point we may well ask ourselves just what part, or phase, of the faith of Seventh-day Adventists came to the church "by revelation"—that is, through the visions of Mrs. White. Fortunately, she is equally clear in defining this for us, as the following statements will show:

"We are to be established in the faith, in the light of the truth given us in our early experience. . . . The power of God would come upon me, and I was enabled *clearly to define what is truth and what is error.*" (GW 302.)

"We accepted the truth point by point, under the *demonstration of the Holy Spirit.* I would be taken off in vision, and explanations would be given me." (*Ibid.*)

"The truth . . . testified to by the *miracle-working power of the Lord.*" (ISM 208.)

"We have our experience [in the three angels' messages, etc.], *attested to by the miraculous working of the Holy Spirit.*" (*Ibid.* 205.)

8. SUBSTANTIATED, CONFIRMED, WITNESSED, TESTIFIED.—Four expressions, and their significant use, are to be particularly noted:

"Ever we are to keep the faith that has been *substantiated by the Holy Spirit* of God from the earlier events of our experience until the present time. . . . If we needed the manifest proof of the Holy Spirit's power to *confirm truth* in the beginning, after the passing of the time, we need today all the evidence in the *confirmation of the truth*, when souls are departing from the faith. . . . That which the Holy Spirit *testified to as truth* after the passing of the time, in our great disappointment, is the solid foundation of truth." (Spec. Test., Series B, No. 7, pp. 57, 58.)

"As the great pillars of our faith have been presented, the *Holy Spirit has borne witness* to them, and especially is this so regarding the truths of the sanctuary question." (Ev 224.)

"The truth that for the past fifty years God has been giving to His people, *substantiating it by the demonstration of the Holy Spirit.*" (ISM 162.)

Summarizing Mrs. White's statements, we can say that the place of the Spirit of Prophecy in the groundwork primarily of Seventh-day Adventist prophetic doctrine has been to define what is truth or error, and to testify to, confirm, substantiate,\* and witness to the truths first

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\*In addition to the concept of *confirmed, supported, and sustained*, Mrs. White herself uses at least nine variant terms setting forth approximately the same thought. They comprise a remarkable series, and are here listed in chronological sequence. They were for the uncertain, the hesitant, the wavering.

"Attested"—Series B, No. 7, p. 40 (1903)

"Testified to"—Series B, No. 2, p. 59 (1904); CW 31 (1905)

"Signified"—Series B, No. 2, p. 59 (1904)

"Established"—2SM 390 (1905); Ev 224 (1905)

"Substantiated"—Series B, No. 7, p. 57 (1905)

"Confirm"—Series B, No. 7, p. 57 (1905)

discovered by Bible study and prayer under the illumination of the Holy Spirit.

9. DISTINGUISHING TRUTH FROM ERROR.—In all this a principle of operation emerges. Mrs. White states it rather clearly:

“We are to be established in the faith, in the light of the truth given us in our early experience. At that time *one error after another pressed in upon us*. . . . We would search the Scriptures with much prayer, and the Holy Spirit would bring the truth to our minds. . . . The power of God would come upon me, and I was enabled *clearly to define what is truth and what is error*. . . . I would be *taken off in vision, and explanations would be given me*.” (GW 302.)

In describing this same experience in another account, Mrs. White presents an additional thought:

“When they came to the point in their study where they said, ‘We can do nothing more,’ the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me.” (ISM 206, 207.)

When there was danger of error, when divergent views were being presented and there was uncertainty, when it was impossible to go on because the meaning of the Bible did not seem clear or appeared to be ambiguous, when there was need for confirmation of a prophetic application that pointed the way out, God was pleased to send light, in those early days, through visions to His sincere and struggling followers.

This is the position taken by Mrs. White herself:

“I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, *in that Word*, promised to give visions in the ‘*last days*’ [*sic*]; not for a new rule of faith, but for the comfort of His people, and to *correct those who err from Bible truth*.” (EW 78.)

10. UNIFYING AND STABILIZING PROVISION.—Thus we have before us the contemporarily declared relationship between the Spirit of Prophecy and the Bible. And on two early occasions Ellen White gave the heartening assurance, “We know we have the truth” (E. G. W. letter 5, 1849, written March 24-30). And again, “We have the truth. We know it” (E. G. W. letter 18, 1850). That was the confirmatory assurance brought through the visions.

Thus we have what others do not have—the unique privilege and comforting certainty as to the soundness of the truths that we have discovered and accepted from the Word. Conflicting views were frequently

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“Endorsed”—Ev 224 (1907)

“Placed His approval”—Ev 224 (1907)

“Borne witness to”—Ev 224 (1907)

“Made certain”—Series B, No. 7, p. 58.

urged that might have led us astray. This Spirit of Prophecy relationship was a unifying and fortifying provision that has kept us from the conflictingly variant viewpoints and wide diversities—and the festering splits—so common in Protestant circles about us.

God has been good to us, in vouchsafing this unifying and stabilizing provision. It gives us a sense of certainty that would not otherwise be possible—for we are all fallible, and our human judgments are not always reliable. We needed steadying guidance and assurance. This we received.

II. CERTAINTIES OF GREAT FUNDAMENTALS. — What interminable bickering this provision has saved us. What a sense of certitude it has given us. What a unifying bond it has provided, releasing us for aggressive, united, forward action—as long as this principle has been recognized and followed. It is where we have strayed from primary certainties into fascinating secondaries that division and difficulty have come in to plague us.

Let us ever press on, then, with the certainties of the great fundamentals, supported by the Spirit of Prophecy, and not be enticed into unprofitable speculative areas that, if they gained a foothold, would only divide and sap our strength. The pattern of the Blueprint is clear. Our course of safety is similarly unmistakable. We are to maintain our stand on the firm platform, based on the Word. We are to advance unitedly from there.

## Bible Based; Spirit of Prophecy Confirmed—No. 1

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### I. Derived Directly From Scripture, Not Through “Visions”

1. NO MAJOR DOCTRINES CAME THROUGH E. G. W.—A vital principle needs here to be emphasized, which is basic to our understanding of relationships. It is this:

*No MAJOR doctrinal truth or prophetic interpretation of the Advent Faith was initially introduced among us through the agency of the Spirit of Prophecy—that is, through the instrumentality of Ellen White.*

That was never the design, or purpose, or sphere, of the operation of the Spirit of Prophecy. That was not God’s method for the introduction of basic doctrinal truth into the Church of the Remnant.

James White stated the principle very clearly when he discussed a new doctrinal advance in the experience of our developing church in 1856. There had been a difference of opinion as to the correct time to begin the keeping of the Sabbath, and some wondered why the error had not been pointed out sooner by the gifts of the Spirit. Elder White said:

“Said Jesus, ‘Search the Scriptures.’ . . . The revival of any, or of all the Gifts, will never supercede the necessity of searching the Word to learn the truth. . . . In our opinion, the error never would have been pointed out by any of the Gifts, unless the Word had first been thoroughly searched on the question. *It is not God’s plan to lead out his people into the broad field of truth by the Gifts. But after his people have searched the Word, if then individuals err from Bible truth, or through strife urge erroneous views upon the honest*

seekers for truth, *then is God's opportunity to correct them by the Gifts.* This is in harmony with our entire experience on this subject." (R&H, Feb. 28, 1856.)

Elder White then cites the experience of the church at the first general council, when the question of circumcision for Gentiles was debated. He continued:

*"Apostolic order on this question was, first, investigation, then the testimony of the Holy Ghost in some way on the question. And we are confident that this has ever been God's order, and ever will be his order through all coming time. The Word should ever stand forth in front, as the rule of faith and duty. But the experience of the past shows that good men have erred greatly from Bible truth. It would be folly to deny this. If, then, in our extremity it be God's opportunity to correct the errors of the honest Bible reader, and rebuke the ambitious partizan—who would wish to be found fighting against God?" (Ibid.)*

In the same issue of the *Review*, David Arnold, under the title "Visions and Dreams," rather seconded Elder White's position:

"Where shall we look for light . . . ? We answer in the words of the Psalmist, 'Thy Word is a lamp unto my feet and a light unto my path.'

"But how shall we know, says one, amidst such a multiplicity of opinions and sentiments, *what is the true light the Scriptures were intended to convey?* He who 'saw the end from the beginning,' . . . has provided a way and means whereby his people may be brought to 'see eye to eye,' . . . a means whereby those who err from Bible truth may receive timely correction. . . .

"In the midst of these last-day scenes and perils, God is purifying to himself a peculiar people, zealous of good works. . . . For the special work of fitting up this people for their high and holy vocation, God hath purposed in the counsel of his wisdom, and revealed the same to us through his prophets, that in the 'last days' he will pour out of his Spirit on his servants and handmaidens, causing them to see visions and dream dreams; thus preparing them to stand as daysmen or prophets to his people." (Ibid.)

We can agree heartily with Elder White that "apostolic order . . . was, first, investigation, then the testimony of the Holy Ghost." We believe it is the proper order for the discovery of Bible truth in these last days.

We press the point, so there will be no confusion as to relationships—our basic structural doctrines are all *Bible* based, and were introduced through individual and group Bible study as *Bible truths*. They definitely did not have their origin, or initial enunciation, in or through Ellen White's visions.

They were consequently not "*vision views*"—as certain non-Adventist critics have persistently sought to insist. And this fallacy has even been mistakenly held by a few of our own people who have not been

acquainted with all the facts. Let us test this statement and establish this fact.

2. SANCTUARY, SABBATH, AND CONDITIONALISM.—This Bible-based origin embraces, for example, such foundational doctrinal truths as the Sanctuary, Sabbath, and Conditional Immortality. Along with these were certain other major truths in the related area of prophecy. These included the identity of the *second* beast of Revelation 13, the recognition and significance of the *Third* Angel's Message, the far-reaching meaning and involvements of the "Mark of the Beast," the actual timing of the *seven last plagues* as related to the close of probation—along with other important interpretations and doctrines.

These, be it emphasized, were all brought forth and based upon the Bible by diligent students of the Word *before* Ellen White had any special light thereon; and also *before* she was commissioned to speak out in confirmation of such Bible-based major positions—to help the wavering, as well as to strengthen the convictions of those of clear insight.

The purpose of the Spirit of Prophecy, in such a relationship, is obviously to confirm and uphold, to assist and support those who were still uncertain, and to help those of contrary mind on these already discerned and enunciated Bible truths—that such might gain certainty as to the soundness of these Bible-based fundamentals. In other words, it was to corroborate and re-enforce truth discovered and accepted from the Sacred Word. It was to establish truth and to point out error. (GW 302.)

That this has been the actual historical sequence, and relationship, is abundantly attested by the record concerning our basic doctrines and major prophetic interpretations. A comprehensive survey of the history of our early decades clearly establishes this fact and principle.

3. KEY WITNESS OF JAMES AND ELLEN WHITE.—No one had fuller acquaintance with the early development of our positions and teachings than James White. No one had a greater molding part and voice in bringing these attitudes about. And White expressly maintained that all our principal doctrines were founded upon the Bible, *not* on the Spirit of Prophecy. He says, further, that they were introduced and accepted from direct Bible study *before* Mrs. White was given any revealed light thereon. We restate his unequivocal declaration of 1855 as the primary witness on this point:

"It should be here understood that all these views [the doctrinal and prophetic-interpretation subjects noted, such as the two-horned beast, sanctuary, Sabbath, kingdom of God] as held by the body of Sabbath-keepers,

were brought out from the Scriptures *before* Mrs. W[hite] had any view in regard to them. These sentiments are founded upon the Scriptures as their *only* basis." (James White, R&H, Oct. 16, 1855.)

And this declared sequence is confirmed by Ellen White herself, who said explicitly:

"I met with them [in those early, earnest study groups], and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. . . .

"During this whole time I could not understand the reasoning of the brethren. My mind was locked, as it were, and I could not comprehend the meaning of the scriptures we were studying. This was one of the greatest sorrows of my life. I was in this condition of mind *until all the principal points of our faith were made clear to our minds, in harmony with the Word of God.* The brethren knew that when not in vision, I could not understand these matters, and they accepted as light direct from heaven the revelations given." (Spec. Test., Series B, No. 2, p. 57; ISM 207.)

The reference here is obviously to those further amplifying positions beyond the early structural doctrines that were established first.

4. LESSER TOPICS HARDER TO RESOLVE.—These topics were obviously not the initial structural truths—such as the Sanctuary, Sabbath, Conditional Immortality, and Spirit of Prophecy. Those were wrought out between 1844 and 1848. These subsequent, more extended study-group meetings pertained to further related and supporting truths, and their extensions or expansions. These might be called supporting truths and related phases—including further aspects of prophecy. The foundational doctrines had already been settled and established. Now they were rounding out, filling in, and clarifying.

These lesser items were often more difficult to resolve than the rugged structural truths that were more obvious. In these related areas the truth was not as easily discerned. Conclusions were harder to reach. Here they wrestled and prayed, and talked things through until they could come to united conclusions. Here was where the Spirit of Prophecy was of priceless help. The timing and the topics indicate their relationship and sequence.

5. APPROVAL PLACED ON CORRECT CONCLUSIONS.—The most recent witness on the relationship of the Spirit of Prophecy to Bible truth, as held by Seventh-day Adventists, was accurately expressed in the "Historical Prologue" prepared by the trustees of the Ellen G. White Estate, in March, 1963.\* This appears in the current edition of *Early Writings*.

\* The personnel of the trustees, as of that date, were A. V. Olson, chairman; F. D. Nichol,

Here it is succinctly stated that the visions “*placed the stamp of God’s approval upon correct conclusions. Thus the prophetic gift acted as a corrector of error and a confirmer of truth*” (pp. xxiii, xxiv).

That is well expressed.

## II. Introduction of Sanctuary, Sabbath, Conditional Immortality

1. MISCONCEPTIONS NEED CORRECTION.—Let us now examine the historical evidence on the timing. It is essential that this matter of the inception or introduction of these key doctrines be crystal clear. There has been regrettable confusion on the part of some over this question of the origin and establishment of our distinctive major doctrines, and the principal interpretations of prophecy involved in the *Third Angel’s Message*, as found in Revelation 13 to 18—the area of intensive special study by our pioneers. The prophecies of Daniel were retained much as they had been expounded in the Millerite Movement.

A reversed understanding of the facts would inevitably lead to misconceptions on the part of some within the Church, and to criticism and false charges on the part of opponents outside the Advent Faith. We must go out of our way to correct this misconception. Let us therefore trace the inception of the earliest of our distinctive or separative structural doctrines.

2. “SANCTUARY” PRESENTED BEFORE ELLEN HARMON’S CALL.—The doctrine of the Sanctuary was enunciated soon after the Great Disappointment of October 22, 1844. As noted, the earliest declaration of this doctrine was the published statement written out by O. R. L. Crosier—but representing the joint studies of Hiram Edson, Crosier, and Dr. F. B. Hahn—which studies took place in Port Gibson and neighboring Canandaigua, New York, in the weeks or months following the crisis in October.

Published first in 1845 in the local Adventist paper, *The Day-Dawn*, of Canandaigua, it appeared in fuller form in *The Day-Star Extra* of February 7, 1846, printed in Cincinnati, Ohio. Concerning the published results of these studies, Ellen Harmon White wrote this statement in a letter to Eli Curtis dated April 21, 1847, and published the same year in one of our earliest pieces of denominational literature, *A Word to the “Little Flock”*:

“The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the *cleansing of the Sanctuary* . . . ; and that it was his will that Brother C. should write out the view which he gave us in the

Day-Star, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint." (Page 12.)

Our earliest published declaration on the Sanctuary therefore came from direct group Bible study in 1845 and then in February, 1846—and not from or through the Spirit of Prophecy. Let this be particularly noted: The study by this group, and their conclusions, took place in the late autumn and early winter of 1844. Later endorsed in vision, it was publicly commended by Mrs. White in 1847. Such is the historical fact and time sequence.

3. "SABBATH" INTRODUCED BY BATES FROM BIBLE.—Second, as to the Sabbath. This fundamental truth was introduced among us through an article—later put into tract form—from the pen of T. M. Preble, a Sabbatarian Baptist, whose published item (in 1845) persuaded Joseph Bates. And this in turn led Bates to produce his epochal first tract on the Sabbath in 1846, titled *The Seventh Day a Perpetual Sign*.

It was this Bates tract, in 1846, that persuaded Ellen Harmon White, together with James White, of the truth of the seventh-day Sabbath. (*Life Incidents*, p. 269; 1T 75, 76.) This was more than a year after certain others had begun its observance. And it was not until *after* she personally accepted the Bible Sabbath—*following the reading of the Bates tract*—and had begun its observance as a result, that Ellen White had the corroborative vision, of 1847, on the seventh-day Sabbath. (EW 32.) In fact, she had at first personally protested Bates's insistent oral emphasis on the Sabbath, prior to his writing it out in tract form in 1846.

It is likewise to be recalled that Ellen Harmon White had visions from God for nearly two years (from December, 1844) before she herself yielded to the claims of the Sabbath truth. That again is the historical fact and the time sequence of relationships on the Sabbath. It was clearly *not* introduced—only later supported, or confirmed—through the Spirit of Prophecy. (E. G. White letter 2, 1874; *Messenger to the Remnant*, p. 34.)

4. SABBATH VISION SUBSEQUENT TO BATES'S PRESENTATION.—This time sequence and relationship is clearly set forth in *Testimonies*, volume 1, pages 75-77. Ellen White there states that her personal observance of the Sabbath began in the *autumn* of 1846, after the aforementioned personal protest to Joseph Bates, earlier in 1846. This protest was against his persistent emphasis on the Sabbath.

So it was *after* Ellen White began the personal observance of the seventh-day Sabbath, through reading Bates's new Sabbath tract, that she

was given the confirmatory vision of the Temple of God in heaven, with its ark and mercy seat, and the tables of “the Ten” enshrined within. In the very heart of the Ten was the distinct “halo of light” encircling the Sabbath commandment—and thus emphasizing it. (EW 32.)

“In the autumn of 1846 we [James and Ellen White] began to observe the Bible Sabbath, and to teach and defend it.” (IT 75.)

So according to Mrs. White’s own statement she accepted the Bible-based Sabbath truth *before* she was given a supporting vision thereon.

5. “CONDITIONALISM” BROUGHT OVER FROM PRE-’44 DAYS.—Third, as to Conditional Immortality, James White and Joseph Bates were both members and ministers of the *Conditionalist* Christian Connection prior to joining the Millerite Movement in the early 1840’s. They were thus already committed to Conditional Immortality. And Ellen Harmon (with her older sister, Sarah, and mother) had likewise accepted that view *the year before* the Great Disappointment of October, 1844 (IT 39, 40).

So Conditional Immortality was similarly established and then brought into the founding faith of the Church by James White and Joseph Bates. This again was *before* Ellen Harmon was ever chosen as the special Messenger to the Church of the Remnant in December of 1844. Thus Conditional Immortality was in no way introduced through the Spirit of Prophecy. That is again the historical fact and sequence in this third distinctive doctrine of Adventism.

The same was true of baptism by immersion, and various other doctrinal positions such as Arminianism, or free grace, held in common with other religious bodies. These were all held, or practiced, prior to Ellen White’s call to the prophetic ministry. They were simply retained in the Adventist faith, which sought to separate truth from error.

In other words, they are truly Protestant in origin—based on the Bible.

6. DISTINCTIVE PROPHETIC INTERPRETATIONS BIBLE BASED.—The same historical sequence is true of the basic and distinctive prophetic interpretations of Adventism, pertaining to the Third Angel’s Message, and involving Revelation 13 to 18 in particular. The leading interpretation of the prophecies of Daniel 2, 7, 8, and 9, our founding fathers simply carried over from the Millerite Movement and antecedent positions.

The same was true concerning the exposition of the seven Churches, seven Seals, and seven Trumpets of the Apocalypse. And of the French

Revolution "earthquake" of Revelation 11, and the true and false church symbols of Revelation 12 and 17. These were all brought over directly from the Millerite Movement.

7. MISCONCEPTIONS OF APOCALYPSE CORRECTED.—Our forefathers then went on to clarify and correct certain former misconceptions concerning the identity of the *two* beasts of Revelation 13; the appearance, timing, and significance of the *Third* Message; and the inseparable *Mark* of the Beast and the resultant crisis. Along with these was the time of the falling of the plagues—as all still future and tied in with the close of probation.

It was these special positions on prophecy—only discernible in their Judgment Hour and Sanctuary setting—that came to distinguish Seventh-day Adventists from all others. These positions were not shared in common with such. And be it again noted that these primary expositions of prophecy all came out of *Bible study*, and were similarly enunciated *before* Ellen White was given supporting light thereon.

We now turn to the specifics of Revelation 13 to 18, that are unique and distinctive in Adventism.

### III. Perfected Interpretations of Revelation 13 to 18

1. MANY MILLERITE EXPOSITIONS OF "DANIEL" RETAINED.—As mentioned, a majority of the major interpretations of the prophecies of the book of Daniel, and the first half of the Revelation, were carried over largely intact from the Millerite Movement into our own pioneer-beliefs platform. As cases in point, there were the great *outline prophecies* of Daniel 2, 7, 8, and 9.\*

And with them were brought over the leading *time periods* of these particular Daniel prophecies, such as the *1260 years* (from 538-1798), the *2300 years* (from 457 B.C. to A.D. 1844), the *seventy weeks of years* (from 457 B.C. to A.D. 34)—with the cross in the "midst" of the notable *70th week* (in A.D. 31). These views were simply *retained* from the scholars of Millerite Movement and prior days, in which a number of our key founders had an integral part. And these positions had, in turn, been built up through previous centuries.

That, of course, means that each of these two categories (outline and time prophecies) was derived from direct Bible study in the Miller-

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\* These can be checked by consulting the comprehensive table of "Leading Positions of Principal [45 are given] Millerite Expositors—1831-1844," in *Prophetic Faith*, vol. 4, pp. 846, 847. The complete tabulation of such interpretations of symbols and time periods is thus available for reference, with the pages of the text for specific checking. There need be no guesswork or generalities here. See also article in *SDA Bible Commentary*, vol. 4, pp. 39-78. On the Revelation, see *op. cit.*, vol 7, pp. 103-132.

ite Movement, fortified by the build-up of previous centuries of prior investigation and the developing perception. And again, all this was *before* Ellen Harmon had ever been called to her prophetic ministry. They were accordingly established years before she had her first vision, in December, 1844. Consequently, those major Daniel outline and time-prophecy expositions that we hold in common with historic Millerism were emphatically *not* "vision views."

2. NUMEROUS "REVELATION" POSITIONS CARRIED OVER.—The same is true of key Millerite positions—between 1831 and 1844—on the book of Revelation. Thus with the seven Churches (and their "ten days") of Revelation 2 and 3; seven Seals of Revelation 6 and 7; seven Trumpets of Revelation 8 and 9 (with the fifth and sixth Trumpet time periods); the Two Witnesses of Revelation 11 (and their time periods and "earthquake"); the *first* Beast of Revelation 13 (with its 42 months, likewise from 538 to 1798); and the *first two* of the Three Messages of Revelation 14.

Then there was the Woman in scarlet, the Babylon of Revelation 17; Babylon's fall of Revelation 18; and the premillennial Second Advent, followed by the "thousand years" of Revelation 20 (bounded by the two resurrections). The positions of the 31 leading Millerite expositors on the Apocalypse are all likewise in tabular form in *Prophetic Faith* (vol. 4, pp. 848-851). Each and all can be quickly and reliably checked for reference and text.

3. ESTABLISHED BEFORE FIRST E. G. W. VISION.—These leading positions and time periods of Revelation, retained by us—that were likewise carried over from the Millerite Movement days—were largely *held prior to October 22, 1844*. And those expositions that were retained were, of course, *similarly adopted before Ellen Harmon was called to be the Messenger to the Church of the Remnant*.

Along with this fact it is to be borne in mind that the areas wherein our forefathers departed from the Millerite positions—to correct and complete the over-all exposition of the principal symbols of the Apocalypse—were largely in chapters 13 to 18. The reason is obvious. They were not to come to fulfillment until the last times. Hence they could not be clearly recognized until that time.

These included, as mentioned, the identity and the exploits of the *second* Beast of Revelation 13; the scope and significance of the *Third* Angel's Message of chapter 14; the real intent and involvements of the crucial "*Mark of the Beast*" of Revelation 14:9-12, and the time of its fulfillment; together with the timing of the seven last Vials or Plagues;

and certain aspects of the millennium. These comprised the principal features to be established and added.

4. FOUR NEW AREAS OF STUDY AND ADOPTION.—These four salient features were the leading areas of special pioneer study and adoption. They involved distinct advances. On the seven Trumpets, and their time periods, our forefathers followed the Millerite exposition, largely that of Josiah Litch. A complete survey of the pre-Millerite Trumpet expositors, and then their Millerite parallels, is similarly provided for reference in *Prophetic Faith* (vol. 4, pp. 1124, 1125). And the comprehensive tabulation of the progressive 2300-year exposition that appears on pages 404 and 405 will repay close study. We are not dealing with hazy generalities, but with tangible specifics.

Somewhere it should be said that an attempt on the part of some to depreciate and demean the findings of William Miller and his leading associates—concerning the terminal dating and relationships of the 2300 years, and the basis of calculation employed—is unwittingly unworthy. This is, first of all, for the reason that Miller was only one of literally scores of expositors in a dozen countries, spread over four continents, who had been collating the cumulative evidence built up over centuries—the findings of men reaching similar conclusions which were independent of, but supported, the Millerite findings.

But there is a graver principle involved. Those who cast aspersions on the *sound* positions of Millerism are not so much demeaning Miller and his associates as they are attacking that imposing antecedent line of scholars as well, many of whom were of national and even international stature in their generations, whose main positions are, also significantly, *supported and confirmed by the Spirit of Prophecy*. That is the stark significance of such derogating implications.

5. ACCOUNTABILITY FOR CRITICIZING AUTHENTICATED FINDINGS.—While we do not build truth simply upon an accumulation of progressively perfected human interpretations, when we have confirmation of such findings through clearly supported Spirit of Prophecy declarations we may well pause and watch our step—lest we be found fighting against God and His chosen means for the confirmation of truth. The error may be our own fallible reasoning, or failure to find the full evidence.

Hence we may well be cautioned that when we challenge inspired confirmation we have taken a dangerous step that, if persisted in, may ultimately lead us first to question, and then finally to repudiate, not only the Spirit of Prophecy but the very Movement and Message itself. That is the ultimate peril. And that has happened to some.

Instead of such contentions constituting a valid impeachment of those positions, such challenges may be but evidence of confused or superficial thinking, and failure to search long enough and competently enough to find and rightly evaluate all the determining evidence. Experience has shown that complete, unbiased investigation vindicates the clear Spirit of Prophecy declarations left on record for our guidance. This has been demonstrated again and again, and will further be in days to come.

6. PERIL OF CHALLENGING ATTESTED POSITIONS.—We need to beware of doing despite to the confirmatory revealings of the Spirit of Truth, given through Heaven's chosen channel. Those who defy the express attestations of the Spirit of Prophecy do so at the peril of their souls.

With these guiding principles on record, and taking our stand thereon, let us turn to the specific advances made by our founding fathers in the symbolism of Revelation 13 to 18—and the relationship of discovery from the Bible with Spirit of Prophecy attestation.

In the next chapter certain pertinent facts, not commonly known, are brought together, of which every Adventist minister and teacher of the Word should be aware. Their value is above price, as a reserve when it is needed—and as an anchor to our own souls. (They are documented in the *Prophetic Faith* volumes, so are merely referred to here.) We will begin with the *second* Beast of Revelation 13.

But before turning to the prophecies one other aspect of the subject should be noted.

#### IV. Spirit of Prophecy Pre-eminent Exponent of Eternal Verities

1. ELLEN WHITE LEADER IN SALVATION VERITIES.—As has been stated, every major, distinctive *doctrinal* truth—Sabbath, Sanctuary, Spirit of Prophecy, Conditional Immortality, et cetera, held and heralded by Seventh-day Adventists and not often by others—came originally from personal or group Bible study. That, as shown, was the method of their discovery and adoption.

Such was not the case, however, with Ellen White's relation to the Eternal Verities of the Everlasting Gospel, over which there were—regrettably—variant views among certain of our pioneers. These included the question of the “fulness” of the Deity of Christ, the personality of the Holy Spirit, and thus of the three persons of the Eternal Godhead—or Trinity—and hence of “all the fulness” of each person of the “Heavenly Trio,” as Ellen White later phrased it. (Ev 616, 617; Spec. Test., Series B, No. 7, pp. 62, 63.)

*Concerning these primary principles, provisions, and Divine Personalities of Salvation, Ellen White was usually the pathfinder in emphasis and clarity. She was often far out in front—with certain others but slowly following—their thoughts still being concentrated on the distinctives of the Third Angel's Message.*

That is highly significant. No other writer in our history ever came out with such comprehensive forcefulness on the basic principles and provisions of salvation as did Ellen White—and reaching back initially into the pre-1888 decades. Her gem statements were often years ahead of our other writers. And these were the most vital of all—the very basis of salvation and of Adventism. Such were characteristic of Spirit of Prophecy emphasis in this area, often paralleled—regrettably—by slowness of perception on the part of others.

2. **RECOGNIZE DISTINCTION BETWEEN CATEGORIES.**—These Spirit of Prophecy gems, adorning the diadem of eternal truth, were all too often soon buried away in the periodicals in which they had appeared in article form, and in the special testimonies that only in recent years have been in accessible form. The distinction here emphasized—between the two categories—explains certain differences of viewpoint and sometimes of misunderstanding. And at the same time it enhances the stature and significance of the role of the Spirit of Prophecy.

There was nothing new in these Eternal Verities of the centuries, except as they had become blurred, neglected, or distorted. These saving truths and provisions of the Everlasting Gospel, which we share with all sound spiritual Christians, are not matters of difference between them and us, and present no problems when rightly set forth. On the contrary, they should and do constitute a bond of common interest, concern, and approach. As such they are priceless.

On these Ellen White has ever conspicuously stood without a peer in our ranks. Her witness served as a balance wheel, ever seeking to keep these two categories of doctrine in right relationship and emphasis.

3. **TO BE FOREMOST CHAMPIONS TODAY.**—These Eternal Verities belong to the entire Christian Era—through to the end—whereas the specifics of the Third Angel's Message are tied largely into this latter-day Hour of God's Judgment, and apply principally since 1844. But salvation solely through Jesus Christ, and His transforming and transferred Righteousness, is as vital today as in any age—and even more so because of current crisis conditions and worldwide departure from the Faith of Jesus.

Because of contemporary abandonments, the Eternal Verities are to

become the distinguishing characteristic in the consummation of our Everlasting Gospel witness. We are to be their foremost final exponents and heralds to mankind today—in the Third Angel's Message setting.

4. **EARLY IMBALANCE CORRECTED BY ELLEN WHITE.**—There was ever the inherent danger that we should, in the thrill of the discovery of the reformatory characteristics of last-day doctrinal Present Truth—due for emphasis in the "time of the end"—at first fail to sense the weightier matters of the Everlasting Gospel characterizing the centuries—the sole basis of salvation not only in all ages but pre-eminently for this last generation when a people is to be prepared to stand without an Intercessor after the fateful close of probation.

That was our early, understandable deficiency. We pressed on the required and essential "Commandments of God," and too often touched but lightly on the imperative, saving, enabling "Faith of Jesus." The Spirit of Prophecy was largely responsible for correcting that early imbalance. That we have been slow in recognizing.

## V. Early Optional Attitude Toward Eternal Verities

1. **CERTAIN EARLY DIVERSITIES NOT REPROVED.**—The guiding counsels and helpful reproofs given through the Spirit of Prophecy during our early decades often dealt with digressions from Bible-based doctrinal truths. These also frequently included unsound interpretation of prophecy. On these Ellen White did not fail to speak out. And these helpful counsels had a most wholesome corrective and stimulative effect in those developing decades.

But there was a paralleling fact and an area of silence that must be noted. Mrs. White did not, during those same early decades, reprove certain erroneous minority positions held by some on the Eternal Verities of the principles, provisions, and Divine Personalities involved in the plan of salvation. Not once, however, did her own writings share or echo those faulty views. Hers was often a contrasting voice. Her writings were simple declarative statements of truth.

But the areas of deviation pertained primarily to the eternal pre-existence and complete Deity of Christ, the truth of the Trinity, the personality of the Holy Spirit, and certain related questions. And similarly with the view, of some, that the Atonement was entirely separate from the Act of the Cross. Strange as it may seem, viewpoints on these two areas were generally regarded as optional with the individual. There were several reasons for this.

2. REASON FOR SUCH EARLY DIVERGENCIES.—The background for these diversities was this. In the antecedent Millerite Movement the large host of 50,000 to 100,000 hard-core participants had come out of various denominational backgrounds that held differing views on these points. Because of the urgent tempo of the Millerite Movement, and the anticipated shortness of time, they were primarily concerned with one central theme—that the Hour of God's Judgment, of the *First Angel's* Message, had indeed come, with the imminent return of Christ expected in 1843 or 1844. It was believed to be right upon them.

Other matters were consequently held in abeyance, or more or less optional according to the understanding of the individual and his personal background. There was no time for unifying discussions on these points. Thus the matter stood in those intensive years.

And our band of founding fathers, coming largely out of the Millerite Movement after the Disappointment, at first reflected this same diversity of views in these same areas. They likewise, at the outset, regarded these variant views on Christ as more or less optional—for the time being—without ostracism for those who differed. But this time, in the Sabbatarian Movement, they were primarily concerned over the specific truths of the *Third Angel's* Message. Other matters were consequently held in abeyance. The situation was quite understandable in the light of all the facts.

3. BASIS FOR EARLY ELLEN WHITE SILENCES.—This very situation has raised the question as to *why the silence of Ellen White in these particular areas, involving such basic Eternal Verities?* Yet, at the same time, she dealt very definitely with various other digressions from the already established, distinctively Bible-based "testing truths" of our developing faith.

*Just why, then, this difference?* Any adequate answer involves certain fundamental principles that are not always considered or understood. First of all, it becomes evident that Ellen White did not deal with such doctrinal errors unless, and until, there had first been a sound presentation of truth from the Bible thereon, and the position had been clearly presented and definitely set forth, as based on Scripture.

Then, when there was danger of rejecting such *Biblically based truth*—or peril of a split over the intent of the Bible truth presented—Mrs. White would be impelled to speak out in warning or appeal. And this was in no uncertain terms. We are accountable, it should be added, for our attitude toward Biblically based and publicly declared truth. That was obviously God's method of dealing with such problems—as *related to time and circumstance.*

Observe likewise this paralleling fact: When there had been no clear prior presentation from Holy Writ on a given point, and no formulated or adopted position, Mrs. White was consistently silent until such a development. The appropriate time to speak must come, and in the areas in question that time had obviously not yet come in those earlier decades. So she awaited divine instructions.

Such a time definitely did come during and following the Minneapolis 1888 Conference. *Then she spoke.* That simple historical fact of procedure explains these early conspicuous silences.

## Bible Based; Spirit of Prophecy Confirmed—No. 2

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### I. Origin of “Protestant America” Interpretation of Rev. 13:11-18

1. PROTESTANT IDENTITY OF SECOND BEAST DISCERNED IN 1680.—An amazing amount of attention has been paid, across the centuries, to the *first* of the two symbolic “Beasts” of Revelation 13. As far back as the third century, Irenaeus and Victorinus applied it to the prophesied Antichrist yet to come, as did the Venerable Bede of Britain (d. 735) a few centuries later. The medieval Waldenses plainly declared it to be the Roman Church. And pre-Reformation writer Matthias of Janow (d. 1394), as well as contemporaries Wyclif, Purvey, and John Huss (d. 1415), held it to be the Papal Antichrist.

So did a score of sixteenth- and seventeenth-century Reformation expositors. But all the while there was a surprisingly hazy concept of the identity of the *second*, or two-horned, Beast from the earth. That was inevitable, prior to its later rise in the New World. That symbol was for latter-day development and recognition.

Not until the seventeenth century was well along did the president of Magdalen College, Oxford, Dr. Thomas Goodwin (d. 1680), conclude that this *second* symbolic beast must be the *Protestant image of the Papacy in the Reformed churches*. He was evidently the first to so declare. The American colonies were still in their formative stage. Then, in 1767, American Baptist historian Isaac Backus came to believe that it involved a Protestant likeness of the Papacy. So there was similar exposition on both sides of the Atlantic.

Next, in 1798 Congregationalist Jeremy Belknap, and in 1799 Congregationalist Judge John Bacon, similarly thought it to be Protestantism—Bacon even coming to hold that the two horns represent “civil and religious liberty” in America. Similar views were held in 1816 by Baptist Robert Scott, M.D., and Disciples leader Samuel McCorkle in 1830, as well as Samuel Smith in 1834—all shortly before the great Second Advent Awakening. These men were the “*Protestant America*” forerunners, though they saw it only hazily. But these later expositors, be it noted, all wrote prior to and outside of the Millerite Movement. (Documentation and text in *Prophetic Faith*.)

2. NOT PERCEIVED WITHIN MILLERITE BODY.—But in the great nineteenth-century Old World Advent Awakening, and the paralleling New World Advent Movement, apparently not one among all the writers on prophecy recognized this *second* Beast as involving Protestantism, particularly in the United States. So the completed, more accurate application of the symbol was left to our own denominational pioneers to make.

But let us pause long enough to note the interpretation of the two Beasts of Revelation 13 in Millerism, that immediately preceded our own movement. William Miller personally held the *first* Beast (from the “sea”) to be *civil* pagan Rome, and the *second* Beast (from the “earth”) to be *ecclesiastical* Rome. In this, however, he differed from his leading associates—Litch, Fitch, Jones, Hale, Galusha, Storrs, Bates, and James White. These all held that the *first* Beast signifies the Papacy, with its “42 months” time period as from 538 to 1798.

But no one at the time seemed, as yet, to grasp the identity of the *second* Beast. Litch and Hale had vaguely wondered whether it might be France, because of its part in the “wounding” of the Papacy in 1798. However, clear identification of this second intriguing beast symbol was left for our own forefathers to discern. This was understandable, for it had only to do with last-day events, largely within the “time of the end.”

3. SEVERAL PROJECT SIMILAR APPLICATIONS IN 1850's.—Among Sabatarian Adventists about the earliest clear application was by Hiram S. Case, who identified it as the Protestant Churches in America, with its Republican features (*Present Truth*, November, 1850, p. 85). George W. Holt had written of this second, or “image beast,” as having lamblike characteristics, denominated Protestant and Republican (*ibid.*, March, 1850, p. 64), but without further identification.

Hiram Edson similarly called it “Protestant Rome,” with the two

horns as "civil and ecclesiastical power" (*Advent Review Extra*, Sept., 1850, p. 9). But Case specified it as "church and state" united, that is, "Protestant churches and Republicanism"—an image of the older papal church-state union (*Present Truth*, November, 1850, p. 85). They were feeling their way.

Pictorially, on the Otis Nichol prophetic chart of 1850 the two-horned Beast is definitely denominated "Image of Papacy," or "Protestant Republic of the United States," with the two horns labeled "Republican and Protestant" (PF 4, 1074, 1075). In 1851 Joseph Bates presented essentially the same view (R&H, Aug. 5, 1851). And likewise James White in his later 1863 chart, captioned it "Protestantism," with the two horns as civil and religious power (PF 4, 1080-1082).

4. ANDREWS GIVES EARLIEST CLEAR STATEMENT IN 1851.—In 1851 J. N. ANDREWS\* discusses it more fully, holding the two-horned Beast to be found "*westward*" of the *Old World*. Here is his reasoning, with his conclusions:

"The seat of the Grecian and Roman empires was in Europe. The Roman empire, in its divided state as represented by the ten horns, occupies all the remaining territory west to the Atlantic ocean. Hence we still look westward [of the Old World] for the rise of the power described in this prophecy.

"This power is evidently the last one with which the people of God are connected, for the message of the third angel which immediately precedes the view of Jesus on the white cloud, pertains almost entirely to the action of the two-horned beast." (R&H, May 19, 1851, pp. 82, 83.)

These were the steps in perception, taking nearly a decade. We need only add that M. E. Cornell similarly asserted the second Beast to be the United States, with the two horns expounded as "Protestantism and Republicanism" (R&H, Sept. 19, 1854, p. 43). J. N. Loughborough followed Andrews on the two-horned Beast as the United States, with its youthfulness and gentleness, and its Protestant and Republican horns (R&H, March 21, 1854, p. 66). By this time this interpretation was established as standard Adventist exposition. And it came through direct individual study of the Word.

## II. Identification of "Third" Message Reserved for Founders

1. THIRD MESSAGE EARLY RELEGATED TO FUTURE.—The Three Angels of Revelation 14:6-12, with their specific messages, had little place in the exposition of the early centuries of the Christian Era. Their time

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\* JOHN NEVINS ANDREWS (1829-1883), first SDA overseas missionary (1874). Read Bible in seven languages. Engaged in intensive evangelism and writing in New England, Ohio, and Michigan. Recovering after breakdown in health, still continued intensive program. In 1865 became member of GC Committee. Was president of General Conference (1867-68). On editorial staff of *Review* (1869-

of fulfillment was recognized as obviously future. Twelfth-century Joachim thought them all still future. In Wyclif's time John Purvey believed the three flying angels were preachers with a message—the First being preached in his own time, with the Third yet to be—against the Anti-christ-Beast. This continued to be the common concept in Reformation and post-Reformation times—as with Bullinger (1557), Jewel (1572), and Brightman (1644). (Documentation in *Prophetic Faith*, vol. 2.)

Heidelberg Professor David Pareus (d. 1622) assumed that the First "Angel" might include Wyclif, Huss, and Jerome; the Second, possibly Luther and other Reformers; and the Third, the evangelical preachers since Luther. On the other hand, Jena University Professor JOHANNES GERHARD (d. 1637), applied the First Angel to Luther, the Second to later warnings against the antichristian Babylon of Rome. But he had no comment on the Third Angel.

To German Professor Heinrich Horch, of Herborn (d. 1729), the angelic messages were all still future, to be directed against the Papacy. Johann Bengel (d. 1752), professor at Denkendorf, wondered whether the first two angel messengers of Revelation 14 might be the Pietists Arndt and Spener, with the third yet to come. But Anglican Prebend Drue Cressener (d. 1718) believed they would be preached shortly before the final ruin of the Roman Church. Most expositors, in fact, placed them as future.

2. IN ADVENT AWAKENING "THIRD" ANGEL HELD FUTURE.—At the threshold of the nineteenth century a number began to believe the newly formed Missionary Societies to be represented by the voice of the First Angel, and connected the Second and Third Angels with warnings against the Papacy. Indeed, both in the Old World and in the New World Advent Awakening that followed, scores took the flying angel of Revelation 14:6 as the pictured symbol and preaching keynote of their Judgment Hour message—with the Second and Third Messages to follow. It was placed on the title or other pages in their books.

In the Old World, Cunninghame held that they were inapplicable to Reformation times, that the Third Message precedes the destruction of the Beast, and that they are therefore still future. Bayford held the Second and Third Messages to be still future. But Drummond thought the First and Second Messages were then being proclaimed, as did Irving, Hooper, and Leslie. Thorp believed that they were even then "on the

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70). In 1874 sent to Europe; published *Les Signes des Tempes*. Earlier, in 1851, presented Bible position on Sabbath timing as from sunset to sunset. First, also, to clearly apply two-horned Beast of Revelation 13 to U.S.A. Projected systematic benevolence, or tithing system, and fostered church organization. Helped draft constitution and bylaws for the developing Church (1863). Main literary contribution was 340-page *History of the Sabbath and the First Day of the Week* (1861).

wing." *But they were all strangely silent on the Third Messenger.* It was not yet understood or applied. The reason was that, as stated, the time for perception had not yet come.

3. AMERICAN HERALDS HOLD "THIRD" STILL FUTURE.—Just before the Millerite Movement in North America, Disciples leader Samuel M. McCorkle (1830) held the preaching of the angels to be *still future*, while on the contrary, Baptist E. B. Crandall threw them back historically as the messages (1) of the Waldenses, (2) the Lollards and Hussites, and (3) the Lutherans. Presbyterian college president George Junkin put the first two as the Waldensian and Reformation preachers, with the Third *still future*—unidentified but imminent.

In the Millerite Movement itself, the first two angelic messages were understood as then being proclaimed, but the Third was scarcely mentioned. The Second began to be emphasized when believers in the Second Advent as impending, were expelled from the churches. This "Babylon is fallen" declaration was launched by Charles Fitch in 1843. But it was not until after the Disappointment crisis of 1844 that the tremendous role of the *Third* Angel first dawned upon the consciousness of the band of Sabbatarian Adventists.

4. BATES PROJECTS APPLICATION OF THIRD MESSAGE.—Bates was evidently the first to note, logically, that the *First* Angel's Message was clearly fulfilled in the preaching of the Millerite Movement. And the *Second* Message—on the Fall of Babylon, culminating in the call "Come out of her, my people"—likewise sounded in 1843-'44, climaxing in the Seventh-Month Movement of the summer and autumn of 1844. (*The Seventh Day Sabbath*, 2d ed., 1847.)

Then, with logical precision and progression, Bates contended that this *Third* Message is immediately to follow the other two, warning against worshiping the Papal Beast and ultimately receiving his incriminating Mark. Those who refuse the *Mark* "keep the *commandments of God*, and the faith of Jesus." So the Third is inseparably tied into the connected series. This concept soon became the blueprint for our Movement and emphasis. And this exposition, be it noted, appeared in 1847—and was therefore projected *before* the 1848 Sabbath Conferences.

5. BECOMES ESTABLISHED POSITION IN 1850's.—J. N. Andrews similarly presents the inexorable sequence of the three messages—the Third to be followed and ended by the outpouring of the seven last Plagues. (*The Three Angels of Revelation XIV*, 1855.) This pamphlet was comprised of articles appearing in the *Review* from 1852 onward. In 1853

Uriah Smith declared the Third Angel had been flying ever since the cleansing of the sanctuary began. ("Sabbath School Lessons" [author named], *Youth's Instructor*, Aug., 1853, pp. 89-93.)

So Bates, White, Edson, the Sabbath Conferences, Andrews, Rhodes, Nichol, and Smith all declare the Third Message as already being proclaimed, and that it precedes the falling of the plagues. (PF, vol. 4, p. 1118.)

This now becomes the cornerstone in the group of our separative *testing* truths. And this Bible-based conclusion is inseparably tied in with the sequence of history. It had likewise taken nearly a decade for clarification. And here again the corroborative Spirit of Prophecy support *followed* to attest. It did not antedate. The Third Message concept was therefore not a "vision view" in origin.

6. BIBLE-BASED UNDERSTANDING PRECEDES "VISION" SUPPORT.—In this connection it is to be particularly noted that the light on the seventh-day Sabbath preceded any clearly defined understanding of the scope of the Third Message (1T 78). Ellen White states, "The *first* and *second* messages had gone forth," and they realized that "the *third* was to be given" (*ibid.*, pp. 78, 79). But as yet they had no clearly defined concept of the "worship of the beast," the "image," and the "mark of the beast" (*ibid.*, p. 79). Through the leading of the Holy Spirit light shone upon God's "servants" (our pioneers), and "the subject gradually opened to their minds" (*ibid.*).

So it was that after "much study," "link after link" was formed in the chain of prophetic truth, until the "great truths of our message" gradually formed a "clear, connected, perfect whole" (*ibid.*). And this intensive study *antedated*, but was followed by, the corroborative or confirmatory messages of the Spirit of Prophecy, as disclosed to Ellen White.

Thus again we have the historic sequence and relationship to the Bible-based component truths of the Third Angel's Message.

### III. "Mark of Beast" Seen as Subsistence to Papal Mandates

1. FIVE HUNDRED YEARS OF GROWING PERCEPTION.—From the time of fourteenth-century Wyclif onward there has been a slowly developing conviction that the "Mark of the Beast" *involves papal power and decrees*. Thus in 1395 Lollard John Purvey said that the "mark" is conforming to the papal Antichrist. In Reformation times Luther's contemporaries, Andreas Osiander (d. 1552) and Nicolaus von Amsdorf (d. 1565), contended that the Mark was enforced papal dogmas

and decrees. Nicholas Ridley of England, Heinrich Bullinger of Switzerland, and Sir John Napier of Scotland similarly declared it to be obedience to Rome's mandates.

Likewise in Colonial America, Puritan John Cotton (d. 1652) held the "mark" to be yielding to the Pope's laws, with Congregationalist Edward Holyoke (d. 1660) asserting it to be subservience to the Papacy. But that was as far as they went.

2. NEWTON CONTRASTS "MARK" WITH "SEAL OF GOD."—Two men—illustrious eighteenth-century Sir Isaac Newton (d. 1727), and nineteenth-century Baptist Andrew Fuller (d. 1815)—both placed the "mark of the beast" and the "seal of God" in contrast and antithesis. And Newton connected them, in timing, with the final day of judgment. In the nineteenth century, British Haldane Stewart (d. 1854) wrote of the tremendous judgments destined to fall on those who have the "mark" of the Catholic "beast." And Presbyterian Reformed minister Robert Reid (d. 1844), of America, boldly declared the "mark" to be papal Rome's token of authority.

Such, in thumbnail sketch, was the cumulative witness covering 500 years. All this was the preparatory background for the clearer understanding soon to dawn upon the minds of our own founding fathers, as they applied it logically to the tampered law of God and Sabbath issues. But not until 1847 was the next logical and inevitable step taken in specification of the substitute papal-changed Sunday-Sabbath as the *Mark* of papal power and authority. This Joseph Bates did in 1847—and this again was definitely before Ellen White ever mentioned such an interpretation.

3. BATES'S ENUNCIATION PRECEDES E. G. W. ATTESTATION.—As stated, the "Mark of the Beast" was first noted in Bates's Sabbath tract of 1847, titled *The Seventh Day Sabbath, A Perpetual Sign* (2d ed.). After dealing with the prophesied papal change of the Sabbath indicated in Daniel 7:25, Bates contrasts God's Sabbath with Catholicism's substituted Sunday festival as the badge or sign of papal power, and thus the prophesied "Mark of the Beast" (p. 42).

This declared position became thenceforth the characteristic separative feature of Sabbatarian Adventism—the pre-eminent warning of the Third Angel's Message. This vaunted insignia of the Beast, Bates placed over against the divine claims of the Sabbath "Seal of God." That was our Bible-based position. And this view was soon supported by Ellen White—likewise within the year 1847—in the words, "This seal is the Sabbath." This appears in her published broadside,

“To Those Who Are Receiving the Seal of the Living God.” (Dated Jan. 31, 1849.)

4. ESTABLISHED AS BIBLE-BASED FUNDAMENTAL.—This evidently came within the scope of the emphasis of the 1848 Sabbath Conferences (PF, vol. 4, pp. 1031, 1039, 1042). Thus the profound conviction that the Mark of the Beast constitutes the papal change of the Sabbath became the accepted position, from which we have never veered. James White so held, but did not as sharply define it as did Bates (*Present Truth*, April, 1850, p. 66). Roswell F. Cottrell likewise declared the Mark of the Beast to be the counterfeit Sabbath of Rome (R&H, Oct. 7, 1851, p. 40).

And J. N. Andrews similarly held the Mark to be the enforcement of the papal institution of the Sunday interloper (*The Three Angels of Revelation XIV*, 1855). In this view J. N. Loughborough likewise joined (R&H, March 21, 1854; March 28, 1854; and *The Two-Horned Beast of Revelation XIII*, 1857). All this was soon strongly developed by Uriah Smith. Thus this matter of the “Mark” became the standard, Bible-based Adventist teaching.

#### IV. Fifth “Vial” Tied to French Revolution—Pioneers Held as Future

1. MANY THOUGHT VIALS SPREAD OVER CHRISTIAN ERA.—As far back as the third century Victorinus placed the “vials” in the last times. In medieval times, however, Joachim of Floris believed that the seven vials cover the Christian Era, paralleling the seven seals and seven trumpets—with the fifth to fall upon the seat of the Anti-christ-Beast. Luther conceived them as perhaps starting in his day. So there was much diversity of view over the symbols of the prophecies of the latter half of the Apocalypse.

Various seventeenth- and eighteenth-century writers—including Brightman, Pareus, Mede, Sherwin, and Fleming—similarly thought they saw the seven vials as already falling on the Papacy, culminating in the Armageddon of the last days. These included Cramer, Jurieu, Daubuz, and Petri, who thought they were spread over the Christian Era, and would be followed by the millennial state. During the French Revolution, Presbyterian Edward King (d. 1807) felt that the judgments of the fifth plague were falling during the French Revolution. (*Observations on the Prophecies*, p. 19.) The sixth was believed still future.

2. FIFTH VIAL PLACED IN FRENCH REVOLUTION.—The same had been true of various American exegetes—Cotton, Sewall, Hopkins, Spalding,

Lathrop—who thought the fifth was poured out in the Reformation. Congregationalist Yale President Timothy Dwight (d. 1817), also thought the fifth was being poured out in the French Revolution. On the contrary, Baptist Elhanan Winchester (d. 1797) believed them *all* to be still future—as had Luther, Johann Bengel (d. 1752), and Baptist John Gill (d. 1771) before them.

But from the time of the French Revolution on to the Second Advent Movement, non-Millerite writers on prophecy frequently applied the fifth vial to judgments on the Papacy as then under fulfillment (Belknap, Bacon, Prudden, Dwight, Elias Smith, Armstrong, Dow, "Robertson," Schmucker, Samuel Smith, Burwell, Scott, Crandall, Junkin. PF 4, pp. 400, 401). They looked forward to the outpouring of the sixth vial upon the Turks as yet to come (McCorkle, Farnham, Ethan Smith, Davis, "Robertson," Wilson, Livermore, Burwell, Scott, Junkin, Shimeall).

3. SIXTH AND SEVENTH HELD YET FUTURE.—In the early nineteenth-century Second Advent Awakening many on both sides of the Atlantic thought the plagues were already falling, with the sixth vial, reserved for the Turks, as yet future. This also became the general view among the Millerites—Miller holding that they began to be poured out in Reformation times, with the sixth vial impending, and the seventh at the end. But Henry Dana Ward, Philemon Russell, and various others had the fifth poured upon the Papacy, the sixth yet to come upon the Turks, and the seventh as against the world.

4. OUR PIONEERS PLACE ALL AS FUTURE.—After the Great Disappointment the study was renewed. James White was evidently the first of our pioneers to declare that the seven last Plagues were yet all future—with the fifth to be against Rome, the sixth upon the Turk, and the seventh involving the final events. This Bible-based view was published in 1847 in *A Word to the "Little Flock."* It is also to be noted that this antedated Ellen White's later supporting views. And James White's position was likewise taken before the series of 1848 Sabbath Conferences.

Thus, beginning with White and Bates, our founding fathers were united in maintaining that the vials were yet future—that they would not begin to fall until the close of probation. These included White, Bates, Edson, Andrews, Rhodes, Nichol, Holt, Case, Cottrell, Cornell, J. H. Waggoner, Loughborough, Bell, and Uriah Smith—with Ellen White corroborating the position that had been based upon their cumulative Bible study, often stimulated by the visions.

## V. Position on Millennium Antedates “Vision” Confirmation

1. PAUCITY OF EARLY ADVENTIST LITERATURE.—It is to be remembered that we had very little literature between 1847 and 1851, when the *Review and Herald* was launched. Only the 24-page 1847 leaflet, *A Word to the “Little Flock,”* four tractates by Joseph Bates, in 1846 and 1847, three broadsides, in 1846, 1847, and 1849, and no periodical until the *Present Truth* appeared in 1849 (11 issues) and the *Advent Review* (6 issues) in 1850.

Not until 1851 did we have a continuing Church paper that provided a medium for articles, studies, exchanges, and discussions—and for Ellen White’s messages.

We are therefore limited to these—together with letters, diaries, memoirs, and record books—to determine what our pioneers had been teaching prior to 1851, and when they began such teaching. Nevertheless, they enable us to get the timing and the chronology of our various doctrines. Definitive statements have thus been left on record that enable us to determine the time relationship between the initial teaching of certain Bible-based doctrines and the later Spirit of Prophecy confirmation of the soundness of such positions.

2. RECORDS CONFUTE CONTENTION OF “VISION” ORIGIN.—This included our distinctive position on the millennium—that the resurrected and translated saints will be in heaven during the thousand years, before coming back to the earth just before it is made new for eternity.

Some have erroneously asserted that such teaching was first set forth by Ellen White, and then adopted by the brethren—and that, as such, it is actually a “vision view.” It is regrettable that such superficial forays into our early history have sometimes been put forth as fact, when the precise opposite is true, as the following evidence will attest.

3. FIRST TAUGHT IN 1845; CONFIRMED IN 1850.—The facts are these:

(1) That, as is commonly known, the Millerites were universally premillennialist—the entire movement being built upon that fundamental concept. But their teaching as to where the saints will be during the thousand years was hazy, and not at all uniform.

(2) That William Miller believed that the thousand years would be bounded by the two resurrections; that the resurrected and translated saints will be “caught up to meet the Lord in the air” at the Second Advent; that the “living wicked” will be cut down at the Second Advent, and do not reappear on earth until the “resurrection of damnation.” Then comes his statement:

“I believe, when the earth is cleansed by fire, that Christ and his

saints will *then* take possession of the earth, and dwell therein forever." ("Synopsis" of Miller's Views, arts. 6-11; see also Sylvester Bliss, *Memoirs of William Miller*, 1853, pp. 171, 172, and 259, art. 2.)

(3) That in 1855 James White made a covering statement concerning the "Two-horned beast, Sanctuary, Time to commence the Sabbath and period of the establishment of the kingdom of God on the earth." He then states categorically:

"It should be here understood that all these views as held by the body of Sabbath-keepers, were brought out from the Scriptures *before* Mrs. W. [White] had any view in regard to them. These sentiments are founded upon the Scriptures as their *only* basis." (James White, R&H, Oct. 16, 1855, p. 61.)

(4) That from 1845 onward James White had taught that the "kingdom of God would not be established on the earth till the close of the seventh millennium" (*ibid.*). That the saints are in "heaven in the New Jerusalem, engaged in "judgment" scenes activity, while the earth remains "desolate" until the close of the 1,000 years, at the end of which Christ and the saints will return to earth for the execution of the judgment, after the resurrection of the "ungodly sinners."

(5) That "the Editor of the *Review* [James White] has taught the same since 1845, *five years before Mrs. W. had a view of this subject*" (*ibid.*, p. 61, col. 3).

(6) That this was the view held, both before and after 1850, by the "body of Sabbath-keepers" (*ibid.*).

(7) That Mrs. White's view of the saints in the Holy City—during the thousand years, before their returning to the earth for their eternal home, after the destruction of the wicked—was not given until "Jan. 26, 1850." (*Experience and Views*, 1851, pp. 29, 32, 33.)

(8) That James White then reprimands those who assert this concept of the millennium to be a "Vision view" (R&H, Oct. 16, 1855, p. 62), that is, initially introduced by the Spirit of Prophecy.

(9) That James White denies that we can justly be charged with "forsaking the Bible and taking another [Spirit of Prophecy] rule of Faith" (*ibid.*).

CONCLUSION: The unimpeachable evidence here set forth attests that our view of the millennium was in truth *Bible based*, then later—five years later—supported by Ellen White's confirmatory "view" of January 26, 1850. (*A Sketch of the Christian Experience and Views of Ellen G. White*, 1851, p. 29ff.) Such is the true story of our Bible-based doctrines and prophetic interpretations—confirmed and often elaborated upon by the Spirit of Prophecy.

## Underlying Reasons for Cautious Early Advances

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### I. Basic Causes for Certain Pronounced Hesitancies

I. RUGGED INDIVIDUALISTS; STRONG PERSONALITIES.—It is desirable, at this point, to pause long enough to discover why—looking back through the perspective of the years—it took so long for certain features of our faith to come into general acceptance, why differences persisted, at first, in certain areas of belief. Why were these not quickly resolved at the time? Why, for example, the hesitancy over organization, a denominational name, a Declaration of Faith? And why, in particular, was there such early persisting diversity of views over the principles, provisions, and divine Personalities of redemption? Back of such a situation there is always a reason, or group of reasons, that sheds light on the problem. Let us seek out the underlying causes.

In and through it all we must remember that our founding fathers were rugged individualists, with strong personalities. They had to be—first, in order to break with their mother churches and join the Millerite Movement; and then to endure the almost universal misunderstanding and scoffing that followed the Great Disappointment as they launched our own ensuing Movement. They had come out of a variety of denominations, with diversity of views. Each had his own viewpoint and convictions, and was not disposed to yield to others. They had to seek their way out of a maze of conflicting opinions. There was no beaten theological path to follow. They had to find their way, and it actually took years—and even decades—to come to unanimity on certain points. This is understandable in the light of all the circumstances.

There was, nevertheless, an underlying respect and latitude for the convictions of others. According to one who passed through the 1888 crisis, and was acquainted with the background, for years varying views on the Eternal Verities were held to be *optional*, without ostracism for differing concepts. Such was the general attitude and temperament that explains much.

2. MILLERITES—NO THOUGHT OF FOUNDING CHURCH.—But there was a fundamental factor prior to 1844. The Millerites never intended to found a new church. Time seemed too short, and there was no conceivable need for a new organization. Their Lord was coming, they believed, and coming very soon. Cast out by their former denominations, the Millerites, in the autumn of 1844—50,000 to 100,000 strong—were held together by the bond of a simple, common hope, not by any organized arrangement.

It was only natural, under the circumstances—yes, well-nigh inevitable—for them to be deeply prejudiced against any form of church organization, such as had wrought such injustices upon them.

But after the Disappointment the main body of Adventists (those rejecting the Sabbath, the Sanctuary, and the Spirit of Prophecy) began to be torn by diverse teachings and irreconcilable leaders. Independence and disunion led to increasing confusion. Cliques began to form, and rebellious splinter groups developed. The Millerites, in the *post-1844* period, presented a rather chaotic spectacle.

3. EXPULSION FROM CREEDAL CHURCHES CREATED REACTION.—During the short, intensive, and oftentimes hectic period of the Millerite Movement in which our leading founders had had an integral part, many had been arbitrarily expelled from the popular churches for their outspoken belief in the imminent Advent, and the Judgment Message in 1844. In their eviction from the churches with their rigid creeds, they were often given no opportunity for defense, no chance to give a Bible answer for their new-found faith.

This dictatorial handling created strong feelings of revulsion against church organization as such, and all organizational controls and evictions. Such arbitrary procedures all came to be looked upon as "ecclesiastical despotism." Organization was accordingly considered a part of "Babylon," from which they had been compelled to flee. They were thus instinctively set against organizing another church, or formulating any restrictive creed—or even a specified Statement of Faith.

4. HELD TOGETHER BY COMMON HOPE.—Back in the Millerite Movement they had simply been held together by a strong and effective

“bond of love” and a common hope and expectation. That sufficed. And for a decade *after* the Great Disappointment the same loose arrangement largely prevailed, organizationally, among all who had had anything to do with the Millerite Movement. Theirs was essentially a *fellowship*, not an organized church.

Our own earliest concept was a generalized “Belief of the Truth and Christian Love,” as another has phrased it. But, according to the records, our own first decade was also often rather chaotic, and marked by considerable confusion on various points. Opposition to organization was thus at first a carry-over from the Millerite contention that organization was a characteristic element of the “Babylon” establishment. (R&H, Oct. 9-23, 1860.) Some feared that even incorporating under State laws would be departing from the “apostolic code,” and would actually constitute a union of church and state. These fears they freely expressed.

## II. Refused to Drive In Any Creedal Stakes

1. FEARED ANY HAMPERING FORMULARY.—In its very nature truth is progressive, not static. Our forefathers clearly recognized that Bible truth must continue to unfold through continuing study and divine leading. In this they were right. They feared any hampering, stultifying creed or rigid formulary. They determined not to drive in any creedal boundary stakes, as most others had done, saying, “Thus far and no farther.” The tragedy of the creed-bound churches all about them was an example of that fallacy and futility.

And they were not as yet agreed concerning certain fundamental features. These were not so much on the recognized “specifics” of the Third Message, as on some features of the Everlasting Gospel, involving among other things the Persons and relationships of the Godhead. On these matters feelings and convictions ran deep. But they felt that even concerning these they must not be arbitrary with one another—because of varying backgrounds. Charity toward one another’s views and convictions must prevail.

As a consequence, such matters were held in abeyance. There was so much to accomplish, and so many things upon which they were in agreement, they would press on with these. So, divergent matters waited for an appropriate time for consideration later. Such items were for the future.

2. LOOSE ARRANGEMENTS IN FIRST DECADE.—Our leading ministers had already been ordained in the churches from which they had fled when they came into the Millerite Movement. James White and Joseph

Bates, for example, had been ministers of the Christian Connection. Frederick Wheeler had been ordained in the Methodist Episcopal Church, and John Byington in the Methodist Church, A. S. Hutchins was a Freewill Baptist minister, J. G. Matteson a Baptist, and Roswell F. Cottrell a Seventh Day Baptist. And there were others on whom we do not have denominational data. The religious complexion of the Millerite and Sabbatarian ministers will be noted in Section VIII.

No regular church records were kept in our earliest years—not even a list of members. Those who had been baptized were regarded as having had their names entered in the “Lamb’s Book of Life.” There were at first no regular election of church officers, no ordaining of ministers, no system of finance, no property-holding organization. The arrangement was quite elemental. But it sufficed for the time, though it hindered progress in some areas.

3. MINISTERIAL IDENTIFICATION CARDS AND SYSTEMATIC SUPPORT.—Before long this led to increasing confusion and certain irregularities. The first steps in organization were taken in 1851 at Washington, New Hampshire, following an Ellen G. White vision in 1850. Some kind of identification or credential card must be issued, certifying the public teachers of the faith and stating that the holder bore evidence of divine call to the gospel ministry. This came into vogue in 1853, and protected against impostors. Such credentials were signed by two leading ministers—usually James White and Joseph Bates.

Deacons and local elders were arranged for in Bates’s church in Fairhaven, Massachusetts, in 1853. Proper support for duly approved gospel workers was developed in 1854. Then, when wider public evangelism came to be undertaken, the ministers would be able to put in full-time service and not have to support themselves by outside employment as many had previously been compelled to do.

So, about 1858, a group under the leadership of J. N. Andrews devised a plan called “systematic benevolence on the tithing principle.” This was adopted by the Battle Creek church in 1859. But even these simple advances were not without struggle.

### III. Holdover From Millerite Concepts Retards

1. STRONG LEADERSHIP FIRST HELD GROUPS TOGETHER.—It was the strong leadership of James White and Joseph Bates, and the counsels of Ellen White, that first held the Sabbatarian Adventists together. But the rapid increase of believers in the 1850’s created problems that showed the need of a church name and a corporate existence. These involved

the legal problem of holding property and the need for selecting, directing, and supporting a ministry, controlling fanaticism, and protecting against the self-appointed and the offshoots.

White and others urged gospel order, and perfect union, so as to choose local church leaders, and to disfellowship troublemakers (R&H, Nov. 25, 1851). He urged a qualified ministry, and ordination for authorization and unity (R&H, Dec. 6, 1853). Ellen White likewise made a plea for "gospel order" in 1854. (EW 97-101.)

2. SIMPLE EARLY CHURCH COVENANT.—As already mentioned, back in 1847 James White had declared: "The bible is a perfect, and complete revelation. It is our only rule of faith and practice" (*A Word to the "Little Flock,"* p. 13). And in 1849, in *Present Truth*, he reinforced this with: "The Bible is our chart—our guide. It is our only rule of faith and practice, to which we would closely adhere" (Dec., 1849). So the initial Covenant signed by those organizing themselves into a church in 1861 simply read:

"Taking the name, Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus" (R&H, Oct. 8, 1861).

The setting for this will be given later. It was deemed sufficient at the time. Organizational developments came very slowly.

3. ACCEPTANCE OF HEALTH MESSAGE ONLY GRADUAL.—Take, for example, the health message. The decade from 1844 to 1854 was definitely a formative period. In 1848 Mrs. White called attention to the harmful effects of tobacco, tea, and coffee. (See CDF 495, 496.) But general recognition of the harm of tea, coffee, and tobacco was but gradual. The use of swine's flesh still continued with some. In 1850 a caution even appeared from James White against hasty action on such matters. (*Present Truth*, Nov., 1850.)

In 1858 Mrs. White urged coming into unity on the matter at that time—assuring us that God would lead His people as fast as they could see and act on truth. But she counseled them, interestingly enough, not to "run ahead of the angels" (1T 206, 207). Indeed, no basic health message was given to her until 1863—the Otsego, Michigan, vision of June 6. Evidently our people had not previously been ready for a general advance in this line. Other matters apparently needed to take precedence.

Bates was the pioneer in health emphasis. In 1855 James White, and in 1856 J. N. Andrews each touched upon it. Also J. H. Waggoner. Then came clear light on the relation of physical welfare to spiritual health. (E. G. White letter 4, 1863; D. E. Robinson, *Our Health Message*, pp. 56-69.) This was developed in 1864 and 1865. So the perception

and confirmation of light in this area was but gradual. Not until the mid-sixties did the practice of health reform become general. It took time. Yet it was agitated during the time of the Millerite Movement, though outside its ranks.

#### IV. Crucial Problems Over Question of a Creed

After the bitter Disappointment of October 22 they were confident that Christ would come very soon—perchance in a matter of a few months, or a few years at most. But as the 1850's wore along, the imperative need of some sort of organization became increasingly clear. This led—in the sixties—first, to organizing the publishing work, then to choosing a denominational name, next to organizing local churches, followed by State conferences—and finally the General Conference.

1. CREEDS CONFLICT WITH SUPREMACY OF BIBLE.—The question of a written formula of faith, or creed, became of increasing concern, as steps were taken for the organization of local churches. There must be, as simple organization was brought about, some basis upon which believers could make a declaration. They were determined, however, that Sabbathkeeping Adventists should not repeat the mistake of the Protestant churches out of which most had come.

These other churches had driven in their creedal stakes. So when brought face to face with further light for the hour from the Word of God—as for example, the imminence of the Second Advent and related points—such churches were unwilling to accept such teachings, for they were found to be in conflict with their established creeds. There was no room for the prophetic date 1844, the Hour of God's Judgment, and a catastrophic end of the world.

Our pioneers saw that there was definite conflict between adherence to a stated creed and remaining in a position where God could lead His people onward, through His Word and the Spirit of Prophecy. They feared to take a fixed position or even that rigidity involved in a Statement of Faith. The way must be left open, they strongly felt, for unfolding light.

2. SIMPLE GENERAL COVENANT IN 1861.—Note the setting, already alluded to. Matters came to a head at a meeting in Battle Creek in October, 1861, with Bates in the chair. The report in the *Review and Herald* of October 8 reveals that, "The first business presented was the organization of churches." James White presented a resolution reading:

*"Resolved*, that this Conference recommend the following church covenant:

"We, the undersigned, hereby associate ourselves together, as a church, taking the name, Seventh-day Adventists, covenanting to keep the commandments of God, the faith of Jesus Christ" (R&H, Oct. 8, 1861, p. 148).

While the motion was adopted, not all had voted. White was not content for this to stand without further discussion. He felt that nothing would be more hurtful than a noncommittal attitude. So he called for reconsideration. Since circumstances had driven him to examine the subject, he had developed certain definite convictions.

3. CREEDS BLOCK ROAD TO ADVANCE.—Here is James White's statement, regarding Bible truth in relation to the Bible and the "gifts":

"In Eph. IV, 11-13, we read, 'And he gave some apostles, and some prophets,' etc. Here we have the gifts of the church presented. Now I take the ground that creeds stand in direct opposition to the gifts. Let us suppose a case: We get up a creed, stating just what we shall believe on this point and the other, and just what we shall do in reference to this thing and that, and say that we will believe the gifts too.

"But suppose the Lord, through the gifts, should give us some new light that did not harmonize with our creed; then, if we remain true to the gifts, it knocks our creed all over at once. Making a creed is setting the stakes, and barring up the way to all future advancement. God put the gifts into the church for a good and great object; but men who have got up their churches, have shut up the way or have marked out a course for the Almighty. They say virtually that the Lord must not do anything further than what has been marked out in the creed.

"A creed and the gifts thus stand in direct opposition to each other. Now what is our position as a people? *The Bible is our creed.* We reject everything in the form of a human creed. We take the Bible and the gifts of the Spirit; embracing the faith that thus the Lord will teach us from time to time. And in this we take a position against the formation of a creed. We are not taking one step, in what we are doing, toward becoming Babylon." (R&H, Oct. 8, 1861, p. 148. See ISM 416.)

That was crystal clear. The Bible only is our creed. We have no human creed, and take a stand against formulating a stated creed. That was White's position in 1861. But further discussion crystallized the idea that commitment to the simple church Covenant proposed was not adopting a creed, so the conference voted unanimously to accept the resolution.

## V. From Church, to Local, to General Conference

1. LEGAL HOLDING ORGANIZATIONS ESSENTIAL.—The conducting of the affairs of a developing church, in a proper and orderly way, soon called for some sort of legal holding organizations for buildings and property. Concerning such a move there was considerable opposition.

As stated, some held that to have any holding organization would be going "back to Babylon." And this was tied in with seeking a name—like the churches they had left. Both the proposals and the objections were published for consideration in the *Review*.

In the autumn of 1860 the *Review* and Herald Publishing House—then our leading institution—became our first legally held institution. A committee of five had been named to create such a corporation.

2. DENOMINATIONAL NAME LIKEWISE IMPERATIVE.—This involved finding a name for the denomination that the institution served. The designation, "Church of God"—already used by several groups—was suggested, along with others such as "Little Flock," "Remnant People," "Sabbath-Keepers." But "Seventh-day Adventist" came to be favored, and was chosen. And the choice was approved by testimony from Mrs. White (1T 223).

The Seventh-day Adventist Publishing Association was accordingly organized May 13, 1861. It was a major step.

3. E. G. W. COUNSELS ON ORGANIZATION.—In 1854 and 1855 Mrs. White had written on organization:

"The church must flee to God's word, and become established upon gospel order which has been overlooked and neglected.' This is indispensably necessary to bring the Church into the unity of the faith." (*Supplement to Christian Experience and Views*, pp. 18, 19.)

"There is too much of an independence of spirit indulged in among the messengers. This must be laid aside, and there must be a drawing together of the servants of God. . . . Press together, press together." (1T 113, 114.)

"God is leading out a people, not a few separate individuals here and there, one believing this thing, another that." (*Ibid.*, 207.)

"Order must be observed, and there must be union in maintaining order, or Satan will take the advantage." (*Ibid.*, 210. See also EW, p. 97.)

These trenchant counsels carried weight.

4. LOCAL CHURCH ORGANIZATION EFFECTED IN 1859.—Something had to be done. There must be supervision of ministerial labor to avoid conflict of appointments and plans. In 1859 James White, in the *Review* of July 21, suggested that the churches in each State have a yearly meeting, at which plans could be laid for the ensuing year. It met with favor. Beginning in 1860, such meetings were held where there was a sufficient number of believers. Thus these rather informal gatherings for counsel grew into constituted bodies with regularly elected delegates and leaders. The tide had turned.

5. MICHIGAN CONFERENCE ORGANIZED IN 1861.—But these bodies would have to be properly organized. White addressed the conference

assembled in Battle Creek in 1861, calling for an effective State conference organization, with delegates from local churches. The conference recommended that the churches of Michigan organize as a State conference, setting the date for the convention in October of the next year. A chairman, secretary, and conference committee were elected to serve until the church delegations could formally join the conference. (R&H, Oct. 15, 1861.)

So the Michigan delegation convened October 4, 1862, electing a chairman, secretary, and advisory committee of three. Seventeen organized churches were received into the conference, and their numbers were accepted by vote. Weekly pay for ministers was inaugurated, with time and expenses to be reported. (R&H, Oct. 14, 1862, p. 157.)

6. GENERAL CONFERENCE FORMED IN 1863.—From local conferences—"conference" meaning to confer, after the Methodist manner—a General Conference was but a step, and an inevitable one. This step was taken May 20-23, 1863, at Battle Creek, with duly elected delegates and committees. A constitution was adopted and an officer staff elected. The retrospective story was told by James White in the *Review* of January 4, 1881, a few months before his death. It was actuated in order to secure "unity of action" and afford "protection from imposture." It was based on the simplicity of the New Testament Church.

7. ACCORD, BROTHERHOOD, ORGANIZATION.—People must be in accord before there can be successful organization, which must grow out of recognized need. There must first be a brotherhood that can culminate in a unity of faith. Then there can be organization. Precisely this describes what took place.

The purpose was not to *impose* organization, but to frame a provision through which the believers might become united and cooperate as they advanced. In this unstable situation Ellen White was directed to give pointed counsel. We had had no general church organization and no ecclesiastical authority. The Spirit of Prophecy was really the chief disciplinary agency—"the one rallying point of the faithful, the final court of appeal" (Spalding, *Origin and History*, vol. 1, p. 293). Here we see another angle in the operation of the gift. Meanwhile, certain things were held in abeyance.

## VI. Time and Sequence in Perception of Truth

1. TIME REQUIRED FOR PERCEPTION OF TRUTH.—It is to be emphasized that the perception of truth requires time—particularly as regards certain fundamental truths over which there have been differing con-

cepts. Others are quickly perceived and speedily adopted. The obvious "specifics," or structural truths, of the Third Message—Sabbath, Sanctuary, Spirit of Prophecy, Conditional Immortality, et cetera—were soon seen in rugged outline, and promptly established during our first decade. Other truths were but gradually perceived, and only slowly received. Some of such were relatively minor, others very major.

As seen, it took nearly a score of years before we adopted a denominational name and developed a conference-organization structure. Background experiences and viewpoints, and definite fears and prejudices all had their bearing and had to be overcome. These, of course, were but organizational policies and procedures, not cardinal beliefs. Nevertheless, on all of these it was essential that the brethren go along together. And for this, time was required.

2. UNCLEAN FOODS AND MINOR POINTS.—As mentioned, our stand on unclean foods—especially as to swine's flesh—was taken only gradually. Not until the 1860's—after nearly a score of years had passed—did our forefathers come into unity thereon. This, of course, was regarded as a matter of personal practice, not of saving faith.

Then, on such expositional items as the "daily" and the "king of the north" we have never taken a unified position—and there was a later period of intense discussion. Such items have usually been regarded as optional, for individual decision. But these are minor. Neither was in the category of "Fundamental Beliefs," or a prerequisite to salvation.

3. FOUR DECADES ELAPSE BEFORE ISSUES OF "1888."—Forty-four long years passed—from 1844 to 1888—before Righteousness by Faith really became a vital issue with us. The time lag involved is significant. Righteousness by Faith had always been held by some, and presumably in theory by most. But it had not come to the forefront, and to issue, as the basis of transforming redemption in Christ as "all the fulness of the Godhead," until Minneapolis.

And even in 1888, when powerfully presented, it was not adopted by vote, or by all. It was only gradually received through widening acceptance. Yet Righteousness by Faith in Christ is the basic principle and provision whereby all—throughout all ages—have been saved. It is the Everlasting Gospel in essence and operation.

4. CONFUSION OVER TWO PHASES OF ATONEMENT.—Similarly, the full understanding and balance of relationship pertaining to the two phases of the Atonement—the *Act on the Cross* and Christ's *High-Priestly application* of the benefits and provisions of the Atonement in heaven above—was not grasped and adopted until the mid-nineties.

Even then there was hesitancy, discussion, and struggle for a decade. Yet that provision involved one of the fundamentals of Adventism—one of the “landmarks,” “foundations,” “pillars,” et cetera.

Such tardiness in acceptance of this obvious truth seems bafflingly slow to us today—as we look back from the clarity of today’s understandings. But the adjustment of view called for on this point was painfully difficult for many at the time. *Again time was required*, and was taken—much time. That is the human slowness of progress.

5. ETERNAL VERITIES THE ULTIMATE REVELATION.—Little wonder, then, that certain Eternal Saving Verities—centering in the Supreme Personalities who conceived and carried through to triumph the wondrous plan of redemption—were but slowly perceived. Considering our background and emergence, and divided views thereon—and our initial emphasis, primarily on the structural “specifics” of the Third Message, and all the other contributing factors—*it took this much time*. This area—strangely enough—was the most difficult problem calling for unification in all our history.

The Eternal Verities of the Everlasting Gospel clearly constitute the ultimate in the revelation and emphasis of divine truth for all time, and especially in these last days in the final preparation of a people to meet their God. They climax and consummate the heralding of the Everlasting Gospel to all mankind—the designated saving “Faith of Jesus.” They had to come to the fore.

6. CONSUMMATES SUPREME PROVISION OF REDEMPTION.—Here, then, is the heart of it all: The Three Persons of the Godhead, each ardently and effectively active in our redemption, are all involved. Then, centering in the transcendence of Christ, comes the consummating work of the Holy Spirit and His paramount part in the Latter Rain and Loud Cry. And paralleling all this is the preparation of a people to pass through the seven last Plagues when human probation has closed—and the redeemed must stand without an Intercessor during the outpouring of the wrath of God upon the incorrigibly wicked. All this is obviously of supreme importance. But it took the longest time for these supreme provisions of redemption to be fully understood and generally received.

Personal, experiential Christianity is vastly more difficult to enter into than acceptance of abstract theoretical truths requiring only mental understanding and intellectual assent. And Righteousness by Faith is the most delicate, personal, and vital, and the most glorious of all the provisions of saving faith. It is all-encompassing. Truly, the “Faith of Jesus” is the ultimate. Hence the relative time sequence in the full recogni-

tion and deeper significance of the "Commandments of God" and the "Faith of Jesus" has been in that order, both as to sequence and as to time of perception and realization.

7. SPECIAL TIMES FOR DESTINED EMPHASIS.—There are obviously special times for special emphasis of fundamental truths in the all-wise plan of God. The year 1844 introduced the unfolding perception of the "Commandments of God," with those "specifics" on which we differed from other churches and which called for definite reform. This was negative in a way—somewhat on the order of "Thou shalt not," lest we die and be cut off.

The year 1888 and onward marked the final destined hour for the proclamation of God's consummating revelation of saving truth, centering more fully in the "Faith of Jesus." This climaxes the plan and provision of God for the redemption of lost man. It is pre-eminently positive—"That ye may live forever, clothed in Christ's spotless righteousness, in the presence of Supreme Holiness."

It is all comprehended in the words "Righteousness by Faith in Christ" as "all the fulness of the Godhead"—Christ as God in the highest and most complete sense. It constitutes the climax of the Everlasting Gospel, which had all too often been lost sight of through the ages and was now to be completely restored.

## VII. Retrospective Glance Over Upward Path Traversed

1. KEPT WAY OPEN FOR FURTHER LIGHT.—Our pioneers sought to keep the way open for God to lead His people onward and upward—through fresh revelations, from time to time, through His Word, aided and confirmed by the "gifts of the Spirit." This left the Church free—and under bounden obligation—to continue to study, and to accept advancing light, as it might become clear to them. The principle of applied religious liberty was likewise honored. To some, there were points that were very dear, stemming from antecedent backgrounds and the Biblical interpretations of the religious groups from which they had come.

It was axiomatic that men must be free to hold their personal views and convictions, so long as they stood together on the accepted fundamentals of doctrinal belief to which they were committed, and on which they were united. (See R&H, Dec. 4, 1855, p. 80.) These were few but basic.

2. PERIOD OF DOCTRINAL GROWING PAINS.—As matters might be measured today, by the fuller light shining from God's Word on which

we are now united, we see certain positions, held by some, that were restricted—and actually erroneous—the influence of which was not always helpful. (CW 75, 82.) We passed through a period of doctrinal growing pains. But the pioneers were united on the fundamental objective of proclaiming the Three Angels' Messages and hastening the coming of their Lord.

The seventh-day Sabbath was pivotal in their emphasis. They saw Christ as paramount, in general, in the work of Atonement. They longed for the second advent of their Lord. Other difficult things were held in abeyance. That attitude explains everything.

As to diversified views, we honor these men for what they were, and for their contributions, and for the channels they became in the hand of God—despite their limitations. They fearlessly and determinedly moved forward under most adverse conditions in digging out the fundamental “lines” of truth, and heralding the “Message” for the hour, as far as they could then envision it. We carry on where they left off. More, much more, is expected of us. God has always had to use faulty men—use them in spite of their limitations and weaknesses.

3. PROGRESSIVE PERCEPTION OF TRUTH.—Thus our founding fathers recognized that there was to be definite progression in the perception of truth. In the discussions concerning the matter of a creed this point was paramount. They left the way open for advance in the discerning and ultimate adoption of truth. They felt this to be essential. Regardless of differences of opinion on some important matters—which they agreed to hold in a relatively subordinate place—they stood shoulder to shoulder in seeking to carry out the great trust laid upon them, as they saw it.

It was but natural—and humanly inevitable—that variant individual views should get into print through certain articles in periodicals, and in certain books. They did not have the safeguards that obtain today. In its earlier years the columns of the *Review and Herald* were, by policy, open to the expression of differing views—somewhat on the forum order. It was a formative period, and that fact was the accepted order of the day.

4. MOLDING INFLUENCE ON FINAL POSITIONS.—Yet, paralleling all this, there appeared messages from the pen of Ellen White faithfully presenting truth that had been revealed to her. This was often far in advance of what others had seen on aspects of major principles already dug out from the Word. In most cases these messages exerted a molding influence on the final positions taken, and on the ultimate views adopted by Seventh-day Adventists. Many individuals were led, thereby, to cor-

rect earlier faulty views. That was one of the blessed missions of the gift.

It is in this light, then, that we should understand definite differences of view held by our pioneers in the earlier decades of the Church. And we may also well bear in mind that certain words convey one meaning to one person that they do not precisely convey to another. So the question of *semantics* sometimes played a part. All this should lead us to be charitable toward those who once held and expressed views that differed from what we hold and teach today.\*

Let us here digress just long enough to take a brief retrospective glance over certain background influences that throw light on our early situation. It is needed for future clear understanding.

### VIII. Religious Complexion of Millerite and Sabbatarian Ministers

MILLERITES PREPONDERANTLY TRINITARIAN.—A tabulation of the previously preponderant Trinitarian religious affiliation of the ordained ministers of the Millerite Movement—from which our founding forefathers sprang—reveals the following, based on the careful research findings set forth in *Prophetic Faith*, volume 4. William Miller was a Baptist, and his first two ordained ministerial recruits (Josiah Litch and Charles Fitch) were Methodist and Presbyterian-Congregationalist, respectively—hence, all Trinitarians. Grouped by denominational backgrounds, the leading ministers were, in general order of accession:

Baptists (9)—Miller, then Whiting, Cook, Brown, Galusha, Bernard, Robinson, Crosier, Winter. (Miller's personal Statement of Faith expressly states he believed that "there are three persons in the Godhead," and speaks of the "Triune God.") See *Prophetic Faith*, vol. 4, p. 466.

Methodists (11)—Litch, Storrs, Robinson, Lindsey, Hale, Munger, Hutchinson, Cox, Smith, Stockman (and Ellen Harmon)

Presbyterian-Congregationalist (2)—Fitch, Hawley

Congregationalist (3)—Jones, Bliss, Snow

Christian Connection (5)—Himes, Fleming, Bates, White, Cole

Episcopalian (1)—Ward

Methodist Protestant (1)—Jacobs

Free Will Baptist (3)—French, Preble, Bowles

Protestant Episcopal (1)—Sabine

Christian (2)—Marsh, Cole

In addition there were known Dutch Reformed, Lutheran, and Seventh Day Baptist ministers. And there were five prominent ministers

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\* Indebtedness is here expressed to Arthur L. White for helpful suggestions and valuable data in this and other chapters.—L. E. F.

—Southard, Barry, Skinner, Squires, and Gross—whose previous denominational affiliation is not definitely known, except that they were not of the Christian Connection.

DEDUCTION: The evidence attests that there were at least 38 known Trinitarian ministers, with but five known Arian Christian Connection ministers—a ratio of *seven to one*, which is a preponderant majority.

That was the illuminating doctrinal background of the leading Millerite ministers. A majority of our own founding fathers were likewise evidently Trinitarian.

## Developments Make Confrontation Inevitable

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### I. Bounden Obligations of Historical Portrayal

I. INESCAPABLE REQUIREMENTS OF HISTORY.—The facts now to be unfolded fall into the category of tasks performed rather reluctantly but in the interest of objective truth. They are set forth in response to the imperatives of faithfulness in tracing our history and the bounden obligations of truth. There were, as we have shown, certain constricted views held by some good men who loved their Lord and were markedly used of Him, but who nevertheless had but a partial view of truth in the two distinctive areas of the transcendent “*Deity of Christ*” and the vast scope of the “*Atonement*” in its inseparable relation to the Transaction of the Cross.

The proponents of these views were stalwarts, dedicated and honest—but mistaken in these concepts. On other truths—the specifics of the Third Message—they were towers of strength. But their views in these two areas are part of the indelible record, from which we must learn certain lessons, and then press on to the happier recital of the unity that finally came concerning these Eternal Verities. Here is the setting that forms the background.

At first these semi-Arian concepts were regarded as the personal views of those who so held. But in time these ideas came to be regarded by their holders as positions to be publicly championed, and no longer held in abeyance quietly and unobtrusively. Such began to put forth the presumption of a subordinate position for Christ—a Christ of *derived*

origin and lower relationship. This they then began to press with regretably increasing force.

But in spite of this, we were not an Arian church. We simply had not resolved our problem over the nature of Christ to the point where it had been thought and talked through, and where we had come into unity thereon. There is a basic principle, here involved, of which we should be clearly aware in this connection. It is this: No doctrinal teaching can be said to be a "denominational" position unless and until it is held generally, or is definitely adopted by common consent and acceptance. Not until then can it rightly be called a "testing truth" of the Advent Faith.

2. PRINCIPAL PROJECTORS OF MINORITY VIEWS.—More than any others in our ranks there were two brethren who projected the constricted Arian view of Christ, and with it a minimized view of the vast sweep of the Atonement. These positions on these two truths seemed to go hand in hand.

Uriah Smith, of rugged New England, and Joseph H. Waggoner, of the sturdy Midwest, were the outstanding proponents of Arianism in our ranks. We must examine just what they each taught in these two vital areas, and why these teachings were fraught with peril to the Church in its struggling years. Only as we understand the involvements of their declared positions can we sense the unavoidable issue of 1888 and its inevitable aftermath.

And only through such a frank tracing of what was set forth can we clearly see the Hand that led us through those critical times, fraught with peril to a struggling Movement aspiring to unity in response to God's great forward and upward call.

## II. Significance of Centuries-Old Arianism Issue

That we may have an adequate grasp of the fundamental concepts involved in the age-old Arian conflict, it is necessary to understand both the issues involved and the historical background and origin of this question that was intensely real *in several religious groups* at the time of our rise. We were not at all alone as to the problem. That is to be remembered, though it is often forgotten.

1. ARIAN CONTENTIONS GO BACK TO FOURTH CENTURY.—Historically, the Arian controversy goes back to the opening decades of the fourth century, when a theological crisis developed in the early church over the question of the fullness of the Deity of Christ. The church had earlier vacillated over the issue of "subordinationism," and the resultant un-

certainty and confusion had now to be met. In the simplest terms they must decide—

“either that the Son is a creature, and hence, not eternal, and not in the highest sense divine; or, that he is uncreated, eternal, truly God, of the same essence with the Father, yet with a personality distinct from that of the Father.” (Albert H. Newman, *A Manual of Church History*, vol. 1, p. 325. Cited as a simplified statement.)

2. GIST OF THE ARIAN CONCEPT.—The Arian controversy continued for nearly a century, absorbing a disproportionate share of the energies of the early church, and rending asunder whole sections of Christendom. The straight Arian view, it is to be remembered, was that the Son was a *created* being. Hence He was believed to be *different* in essence, or “substance,” from the Father. Such advocates held that He is the “Son of God” only by grace—that He is not so in and of Himself.

Further, their favorite cliché was “There was when He was not”—that is, that He was a *finite* Being, and not infinite and from all eternity. But He was held to be created, or begotten, before all else. And through Him the universe was in turn created and is administered. Nevertheless, the Arians held that, though the Incarnate *Logos* is finite and not wholly God in the highest sense, He is to be worshiped as being unspeakably above all other creatures and as the Redeemer of man. Hence their love for Him.

3. FUNDAMENTAL DIFFERENCES ARE INVOLVED.—The opposing Athanasian party utterly repudiated the hypothesis of any sort of original subordination, or of origin, on the part of the Son. Such held to the absolute Deity of the historical Christ. The Athanasians contended that God is unchangeable, and that there was never a time when the Son was not with—and one with—the Father. They maintained that the distinction between the Father and the Son is an eternal distinction, because the Son is eternal.

They tenaciously held that the Son is “*identical in substance*” (essence or being) with the Father, and equal in intrinsic Deity with the Father. Creation was recognized as the work of the Son, but not because it was beneath the dignity of the Father.

4. SAME ESSENCE; DISTINCT PERSONALITY.—Historically, Athanasius (d. 373), Bishop of Alexandria, emphasized the *personality* of the Son just as much as he did His identity and “*substance*” with the Father. To Athanasius the Son was not a mere attribute, or more of the manifestation of the Father, but a distinct personal subsistence. So Athanasius set forth with great clearness the two tenets of the doctrine involved—

the *sameness of essence* and the *distinction of personality* of Father and Son.

5. MODIFICATIONS OF "SEMI-ARIANISM."—The semi-Arian, or Eusebian party, at the Nicene Council, was not prepared to deny the full Deity of Christ. Neither would they go all the way with Athanasius. The semi-Arians rejected the view that the Son was created out of nothing, and hence differed fundamentally in essence from the Father. At the same time they rejected the total Arian view that the Son is a creature—that is, involving a creation or begetting in the sense in which other things are created or born.

The semi-Arians held that the Son was *before* all these, but not *eternally* pre-existent. To them, Christ was God of God before all time—but *not from all eternity*. And they denied the Athanasian "*sameness of essence*," holding only to "*likeness as to essence*." But the issue involved far more than words or definitions. The provisions of salvation were involved.

Arius held that if the "Son" were truly a *son* there must have been a time when He was not. The Arians likewise held that the Holy Spirit was not truly a divine Person like the Father and the Son—only an influence, power, or energy. The chief object of the Nicene Council was to settle this Arian controversy, and the Arian position was officially condemned and the Athanasian contention accepted.

6. IF HAD BEGINNING, MAY HAVE END.—According to Augustus H. Strong, Arius held that—

"the Father is the only divine being absolutely without beginning; the Son and the Holy Spirit, through whom God creates and recreates, having been themselves created out of nothing before the world was; and Christ being called God, because he is next in rank to God, and is *endowed* by God with divine power to create." (*Systematic Theology*, 1907, one vol. ed., pp. 328, 329.)

It seemed plausible that a created God—or a God who had a beginning—might come to an end. And that a God of *substance which once was not*—and therefore different from that of the Father—is not truly God, but is actually a finite creation. Arius asserted that the Son did *not* exist from eternity, was *not* co-eternal or co-essential with the Father, but came into existence by the will of God to be the Being next to Himself, the first-born and best beloved—the Word through whom all creation should take its beginning. That was the limitation.

7. SON OF "DIFFERENT ORDER"; HOLY SPIRIT "CREATED."—Arianism thus held that the Son was "not of the same essence," but was "an essence intermediate between the divine substance and created substances."

(Charles Hodge, *Systematic Theology*, vol. 1, p. 456.) The Son was therefore "subordinate to the Father, not merely in rank or mode of subsistence, but in nature. He belonged to a different order of beings." (*Ibid.*) That was the crux of it all.

But Arianism held that the Son, though He was inferior to the Father, was nevertheless the source of all other life, which He created and brought into being. And the Holy Spirit, according to most Arians, was created by the Son as "the first and highest of the creatures called into being by His [the Son's] power." (*Ibid.*) That too was a vital point in the issue.

That gets the main differentiations and involvements tersely before us. And, for the most part, most of those in the time of our forefathers who held the so-called Arian view would be classed as semi-Arians. Nevertheless, the differences were both real and profound.

### III. Stephenson Book Triggers Arian Contention

I. NEITHER DENOMINATIONAL VOICE NOR PRONOUNCEMENT.—The reason for bringing in James M. Stephenson,\* as the initial projector of Arianism into our ranks in published form, in 1854, is not because of prominence or representative character. Nor is it because of any constructive or permanent contribution made to the Church. Instead, it is to disclose the unfortunate character of his brief stay among us—and its unhappy sequel. It is to show the unstable source of Arianism's printed introduction in 1854. In timing, it was a full decade *after* our emergence as an entity in 1844. But it was nine years before the organization of our General Conference in 1863.

Note the timing further—from other angles. 1854 was six years *after* the "1848 Sabbath Conferences." These dealt chiefly with the Sanctuary, Sabbath, nature of man, Spirit of Prophecy, and nearness of the Advent, but *not* with the nature or Person of Christ, and the other Persons of the Godhead. The 1854 date has significance, for it was in the midst of a period of transition, as relates to the "shut door" angle. Many positions had not yet been crystallized. We had not even adopted a name or an organization.

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\* J. M. Stephenson had been a First Day Adventist minister. Was for short time a minister in our Church. During this brief stay his book—*The Atonement*—was published in Rochester. Tinctured with an Age-to-Come theory, and its future-probation tenet and "no law" concepts. Sought to inject these among us, but without success. Giving up the Sabbath and rejecting the Spirit of Prophecy, he defected in 1855, returning to First Day Adventists. Divorced his faithful wife and married younger woman under his "no law" liberalism. First Day Adventists soon "cast him off." Disillusioned, James White wrote that his "sheep's clothing" has fallen off." (R&H, Jan. 7, 1858, p. 69.) Spent last days in poorhouse, his end marked by imbecility. (J. N. Loughborough, *Pacific Union Recorder*, May 5, 1910, p. 1; J. H. Waggoner, R&H, Aug. 7, 1856, pp. 109, 110; J. N. Loughborough, *Great Second Advent Movement*, pp. 331-333; A. W. Spalding, *Origin and History of Seventh-day Adventists*, vol. 1, pp. 229, 258.)

Stephenson's book was *not*, therefore, a denominational pronouncement or commitment. It was Stephenson's personal view in 1854. This needs to be understood, so as not to attach undue weight to his presentation.

As to where and how Stephenson got his Arian concepts, we do not know. He was a Wisconsin convert of Joseph H. Waggoner, who published a book in 1868 likewise titled *The Atonement*—with decided Arian sentiments. Whether Stephenson got his view from Waggoner or vice versa, we are not informed. But Stephenson leaned strongly on Henry Grew, soon to be noted. As to whether Uriah Smith, joining the *Review* staff at Rochester in 1853, was influenced by Stephenson's book in 1854, we have no way of knowing. If so, it did not appear for another decade.

#### IV. Stephenson Contends for "Created" Christ

1. DENIED CHRIST CO-ETERNAL AND CO-EXISTENT.—Commenting on 1 Timothy 6:16—"Who only hath immortality"—Stephenson took the Arian position that—

"the Father only is *self-existent*; i.e., hath life (eternal life) in himself; and he has given his Son to have life in himself; that he should give it to them that are his at his coming." (J. M. Stephenson, *The Atonement*, p. 50. [John 5:26, 27 refers to His Incarnate life.]

Stephenson added that "pre-existence, simply considered, does not prove his eternal God-head, nor his eternal Son-ship" (p. 127). Nevertheless, He had "priority of existence to all *other* things" (pp. 122, 123). This, he frankly admits, is the "*Arian hypothesis*" (p. 127). Precisely what did he hold?

Christ, he held, is indeed "exalted" above all "men and angels" (p. 126). He is clearly "Divine, immortal," and the "most dignified and exalted being, the Father only excepted, in the entire Universe." But Stephenson then raised question as to whether Christ is "*self-existent* and eternal," or "whether in his highest nature, and character, he [Christ] had an *origin*, and consequently beginning of days" (pp. 127, 128). In answer he boldly and literalistically asserts:

"To say that the Son is as old as his Father, is a palpable contradiction of terms. It is a natural impossibility for the Father to be as young as the Son, or the Son to be as old as the Father." (*Ibid.*, p. 128.)

2. DENIED CHRIST'S ETERNITY OF BEING.—Stephenson denied the Son had "coetaneous existence, and eternity" with the Father (p. 128). Insisting that "the Father must have existed *before* the Son," he added,

"The idea of an eternal Son is a self-contradiction" (p. 129). Again, "He must have had a beginning," "an origin" (pp. 130, 131).

Stephenson maintained that the Father "alone is immortal in an absolute sense; that he alone is *self-existent*; and, that, consequently, every other being, however high or low, is absolutely dependent upon him for life; for being" (p. 131). Stephenson declared Christ's life to be *derived* life. And since He is declared to be "the *firstborn* of every creature" (Col. 1:15), he comments in unequivocal phrasing:

"Creature signifies creation; hence to be the first born of every creature (creation), he must be a created being; and as such, his life and immortality must depend upon the Father's will, just as much as angels, or redeemed men." (*Ibid.*, p. 133.)

His life, Stephenson insists, was "given" to Him, therefore His was only a "*derived*" life. That, of course, is straight Arianism.

3. RECOGNIZED OTHERS WOULD DISAGREE.—Stephenson recognized that "the position I have taken in reference to the *nature, origin, and incarnation* of the Son of God, will be objected to by many" (p. 187). And it was—for "many" Sabbatarian Adventists were not Arians. But he nevertheless challenged in print the thought of the Son "being *absolutely* equal with the Father, the Supreme and only true God." In support Stephenson quotes confidently from a little-known Henry Grew booklet on Christ's "Sonship":

"Although the Son of God . . . is honored with appropriate titles of dignity and glory, he is distinguished from "the only true God," by the following titles of supremacy which belong to the "invisible God" alone." (*An Examination of the Divine Testimony on the Nature and Character of the Son of God*, p. 47.)

4. DENIES CHRIST IS "VERY AND ETERNAL GOD."—To bolster his contention Stephenson further cites Grew (from pp. 66, 67), pitting Grew's alleged "Bible view" and the "Trinitarian" position against each other, and holding that Christ's power to bestow immortality is *derived* or conferred power, and again denying that He is "*self-existent*" (Stephenson, *The Atonement*, pp. 188, 189). Stephenson maintains that Christ is God only as the Father's "Son" (p. 189). He closes by denying that Christ, "in his essential nature, is the *very and eternal God*."

Addressing himself to Colossians 2:9—"in him dwelleth all the fullness of the Godhead bodily"—he seeks to dissipate this evidence of Christ's Deity by playing on the words "it *pleased the Father*," thus derogating Christ to a secondary position (p. 190). Stephenson concludes by repeating his contention that Christ is the "*first born* of every creature" (in Phil. 2:6), and that all this is by "*commandment*" of the

Father (John 10:18). Such was Stephenson's bold Arian stance in 1854. It was an unhappy introduction.

### V. Henry Grew an Unsafe Guide for Stephenson

1. TRUSTWORTHINESS OF GREW AS GUIDE EXAMINED.—Stephenson's heavy reliance on the Grew treatise on the "Son," with its outspokenly Arian position on Christ—cited by Stephenson as an authority to the extent of quoting two pages of Grew's summation—calls for inquiry as to Grew's trustworthiness as a Biblical scholar.

HENRY GREW (1781-1862), born in England of Congregationalist parentage, became a Baptist and for four years (1807-11) was pastor of the First Baptist church of Hartford, Connecticut. A man of very positive convictions, he became a belligerent controversialist during the time of his initial pastorate. He was author of some seventeen small books and tractates—sermons, addresses, and disquisitions. These dealt with the Atonement and the nature of Christ—also *against* the Sabbath, and *for* the sleep of the dead and the destruction of the wicked. Altogether, they comprised a strange medley.

For example, Grew's 71-page booklet on the *Nature and Character of the Son of God* had four printings—1824, 1841, 1850, and 1855. It sets forth Grew's militant Arian position of a dwarfed, derived Christ, concerning which he was sharply challenged by Elias Lee in 1825, to which Grew replied in 1825—with a second series in 1826. He similarly attacked Masonism in 1826 and 1829. He also took up the cudgels against Phelps on the perpetuity of the Sabbath—likewise running through four printings in 1838, 1844 [no date], and 1850.

Grew also issued, in 1826, an extended criticism of the Bank Street church of Philadelphia, and its proceedings and discipline, to which a "review" was forthcoming by Rhee of that church—with a subsequent reply by Grew. That was the tempo. So 1824 to 1830 seemed to be the peak period of Grew's hypercritical literary activities.

But as noted, during this time Grew produced two helpful 12-page tracts—one on *The Intermediate State* (n.d.); the other on *Future Punishment, not eternal life in misery, but destruction* (n.d.). See Edward C. Starr, *A Baptist Bibliography . . .* (Rochester: Am. Baptist Hist. Socy., 1964). Although Grew thus championed the Conditionalist position that persuaded George Storrs and Charles Fitch—and thus confirmed our own early Conditionalist views as Adventists—he too was a militant Arian.

2. TRUTH MINGLED WITH ERROR.—Grew was a stormy character,

many of his members seceding, with Grew publishing the "Reasons." This conflict of views led to Grew's "withdrawal"—actually his expulsion—from his Hartford Baptist pastorate in 1811. Historian J. Hammond Trumbull was led to write that Grew—

"an earnest and devoted but eccentric man, denied the right of the unregenerate to join the singing in public services. He was once seen standing bare-headed outside of a house in Village Street, having refused to stay inside where prayer was being offered before some unconverted persons. After the severe fashion of the day, he was excluded from the church in 1811 for various conscientious obstinacies and peculiarities." (*Memorial History of Hartford County* [n.d.], p. 401.)

3. CONTROVERSIES LEAD TO REMOVAL.—In a published sketch of the successive pastors of the first Baptist church of Hartford, this paragraph on Grew appears:

"In 1807, Rev. Henry Grew of Providence, R.I., became the pastor of the (Hartford Baptist) Church. Mr. Grew's ministry was, at first, very acceptable and useful. . . . Mr. Grew, however, adopted sentiments and usages different from those of the Church, and his connection was dissolved, by the advice of a mutual Council, after a pastorate of four or five years." (Robert Turnbull, *Memorials of the First Baptist Church, Hartford, Conn.* Hartford: "Published by the Church," 1857, p. 25. See also *Centennial Memorial of the First Baptist Church*, 1890, pp. 192-194.)

4. AMOUNTED TO SUSPENSION AND REPUDIATION.—Then, in *Reasons for the Secession of a Number of Members From the Baptist Church in Hartford* (1824), Grew tells of his controversies with his congregation which led him to "withdraw" in 1811—according to his version. But according to the attested statement of the church clerk (Sept. 20, 1811), "We hereby withdraw the hand of fellowship from you (Grew), considering you a *disorderly member*" (p. 15). And the action of the "Council" (comprised of a dozen designated members) declares it to be—

"very improper for him (Grew) to preach or administer in the Churches of Christ, and very improper for any Church to call upon him to administer the word and ordinances of the gospel to them while he remains unreconciled to his brethren" (p. 11).

Grew twice referred to the action as excommunication (pp. 15, 17). He added that they reproached him "as one who had marred the peace and harmony of the Church, and as one who had no right to preach the gospel, or administer the ordinances of the Lord's house" (p. 17). This strained situation and crisis, in the Hartford Baptist church, needs to be borne in mind in evaluating Grew's credibility and consistency as a Biblical exegete in stressing the Arian-Christ concept.

5. WIDESPREAD CONTEMPORARY CONFLICT OVER ARIANISM.—There

was much contemporary agitation over the Deity of Christ at the time our forefathers began to seek out the truth concerning the nature of the Jesus of the "Faith of Jesus," a decade or so after 1844. This involved Baptist, Presbyterian, and other ranks. It was likewise true of the Church of God of Abrahamic Faith (First Day Adventist) which was shot through with this point of view. And it characterized the Life and Advent Union—another splinter group in the aftermath of the Millerite Movement. Miles Grant and John A. Cargyle, of the Advent Christian body, likewise so held.

Consequently, the early conflicting views of certain of our own pioneers on this point are understandable, and perhaps even inevitable in the light of such backgrounds. But the irascible Grew was apparently the inspiration for the injection of Arianism among us in printed form, by Stephenson in 1854.

## VI. Uriah Smith—Editor, Bible Teacher, GC Secretary

1. **URIAH SMITH, EDITOR FOR HALF CENTURY.**—Our well-known **URIAH SMITH** (1832-1903), editor, author, and teacher, was born in the Granite State just as William Miller was beginning his epochal career. Uriah was a lad of twelve at the time of the 1844 Disappointment, and became a Sabbatarian Adventist in 1852—eight years thereafter. The very next year, at only twenty-one, he composed a 35,000-word poem titled, "The Warning Voice of Time and Prophecy," which was published serially in the *Review*. Smith refused an attractive teaching post to connect with our struggling publishing house, becoming an editor on the *Review and Herald* in 1855. He was ordained in 1874.

His editorship of the *Review* was largely continuous until his death in 1903—except for 1869, when J. N. Andrews served as editor. But in 1870 Smith rejoined the *Review* staff, as associate to James White. There was another break, from 1897 to 1901, when A. T. Jones was editor in chief, with the Smith name appearing second on the editorial masthead. Smith had become seriously ill while in Syria in 1895. But he served in editorial capacities on the *Review* for some 48 years, beginning in March of 1853—the denomination's record. He was conspicuously able.

2. **STRONG CHARACTER; POSITIVE VIEWS.**—When Michigan was organized as a conference in 1861 Smith was named its first secretary. And when the General Conference was organized in 1863, with John Byington as first president, Smith was likewise chosen as the first secretary. For a short time he also served as treasurer of the General Conference (1876-

77). He was similarly the first Bible teacher at Battle Creek College. So he had a record of "firsts," and a concentration of important posts.

Smith was a man of strong convictions, and differed at times with James White, and later with E. J. Waggoner and A. T. Jones in 1888. For a time his relations with Ellen White were likewise strained, as he attempted to make distinction between her "testimonies" and her "visions"—and for a time declined to accept some of her counsels to him. But in 1881 he preached the funeral sermon of James White. And in 1891 Smith confessed his wrong attitude on the Spirit of Prophecy, and harmony was restored. He did not, however, ever materially alter his theological positions on the nature of Christ and the Atonement.

3. PRONOUNCED VIEWS ON "DEITY" AND "ATONEMENT."—A fluent and forceful writer, with a unique style, Smith's writing was characterized by a logical sequence well suited to the temper of the times. He was recognized as more powerful with his pen than with the spoken word. *Thoughts on Daniel and the Revelation* was his most celebrated work. *Thoughts on Revelation* was written in 1865 for publication in book form, and was evidently issued in 1867. This was five years before *Thoughts on Daniel* was published in 1872.

His *Sanctuary and Its Cleansing* (1877) deals at some length with the volatile features we are here tracing. These too must be touched upon. He also wrote *The United States in Prophecy* (later revised as *Marvel of Nations*), *Modern Spiritualism* (1896), *Here and Hereafter* (1897), and *Looking Unto Jesus* (1898). The latter book, appearing ten years after Minneapolis, marked the end of an epoch, and the waning of the views we are here considering.

At the Minneapolis session Smith was released from his secretaryship of the General Conference, at the same time that Elder G. I. Butler was replaced by O. A. Olsen—in the midst of the tensions of the Minneapolis Conference and its preliminary Bible Institute. Such is a bird's-eye view of Smith's unique life and valuable contribution. He was an outstanding character, devotedly serving the Church for half a century. He had unusual ability.

## VII. Arian View Openly Published in 1865

1. "COMPLETE ETERNITY" NEVER "APPLIED TO CHRIST."—As stated, Uriah Smith's *Thoughts on the Revelation* was issued several years before his *Thoughts on Daniel* (1872), with which it was combined in 1881. It is the only book of the time, aside from the Spirit of Prophecy volumes, issuing from one of our own presses that has remained in cir-

ulation ever since—now for more than a century. So it has had remarkable continuity and circulation. What appeared in its pages is consequently of special interest and concern as relates to our quest. Smith's Arian slant appeared in a number of places. One was his comment on Revelation 1:4. Here he says:

"From Him which . . . was, and which is to come,' or is to be: an expression which signifies *complete eternity*, past and future, and can be *applicable only to God, the Father. This language, we believe, is never applied to Christ.* He is spoken of as another person, in distinction from the being thus described." (Uriah Smith, *Thoughts on the Revelation*, "1865," \* p. 14.)

This distinction is, of course, based on the issue of eternal pre-existence.

2. ASSERTS CHRIST IS "CREATED BEING."—Then, commenting on the expression, "The *beginning* of the creation of God" (Rev. 3:14), Smith sets forth the straight Arian position in this original "1865" edition. This was the second time, so far as we know—the first being Stephenson in 1854—where such a bold statement appears in our literature, *albeit a personal view*. Note Smith's words carefully:

"Not the beginner, but the *beginning*, of the creation, the *first created being*, dating his existence far back before *any other created being or thing*, next to the self-existent and eternal God." (*Ibid.*, p. 59.)

The intent cannot be mistaken. Christ is here explicitly set forth not only as the first "*created being*," but before "*any other created being*." Smith later clearly repudiated that position, and said that Christ was *not* a "created Being." But even then he still maintained that the Son of God had a *beginning*, and that His life was a *derived* life.† Smith continued to hold that there was a time when He "was not"—and then He appeared. That, of course, is the modified semi-Arian view.

Whereas Stephenson's 1854 book had little influence, this 1865 edition of Smith's book has often been used against us, even to this day—especially the words "created being."

### VIII. 1872 "Principles" Separates "Atonement" From Cross

1. 1872 "DECLARATION" WITHOUT "AUTHORITY."—Apparently the first comprehensive "Declaration" of Seventh-day Adventist "Fundamental Principles" ever attempted appeared in 1872. It was in the form of a 14-page leaflet titled "A Declaration of the Fundamental Principles of

\* This edition of the book bears the date 1865 on the title page. However, it was not publicized in the *Review* until 1867.

† Smith's modification of view took place in two stages, within a period of sixteen years, as

the Seventh-Day Adventists." It was a somewhat formal statement. Though appearing anonymously, it was actually composed by Smith. In the Declaration, his introductory paragraph reads:

"In presenting to the public this synopsis of our faith, we wish to have it distinctly understood that we have no articles of faith, creed, or discipline, aside from the Bible. *We do not put forth this as having any authority with our people, nor is it designed to secure uniformity among them, as a system of faith, but is a brief statement of what is, and has been, with great unanimity, held by them.*" (*A Declaration of Fundamental Principles*, 1872, p. 3.)

It is to be particularly noted that by the author's own statement it was not put forth as having any "authority," nor to secure "uniformity" of belief. But it clearly had less "unanimity" than he averred.

2. SEPARATED "ATONEMENT" FROM "CROSS."—In the crucial Article II, on "Jesus Christ," the Smith statement reads:

"That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our *sacrifice*, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; *which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of*

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will be seen by comparing the 1875 (2d ed.) and the 1881 (3d ed.), of D&R, here quoted:

1875 (2d Ed.)

"Moreover he is 'the beginning of the creation of God.' Not the beginner, but the beginning, *as some understand*, of the creation, the first created being, dating his existence far back before any other created being or thing, next to the self-existent and eternal God. *Others*, however take the word ἀρχή [*arche*] to mean the agent or efficient cause, which is one of the definitions of the word, understanding that Christ is the agent through whom God has created all things, but that he himself came into existence in a different manner, as he is called the only begotten of the Father. *In either case the Father must have had a prior existence.*" (Page 66.) (Italics mine.)

1881 (3d Ed.)

"Moreover he is 'the beginning of the creation of God.' *Some understand by this language that Christ was the first created being, dating his existence far back before any other created being or thing, next to the self-existent and eternal God. But the language does not necessarily imply this; for the words, 'the beginning of the creation,' may simply signify that the work of creation, strictly speaking, was begun by him. And it is expressly declared that 'without him was not anything made that was made.'* *Others*, however, take the word ἀρχή [*arche*] to mean the agent or efficient cause, which is one of the definitions of the word, understanding that Christ is the agent through whom God has created all things, but that he himself came into existence in a different manner, as he is called 'the only begotten' of the Father. *It would seem utterly inappropriate to apply this expression to any being created in the ordinary sense of that term.*" (Pages 73, 74.)

Thus, in contrast to the position of the 1st ed. (of 1865, that Christ, without any qualification or alternative, was a "created being"), by 1875 equal credibility of the Arian and semi-Arian views is recognized, but with the conclusion "*In either case the Father must have had a prior existence*" (p. 66). However, by 1881, while the two alternatives were again set forth, Smith's conclusion now is "*It would seem utterly inappropriate to apply this expression to any being created in the ordinary sense of that term*" (p. 74). That now rules out the straight Arian position originally held in 1865. It should be added that in the 1944 revision, this passage, together with all others containing Arian concepts, was permanently deleted.

his work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; etc." (*Ibid.*, pp. 2, 3.)

Here, in the form of this rather emphatic and formal—though not “authoritative”—Declaration, the Atonement is separated from the *Act* of the Cross. And this was issued five years before Smith’s amplified statements appeared in his 1877 *Sanctuary and Its Cleansing*. From this concept Smith apparently never materially changed to the day of his death. But he was ever an unquestionably sincere Christian, and trusted in the shed blood of Christ for the forgiveness of his sins.

### IX. Smith’s Views Set Forth in “Sanctuary” Volume

1. RELATION OF “ATONEMENT” TO CROSS.—Then in 1877, a decade after the appearance of his *Thoughts on the Revelation*, in another book Smith discusses *The Sanctuary and Its Cleansing*, and its “commanding position in the great temple of truth” (p. v)—with its understanding “reserved to this present generation, living in ‘the time of the end’” (p. vi). He here sought to present its “true point of perspective” (p. vi), as he saw it. This he did explicitly in chapter 28 on the “Atonement.” Here is a covering statement, in which Smith contends that four separate terms employed by others all refer to one thing—the Atonement—with which he says they are equated:

“We have already seen that the cleansing of the sanctuary, the investigative Judgment of the saints, the blotting out, or remission, of sin, and the finishing of the mystery of God, are all one and the same thing. We now make the additional statement that this is *also the atonement.*” (P. 275.)

Then, referring to the common understanding of the Atonement in the religious world—as limited to the death of Christ—Smith makes this affirmation:

“The frequency with which the expression is made that Christ atoned for our sins upon the cross, shows how widely the idea is entertained that the shedding of his blood and the *atonement* are the same thing. But this leads to *two ultra and fundamental errors.*” (*Ibid.*)

2. HOLDS “ATONEMENT” NOT MADE ON “CROSS.”—Smith’s rejection of this equation of the Atonement with the death of Christ on the Cross was emphatic:

“The death of Christ and the atonement are *not* the same thing. And this relieves the matter of all difficulty. Christ did *not* make the atonement when he shed his blood upon the cross. *Let this fact be fixed forever in the mind.*” (*Ibid.*, p. 276. This statement was not, it should be noted, in D&R, but in *The Sanctuary*, long since out of print.)

Words could scarcely be more emphatic or final. He completely separates the Atonement from the Cross. Expanding on this, Smith explains further—after stating again:

"The offering was *not* the atonement, nor was the service of the priest, until the *day* of atonement arrived, and the work was commenced in the most holy place of the sanctuary. . . .

"The antitypical atonement, which is the real removal of sin, was *not* made when the offering for this dispensation was provided, nor by the service of the priest in the first apartment of the sanctuary, but is accomplished only by the service of the priest in the most holy place, which is the *closing work* of our Lord's ministration, the cleansing of the sanctuary, and *did not commence*, as we have seen, till 1844." (*Ibid.*, pp. 277, 278.)

So, he affirms, neither at the Cross nor upon His ascension and entry upon the first phase of His heavenly Priesthood, but only since 1844 has the Atonement been under way.

3. CHRIST NOT "PRIEST"; ONLY "OFFERING" AT CALVARY.—On the relation of the Priesthood of Christ to the Cross, Smith says explicitly:

"But when Christ suffered for us, in what capacity was he acting? *Not as our priest, but only as the offering*; for he was put to death by wicked hands, even as the victims of old were slain by the sinner. It was as the sacrifice and offering that he bore our sins in his body on the tree. Here the blood was provided with which he was to minister." (*Ibid.*, p. 278.)

Smith then adds these strong words concerning this popular confusion, as he considers it:

"This [the Transaction of the Cross] was an act *preparatory* to the priestly work he was to perform; the atonement is the last. *Those who make the offering to be the same as the atonement, confound together events that are more than 1800 years apart.*" (*Ibid.*)

4. ATONEMENT IS "LAST ACT" OF PRIESTHOOD.—This contention he seeks to reinforce by adding:

"The great sanctuary question *locates the atonement*, and guards us against the error of *confounding the offering with the atonement*, and placing it at the commencement of Christ's ministry, instead of at its close." (*Ibid.*, p. 279.)

So Smith completely severs the Atonement from Christ's death on the Cross. This he reiterates:

"The atonement, or the removing of sins so that they can be remembered no more against us, is the *last act of priestly service* performed by the Lord for us." (*Ibid.*, pp. 279, 280.)

Such was the unequivocal Smith position on the Atonement. That was his declared position as of 1877. This position, involved as it is with

semantics, came to cause much misunderstanding and offense in the religious world.

## X. 1878 "Bible Institute" Impersonalizes Holy Spirit

1. VIEWS PUBLISHED ON PACIFIC COAST.—One year later *The Bible Institute* (1878), published in Oakland by the Pacific coast "SDA Publishing House," gives the substance of a series of "lectures" Smith gave at a "Biblical Institute" in Oakland in the spring of 1877. In the chapter on "The Sanctuary" we find this terse statement supporting his previously elaborated position:

"We receive the atonement only when it is made as the *closing service* of our Lord in the sanctuary above." (*The Biblical Institute*, 1878, p. 81.)

2. HOLY SPIRIT MERELY AN "INFLUENCE."—But there is more. In this volume we find it explicitly stated that the Holy Spirit is merely an "emanating" "influence." This is given in question-and-answer form:

"WHAT IS THE HOLY SPIRIT?"

"ANS. Any attempt to answer this question is venturing upon holy ground. *It* is something which is common to the Father and the Son: the Spirit of God, the Spirit of Christ. *It* is something to which the expressions, 'poured out,' 'shed abroad,' 'descended,' etc., are applied. *It* was breathed by Christ upon his disciples. John 20:22. *It* was an agent in the creation of the world. Gen. 1:2. But it would be useless to try to enumerate all the methods and varieties of *its* manifestations. In a word *it* may, perhaps, best be described as *a mysterious influence emanating from the Father and the Son, their representative and the medium of their power.*" (*Ibid.*, p. 184.)

As will be seen from the italicized impersonal pronoun, six times in one paragraph Smith refers to the Holy Spirit only as "it" and declares "it" to be merely "a mysterious influence." It was this concept that led to the rejection of the doctrine of the Trinity of the Godhead. Such was Smith's position on the nonpersonality of the Holy Spirit. Obviously, changing from such a position would be slow and difficult.

## XI. Positions Unchanged in "Looking Unto Jesus" (1898)

1. THE "WORD" HAD A "BEGINNING."—The tenacity with which Smith held to the semi-Arian view of the Godhead appears repeatedly in his last work—the 288-page *Looking Unto Jesus*, copyrighted personally by "Uriah Smith" in 1898. Smith had long before retreated from his early 1865 position contending that Christ was a "*created Being.*" But he still maintained in explicit words that He simply "appeared," that He definitely had a "beginning." Smith loved his Lord, and is explicit in his

praise and adoration of Christ, but not as eternally existent or pre-existent.

"God [the Father] alone is without beginning. At the earliest epoch when a beginning could be,—a period so remote that to finite minds it is essentially eternity,—*appeared the Word*. 'In the beginning was the Word, and the Word was with God, and the Word was God.' John 1:1. This uncreated Word was the Being, who, in the fulness of time, was made flesh, and dwelt among us. His *beginning* was not like that of any other being in the universe." (Uriah Smith, *Looking Unto Jesus*, 1898, p. 10.)

2. HELD "SON" SIMPLY "APPEARED."—Referring to the "mysterious expressions"—of "his only begotten Son," "only begotten of the Father," who "proceeded forth and came from God"—Smith repeats the expression:

"Thus it appears that by some divine impulse or process, not creation, known only to Omniscience, and possible only to Omnipotence, the Son of God *appeared*." (*Ibid.*)

3. HOLY SPIRIT CALLED "DIVINE AFFLATUS."—Next, of the Holy Spirit Smith observes:

"And then the Holy Spirit (by an infirmity of translation called 'the Holy Ghost'), the Spirit of God, the Spirit of Christ, the *divine afflatus and medium of their power*, representative of them both (Ps. 139:7), was in existence also." (*Ibid.*) ["Afflatus" is defined as a "divine impulse."]

Smith does not suggest when the Holy Spirit came into "existence."

4. "EVOLUTION OF DEITY" "CEASED" WITH SON.—After referring to the "equality" of Christ with the Father (p. 11), and the "original exaltation" (p. 11), Smith declares:

"Christ was, before he undertook man's redemption, in a position of equality with God. That he did hold such a position, therefore, Paul must be understood as plainly affirming." (*Ibid.*, p. 12.)

Referring to the position, which he had once held—that the work of Creation was not simply begun *by* but *with* Him—Smith now says that this reduces Christ to the "level of a created being." He then states:

"No work of creation was accomplished till after Christ *became* an active agent upon the scene." (*Ibid.*)

Then follows this strange and astonishing statement. Note the opening sentence:

"*With the Son, the evolution of deity, as deity, ceased*. All else, of things animate or inanimate, has come in by creation of the Father and the Son—the Father the antecedent cause, the Son the acting agent through whom all has been wrought." (*Ibid.*, p. 13.)

Just what Smith meant by this initial sentence, here indicated by my italics, we do not know.

5. CHRIST MERELY A "DERIVED" BEING.—But Smith still held that Christ was a "*derived*" Being:

"He antedated them all, as in uncreated being, *derived* from God, he took his place, as 'the only begotten Son' 'of the Father.' 'In the beginning was the Word.' In point of existence he was thus before them all. And then began creation, of which he was the 'beginner.'" (*Ibid.*, p. 17.)

This, of course, was a reversal of his position in 1865, and was definitely an advance. But Christ was still, in Smith's view, "*derived*." This, again, was in line with the views of certain others at the time.

6. "SACRIFICE," NOT "PRIEST," AT CROSS.—Coming to the Transaction of the Cross, Smith wrote vigorously, and at considerable length. Here are his leading statements:

"It was when he was on the tree—the cross—that he bore in his own body our sins, as Peter testifies. It was there that he, as the Lamb of God, bore the sin of the world, as John affirms. But then he was acting in the capacity of a sacrifice, *not as priest*, which is a very different matter." (*Ibid.*, p. 38.)

7. "DEATH" AND "ATONEMENT" NOT SAME.—And specifically in chapter 28 ("The Atonement") Smith again states:

"The frequent use of the expression that 'Christ atoned for our sins upon the cross,' shows how widely the idea is entertained that the *shedding of Christ's blood in sacrifice* and the *making of the atonement* are the same thing. But this view leads to two inevitable and most ruinous errors." (*Ibid.*, p. 236.)

The position is repeated to give emphasis:

"The death of Christ and the atonement are *not the same thing*. And this relieves the matter of all difficulty. Christ did *not* make the atonement when he shed his blood upon the cross. *Let this fact be fixed forever in the mind*. This is not denying the atonement, which is the world's hope, but only adjusting it to its proper place." (*Ibid.*, p. 237.) These are virtually his words of 1877—twenty-one years earlier.

8. COMES AT CLOSE OF MINISTRY.—Pressing the point, Smith expands his statement:

"The work of atonement was the *last ceremony* [*sic*] of the year, and *completed* [*sic*] the round of sanctuary service. The offering and the service of the priest *preceded* the atonement. *The offering was not the atonement; the service of the priest was not the atonement*, so long as he ministered in the holy place; no complete atonement was made *until the day of atonement arrived*, and the yearly service appointed for the most holy place of the sanctuary was accomplished in that apartment." (*Ibid.*, p. 238.)

9. DID NOT "COMMENCE" UNTIL "1844."—Amplifying, Smith adds:

"The antitypical atonement, which is the real removal of sin, was not made when the offering for this dispensation was provided, nor by the service of the priest in the first apartment of the sanctuary; but is accomplished only by the service of the priest in the most holy place, which is *the closing work* of our Lord's ministration, the cleansing of the sanctuary, a branch of the work which *did not commence*, as we have seen, *till 1844.*" (*Ibid.*)

As to Christ's priesthood Smith says:

"But when Christ suffered for us, in what capacity was he acting?—Not as our priest, but only as the offering; for he was put to death by wicked hands, even as the victims of old were slain by the sinner." (*Ibid.*)

This, of course, was in direct conflict with Ellen White's explicit and repeated statements of Christ acting as *both* Priest and Sacrifice, Offerer and Offering.

10. "DEATH" AND "ATONEMENT" 1800 YEARS APART.—Declaring that the death of the cross was only "*preparatory [sic] to the priestly work*" (p. 239), and that "the atonement is the *last [sic] service he renders as priest,*" Smith further states:

"Those who make the offering to be the same as the atonement, *confound together events that are more than eighteen hundred years apart.*" (*Ibid.*, p. 239.)

"But on the cross (allow it to be repeated), bearing the sin of the world, and pouring out his blood for sinful men, he was *not* acting as priest. His priesthood had not then begun; and besides, it was no part of the priest's work to present the offering; the sinner did that." (*Ibid.*)

11. AT "COMMENCEMENT" NOT "CLOSE."—So Smith summarizes:

"The great sanctuary question *locates* the atonement, and guards us against the error of confounding the offering with the atonement, and placing the atonement at the commencement of Christ's ministry, instead of at its close." (*Ibid.*, p. 240.)

And all this extensive coverage was still issued four years after the central Battle Creek church in 1894 dropped out the idea from its statement of faith that the Act of Atonement was not made on the Cross. (To be presented later.) It is interesting to note that this issued from the same publishing house that published Mrs. White's strong articles on the *Act of Atonement* as completed on the Cross. The forum idea still obtained.

Smith's *Looking Unto Jesus*, of 1898, was the last publication of the Arian positions, and separation of the Atonement from the Cross. And it is to be further noted that this was written during the period when A. T. Jones was editor in chief of the *Review*. But it was copyrighted personally by Smith.

## Amplified "Atonement" Volume Hastens Confrontation

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### I. Joseph H. Waggoner's Part in Approaching Crisis

1. TWO BASIC AREAS OF DEVIATION.—We now turn to the second of two strong characters—the capable Joseph H. Waggoner. He and Uriah Smith were both strategically placed, and pressed their personal views outspokenly through the medium of their books. Both stressed their positions—which were similar—on a derived Son of God, which ran counter to our present views on the Trinity, and held the Holy Spirit to be merely an impersonal influence.

These were carry-overs from the centuries-old Arian positions of the past, revived by the recently formed Christian Connection, and were also troubling various denominations at that time. Apparently neither Uriah Smith nor Joseph Waggoner obtained his views from the Christian Connection.

Both men similarly stressed a restricted view of the Atonement, separating it wholly from the Transaction of the Cross. This concept was not acquired from any other religious body, but grew out of certain early limited views and assumptions pertaining to aspects of our own developing sanctuary truth. It stemmed back primarily to O. R. L. Crosier. As such it was an immature early position that only time, and further study, could correct.

2. BASIS FOR GRAVE LATER CHARGES.—These two basic areas of deviation—the Deity and the Atonement—when combined made a

highly controversial combination. They were bound, in time, to lead to grave and unavoidable misunderstanding by Christian scholars not of our faith, when they should come upon the declarations of these books, which actually represented only personal views. The positions there set forth were the basis for subsequent widespread charges that we are actually an "Anti-Christian cult"—which designation, with not a few, stood primarily for a religious group that denies the complete Deity of Christ and the completed *Act* of Atonement on the Cross. They but naturally assumed that all Adventists so held. That, however, was not the case—and conspicuously not with the Spirit of Prophecy, but rather the contrary.

3. CONFRONTATION DURING AND FOLLOWING 1888.—No unification of viewpoint could come until there was first a confrontation between Bible truth and un-Biblical error over these positions. And that began openly at the Minneapolis Conference of 1888, through the E. J. Waggoner presentations. At that time some of these concepts, it should be noted, were not so much the area of *open* discussion as of underlying differences.

Righteousness by Faith in Jesus Christ as "*all the fulness of the Godhead*" was in the forefront in Minneapolis, and was inseparably intertwined with the Atonement issue. But the latter came more to the fore a little later—at and following 1894, beginning in the leading headquarters Battle Creek church, as will be seen later.

## II. Joseph H. Waggoner's Militant Positions Accelerate Crisis

1. J. H. WAGGONER—EDITOR, AUTHOR, EVANGELIST.—JOSEPH H. WAGGONER (1820-1889) was the father of Dr. Ellet J. Waggoner, with whom he must not be confused. Joseph Waggoner—evangelist, editor, and author, and previously a Baptist—was from the Midwest. He was editor and publisher of a newspaper in Wisconsin when he accepted the Advent faith in 1852. An indefatigable reader, and an effective speaker and lucid writer, he first pioneered as an evangelist in Wisconsin. He was on the publishing committee of the *Review* when it was transferred from Rochester to Battle Creek, and continued as a corresponding editor.

Beginning in 1857, he wrote three small books—on the law, on Spiritualism, and against the Age-to-Come fallacy. This was after the defection of Stephenson, previously covered, who was one of Waggoner's early converts. Waggoner was a member of the conference called in 1860 to form our legal church organization. He was likewise one of the

three suggesting the name “Seventh-day Adventist,” which was adopted for the newly organized Church in 1863.

2. ENLARGED “ATONEMENT” BOOK PRECIPITATES CRISIS.—Waggoner was one of the speakers at the first SDA camp meeting in Iowa in 1868, and did yeoman service in various camp meetings. Also in 1868 Waggoner brought out a treatise titled *The Atonement*, with a second edition in 1872 (168 pages). It was issued from the “steam press” of our publishing house in Battle Creek—Uriah Smith being editor at the Review office at the time, and similarly committed to the Waggoner views presented therein. In 1877 Waggoner also published *The Spirit of God* (144 pages), which reiterates some of these same erroneous concepts.

In 1881 Joseph Waggoner succeeded James White as editor of our Pacific Coast *Signs of the Times*, and in 1885 also edited *The American Sentinel*. He likewise started the *Pacific Health Journal*. Then, three years after James White’s death, in 1884 Waggoner reissued his work on *The Atonement* in amplified form (368 pages), which militant volume intensified the growing reaction against the Arian and anti-Trinitarian positions there trenchantly put forth. And to this was added the declared separation of the Atonement from the Act of the Cross. This was published at the Pacific Press, where he was editor at the time.

In 1886 Waggoner was sent to Europe to aid in expanding our work. He wrote *From Eden to Eden*, soon after which he died—in 1889. Consequently, he was not present at the crucial Minneapolis Conference of 1888, where his own son (Dr. E. J.) was impelled to stress the primary truth of Christ as “*all the fulness of the Godhead,*” as the basis of his powerful portrayal of Righteousness by Faith.

### III. Joseph Waggoner’s Constricted Christ and Restricted Atonement

1. ONLY “GOD” IN “SUBORDINATE SENSE.”—In his “Atonement” books, “J. H.” aggressively put forth his Arian view on the Deity of Christ, linked to his Atonement-separate-from-the-Cross concept. Recognizing the death of Christ as “vicarious” (p. 73), and “substitutionary” (p. 77), and dealing with the twofold nature of Christ—human and divine (p. 86)—Waggoner refers to Christ’s “pre-existent divinity” (p. 87), but presses on the “Son” aspect. Then come these key “Subordinate” Son paragraphs:

“The first of the above quotations [John 1:1-3] says the Word *was* God, and also the Word *was with* God. Now it needs no proof—indeed it is self-evident—that the Word *as* God, was not *the God* whom he was *with* [*sic*]. And as there is but ‘one God,’ the term must be used in reference to the Word

[Christ] in a subordinate sense." (J. H. Waggoner, *The Atonement*, 1872, pp. 87, 88.)

"Here [in Heb. 1:8, 9] the title of God is applied to the Son, and *his* [sic] God anointed him. This is the highest title he can bear, and it is evidently used here in a sense subordinate to its application to his Father." (*Ibid.*, p. 88.)

2. CHRIST—GOD ONLY IN "RESTRICTED" SENSE.—That brings the heart of Waggoner's position before us. Then, after referring to the "energy" of the Holy Spirit (p. 89), the exaltation of the Son, and on to the "Eternal Father" (p. 96), chapter IV is titled, "Doctrine of a Trinity Subversive of the Atonement" (p. 97). Speaking there of the Trinitarians, Waggoner says incisively:

"They take the doctrine of a trinity for their basis, and assume that Christ is the *second* person in the trinity, and could not die." (*Ibid.*, p. 100.)

Denying such a contention, Waggoner again insists that Christ "bears the title of God subordinate to his Father" (p. 101). He then reaffirms:

"Therefore the title [God] is applied to him [Christ] in a subordinate and restricted sense. In its unrestricted and universal sense it applies *only* to the Supreme One, 'the God and Father of our Lord Jesus Christ.'" (*Ibid.*, p. 102.)

3. CHRIST NOT "CO-EQUAL WITH GOD."—Declaring the Son's powers were "given" to Him by the "self-existent God" (p. 106), Joseph Waggoner presses this point:

"Of course we cannot believe what men say about his ["Christ's"] being co-equal with God in every respect, and that the divine Son of God could not suffer nor die." (*Ibid.*, p. 108.)

4. CHRIST'S "DEATH" NOT THE "ATONEMENT."—Also declaring that "the Atonement is the work of a priest" (p. 110), Waggoner comments that "in this restricted sense it [the Atonement] is not vicarious, as was the death of Christ" (p. 110). Then he adds:

"By this it is seen that there is a clear distinction between the death of Christ and the atonement" (p. 110).

Stating that "in every case *the priest made an atonement*" [sic] (p. 110), Waggoner avers:

"Here it is plainly seen that the killing of the offering and making the Atonement are distinct and separate acts" (p. 111).

Elaborating, Waggoner adds:

"Here it is further established that the atonement was made in the sanctuary. This most clearly proves that the killing of the offering did *not* make the atonement, but was preparatory to it" (p. 114).

5. NOT PRIEST WHILE ON EARTH.—Waggoner likewise adds, "This will correct a mistake very often made, that the priesthood of our Lord commenced on earth" (p. 115). Waggoner presses on the "distinction I claim between the death of Christ and his work as priest to make atonement" (p. 116). Then, referring to "confounding the death of Christ with the Atonement" (*ibid.*), he reaffirms:

"That Christ died for all, is distinctly stated, but we have seen that that was only *preparatory* to the Atonement, and it is in the Atonement that application is made of the blood to the full removal of sin." (*Ibid.*, p. 117.)

Again referring to the "confusion" and "error" of "confounding the death of the offering with the atonement" (p. 118), Waggoner insists that it "opens the way for reconciliation," but that Christ's death looks "*forward* to his priestly work of atonement" (p. 119). Stating that "*the death of Christ does not take anything from our actual guilt*" (p. 120), he supports his contention with the statement that "the sacrifice is the *means* whereby the Atonement is made" (p. 122).

6. ATONEMENT IS "LAST WORK" OF PRIEST.—Then Waggoner declares:

"The atonement is the *last work* of our High Priest, accomplished *just before his second coming*." (*Ibid.*, p. 123.)

Referring to those "assuming that the atonement was made on Calvary" (p. 134), and that "the death of Christ and the atonement [are] . . . the same thing" [*ibid.*], he soberly remarks:

"It is a matter of wonder that Bible readers have ever for a moment recognized as true the idea that death makes an atonement, when the atonement is *always* [*sic*] represented as the work of the priest, performed in the sanctuary, with the blood of the offering." (*Ibid.*, p. 135.)

Such were the declared personal positions of J. H. Waggoner, first expressed back in 1868 but now amplified—a constricted Christ and a restricted Atonement.

7. HOLDS HOLY SPIRIT MERELY A "POWER."—Five years later, in 1877, in his 144-page *The Spirit of God*, Waggoner deals with the nature of the Holy Spirit. Here he challenges the concept of the "personality" of the Spirit of God (p. 8), and plays up the widespread popular disagreement thereon—though chiefly in Arian-tinctured circles. Asserting that it is "not a question of direct revelation" (p. 9), Waggoner then defines and affirms:

"The Spirit of God is that *awful and mysterious power* which proceeds from the throne of the universe, and which is the efficient actor in the work of creation and of redemption." (*The Spirit of God*, 1877, p. 9.)

Repeating the term "power" (p. 9), and always referring to the Spirit as "*it*"—five times in pages 7-9, twice on 13, et cetera—Waggoner calls the Spirit "*this power*" (p. 17), and "*power of God*" (p. 20). And twice more on pages 140 and 141. Waggoner thus completely denied the personality of the Holy Spirit.

#### IV. Waggoner's Enlarged (1884) "Atonement" Accentuates Division

1. WHITE'S RESTRAINING INFLUENCE PASSES AT DEATH.—As long as James White lived he exerted a moderating influence on the men with aggressive contrary views in these two areas—the *Godhead* and the *Atonement*. Though White came out of the Christian Connection, he did not emphasize their generally held Arian concept of Christ. Nor did he personally stress Crosier's view of the separation of the Atonement from the *Act* of the Cross. He was, however, tolerant of others' views.

Waggoner soon brought out his revised and enlarged edition of *The Atonement*—more than doubled in size, to 368 pages. This time it was logically published at the Pacific Press, in Oakland, where he was then editor of the *Signs*.

This new revision amplified and intensified his presentation of 1868 and 1872, published at the Review office where Smith was editor. Their prominent connections with the respective publishing houses were obviously a factor in publication. Because of space, and because many expressions only emphasize former statements, we simply cite a few of Waggoner's high lights in the 1884 enlargement:

2. GOD IN "SUBORDINATE" AND "RESTRICTED" SENSE.—Still declaring that Christ "bears the title of God *subordinate to his Father*," Waggoner goes on record again with three related statements:

"Therefore the title [God] is applied to him in a *subordinate and restricted sense*. In its unrestricted and universal sense it applies only to the Supreme One, 'the God and *Father* of our Lord Jesus Christ.'" (*The Atonement*, 1884, pp. 169, 170.)

"The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a *trinity*." (*Ibid.*, p. 173.)

"Surely, we say right, that *the doctrine of a trinity degrades the Atonement*, by bringing the sacrifice, the blood of our purchase, down to the standard of Socinianism." (*Ibid.*, pp. 173, 174.)

3. SON NOT "CO-EQUAL" WITH FATHER.—Referring four times in a single paragraph (p. 176) to the "*self-existing God*" as being the *Father* and not the Son, Waggoner affirms: "We believe that the doctrine of the trinity lies at the foundation of these errors on the part

of these able [non-Adventist] authors" (p. 177). Then follows his emphatic assertion:

"Of course we cannot believe what men say about his [Christ's] being co-equal with God in every respect" (p. 178).

On the other contention—that "the death of Christ and the Atonement are the same thing" (p. 181)—Waggoner's significant rejoinder was:

"They are *not* identical. True, there can be no atonement without the death of a sacrifice; *but there can be the death of the sacrifice without an atonement.*" (*Ibid.*, p. 181.)

"Christ died for us; therefore his death was truly vicarious. *But the Atonement is the work of his priesthood.*" (*Ibid.*)

Here are four terse declarations of distinction:

"There is a clear distinction between the death of Christ and the Atonement" (p. 182). "The killing of the offering and making the atonement are distinct and separate acts" (p. 183). "The atonement was made in the sanctuary, but the offering was not slain in the sanctuary" (p. 187). "This will correct a mistake very often made, that the priesthood of our Lord commenced on earth" (p. 188).

Words could not set forth his erroneous concept more explicitly.

4. DEATH BUT "PREPARATORY"; ATONEMENT "WORK OF PRIEST."—Waggoner never deviated from the contention that Christ's death is only *preparatory*:

"That Christ died for all, is distinctly stated, but we have seen that that was only *preparatory* to the Atonement, and it is in the Atonement that application is made of the blood to the full removal of sin." (*Ibid.*, p. 191.)

Finally, in "Appendix A," we have his reinforcing summary of the issues:

"The death of Christ does not of itself save any one, but it makes salvation possible to every one. It is a matter of wonder that Bible readers have ever for a moment recognized as true the idea that death makes an atonement, when the Atonement is *always* represented as the work of the priest, performed in the sanctuary, with the blood of the offering." (*Ibid.*, p. 335.)

Those were the unchanged views of Joseph Waggoner in 1884—sixteen years after his initial statements in 1868, and four years before Minneapolis. From these positions he never deviated. But the very dogmatism of his personal view thereon created a definite reaction on the part of his own son—Dr. E. J. Waggoner. Such statements could not go unchallenged. A confrontation over these contrary positions was bound to come, and it did.

### V. Last Presentations of Waggoner and Smith

The last works of J. H. Waggoner and Uriah Smith—in 1884 and 1898, respectively—need to be pondered together, and compared and contrasted. Waggoner's regrettable assertions were vigorously repeated just four years *before* the Minneapolis Conference. Smith's came out ten years *after* the '88 session. The first, or Waggoner volume, had a definite bearing on the 1888 crisis. A confrontation had now become unavoidable.

On the other hand, the last, or Smith treatise, was actually the swan song as it were—in book form—of the erroneous views of the "Deity" and "Atonement" that Smith and Waggoner shared alike, and so seriously and vigorously championed. The period that began around 1888 marked the turn in the tide. Here was the real *underlying* issue at stake at Minneapolis.

### VI. "Atonement" Embraces Both Death and Ministry

1. CHRIST AS PRIEST OFFERED SELF ON CROSS.—It is to be remembered that the views of our pioneers were based chiefly on the fact that the word *atonement* is found largely in the Old Testament, is commonly used with reference to the priestly ministration in the earthly sanctuary. It was therefore natural for some to assume that the word *Atonement* should be limited to the priestly ministration, and that the shedding of the blood of the sacrifice for sin simply preceded it.

Actually, the saving work of Christ embraced *both* His offering of Himself as a sacrifice and His presentation of His own shed blood in behalf of those who accepted it. Christ, as Priest, *offered Himself* as the Sacrifice on the Cross. And likewise as Priest He presented His shed blood before God in behalf of sinners. Thus His *priestly* ministry had *two phases*. And as such His shedding of His own blood on the Cross was *an integral part of His atoning work*.

The guiding hand of God in leading His people out of early misconceptions can be seen in Ellen G. White's comment in 1895, in which she brings together the basic themes of this treatise:

"These are our themes—Christ crucified for our sins, Christ risen from the dead, Christ our intercessor before God; and closely connected with these is the office work of the Holy Spirit." (Letter 83, 1895; Ev 187.)

2. TO MAINTAIN BALANCED POSITION.—But it should ever be remembered that, despite their view of the Atonement, none of our pioneers would ever deny that the shedding of Christ's blood was essential to man's salvation, and none ever stated that without it anyone could

be saved. And to maintain a balanced position we must ever remember that—

"the intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven." (GC 489.)

Some of our pioneers did not clearly see that the atoning work of Christ in behalf of sinners embraced *both* His death and His priestly ministry, and that one without the other would not suffice. But God had men at hand who held steady and were used by Him to lead God's people into new and balanced presentations of truth.

### VII. James White—Exerted a Moderating Influence

1. WHITE AND BATES BOTH MODERATES.—And what of James White's relation to these issues? As seen, two of our leading and most respected founding fathers—James White and Joseph Bates—came into the Millerite Movement from the Christian Connection, having been ordained ministers of that faith. J. H. Waggoner was not of that background, but held tenaciously to the Arian view. To its credit the Christian Connection taught Conditional Immortality, which was soundly Biblical but not commonly held. At the same time it stood for the Arian view of Christ, which was both erroneous and regrettable.

Thus the eternal pre-existence and complete Deity of Christ were generally denied, in varying degrees, by its adherents. As a consequence, the Biblical truth concerning the Trinity was not conceded by them. And the personality of the Holy Spirit—as the *Third Person of the Godhead*—was similarly denied. Those were some of its unfortunate features.

But while some in the Christian Connection were pronounced in their views on Arianism, others were moderate in their semi-Arian attitudes. Both White and Bates were of the moderate group. There is scarcely a word on record from Bates pertaining to the Godhead—his burden being the Sabbath. And there is little from White, whose special concern was the establishment of confidence in the Biblical truth of the Spirit of Prophecy, and its manifestation, along with the recognized "testing truths," or structural doctrines.

2. EVIDENTLY CONFUSED TRITHEISM WITH TRINITARIANISM.—Some have been perplexed over a reference in James White's earliest printed communication—a letter to Enoch Jacobs, editor of the Cincinnati *Day-Star*, written January 8, 1845. White was commenting on some who

"spiritualize\* away . . . the Father and Son," whom he believed to be "tangible persons." White adds that these "spiritualizers" have—  
 "disposed of or denied the only Lord God and our Lord Jesus Christ . . . using the *old unscriptural trinitarian creed*, viz., that Jesus Christ is the eternal God, though they have not one passage to support it, while we have plain scripture testimony in abundance that he is the *Son* of the eternal God." (*The Day-Star*, Jan. 21, 1846, p. 1.)

This earliest 1845 statement was written by White *more than a year* before the light on the Sanctuary was first published by Crosier in the same *Day-Star*. It was likewise *over a year* before he had personally begun observance of the Sabbath. Furthermore, it was *three years* before the Sabbath Conferences of 1848 took place. The "testing truths" had not yet been agreed upon. James White's 1846 statement is therefore understandable. The nature of Christ was not among the topics of the 1848 Conferences.

Moreover, those to whom White referred, and to whom he was writing in 1845, were not *Sabbatarian Adventists*. That early statement appeared in an independent First Day Adventist journal. We need to watch the chronological timing of such statements, and not read into them the content and context of later developments, which would be unwarranted. However, there is no mistaking White's 1852 statement in the *Review and Herald*, where he expressly says:

"To assert that the sayings of the Son and his apostles are the commandments of the Father, is as wide from the truth as the *old trinitarian absurdity* that Jesus Christ is the very and Eternal God." (Aug. 5, 1852, p. 52.)

That was obviously later modified. But these transitions took time.

3. 1877—HOLDS SON "EQUAL" WITH FATHER.—But by the year 1877 White declared his belief in the equality of the Son with the Father. And it is important to observe that he did this editorially through the columns of the *Review*, of which he was "Corresponding Editor," while Uriah Smith was editor.

Writing under the heading "Christ Equal With God," White in-

\* Around 1846 there was considerable controversy over "spiritualism" (that is, spiritualization) versus "literalism"—the giving, by some, of a "mystic meaning" to the judgment, the Second Advent, and the New Earth. J. B. Cook, sometimes cited by James White, writing in the *Advent Harbinger* (Aug. 12, 1848), said of the positions of such "spiritualizers":

"It is inferred that He [Jesus] cannot come except 'in spirit.' This is the great point, if we take the fundamental or primal idea of spiritualism—if we spiritualize the birth or person of Jesus, we should also spiritualize the judgment, the resurrection—the saints and the restitution" (p. 59).

Cook denies the propriety of such a perversion, declaring:

"We must, to be consistent, believe in a real, *personal* second advent of Jesus—a personal resurrection of the *saints*, and an *actual* restitution of the earth." (*Ibid.*)

This sheds light on James White's expressions. And this article, be it noted, was written by Cook from New Bedford, Massachusetts, hometown of Joseph Bates. The countering view was being agitated at the time. And all this was before the spirit manifestations of the Fox sisters in 1848, hence could not in any way refer to spiritism as such.

sists that He is truly "equal with God." He condemned any view—from outside or inside—as erroneous that "makes Christ inferior to the Father" ("J. W.," R&H, Nov. 29, 1877, p. 172). In this connection White asks pointedly, "Did God say to an inferior, 'Let us make man in our image?'" (*Ibid.*)

It is to be particularly noted that this editorial was published a decade after Uriah Smith had, in 1865-67, declared Christ to be a "created" Being, with His life consequently a derived life. It was similarly nine years after Joseph H. Waggoner had, in 1868, asserted that Christ was "*subordinate*" to the Father. White was thus putting his view on this point on record as a countering influence. He was evidently seeking to offset the unfortunate expressions of those holding and expressing the Arian subordinate concept of Christ. That was the procedure in those days.

It is likewise to be remembered that at the time of this editorial in 1877, White was president of the General Conference. His voice therefore carried weight, and was exerted to that end. That is why we have referred to him as a moderating influence.

4. DIFFERING VIEWS APPEARED IN OUR LITERATURE.—Two views were thus in vogue in our ranks during those years concerning the nature and attributes of Christ, just as there were differences on lesser points. The latter included the "king of the north" and the "daily," over which White differed publicly and emphatically from Smith.

Such forthrightness of expression was characteristic of the time, and represented the continuing search for truth then going on. It was the recognized custom of the day, practiced and approved as wholesome and effective. Truth, they believed, would prevail if set forth for study. That had its advantages, though it would be startling to us today were such differences to appear in our leading periodicals. But the forum idea was a definite part of the procedure in those early decades, leading toward ultimate unity in the Faith.

5. TRUTH TO UNFOLD INCREASINGLY.—In the previous year an article appeared from White in the *Review* of October 12 (1876), expressing regret over the fact that the Lutherans did not advance much beyond Luther, the Calvinists stopped with Calvin, and the Wesleyans with Wesley. White contended that truth is destined to come increasingly to the forefront in these last days—as the "two ends of the Christian age" are matched together, as he aptly phrased it.

Holding it to be "wrong to differ with others when there are no

good reasons to differ," White maintains that "small matters" that sometimes separate Christians should not be made a "test" of Christian character. He concludes by saying:

"In the divine *law*, and in the *gospel* of the divine Son, are the *tests* of Christian character. And it is with an ill grace that those [outside the Sabbatarian circle] who have been splitting up into petty sects during the nineteenth century over forms of church government, matters of expediency, free and restricted salvation, *trinity* and unity, whether we may sing any good hymn in church, or only the Psalms of David, and other matters which *constitute no test of fitness for Heaven*, now pounce upon us, and display any amount of religious horror, simply because we regard strict conformity to the commandments of God, and the faith of Jesus the *only true test of Christian character.*" (R&H, Oct. 12, 1876, p. 116.)

It is an illuminating comment, and explains much.

6. "DIVINITY" AND "TRINITY" NOT CONSIDERED "TESTS."—In an editorial on "The Two Bodies"—Seventh Day Baptists and Seventh-day Adventists—White makes this important statement:

"The principal difference between the two bodies is the immortality question. The S. D. Adventists *hold the divinity of Christ so nearly with the trinitarian*, that we apprehend no trial here. . . .

"Seventh-day Adventists and Seventh Day Baptists cannot afford a controversy on *doctrines which neither regard as tests of Christian character.*" (*Ibid.*, p. 116, col. 2.)

These statements evidence the point to which White had come, personally, on Trinitarianism—that he simply did not feel it should be made a separating "test." Such was White's maturer attitude and relationship. And he died, it should be remembered, seven years before the confrontations of 1888.

7. VALUES READJUSTED; TESTS RECONSIDERED.—White's position was, in fact, the general attitude prior to the Minneapolis meeting of 1888. Only a few, relatively, were agitating and pressing their personal views against the Trinity and denying the complete Deity of Christ. J. H. Waggoner was one of these, and militantly so.

This very attitude had a vital bearing upon the reception—i.e., the hesitancy of *some*, and even the rejection by *some*—of the Message of Righteousness by Faith in Christ as "*all the fulness of the Godhead.*" both during and following Minneapolis.

Values had to be readjusted and *tests* reconsidered. First things had to be given first place. And this came to pass in time—although a regrettably long period was required for its full accomplishment.

VIII. Stone—Christ Came Into "Existence" From Nonexistence

1. NOT "CREATED" BEING, BUT CREATOR.—Mention must not be omitted of an 85-page book written in 1883 by C. W. Stone,\* but published posthumously by Uriah Smith in 1886. It likewise contains statements having a definite bearing on the approaching confrontation.

In an otherwise helpful printed discourse, *Captain of Our Salvation*, in chapter II ("Who Is Christ?") Stone takes us back to "the distant past" (p. 12), to "a period of time before creation" (p. 15)—to "that time when *no being existed beside himself* ["the Son of the living God"] and *God the Father*" (p. 15). He then declares, "Christ existed before any *other* being save God the Father" (*ibid.*). Rightly denying that Christ was Himself a "*created being*" (p. 16), Stone refers to Christ as the "efficient cause" of the creation of all things.

2. "ORIGIN"—"SPRANG" FROM FATHER'S "BEING."—Stone then turns to Christ's "*origin*" (p. 17), and says, "Just how he *came into existence*, the Bible does not inform us" (*ibid.*). The conclusion seems inescapable that, according to Stone, since Christ had an "origin," or beginning, and at some point came into "existence," there must inevitably have been a time previously when He was *not* in personal existence. That, of course, is simply a form of the Arian position that Smith at that time likewise held. Stone then elucidates:

"We may believe that Christ *came into existence* in a manner different from that in which *other beings first appeared*; that he *sprang from the Father's being* in a way not necessary for us to understand." (P. 17.)

Stone again refers back to the time, "before creation" (p. 17), when "there are *two* beings, the Father and the Son, both of whom are called God" (p. 19; also p. 40—"only two beings in the universe"). He then rightly shows that Christ was the "Creator" (p. 20), Lawgiver (p. 39), Mediator (ch. III), Redeemer and Leader, and Inspirer of the prophets (p. 72). This latter part was all true and well stated.

3. THREE POINTS OF DEVIATION.—However, three points of deviation remained: Stone held (1) that Christ had an "origin"; (2) there was a time when He first "*came into existence*" or "*appeared*," as He "*sprang*" from the "Father's being"; and (3) by repeatedly stressing that there were "*only two* beings" in all the "universe" in that distant past, Stone thereby ruled out the Third Person of the Godhead—the Holy Spirit—

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\* CHARLES W. STONE (1847-1883), teacher, secretary, editor. Taught business subjects and singing for 13 years in Eastern States. For one year (1876) was secretary of General Conference—between secretaryships of Uriah Smith. Local editor on *Review* for short period under Smith. Ordained in 1879. Called to teach business and singing at Battle Creek College. In 1883 was teaching public school in Battle Creek, when he wrote *Captain of Our Salvation*. Killed in railroad accident on July 27, 1883.

as an integral member of the "Heavenly Trio," as Ellen White impressively phrased it later.

Like Smith his mentor, Stone did not believe in the Trinity as such, or the personality of the Holy Spirit. One can see why Smith would commend Stone's endeavor as an attempt to "restore . . . to its true channel," the erratic "current of religious thought" (p. iii). Their views were quite similar on these points.

4. DIFFERED FROM JOSEPH WAGGONER'S POSITION.—Several times Stone clearly declared that Christ was "equal" with the Father (pp. 7, 11, 32, 33, 40). In this he correctly differed from Joseph Waggoner (E. J.'s father) who consistently maintained that Christ was *not* equal with the Father, but was a subordinate God. So, differing views were held, and issued from the presses, just as we come up to 1888. And as always, the innovators had the spotlight.

It should be noted that Stone's presentation was written just before—but published shortly after—Joseph Waggoner's enlarged anti-Trinitarian book of 1884. Stone's item was published in 1886, just two years before the fast-moving developments of 1888, though there naturally were oral exponents and agitators. That gives the time perspective.

## IX. Early "Testing Truths" Not Centered in Christ

1. MOTIVATED BY IMMEDIATE EMPHASIS.—Looking back through the perspective of time, it is not difficult to understand how our founding fathers, coming out of the interdenominational complex of the Millerite Movement—with its almost exclusive emphasis on the imminence of the premillennial Second Advent and the Judgment, and with their fervent expectation fixed upon the swiftly approaching October 22, 1844 date—should be motivated by what they considered the immediate primary concern.

Small wonder that under those tense circumstances they gave no particular thought to the Godhead, Deity of Christ, personality of the Holy Spirit, and related questions on which they had held variant views—for *time* was the essence, and they were about to meet their Lord. They were in full accord on the immediate concerns. It was only natural that, *preceding* the Disappointment, they were largely oblivious to other matters. It could hardly have been otherwise.

Similarly with our own founding fathers *following* the October 22 Disappointment. Little wonder that their basic concern was more over gaining an understanding of the nature and cause of the Great Disappointment, than of grasping those distinctive further truths en-

folded within the framework of the new *Third* Angel's Message that they had not previously perceived. They were feeling their way, and were starting to form a separate movement. That naturally became their all-absorbing undertaking.

2. "TESTING TRUTHS" NOT AT FIRST PIVOTED ON CHRIST.—Little wonder, also, that these "testing truths," which separated them from all other religious bodies, were not at first centered in, or pivoted upon, a Christ who was diversely regarded—views that ranged all the way from an exalted creature to "all the fulness of the Godhead." These newly discovered doctrines—Sabbath, Sanctuary, Spirit of Prophecy, Conditional Immortality, new aspects of prophecy, and the like—had not as yet, under such circumstances, found their integral relationship to Christ. They were consequently each held as largely independent, though related, doctrines.

Not until the transcendent nature and centrality of Christ came to be clearly recognized—and His pre-eminent place established through intensive Bible study, public presentation, and Spirit of Prophecy attestation—could the integral relation of Christ to these doctrines be established and emphasized.

3. "CHRIST-CENTERED" CALLS COME FOLLOWING 1888.—It is highly significant that the repeated calls of the Spirit of Prophecy to make Christ central in every doctrine were not conspicuous until the clarification as to His complete Deity began to be stressed, particularly around and following 1888. After this pre-eminence was established, then an augmented series of such calls continued to come from the pen of Ellen White. These appeared in periodical article, book statements, and personal testimony form. There was a definite reason and relationship.

What was neither possible nor expected before, was now urgently called for. We were not summoned to take our place in the forefront in exalting Christ in every doctrine as long as we did not have a true understanding of His supreme, exalted place—and while prominent individuals were still relegating Him to a subordinate position as a derived Being.

We now come to the moving scenes of the 1888 Conference, and its preliminaries.

## X. Conditions That Created Setting for 1888 Session

1. VICTORIOUS DEBATES LED TO SELF-COMPLACENCY.—For the first four decades of our history our ministers had had to battle constantly

against the prejudices, errors, and attacks of the Protestant churches about them. But despite it all, the youthful Movement advanced. However, the argumentative approach was ascendant. And our polemical presentations were so effective that others began to realize that it was difficult to defeat the Adventists in debate. As a result, there developed among us a perilous feeling of security, and a self-complacency over our methods and doctrinal positions.

Many held the theory of Righteousness by Faith as an abstract doctrine—a concept to which mental assent was given, but without knowing it as a living experience that brought joy and peace, and power and deliverance, to the soul. Without realizing it many had drifted into formalism and legalism. They became doctrinarians.

As a result, the seventies and early eighties were characterized by the spirit of lukewarmness, specified by Inspiration as “Laodiceanism.” Though the testing truths—the separative doctrines—were held fast, there was a marked spiritual dearth, a religious profession without paralleling spiritual power. Ellen White was alarmed, and she wrote concerning it from Europe. Others were likewise deeply disturbed in America.

2. CONCERN LEADS TO FASTING AND PRAYER.—Our literature reflected the situation faithfully. We had become largely theoretical and doctrinal, rather than vitally spiritual. Debates had multiplied over the Sabbath, the nature of man, and other key topics. As these distinctive doctrines were easy to defend, self-confidence and self-complacency increased. Challenges were frequently put forth. The polemical method and spirit developed, on the part of many, a cold, hard-hitting attitude. The winsome power of the Holy Spirit was definitely lacking. Apprehension developed among an increasing number, with a growing reaction.

A few years prior, in 1882, the General Conference Committee had appointed December 1-3 of that year as a period of fasting and prayer over this recognized “unconsecrated condition” and our weakness in “spiritual power.” (R&H, Nov. 21, 1882.) The Minneapolis Conference came just a few years later. Meantime, the concern was deepening.

### XI. Ellen White Redirects Primary Emphasis in 1883

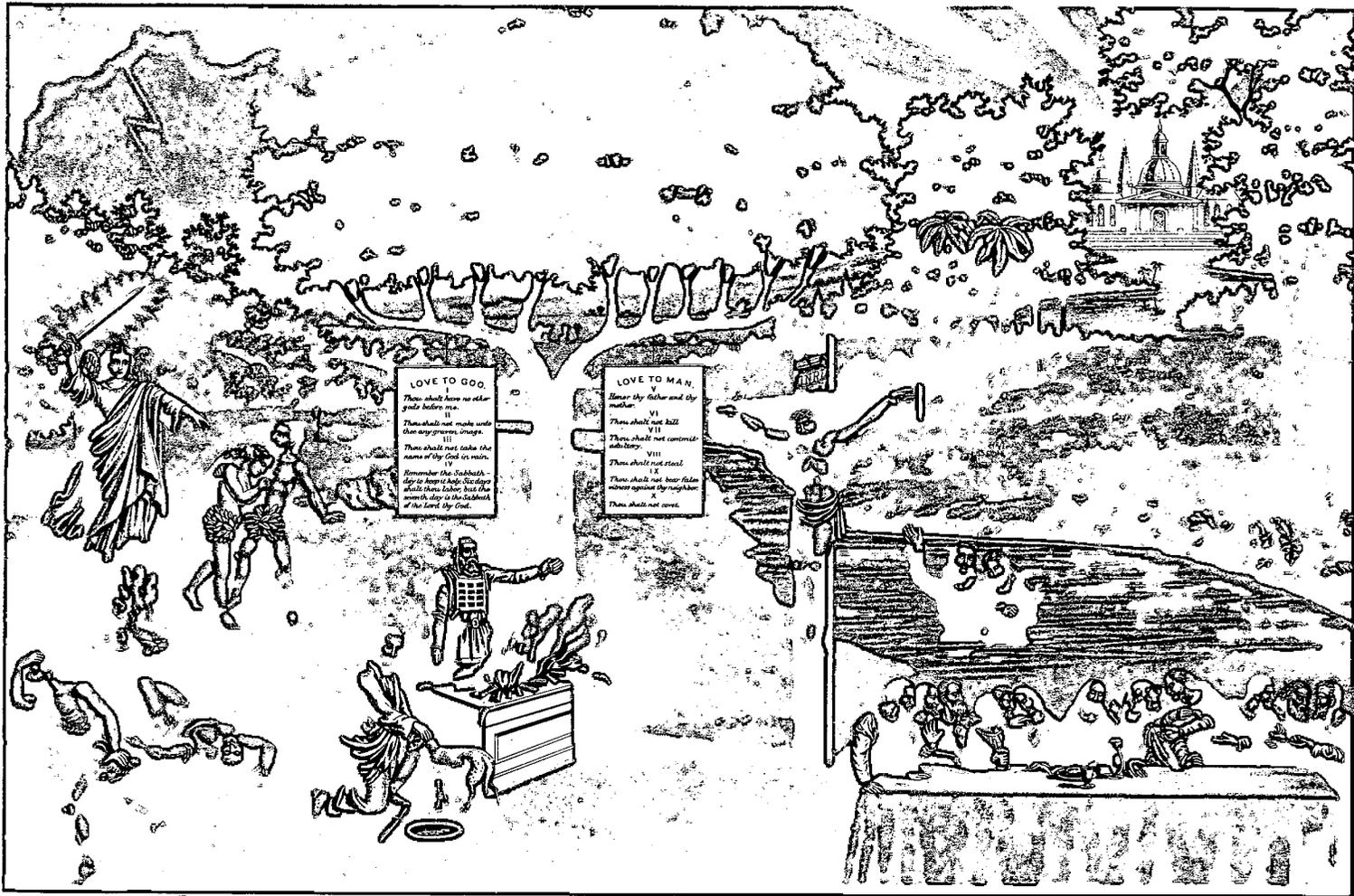
A most significant harbinger of redirected emphasis, shortly to come, was brought to the fore by Ellen White in 1883—five years *before* Minneapolis. Briefly, the setting was this: Back in 1876 James White devised and brought out for distribution a copyrighted panoramic por-

trayal titled, "The Way of Life." It bore the subtitle, "From Paradise Lost to Paradise Restored." Beginning back at the very gates of Eden, the story of man's fall and his restoration was unfolded pictorially in an allegorical engraving, 19" by 24".

1. LAW OF GOD PREDOMINANT 1876 FEATURE.—The ancient sacrificial system pointing forward to the slaying of the Lamb of God on the Cross—placed at the right of center—is indicated by the long shadow of the Cross, with its altars spread back over Old Testament times to man's expulsion from Eden. Then, beginning with New Testament times, the two ordinances of baptism and the Lord's Supper supersede the typical sacrificial features of the ceremonial system of old. The Cross is portrayed as the dividing point between the Old and the New. At the extreme right, in the sky the climax is faintly pictured as the New Jerusalem—the Paradise that was lost and at last restored. It was accompanied by a descriptive "little book" by James White. (This was based on an earlier sketch by M. G. Kellogg, and first used with the Sabbath school lessons in 1850. So it was a familiar concept.)

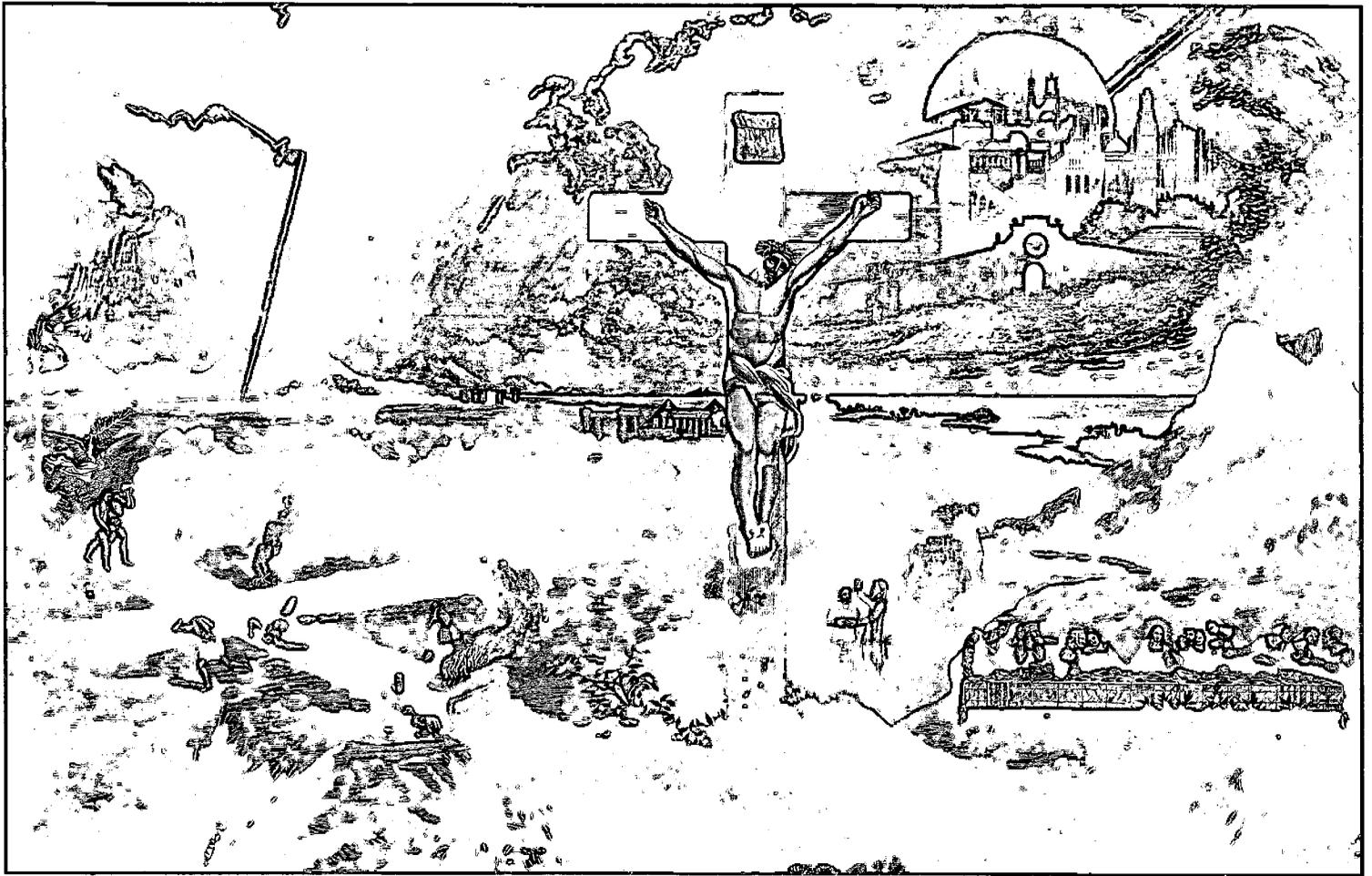
But the overshadowing feature in James White's portrayal was a giant tree near the center of the picture, with the two tables of the law—"Love to God" and "Love to Man"—suspended from the two lower limbs of the tree. That is what catches the eye, dwarfing all else. It dominates the whole, towering above the Cross, which actually appears secondary. It unquestionably symbolized the emphasis of the mid-1870's, and was reflected in our literature emphasis at the time. The Gospel is depicted, but it is overshadowed by the predominant emphasis on the law. That was James White's copyrighted portrayal, and the standard emphasis in 1876. (See notice by James White, in R&H, Dec. 14, 1876, p. 192.) 25,000 copies were engraved for distribution.

2. EMPHASIS SHIFTED TO "CHRIST, THE WAY OF LIFE."—Ellen White was evidently not satisfied with simply "The Way of Life" and the law emphasis portrayed and emphasized by James White. So in 1883—two years after the death of James White in 1881, and five years *before* the epochal Minneapolis Conference of 1888—Mrs. White *revised both the picture and the caption*. The latter was significant, for she changed it to "CHRIST, the Way of Life." And the picture, a beautiful steel engraving, while similar in general outline, had this radical change—the omission of the overshadowing tree with its predominant emphasis on the law. Instead, in the left background was Mount Sinai, with stormy black clouds and vivid lightnings. The law was there, but in background relation to the Gospel.



LOVE TO GOD,  
I  
Thou shalt have no other  
gods before me.  
II  
Thou shalt not make unto  
thee any graven image.  
III  
Thou shalt not take the  
name of thy God in vain.  
IV  
Remember the Sabbath-  
day to keep it holy. Six days  
did thou labor, but the  
seventh day is the Sabbath  
of the Lord thy God.

LOVE TO MAN,  
V  
Honor thy father and thy  
mother.  
VI  
Thou shalt not kill.  
VII  
Thou shalt not commit  
adultery.  
VIII  
Thou shalt not steal.  
IX  
Thou shalt not bear false  
witness against thy neighbor.  
X  
Thou shalt not covet.



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**CHRIST**  
The Way of Life

A giant Cross, bearing its divine atoning Sacrifice, is now central. It overshadows all else. Everything from Eden onward leads directly to this pivotal Cross. And everything from the Cross onward to the New Jerusalem, here vividly portrayed, springs from the Cross. The symbolic outlines are basically the same. Yet they are radically different. Jesus Christ, and Him crucified, is now the outstanding feature in the portrayal of Ellen White in 1883.

Christ is here central, pivotal, dominant. All redemption centers in and flows from Him. Nothing obtrudes to divert from the primacy of the Gospel, as personalized in Christ. *He* is the Way of Life. And, as stated, the caption and lithographed picture, 24" by 32"—"Copyrighted by Mrs. E. G. White" in 1883—is retitled "CHRIST, the Way of Life." There was obviously a significant reason for, and need of, this unique act on the part of the Messenger to the Remnant Church. (See *Signs of the Times*, June 5, 1884, p. 350.)

3. REDIRECTED EMPHASIS ISSUED IN 1883.—This steel engraved portrayal was accompanied by a 48-page "Key," a pamphlet "descriptive of every part of the picture," and a covering article by Mrs. White. It was a meaningful omen of an emphasis soon to be brought to the fore in the Movement. Ellen White thus took the lead, and brought this out one year before Joseph H. Waggoner (father of E. J. Waggoner) brought forth his enlarged *The Atonement* (1884), reiterating his idea of separation of the Atonement from the Cross, and his denial of the eternal Deity of Christ as the Second Person of the Godhead, coequal and coeternal in the Trinity, together with his denial of the Holy Spirit as a Person—the Third Person of the Eternal Godhead.

Ellen White's action was an indicator, a pathfinder, and a conspicuous example of the personalized Gospel emphasis to find expression in 1888 under the presentations of Dr. Ellet J. Waggoner at the pivotal Conference that marked the turning point in our history.

4. UNIQUE RELATIONSHIP OF SPIRIT OF PROPHECY TO MOVEMENT.—It is clear from this that Ellen White was not a copyist, a follower, a mere echo of the voice and emphasis of Doctor Waggoner on the centrality of Christ, but was instead the way-shower and pioneer in the correct and corrected emphasis, putting Gospel and law in right relation, and setting the inspired example of a redirected emphasis.

This is one of the most impressive examples of the leadership and timing, and of the true and better emphasis that marked the unique relationship of the Spirit of Prophecy to the Advent Movement. Unaffected by those surrounding her, Ellen White, *prior to* Minneapolis,

boldly pointed the way to establishing Christ in His rightful, central place in the Third Angel's Message, and prepared the way for the Biblical emphasis on Righteousness by Faith in Christ as "*all the fulness of the Godhead*," soon to come to the fore in 1888.

Thus again we see the leading hand of God, and the spiritual guidance that directed the Lord's special Messenger to the Church of the Remnant. The responsibility was hers, for the pictorial portrayal, "CHRIST, the Way of Life," was "copyrighted 1883 by Ellen G. White." (This portrayal also answers the unjustified assertion that Mrs. White condemned pictured portrayals of Christ.)

## XII. Minneapolis Towers Above Other Conferences

Mrs. White returned from her stay in Europe in 1887 with a deep burden for a genuine spiritual rebirth of the Church, both at home and abroad. She stated that the leaders had become highly controversial and critical. She had written with concern about this in the *Review* of July 20, 1886. In 1887 she called for a revival of primitive godliness, declaring a "revival of *true* godliness" to be our most imperative need. (R&H, March 22, 1887, pp. 177, 178.) That revival began following the Conference of 1888.

The epochal Minneapolis Session stands out like a mountain peak, towering above all other sessions in uniqueness and importance. It was a distinct turning point. Nothing like it had occurred before, and none has since been comparable to it. It definitely introduced a new epoch. After its initial conflict a period of revival and heart searching followed. And that which brought this about was the message of Righteousness by Faith in Christ as "*all the fulness of the Godhead*"—an expression that became a virtual keynote, stressed at the stormy session.

Christ was uplifted before the Conference as never before in our history, with a fullness that had not heretofore been envisioned or proclaimed. That was the crux of it all. 1888 therefore came to mark the beginning of a new note and new day, the significance of which was not fully sensed at the time.

1888 was not a point of defeat, but a turn in the tide for ultimate victory. It was the beginning of decades of clarification and advance—despite struggles and setbacks. It eventuated at last in a unified platform of "Fundamental Beliefs," preparatory to the grand climax of the Movement, assuredly destined to come. The Eternal Verities were coming into their rightful place. God was definitely leading, despite the continuing stubbornness of "some." That is the deeper significance of "1888." We are now prepared for its amazing story.

## E. J. Waggoner's Actual Message at Minneapolis—No. 1

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### I. Scope and Significance of Waggoner 1888 Studies

I. THREE SEPARATE SOURCES PROVIDE THE EVIDENCE.—We are truly fortunate in having three independent sources from which to determine just what was presented by Dr. Ellet J. Waggoner in his studies at the epochal Minneapolis Conference of 1888. First, we have the authoritative portrayals by Ellen G. White—herself a participant at the Conference, to whose published statements of inspired veracity we have access. Her ten studies given in the Institute and Conference proper are covered in chapter 13, that follows. (While Mrs. White spoke some twenty times, at least ten of her presentations were formal.)

Second, we have, in addition, the eyewitness accounts of more than a score of other actual participants at the Conference, as they looked back through the perspective of the years. These corroborative declarations, here published for the first time, present features that stand out unforgettably in their memories—major impressions etched into their minds, that time could not efface.

These include personal experiences, and relationships to the messengers and the message presented at the time, and the transformations of an abiding character wrought in their own thinking, as well as seen in the attitudes and actions of others. They also include their attitudes toward the counsels of the Spirit of Prophecy.

These unique high lights and side lights are priceless supplemental testimony, and are recorded in chapters 14 and 15. They illuminate

and confirm. And it is to be particularly noted that they are in essential harmony with the two principal witnesses who wrote soon after the Conference—Ellen G. White and E. J. Waggoner. They are trustworthy augmentations.

2. WAGGONER'S STUDIES RECORDED IN SHORTHAND.—The third—and unquestionably most significant of all—are what we have every reason to believe are the actual studies themselves, given by Waggoner at the Conference, preserved through the shorthand reports taken down by Jessie F. Moser-Waggoner at the time. Here neither the tricks of memory nor the slant of other minds intruded. These transcribed studies were edited by Waggoner himself, then were put into book form—the first of which was published by the Pacific Press in October, 1890. The others appeared later.

They were reprinted in identical form by our Echo Publishing House in Australia in 1892, and in the same year in London at "48 Paternoster Row." And in translated form in Germany and Switzerland as well—five different countries. This original distribution consequently assumes an importance in our quest that should not be underestimated. Two additional sections in the series appeared in book form later, in 1893 and 1900, likewise edited by Waggoner.

3. IN HARMONY WITH HISTORIAN'S PORTRAYAL.—In addition to these three independent records, we also have the authoritative account by historian Arthur W. Spalding, supplemented by that of Lewis H. Christian, who was a young personal observer at the '88 Conference. Though Spalding was not himself present at the Session, he was close to the scene in time—a student in Battle Creek College—and had the advantage of personal acquaintance and service with some of the principal characters of the Conference through the ensuing years. In fact, he was secretary to several of the leading participants.

Significantly, all four sources are found to be in substantial agreement. We can therefore know for a certainty that we have a dependable portrayal of the primary points and issues discussed at this tremendously important Conference.

4. FOUNDATIONAL PRINCIPLE FIRST ENUNCIATED.—Vastly more was involved in the presentation than most of us have been aware. Certain foundational features undergird and establish all that follows. Certain basic facts and principles had to be laid down before Waggoner could satisfactorily proceed, for on these he builds his entire thesis. And these must be recognized in order to sense the significance of what follows. Those who did not accept these initial premises would not comprehend

the latent force and intent of his outline. Nor would they accept his conclusions. A divided reception seemed inevitable.

Waggoner obviously felt that he had first to declare his position and define his terms. Before proceeding further he felt compelled to set forth the larger, majestic concept of the ineffable Christ of Scripture—*Christ as "all the fulness of the Godhead bodily"* (Col. 2:9).

That all might understand the full meaning of his far-reaching presentation, he must first clear away certain misunderstandings and confusions that only shortly before had been accentuated by republication, in enlarged form in 1884, by his own father—JOSEPH H. WAGGONER.\* Dr. E. J. Waggoner felt impelled to present, in contrast, the true Bible principles and provisions as he saw them. And above all else he must set forth the divine, transcendent Personality, central in his chosen theme of Righteousness by Faith.

5. FIRST ESTABLISHES COMPLETE DEITY OF CHRIST.—Specifically, Waggoner had to meet a minority challenge that would have undercut the complete Deity of Christ our Lord and true *Righteousness by Faith in Christ as "all the fulness of the Godhead."* He wrote in his 1890 book, *Christ and His Righteousness*, "Our object in this investigation is to set forth Christ's rightful position of equality with the Father, in order that His power to redeem may be the better appreciated" (p. 19). Unless and until this truth was clearly and Biblically established and acknowledged, different hearers would draw different conclusions from the main thrust of his studies on this transcendent theme.

Then, with these foundational premises clearly laid down, Waggoner proceeds to build the superstructure of his studies, solidly based on those foundations that were now in full view. Waggoner iterated and reiterated this point by employing Colossians 2:9 ("all the fulness of the Godhead") some 15 times in his studies. It became, in fact, his continuing keynote phrase.

6. SEQUENCE, REASONING, TEXTS, AND QUOTATIONS.—In epitomizing and analyzing his presentation, section by section, we shall trace through the thirteen divisions of his studies—which are really one continuing study—as recorded in his first 98-page book. (Then continued and completed in the later publications.) Significantly enough, the very wording of the title itself—*Christ and His Righteousness*—indicates

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\* Clear distinction must be maintained between JOSEPH H. WAGGONER, and ELLET J. WAGGONER. The first was the father; the second the son. "J. H." held erroneously to a *derived* Christ, with an origin. He also separated the Atonement from the Cross. His 1884 book on the Atonement actually precipitated the crisis of 1888. "E. J.'s" Minneapolis presentation, endorsed by Ellen White, was published in *Christ and His Righteousness* (1890), *The Gospel in Creation* (1893), and *The Glad Tidings* (1900), which are covered in these chapters.

the pre-eminent place he gave to a true understanding of Christ, needed in order to grasp the all-inclusive provisions centered in Him.

We shall therefore outline and analyze the entire presentation—noting the points in their recorded sequence, the line of reasoning, the main texts used, and giving key quotations (both phrases and entire statements of greater importance) in Waggoner's own words, with pages indicated, for any who wish to study further.

In this way we shall be able quickly to get a true over-all view of the Waggoner presentation of Righteousness by Faith, in 1888—the Bible-study series that brought about a revival of this great truth that we were told had been largely “lost sight of” (R&H, Aug. 13, 1889), of which “not one in a hundred” understood the real significance at the time (R&H, Sept. 3, 1889), and the supreme importance of which Ellen White attested again and again.

7. WHAT “SOME” ACCEPTED AND “SOME” REJECTED.—Through this means we shall know exactly what was *accepted* by “some,” *rejected* by “some,” and *avoided or viewed with uncertainty* by “some,” as Mrs. White characterizes three group reactions. In this way we shall learn just what it was that became a matter of regrettable continuing controversy over a period of years. We shall thus be able to tell just what Ellen White had endorsed and championed, which in time came to be accepted as sound and foundational by the denomination as a whole.

Inasmuch as few today are really aware of the tremendous issues centering in and revolving around the 1888 turning point in our history—of the battle hard fought and the victory so dearly won—we now turn to the section-by-section and major point-by-point presentation of Waggoner's Conference studies in their simple, straightforward form.

## II. Transcendent Christ Sole Source of Righteousness

1. THREE PROGRESSIVE DIVISIONS UNFOLD.—As noted, Dr. Waggoner's studies—compassing the approach and initial emphasis, the definitive development, and the practical conclusions of his great theme—were divided into 13 sections, or divisions. First observe their wording, as given in the “contents” of his *Christ and His Righteousness* (Pacific Press, Oakland, 1890), and then the three logical divisions or groupings into which they fall:

1. How Shall We Consider Christ [?]
2. Is Christ God?
3. Christ as Creator
4. *Is Christ a Created Being* [?]
5. God Manifest in the Flesh

6. Important Practical Lessons
7. Christ the Lawgiver
8. The Righteousness of God
9. The Lord Our Righteousness
10. Accepted with God
11. The Victory of Faith
12. Bond-servants and Freemen
13. Practical Illustrations of Deliverance From Bondage

2. IMPELLED TO NOTE FALSE CONCEPTS.—The first six sections deal with the *transcendent nature and all-encompassing Deity of Christ*. As stated, to establish this foundational truth was Waggoner's first concern. He felt impelled to take note of certain false concepts, as well as to present the positive truth of Christ's complete Deity and eternal place in the Godhead, or Trinity, and His infinite attributes and prerogatives—so as really to comprehend the Christ whose righteousness we are to seek and to receive. The first division concludes with certain "Important Practical Lessons."

The second part or group (sections 7-9) deals with the nature and scope of the righteousness we are to receive. The third and final grouping (sections 10-13) deals with the nature of the life of victory. The final chapter is likewise on the "practical" aspect of this wondrous righteousness phase. The sequence is significant, with the importance of the whole approach indicated by the contents. The title page carries two texts, one each from the Old and New Testaments. Their key phrases are:

"THE LORD OUR RIGHTEOUSNESS."—Jer. 23:6.

"Christ Jesus . . . made unto us wisdom, and righteousness, and sanctification, and redemption."—1 Cor. 1:30.

3. ALL-ENCOMPASSING TRANSCENDENCE OF CHRIST.—Pages 5-8 are introductory, dealing with the directive injunction to "consider . . . Christ Jesus" \* (Heb. 3:1). This is followed by Paul's admonition to keep Christ "continually before the people" (p. 5)—and his determination not to "know any thing among you, *save Jesus Christ*, and him crucified" (1 Cor. 2:2).

Waggoner stresses that Paul's declared mission was to preach "the unsearchable riches of Christ" (Eph. 3:8). Further, that Christ's is the "only name under heaven . . . whereby we can be saved" (Acts 4:12), and that no man can come unto the Father but by Him (John 14:6).

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\* Unless otherwise indicated, all italics in quotations from both Scripture and Waggoner are supplied.

He is to be lifted up that men should not perish, but have eternal life (John 3:14, 15), as the "crucified Redeemer, whose grace and glory are sufficient to supply the world's greatest need." Such is the imperative pre-eminence of Christ.

He is to be lifted up as "*God with us*," in all His "Divine attractiveness" (p. 6), as the "author and finisher of our faith" (Heb. 12:2), and as the One in whom "are hid all the treasures of wisdom and knowledge" (Col. 2:3)—Christ "the power of God, and the wisdom of God" (1 Cor. 1:24). But the supreme, most all-embracing text is 1 Corinthians 1:30—"But of him are ye in Christ Jesus, who of God is made unto us *wisdom, and righteousness, and sanctification, and redemption.*"

Waggoner exclaims, "What a range! From ignorance and sin to righteousness and redemption." And this introduction is illustrative of the fact that his presentation is saturated throughout with Scripture and with Christ. It is pre-eminently a *Bible* study, and a *Christ-centered Bible* study series.

4. MAJESTY AND PRE-EMINENCE AS GOD.—Plunging directly into his subject in section 1 ("How Shall We Consider Christ?"), Waggoner finds Christ revealed in the Word as the One to whom is "committed all judgment" (John 5:21-23)—judging being the "highest prerogative." Consequently, He is to receive "the same honor that is due to God, and for the reason that He is [*sic*] God." (P. 8.) He is the "*Divine*" [*sic*] Word" (John 1:1, 14), who was "in the beginning," *before* the world came into being (John 17:5), existing "from the days of eternity" (Micah 5:2, margin)—so "far back in the ages of eternity as to be far beyond the grasp of the mind of man." (P. 9.)

Such is the majesty and pre-eminence of the Christ that Waggoner thus introduced. But He is also the One who "was made flesh, and dwelt among us" (John 1:14), through the Incarnation.

5. POSSESSES ALL ATTRIBUTES AND PREROGATIVES OF GOD.—Continuing in section 2 ("Is Christ God?"), Waggoner presses on the awesome fact that Christ is God, "the *mighty God*, even the LORD (Jehovah)." From this he goes to Christ's Second Advent—how "*our God* shall come, and shall not keep silence" (Ps. 50:1); how "a fire shall devour before him, and it shall be very tempestuous round about him"; how He will call to heaven and earth "that he may judge his people," and that He may "gather" His "saints" unto Him. Thus "the heavens shall declare his righteousness; for *God is judge himself*" (vs. 1-6).

Along with this Waggoner places the sobering declarations of

Matthew 24:31; 1 Thessalonians 4:16; John 5:28, 29; and 2 Thessalonians 1:8, as evidence that *these all refer to Christ*—as vivid descriptions of the Second Advent, for He comes as the “mighty God” for the “salvation of His people.” “Mighty God,” Waggoner adds, is “one of His rightful titles.” (See Isa. 9:6.) God the Father, “in direct address to the Son, called Him by the same title.” (P. 11.) Thus, “Thy throne, *O God*, is forever and ever” (Ps. 45:6; cf. Heb. 1:1-8). And this name is His “by right of *inheritance*” (see Heb. 1:4)—rightfully His.

Then comes Waggoner’s further declaration that the Son “*has by nature all the attributes of Deity.*” Waggoner presses the point that this is not simply a “position” to which Christ has been “elevated,” but is inherently His “*by right.*”

We must admit that to us today it seems strange that anyone could make such sweeping and obviously Biblical confessions and yet, as will be seen elsewhere, stop short of admitting the beginningless eternal pre-existence of Christ. (P. 12.) But it is an example of the outreach for truth for that day. It was, nevertheless, a tremendous advance.

6. COMPRISES “ALL THE FULNESS OF THE GODHEAD.”—Further, Waggoner adds, “Christ Himself taught in the most emphatic manner that He is God.” (P. 13.) He reiterated His Godship to the young ruler (Mark 10:17, 18).

Waggoner then rehearses the multiple Biblical evidence on Christ’s *complete sinlessness* while on earth. This is declared in 1 Peter 2:22 (He “did no sin”), 2 Corinthians 5:21 (He “knew no sin”), Psalm 92:15 (there was “no unrighteousness in him”), and 1 John 3:5 (that “in him is no sin”). He was and is “the perfection of goodness.” Yes, truly “Christ is *God*,” and *without any pollution of sin*. (P. 14.)

The charge of the Jews against Him was, “that thou, being a man, makest thyself God” (John 10:33). This He acknowledged. But He was God “made flesh,” through the Incarnation. Even while on earth He still abode “in the bosom of the Father” (John 1:18). On this Waggoner comments, “He is [*sic*] there as a *part of the Godhead*, as surely when on earth as when in heaven.”

7. SUPREME GOD IN HIGHEST SENSE.—This “present tense implies continued existence” (p. 15), he adds, as appears in John 8:58—“before Abraham was, I am”—the “One who appeared to Moses in the burning bush, who declared His name to be ‘I AM THAT I AM.’” But the supreme designation, used over and over by Waggoner, declared first “in him [Christ] *should all fulness dwell*” (Col. 1:9), with this “fulness”

further defined as "in him dwelleth *all the fulness of the Godhead*" (Col. 2:9). On this tremendous statement Waggoner comments:

"This is most absolute and unequivocal testimony to the fact that Christ *possesses by nature all the attributes of Divinity.*" (P. 16.)

That was the point Waggoner first set out to establish before all other considerations—that *Christ is fully and supremely God in the highest sense*, that He is indeed "all the fulness of the Godhead." It was to this Waggoner emphasis that Mrs. White gave such impressive endorsement, as will later be noted. But there is augmenting evidence.

8. CHRIST AS CREATOR—EQUAL WITH FATHER.—Section 3 ("Christ as Creator") opens with John 1:3—"All things were *made* by him; and without him was not anything made that was made." To this Waggoner couples Hebrews 1:1-4—God has spoken to us "by his Son, whom he hath appointed heir of all things, by whom also he *made* the worlds," and who is "the brightness of his glory," and the "express image of his Person," "*upholding* all things by the word of his power." Having "purged our sins, [He] sat down on the right hand of the Majesty on high."

And in Colossians 1:15-17—"for by him were all things *created*, that are in heaven, and . . . in earth, visible and invisible" (thrones, dominions, principalities, powers); "all things were created by him, and for him; and he is before all things, and by him all things consist [or hold together]." On this Waggoner comments:

"It leaves not a thing in the universe that Christ did not create. . . . [And] by Him do all things consist, or hold together. [He] holds them in their place, and preserves them from destruction." (P. 17.)

This testimony Waggoner ties in with Isaiah 40:25, 26—on the One who created all things, including the starry host—and declares that "Christ is the Holy One who thus calls the host of heaven by name, and holds them in their place." (P. 18.) He it is who is called *God* by the Father—"Thy throne, *O God*" (see Hebrews 1:8-10). With this Waggoner says, "We may well leave the direct testimony concerning the Divinity of Christ, and the fact that He is the Creator of all things." (Pp. 18, 19.) His primary postulate—that Christ is ineffably God—is thus established.

9. CHRIST EMPHATICALLY NOT "CREATED BEING."—Having now presented his evidence, in section 4 ("Is Christ a Created Being?") Waggoner challenges directly the "opinion" of some that Christ is a "created being." *He here comes to direct grips with what we know as the con-*

*strictive Arian view* that strips Christ of His transcendent Deity. Here is Waggoner's arraignment:

"We must dwell for a few moments upon an opinion that is honestly held by many who would not for any consideration willingly dishonor Christ, but who, through that opinion, do *actually deny His Divinity*. It is the idea that Christ is a created being, who, through the good-pleasure of God, was *elevated to His present lofty position*. No one who holds this view can possibly have any just conception of the exalted position which Christ really occupies." (Pp. 19, 20.)

That is his accusation—*actual denial of Christ's complete Divinity*. Explaining the basis of this "misconception," Waggoner states that it is "built upon a misconception of . . . Revelation 3:14," where Christ is spoken of as "the Beginning of the creation of God," which has been "wrongly interpreted to mean that Christ is the first being that God created; that God's work of creation began with Him." That had actually gotten into print, as we have recently seen. Waggoner's direct answer to this fallacy was conclusive:

"But this view antagonizes the scripture which declares that Christ Himself created all things. To say that God [the Father] began his work of creation by creating Christ is to leave Christ entirely out of the work of creation." (P. 20.)

Waggoner contends that Christ is "the source whence all things have their origin." He is the "Creator, and not a creature" (P. 21). After quoting Colossians 1:15, Waggoner states conclusively:

"Now if He created everything that was ever created, and existed before all created things, *it is evident that He Himself is not among created things*. He is above all creation, and not a part of it." (P. 21.)

10. SAME NATURE AND "SUBSTANCE" AS FATHER.—Citing Micah 5:2—that Christ's "goings forth have been from of old, from the days of eternity"—Waggoner insists that Christ is "*not a created subject*." On the contrary, "He is of the very *substance* and nature of God"—thus harking back to the very terminology of the original fourth-century Nicean controversy over Arianism—and possesses "all the attributes of God." Stressing again that Christ is "*filled with all the fullness of the Godhead*," Waggoner adds this further point concerning His *undervived* life and immortality:

"He has 'life in Himself;' He *possesses immortality in His own right*, and can confer immortality upon others. *Life inheres in Him*, so that it cannot be taken from Him; but, having voluntarily laid it down, He can take it again." (P. 22.) [See John 10:17, 18.]

11. JEHOVAH THE "SELF-EXISTENT" ONE.—Recognizing the "mystery

of the incarnation" and the "resurrection," Waggoner says that we accept these "as true" by faith because "God has revealed" them, and "we delight in the infinite power and glory which the Scriptures declare belong to Christ." Waggoner repeats again for emphasis, concerning Christ's witness with the Father, that—

"being by nature of *the very substance* of God, and having *life in Himself*, He is properly called Jehovah, the *self-existent One*." (P. 23.)

He is "thus styled" in Jeremiah 23:56, where He is "known by the name of *Jehovah-tsidekenu* [*sic*]**—THE LORD, OUR RIGHTEOUSNESS.**" He is not to be given "less honor" than that accorded the Father. Waggoner now turns to Christ's "humiliation" during the Incarnation.

12. BECAME FLESH TO BEAR OUR SINS AND REDEEM.—The next logical step is set forth in section 5 ("God Manifest in the Flesh"). Waggoner quotes John 1:14 as affirming that in the Incarnation "Christ was *both God and man*. Originally only Divine, He took upon Himself human nature." (P. 24.) He lived on earth as a "mortal" man—capable of dying—having taken the form of a servant, yet all the while "*having all the attributes of God*, being the Ruler of the universe, and the One whom all Heaven delighted to honor."

Divesting Himself of these powers, He "took upon Himself the nature of man, in order that He might redeem him." (P. 25.) To accomplish this He became obedient "even to the death of the cross." The transcendence of it all is an unfathomable truth, beyond the "human understanding" of "finite minds." (P. 26.)

As to His humanity, Christ came in the "*likeness of sinful flesh*" (Rom. 8:3, 4). God "*laid on Him the iniquity of us all*." He "*took*" all the "weaknesses" of man, and "*suffered* all the infirmities" of man. (Pp. 26, 27.) More than that, he was actually "made"—vicariously—to "*be sin for us*," that we "*might be made the righteousness of God in him*" (2 Cor. 5:21). On this Waggoner comments:

"Here is the same mystery as that the Son of God should die. The spotless Lamb of God, who knew no sin, was made to be sin. Sinless, yet not only counted as a sinner, but actually taking upon Himself sinful nature. *He* [*sic*] was made to be sin in order that *we* [*sic*] might be made righteous." (Pp. 27, 28.)

Such was the exchange—our sins for His righteousness.

13. MAINTAINED SPOTLESS SINLESSNESS ON EARTH.—Citing Hebrews 2:18 and 4:15, 16, Waggoner declares that, though Christ knew no sin, He nevertheless voluntarily descended to the "level of sinful man" that

"He might exalt man to His own spotless purity, which He retained under the most adverse circumstances. His humanity only veiled His Divine nature." (P. 28.) And "His Divine nature never for a moment harbored an evil desire." He states unequivocally:

"Having suffered in the flesh all that men can possibly suffer, He returned to the throne of the Father *as spotless as when He left the courts of glory.*"

Waggoner accentuates the point that—

"when He lay in the tomb, under the power of death, 'it was impossible that he should be holden of it,' because He 'knew no sin.'"

The secret was:

"He was 'compassed with infirmity,' yet He 'did no sin,' because of the Divine power constantly dwelling within Him." (P. 29.)

14. WE TOO MAY BE FILLED WITH FULLNESS.—And that same power may be ours when Christ dwells in our hearts by faith. We too may be "filled with all the fullness of God" (citing Eph. 3:14-19). Because of this wondrous provision—

"All the power which Christ had dwelling in Him *by nature*, we may have dwelling in us *by grace*, for He freely bestows it upon us."

So Waggoner says, "Then let the weary, feeble, sin-oppressed souls take courage." Jesus is "touched with the feeling of our infirmity." He ever "lives to make intercession for you." (P. 30.) Such are the attainable "heights of holiness" for the Christian, as he abides "under the shadow of the Almighty," and is "*filled with the fullness of God's strength.*"

15. REDEEMER, AS WELL AS CREATOR.—As a sound Seventh-day Adventist, Waggoner rounds out the first five parts with section 6 ("Important Practical Lessons"). This Christ-filled provision, he contends, is "not merely . . . a beautiful theory, a mere dogma," but is tied in with the "central commandment of the law of God." Genesis 2:1-3 sets forth the record of Creation, with its seventh-day Sabbath memorial. (P. 31.) "The same Being who created, rested," then "blessed and sanctified" the Sabbath. And it was Christ who "created everything that has an existence."

Thus the Sabbath is "most emphatically the Lord's [Christ's] day" (see Matt. 12:8), for He was its Creator. So the Sabbath day is the work of Christ the Creator, of "whose Divinity [Deity] that day stands as a memorial." (P. 32.) "If Christ had abolished the Sabbath, He would have undone the work of His own hands, and thus have worked against Himself." Indeed, he adds with irrefutable logic:

"It would have been as impossible for Christ to change the Sabbath as it would have been to change the fact that He created all things in six days, and rested on the seventh." (P. 33.)

16. CREATION AND REDEMPTION INSEPARABLE.—Creation and redemption are connected in Colossians 1:9-19. He is our "source of strength." In Christ we walk, work, are fruitful, are "strengthened with all might," are "partakers of the inheritance of the saints," are delivered from the "power of darkness," are translated into His kingdom, and "have *redemption* through his blood, even the forgiveness of sins."

And who has all this transforming power? The One who created all things, who is "before all things," and in whom "all things consist," "who is the Head of the body" (the church), the "First-born from the dead," and in whom "all fullness" dwells. Thus connection between Christ as Creator and Redeemer is "not an accident." (P. 34.) The two offices are inseparable.

17. SABBATH INVOLVED IN ITS SWEEP.—The same is true in Isaiah 40:26, where the wonderful "wisdom and power of Christ" is portrayed, "the everlasting God, the LORD [Jehovah], the Creator of the ends of the earth," who gives "power to the faint," and "to them that have no might he increaseth strength." Creatorship is "the ability to create everything from nothing; therefore He can work wonders through those who have no strength." (P. 35.) This is the ground for our renewal of spiritual strength and courage. And that is "just the design of the Sabbath" (see Ps. 92:1-4).

The Sabbath is the memorial both of creation and of sanctification (Eze. 20:12). It is to be kept by "meditating upon creation and the wondrous power and goodness of God displayed therein." And this same power is to "work in him to deliver him from human infirmity." (P. 36.)

So faith in God is "begotten by a knowledge of His power," His "eternal power and Godhead are understood by the things which He has made" (Rom. 1:20). Faith "gives victory" (1 John 5:4), and "faith comes by learning the power of God, from His word and from the things that He has made." Thus we "gain the victory." So the Sabbath is "the Christian's greatest re-inforcement in battle." (P. 37.)

18. SAVING POWER IS CREATIVE POWER.—It is the Lord who sanctifies (Eze. 20:12), and "our sanctification is the will of God" (1 Thess. 4:3; 5:23, 24). "The Sabbath," properly used, shows what the "power of God" is that is used for our sanctification. (See Isa. 58:13, 14.) It is creative power. Kept as "a memorial of His creative power," reminding

us that Divine power is "put forth for the salvation of His people." Thus we may triumph. Waggoner concludes:

"And so the Sabbath is the grand fulcrum for the lever of faith, which lifts the soul to the heights of God's throne, to hold communion with Him."

Thus the "eternal power and Godhead" of Christ are revealed in creation. (See Rom. 1:20.) The "ability to create" measures "the power of God." But "the Gospel is the power of God unto salvation" (Rom. 1:16). Therefore "the Gospel simply reveals to us the power which was used to bring the worlds into existence" and is "now exerted for the salvation of men. It is the same power in each case." And he adds:

"There is no room for the controversy about redemption being greater than creation, because redemption *is* creation." "The power of redemption is the power of creation; the power of God unto salvation is the power which can take human nothingness and make of it that which shall be throughout eternal ages to the praise of the glory of the grace of God." (P. 38.)

That is the keeping power of God—vested in our faithful Creator-Redeemer. The remainder of the studies follow in chapter 12.

[The primary purpose of this opening section of Waggoner's presentation was clearly to present the majesty and glory, the transcendence and completeness of the eternal Godhood of Christ. It was to press home the immutable truth that Christ is *not a created Being*, with a beginning. Neither was he a *derived Being*, with conferred life and power. In Him is life "original, un-borrowed, underived"—and power and righteousness. He is truly "God in the highest sense"—eternally so.

At the very outset Waggoner had to firmly meet the persisting, neutralizing Arian view still maintained by some. The two concepts of Christ could not exist together. The Righteousness he was to present in his studies could not come from a constricted, limited, derived Christ. That he must first make clear.

Christ *as all the fullness of the Godhead*—the coeternal, coequal, consubstantial Second Person of the Godhead—must be set forth as the foundation of all genuine, adequate, and effective Righteousness by Faith. The righteousness of a subordinate, limited, really finite being would be wholly inadequate, as well as intrinsically wrong. Christ in all His fullness must first be recognized. Confrontation here was unavoidable. Truth must put error to flight, and only light at this point would banish darkness. Waggoner knew that he could not proceed until this basic truth of Christ's transcendent Deity was established.  
—L. E. F.]

RECORDED IN THREE CONSECUTIVE BOOKS.—For documentary record, three small books grew out of the Waggoner series of studies at the 1888 Minneapolis Conference, giving them permanent record. Taken down in shorthand by Jessie F. Moser-Waggoner, the talks were issued in the following order, the first one giving the heart of the presentation:

1. *Christ and His Righteousness* (96 pages, October 15, 1890). Published by the Pacific Press in Oakland, California, it was edited by E. J. Waggoner—

still at the Pacific Press—shortly before he left for service in England. It was reprinted in London in 1892, and likewise in Australia in 1892. It was similarly published under the translated title *Christus und Seine Gerechtigkeit*, also in 1892, in Basel and Hamburg. (There was a second German printing at Hamburg in 1914.)

2. *The Gospel in Creation* (176 pages). This was issued in London in 1893, during Waggoner's service there. (There was a second printing in 1897 at Battle Creek, Michigan). This stresses Christ as Creator and Upholder, as well as Redeemer. In this appear such expressions as, "Christ is the righteousness of God; for God alone is good, and in Christ is all the fulness of God" (p. 147). "*The eternal power and Godhead of the Creator are seen from the things that He has made*" (p. 155). "The works of God reveal His *eternal power and Godhead*; and Christ is the power of God, and in Him dwells all the fulness of the Godhead bodily" (p. 157).

3. *The Glad Tidings* (265 pages; Pacific Press, Oakland, July, 1900). Published after Waggoner had returned to the United States, with M. C. Wilcox as editor at the Pacific Press. Here appear the declarations: "He did not first become Mediator at the fall of man, *but was such from eternity*" (p. 141); "He did not change His nature in coming to this earth, but only His form" (p. 212). There is thus uniformity and continuity of teaching throughout the three books.

## E. J. Waggoner's Actual Message at Minneapolis—No. 2

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### I. Vast Scope and Nature of Christ's Righteousness

1. CHRIST—BOTH LAWGIVER AND SAVIOUR.—Continuing the summation, we come next to section 7 ("Christ the Lawgiver"), citing Isaiah 33:2—"The Lord is our Lawgiver . . . ; He will save us"—Waggoner considers "Christ in another character, yet not another." His power as Lawgiver "naturally results from His position as Creator, for the One who creates must certainly have authority to guide and control." As Christ is "the manifestation of the Father in creation, so is He the manifestation of the Father in giving and executing the law." (P. 39.) This is illustrated in Numbers 21:4-6, compared with 1 Corinthians 10:9.

The "spiritual Rock" that followed Israel of old was Christ. (P. 40.) He was the "leader and commander of Israel in their forty years' sojourn in the wilderness." It was "Christ who commissioned Moses to go and deliver His people." Then followed the giving of the law, in Exodus 20. (P. 41.) It was Christ, "the One who brought them from Egypt," who "spoke the law from Mt. Sinai"—the "Creator of all created things, and the One to whom all judgment has been committed." (Pp. 41, 42.)

2. THE SHOUT OF CHRIST AT SECOND ADVENT.—When Christ the Lord comes at His Second Advent, it will be "with a shout" (1 Thess. 4:16) that "will pierce the tombs and arouse the dead" (see John 5:28, 29). The prophet Jeremiah similarly portrayed it all:

"The Lord shall roar from on high, and utter his voice from his holy habitation; . . . he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord" (Jer. 25:30, 31).

Compare this with Revelation 19:11-21, where "Christ as the Leader of the armies of heaven, the Word of God, King of kings, and Lord of lords, goes forth to tread the wine-press of the fierceness and wrath of Almighty God, destroying all the wicked." It "is Christ who roars from His habitation against all the inhabitants of the earth," in His "controversy with the nations." See also Joel 3:16. (P. 42.)

3. DELIVERS WITH ALL POWER OF GODHEAD.—So when the Lord comes to deliver His people "He speaks with a voice that shakes the earth and the heavens." The earth will "reel to and fro" (Isa. 24:20), and "the heavens shall pass away with a great noise" (2 Peter 3:10). Waggoner then quotes Hebrews 12:25, 26—

"See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven; whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven."

So it is the voice of the Creator and Maker of the Sabbath that shook the *earth* when the law was spoken from Sinai, and He will speak again with unparalleled "awfulness" when Christ as Lord "comes with all the angels of heaven, to save His people." But at the latter, His voice will speak with such volume that it will shake "*heaven* also." (P. 43.) Then follows this telling statement, fraught with meaning—a key point in his presentation:

"The fact that Christ is a *part of the Godhead, possessing all the attributes of Divinity, being the equal of the Father in all respects, as Creator and Law-giver, is the only force there is in the atonement.* It is this alone which makes redemption a possibility." (Pp. 43, 44.)

The importance of this declaration will become increasingly evident and important.

4. FULLNESS OF GODHEAD REQUISITE FOR ATONEMENT.—Waggoner thus brings in the *Atonement* as related to the Cross. Declaring that "Christ died 'that He might bring us to God'" (1 Peter 3:18), he adds—

"But if He lacked one iota of being *equal to God*, He could not bring us to Him. Divinity means having the attributes of Deity. If Christ were not Divine, then we should have only a human sacrifice. It matters not, even if it be granted that Christ was the highest created intelligence in the universe; in

that case He would be a subject, owing allegiance to the law, without ability to do any more than His own duty. *He could have no righteousness to impart to others.*"

Then he continues immediately:

"There is an infinite distance between the highest angel ever created, and God; therefore the highest angel could not lift fallen man up, and make him partaker of the Divine nature. Angels can minister; God only can redeem. Thanks be to God that we are saved 'through the redemption that is in Christ Jesus,' *in whom dwelleth all the fullness of the Godhead bodily*, and who is, therefore, able to save to the uttermost them that come unto God by Him." (P. 44.)

5. TRANSCENDENCE OF CHRIST IN REDEMPTION.—Thus the term "*fullness of the Godhead*" recurs again and again, the "mouth-piece of *Divinity*," or Deity, and "manifestation of the *Godhead*," in whom all "fullness" dwells. (P. 44.) It is Christ's pre-eminent position as "Creator," "Lawgiver," and "Mediator"—the "One who gave Himself for us"—that "gives strength to the doctrine of the *atonement*," which by many had been separated from the *Act* of the Cross. (P. 45.)

And in it all, "the Innocent suffered for the guilty; the Just, for the unjust; the Creator, for the creature; the Maker of the law, for the transgressor against the law; the King, for His rebellious subjects." (Pp. 45, 46.) No wonder Waggoner exclaims, "Infinite Love could find no greater manifestation of itself." What more could He do?

6. RELATION OF LAW TO RIGHTEOUSNESS.—Thus we led up to section 8 ("The Righteousness of God"), central theme of the studies. Citing Matthew 6:33—"seek ye first the kingdom of God, *and his righteousness*"—Waggoner declares that the seeking of the righteousness of God should be the supreme "object of life." But it is not merely something in the abstract. It is tangibly Christ Himself, as God, who is "made unto us righteousness," for "*in him dwelleth all the fulness of the Godhead bodily*." (P. 46.)

Righteousness is the continuing theme of the Old Testament, as in Psalm 119:172 and Isaiah 51:6, 7, where "salvation," "*righteousness*," and God's "law" are significantly intertwined. Truly, "they who know the righteousness of God are those in whose heart is His law." (P. 47.) Therefore the law of God is "the *measure* of the righteousness of God." (P. 48.)

Righteousness and sin are opposites, and sin is the transgression of the law, or unrighteousness. (1 John 3:4.) The law of God *reveals* the righteousness of God. There is "no other righteousness." That is

why fearing God and keeping His commandments is "the whole duty of man." (P. 48.)

Christ revealed the "exceeding breadth" and spirituality of the law. The Sermon on the Mount exemplifies this. It compasses the thoughts and intents of the heart. "In this Christ did not reveal a new truth, but only brought to light and unfolded an old one." (P. 50.) The violation of one commandment usually involves others. Thus the "tenth commandment coincides with the first." Said Waggoner:

"The decalogue is a circle having a circumference as great as the universe, and containing within it the moral duty of every creature. In short, it is the measure of the righteousness of God, who inhabits eternity."

7. HOPELESSNESS OF SALVATION BY LAW.—As to the justification of the "doers" of the law Waggoner states, "to *justify* means to *make righteous* [*sic*], or to show one to be righteous." It is evident that "perfect obedience to a perfectly righteous law would constitute one a righteous person." But while "the law was ordained to life" (Rom. 7:10), all have come short. "There are in all the human race no doers of the law." (P. 51.) There is none righteous, no not one. Every mouth is stopped and all the world stands "guilty before God" (Rom. 3:9-19).

The holy and just law "cannot justify a sinner." No one has met its requirements. The law simply declares "man's duty." "When he has come short in a single particular he can never make it up." He who attempts to do that sets before himself an impossible task. (P. 53.)

8. THE VASTNESS OF THE PROBLEM.—Christ knew all about this. He knew what was in man (John 2:25). Man can only produce a covering of "filthy rags," not a robe of righteousness, because his deeds proceed from a sinful heart. Waggoner said, "A man cannot do good until he first becomes good." "Deeds" only "add to the sum of his sinfulness." He then adds truly:

"He must first be made righteous before he can do the good that is required of him, and which he wants to do." (P. 55.)

The law has no righteousness to "bestow upon any man," for all men are sinners. "By the deeds of the law there shall no flesh be justified [made righteous]" (Rom. 3:20). Nevertheless—

"We must have the righteousness of the law or we cannot enter heaven, and yet the law has no righteousness for one of us." (P. 56.)

"Who, then, can be saved?" Waggoner asks. Can there be "such a thing as a righteous person?" Yes, he responds, and cites Isaiah 3:10; 26:1, 2; and Psalm 119:142. The righteous will enter the gates of the City of God. But *who*, and *how*?

9. CHRIST PROVIDES THE WAY.—Now follows section 9 (“The Lord Our Righteousness”), the key to it all. The answer to the problem is bound up with the “great work of the Gospel.” (P. 57.) Touching first on “justification,” Waggoner cites Luke 18:9-14—the Pharisee and the publican. The publican went down to his house justified—“made righteous.” He had no righteousness of his own. But he did something more than “bewail his sinfulness; he asked for mercy”—“unmerited favor.” (P. 59.) God takes away our sin from us, as far as the east is from the west (Ps. 103:11; also Micah 7:18, 19). Our sins are cast into the “depths of the sea” (Micah 7:18, 19).

Paul explains it this way: We are “justified [made righteous] freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, . . . that he might be just, and the justifier of him that believeth in Jesus” (Rom. 3:24-26). The only way righteousness can come is “as a gift” through Jesus Christ (see Rom. 5:17). And—

“it is because righteousness is a *gift* that eternal life, which is the reward of righteousness, is the *gift of God*, through Jesus Christ our Lord.”

Forgiveness is the declaration of Christ’s righteousness for the remission of our sins. (P. 60.) He “puts His own righteousness on the sinner who believes in Jesus, as a substitute for his sins.” He covers the sinner with His own righteousness, “so that his sin no more appears.” (See Isa. 61:10.) Surely it is a “profitable exchange for the sinner.” Christ is “infinite in holiness, and the supply can never be diminished.”

10. CLOTHED WITH HIS RIGHTEOUSNESS.—There is “no contradiction here.” The law is “not ignored by this process.” Christ gave the law. He spake “‘as one having authority,’ even *as God*.” (P. 61.) The law is “simply a declaration of the righteousness of His character.” Particularly important is this declaration:

“The righteousness which comes by the faith of Jesus Christ is the same righteousness that is epitomized in the law.”

The law stands as a “witness against the sinner.” It “cannot change.” It “will not call a sinner a righteous man.” It “cannot be bribed by any amount of penance or professedly good deeds.” But here Christ appears, “calling the sinner to Him.” This, says Waggoner, is the glorious outcome:

“At last the sinner, weary of the vain struggle to get righteousness from the law, listens to the voice of Christ, and flees to His outstretched arms. Hiding in Christ, he is covered with His righteousness; and now behold! he has ob-

tained, through faith in Christ, that for which he has been vainly striving. He has the righteousness which the law requires, and it is the genuine article, because he obtained it from the *Source of Righteousness*; from the very place whence the law came." (P. 62.)

11. POSSIBLE SOLELY THROUGH TRANSCENDENT CHRIST.—This is accomplished because "God is just, and at the same time the Justifier of him that believeth in Jesus." Waggoner then impressively gives the declared basis of the great transaction:

*"In Jesus dwells all the fullness of the Godhead; He is equal with the Father in every attribute. Consequently the redemption that is in Him—the ability to buy back lost man—is infinite."* (P. 63.)

And this He did voluntarily. The Lord is merciful, gracious, long-suffering, abundant in goodness and truth, forgiving iniquity and transgression—but is just withal (Ex. 34:5-7). That is why—

"it is true that God will by no means clear the guilty; He could not do that and still be a just God. But He does something which is far better: *He removes the guilt [sic]*, so that the one formerly guilty does not need to be cleared,—he is justified, and counted as though he never had sinned." (P. 64.)

As to any "cavil" over righteousness that is "put on," Waggoner states:

"It makes a vast deal of difference who puts *the righteousness on [sic]*. If we attempt to put it on ourselves, then we really get on nothing but a filthy garment, no matter how beautiful it may look to us; but when Christ clothes us with it, it is not to be despised nor rejected. Mark the expression in Isaiah: 'He hath covered me with the *robe of righteousness*.' The righteousness with which Christ covers us is righteousness that meets the approval of God; and if God is satisfied with it, surely men ought not to try to find anything better." (P. 65.)

12. REGENERATION, RENEWAL, THEN JUSTIFICATION.—Waggoner declares that when "Christ covers us with the robe of His own righteousness, He does not furnish a cloak for sin, but takes the sin away." This is "more than a mere form." It is "something more than a mere entry in the books of record in heaven, to the effect that the sin has been canceled." "It actually clears him [the sinner] from guilt." And if he is "cleared from guilt" he is "justified, made righteous." He has "obtained this righteousness for the remission of sins, in Christ." It is obtained by "putting on Christ."

This is brought about by a miraculous "new birth," and becoming a "new creature" (2 Cor. 5:17). (P. 66.) Love of sin is supplanted by a desire for righteousness, "enkindled by the Holy Spirit." (P. 67.) Thus a man is justified by faith and has peace with God (Rom. 5:1). This is the experience of those who believe in God's wondrous provision

(Rom. 3:22)—through faith in Christ Jesus (Gal. 3:26). (Pp. 67, 68.) This Paul explains in Titus 3:4-7:

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.”

13. GLORY AND WONDER OF IT ALL.—We are now children and heirs of God. We do not go through “a sort of probation, and attain to a certain degree of holiness, before God will accept” us. He “receives us just as we are”—not because of “our goodness,” but because He loves us and “because of our need.” (P. 68.) “God does not adopt us as His children *because* we are good, but in order that He may *make* us good.” According to Ephesians 2:8-10 we are saved by faith, as the *gift* of God. We are “created in Christ Jesus unto good works,” in which we are to walk. Waggoner closes this section with these words:

“God loved us while we were yet dead in sins; He gives us His Spirit to make us alive in Christ, and the same Spirit marks our adoption into the Divine family; and He thus adopts us that, as new creatures in Christ, we may do the good works which God has ordained.” (P. 69.)

That is the glory and wonder of Justification by Faith.

## II. The Glorious Results of Righteousness

1. PURCHASED WITH CHRIST'S OWN BLOOD.—Section 10 (“Acceptance With God”) is highly practical, as it deals with the common problem of doubting one’s “acceptance” with God, and the question of simple assurance (p. 69). Waggoner responds by projecting a counter-question, Would a man accept goods he himself had purchased—especially if he had paid a high price for them? (P. 70.) Christ has bought us, for we are “*bought with a price*” (1 Cor. 6:19, 20). The price was “*his own blood*” (Acts 20:28)—His life, His “*precious blood*” (1 Peter 1:18, 19). He “*gave himself* for us,” and “for our sins” (Titus 2:14; Gal. 1:4).

He bought the “whole world of sinners” (John 3:16; 6:51). He “died for the ungodly.” He died for us “while we were yet sinners” (Rom. 5:6, 8). “The price paid was infinite.” (P. 71.) His heart was “set” upon having us, and “could not be satisfied” without us (Phil. 2:6-8; Heb. 12:2; Isa. 53:11). Whether we are worthy or not has nothing to do with it. He saw “great possibilities” in us, and knew the value of what He purchased. He bought us for what He could make

out of us. (P. 72.) He blotted out our transgressions for *His* "own sake" (Isa. 43:25).

2. BOUGHT US THAT WE MIGHT BE MADE RIGHTEOUS.—We "have no righteousness." Therefore He bought us "that we might *be made* the righteousness of God in him" (2 Cor. 5:21). The wonderful adequacy of it all lies in the fact that "in him dwelleth *all the fulness of the Godhead bodily*. And ye are *complete in him*" (Col. 2:9, 10).

He "hath raised us up" that we might be made to "sit together in heavenly places in Christ Jesus," that in "the ages to come" we might show forth the "exceeding riches of his grace in his kindness toward us through Christ Jesus"—for "by grace are ye saved through faith." It is not of *our* "works," but is the "*gift of God*." We are "his workmanship, created in Christ Jesus *unto good works*," that we might "walk in them."

3. SECRET OF INFINITE ACCOMPLISHMENT.—"He takes us, worth nothing, and at the last presents us faultless before the throne." (P. 73.) And how, and why, is all this accomplished? It is because *He* is worthy, *He* was slain, *He* has redeemed us by *His* blood, to make us kings and priests. It is all because *He* is "worthy" (Rev. 5:9, 10, 12). *Feeling* has nothing to do with the transaction. He has received us because we are bought and paid for. He asks us to yield ourselves because of His kindness.

We have the witness when we believe God (1 John 5:10), and faith is the "substance," the "evidence" (Heb. 11:1). God assures us that "our faith makes us children of God." (P. 76.) If we confess the Lord Jesus and believe in His provision we are saved (Rom. 10:8-11).

Then the "Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16, 17). The "Comforter" that Jesus promised (John 14:16), the "Spirit of truth," bears witness by bringing to our remembrance His Word. The record is true, for we have God's unchangeable word for it, and He "cannot lie." It is not that "we are perfect," but that in Him we "may go on unto perfection." (P. 77.) He "blesses us," not because we "have deserved a blessing," but that "in the strength of the blessing we may turn away from our iniquities." (Pp. 77, 78.) We are thus "made partakers of the Divine nature" and become the "sons of God" (John 1:12; 2 Peter 1:4).

4. THE MARVELOUS VICTORY OF FAITH.—Now comes "The Victory of Faith," in section 11. "The just [or justified] shall *live* by faith." The *righteousness* of God is "revealed from faith to faith" (Rom. 1:17). Biblical examples are given for our learning (Rom. 15:4). Take the case of Jehoshaphat and the host of the Ammonites (2 Chron. 20:1, 2).

Israel gathered to "ask help of the Lord" and to "seek the Lord" (vs. 3, 4). In his prayer Jehoshaphat recognized the God of heaven, that He is Creator of and over all, that there is no power that can "withstand" Him (vs. 5, 6). Their eyes were upon Him as the One who shows Himself strong in behalf of those "whose heart is perfect toward him" (chap. 16:9).

The result was that the battle was not theirs, but God's (chap. 20:15). So a great victory was won. And Jehoshaphat declared, "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper" (v. 20). And they praised the "beauty of holiness," and praised the Lord, "for his mercy endureth for ever" (v. 21). Confusion came to the Ammonites, and the Lord set "ambushments" against Ammon, and the people destroyed one another, and "none escaped" (vs. 22-24).

That, said Waggoner, is the divine "philosophy of the victory of faith." (P. 81.) Israel "received re-inforcements"—the "host of the Lord"—just as Elisha's servant saw the chariots and horsemen that were available. Their "faith was real" (see 1 John 5:4). "The promise of God was considered as good as the actual accomplishment." (P. 82.)

5. FAITH GRASPS PROMISES; VICTORY ENSUES.—Applying this, we are to turn our eyes upon Jesus, the Author and Finisher of our faith (Heb. 12:2). We pray to God, the Creator, for help. We recognize God's "mighty power." We claim the "victory that overcometh the world, even our faith" (1 John 5:4). These are the basic principles involved in our "conflict against sin." We are to come with "boldness to the throne of grace" to "obtain mercy and find grace to help in time of need." We are to acknowledge "God's mighty power." (P. 83.) We are to plead His promises of salvation (1 Tim. 1:15), and of deliverance (Gal. 1:4), and how He will freely help us (Rom. 8:32).

"As our faith grasps these promises and makes them real," and we praise Him for His wonderful love, we obtain our "re-inforcements"—and the gift of victory. (P. 84.) (See Phil. 4:6.)

6. GALLING SERFDOM OF THE UNRENEWED.—Section 12, "Bond-Servants and Freemen," deals very practically with the "power of faith in bringing victory." That proposition is based on the premise that "the sinner is a slave"—as witness John's declaration that "whosoever committeth sin is the *servant* of sin" (John 8:34), and Paul's point of being "*sold under sin*" (Rom. 7:14). "A man who is sold is a slave; therefore the man who is sold under sin is the *slave of sin*." With

this Peter agrees, for "of whom a man is overcome, of the same is he brought in *bondage*" (2 Peter 2:19).

The slave "cannot do as he pleases, but is bound to perform the will of another, no matter how irksome it may be." (P. 85.) Thus Paul says of the carnal man, "For that which I do I allow not; for what I would, that do I not; but what I hate, that do I" (Rom. 7:15). Such is the "impossibility of the unrenewed man to do even the good that he would like to do." Repeated and sincere resolutions prove as "weak as water," for the eyes of such are upon *themselves* and upon the *enemy*, rather than upon God. Struggle and defeat are the result. But that is not a "true Christian experience." (P. 86.)

7. DELIVERANCE FROM BONDAGE THROUGH CHRIST.—But there is deliverance "through Jesus Christ our Lord" (Rom. 7:25). He took upon Himself our human nature that through death He might destroy him that had the power of death—that is, the devil—and "deliver" them who were "all their life-time subject to bondage" (Heb. 2:14, 15). Christ declared His own mission to be "to preach good tidings unto the meek; . . . to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1).

The "bondage of sin" lies in "being compelled to sin, even against the will, by the power of inherited and acquired evil propensities and habits."

8. FREEDOM FROM CONDEMNATION AND DEFEAT.—The slavery depicted in Romans 7 is "not the experience of a child of God, but of the servant of sin." Christ came not to "deliver us," during this life, "from warfare and struggles, but from defeat," and to enable us "to be strong in the Lord and in the power of His might." (P. 87.) Deliverance is effected "by the Son of God." Christ said, "Ye shall know the truth [“I am the truth”], and the truth shall make you free" (John 8:31), and "If the Son therefore shall make you free, ye shall be free indeed" (vs. 32, 36).

To those who believe on His name and receive Him, He gives "power to become the sons of God" (John 1:12). "Freedom from condemnation comes to them who are in Christ Jesus" (Rom. 8:1), as we "put on Christ by faith" (Gal. 3:26, 27), and "Christ dwells in our hearts" by faith. (P. 88.)

9. FAITH IN "NAME" BROUGHT HEALING.—Dr. Waggoner's final section, 13, "Practical Illustrations of Deliverance From Bondage," first cites Luke 13:10-17—the woman bowed down with an infirmity for

eighteen years, then loosed and made straight by Christ on the Sabbath day—then brings out the fact that Satan had “bound” her. Likewise with us for whose feet Satan has similarly “set snares,” “our iniquities have taken hold of us, so that we are not able to look up.” But we “have the same merciful High Priest now in the heavens, who is touched with the feeling of our infirmities.” And the “same word will deliver us.”

The purpose of Christ’s “miracles of healing” was to “show His power over sin” (Matt. 9:2-8; John 20:30, 31)—that “believing ye might have life through His name.” (P. 89.) They are recorded as “object lessons of Christ’s love,” of His “willingness to relieve,” and “His power over the works of Satan.” (Pp. 89, 90.)

Then there was Peter and John at the gate of the Temple, and the man lame from his birth for forty years. Peter, “prompted by the Spirit” to give him something better than silver or gold, “lifted him up, and immediately his feet and ankle bones received strength.” (P. 90.) And he was able to walk and leap, and praise God. The people were astonished, but Peter declared that it was not in his own power but in Christ’s name, and “through faith in His name,” that the man had been healed, and that “the faith which is by him hath given him this perfect soundness” (Acts 3:12-16).

10. HOW FREEDOM IS MAINTAINED.—We too have been “shapen in iniquity” (Ps. 51:5). As a consequence, we likewise are “by nature so weak that we cannot do the things that we would.” With us, the “repeated practice of sin, as we grow older, strengthens its power over us.” But we too “may be made whole, and enabled to do the thing which hitherto has been impossible.” (P. 91.) “Out of weakness” we too may be “made strong.” God delivers out of bondage those who trust Him. *But how is freedom maintained?*

“We by nature are all servants of sin and Satan,” but “as soon as we submit to Christ, we become loosed from Satan’s power.” (Pp. 91, 92.)

Waggoner cites Romans 6:16—we are his servants to whom we yield ourselves “servants to obey,” whether of “sin unto death,” or “of obedience unto righteousness.” The “very act of loosing us from the power of sin, in answer to our faith, proves God’s acceptance of us as His servants.” We become the “bond-servants of *Christ*.” But “he who is the Lord’s servant is a free man, for we are called unto liberty” (Gal. 5:13). And where the Spirit of the Lord is, there is liberty. (See 2 Cor. 3:17.)

11. INSTRUMENTS IN CONTROL OF DIVINE ARTISAN.—But there is

"conflict." Satan does not "give up his slave so readily." There comes the "lash of fierce temptation, to drive us again to his service." Satan is, alas, "more powerful than we are." "Unaided we cannot resist him." (P. 92.) We cry to God for help, for we are "*His* servants" (Ps. 116:16). Then He who began the "good work in us" will carry it through "until the day of Jesus Christ" (Phil. 1:6). In this confidence we are "strong to resist." We are "instruments of righteousness in His hands"—not "senseless instruments" but "living, intelligent instruments," with the power of choice as to who shall use us.

The term *instrument* "signifies a tool"—something that is "entirely under the control of the artisan." (P. 93.) We can "choose who shall use us," and "at what kind of service we shall be employed." And having made our choice, we yield ourselves "into the hands of the workman"—Christ Jesus. This yielding is to be complete, for Him to mold us:

"When we yield to God, we are to be in His hands as clay in the hands of the potter, that He may do with us as He pleases. Our volition lies in choosing whether or not we will let Him work in us that which is good." (P. 93.)

12. THE WHOLE SECRET OF OVERCOMING.—This concept of being "instruments in the hands of God is a wonderful aid to the victory of faith when it is once fully grasped." (P. 93.) When we were servants of Satan "we did no good" (Rom. 6:20), but in the hands of God we will do no "evil." We have yielded our members as "servants to *righteousness unto holiness*" (Rom. 6:19). This is victory through surrender to God.

So the "whole secret of overcoming" lies in "first wholly yielding to God," desiring to know His will; next in "knowing that in our yielding He accepts us as His servants," and finally, "in retaining that submission to Him, and leaving ourselves in His hands." We are to say, "*Thy* will be done, and not the dictates of the flesh." We must recognize that "He must keep me if I am kept from evil, because I cannot keep myself." (P. 94.) Thus the "peace of God fills the heart," and we are kept from evil. The enemy is forced to retire. Such is the secret of victorious living.

13. BETTER THAN OUR BEST.—But note particularly, we do not "make void the law through faith." Faith "does not lead to violation of the law, but to obedience." (P. 95.) Faith is definitely and always "contrary to antinomianism." Moreover, "it is not within any man's power to do righteousness, even though he wants to" (Gal. 5:17).

Waggoner asserts it is "a mistake to say that all God wants is for us to do the best we can."

"He who does no better than that will not do the works of God. No, he must *do better than he can do* [sic]. He must do that which only the power of God working through him can do." (P. 96.)

Since all power in heaven and earth is vested in the hands of Christ, "this power is at our disposal, even Christ Himself coming to dwell in the heart by faith." There is no basis for finding fault with God's requirement of the "impossible." The things that are "impossible with men are possible with God" (Luke 18:27).

We may therefore boldly say, "The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:6). We will trust in the fact that we are more than conquerors through Him that loved us (Rom. 8:35). In this relationship, nothing shall be able to "separate us from the love of God, which is in Christ Jesus our Lord" (v. 37).

### III. Undeviating Emphasis in *The Gospel in Creation* (1893)

1. CHRIST—REDEEMER BECAUSE CREATOR.—Another portion of Dr. Waggoner's continuing Minneapolis emphasis appeared in his 1893 *The Gospel in Creation* (published by International Tract Society: Battle Creek, London, and Melbourne). Based on the days and acts of creation week, Waggoner again presses on the point of Christ as God, as Creator and Redeemer. "The Father Himself addresses the Son as God and as Creator"—"creative power" being the "distinguishing mark of Divinity." (Pp. 14, 15.)

The earth being "made by His power, and established by His wisdom" (see Jer. 10:10-12), Waggoner adds, "But *Christ* is 'the power of God, and the wisdom of God!'" (P. 15.) So Christ is the "Creator," and in worshiping Him as such "we acknowledge His Divinity." Thus the God of creation week is Christ. But "*Christ is Redeemer by virtue of His power as Creator*" for, *if He were not Creator, He could not be Redeemer.*" (Pp. 15, 16.)

2. FORMED BY "BREATH OF HIS MOUTH."—Waggoner cites a scientific phenomenon. Stretch an elastic membrane over a wide-mouthed tube, on which fine powder has been sprinkled. Then sing or speak into the tube, and the powder, agitated by the vibrations, produces the forms of plants, flowers, or other life. These, of course, have no life. But when Christ spoke, the worlds were brought into existence and took "shape." (Pp. 23, 24.) "God spoke, and they were. They were formed by the breath of His mouth." (P. 26.)

3. GOD'S RIGHTEOUSNESS OURS THROUGH CHRIST.—God "speaks peace through the Divine Word, 'for he is our peace' [Eph. 2:14]." (P. 26.) The peace and the righteousness of God ever come through the Divine Word to those who believe and have faith in Him (Rom. 3:21-26). Thus man is justified. Man himself has no justifying righteousness. (P. 27.) But we are to be "both clothed with [Christ's] righteousness, and filled with it"—because declared so by God and provided in Christ. It is the beginning of a "new life" in Him.

To seek God's righteousness is to be our very first work (Matt. 6:33). But this righteousness is found only "in Christ," *because Christ is God*. "The life of Christ is the righteousness of God." Waggoner presses the point: Christ is made unto us "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). And "Christ is God, and God was in Christ, reconciling the world unto Himself." "God's righteousness is His life," and "this life is in Christ, for Christ is God, and God was in Christ." (P. 59.) And this life is manifested in men when He dwells in them (Gal. 2:20).

So "*Christ is the righteousness of God; . . . and in Christ is all the fulness of God*"—complete Deity (P. 147.) Thus eternal life for man is vested solely in the Son (John 5:28, 29). Such are Waggoner's continuing theme and undeviating emphasis.

#### IV. *Glad Tidings* (1900) Part of Minneapolis Presentation

Ten years after Waggoner's *Christ and His Righteousness* first appeared in print in 1890, his *The Glad Tidings* was published by the Pacific Press in 1900. At this time Waggoner was in London, having closed his work on the editorial staff of the *Signs of the Times* on Dec. 29, 1890. Actually dealing with the six chapters of the book of Galatians, as related to the book of Romans—one section of his Minneapolis series—*Glad Tidings* is in complete harmony with his major presentation in the 1890 *Christ and His Righteousness*.

1. CHRIST—GOD IN ALL HIS FULLNESS.—This can be seen from these paralleling key excerpts from this third and concluding book:

"All Gospel teaching is based upon and derives its authority from the fact of the Divinity of Christ." (*The Glad Tidings*, p. 13.)

"His 'everlasting power and Divinity' are clearly seen. . . . [His Divinity is] the Divinity of God." (P. 35.)

"Jesus Christ, who is 'the image of the invisible God' (Col. 1:15), 'the effulgence of His glory, and the very image of His *substance*' (Heb. 1:1-3, R.V.)." (P. 13.)

"Jesus Christ, and God the Father . . . are associated on equal terms. . . .

Both sit on one throne. . . . The counsel of peace is between them both." (Pp. 13, 14.)

"Christ is the light of the world, the Sun of Righteousness. . . . So the life of Christ lights every man that comes into the world, and in every believing heart Christ dwells in *all His fulness*. . . . So Christ . . . gives to all *the whole of His life*." (P. 17.)

It will be noted that the word *substance*, appearing ten years prior, in *Christ and His Righteousness* is again repeated.

2. BORE OUR SINS BUT WAS "UNTAINTED."—Stressing again the sinlessness of our Sin Bearer, for He bore our sins vicariously, Waggoner declares:

"He has bought our sins, and they belong to Him, and not to us. . . . In this faith there is righteousness." (P. 17.)

"He will take from us that which He bought, which is our sinfulness." (P. 19.) "Deliverance is ours." (P. 21.)

Then, under the heading, "Christ Made a Curse for Us," Waggoner adds specifically:

"All the sins of all men were on Him, yet no person ever discovered the trace of sin upon Him. . . . He can bear sin, and yet be untainted. . . . He took sin upon Himself, but was saved from its power." (P. 118.)

Waggoner had set forth Christ as "bearing the sins of the world" (p. 91). He presses on the fact that Christ "actually" bore *our* sins (p. 117). This basic truth he elaborates and applies in these words:

"Whose sin was it that thus oppressed Him, and from which He was delivered?—Not His own, for He had none. It was your sin and mine." (P. 119.)

3. EVERY CREATED BEING COMES TO FATHER THROUGH CHRIST.—Turning next to Christ's work as "Mediator," Waggoner declares:

"He did not first become Mediator at the fall of man, but *was such from eternity*. No one, not simply no man, but no created being, comes to the Father but by Christ." (P. 141.)

He was this "from eternity." And on the relationship of "Righteousness and Life" Waggoner adds, logically, "Christ is the life, and He is, therefore, our righteousness" (p. 145). Of this transcendent Christ, Waggoner adds:

"Only in Him can relief be found for the world's unrest and longing." He is the "Door of Safety" which "always stands open," the "City of Refuge" to which the sinner can flee and always be "sure of finding a welcome." (P. 151.)

There is thus complete harmony between these three Waggoner books, spread in publication over a decade, for they were simply parts

of the one Minneapolis 1888 presentation—Righteousness by Faith in Christ as "*all the fulness of the Godhead.*" It was a wider vista than anyone had presented before.

Such were the recorded Minneapolis studies, to which we have been listening. No wonder they greatly moved some of the delegates. But what of Ellen White's counsels at the Conference? They come next.

## Inspired Counsels Conveyed to Conference Participants

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The second factor, essential to obtaining a full and balanced overall picture of the developments at the epochal Minneapolis Conference, is the series of at least ten Ellen G. White public presentations (nine of them in person) made during the time of the Bible Institute and General Conference—one merging into the other. These have been brought together by the E. G. White Publications, nine of them appearing in Appendix A of the A. V. Olson volume, *Through Crisis to Victory* (1966). They can there be read in full in their significant sequence. These constitute an invaluable contribution to our quest, and are essential to the complete picture.

1. E. G. W. PRESENTATIONS COVER BOTH GATHERINGS.—It is to be borne in mind that the preliminary Bible Institute, and General Conference of 1888 that followed, continued for a total of some 25 days. Seven of these were taken up by the Institute (October 10-17), with the remaining eighteen comprising the Conference proper (Oct. 17-Nov. 4). The timing and spread of the E. G. White messages can be visualized by the calendar that follows on page 219, with the days on which Mrs. White spoke indicated by "W."

As will be seen, two of Mrs. White's talks were given during the early part of the preliminary Bible Institute (on October 11 and 13), and the remaining eight during the Conference proper (on the 18th, 19th, 20th, two on the 21st, the 23d, and the 24th)—with the tenth

## 1888 October-November

SUN	MON	TUE	WED	THU	FRI	SAT
			10 Institute. . . .	11 <sup>w</sup>	12	13 <sup>w</sup>
14	15	16	17	18 <sup>w</sup> Conference. . . .	19 <sup>w</sup>	20 <sup>w</sup>
21 <sup>w<sup>2</sup></sup>	22	23 <sup>w</sup>	24 <sup>w</sup>	25	26	27
28	29	30	31	1	2	3 <sup>(w)</sup>
4						

**Bible Institute (Oct. 10-17); General Conference (Oct. 17-Nov. 4)**

presented as a written message during the closing days of the Conference, which ended on November 4.

These invaluable Spirit of Prophecy counsels were given during the deliberation for guidance and admonition, and for encouragement, caution, and warning. They were clearly to confirm truth and confute error. They were designed to foster unity and bring about harmony in truth. They formed an inseparable part of the 1888 Session.

2. MESSAGES FORM VITAL CONNECTING LINK.—As with the Waggoner presentations, we here give a running series of key excerpts from these presentations. It will be seen that they throw meaningful light upon, and round out and confirm, the main points of the “highlights and afterglow” testimony of the group of personal participants at the Conference, as set forth in the special chapters 14 and 15 that follow. More important, Ellen White makes more significant and weighty the E. J. Waggoner presentations. They thus form the interpretative link between the Waggoner studies and the composite portrayal of the delegates. They therefore constitute the determining factor in understanding that memorable Conference.

From these three sources we are able to reconstruct a true picture

of that epochal convocation—the most notable conference in our history. And as would be expected, the resultant picture is found to be in harmony with the portrayal recorded by Historian A. W. Spalding, who had close association with the principal participants in the decades that followed 1888. We are consequently now favored above our forefathers. The importance of this complete conspectus can scarcely be overstated. We are neither left to the hearsay of tradition nor to the uncertainties of secondary sources.

### I. Institute Talks Confined to Broad Guiding Principles

1. FIRST INSTITUTE STUDY—ENUNCIATION OF GENERAL PRINCIPLES.—Mrs. White's two Institute talks, given on October 11 and 13—before Dr. Waggoner began his distinctive series—were of a general character. They were appropriately admonitions of a preparatory nature. In the first one she presented counsels urging earnest study, exalting the Word as supreme, and stressing the necessity of right attitudes and relationships (Ms 6, 1888). They set forth the necessity of Christ's being "formed within," and of coming up onto "higher and holier" ground, together with the necessity of getting rid of "evil surmissing." With it came this assurance, and basic urge and appeal:

"The Lord is standing at the helm. The Infinite has His hand on the machinery. . . . God the great Master Worker has charge of His own work."

"If we ever needed the Holy Ghost to be with us, . . . it is at this very time."

"Let there be no more cramping of the intellect. There are greater wonders to be opened to our senses."

"The mystery of revelation challenges investigation, for there are mines of truth to be opened to God's people. We must put off self-righteousness, we must reach loftier heights."

We are to "seek the righteousness of Christ," Mrs. White admonished, anticipating the Waggoner theme of the Conference. We are to "search for truth as for hidden treasures." Regrettably, she added, some are "destitute of spirituality." We must be "sanctified" by the "truth." Then comes this appeal: "Let us commence right here in this meeting. . . . We want the Spirit of God here now. . . . May God help us to be clean in spirit."

2. SECOND STUDY—CHRIST THE CONNECTING LINK.—On October 13, two days later, Ellen White admonished the group (Ms 7, 1888), still functioning as an Institute, to "take into our souls the *great plan of redemption*." In the Institute days they had been engrossed over a technical detail of historical interpretation—the Huns versus the Al-lemanni. But we are to "become intelligent in regard to this *great plan*

of redemption." "There is a power here for us that will bring in the light of heaven to our dark world."

We are to "lay hold on *the golden link, Christ*, which has been let down from heaven to earth" for us to "grasp." We are to "take a view of His matchless love and His power." "We are to take hold of the work just where Christ left it." We are to "talk of the crucified and risen Saviour," and tell what Christ has done for us individually.

Mrs. White then assures the group, "There is a wide place for my feet to stand on, and we may have the fullness of the love of God in our hearts." "Our lives are hid with Christ in God." We are to "act like individuals who are redeemed by the blood of Christ." And, she warns, "Don't make a time of trouble before it comes." We are to *present Jesus Christ to the world in "all His love and . . . all His charms."* She assures the participants that "Jesus is interested in all this assembly." Too many, she said, "look like discouraged men." But to each and all she urges, "Courage, brethren! There is hope!" All this was general and preliminary to the main issues to follow.

## II. Solemn Warning and Appeal Conveyed to Conference

1. OCTOBER 18—LIFTS VOICE AT VERY OUTSET.—By October 18, in her very first talk at the Conference, on "The Need of Advancement" (R&H, Oct. 8, 1889), Mrs. White quickly becomes more specific. She said pointedly, "Mere assent to and belief in this truth will not save us." Pressing this opening thought, she continued:

"We are losing a great deal of the blessing we might have at this meeting because we do not take advance steps in the Christian life as our duty is presented before us."

Mrs. White then admonished, "We must not measure God or His truth by our finite understanding or by our preconceived opinions." She warns earnestly against spiritual blindness, and declares that "many" are "content with a superficial knowledge of the truth." Some, she admonishes specifically, have "never been converted." They "pray the same old lifeless prayers over and over; they preach the same dry discourses over and over." "They are not partakers of the divine nature; Christ is not abiding in their hearts by faith."

What is the remedy? We are to "gather up the divine rays of light from Jesus and reflect them to others, leaving a bright track heavenward in the world." We must experience the "converting power of Christ." We must have "a genuine experience in the things of God." Superficiality is to be banished. Such laborers are "inefficient." There are "too many Christless sermons" and "powerless words." "Begin right here . . . to

seek God," Mrs. White admonished. The soul temple is to be cleansed.

Asserting that "we cannot exhaust the heavenly fountain," she cries out, "O may we be converted" and "thirst after righteousness." Such are the candor and the faithfulness of Ellen White's initial steady witness amid the rising tensions of the discussions then under way.

### III. Imperative Attitude Toward Light Set Forth

1. OCTOBER 19—GOD WAITING TO WORK.—Ellen White's morning talk on Friday, October 19 (*Signs*, Nov. 11, 1889), sets forth certain searching principles, just as the Conference was getting under way. Affirming that nothing is "wanting in the storehouse of God," she said:

"God is waiting to do great things for us as soon as we come into a right relation with him."

Laying down broad guidelines and urging her hearers to "talk faith," Mrs. White asserts that "Christ cannot work in our behalf if we do not manifest faith in him."

"We must learn to move from principle, and when we learn to do this, we shall move understandingly, and not be controlled by varying emotions."

Stressing the foundational importance of a right understanding of truth *in relation to Christ*, she says:

"God desires that we shall have a thorough understanding of the truth as it is in *Jesus*."

2. CHRIST PRESENT THAT MORNING.—Urging that they "claim the promises of the Lord" and become "strong men and women in Christ" and "fully receive the truth of heavenly origin," she continues most solemnly and searchingly:

"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 a 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 the artist."

Such was the individual delegate's personal accountability to God.

3. TO GO FROM "MILK" TO "MEAT."—Pleading that they be not satisfied with "feeble attainments" and a "deficient experience," and elementary food, she declared:

"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."

That was a suggestion concerning the vital, solid food being provided at the Conference.

4. STRESS FAITH—NOT DOUBT OR DISCOURAGEMENT.—Then follows this guiding admonition:

“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.”

Continuing her appeal, and admonishing the “older ministers” to “take heed that they make straight paths for their feet, that the lame be not turned out of the way” by them, Mrs. White admonishes with searching words:

“Let no watchman or shepherd of the flock place himself on the judgment-seat, to criticise 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.”

The divided reception being accorded the Waggoner studies is here indicated.

5. ON THRESHOLD OF ADVANCE.—Chiding her hearers for lack of a “thorough understanding” of the Third Angel’s Message, her closing words were:

“Brethren, you must take advanced steps. God wants every one of you to turn from your 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.”

It was indeed a solemn occasion. The Lord’s messenger gave her commissioned message with searching emphasis in the midst of Waggoner’s solemn studies.

#### IV. Penetrated to Heart of Conference Issues

1. OCTOBER 20—TO BE “FILLED WITH ALL THE FULLNESS OF GOD.”—On Sabbath, October 20, speaking on “Advancing in Christian Experience” (Ms 8, 1888), Mrs. White earnestly appeals to all to *seek after righteousness*, to make “progress,” and to “advance in the divine life.” She warns that “if God gives light,” He will “withdraw His Spirit unless His truth is accepted.” Presenting the beauty and power of the

all-encompassing Christ, she then speaks impressively of how "His long *human* arm encircles the race, while with His *divine* arm He grasps the throne of the Infinite, and He opens to man all of heaven. The gates are ajar today."

Then she adds, "When we have the Holy Spirit we have everything." "Christ comes in and imputes to me *His* righteousness in *His perfect obedience to that law.*" She explains that "God and man are united at the cross," and adds the important but often confused point, "Though He was human, *He was without sin.*" And concerning lost man, "The righteousness of Christ was brought in and imputed to him that he might be brought back to his loyalty to God." That was the primary provision.

While Christ is now cleansing the "heavenly sanctuary," we on earth "are to cleanse ourselves from all defilement." To accomplish this, Christ comes in and "*imparts* His righteousness to us." Declaring, "*We can be filled with all the fullness of God,*" because He has provided "the victory," Mrs. White closes her searching appeal by repeating, "God help us, and *fill us with all fullness and power.*" These were key expressions that tie her message in with the fundamental Waggoner emphasis that was being presented—often employing the same expression to give enforcement.

2. OCTOBER 21—LIGHT SHINING FROM CALVARY'S CROSS.—On October 21, speaking on "A Chosen People" (Ms 17, 1888), Mrs. White refers to the law as "a mirror, into which we may look and discern the defects in our characters." But, she adds significantly, "there is no power in the law to save or to pardon the transgressor." It simply "brings the repentant sinner to Christ." Christ came to bring divine power "within our reach."

Her "*object*" in so speaking, Ellen White declared, is to "lead you to take your minds off the things of this world, and place them on the things of eternity"—on "the *great themes of eternity,*" on the "*light shining from the cross of Calvary,*" and the "*wonderful theme of redemption.*" It was designed to take them away from technical secondaries, back to the great primaries being presented.

## V. Grapples With Basic Issues Before the Conference

1. OCTOBER 21—GOD HAS MESSAGE FOR HIS PEOPLE.—In her second discourse that day, on "Counsel to Ministers" (Ms 8, 1888), likewise delivered on October 21, Mrs. White again passes from the earlier general principles to the specific issues confronting the Conference,

urging that we "go forward" with spiritual discernment to follow the light flashing from the Word through the Holy Spirit. Then, challenging a perilous proposal, and with each sentence freighted with meaning, she declares:

"The time has come when through God's messengers the scroll is being unrolled to the world. Instructors in our schools should never be bound about by being told that they are to teach only what has been taught hitherto. Away with these restrictions. There is a God to give the message His people shall speak. Let not any minister feel under bonds or be gauged by men's measurement. The gospel must be fulfilled in accordance with the messages God sends. *That which God gives His servants to speak today would not perhaps have been present truth twenty years ago, but it is God's message for this time.*"

Everyone present understood the intent of her words. There had been such an attempt. (See pages 253-255.) She then warned against making "sport of God's messengers." Rather, the delegates are to "pray much." She was clearly dealing with the critical, quibbling relationship of some toward the Waggoner studies. The point of her message could not be missed.

2. HEAVENLY UNIVERSE LOOKS ON IN AMAZEMENT.—Then came the solemn reproof: "Evil speaking and evil thinking are ruinous to the soul. This has been current in this conference." In contrast, she said, the apostle John had an "advanced experience," and had become "one with his Master in spirit." He "saw Christ's glory . . . as of the only begotten of the Father, full of grace and truth; and he was changed from glory to glory into His likeness." The point was obvious. Then followed this further rebuke: "I have been pained to hear so much jesting and joking among old and young as they are seated at the dining table." (This is brought out in the next two chapters.)

Mrs. White then asks pointedly, "Are these men aware that there is by their side a Watcher who is disgusted with their spirit and the influence which they exert?" We are to "reveal that we depend on *Christ's* righteousness, not upon our own manufactured righteousness."

We are to "make Christ the center of attraction," to "glory in Christ and the truth." Why, Mrs. White asks, are men "so listless" in regard to "this subject"—*Christ-centered Righteousness by Faith*? "The heavenly universe is looking with amazement upon our Christless work." "Put away the controversial spirit," she urges. Again she charges, do not "use . . . God-given powers in debating. That is Satan's line."

3. SOLEMN WARNING TO STUBBORN OPPOSERS.—Then comes the unequivocal declaration:

"God is presenting to the minds of men divinely appointed precious gems of truth, appropriate for our time. God has rescued these truths from the companionship of error, and has placed them in their proper framework."

Do not, she admonishes, be diverted by some "supposed difficulty." The point is pressed home with these further words:

"Those who have not been sinking the shaft deeper and still deeper into the mine of truth will see no beauty in the *precious things presented at this conference*. When the will is once set in stubborn opposition to the light given, it is difficult to yield, *even under the convincing evidence which has been in this conference*. To controvert, to question, to criticize, to ridicule, is the education many have received and the fruit they bear. They refuse to admit evidence. The natural heart is in warfare against light, truth, and knowledge. Jesus Christ has been in every sleeping room where you have been entertained. How many prayers went up to heaven from these rooms?" (See pp. 248-250. Also L. H. Christian, *The Fruitage of Spiritual Gifts*, pp. 43, 44.)

"Satan is fruitful in bringing up devices to evade the truth. But I call upon you to believe the words I speak today. *Truth of heavenly origin is confronting Satan's falsehoods, and this truth will prevail*. We do well to remember that Christ is the light of the world, and that fresh beams of light are constantly reflected from the Source of all light."

4. RESISTANCE MAKES TRUTH SHINE BRIGHTER.—Referring to "the messenger and the message God sends," Mrs. White insists: "All the opposition, all the prejudice, all the suggestions of the enemy, will never make the truth less precious or less true." Then she adds—

"But even though the truth is opposed and spoken against by those who should be blessed, strengthened, and made joyful by it, its value and brightness is not lessened; for the Lord's messengers will hold up the telescope to the spiritual eye, that the truth may be seen from all points, and its value appreciated."

Calling for "fair investigation," she continues to warn: "Every jot of resistance places the opposer in a darker shade"—because "he does not want to see." Again she adds:

"But opposition and resistance only serve to bring out truth in new, distinct lines. The more truth is spoken against, the brighter it will shine."

Mrs. White continues significantly: "Brethren, God has most precious light for His people. I call it *not new light*; but *O, it is strangely new to many*." Then she entreats, "Be careful how you oppose the precious truths of which you now have so little knowledge." She asks searchingly of those who "have educated themselves as debaters," "How many prayers have you offered?" and admonishes, "If you only knew how Christ has regarded your religious attitude at this meeting!"

Away, she counsels, with "all lightness and trifling, all jesting and joking."

These strictures become luminous when read in the light of chapters 14 and 15, which follow.

5. TIME FOR "CONFESSION AND CONTRITION."—Calling for practical "personal piety," Mrs. White's closing admonition was:

"A work needs to be done for many who are assembled here. The door of the heart is blocked up with the rubbish of selfishness, questioning, criticism, judgment pronounced in accordance with the unsanctified heart. Now is the time to seek God, with earnest confession and contrition, that He may turn His face toward us, and light and blessing come into our midst."

She then makes this appeal:

"Let none here shut themselves away from God by their perversity of spirit, and then keep complaining that they have no light. Arise, dear souls; arise by faith, and do what you ought to do."

When "connected with God, we may distinguish between the genuine and the spurious. Light will dispel darkness. . . . We are forming characters that will decide our destiny for weal or for woe."

Ellen White's talk on October 23 was on qualifications for "Missionary Work" (Ms 10, 1888), and bringing all our "powers into exercise for doing the work of the Master." She speaks of "churches that are now ready to die" for want of "someone to devise and plan for them who has the power to set things in operation." We must not depend upon "our own smartness." "We do not want to be novices forever." We should avoid "pomposity." We need "the iron taken out of our souls." There is need for a "different atmosphere in the church."

6. OCTOBER 24—FAITHFULLY DECLARES COUNSEL OF GOD.—It was on October 24 (Ms 9, 1888), however, that Mrs. White spoke out with a bluntness that is awesome. Her heart burden is disclosed in her opening sentences:

"Now our meeting is drawing to a close, and not one confession has been made; there has not been a single break so as to let the Spirit of God in. Now I was saying what was the use of our assembling here together and for our ministering brethren to come in if they are here only to shut out the Spirit of God from the people? We did hope that there would be a turning to the Lord here. Perhaps you feel that you have all you want."

"I have been talking and pleading with you, but it does not seem to make any difference with you," she continued. Protesting R. M. Kilgore's proposal "in regard to the investigation that is going on"—that "they must not bring in any new light or present any new argu-

ment"—Mrs. White said, "*I never was more alarmed than at the present time.*" Touching on the contention that "because Elder Butler was not here" that subject (the Waggoner series) should "not be taken up," she declares, "I know this is not of God and I shall not feel free until I have told you."

Two groups had developed—opposers and accepters, along with the uncommitted. Her strictures were for the "*some*" who opposed. Declaring, "I am full of pain as I view these things," Mrs. White continued, "Do you think that when I see these things transpiring that I can keep still and say nothing when these things have been shown me?" Thus is exhibited the faithfulness of the Spirit of Prophecy witness in this great crisis. It was a solemn occasion.

7. IF MINISTERS REJECT, PEOPLE MUST HEAR MESSAGE.—Referring to the "history of the Jewish nation," and how they "stumbled because they did not walk in the light," Mrs. White adds—

"I have been led to realize where we as a people would be led if we refuse the light God would give us. . . . Light has come to us and we want to be where we can grasp it, and *God will lead us out one by one to Him.*"

Then follows this sobering statement, with its far-reaching suggestion:

"If the ministers will not receive the light, I want to give the people a chance; perhaps they may receive it. God did not raise me up [from illness] to come across the plains to speak to you and you sit here to question His message and question whether Sister White is the same as she used to be in years gone by."

A few strong-minded opposers were exerting a disproportionate influence. It was a tense situation. The questioning of some now included Mrs. White herself, because she endorsed the Waggoner presentations.

8. BARRIERS KEEP OUT SPIRIT OF GOD.—Mrs. White again warns against the "debater" attitude, and its mischievous practices and baleful fruitage.

"I have been shown that when debaters handle these truths, unless they have the Spirit of God, they handle them with their own efforts. They will, by making false theories and false statements, build up a structure that will not stand the test of God. This is what the Lord has shown me."

She presses the point, "Now, brethren, *we want the truth as it is in Jesus. . . . We want Jesus.*" That was the real issue. Then she asks solemnly:

"What is the reason the Spirit of God does not come into our meetings? Is it because we have built a barrier around us? I speak decidedly because I want

you to realize where you are standing. I want our young men to take a position, not because someone else takes it, but because they understand the truth for themselves."

After a personal rebuke to one of the delegates, Mrs. White makes the appeal:

"We want to get right at what God says. . . . Let us go to the Lord for the truth instead of our showing this spirit of combativeness. God has given me light."

It must have been a soul-searching moment.

## VI. Outspoken Endorsement of Waggoner Messages

1. WAGGONER PRESENTING MESSAGE OF BIBLE TRUTH.—Commenting on the complaint of "some" that "Elder Waggoner was running this meeting," Mrs. White answers:

"Has he not presented to you the words of the Bible? Why was it that I lost the manuscript and for two years could not find it? God has a purpose in this. *He wants us to go to the Bible and get the Scripture evidence.* I shall find it again and present it to you. But this investigation must go forward. All the object I had was that the light should be gathered up, and let the Saviour come in."

2. TRUTHS PRESENTED WILL STAND TO END OF TIME.—Mrs. White then adds in closing:

"I don't expect my testimony is pleasing, yet I shall bear it in God's fear. God knows there is a preparation going on here to fit these ministers for the work, and unless we are converted God does not want us. I hope Brother M—— will be converted and handle the Word of God with meekness and the Spirit of God. These truths will stand just as long as time shall last. . . . God help us to seek Him with all our hearts."

That was Mrs. White's last spoken message to the 1888 Conference. It was a heart-searching occasion. But a further and final *written* message was given—a "Call to a Deeper Study of the Word"—addressed to the "Brethren Assembled at Minneapolis General Conference" (Ms. 15, 1888). Note it most carefully.

3. PARTING MESSAGE—PRECIOUS LIGHT PRESENTED BY WAGGONER.—This written call to a deeper study of the Word, presented to the assembled brethren, was written at "Minneapolis" on "November 1"—and the Conference closed November 4. Burdened over the divided reception given the Waggoner studies—"some" accepting and "some" rejecting—Mrs. White writes in her last message concerning the "feelings of prejudice" manifested, and urges:

"We should be prepared to investigate the Scriptures with unbiased minds, with reverence and candor. It becomes us to pray over matters of difference in views of Scripture."

She first comments with conviction, "Dr. Waggoner has spoken to us in a straightforward manner. There is precious light in what he has said." And she repeats:

"Truth will lose nothing by investigation, therefore I plead for Christ's sake that you come to the living Oracles, and with prayer and humiliation seek God."

4. GOD OPENS LIGHT TO OTHER MINDS.—Enunciating an important principle, Mrs. White bears this significant testimony in this her last message:

"The Lord has been pleased to give me great light, yet *I know that He leads other minds, and opens to them the mysteries of His Word*, and I want to receive every ray of light that God shall send me, though it should come through the humblest of His servants."

Her meaning was clear:

"Of one thing I am certain, as Christians you have no right to entertain feelings of enmity, unkindness, and prejudice toward Dr. Waggoner, who has presented his views in a plain, straightforward manner, as a Christian should."

That pierces to the heart of the Minneapolis problem—*resistance by "some" against the light presented by Waggoner, and the wrong spirit of antagonism toward the messenger and the message.*

5. NO SAFE DECISION UNDER PRESENT TENSIONS.—Mrs. White dissents sharply from the urge of "some" to "have a decision made at once as to what is the correct view on the point under discussion." She asks this countering question:

"But are minds prepared for such a decision? I could not sanction this course, because our brethren are exercised by a spirit which moves their feelings, and stirs their impulses, so as to control their judgment. While under so much excitement as now exists, they are not prepared to make safe decisions."

Such were the guidelines clearly laid down. Over these they were not to cross. And they did not.

6. PRESENTATIONS ACCORD WITH LIGHT GIVEN.—Mrs. White then utters this clear commendation for the Waggoner presentations, with which "*many*" at the Conference were in harmony:

"*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. You say, many of you, it is light and truth. Yet you have not presented it in this light hereto-*

fore. Is it not possible that through earnest, prayerful searching of the Scriptures he has seen still greater light on some points? *That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience.*"

Such was Ellen White's sweeping confirmation of the fundamental Waggoner presentation on Righteousness by Faith in Christ as "all the fulness of the Godhead." (This concept was set forth frequently in Waggoner's own presentation.) And note her statement of the acquiescence of "many." She again warns against any "hasty decisions," for many had come to the Conference "with false impressions and perverted opinions." The issues were thus brought squarely before the assembled delegates in our highest representative body on that occasion.

7. LIGHT DESTINED TO PENETRATE EVERYWHERE.—Ellen White then repeats the assurance of her heavenly "guide" in these words, uttered two years prior (in 1886) while still in Switzerland:

"There is much light yet to shine forth from the law of God *and the gospel of righteousness*. This message, understood in its true character, and proclaimed in the Spirit, *will lighten the earth with its glory*. The great decisive question is to be brought before all nations, tongues, and peoples. *The closing work of the third angel's message will be attended with a power that will send the rays of the Sun of Righteousness into all the highways and byways of life*, and decisions will be made for God as supreme Governor; His law will be looked upon as the rule of His government."

That is the declared place of the "gospel of righteousness" in the great attestation of power to all the world. Nevertheless, she forewarns, some will drift out of the Advent Movement to "escape persecution." But there will be a contrasting "humbling of hearts" among the "faithful and true." There are always two groups, two attitudes.

8. "PRECIOUS OLD TRUTHS" IN NEW SETTING.—Declaring that we are "to be ever searching for the truth as for hidden treasures," Mrs. White entreats the participants at the Conference to beware of "self-righteousness." She urges:

"Close not the door of the heart for fear some ray of light shall come to you. You need greater light, you need a clearer understanding of the truth which you carry to the people."

Next she admonished pointedly:

"I have been shown that Jesus will reveal to us *precious old truths in a new light*, if we are ready to receive them; *but they must be received in the very way in which the Lord shall choose to send them.*"

Then she adds, "The light may not come in accordance with

plans that men may devise." And once more she warns about quenching the Spirit of God by "wresting the Scriptures, by putting human interpretations upon His inspired Word."

### VII. Basic Issues Fully Before the Conference

1. GRAVE PERIL OF DEBATIVE ATTITUDE.—Warning once more against the perils that afflict "debaters," Mrs. White says, "They are in continual danger of handling the Word of God deceitfully." They will "pervert the meaning of the Scripture to make a sharp point and overcome an opponent." She openly names one opposer at the Conference and says with directness:

"He is in danger of making false issues, and of treating them as realities. He will create strife, and the result will be dissensions and bickerings."

That was the danger to himself, and to others. She fears he may make "shipwreck of faith, as did Elder [D. M.] Canright." Warning forthrightly against "the debating spirit [that] has come into the ranks of Sabbathkeepers to take the place of the Spirit of God," she presses again on the ruinous danger of debating, piercing to the heart of this perverting peril:

"The habitual debater is so accustomed to beclouding and turning aside evidence, and even the Scriptures, from the true meaning to win his point, that everything that does not strike him favorably and is not in harmony with his ideas he will combat, caviling at God's inspired Word."

2. GOD CHOOSES SPECIAL HERALDS OF TRUTH.—Mrs. White declares that "when God would have a special work done for the advancement of the truth, He will impress men to work in the mines of truth . . . to discover the precious ore" that is to be made available. This will call for "Christlike perseverance." In its presentation His workmen will "not fail or be discouraged." Such bearers of God's message will "go forth in the spirit and power of Elijah to prepare the way for the second advent of the Lord Jesus Christ." Concerning the appointed work of such, Mrs. White says significantly:

"It is their work to make crooked things straight. Some things must be torn down, some things must be built up. The old treasures must be reset in a framework of truth."

That calls for certain readjustments, and conflicts. These miners for truth are "not to be molded by the opinions and ideas" of others, but be controlled by the "Word of God" as they "lift up Christ and call sinners to repentance." But this is not to be done in the "debating style" of some. It will not be by "debaters" who are "ready to cavil over

the Word of God," and "resist and oppose everything that disagrees with their ideas or opinions." The point is inescapable. Then follows this stricture:

"They are in their element when an opportunity is offered for them to question and criticize, for it is natural for them to be ready for battle at any time. They will play upon words, misinterpret and misstate, because this has become a settled habit with them, a second nature. Nothing is safe in their hands."

Such feel a "sort of contempt for anyone who should suppose they had more correct ideas than themselves of what is truth." Ellen White then continues with these searching words:

"All the evidence produced they decide shall not weigh a straw with them, and they tell others that the doctrine is not true, and afterward, when they see as light evidence they were so forward to condemn, they have too much pride to say 'I was wrong'; they still cherish doubt and unbelief, and are too proud to acknowledge their convictions."

Again Mrs. White repeats that it is "not wise" to come to "a decision at this meeting, where opposition, rather than investigation, is the order of the day." No vote on Righteousness by Faith was taken.

3. LET NO ONE DARE CLOSE AVENUES OF LIGHT.—Declaring that "truth will triumph gloriously" and that those who receive it "will triumph with it," and asserting that God commands us to "go forward," Mrs. White sums up the divine counsel in this admonitory appeal:

"There are mines to be discovered in which are precious jewels of truth. Let no one close these mines, and cease to dig for the truth lest they should have to cast aside some preconceived idea or opinion. No, brethren, we want to know the truth; and God forbid that any of you should turn from precious truths simply because you do not want to believe them.

*"No one must be permitted to close the avenues whereby the light of truth shall come to the people.* As soon as this shall be attempted, God's Spirit will be quenched, for that Spirit is constantly at work to give fresh and increased light to His people through His Word."

Such was the startlingly forthright final message that God sent to the representatives of His people at Minneapolis in 1888. *Light*, the Lord's messenger assured, *will prevail* despite the darkening opposition of some. Ellen White's closing word of warning at this epochal meeting was:

"We may hold certain points of truth firmly and yet refuse to let in any fresh rays of light which God may send to show us the beauty of the truth."

The basic issues were thus brought frankly and fearlessly before the Conference. Never could those moving messages be forgotten, or

evaded, by the participants. In time the declared counsels of God would prevail.

Such was the crucial part played by the Spirit of Prophecy in and through the tensions of the Minneapolis Meeting. These Heaven-sent messages constituted a clear confirmation of truth, as well as a warning against error and wrong attitudes. They led to ultimate unity by starting into motion a heart searching that prevented a threatened split. They constituted God's constraining counsel to the Conference. They became the healing factor. They reveal the divine Hand that led us through the 1888 crisis, and on to the ultimate triumph of the truth there presented.

### VIII. Ellen White's Personal Appraisal of the Conference

1. **PERSONAL ASSESSMENT OF MINNEAPOLIS SESSION.**—We are indeed fortunate to be able to close this chapter with a candid personal appraisal of the crucial Minneapolis Conference by Ellen White herself. It affords a rare insight. It was written on the closing day of the Conference—November 4, 1888—with its events fully and vividly before her.

This was not a testimony, but a personal letter penned to her daughter-in-law, Mary Kelsey White. This missive sums up Mrs. White's impressions of the session as a whole and discloses little angles obtainable from no other source. (It supplements and illuminates the personal witness statements in "Highlights and Afterglow," chapters 14 and 15, with a perceptive insight that the other recitals could not, of course, furnish.)

2. **INCLUDES HUMAN-INTEREST FEATURES.**—It confirms the fact that Mrs. White spoke "nearly twenty times"—ten of which were formal addresses, as we have just seen. It also brings in little human-interest items—such as the fact that "we have all had colds," and have had "good food."

Even such intimacies as the postscript statement that Mrs. White had just knitted a "nice warm pair of stockings" for her son W. C. White, with a "second pair almost done." And apologizes for a blotch appearing on the letter as she was folding it. Such are the human-interest features in a letter to a member of the family. Now to the significant vital disclosures of the letter.

3. **"INCOMPREHENSIBLE TUG OF WAR."**—The letter begins, "Our meeting is closed." At the close of her "last discourse" on the "last Sabbath" of the Conference, with the church "densely packed," "quite a

number came forward" upon Mrs. White's invitation "for prayers." She was aware of God's "blessing" upon her.

It had been a "most laborious meeting" for her—to "watch at every point lest there should be moves made, resolutions passed, that would prove detrimental to the future work." But, affirming that "this meeting will result in great good," she declares that "Jesus stands at the helm and we shall not be shipwrecked." Declaring that her faith and courage "have not failed," she next makes this serious indictment:

"Notwithstanding we have had the hardest and most incomprehensible tug of war we have ever had among our people" (p. 1).

4. SHADOWS AT THE CONFERENCE.—Upon her return to Battle Creek for about four weeks, she says she would write out a testimony needed "just now without delay." And she states, "We are determined to do all we can in the fear of God to help our people in this emergency." Then she adds concerning Elder Butler, "A sick man's mind has had a controlling power over the General Conference Committee" (p. 2).

Continuing, Mrs. White says, "The ministers have been the shadow and echo of Elder Butler about as long as it is healthy and for the good of the cause." Then comes this serious declaration:

"Envy, evil surmisings, jealousies have been working like leaven until the whole lump seemed to be leavened."

After speaking of the necessity of doing "sentinel duty," and being "in the harness every day," then comes this sobering statement:

"I am grateful to God for the strength and freedom and power of His Spirit in bearing my testimony although it has made the least impression upon many minds [not all] than at any period before in my history. Satan has seemed to have power to hinder my work in a wonderful degree, but I tremble to think what would have been in this meeting if we had not been here."

That was the seriousness of the situation. Then, with characteristic confidence, she immediately attests:

"God would have worked in some way to prevent this spirit brought to the meeting, having a controlling power."

5. RINGING DECLARATION OF CONFIDENCE.—Despite the dark side, Ellen White closes this remarkably revealing personal missive with this clear declaration of confidence:

"But we are not the least discouraged. We trust in the Lord God of Israel. The truth will triumph and we mean to triumph with it. . . . The Lord is our leader, let Him direct our course and we will follow where He leads the way."

This priceless summation and forthright portrayal was the unhesi-

tating reaction of Ellen White to the Minneapolis Conference, with the impressions vividly in mind, and the entire picture of the Conference as a whole freshly before her.

It may well be our guide in understanding and our declaration of fidelity, for it comes from one who had more than merely human insight and understanding of the events that had just become history. It is therefore trustworthy, as well as illuminating. (For text, see Appendix A, p. 673.)

## Highlights and Afterglow of Minneapolis Meeting—No. 1

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### I. Our Indebtedness to Eyewitness Narrators

1. MAKES MINNEAPOLIS CONVOCATION COME ALIVE.—This chapter and the one that follows give priceless insights into inner aspects of the Minneapolis Conference. Never before published, these recitals have been held in trust ever since 1930, when they were secured and assembled—pending issuance of this volume, then urged by A. G. Daniells for eventual publication. They provide hitherto unrevealed side lights and shadows incident to what went on in and between the sessions of that memorable convocation—with its continuing influence and growing acceptance.

These completely personal portrayals, based on eyewitness and personal-participant attestations, were written out for our enlightenment and assessment today. They take us back to those memorable assembly hall, corridor, and rooming house scenes and episodes—even the walks and talks, and prayers in the woods. And real history was made outside the assembly hall, as is true of every conference. These recitals make those historic episodes come alive through the heartthrobs of men who were there and were mightily moved by the daily developments.

We here see through their eyes and hear through their ears. In this way we become personally involved—for they were *our* representatives, *our* delegates at the Minneapolis Meeting. They have reported and recorded all this for *us*. In this way we become, as it were, closed-circuit observers. We therefore owe much to them.

2. INNER ACTION BEHIND OUTER SCENES.—Much of the actual conflict of view and clash of minds was not revealed in the formal presentations. And practically none of the tensions got into the minutes. Much of it took place in the halls between sessions, in the boarding house at night, and in clusters of animated partisans around the building and grounds. These are here disclosed.

These confidential portrayals are drawn from signed declarations, written out in the spring of 1930 at our request—and from interviews with others, taken down stenographically by Mary Paul Lorntz (then my secretary), during the San Francisco General Conference of 1930. Mrs. Lorntz was later recording secretary of the General Conference Committee, 1952-56.

There were, of course, no motion-picture cameras in those Minneapolis days, and no sound films or roving microphones back at the session of '88. But we here have the personal accounts of intimacies that bring the behind-the-scenes aspect of the Minneapolis picture vividly before us. They are, in a way, like sundry motion-picture shots, taken from various personal angles, through a score of human "cameras"—all of them, fortunately, with "sound tracks." So we here have the full story, thanks to these recordings.

3. SPECTATORS IN THE "VISITORS' GALLERY."—These frank rehearsals accurately reflect the feelings and differences, the awakenings and outreaches, the tensions and responses—and the changing of personal positions, as well as the heartening ultimate outcome. These affirmations thus provide an otherwise unobtainable view of this most crucial of all of our General Conferences. Here a change of concept and direction began to take place in the Movement.

So at this point we take our places as invisible spectators in the "visitors' gallery," if you please, at the Conference—seeing and hearing through the trustworthy eyes and ears of prominent individuals who were personally there.

4. REMARKABLE CONCORD OF TESTIMONY.—It is to be observed that these reports come largely from the sizable "some" who accepted the message of Righteousness by Faith at that time. And they all became leaders of some prominence. The rejectors, on the other hand, largely faded out of the picture.

It will also be seen that one witness sheds light on another's testimony—often helping to round out or balance the over-all presentation. And when two or more are led to stress a particular point or characteristic, it is obviously a noteworthy and trustworthy feature.

As a consequence of this assemblage there is balance, strength, and illumination in this composite portrayal, provided by some twenty-six able and representative men and women who were actual participants, observers, or recorders at the crucial Minneapolis Session of '88.

## II. Preliminary Developments Culminate at Minneapolis

**EXPLANATION OF CONNECTIVES:** *The connectives, placed intermittently between the sections that follow, are drawn from our SDA historians (Spalding and Christian), and the writings and records of Ellen White—as well as from the participants here cited. Here is the setting:*

[In and following 1844 our founding fathers had a genuine personal experience in Christ. Those who had been in the Millerite Movement had made searching preparation of heart to meet their Lord in glory on October 22. But the subsequent emphasis on the sanctuary *types*, and the pre-eminence given the events of the *Day of Atonement* began to obscure the generally held transcendent *Act of Atonement*, made on the Cross. And some had constricted concepts as to the Deity of Christ.

From the first our emerging Church championed the immutability of the moral law and its Sabbath seal, which was everywhere flouted. Powerful arguments were developed to establish its "binding obligations." Debaters and polemicists emerged, stressing the Sabbath, the Law, etc.—like lawyers arguing a case. Spirituality waned, and not a few became decided legalists. In time, a number of such lost their way—such as Case, Hull, Snook and Brinkerhoff, and Canright—and went out from us. It was a period of peril, self-assurance, complaisance.

Cold intellectualism and dry theory increased. Christ often became secondary, and Righteousness by Faith largely lost sight of, through outward profession without inner experience. It had become a theory to which intellectual assent was given. The majesty of the Message and the law was magnified. But something was lacking. Discussions were logical and convincing, but not Christ centered. And the oral presentations were augmented by supporting books with similar emphasis. Arguments all too often eclipsed spiritual realities.

During the 1880's there was growing indifference and lack of spiritual perception on the part of many. But at the same time there was a paralleling rediscovery, even by others outside our faith, of the great truths embodied in Righteousness by Faith. A confrontation had become inevitable. So the joint Minneapolis Institute and General Conference, of 1888, involved vastly more than appeared on the surface. It was the culmination of a whole series of developments that led up to it. And at the same time it was the starting point of a whole succession of occurrences that followed thereafter. So the confrontations of the Conference neither began in the eighties nor were they concluded in the nineties.]

1. IMPELLING VIEW OF CROSS LED TO WAGGONER STUDY.—It was back in 1882—six years before the 1888 Conference—that Dr. Ellet J. Wag-

goner began his intensive study of Righteousness by Faith. One Sabbath afternoon at a camp meeting in Healdsburg, California, he was sitting rather apart from the congregation at the edge of the large tent. Suddenly, Christ in all His glory seemed to appear vividly before him, hanging in his stead on a brilliantly illuminated cross—brighter than the noonday sun—crucified for *him*, and *his* sins.

Like an overwhelming flood it burst upon his consciousness, as never before, that Christ loved *him*, that Christ had died to save *him*. He saw that God was in Christ reconciling the world unto Himself—the whole world and its sin, and *his* in particular—and *proffering His indispensable Righteousness in its stead*.

It seemed that Paul's experience on the way to Damascus could not have been more real and vivid. Waggoner resolved then and there that he would thenceforth study the Bible in the light of that revelation in order that he might give the remainder of his life to helping others to see the same truth of that glorious revelation—Christ crucified, and God's love for individual sinners, with Christ as "all the fulness of *the Godhead*," and our Righteousness vested in Him, and received as a gift from Him. (E. J. Waggoner, *The Everlasting Covenant*, 1900, p. iv.)

X Recalling Luther's experience on Pilate's staircase at Rome likewise influenced him. (Jessie F. Moser-Waggoner Letter to L.E.F., May 5, 1930.)

2. PRE-1888 ACTIVITIES AND VIEWS OF WAGGONER-JONES.—From 1887 to 1890 E. J. Waggoner and A. T. Jones were jointly editors of the *Signs of the Times* and the *American Sentinel*, then of Oakland, California. (Richard B. Lewis, *Streams of Light*, 1958, p. 94.) Both were at the same time teachers at Healdsburg College. And both preached frequently in the Bay churches—Waggoner at Oakland and Jones in San Francisco. Moreover, both men were keenly interested in the "Gospel of Righteousness by Faith," as they referred to it.

Though each had pursued his own individual study of the theme, chiefly in Romans and Galatians, they were in basic agreement in view and emphasis. (A. T. Jones, Letter to C. E. Holmes, May 12, 1921.) Both had caught a vision of the supreme glory and redemptive provisions of the eternal Christ, and felt commissioned of God to declare it to the church, because of what they regarded as much current misconception.

3. WAGGONER VIEW OPPOSED BY BUTLER IN 1886.—In 1886 Dr. Waggoner was a delegate from California to the General Conference of

that year at Battle Creek, where he found that GEORGE I. BUTLER,\* the president, opposed his emphasis on Righteousness by Faith and issued a pamphlet—titled “The Law in the Book of Galatians” (1886)—designed to counter Waggoner’s position.

4. SUSPECTED OF HISTORICAL-THEOLOGICAL DEVIATIONS.—Certain Battle Creek leaders had the feeling that these “two young men” (Waggoner and Jones), were out to “revolutionize” the teachings of the denomination on certain points—along rather “heretical” lines. Jones had published, in the *Signs of the Times*, certain studies on the four beasts and the ten horn-kingdoms of the fourth, or Roman, kingdom of Daniel 7. In these he had substituted the Alemanni for the Huns as one of the ten “horns,” holding that the traditional list was historically incorrect in this instance—which was actually only a technical historical matter, having nothing to do with salvation or fundamental prophetic beliefs of the Church.

Previously, in 1885 and 1886, Jones had had some correspondence with Uriah Smith over the “horn” list, that had been carried over from the Millerite Movement without any particular attempt at checking the data. (The original correspondence, between Jones and Smith, made available by Uriah Smith’s granddaughter, Mrs. Dorothy Swan White-Ford.—L.E.F.) But when Jones set forth the simple historical facts in the *Signs*, Smith was deeply perturbed and stoutly defended the old list through a countering article in the *Review*.

Jones was accordingly regarded by some as the fosterer of a new *historical* “heresy,” while Waggoner was thought to be projecting a *doctrinal deviation*—which departures would have to be settled at the Minneapolis Meeting. (A. T. Jones Letter to C. E. Holmes, May 12, 1921.)

5. PRELIMINARY OAKLAND CONSULTATION INTENSIFIES SUSPICIONS.—The situation became further complicated in this way: Before going to the 1888 Minneapolis Institute and Conference, C. H. Jones, then manager of the Pacific Press, together with W. C. White, asked A. T. Jones and E. J. Waggoner to go over with them the topics under question, that were bound to come up for discussion at the forthcoming

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\* GEORGE IDE BUTLER (1834-1918), of Baptist background. Became president of Iowa Conference after Snook-Brinkerhoff defection. Twice president of General Conference (1871-74 and 1880-88). Because of illness, not present at Minneapolis in '88. Developed institutions, activities, and organizations. Helped establish Battle Creek College and Pacific Press. Long president of Southern Publishing Association. In 1884 established publishing houses in Switzerland, Norway, England. Strong personality with iron will. During second presidency took controverted position on law in Galatians. Replaced as president by O. A. Olsen in 1888. Retired to Florida because of ill health. Changed views publicly and espoused Righteousness by Faith. Made president of Florida Conference in 1901, then of Southern Union.

Conference. Word of this little meeting also got back to leaders at Battle Creek and aggravated the situation.

These feelings, however, were not sensed by the two "younger men," who came rather unsuspectingly to the Conference to present truth, as they saw it, and to express their sincere convictions. (*Ibid.*)

### III. Conflict Over Larger Involvements of Righteousness

[The crucial episode of 1888 may be likened to crossing the Continental Divide. It was a decisive division point in our history. It was not, however, a point of defeat and retreat. Rather, it was the beginning of ultimate victory and advance. At no other single gathering in our history had such significant light been presented, calling for marked advance. While it took decades for the resistance of some to pass, nevertheless acceptance and unity came at last, opening the way for the final triumph.]

Waggoner and Jones had caught a vision of the supreme glory and adequacy of Christ. They appealed for a genuine turning to the Lord. Righteousness by Faith in such a Christ was set forth as a living experience, not an abstract doctrine. It was not new light, but a new fullness of light and understanding concerning Christ, and His eternal and complete Deity and all-sufficient Righteousness. The distinction between imputed and imparted Righteousness was made clear. It was a transformatory experience for those who accepted it.]

INSTRUCTED TO "STAND BY LANDMARKS."—Butler, who had been General Conference president for eleven years, was detained by illness and was unable to attend either the preliminary Institute or the Conference proper. However, he issued emphatic instructions to his close associates to "stand by the old landmarks"—which his representatives valiantly sought to do, according to their concept of "landmarks."

When the preliminary Bible Institute opened, with S. N. Haskell—who had been serving in Britain—as chairman and Uriah Smith as secretary, Jones was asked to present his findings on the prophecy of Daniel 7—particularly on the composition of the ten kingdoms of the fourth or Roman Beast.

No one else had previously attempted any particular historical examination of the evidence. So all that could be done in rebuttal was to appeal to the traditional position set forth by William Miller and certain others, in the 1843-'44 movement. Feelings became intense, with the delegates sharply divided in their loyalties. A stormy clash developed. It was an unfortunate prologue over a sheerly technical historical detail. (The Jones view, incidentally, has long since become the accepted view, accepted by practically all Adventists.) Such was the setting for the moving events of the Conference to follow.

#### IV. Confrontation During Subsequent Conference Session

[The law in Galatians was the initial "bone of contention." To Waggoner it was moral law in general—eternal and righteous, but incapable of redeeming man through an obedience that it could not effectuate. This had sounded like heresy to Butler, who felt he must confute it. He limited the law in Galatians to the ceremonial law. And Smith held the same view as Butler. Many had drifted into legalism, and the lukewarmness of Laodiceanism. To such, Righteousness by Faith was now a religious tenet, not a personal experience.

Much of our literature at this point was largely theoretical—highly doctrinal, logical, coldly argumentative. The form was there without the power. And our forefathers had interpreted the heavenly realities by the *earthly types*, instead of understanding the earthly types by the heavenly realities and anti-types. That reversal led to certain misconceptions and erroneous declarations concerning the Atonement in relation to the Cross.]

One of the fullest memory accounts of the Conference was given by Frank H. Westphal, of Wisconsin, in several written portrayals. Following 1888 Westphal became one of our pioneers in the South American Division, and was ever a stalwart champion and herald of Righteousness by Faith. He states that the preliminary Institute was held in the basement of the Minneapolis church. And as soon as the Conference proper opened there was a recapitulation of the "basement discussions" for the latecomers. (Westphal Letter to L.E.F., April 28, 1930.) Another comprehensive and confirming recital was by C. C. McReynolds, of Kansas.

I. WHY WAGGONER REFUSED TO SIGN PROPOSITION.—When E. J. Waggoner appeared at the Conference, a blackboard was already in position with two opposing propositions lettered upon it:

(1) "*Resolved*—That the Law in Galatians Is the Ceremonial Law"—with J. H. MORRISON'S\* name affixed.

(2) "*Resolved*—That the Law in Galatians Is the Moral Law"—

.....

This last proposition was for Waggoner to sign. But he refused to do so for, he said, he had not come to debate. Moreover, his fundamental point was that we do not get righteousness by law, but by faith—irrespective of whether it be moral *or* ceremonial. (Jessie F. Moser-Waggoner, Letter to L.E.F., April 16, 1930.) Morrison, Butler, Frank Starr, Uriah Smith, and certain others, supported the first proposition.

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\* JAMES H. MORRISON (1841-1918). Administrator. Well educated at a Baptist college. Became Seventh-day Adventist in 1862. Ordained in 1872. Was for years president of Iowa Conference, heading the delegates from Iowa to Minneapolis Conference of '88. Keen debater. Noted for financial acumen. Served as counselor on GC Committee for years. Superintendent of Pacific Coast District (No. 6), then of Lake Union District (No. 3). One of founders of Union College, and long a member of its board. Author of *Straight Talk to Old Brethren* (1914).

2. PROPOSITIONS FOR DEBATE ON BLACKBOARD.—Westphal likewise reported that on the opening day of the Conference he too saw the blackboard with the two propositions. Westphal similarly stated that the reason Waggoner did not sign the second proposition was that he did not believe that salvation could be *earned* through either the moral or the ceremonial law—that if one could earn salvation by obedience to the law, then it would not have been necessary for Christ to die for us. (Westphal Letter to L.E.F., April 28, 1930; also in personal interviews.)

3. WESTPHAL-BUTLER-SMITH POSITIONS RELAYED IN GERMAN.—Westphal stressed the point that the concept was held by not a few that by fully obeying the *moral law* we could obtain salvation. But trying to do the same through the *ceremonial law* would bring one under the curse of the law by denying that Christ had died for us, and that forgiveness of sins comes only as a consequence of His death. If we still sacrificed animals we would thereby bear testimony to believing that Christ had not yet died for us, and thus be under the curse.

Waggoner was neither courting debate nor afraid to debate. He simply said Righteousness is a *gift*, and cannot be earned. The paramount question was, Shall we continue to attempt to earn salvation, or shall we receive it as a gift from Christ?

Westphal states that he had studied the Butler pamphlet on *Galatians* thoroughly as a textbook. He was teacher of the German Bible doctrines class at Battle Creek, and had had similar studies under Uriah Smith. He was thus well acquainted with the current teachings, and was fully committed to them and faithfully reflected them. At the time they seemed logical to him. (F. H. Westphal, Letter to L.E.F., April 28, 1930.)

4. EDWARDS—CHARGED TO “HOLD FORT.”—W. H. Edwards, recording secretary of the General Conference, with others, was similarly told to “hold the fort.” He also attested that the spirit of quite a few at the Conference was terribly wrong. Nevertheless, the light of Righteousness by Faith soon “burst” into his soul, together with the fact that no one is saved by the *keeping of the law*—only by the saving grace of God. In this he rejoiced.

There was, he adds, considerable “heckling” of Waggoner and Jones. Some delegates felt that J. H. Morrison had presented unanswerable arguments. But many, at first on the wrong side, changed their views. (W. H. Edwards, recorded interview with L.E.F., April 7, 1930.)

[The fresh and vigorous portrayal, by Waggoner and Jones, of the central truth of Christianity, aroused enthusiasm in some and deep resentment on the part of others. There was some estrangement over *personalities* rather than over differences in positions held. There was personal irritation over the messengers.]

Though teamed up in close fellowship, in appearance Waggoner was short and retiring, scholarly and refined—a representative and product of the schools. In contrast, Jones was tall, aggressive, and abrupt. He was largely self-educated, but had a mind filled with Biblical and historical lore. Jones was abrupt and sharp; Waggoner was mild and kind—a sort of a Luther-Melanchthon combination. The times demanded the kind of message borne. But the messengers were given rough treatment. This made them highly self-conscious and sensitive.

Though E. J. Waggoner was short, he could be plainly heard. However, because of his stature someone called out tauntingly, "We can't see you." (Westphal Letter, Aug. 28, 1930.) The thrust was made to hurt him. And it did. But though feelings ran high, there were no especially heated debates in the open Conference. Mrs. White's strongly stated support of the Waggoner presentations evidently held much open opposition in abeyance.]

#### V. Attempt to Stop Discussion Overruled by E.G.W. Counsel

[In the preliminary Institute the opposers had rallied around Uriah Smith, editor of the *Review*, feeling that Jones's new teaching on the Alemanni was a betrayal of the traditional position of the church on the ten horns. On this Jones and Smith stood out as the chief protagonists of their respective views, though this was only on the historical periphery in contrast to the great essentials that were to come to the fore in the Conference proper.]

The pre-Conference Bible Institute consequently developed into a debate over whether the Huns or the Alemanni comprised one of the ten kingdoms into which Rome was divided—a trifling issue, viewed in the light of the tremendous themes of the Deity of Christ, Righteousness by Faith, Atonement, and the Law. Those present took sides, and feelings and partisanship became so intense that the delegates, meeting each other between sessions, would ask, "Are you a Hun or an Alemanni?" It was an unhappy introduction to the Conference. But many had come to the Conference expecting a clash, and so were not disappointed. Such entered it in a fighting spirit, and a definite split developed. The gulf was wide and deep.]

At the Institute someone asked Lewis Johnson about the "horns" of Daniel 7, and he answered pointedly, "I wish there were no horns." And he added that when someone asked Mrs. White what she thought about the horns, he said he remembered that she too said, cryptically, "There are too many horns!" (Lewis Johnson, Letter to L.E.F., May 6, 1930.) It is an interesting sidelight. Ellen White was not without a sense of humor.

1. KILGORE SEEKS TO STOP DISCUSSION.—In the Conference proper that followed immediately, Dr. Waggoner was asked to present his series

of studies on Righteousness by Faith—eleven in all. The first six were on the relation of grace to law, and faith to works, based chiefly on Galatians. The last five were on Righteousness by Faith in Christ as “all the fulness of the Godhead.” That was how, and when and where, the ultimate conflict developed. The studies had a sharply divided reception.

The preaching of the younger men (Waggoner was 33, Jones was 38) was trying to the older leaders. Their vigorous preaching somehow seemed to have a note of authority that was resented.

Growing increasingly restive, some of the senior ministers were opposed to continuing the presentations. Asking for recognition, R. M. KILGORE,\* then of the General Conference, stated that, inasmuch as Elder Butler had been delayed by illness in Battle Creek, he moved that discussion on the subject of Righteousness by Faith be stopped until Butler, the president, could be present. (R. T. Nash, *Eyewitness Report*, p. 6.)

2. ATTEMPT OVERRULED BY E. G. WHITE COUNSEL.—But Mrs. White, who was seated on the platform, arose and said in substance:

“Brethren, this is the Lord’s work. Does the Lord want His work to wait for Elder Butler? The Lord wants His work to go forward and not wait for any man.” (*Ibid.*)

There was no reply, and Waggoner went on with his studies. It was plain that Ellen White stood with Waggoner in the message he was presenting to the Conference. She frequently said, “Amen.” She did not take sides on the question of the law in Galatians, but was emphatic in endorsing Righteousness by Faith through the all-sufficient merits of Christ in all His fullness. That too was highly disturbing to some, who felt she was being unduly influenced by Waggoner.

However, the controversy was kept too much under cover and restraint to reach an open break. Nevertheless, fundamentally opposing views were at stake.

3. MORRISON FEARS “JUSTIFICATION” MIGHT OVERSHADOW LAW.—It was arranged that J. H. Morrison, president of the Iowa Conference, would answer the Waggoner presentation. On that occasion he maintained that Adventists have always believed in and taught justification by Faith—which was theoretically true. He contended that the subject

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\* ROBERT MEAD KILGORE (1839-1912), evangelist and administrator. First ministry in evangelistic team of G. I. Butler and M. E. Cornell. In 1877 sent to Texas, where A. G. Daniells worked with him as tentmaster. Became first president of Texas Conference in 1878. Was president of Illinois Conference and member of GC Committee. Was superintendent of GC District Nos. 2 (Southern), and 5 (Southeastern). Then president of Southern Union Conference. Delegate to Minneapolis Conference of '88.

was being overstressed at the Conference, and expressed fear that as a consequence the *Law* might lose its rightful central place in our teaching and testimony—that Waggoner was diverting emphasis *away* from our designated message. (*Ibid.*)

In this Morrison was very sincere. And this view was shared by quite a number. But as McReynolds saw it, "His [Morrison's] fodder ran short, and it was clear to many that he was in the dark." (C. McReynolds, Letter to L.E.F., April 25, 1930.) But a considered response was required from Waggoner and Jones.

## VI. Jones and Waggoner Reply Wholly With Scripture

[To the conservatives the rally call was "Stand by the old landmarks." To the progressives it was "Christ is all and in all." These rallying cries epitomized it all.]

1. ALTERNATE IN READING PERTINENT PASSAGES.—According to an eyewitness who was present, when the time came for Waggoner and Jones to reply they simply stood up with open Bibles before the Conference, alternating in the reading of highly pertinent portions of Scripture. Each read eight vital passages from Holy Writ bearing thereon, or a total of sixteen passages. That was their sole rejoinder. Without a word of personal comment, they resumed their seats. The passages were as follows:

E. J. Waggoner

Jer. 23:5-7  
Gal. 2:16-21  
Rom. 1:14-17  
Gal. 3 (entire)  
Gal. 5:16  
Gal. 2 (entire)  
Rom. 5 (entire)  
Rom. 8:14-39

A. T. Jones

Eph. 2:4-8  
Rom. 11:1-33  
Rom. 2:13-29  
Rom. 3 (entire)  
Rom. 9:7-33  
Rom. 4:1-11  
Rom. 1:15-17  
1 John 5:1-4

During the whole of the reading there was a hushed silence throughout the delegation. R. T. Nash, in 1888 a young Conference page who heard it, left this testimony: "This made an everlasting impression upon the writer, that time can never efface." (R. T. Nash, *An Eyewitness Report of the 1888 General Conference at Minneapolis*, p. 5.)

2. McREYNOLDS—AT FIRST PREJUDICED AGAINST WAGGONER.—C. C. McReynolds, of the Kansas Conference—attending his first General Conference, and present throughout the entire Conference as a delegate,

along with C. A. Hall, his Conference president—was lodged in a large house together with the delegation from Iowa, of which J. H. Morrison was president. There were some 25 in all staying at this lodging house, including A. T. Robinson, of New England, and L. R. CONRADI,\* of Central Europe—the latter, one of the most talkative and critical. (See Appendix D, p. 677.)

C. C. McREYNOLDS † had previously read certain articles from E. J. Waggoner on the book of Galatians, together with the printed rebuttal by Butler. He had heard that at the Conference there was to be an investigation of the real teaching of Galatians, and an expected debate. Articles in the *Reviews* of 1887 and 1888 had awakened his concern. At the time he was decidedly in favor of Butler, as well as “full of prejudice” against Waggoner. So he had come to Minneapolis with a biased mind. (C. McReynolds, Letter to L.E.F., April 25, 1930; also “Experiences While at the General Conference in Minneapolis, Minn., in 1888.”)

Although Butler was not present, it had been agreed that Waggoner should proceed with his studies. At the initial presentation McReynolds was poised, with notebook and pencil, to take down any “heresy” and to note any flaws in the presentation. However, the study seemed sound. It was quite different from what he had anticipated. By the close of the second study McReynolds was impressed with what was being presented. It had not been given in a spirit of controversy. Soon McReynolds’ whole attitude changed, and thereafter he was an eager listener for truth. (*Ibid.*)

3. McREYNOLDS CHANGES FROM HOSTILITY TO SUPPORT.—At first McReynolds had held blindly to Butler’s position on the law in Galatians. To him, anything Butler said was virtually “gospel,” for Butler had been like a father to him. But, he repeats, as Waggoner’s studies progressed, his eyes were opened. He sensed that he had been depending upon feeling rather than the promises of God for personal pardon

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\* LOUIS R. CONRADI (1856-1939). German-born administrator and author, but dying a Seventh Day Baptist. Early planned on Roman priesthood, but migrated to America. Becoming an SDA, finished education at Battle Creek College. Ordained in 1882: In 1886 sent to Switzerland, traveling widely in Russia and Germany. Delegate to Minneapolis Conference of '88. Ridiculed Waggoner’s message. In 1889 sent to Hamburg, Germany. Placed in charge of our work in Germany and Russia in 1891. Made first president of Central European Division (1901-22). Traveled in South America where new conferences were being organized.

In 1932 separated from SDA Church, declaring he had never believed in Spirit of Prophecy. Latest book, *Impelling Force of Prophetic Truth* (1935) gravely distorted prophetic interpretation. After defecting, he became SD Baptist minister. The year of his death he published a mischievous critique on our pioneers and their teachings—*The Founders of the Seventh-day Adventist Denomination* (1939). (See Appendix D, p. 677.)

† CHESTER CURTIS McREYNOLDS (1853-1937), turned from public school teaching to the ministry. Was president, successively, of Arkansas, Texas, Oklahoma, and Wisconsin conferences, then of Southwestern Union. His wife, Dr. Mary McReynolds, was prominent teacher and college physician.

and assurance. And he had had an up-and-down experience. Soon his whole attitude changed and he was eagerly "drinking at the fountain," as he phrased it.

But the spiritual atmosphere of the delegates' lodging house where he stayed was depressing. As noted, some twenty-five—including the entire Iowa delegation—were rooming together in this large house. There was, however, no worship period, or sound of group prayer either at night or morning—only cynical laughter and criticism by some, especially by Conradi. An oppressive shadow hung over many. McReynolds was heartsick. (C. McReynolds, Letter to L.E.F., April 25, 1930.)

4. CONVERTED ANEW AFTER SEASON IN WOODS.—As the Waggoner studies progressed McReynolds was increasingly troubled. His, he repeated, had been an "up and down" experience. He did not have a constant faith. By the close of Waggoner's fifth study McReynolds felt that he must get away to think and pray—alone with his Lord. Foregoing his dinner, he went out into the woods at the edge of town and spent the afternoon on his knees with God and his Bible.

There he found Christ as his full personal Saviour—reviewing such passages as 1 John 1:9; Isaiah 1:18; Galatians 1:4; and Titus 2:14. Then and there he was converted anew. Next morning at the early devotional meeting, after a stirring message from Mrs. White, in the testimony meeting McReynolds related his experience. He was commended by her with the words "That has the right ring." (McReynolds, Letter to L.E.F., April 25, 1930; also "Experiences," p. 3.) And his was typical of the experience of certain others.

## VII. Criticism Reaches Peak at Lodging House

1. CONTRASTING ATTITUDES AT LODGING HOUSE.—At the lodging house sly remarks were even made by some that Mrs. White plainly favored Dr. Waggoner. The spirit of controversy grew, and when the delegates returned to the lodging house at the close of the day there was continuous laughter and joking, and criticism on the part of not a few. There was still no effort to have a group worship, and anything but a spirit of solemnity prevailed with this group.

Returning early one night, four or five earnest delegates—including McReynolds—felt deeply concerned about it and decided to have a season of prayer before the others got back to the lodging house. They prayed earnestly that the Lord would help their brethren to see the light of Righteousness by Faith, and rebuke the spirit of criticism and debate that was driving away the Holy Spirit. Some delegates came

in quietly while they were still praying. However, when the remainder returned the old spirit of criticism and confusion again prevailed.

But the next morning Morrison said soberly to McReynolds, "I am ashamed of myself. No voice of prayer was heard in this house until you brethren started it last night"—except at the individual bedside. A change took place, and much less criticism was heard. (McReynolds, *ibid.*; also "Experiences," p. 2.)

2. CRITICISM EXTENDED TO INCLUDE MRS. WHITE.—On the Sabbath Mrs. White spoke, not extemporaneously as usual, but principally by reading from Galatians, Ephesians, Colossians, and other Epistles. This was evidently to counter the contention of some that Sister White was under the influence of Jones and Waggoner. So she just read from Scripture, which could not be gainsaid.

But even that was misconstrued by a few—one man saying to Westphal that Mrs. White is in the dark, and does not speak with liberty. (F. H. Westphal Letter, April 28, 1930.) Such were the lengths of criticism indulged in by a few.

3. LIGHT SHINES THROUGH DESPITE OBSTRUCTIONISM.—While the obstructionist attitude had its effect, nevertheless the light shone through. *Haskell, McReynolds, Westphal, Kilgore, (G. B.) Starr, Gates, Tait, Robinson, (M. C.) Wilcox, Flaiz, Prescott, Johnson, Starbuck, Hyatt, Craig, Covert, (W. C.) White*, and various others accepted and stood foursquare upon the message of Righteousness by Faith in Christ in His fullness. That was the abiding fruitage, the turning point, the passing of the crisis. It provided a nucleus, and prepared the way for others.

4. DUAL REASON FOR PERSISTENT OPPOSITION.—Some who opposed did not really know what they were opposing. They particularly resented Jones's positive ways, because they felt that they were being "clubbed" by him. Some, however, seriously felt that the message of Righteousness by Faith would dislodge the law of God from its central place.

Those holding that salvation could be obtained by obedience were fearful that unless their position was maintained there would be loss of respect for the Ten Commandments—and thus strike at the heart of our central message on the Sabbath. It was a sincere concern. The Waggoner presentation consequently stirred hostility on the part of those who believed in earned salvation—hostility based on the fear that their earned wage was to be denied them. (Westphal Letter, Aug. 28, 1930.) This caused deep feelings and variance.

5. JOHNSON—COULD NOT UNDERSTAND OPPOSITION.—Thus it was that the studies by Waggoner created a “great stir.” They caused certain “elderly ministers” to fear increasingly that the emphasis would militate against our special doctrines, particularly the law, and that we would become just like the other denominations. LEWIS JOHNSON, of Minnesota, a native of Denmark,\* had been brought up a nominal Lutheran, but was later soundly converted and preached for the Methodists.

In 1875 he accepted the Advent Message. At the '88 Conference he could not understand why all should not rejoice in the message brought by Waggoner, which was likewise being emphasized to a greater or less degree by many in the Lutheran, Methodist, and other churches at this time. Too many had had only the form. We were to have the real thing. J. H. Morrison had opposed vigorously. But the more he talked and argued, the more Johnson became convinced that Morrison was wrong, and Waggoner right. (Lewis Johnson, Letter to L.E.F., April 22, 1930, pp. 1-3.)

Mrs. White urged men to repentance. Her warnings and corrections were given impartially. “What you need,” she said, as Johnson remembered it, “is to sit at the feet of Jesus; but you are not there now.” At the Conference it was decided that Johnson should go back to Scandinavia to labor, which he did in January, 1889. But he returned for the 1893 General Conference at Battle Creek. There, he said, the atmosphere was totally different from that of 1888.

Jones was the chief Conference speaker in 1893, but was evidently beginning to feel his prominence. Mrs. White was at this time in Australia. But she sent the message that had all accepted the message of Righteousness by Faith the work could be finished within a short time. Since Minneapolis, she said, our people had been acting over again the experience of Israel. (Johnson, Letter to L.E.F., May 6, 1930.)

6. FEAR OF SOMETHING “HIDDEN” PREVENTED ASSENT.—To illustrate the lingering suspicion that had been built up, one of the Battle Creek leaders said, in substance, “We could all say Amen to what Brother Waggoner presented—if that were all there were to it. But we suspect that away down yonder there is something else to come. This is merely to ‘lead up to that.’” Hence they feared to say Amen to what they knew to be true, because of what they were afraid might come out later to which they would be unable to assent.

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\* LEWIS JOHNSON (1851-1940), born in Denmark. First, labored among Scandinavians in Iowa, Dakotas, and Minnesota. Attended 1888 Minneapolis Conference, rejoicing in Righteousness by Faith message. Succeeded O. A. Olsen, new president of GC, as superintendent of our work in Norway, Sweden, Denmark, and Finland, in Nordic Unions. Returned to U.S. in 1899, to take charge of Danish-Norwegian work. In 1912 made president of Washington Conference. He was a kind and tender shepherd, and courageous proponent of Righteousness by Faith.

But there was nothing hidden and sinister in the background on Waggoner's part. All was out in the open. Those who opposed were thus robbed of what they really knew in their hearts was truth, by fighting what they only imagined. So it was that some resisted that to which they knew they should have said "Amen." (Jones Letter, May 12, 1921.)

[Several declared in their written statements that no vote or decision on Righteousness by Faith was taken or recorded at the 1888 Conference—that Seventh-day Adventists do not settle doctrine by vote. It is essential to repeat that, despite its conflicts, the Minneapolis Conference was nevertheless the beginning of a new epoch in the gradual clarification, development, and perfection of new aspects of truth, the heralding of which will close in a blaze of glory, and in the triumph of the pre-eminent truth of Righteousness by Faith.]

## Highlights and Afterglow of Minneapolis Meeting—No. 2

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### I. Restrictive Teaching Resolution Voted Down

1. CRAIG—RESTRICTIVE PROPOSAL VOTED DOWN.—To continue the side lights. When he came to this “vital Conference,” R. B. Craig, of Indiana, was greatly disturbed by the differences that flared up, and the “determined opposition” of some. S. N. Haskell was, he felt, fair and open-minded in his rulings as chairman. Craig declared that, though there was determined opposition by “some,” many gladly accepted the light. He tells of this significant incident.

At an afternoon educational-interests meeting at the Conference, a resolution was proposed to the effect that “nothing be taught in our school at Battle Creek contrary to what has been taught in the past, or as approved by the General Conference Committee.” Craig reports that Mrs. White, who was present, asked for a rereading of the proposal. Then in a “very decided tone” she asked whether such a resolution had ever been proposed or voted on before. There was silence that could be felt.

She pressed the point, asking Uriah Smith, the secretary, whether he knew of such a resolution considered at any time, at any previous meeting. He seemed uncertain. (R. B. Craig, Letter to L.E.F., May, 1930.)

The reason for the strange proposal, Craig explained, was that it had been voted for A. T. Jones to teach Bible the next year at Battle Creek College, and the proposed resolution was designed, by those who

introduced it, to "control" what he might teach. Mrs. White pointed out the "danger of binding about the Lord's work," and declared that we could "[legislate] the Spirit of the Lord out of the work." Jones naturally spoke against it. Notwithstanding, when the vote was taken one man still voted for the restriction with both hands. The resolution, however, was defeated. (*Ibid.*)

2. WESTPHAL—STRUGGLE OVER RESTRICTIVE RESOLUTION.—Westphal's corroborative testimony on this point is that the matter was brought to a head by presenting this resolution to the effect that nothing be taught in our schools *in Biblical lines*, that had not previously been taught. Mrs. White spoke out with great emphasis, he remembered, declaring that God had revealed to her that such a resolution was wrong and dangerous. There is evil in this resolution, she said. "I admonish you to refrain from voting it."

At one point R. M. Kilgore spoke up and said, "How can we know what is truth?" Mrs. White responded pointedly, "At the feet of Jesus; and you are not there." W. W. Prescott pleaded for unity. Mrs. White then admonished, "You need not try to steady the ark." Nevertheless the resolution was put to vote. Two delegates, he recalled, voted for it. But it was voted down. (F. H. Westphal, Letter to L.E.F., April 28, 1930.)

3. PRESCOTT—LEAVES BECAUSE OF DEPRESSING SPIRIT.—Prof. W. W. Prescott, of Michigan, had accepted Present Truth only three years prior to Minneapolis. He there developed a prejudice against Jones because of certain "uncouth" manners. At one meeting Prescott took his place on a front seat to say Amen to Morrison's "demolishing blows." But as he saw the "hard, cutting spirit" manifested by the opposition, at the next meeting he sat in the back row. The tension, Prescott attested, was intense. Between meetings men would gather in knots to discuss the pros and cons. The whole atmosphere was so depressing to him that he left the Conference, for a time, before its close. (W. W. Prescott, recorded interview with L.E.F., April 7, 1930.)

4. TWO ATTITUDES EMERGE FROM CONFERENCE.—Westphal also records how in vision Mrs. White was taken to the rooms where the delegates were lodged, and heard their conversations and the ridicule of some concerning the message of Righteousness by Faith. Some had even said that Mrs. White was getting old and childish (she was 61) and that young Waggoner and Jones had her "under their thumb," and had influenced her to uphold them in what they were teaching.

But as noted, men like Kilgore, McReynolds, Westphal, and others enthusiastically accepted the message of the Conference, and preached it strongly thenceforth. Others steadily joined them. (Westphal, Letter to L.E.F., April 28, 1930.)

[It should be added that the author talked with the various men here cited—in 1930 and later—obtaining many additional confirmatory statements that supported and amplified the testimony here recorded.—L. E. F.]

5. LORD HAD OTHER RESERVES IF NEEDED.—Another highly significant point stood out in Westphal's memory. Mrs. White said that if the Church should go into darkness *the Lord would raise up others to finish the work—that He had agents that He could call into action at any moment.*\* Our church, we were counseled, must not make the mistake of others in the past. But the Lord had assured her that this work would not go down in darkness. He would watch over it and keep it.

The Adventist Church would continue its role until the end, and those who stayed with it would be on the safe side. That brought comfort and assurance then, and it should do so now. (F. H. Westphal, Letter to L.E.F., April 28, 1930.)

## II. Minneapolis Conference Marks Turn in Tide

1. MRS. WHITE'S ENDORSEMENT WAS DETERMINING FACTOR.—Mrs. White stood out openly and strongly all the time for the Minneapolis emphasis on Christ and His transcendent Righteousness by Faith. Then, after the Conference was over, with Brethren Waggoner and Jones she visited camp meetings, ministerial institutes, churches, and institutions from coast to coast, as they continued to dwell on Righteousness by Faith, and on religious liberty. Sometimes all three would appear on the same platform. (Jones, Letter to C. E. Holmes, May 12, 1921.) This very procedure turned the tide with many of our people, and apparently with certain reluctant ministers. With "some," however, secret and sometimes open antagonism persisted.

2. ELLEN WHITE'S ENDORSEMENT OF RIGHTEOUSNESS MESSAGE.—According to W. B. White of the Dakota Conference the "issue was clearly Righteousness by Faith vs. righteousness by works"—with one "element" strangely against the Waggoner positions. He recalled how Mrs. White, after a strong Waggoner presentation, arose and said with a voice "full of conviction and power," that if God had ever spoken by her the mes-

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\* That indicated that others, not of our faith, were being moved to restudy the same truth of Righteousness by Faith, at about the same time, which is historically true, as noted elsewhere.

sage of Righteousness by Faith "was the truth." (W. B. White, Letter to L.E.F., April 4, 1930.) That carried weight. But the struggle was very real.

3. NO CONFERENCE VOTE ON "RIGHTEOUSNESS."—R. A. UNDERWOOD,\* in a dictated personal statement, was emphatic in asserting that no vote for or against Righteousness by Faith was ever taken at the Minneapolis meeting. There was no public pronouncement or commitment. (This was corroborated by a number of participants.) Waggoner, Underwood said, first gave six talks on the law of Galatians, with which many did not agree. As a consequence, not a few delegates were prejudiced when the strong concluding studies on Righteousness by Faith were presented.

In the same interview Underwood, who at first had not been favorable toward Waggoner and Jones, made the strong additional point that Jones and Waggoner did not lose their way *because* of their teachings, but *in spite of them*. (R. A. Underwood, recorded interview with L.E.F., June 4, 1930.)

4. CONFERENCE CLOSING WITH SHADOW OVER MINDS.—Such is the candid personal testimony of a score of men who were there at the public meetings and in the private quarters, and all through the discussions and controversy, and witnessed the strong feelings and expressions. The Conference closed, C. C. McReynolds said, with a shadow over many minds. "Some" had found light and victory. "Some" were antagonistic. And "some" were still confused and unsettled—to use Mrs. White's own words, noted elsewhere. But the much-talked-of debate flattened out. *There was no denomination-wide, or leadership-wide rejection*, these witnesses insisted. The newly appointed leaders supported it. (C. McReynolds, Letter to L.E.F., April 25, 1930.)

5. ROBINSON—OUR MOST "EPOCH-MAKING" CHAPTER.—Looking back to 1888, A. T. Robinson † distinguished between the two major "debates," or discussions—the *first* between Uriah Smith and A. T. Jones at the pre-session Institute, and the *second* between J. H. Morrison

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\* RUFUS A. UNDERWOOD (1850-1932), administrator. After attending Battle Creek College, and ordination, became president of Ohio Conference (1882-89). This brief period included attendance at Minneapolis '88 Conference. He at first opposed Righteousness by Faith. Was successively superintendent of District No. 1 (Eastern States), No. 6 (Western U.S.), and No. 5 (Southwestern States). Then became president of Wisconsin Conference, and of Pennsylvania (1895-97 and 1899-03). Had much to do with the adoption of tithing system.

† ASA T. ROBINSON (1850-1949), minister and administrator. In 1884, at S. N. Haskell's invitation, entered city mission work in New Bedford, Boston, and Worcester, Mass., and Brooklyn, N.Y. In 1887 made president of New England Conference. In 1891 went to South Africa, organizing first conference there, and including a college and sanitarium. Established departments, which served as pattern for the General Conference. Started first permanent SDA Mission (Solusi) for African people on 12,000-acre land grant from Cecil Rhodes. Next, spent six years in Australia, then 18 years as president in Nebraska, Colorado, and Southern New England conferences.

and E. J. Waggoner in the Conference proper. Robinson referred to the events of "1888" as doubtless the most "epoch-making period in the history of the Second Advent Movement." (A. T. Robinson, Letter to L.E.F., April 23, 1930.) The aftermath attests that this was so.

6. MINNEAPOLIS MEETING MARKS DEFINITE TURN IN TIDE.—At the Minneapolis meeting there was a definite turn in the denominational tide. First, it was a turning point in the personal lives of many. Men who were there so attested—as with McReynolds, G. B. Starr, Westphal, Gates, Hyatt, Robinson, and others who have left their written testimony on record. Others dictated oral statements to the author that so affirm.

For example, a number of ministers who accepted the Minneapolis Message and rejoiced in it were actually rebaptized—notably W. S. HYATT.\* And the experience there gained remained with him the rest of his life. In this Hyatt was typical of many. George B. Starr, in an article prepared for the *Review*, July 24, 1930, tells of how the teaching of Righteousness by Faith was presented clearly and forcefully, and with wholesome results:

"The Holy Spirit was manifestly present. . . . Our souls were refreshed with the water of life, and our spirits rejoiced in Jesus as our personal, all-sufficient Saviour. His person, His love, His righteousness, and His power to save to the uttermost, were exalted as I had never heard them in any preceding Conference."—G. B. STARR, "Increased Light Since 1888."

A few, at the time, recognized the awakening as the "*beginning of the Loud Cry*," the joining with the Third Angel of "another angel," described in Revelation 18:1—whose glory is to fill the whole earth, as Ellen White attested. When some expressed fear that such a stress was deflecting emphasis away from the Third Angel's Message, Mrs. White gave the counter-balancing declaration, "It is the third angel's message *in verity*" (R&H April 1, 1890). From that she never veered.

[According to the men here testifying, 1888 unmistakably marked the turn in the tide. It was the great division point. It began the re-establishment of the supreme provision of Righteousness by Faith in Christ as "all the fulness of the Godhead." That is ever to be remembered, irrespective of denials by some.]

7. FAILED TO MAINTAIN POSITION AS "HEAD."—But because of the conflicting and therefore neutralizing attitude of a vocally resistant group concerning the message of Righteousness by Faith, the Adventist

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\* WILLIAM S. HYATT (1857-1936), administrator and missionary to Africa. Trained at Battle Creek College. President of Wisconsin, Texas (1888-92), Missouri (1892-96), and Kansas conferences (1896-97). In long service in Africa was president of South African Union and Natal-Transvaal (1913-21). After his one and only furlough, returned to South Africa as pastor at Pretoria and Durham for remaining years of his life in mission work.

Church did not become the "head" as it should have (Deut. 28:13, 44), in uplifting Christ and His righteousness pre-eminently before the world at the time. As a result, certain other godly men forged to the front in preaching Righteousness by Faith to the best of their knowledge.\*

### III. Light Blends With Closing Shadows of Conference

1. GATES—RECEPTIVE BECAUSE OF PRIOR STUDY.—For some months prior to the Minneapolis Conference, E. H. Gates † of Colorado, not previously knowing much about the message of Righteousness by Faith that Waggoner and Jones were to bring to the Conference, had been led independently to study along the very same lines. So he was ready to receive their message. (E. H. Gates, Letter to L.E.F., April 24, 1930.) That is significant. Nor was he alone in this. The hour had come.

From the first, Gates adds, M. C. Wilcox "stood on the right side of the great questions discussed." Gates quotes from a letter from Wilcox saying, "It was a great conference," adding, "its mighty lessons are still with me. *But the issues are with us also.*" (*Ibid.*) At the beginning of the 1888 Conference, Gates states, he was appointed editor of the *Bulletin*. But after the first three numbers he was ill for several days, and Wilcox took his place. (*Ibid.*)

2. WILCOX—FULLY PERSUADED AT MINNEAPOLIS.—M. C. Wilcox, ‡ of New York, had served his editorial apprenticeship under Uriah Smith on the *Review*, in Battle Creek. He was also a friend of George I. Butler. But he was later associated with E. J. Waggoner in editorship of the *Signs of the Times*, at Oakland, and so knew all the principals in the controversy. Wilcox told his son (Llewellyn A.) that at the 1888 Conference he was deeply troubled because of the personalities involved, for he knew that certain men whom he greatly revered were on the wrong side of the Righteousness by Faith issue.

Nevertheless, he fully accepted the Minneapolis Message as "the

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\* Jessie F. Moser-Waggoner, Letter to L.E.F., April 16, 1930. (Such as the Annual Keswick Conference in England, at the time, and the Northfield conferences in North America. And such names as Andrew Murray, A. B. Simpson, F. B. Meyer, etc. Westphal Letter, Aug. 28, 1930, records the same).

† EDWARD H. GATES (1855-1940), missionary. Trained at Battle Creek College. President Colorado Conference (1888-90). Was at Minneapolis Conference. Missionary to South Seas, and Pitcairn, organizing church and establishing school. After furlough in U.S. in 1894, for next 30 years missionary in Singapore, East Indies, Philippines. Then president of two conferences in Australia, and vice-president of Australasian Union.

‡ MILTON CHARLES WILCOX (1853-1935), editor. Trained at Ives Seminary and Battle Creek College. Assistant to Uriah Smith on *Review* staff (1882-83). Made first editor of *Present Truth* in England (1884-87). Returned to U.S. as assistant editor of *Signs*, then editor (1887-1913). Accepted Righteousness by Faith in 1888. Book editor of Pacific Press (1913-33)—except for short period as dean of theology, College of Medical Evangelists. During editorship of *Signs*, was pastor of Oakland and Mountain View churches, and editor of *Pacific Health Journal*. Author of two-volume *Questions and Answers*. Had complete acquaintance with entire Minneapolis controversy.

third angel's message *in verity*." He was clear and strong on salvation by grace alone, as attested by his book *Studies in Ephesians*, stressing Paul's great phrase "In Christ." One of his favorite texts was Colossians 2:6-10—"And ye are complete in him," preaching frequently on Righteousness by Faith. On this he never faltered. (Llewellyn A. Wilcox, Letter to L.E.F., Aug. 23, 1964.)

3. W. B. WHITE AND HILLIARD ACCEPTED MESSAGE.—W. B. White, of the Dakota Conference, also stated that although the "Iowa element" was an opposing group, nevertheless light and blessing came to many. He roomed with E. Hilliard, and great joy filled both their hearts as they entered into the experience set forth. (W. B. White, Letter to L.E.F., April 4, 1930.)

4. DEBATE AND DOCTRINE HAD ECLIPSED VITAL GODLINESS.—Here is a relevant word. Leon A. Smith, son of Uriah Smith—editorially associated with the *Review* at Battle Creek from 1885 onward—was just a young man in 1888. He did not attend the Minneapolis Conference. But he heard much about the controversy and the controversial spirit that prevailed there, and gives the following significant side light.

The younger Smith heard Jones and Waggoner—particularly Jones—in later meetings in Battle Creek. Jones, he said, had an unfortunate way that put hearers of contrary view on the defensive, and tended to perpetuate division. Brethren of the opposition felt that they were pictured as having been virtually heathen because of having come to trust in doctrinal obedience, and keeping of the law for salvation. Both sides, Leon felt, were at fault in attitude.

Besides, for decades after the rise of the Movement our public evangelists, in their efforts to extend the Message, took a controversial attitude toward those of other religious beliefs. Debates, particularly over the law and the Sabbath, were the order of the day. This tended to magnify the pre-eminence of our *separative* doctrines in the minds of our people, and to eclipse the importance of such vital truths as justification, sanctification, and the like. In other words, as he put it, the attention of people was directed more to the *intellectual* furnishings of the outer court than to the *heart* furnishings of the "inner court of the sanctuary."

As editorial assistant, Leon Smith attested that for years the columns of the *Review* were largely given over to a presentation of bare theological doctrine. This tended to educate its readers in the belief that to be "straight" on doctrine was the primary purpose of Bible study. This, coupled with disproportionate emphasis on those portions of the Bible

and Spirit of Prophecy stressing related obedience and activity, all formed part of the background for what took place in Minneapolis in 1888.

Theoretically we had always held to the doctrine of justification by faith. But actually, Leon Smith felt, around the time of 1888 this vital truth was in danger of being eclipsed by a phase of salvation by works. 1888, he believed, marked the beginning of the rectification. (Leon A. Smith, Letter to L.E.F., May 6, 1930.) Leon Smith was assistant secretary of the General Conference Press Bureau at that time.

[SUMMARY: The Minneapolis Conference was thus characterized by a clash of minds. The delegates split over fundamental questions—and especially over the men who taught them. Intense feeling was in the very air, with marked antagonism by some. A few even turned their heads away when Waggoner was seen approaching. (Jessie Moser-Waggoner, Letter to L.E.F., April 16, 1930.)

Morrison, Van Horn, Littlejohn, and Underwood in particular, rallied around Smith. On the other hand, Haskell, Kilgore, Prescott, M. C. Wilcox, McReynolds, Gates, Johnson, Starr, W. C. White, Corliss and others, supported the presentations of Waggoner. These had not taken part in the preliminary debate on the law in Galatians. Others vacillated between tradition and the conviction that here was sublime truth. But many of these dubious ones accepted before long.

Butler, Smith, and Morrison believed in the *theory* of Righteousness by Faith—but failed to make clear the proper relation between faith and works. They were technically correct in maintaining that Justification by Faith had always been a tenet of our faith. Waggoner and Jones also believed in works, but as the *result* and not the cause of salvation, through faith in Christ. Smith had charged that the emphasis on grace was actually antinomianism.

The subtle concept that man must strive to be and do good *in order to be saved* persisted with not a few—that when man has done all he can, Christ comes to his aid and helps him along with the rest. But Waggoner and Jones stressed, rather, that Christ dwelling within ensures salvation by faith, brings sanctification, and impels to service and good works—an *obtainment* rather than an *attainment*.

According to Spalding, pride of opinion and personal prestige were involved. Tension was marked. Amid the swirling controversy Mrs. White stood “like a rock in the midst of the storm,” to borrow the graphic phrasing of historian Spalding. (R&H, July 10, 1952, p. 10.) Then on the last day, like her Master of old in the Temple, after many delegates had turned away from her pleadings, she “lashed out with burning words,” to again use the phrasing of Spalding. She strongly rebuked those who had turned away from light and truth. (See chapter 13, on Mrs. White’s studies.)

*Righteousness by Faith therefore neither originated in the 1880’s nor was it resolved in the 1890’s.* The results were not immediate. But there was a gradual turning to the larger concept. The outcome was a slow but ultimate acceptance of the light presented, and the correction of positions of error. Thus this pivotal truth was advanced through trial and conflict.]

## IV. Revivals Mark Decade Following 1888

1. REVIVALS IN BATTLE CREEK COLLEGE IN 1889.—The students of Battle Creek College were deeply perplexed over the conflict among the leaders. But in the fall and winter of 1889 a protracted revival broke out at the college. Arthur Spalding, then a student there, says it was the most remarkable he had ever seen, interrupting classes and inspiring a strong spirit of personal consecration and evangelistic fervor among the students. Scores of youth were profoundly moved by the forceful presentation of *Righteousness by Faith* by A. T. Jones and others. (Spalding, Letter to Dr. Richard Lukens, Aug. 3, 1952.) The students wholeheartedly accepted it.

2. REVIVALS FOLLOW McREYNOLDS REPORT IN KANSAS.—Elsewhere, when the delegates returned to their home fields the church members wanted to know how the "debate" had come out. They had heard of confusion and hard feelings. But many of the delegates had by then found something of greater value to talk about. McReynolds, who was one of such, was sent out to report to the churches. By direction of the Kansas Conference committee he gave a series of studies in the larger churches on the truth of *Righteousness by Faith* that had become so precious to him. Rich blessings came to many. Numerous revivals followed. There was indeed something better to report than the conflict.

In a later Institute in Battle Creek, to which McReynolds was sent, Mrs. White told of the blessing that had hung over the Minneapolis Conference—that the work could have been finished up in a short time if only they had been willing. McReynolds added:

"It is clear that God could not trust His Remnant people *then* with the power that must and will be connected with the closing of the work of this last message."

That could not come until the personal confessions of resisters were made later. (McReynolds, Letter to L.E.F., April 25, 1930.)

3. CLARION CALLS BY E. G. W. APPEAR IN PERIODICALS.—Ellen White's oral utterances at Minneapolis were soon put into writing and sent out in periodical article form for the benefit of all our people, and in personal testimonies to individuals. (Later the leading statements appeared in her books.) For example, there was the striking declaration in the *Review* of Aug. 13, 1889:

"God has raised up men to meet the necessity of this time who will cry aloud and spare not, who will lift up their voice like a trumpet, and show my

people their transgressions and the house of Jacob their sins. Their work is not only to proclaim the law, but to preach the truth for this time—*the Lord our righteousness*. . . .

"But there are those who see no necessity for a special work at this time. While God is working to arouse the people, they seek to turn aside the message of warning, reproof, and entreaty. Their influence tends to quiet the fears of the people, and to prevent them from awaking to the solemnity of this time. Those who are doing this are giving the trumpet no certain sound. . . . They have become ensnared by the enemy." (P. 514.)

Then comes this stern message:

"If they do not change their course, they will be recorded on the books of heaven as stewards who were unfaithful in the sacred trusts committed to them, and the same reward will be apportioned to them as to those who are at enmity and in open rebellion against God." (*Ibid.*)

For two, three, four, and more years following Minneapolis a succession of such appeals, exhortations, and warnings appeared, at times almost weekly. And they had their desired effect of arousing and unifying. Many, both ministers and people, were stirred, and sought and found *the Lord our Righteousness*. (F. H. Westphal, Letter to L.E.F., April 28, 1930.)

4. WESTPHAL REPORTED "LATTER RAIN" HAD STARTED.—The message at Minneapolis became most precious to the heart of Westphal. It was "sweet music to my soul," he declared. He went back to Plainfield, Wisconsin, and told the church that the Latter Rain had started. As a result, one farmer sold his farm, put much of his money into the Lord's work, took up canvassing, and was finally ordained to the ministry. (*Ibid.*)

5. ANGEL STOOD BY WAGGONER'S SIDE.—Not long after the Minneapolis Conference A. T. Jones conducted a series of meetings in Chicago, attended by Dr. John Edwin Froom, then of Illinois, and later secretary of the Medical Department of the General Conference. He reported that Jones made plain and very practical Christ's provision of imputed and imparted righteousness, in place of our struggles to earn God's favor by more and ever more strenuous efforts to render Old Covenant obedience. The presentation resulted in a "spontaneous praise meeting and tears of joy for many of us." (John E. Froom, M.D., Letter to L.E.F., May 24, 1930.)

Later, Dr. E. J. Waggoner spoke to large groups in the Battle Creek Tabernacle, where Dr. Froom likewise heard him. In the afternoon, on the same platform, Mrs. White was protesting the coldness of those legalists and formalists who were "afraid of fanaticism." She then

declared that an angel of God stood at Brother Waggoner's side that morning as he presented the "message of truth." She also stated that "fanaticism" of fervor was the last thing of which we as a people are in danger. Lukewarmness is our peril. George B. Starr and Luther Warren, who Froom stated also attended, corroborated the foregoing episodes. (*Ibid.*)

6. LATER BATTLE CREEK INSTITUTES STRESS RIGHTEOUSNESS.—In the winter of 1890-91 a Ministerial Institute was held at Battle Creek. Jones preached on Righteousness by Faith before large congregations, while Waggoner taught the same through classes—principally on Romans and Galatians. Westphal attended these classes, and then reproduced them in German for a German Institute that he conducted. Thus the messages were extended. "Some," however, still sought to oppose by hostile questions. (F. H. Westphal Letter, April 28, 1930.) Both in 1891 and 1896 Mrs. White declared that the prejudices and opinions of 1888 were still held by some, and were still an offense to God. (R. D. Hottel, Letter to L.E.F., July 15, 1930.)

7. DANIELLS—"MIGHTY PULSATIONS" FELT IN AUSTRALIA.—A. G. Daniells, in a sermon in the Battle Creek Tabernacle at the General Conference of 1901, referred to the powerful effects of another series of Waggoner sermons on Righteousness by Faith at the 1891 Conference. He said:

"Do you know that the mighty pulsations of your meeting here in this Tabernacle were felt all around the globe? We felt them in Australia, and when we got the [1891] *Bulletins*, and began to read, our hearts were stirred, and I have seen our brethren sit and read those messages with the tears streaming down their cheeks; I have seen them fairly convulsed with the power there was in the message, even though only printed in the *Bulletin*; I felt it myself." (A. G. Daniells, *General Conference Bulletin*, 1901, p. 272.)

8. RIGHTEOUSNESS CONTINUALLY STRESSED FROM 1893 TO 1903.—According to S. G. Haughey, later president of the Nebraska Conference, at the 1893 General Conference, which he attended, following a solemn, searching appeal from Mrs. White for a work of reconciliation and confession, "Quite a number confessed their faults with broken hearts and accepted the testimony as presented to them." (See also *General Conference Bulletin*, 1893, p. 15.)

Also in 1903, at the General Conference at Oakland, California, Haughey adds that three series of studies were given—by A. T. Jones on the Third Angel's Message, R. C. Porter on the Righteousness of Christ, and W. W. Prescott on the Holy Spirit. Righteousness by Faith

was still prominently stressed in our most important gatherings. (S. G. Haughey, Letter to L.E.F., April 13, 1930.) It characterized such gatherings in the nineties. And much literature on Righteousness by Faith was likewise published in the 1890's by Waggoner, Covert, and others. (Haughey, Letter to L.E.F., May 26, 1930.)

[So, despite the misunderstandings and the polemics in the decade following 1888, minds began increasingly to open to a truer and fuller concept of truth, as it is centered in Christ and His fullness. The nineties were marked by a succession of powerful revivals and helpful institutes—and confessions and a surrender to truth on the part of a growing majority of the Minneapolis disputants, noted elsewhere. From 1888 to 1890 Mrs. White constantly urged acceptance of the Righteousness of Christ as special light calling for advance to higher ground.

She warned that we had preached the law until we were as dry as the hills of Gilboa. We were to preach *Christ* in the law, *Christ* in the Sabbath, *Christ* in every doctrine. We were to become foremost among all professing Christians in preaching *Christ in all His fullness*. However, prior to 1888, with some still holding to a restricted concept of Christ, that call was not previously sounded by her. Christ, in all His effulgence, was now to be made pre-eminent. And *Christ* is to be lauded, not merely the message.

Under the new leadership—with O. A. Olsen as president—a new emphasis followed 1888. Mrs. White encouraged and led out in revival meetings, writing articles and exhorting. Hers was the key voice calling the people upward, and warning of the impotence of man's effort in behalf of himself. The experience of 1888 rescued the church from the dangers of legalism. It opened minds to the sublime fullness of the Gospel in Christ. And it started a progressive correction of the misconception of a restricted Atonement that had earlier been set forth by Uriah Smith and J. H. Waggoner. These were tremendous gains. It was the recovery and restoration of the basic truths and provisions of Christianity—the Eternal Verities.]

## V. Succession of Confessions Follow 1888 Session

[It was not, however, until after the Conference had adjourned and the delegates had returned home and had had time to reflect more dispassionately upon the basic issues, that under the influence of the widespread revivals and institutes there came about a gradual turning and resultant acceptance of the truth of Righteousness by Faith by an increasing majority. Regrettably, however, certain pockets of resistance remained.

Following 1888 Mrs. White warned repeatedly of the peril of Christless preaching. She stressed *Christ, union with Christ, the exaltation of Christ, and the supremacy of Christ* as "all the fulness of the Godhead." She rebuked the concept that His was an imperfect sacrifice, and that salvation is by, or partly by, our own works. She became the foremost of all our writers in presenting Christ as our all-sufficient Righteousness. That was her insistent note.]

1. SERIES OF CONFESSIONS START IN 1889.—During 1889 word began to spread that some of the opposers at the Minneapolis Meeting had

begun to see the light, and a succession of earnest confessions followed. In 1892 or 1893 J. H. Morrison was in Battle Creek attending a meeting in the Battle Creek Tabernacle. Ever since the 1888 Conference he had maintained his opposition to the Jones-Waggoner positions. But at this meeting R. B. Craig reports that in one of the smaller rooms of the Tabernacle, he "yielded."

Mighty power was manifested, as the Holy Spirit melted hearts. Brethren fell on one another's necks and there was "confession and repentance." I shall "never forget that meeting," said W. W. Eastman, and others of a similar character that he attended. Some had been for and some against. Now, unity was being achieved. (W. W. Eastman, Letter to L.E.F., May 12, 1930.) In the 1893 Conference, Craig attests that he too witnessed J. H. Morrison embrace A. T. Jones publicly, with weeping, asking pardon for the wrong he had done. (R. B. Craig, Letter to L.E.F., May, 1930.)

2. STARBUCK—1893 CONFESSIONS OF ERRONEOUS VIEWS.—The testimony of T. H. Starbuck confirmed that of others. Here is his statement:

"In the 1888 conference the doctrine of righteousness by *faith* [*sic*] in Christ, and not by our *works* [*sic*], was presented so clearly that it made a deep impression upon the minds of many of the brethren. After years of agitation and discussion over the question, pro and con, I remember that it made quite an impression on my mind in the conference of 1893 to hear a number of our leading men state that they had previously held unscriptural views regarding the source of our righteousness, but they had now come to see that all our righteousness is from faith in Christ, and not from any of our works." (T. H. Starbuck, Letter to L. E. F., May 11, 1930.)

3. SMITH'S CONFESSION; ELLEN WHITE'S REJOINDER.—At one of these institutes Uriah Smith invited a group to come to the Review office on a Sabbath morning. There he made a statement, and could not hold back the tears. He said that he had formerly accepted Mrs. White's testimonies when she specifically said that something was shown her from God. Otherwise he had thought it might be her private judgment that was expressed. But he had discovered that, as with the seers of old, all of her writings for the Church are inspired.

And he spoke with some favor of the messages of Waggoner and Jones. He said he had asked the Lord to forgive him, and wanted the brethren to do the same.

The same group then came back in the afternoon, and Mrs. White spoke, saying that when James White died, in 1881, Uriah Smith came forward and assured her that he would uphold her in her work. But brethren, she said, he did not do it, as he told you this morning—that he erred. Then she said that she now had ten times more confidence in

him than when he stubbornly stood for his own opinions. And she added, we want you to appreciate and prize him. (F. H. Westphal, Letter to L.E.F., April 28, 1930; also Jessie Moser-Waggoner, Letter of April 16, 1930.) He did not, however, abandon his semi-Arian views.

4. UNDERWOOD CONFESSES THAT HE ERRED.—Mrs. White also told of how she had taken her stand at the '88 Conference *with* the "young men" who brought a message from God, and *against* those with whom she had shared the heavy burdens of the past and had sacrificed together to keep the wheels rolling. It was hard. But she did it because these young men had gone into the mines of truth and had brought up precious jewels of truth. These must be recognized and supported.

R. A. Underwood also asked forgiveness of the group for the stand he took in favor of the resolution to teach nothing that had not previously been taught along Bible instruction lines. He had done wrong in speaking for it when Mrs. White had spoken decidedly against it. For this he asked pardon. Frank Starr, of Michigan, spoke along similar lines. (F. H. Westphal, Letter to L.E.F., April 28, 1930.)

Underwood attests that "several advanced steps" were taken, "not by any arbitrary actions, or vote, but by the power of the Word." At one camp meeting Underwood gave several studies on the Holy Spirit as a "Person of the Godhead." But the ministers by vote asked him not to speak further on the subject. (R. A. Underwood, Letter to L.E.F., May 5, 1930.) Later the concept of the personality of the Holy Spirit came to prevail. But it took time.

5. CHARGE OF DENOMINATIONAL REJECTION UNJUSTIFIED.—The charge, still sometimes made, that the teaching of Righteousness by Faith was rejected in 1888 by the denomination, *or at least by its leadership*, is therefore refuted by the personal participants at the Conference, and is an unwarranted and unsupported assumption. It simply is not true historically. This our most thorough and competent investigators attest. "Some" leading brethren stood in the way of light and blessing. But the denomination as a whole, and its leaders as a group, never rejected the Bible doctrine of Righteousness by Faith. They did not embrace and forward it as they should have. That is the clear, preponderant testimony.

Within a few years a majority of those leaders opposing the message at Minneapolis made confessions and ceased their resistance. That, as noted, was true of Uriah Smith and J. H. Morrison. A. T. Jones himself later declared that Morrison made "one of the finest and noblest confessions that I ever heard." He added that Morrison broke all con-

nection with the opposition and “put himself body, soul and spirit into the truth and blessing of Righteousness by Faith.” (A. T. Jones, Letter, May 12, 1921.)

6. WILCOX—BELIEVED WAGGONER DIED IN CHRIST.—This last point is also important. M. C. Wilcox was, as previously noted, for a time (1889-1890) associated with E. J. Waggoner in editing the *Signs of the Times*. After Waggoner's later discouragement, following the carping criticisms of some, persisting for years after the 1888 Conference, Wilcox kept in touch with him, as he had the conviction that Waggoner had become deeply discouraged because of the harsh attitude toward him by this group of critics. This was true.

One of Waggoner's last letters—a moving document written to Wilcox shortly before his own death—expressed deep appreciation of Wilcox's interest in him, together with a final affirmation of his faith. He never veered from his firm convictions on Righteousness by Faith, and the fundamentals of the Advent Message. Its content led Wilcox to believe that Waggoner died a saved man. (Llewellyn Wilcox, Letter to L.E.F., Aug. 23, 1963.)

7. BEGINNING OF NEW EPOCH.—In the light of the foregoing testimony it is evident that the Minneapolis Conference introduced a distinctly new epoch, leading to an advanced experience and attitude in Adventism. It was the beginning of a new awakening—a period of growing “revival and reformation,” a consciousness of the larger concept of Righteousness by Faith, and of uplifting Christ as all the “*fulness of the Godhead.*” The message was sorely needed, and it was given. It rescued the Church from the encroaching peril of legalism and doctrinarianism. It opened up the sublime heights and unfathomable depths of the Everlasting Gospel.

It aroused the Movement from the complacency of Laodiceanism. The shell and form had been there, but too often it was without the kernel and the life. The revival of Righteousness by Faith was but another way of setting forth the provisions of the Laodicean message—the imperatives of the gold, the eye salve, and the white raiment—Heaven's threefold remedy for our threefold lack.

1888 marked a new perception of the basic doctrine of the complete Deity of Christ, joined with Righteousness by Faith as the *foundation truth of the Gospel and salvation*. We there learned that we must avoid two extremes—legalism and antinomianism—and realize that Justification by Faith is an experience, not an abstract theory. Minneapolis was therefore the revival and restoration of the prime truth and pro-

vision of Christianity—justification and sanctification through reception of the transforming, enabling life of the transcendent, indwelling Christ. *That is the long view of the Minneapolis Conference.*

8. FULL ROUNDED PICTURE EMERGES.—Such, then, is the inner story and the afterglow of the 1888 Conference, in complete harmony with the candid recital given by Historian A. W. Spalding and by L. H. Christian, who was present, together with the actual presentations of Waggoner and the paralleling messages of Ellen G. White. In these chapters it has been illuminated by personal testimony high lights and side lights not available in the past, but essential to the fuller understanding of the actual developments and deeper significance of that memorable meeting and its aftermath. Thus the picture is filled in and rounded out.

God's hand manifestly led us through a most grave crisis, marked by the human frailties of some and the conspicuous fidelity of others. He was fitting a people for their final mission to mankind. And in and through it all is seen the guiding instrumentality of God's special Messenger to the Remnant Church. The over-all portrayal not only illuminates truth but builds faith, establishes confidence, and inspires action.

With the full picture now before us, let us pause long enough for a look, in greater depth, at the Waggoner presentation, before going on to the momentous aftermath.

## Retrospective Look at Waggoner's Minneapolis Message—No. 1

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### I. Succession of Important Preliminary Factors

1. KEY EXPRESSIONS AND GREATER MEANINGS.—Before going on to the vistas that lie beyond Minneapolis and its aftermath, let us pause long enough to take a retrospective look at certain fundamental features and determinative phrasings of the Waggoner message. Having it before us—and the E. G. White declarations, and the participants' observations—let us seek to grasp Waggoner's fundamental purpose and procedure more fully, just what he was really attempting to accomplish. Let us accordingly examine his key expressions as they appear in his main published text, *Christ and His Righteousness* (1890, and its 1892 overseas reprints).

Let us bring to bear backgrounds and settings that give insight into certain distinctive terms employed. Let us likewise look frankly at certain "problem" statements, we might call them, made by Waggoner in the course of his marvelous studies.

Just why did Waggoner use certain phrases? What did he actually mean by them? Was he seeking to build a bridge between opposing viewpoints, and bring about unity? Or was it to counter something, or both? Was he himself always clear and consistent concerning certain of his own phrasings? In other words, was he still groping for expression of a new and vital concept?

2. SIGNIFICANCE OF ELLEN WHITE SUPPORT.—But first, another angle must not be forgotten. That is the significance and intent of Ellen

White's unprecedented support of the Waggoner presentation. What light does God's unfolding revelation to her shed upon the Waggoner studies of 1888? And just how far did God direct her mind beyond Waggoner's initial glimpses and remarkable utterances at Minneapolis—especially on certain of his sound concepts that were entirely new to Adventist phraseology, thought, and emphasis at the time—such as that Christ is of the same "substance" as the Father? That very term, of course, had far-reaching and inescapable historical connotations. What did it involve?

These and other pertinent aspects have their bearing and throw light on his truly historic presentation. These all call for this retrospective deeper look—because of the abiding impact of the Waggoner presentation.

3. PREREQUISITE TO MESSAGE OF RIGHTEOUSNESS.—A series of pertinent points needs to be noted as we penetrate beneath the obvious in the Waggoner series. For example, employing the familiar and effective pedagogical principle of repetition for emphasis—and he was primarily a teacher—Waggoner constantly presses on that definitive word group frequently invoked—"all the fulness of the Godhead"—as setting forth his crucial concept of the almighty transcendence and absolute Deity of Christ. This was the initial burden of his presentation. And it continued unchanged in his two later supporting books—*The Gospel in Creation* and *The Glad Tidings*. It was a pivotal concept with him.

This conviction he drove home impressively and persistently. It was a vital part of his sweeping indictment of the Arian view of a constricted, created Christ, a circumscribed, derived Christ, and a limited, subordinate, and dependent Christ. Christ in all His fullness and adequacy, Waggoner felt, must be recognized.

The confused concepts of some at the Conference greatly concerned him. That erroneous opinion he must seek to rectify, and somehow attempt to establish the Biblical truth. That was basic to all that would follow.

4. "FULNESS OF GODHEAD" CONCEPT JEOPARDIZED.—This Biblically based "*fulness of the Godhead*" (Col. 2:9) specification that Waggoner constantly stressed was jeopardized by the defective and erroneous concepts of the nature of Christ stubbornly cherished and championed by some. Both the full and semi-Arian positions alike neutralize and make null and void the foundational prerequisite of an eternal, omnipotent Christ, completely God in the highest sense—God the Son from eternity.

Only this kind of Christ could give full force and validity to His

perfect and intrinsic Righteousness, which Waggoner was to present next. His theme was Christ—and His Righteousness. Hence his initial concern over acceptance of Christ's absolute Deity. He was clearly breaking away from the semi-Arian views still held by some.

So it was the complete adequacy of *Christ as God in the highest, fullest, most complete sense* that Waggoner was impelled to stress as he launched into his Minneapolis studies. Such a recognition and acceptance he considered prerequisite and foundational to his main burden and major emphasis. That is obviously why he dealt with it first. Only the all-sufficient and requisite righteousness of such a Christ, claimed by faith, could meet the divine requirements of a holy God for man, and provide the indispensable Righteousness by Faith requisite for our salvation and restoration.

With that established, Waggoner could then go forward with the prime purpose and avowed goal of his lessons—receiving Christ's Righteousness in all its fullness. This he did. But that is evidently why his main Righteousness by Faith phase had such an initially stormy reception with some of Arian and semi-Arian leaning or persuasion. This was so stated by certain participants in the Conference, who were personal friends and associates of Waggoner, and knew his purpose and procedure.

## II. Master Key That Unlocks Heart of Waggoner Message

1. PRIMARY PURPOSE OF MINNEAPOLIS PORTRAYAL.—Unquestionably the most significant and determinative paragraphs in the entire Waggoner presentation of 1888 start with lines beginning on page 43 of *Christ and His Righteousness*. His studies were basically on (1) our all-sufficient and transcendent "*Christ*," and (2) His all-sufficient and imperative "*Righteousness*." The brief section, hereafter reproduced in italics, provides the master key that unlocks the inner heart of Waggoner's momentous contribution. It brings together both the key phrases and the cogent reasoning that set forth his fundamental thesis, which, in summation, is this:

*"Only a transcendent Christ, who is completely and intrinsically One of the constituent Persons of the ETERNAL GODHEAD in the highest and fullest sense, could be our all-sufficient Creator, Lawgiver, Atoning Sacrifice, Redeemer, Judge, Advocate, Justifier, Sanctifier, Glorifier, and Coming King. Only such a One could constitute the sole and completely adequate Source of the Righteousness imperative for sinful man to stand fully transformed and panoplied in the presence of God's immaculate holiness. And this is all because it is Christ's OWN Divine Righteousness—the Righteousness He wrought out while in the flesh on earth—the Righteousness of GOD HIMSELF*

that He provides for us. It is found and received only in Him. And it becomes ours by faith."

2. PIVOTAL PARAGRAPHS HERE REPRODUCED.—Scan carefully, phrase by phrase, these key lines, that their full intent may be discerned:

"Indeed, the fact that Christ is a part of the Godhead, possessing all the attributes of Divinity, being the equal of the Father in all respects, as Creator and Lawgiver, is the only force there is in the atonement. It is this alone which makes redemption a possibility. Christ died 'that He might bring us to God' (1 Peter 3:18); but if He lacked one iota of being equal to God, He could not bring us to Him. Divinity means having the attributes of Deity. If Christ were not Divine, then we should have only a human sacrifice. It matters not, even if it be granted that Christ was the highest created intelligence in the universe; in that case He would be a subject, owing allegiance to the law, without ability to do any more than His own duty. He could have no righteousness to impart to others. There is an infinite distance between the highest angel ever created, and God; therefore the highest angel could not lift fallen man up, and make him partaker of the Divine nature. Angels can minister; God only can redeem. Thanks be to God that we are saved 'through the redemption that is in Christ Jesus,' in whom dwelleth all the fullness of the Godhead bodily, and who is, therefore, able to save to the uttermost them that come unto God by Him.

"This truth helps to a more perfect understanding of the reason why Christ is called the Word of God. He is the One through whom the Divine will and the Divine power are made known to men. He is, so to speak, the mouthpiece of Divinity, the manifestation of the Godhead. He declares or makes God known to man. It pleased the Father that in Him should all fullness dwell; and therefore the Father is not relegated to a secondary position, as some imagine, when Christ is exalted as Creator and Lawgiver; for the glory of the Father shines through the Son." (Pp. 43-45.)

This was the inner heart of Waggoner's epochal message—Christ's complete Godhead, His absolute adequacy, and His matchless charms and power. Otherwise, "He could have no righteousness to impart to others" (p. 44). Such a transcendent Christ can both *impute* and *impart* His own perfect Righteousness to us. And this He does. With such a basic understanding outlined, the way was then clear for the presentation of Righteousness by Faith in *all its fullness* through Christ in *all His fullness*. That was the heart and essence—and procedure—of the Waggoner message.

3. SUBLIME "FULLNESS" THRILLED ELLEN WHITE.—It was this sublime exaltation of the "*matchless charms of Christ*," in the Waggoner presentation, that Ellen White declared, eight months later, was "*the first clear teaching on this subject from any human lips I had heard excepting the conversations between myself and my husband*." That is an amazing declaration, tribute, and endorsement. She recognized

its heavenly origin so clearly, she said, because "God has presented it to me in vision." That was why, she declared impressively, "*When another presented it* [Waggoner, in 1888], *every fiber of my heart said, Amen.*" (Ms 5, 1889; June 17, at Rome, N.Y.) Such was her remarkable testimony.

### III. Intent of "Godhead" in Waggoner's Usage

1. "GODHEAD"—MASTER KEY TO PORTRAYAL.—As stated, the term *Godhead*—thrice used in the quoted lines, and employed repeatedly throughout this 98-page Waggoner book—is the pivotal word. It is the master key that unlocks his meaning.

The word *Godhead* occurs three times in the K.J.V.—Acts 17:29; Romans 1:20; and Colossians 2:9. While there are slightly differing shades of meaning in the Greek words in the original, the R.S.V. uses the word "deity" in each case. This word quite properly conveys the meaning of the Greek to the average English reader. The English word *godhead* is defined by M'Clintock and Strong as "the nature or essential being of God." The Oxford English Dictionary says, "Godhead . . . 1. The quality of being God or a god; divine nature or essence; deity." In this sense the word *godhead* is a proper translation of the Greek original, though to our modern ears "deity" may better express the true meaning.

2. INTENT OF WORD "GODHEAD."—There is another definition of the word *godhead* recognized by the Merriam-Webster Dictionary as a secondary meaning: "2. [*Cap*] a The Deity; God; one of the Trinity. b *Theol.* The nature of God conceived as the Trinity; the triune God." The use of the word with the meaning of Trinity has been very common among Seventh-day Adventists through all our history, perhaps partly because of the influence of vocal anti-Trinitarians among our leaders and members in the early days.

Waggoner clearly used the word *Godhead* in the sense of Trinity in the statement we have just quoted: "Christ is a part of the Godhead." In the same extract, a few lines farther on, he uses the word in the sense of Deity when he cites the words of Colossians 2:9. In this dual use of the word he has the paralleling support of Ellen White.\*

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\* Spirit of Prophecy declarations on the Godhead:

1. "Though Christ humbled Himself to become man, the Godhead was still His own. His deity could not be lost while He stood faithful and true to His loyalty." (5BC 1129.)

"Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own." (DA 663, 664.)

"The enemy was overcome by Christ in His human nature. The power of the Saviour's Godhead was hidden." (5BC 1108.)

3. FOUNDATION FOR ENTIRE SUPERSTRUCTURE.—Waggoner expressly declares that Christ is “*part of the Godhead*”—the Second Person of the Trinity. He is set forth as the “*equal of the Father [or First Person] in all respects,*” not lacking “*one iota*” of equality with Him. That is the foundational position upon which Waggoner begins to build his entire superstructure—going from thence directly and inevitably on to the main burden of his message, namely, the necessity of the Righteousness of such a Christ, embodying “*all the fullness of the Godhead.*” That is the essence of his presentation.

#### IV. Completely “Equal”—Possessing All “Attributes” and All “Fullness”

1. EMPHATICALLY SPECIFIC ON COMPLETE GODHOOD.—Waggoner is emphatically specific and all-inclusive in his declaration of the complete Godhood of Christ. Note once more his characterizations: “*Possessing all the attributes of Divinity, being the equal of the Father in all respects,*” not lacking “*one iota of being equal to God*” the Father. . . . “*In whom [Christ] dwelleth all the fullness of the Godhead bodily*” (pp. 43, 44).

2. NEVER VEERED FROM POSITION.—Further, Waggoner used this same definitive expression a few years later in his *Gospel in Creation* (1893, pp. 147, 157).<sup>\*</sup> And similarly, ten years after *Christ and His Righteousness* (1890), in his *Glad Tidings* of 1900 (pp. 17, 89, 156). (These are really supplemental parts of his 1888 studies.) From this declared position Waggoner never veered.<sup>†</sup> His undeviating primary use of this deliberately chosen descriptive of the complete Deity of Christ consequently cannot be brushed aside. Nor is it to be explained

2. “The Godhead was stirred with pity for the race, and the Father, the Son, and the Holy Spirit gave Themselves to the working out of the plan of redemption.” (CH 222.)

“He determined to give His representative, the third person of the Godhead.” (*Bible Echo*, Feb. 27, 1899.)

Here follows a series of pertinent uses:

Godhead consists of Father, Son, and Holy Spirit (*Special Testimonies*, Series B, No. 7, pp. 62, 63; Ev 615-17)

Three Persons (Ms. 57, 1900; 6BC 1074)

Three Powers, Infinite and Omniscient (Ms. 27½, 1900; 6BC 1075)

Three Great Powers of Heaven (Ms. 57, 1900; 6BC 1074)

Eternal Heavenly Dignitaries (Ms. 145, 1901; Ev 616)

Great Threefold Power (Ms. 11, 1901; 6BC 1102)

Three Great Agencies (Ms. 11, 1901; 6BC 1102)

Three Holy Dignitaries of Heaven (Ms. 92, 1901; 5BC 1110)

Three Dignitaries and Powers of Heaven (Ms. 85, 1901; 6BC 1075)

Heavenly Trio of Three Living Persons (*Special Testimonies*, Series B, No. 7, pp. 62, 63—1905)

Three Highest Powers in Heaven (*Special Testimonies*, Series B, No. 7, p. 51—1905)

<sup>\*</sup> In the closing chapters of *The Gospel in Creation*, Waggoner twice refers to Christ’s “*eternal power and Godhead.*” This is followed by, “Christ is the power of God, and in Him dwells *all the fulness of the Godhead bodily*” (p. 157).

<sup>†</sup> Another striking statement is: “He did not first become Mediator at the fall of man, but was such from eternity” (p. 141). The *eternal* Sonship is thus here clearly affirmed by Waggoner.

away by citation of a couple of differing expressions used elsewhere by Waggoner. But of those, more shortly.

Now let us look for a moment at the concept of other Christian scholars.

3. VERY ESSENCE OF ETERNAL GOD.—Christian scholars recognize Colossians 2:9 to be "the heart of his [Paul's] message about the Person of Christ" (Archibald T. Robertson, *Word Pictures in the New Testament*, vol. 4, p. 491). In Christ dwells not simply one or more aspects of the Godhead, but the very *essence* of God. (*Ibid.*) The fullness of the Godhead was in Christ *before* the Incarnation (John 1:1, 18; Phil. 2:6), as well as *during* the Incarnation (John 1:14, 18; 1 John 1:1-3). And it will  *dwell evermore eternally*  in His glorified divine-human nature and Person, ages without end.

Paul here speaks of the essential Deity inherent in Christ—not simply divine attributes, but the divine *nature* itself. It is the eternal and intrinsic embodiment of Christ's very being—from all ages to all ages (Marvin R. Vincent, *Word Studies in the New Testament*, 1890, vol. 3, p. 487). This is the same thought that was developed by Waggoner, and pressed home again and again. It is the undergirding basis of his whole message concerning the Source of Righteousness by Faith.

4. CUMULATIVE EVIDENCE TRULY IMPRESSIVE.—That Deity in all its fullness is truly incarnate in Christ is cumulatively established by each added expression. Together they build a tremendous case. Analyze the component words and word groups, and sense their aggregate force as they appear in Waggoner's presentation.

"*In Him*"—The emphasis is on Him, and nowhere else.

"*Dwelleth*"—Permanent abode; past, present, future—not a transient manifestation.

"*All the fullness of the Godhead*"—Plenitude, completeness of Deity. The whole unbounded powers and attributes of Divine Being indwelling in Christ is the whole essence, nature, being, and omnipotence of Deity. The encompassing stretch of the term is without limit in time, space, and power.

"*Bodily*"—In the Incarnation, the Eternal Word in whom all the fullness dwelt in becoming flesh. And He bears the glorified, corporeal humanity of His earthly life in His exaltation, now and forever—the fullness of Divine Nature.

Scan again the lines used by Waggoner to press home his convictions to the Conference assembly. Then look at the imposing list of

the intrinsic *attributes* of the Godhead that is revealed in Holy Writ, hereafter listed.

5. INTRINSIC ATTRIBUTES OF GOD.—The intrinsic *attributes* of God—actually the Godhead—are wholly inseparable from the very nature and being of God. These attributes are not merely human descriptives, but are the true representation of the Divine Nature made known through the Biblical revelation He has given of Himself. They blend harmoniously with one another in the unity of the Godhead.

These attributes are sometimes classified as (1) *natural* and (2) *moral*. The NATURAL ATTRIBUTES are commonly recognized as Infinity, Eternity, Self-existence, Self-subsistence, Omniscience, Omnipotence, Omnipresence, Immutability, Foreknowledge, Sovereignty, and Perfection. The MORAL ATTRIBUTES are usually given as Holiness, Righteousness, Justice, Wisdom, Truth, Faithfulness, Mercy, Loving-kindness, Love, and Grace. These are noted throughout the pages of *Christ and His Righteousness*. Waggoner's presentation tallies with this line-up.

6. IMPOSING LIST OF DIVINE OFFICES.—To these attributes should be added the *Divine Offices* that are ascribed to Christ—Creator, Upholder (or Preserver), Lawgiver, Perfect Example, Revealer of God, Embodiment of Godhead, one and only God-Man; Atoning Sacrifice (Ransom, Propitiation, Reconciliation, and Substitution); Justifier, Sanctifier, and Glorifier; Saviour of Man; Forgiver of Sins; Lord of Life; Bestower of Immortality; Mediator; Judge; and Coming King. What a galaxy!

Such was the Christ, and His matchless character and charms, set forth by Waggoner. Such a Christ was God in the highest and fullest sense. Such a Christ was the all-sufficient and indispensable Source of the Righteousness Waggoner was seeking to set forth.

7. DAZZLING ARRAY OF NAMES AND TITLES.—Waggoner also refers to the multiple names, appellations, and titles of the Son of God. The sheer number and scope of such are amazing. Let the eye scan this dazzling array, listed without comment, gleaned from the Word:

Advocate (1 John 2:1), Almighty (Rev. 1:8), Alpha and Omega (Rev. 1:8), Author and Finisher of Faith (Heb. 12:2), Beginning and End of Creation of God (Rev. 3:14; 22:13), Blessed and Only Potentate (1 Tim. 6:15), Bright and Morning Star (Rev. 22:16), Captain of Salvation (Heb. 2:10), Chief Corner Stone (1 Peter 2:6), Chief Shepherd (1 Peter 5:4), Christ the Power of God (1 Cor. 1:24), Christ the Wisdom of God (1 Cor. 1:24), Corner Stone (Eph. 2:20), Eternal Life (1 John 5:20).

Faithful Witness (Rev. 1:5), First and Last (Rev. 1:8; 2:8; 22:13), Fullness of the Godhead (Col. 2:9), God Manifest in the Flesh (1 Tim. 3:16), God Our Saviour (1 Tim. 2:3), God With Us (Matt. 1:23), Great Shepherd (Heb. 13:20), Head of the Church (Eph. 5:23), High Priest (Heb. 4:14), Holy One (Acts 3:14), Holy One of God (Mark 1:24), Horn of Salvation (Luke 1:69), King of Kings (1 Tim. 6:15; Rev. 17:14), Life (John 14:6), Light (John 8:12), Lord of Lords (Rev. 17:14; 19:16), Lord From Heaven (1 Cor. 15:47), Lord of Glory (James 2:1), Lord Over All (Rom. 10:12), Messiah (John 1:41), Prince of Life (Acts 3:15), Propitiation (1 John 2:2).

Resurrection and Life (John 11:25), Righteous Judge (2 Tim. 4:8), Righteousness (1 Cor. 1:30), Sanctification (1 Cor. 1:30), Saviour (Luke 2:11), Saviour of the World (1 John 4:14), Shepherd (Mark 14:27), Shepherd and Bishop of Souls (1 Peter 2:25), Surety (Heb. 7:22), True God (1 John 5:20), True Vine (John 15:1), Truth (John 14:6), Unspeakable Gift (2 Cor. 9:15), Way (John 14:6), Which Is, Which Was, Which Is to Come (Rev. 1:4), Wisdom of God (1 Cor. 1:24), Word (John 1:1), Word of God (Rev. 19:13), Word of Life (1 John 1:1).

This was the Christ whom Waggoner extolled and presented.

8. SUPREME "FULLNESS" OF "GODHEAD" DWELLS IN CHRIST.—The supreme descriptive is ever set forth as, "all the *fullness* of the GOD-HEAD." This is the strongest and most emphatic phrasing that could be employed by Inspiration to express the totality of everything that comprises the Deity, and that is embodied in Christ. In the Father and the Spirit the whole plenitude of Deity similarly dwells.

During His incarnation the union of Deity and humanity was unique and solitary in and with Christ. In Him is embraced absolute Deity. It is not found in any created or derived being. The fullness of Supreme Deity dwells in Christ, as innately His. All that enters into the highest concept of God, and what constitutes God, dwells completely in Christ, and was manifested in Him in connection with His *bodily form and Person while on earth*.

## V. Determining Evidence of Waggoner's Term "Very Substance"

1. CHRIST OF "SAME SUBSTANCE" AS FATHER.—We now turn to another of Waggoner's determining evidences. For this, let us go back a few pages in *Christ and His Righteousness*. The full significance of Waggoner's highly significant descriptive concerning Christ's nature must not be missed. It is vital. He explicitly declared that Christ "is of the *very substance and nature of God*" (p. 22). And again, that

"being by nature of the very substance of God, and having life in Himself, He is properly called Jehovah, the *self-existent One*" (p. 23). This expression—"very substance"—goes to the very heart of Trinitarian Athanasianism, as totally opposed to the emasculating Arian concept.

It harks back to the Arian controversy that came to confrontation at the Council of Nicea in A.D. 325, where the expression "*same substance*" was used to designate the underlying nature, essence, and being of the Second Person of the Godhead. It was there used to signify Christ's absolute and eternal Deity. And it was here invoked by Dr. Waggoner to set forth his own position on the ineffable Person of Christ that he felt was imperative. That iterated expression—"very substance"—enforced his point better than a whole plethora of words.

2. STRUCK AGAINST DEROGATING ARIAN CONCEPT.—Arius, and Arianism, *denied* that the Son is coeternal, coequal, and coessential (or *consubstantial*) with the Father. Arianism maintained that only God the Father is Infinite and without beginning—that "there was when the Son was not." It held that the Father alone is fully God while the Son is subordinate and not eternal—that He is only a creature, next in rank to God the Father, but actually a derived, finite being.

Arianism thus denied the true and absolute Deity of Christ. Such a constrictive, derogating concept could not pass unchallenged. Christ's supreme Deity was vital to the whole issue of Righteousness by Faith in Christ. This Waggoner sensed deeply.

3. ARIANS REJECT "SAME SUBSTANCE" CONCEPT.—The Arians stoutly rejected the Athanasian "*sameness of essence*" (*homo-ousios*, or "one substance") position, holding only to "*likeness as to essence*" (*homoiousios*). That excluded *identity of essence*, or the "very substance" that Waggoner here twice maintained. The amazing and significant thing is that just five years later, in 1893, Ellen White sustained this position, and writing under inspiration, employed essentially the same term—"one substance"—as used by Waggoner in 1888. Here are her exact words:

"It seemed that divinity flashed through humanity as Jesus said, 'I and my Father are one.' The words of Christ were full of deep meaning as He put forth the claim that He and the Father were of *one substance*, possessing the same attributes." (*Signs*, Nov. 27, 1893, p. 54.)

Waggoner and his colleagues were moving definitely away from both the Arian and the semi-Arian positions. This was a vital factor in the understanding of his main thesis—Righteousness by Faith in a transcendent Christ, one who is "all the fulness of the Godhead." It was

foundational to his whole concept of valid and effectual redemption through an ineffable Christ. And that was the sole object of his studies.

## VI. Each Person of Godhead Plays Indispensable Part

1. WAGGONER SPOKE WITH STUDIED CARE.—As seen in Waggoner's concept, the term *Godhead* unquestionably stood for the constituent plurality of Persons—Father, Son, and Holy Spirit—working out the plan of redemption in complete unity and coordination. Waggoner was a scholar, well versed in theological terminology and widely read in theological literature.

Waggoner spoke with studied care. He phrased his thoughts with exactness, and in full understanding of their import. He clearly believed in the Trinity of Persons comprising the Godhead. And in such a frame of reference he thus recognized the component First, Second, and Third Persons as coequal and consubstantial—in direct conflict with the contrary contentions of Arianism, which, in the early portion of his presentation, he was effectively confuting.

2. INDISPENSABLE BASIS OF ATONEMENT.—Waggoner definitely held that the unity of action of the Three Persons of the Godhead is the underlying provision indispensable for the effectiveness of the Atonement and its involvements, as he specifically declares in this connection. The supreme purpose of the Atonement was not simply to dispose of sin, but to *provide the Righteousness requisite for redeemed sinners*—Righteousness imperative to standing on earth and abiding forever in the presence of a holy God. This is the proffered Righteousness of Christ, as both God and man, thus satisfying all requirements. This Waggoner recognized and declared.

So the whole plan of redemption is actually rooted in this mysterious threefold union—and yet distinction—of Persons in the *Eternal Godhead*, in which the Father sent the Son to this world to be the propitiation for the sin of fallen man. And the Son, upon His return to the place and glory that He had had with the Father before the world was, sent the Spirit to apply His wrought-out redemption and all-sufficient Righteousness to men. Thus each Person of the "Heavenly Trio" plays His designated part. Such are the divine harmony and coordinated relationships of the Godhead.

## VII. Breaking Away From Arianism

1. "SUBSTANCE" CONTENTION CLASSIFIES WAGGONER AS ANTI-ARIAN.—The terms "*very substance*" (Waggoner, in 1888), "*same substance*"

(Nicene Creed, A.D. 325), and "of *one* substance" (Ellen White, in 1893)—having identical meaning—are expressions never used or admitted in Arian or semi-Arian circles in identifying Christ as the eternal Second Person of the Eternal Godhead.

Such a contention was in direct and irreconcilable conflict with the postulate advocated by Stephenson, Smith, (J. H.) Waggoner, and Stone—and doubtless others—between 1854 and 1888. It is a clear indication of the direction in which the Seventh-day Adventist cause was now to move—away from the Arianism and semi-Arianism of some of its earlier adherents.

2. IN DIRECT OPPOSITION TO SEMI-ARIANS.—Thus Dr. Waggoner in 1888, and Ellen White five years later in '93, were in complete agreement on the matter of the "same substance" of both Father and Son.

So E. J. Waggoner came to Minneapolis having already broken with the Arian-slanted positions—including those of his own father—in order to present Righteousness by Faith in *all* its fullness, by faith in a Christ who he constantly stressed was "*all* the fulness of the Godhead."

3. "GODHEAD" NOT SANCTIONED IN ARIANISM.—We are ever to remember Mrs. White's strongly approving reference to Waggoner's emphasis on "*Christ as all the fullness of the Godhead*" (Ms. 5, 1889). We must never allow ourselves to parry or minimize the significance of this comprehensive phrase in its vital relation to Righteousness by Faith, and her pointed approval of Waggoner's recurring emphasis. Nor should we permit ourselves to be confused concerning the "Godhead," which involves the "Three Persons" of the "Heavenly Trio," as Mrs. White uniquely expressed it.

"Godhead," in the sense of Trinity, is *not* a term used or sanctioned by Arianism, which—be it particularly noted—denies the *parity* of the *Second Person* with the First, and disclaims the *personality* of the *Third Person* as part of the Godhead. That is the vital point.

"Godhead" is distinctly a Trinitarian term. And Waggoner's repeated use of this designation—"Godhead"—shows that he had broken with the persisting elements of Arianism, for the two are in irreconcilable conflict, being mutually exclusive. He obviously had first to deny the premise of Arianism in order that he might then present the larger dimensions of Righteousness by Faith in all its fullness.

## Retrospective Look at Waggoner's Minneapolis Message—No. 2

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### I. Regrettable Venture Into Unsound Speculation

1. **CONFUSED BY PHRASE "PROCEEDED FORTH."**—In a couple of instances Waggoner ventured out onto the thin ice of speculation, and broke through into waters of conjecture that were over his depth—over anyone's depth, in fact. These instances concerned the same point. So it was really a breakthrough at the same spot—over the same issue. That this could be is not surprising, for it was a question that had intrigued and puzzled Christian scholars throughout long periods in the Christian Era. It had been agitated in the era of discussion concerning Christ and the Godhead by inquisitive churchmen of the early centuries. It again came under discussion both in Reformation and post-Reformation times.

Its reverberations could still be heard in certain Protestant bodies in the early nineteenth century. It even penetrated our own ranks in our earlier decades, when our men thought anxiously concerning the Godhead and its relationships—especially as to Christ. It centered on the intent of those Biblical expressions—"only begotten" and "Son of God," and "proceeded forth" from the Father (John 8:42). Just what did these expressions mean to Waggoner? And how far back do they take us into the illimitable past? Were there *two* proceedings forth—one in the unfathomable beginning, and one at the Incarnation? That was the question.

2. **CONCERNED CERTAIN INTRIGUING TERMS.**—These formed part of

the larger issues stirred up by the Arian agitation over the *when* and *how* of the "begetting" and the "Sonship"—if such could be fathomed. These, it should be added, were not irreverent, skeptical probings of forbidden mysteries. They were, nevertheless, beyond the compass of human comprehension. Here the limited disclosures of Holy Writ must suffice. They must be accepted by faith—with futile speculation restrained. The finite cannot compass the Infinite. There is a point beyond which the human mind must not attempt to pass, and cannot pass except at grave peril.

But before we deal directly with these two but really identical ventures on the part of Waggoner, let us summon in review certain vital historical backgrounds, of which he was surely aware. These throw valuable light, resulting from the quest of the centuries upon the larger issues here at stake. They involve the thought and terminology of the early church, and then of the Evangelical Reformation creeds. This, however, is an area with which we, as Adventists, have not commonly concerned ourselves. But it nevertheless sheds light on the immediate problem. It will also help us to understand our own position and problem in relation to the historic church reactions and records of the centuries. To these we turn.

We as Seventh-day Adventists have from our very beginning traditionally looked askance at all stipulated "church creeds," feeling that they put restrictive bounds on Biblical truth—which should always be progressively unfolding under continuing study. But the historic creeds do shed light on the problem we are surveying.

## II. Evidence From Early-Church and Protestant-Reformation Creeds

1. SPRANG FROM EARLY CHRISTOLOGICAL CONTROVERSIES.—There would probably have been no elaborated early creeds had there been no controversies in the early church over the Person, nature, and Deity of Christ—and His intrinsic relationship to the other Persons of the Godhead.

When controversies arose concerning the true meaning of the Scriptures on these basic issues, churchmen attempted to give expression to their understanding of the true sense of the Bible teaching thereon—for the comprehension and public instruction of the church. Thus the early creeds developed, and were enlarged and perfected as recognized need arose.\*

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\* Draft has been made upon Philip Schaff, *Creeds of Christendom*, vol. 2, pp. 1 to 41, and various similar works, for data on the early-church creeds; and on Schaff's vol. 3 for the later Evangelical Protestant creeds.

2. **FUNDAMENTAL RELATIONSHIP OF CREEDS TO BIBLE.**—It is to be borne in mind that in avowed Protestant thought the authority of all creeds, formularies, and confessions is but *relative and limited*. As such, they are held as subordinate to the Bible, which is recognized to be the only infallible rule of Christian faith and practice. The Bible is the Word of God; the creed or confession of faith is man's statement of his understanding or interpretation of God's Word.

As such, the creed has only relative ecclesiastical authority. Nevertheless, such creeds have historical value as candidly recorded concepts, and have exerted a determining influence across the centuries.

3. **PETER'S CONFESSION; CHRIST'S BAPTISMAL FORMULA.**—The first recorded Christian confession was doubtless that of Peter: "Thou art the Christ, the Son of the living God" (Matt. 16:16). Christ is indeed the center, the heart, of the Christian Faith. And the baptismal formula—"in the *name* [singular] of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19), projected by Christ Himself—gave rise to the Three-Persons-in-One-Godhead concept, and thus in time to a definitely declared Trinitarian emphasis.

This eventuated later in, "I believe in God the Father, the Son, and the Holy Spirit," and in the *oneness* of that inclusive "name" into which believers were baptized. Thus the germ of the so-called Apostles' Creed—called the "Creed of Creeds"—began to be developed.

The Apostles' Creed states, "I believe in God the Father Almighty . . . ; And in Jesus Christ his only Son our Lord. . . . I believe in the Holy Ghost." The Apostles' Creed appears to be the earliest attempt of churchmen to systemize the teaching of Scripture on salvation through *Christ*. It has been called the "uninspired foundation" upon which the whole after-structure of subsequent creeds rests.

4. **NICENE—FOUNDATION OF PROTESTANT CREEDS.**—Next came the Nicene Creed in A.D. 325, enlarged at Constantinople and approved at Chalcedon. And the later Athanasian Creed—concerning the doctrine of God and of Christ, and of the Trinity and the Incarnation. These creeds became the common heritage of nearly all Christian faiths, and the common stock from which nearly all later formularies have grown. Thus the Evangelical Protestant creeds, from Reformation times onward, are based largely upon these early church formularies. That is another reason why we as Adventists may profitably be acquainted with them.

The Nicene Council declaration gives clear expression to the absolute Deity of Christ, as against the Arian heresy that had arisen. The

later Athanasian Creed concerns the doctrine of Christ's person, as against the various heresies of the post-Nicene age.

The Nicene Creed sets forth the *eternal* Deity of Christ—the Only-Begotten Son, God of God, Light of Light, *very God of very God*, being of "*one substance with the Father*," by whom all things were made. He was declared begotten, *not* made—out of nothing or of another substance. He was *not* created—as Arius had contended. The issue was clear, and the decision unmistakably placed on record.

5. NICENE—FIRST UNIVERSAL CREED.—The Nicene Creed is most definite and explicit in its statement of the Deity of Christ. Because formulated for the settlement of the Arian controversy, the terms "coessential" and "coequal," "begotten . . . before all worlds," and "very God of very God," are evidence of triumph in the struggle with the original Arianism, which had agitated the church for half a century. The Nicene Creed was the first to obtain general and abiding acceptance.

But the Nicene Creed was augmented and completed by the Council of Constantinople (381), for the Nicene Creed ends abruptly with the words "and in the Holy Ghost." So the Nicene Creed, as enlarged and completed in 381, reads:

"We believe in *one God the Father Almighty*, Maker of heaven and earth, and of all things visible and invisible.

"And in one Lord *Jesus Christ*, the only-begotten Son of God, begotten of the Father before all worlds (aeons); God of God, Light of Light, *very God of very God*, begotten, not made, being of *one substance with the Father*, by whom all things were made. . . .

"And in the *Holy Ghost*, the Lord, and Giver of life; Who proceedeth from the Father [and the Son]; Who with the Father and the Son together is worshiped and glorified." (Schaff, *Creeds of Christendom*, vol. 1, pp. 27, 28.)

6. CHALCEDON—INCARNATION AND INVOLVEMENTS.—While the Nicene Creed set forth the eternally pre-existent Godhead of Christ, as opposed to Arianism, the formula of Chalcedon (451) set forth the incarnation of the Second Person of the Godhead as the actual and abiding union of the two natures in one Person, constituting *one Being*—the divine Logos assuming the human nature common to us all, in inseparable union in one Divine-human Person—a duality of nature, interpenetrating each other, as Son of God and Son of man, the one and only God-man. (*Ibid.*, pp. 29-34.)

7. "ATHANASIAN"—ALL FULLNESS OF GODHEAD.—The origin of the Athanasian Creed is involved in obscurity. Athanasius himself was not its author. But it sets forth the Athanasian position—hence its name—and deals with the Trinity and the Incarnation. It sets forth the *absolute*

*oneness and unity of the Divine Essence* (or Being) of the Three Persons of the Godhead, each possessing all the fullness of Deity—thus *guarding against* Tritheism.

Each Person has all the divine attributes inherent in the Divine Essence, or Godhead, but each has an individual personality. In this Trinity there is no “priority or posteriority of time,” no “superiority or inferiority of rank,” but each Person is coeternal and coequal. That is the emphasis and deeper significance of the Athanasian Creed. (We must, of course, ever realize that the mystery of the Trinity—the infinite truth of the Godhead—lies far beyond the boundaries of the human mind, and its reasoning and logic. We simply accept by faith the revelation of the Word of God.)

8. KEY EXTRACTS FROM ATHANASIAN CREED.—Here are key extracts concerning the Godhead, and its relationships, from this elaborated creedal statement:

“3. . . . we worship one God in Trinity, and Trinity in Unity;

“4. Neither confounding the Persons: nor dividing the Substance.

“5. For there is one Person of the Father: another of the Son: and another of the Holy Ghost.

“6. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one: the Glory equal, the Majesty coeternal. . . .

“8. The Father uncreate: the Son uncreate: and the Holy Ghost uncreate.

“9. The Father incomprehensible: the Son incomprehensible: and the Holy Ghost incomprehensible.

“10. The Father eternal: the Son eternal: and the Holy Ghost eternal.

“11. And yet they are not three eternal: but one eternal.

“12. As also there are not three uncreated: nor three incomprehensibles, but one uncreated: and one incomprehensible.

“13. So likewise the Father is Almighty: the Son Almighty: and the Holy Ghost Almighty.

“14. And yet they are not three Almighty: but one Almighty.

“15. So the Father is God: the Son is God: and the Holy Ghost is God. . . .

“26. But the whole three Persons are coeternal, and coequal. . . .

“30. . . . we believe and confess: that our Lord Jesus Christ, the Son of God, is God and Man;

“31. God, of the Substance of the Father; begotten before the worlds: and Man, of the Substance of his Mother, born in the world.

“32. Perfect God: and perfect Man, . . .

“33. Equal to the Father, as touching his Godhead: and inferior to the Father as touching his Manhood.

“34. Who although he be God and Man; yet he is not two, but one Christ.

“35. One; not by conversion of the Godhead into flesh: but by taking of the Manhood into God.

“36. One altogether; not by confusion of Substance: but by unity of Person.”—Philip Schaff, *The Creeds of Christendom*, vol. 2, pp. 66-69.

[The remarkable similarity of thought and intent between Ellen White's classic declaration—"The Father is all the fullness of the Godhead," "The Son is all the fullness of the Godhead," and the Holy Spirit is "all the fullness of the Godhead" (Ev 614, 615)—and the emphatic and repeated emphasis of these sections of the Athanasian Creed, is remarkably impressive, and should not be overlooked.

It discloses Ellen White's deep insight, gained through inspiration, into these divine actualities and relationships. At the same time, her truth-laden statements afford a new understanding of the essential soundness of certain repeated declarations in these early creeds—the main thrust of which has continued on across the centuries. They are in harmony with the Spirit of Prophecy declarations of our day. Of these facts we need to be aware.]

9. REFORMERS VENERATED ATHANASIAN CREED.—It is to be noted that the Reformers, particularly in the Lutheran and Reformed Churches, had great veneration for the Athanasian formula, or symbol. It is mentioned approvingly in the Lutheran Augsburg Confession, the Anglican Thirty-Nine Articles, the Second Helvetic, and other Confessions. Luther regarded it as highly important, as did many leaders in the Church of England.

We can thus see the bearing that these early creedal positions had on the Evangelical Protestant creeds that had been professed—and retained—by the great majority of the Millerite host, and including, the author is persuaded, a majority of our own original founders. The positions of these early creeds, carried over in varying degrees into the standard Baptist, Methodist, Presbyterian, Congregationalist, Episcopalian, Lutheran, and other creeds, thus have a definite bearing on our quest.

### III. Evangelical Protestant Creeds, Confessions, and Catechisms

MILLERITE CARRY-OVERS FROM PREVIOUS AFFILIATIONS.—It is unmistakably clear that the historic beliefs concerning the Godhead—Father, Son, and Holy Spirit—held by the preponderant Trinitarian majority in the Millerite Movement, were simply carried over from their previous affiliations—just as with William Miller. ["I believe in one living and true God, and that there are three Persons in the Godhead."—Sylvester Bliss, *Memoirs of Miller*, 1853, pp. 77, 78.] These were not an issue in the 1843-1844 Movement.

That we may have suitable acquaintance with the leading Protestant creeds, here follows what adherents of the various Evangelical Protestant churches have held on the nature and Persons of the Godhead—particularly of the Son of God and the Holy Spirit. Some of these declarations reach back to emerging Reformation days. Others are more

recent. Here are the precise positions set forth in the different denominational creeds on these points, quoted from Philip Schaff, *Creeds of Christendom*, volume 3:

1. EVANGELICAL REFORMED ("Heidelberg Catechism," 1563): "Christ alone is the *eternal Son of God*."—Ques. 33 (p. 318).

"That the *eternal Son of God*, who is and continues *true and eternal God*, took upon him the very nature of man."—Ques. 35 (p. 319).

"That he [the Holy Ghost] is *co-eternal God* with the Father and the Son."—Ques. 53 (p. 324).

2. ANGLICAN ("Thirty-Nine Articles," 1571): "In unity of this Godhead there be three Persons, *of one substance, power, and eternity*: the Father, the Son, and the Holy Ghost."—Art. I (pp. 487, 488).

"The Son . . . begotten from everlasting of the Father, the *very and eternal God*, and of *one substance with the Father*, took man's nature."—Art. II (p. 488).

"The Holy Ghost . . . is of *one substance, majesty, and glory*, with the Father and the Son, *very and eternal God*."—Art. V (p. 489).

3. PRESBYTERIAN AND CONGREGATIONAL ("Westminster Confession of Faith," 1647): "In the unity of the Godhead there be three persons, *of one substance, power, and eternity*: God the Father, God the Son, and God the Holy Ghost."—Ch. II (pp. 607, 608).

"Shorter Catechism" (1647) (Adopted by Church of Scotland, Presbyterian Synod of New York and Philadelphia, 1788): "There are three persons in the Godhead: the Father, the Son, and the Holy Ghost; and these three are one God, the *same in substance, equal in power and glory*."—Ques. 6 (p. 677).

4. BAPTIST (for New Hampshire and New England, c. 1833): "That in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; *equal in every divine perfection*." Art. II. (p. 742).

5. FREE-WILL BAPTISTS, OF AMERICA (1834): "Jesus Christ, the Son of God, *possesses all divine perfections*. . . He is *eternal, unchangeable, omnipresent, omniscient, omnipotent, holy*."—Ch. V (p. 751).

"These three, the Father, Son, and Holy Spirit, are one God."—*Ibid.* (p. 752).

6. METHODIST ("Articles of Religion," 1784, for America): "In unity of this Godhead there are three persons, *of one substance, power, and eternity*, the Father, the Son, and the Holy Ghost."—Art. I (p. 807).

7. REFORMED EPISCOPAL OF AMERICA (1875): "In unity of this Godhead there be three persons, *of one substance, power, and eternity*: the Father, the Son, and the Holy Ghost."—Art. I (p. 814).

"The Son, who is the Word of the Father, begotten from everlasting of the Father, the *very and eternal God, of one substance with the Father*, took man's nature.\* . . . The Godhead and manhood, were joined together in one person,

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\* It is to be particularly noted that these creeds that speak so emphatically and repeatedly of the "*eternity*" of Christ likewise speak of Him as "begotten," or the "Only-Begotten" Son, begotten from *everlasting*, begotten from *eternity*, begotten before the worlds or ages. There seemed, in their minds, to be no conflict of concept. They were not put forth in contrast, or as if one neutralized the other. Rather, they were regarded as consistent and compatible. Such is the testimony of historical theology.—L. E. F.

never to be divided, whereof is one Christ, very God and very man."—Art. II (p. 814).

"The Holy Ghost, proceeding from the Father and the Son, is of *one substance*, majesty, and glory with the Father and the Son, *very and eternal God*."—Art. IV (p. 815).

8. HELVETIC (SWISS) CONFESSION OF 1566.—There were two Helvetic Confessions—the *First* (Basle, 1536), compiled by Bullinger and others, after the discussion over the Eucharist. The *Second* (1566), likewise by Bullinger—Zwinglian and Calvinist in tone—was accepted not only by the Swiss Protestant Church but by the Reformed outside of Switzerland. Here is the—

SECOND HELVETIC CONFESSION: "There are not three Gods, but three persons, *consubstantial, coeternal, and coequal*; distinct, as touching their persons; and, in order, one going before another, yet without any inequality. . . . They are so joined together that they are but one God; and the *divine essence is common to the Father, the Son, and the Holy Spirit*."—Ch. III (p. 835).

"We believe and teach that . . . *the Son is coequal and consubstantial* with the Father, as touching his divinity: true God, not by name only, or by adoption, or by special favor, but *in substance and nature*. . . .

"We therefore do abhor the blasphemous doctrine of Arius, and all the Arians,\* uttered against the Son of God. . . .

"We also teach and believe that the *eternal Son of the eternal God* was made the Son of man. . . ."—Ch. IX (p. 850).

#### IV. Deductions From the Preceding Creedal Testimony

1. OBSERVATIONS ON FOREGOING EVIDENCE.—We here have the leading Protestant views concerning the Trinity and its component Persons, held by the vast majority in the Christian world at the time of the Millerite Movement, and retained individually by a vast majority of the Millerites. The Millerite host in 1844 was, beyond question, preponderantly Trinitarian in composition.

These views were evidently likewise retained by the Trinitarians of our own founding-fathers group following the great division point—the Disappointment of October 22, 1844. Engraved in their consciousness, they had not altered their views thereon. But this was not an issue at first. Such is the background.

In our own first decade there was no special agitation or cleavage over the question, until we come to Stephenson's Arian-slanted book of

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\* In the sixteenth century, Socinianism—anti-Trinitarian and denying the essential Deity of Christ—spread into Switzerland and several other European countries, especially Poland, with its *Racovian Catechism* of 1605. (*Oxford Dict. of the Christian Church*, 1958, pp. 1266, 1135.) It intruded into Baptist and Presbyterian circles, and penetrated North America. Those were the ramifications.

1854\*—issued at Rochester just as our first decade closed. Stephenson realized that there would be antagonism to his Arian contention, here set forth, and so stated.

2. DISRUPTIVE PART PLAYED BY STEPHENSON.—With the creedal evidence now before us, here for comparison or contrast are the leading tell-tale Arian excerpts from J. M. Stephenson's *The Atonement*, rehearsed in retrospect. Its glaring errors now become more apparent.

"The Father only is *self-existent* [*sic*]" (p. 50).

"The idea of Father and Son supposes *priority* of existence of the one, and the *subsequent* existence of the other" (p. 128).

"If the inspired writers had wished to convey the idea of the co-etaneous existence, and eternity of the Father and Son, they could not possibly have used more incompatible terms" (p. 128).

"The idea of an *eternal Son* is a *self-contradiction*" (p. 129).

"He was begotten; and consequently as such, he *must have had* a beginning" (p. 130).

"Those texts which *exclude the possibility of his being eternal*, in the sense of his *never having had a beginning of days*" (p. 131).

"*He must be a created being*; and as such, his life and immortality must depend upon the Father's will" (p. 133).

"That *he had an origin*; that 'he was the first born of every creature;' 'the beginning of the Creation of God;' (Rev. iii, 14;)" (p. 153).

In his summation Stephenson says:

"The position I have taken in reference to the *nature* [*sic*], *origin* [*sic*], and *incarnation* [*sic*] of the Son of God, *will be objected to by many*" (p. 187).

He even struck at Colossians 2:9 (in whom "dwelleth all the fulness of the Godhead bodily"), saying that this was because it "*pleased the Father* [*sic*]" (p. 190).

That was the jarring note introduced by Stephenson.

[The entire Stephenson book ran in article form through the then forum-like *Review* in 1854—in nine installments, from Aug. 22 to Dec. 19—the type being retained. A second printing apparently appeared in 1855.]

3. ERRATIC STEPHENSON THE INNOVATOR.—As already noted, Stephenson was never a four-square Adventist. Yet Stephenson was the one who first got into printed book form with this tangent teaching, when our early literature was on a decidedly forum basis.

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\* *Gist of the Arian Contention*.—Bear in mind that Arianism held that God the Father alone is truly and fully God. That He alone is eternal, transcendent, unchangeable. Arianism held that God the Father created the Son for the purpose of creating the world. So the Son of God, while pre-existent before time and the world—and all other creatures—was Himself but a derived creature. He was held to be the *first creature* of God, and *not of the essence or substance of the Father*—though created out of nothing.

He is therefore *not eternal*, and not supremely God. There was definitely a time, they contended, "when He was not." Arianism thus demanded and delimited Christ into a lesser, subordinate, derived, dependent God, subject to limitations, and to law and accountability. He was actually a recipient and a subject. That was the gist and the seriousness of the actual Arian contention and derogation.

We were then (in 1854-1855) in a transition hour, long before any crystallized position had been declared by Sabbatarian Adventists as a body concerning the Godhead—and its component Persons, nature, and interrelationships—which positions were as yet left to the individual to determine, without challenge or objection—until suitable time for later consideration.

Let us now return to the Waggoner 1888 presentation.

4. REMARKABLE CLARITY OF CENTRAL WAGGONER CONCEPT.—From the foregoing survey we can see an amazing similarity between the Christological features of the early Nicene-Athanasian emphasis, and that of the later Evangelical-Protestant formularies—which many if not most of our earliest forefathers had retained as they launched the new Sabbatarian Advent Movement.

Even more impressive are the striking similarities, both of thought and expression, with such later Spirit of Prophecy confirmations as “eternal Christ,” “all the fullness of the Godhead,” and Father and Son of “*one substance*.” This attests, more than we have realized, the actual continuity of concept and expression, retained by many through the centuries, concerning the absolute Deity and eternal existence of the Son as the Second Person of the Eternal Godhead, and later stated by the Spirit of Prophecy.

5. STRESSED BY REPETITIVE USE OF “ALL FULLNESS.”—This was obviously what Waggoner was seeking to set forth as foundational to his presentation of Righteousness by Faith in such a Christ—as *all the fullness of the Godhead*. This was what he had here presented for the first time publicly, and was seeking to stress by the repetitive use of that striking clause, “*all the fullness of the Godhead*.” This was his all-inclusive master descriptive and definitive. Everything was really compressed into that one continuing emphasis. That pivotal point is to be borne in mind.

Waggoner could not reasonably be expected—in that initial enunciation, even though its *major* thrust and its *key* expressions were backed orally and publicly by the Spirit of Prophecy—to have made a faultless presentation of *all details*, aspects of which (on the Deity and Godhead) still puzzle the best informed and most loyal today, as they have all across the Christian Era.

His was a remarkable advance, tied in with the impressive witness of the centuries, even though not always consistently and completely in line with what we accept as Trinitarianism today. His was a notable enunciation.

### V. Waggoner's Deviations Based on Misapplied Texts

1. "GOINGS FORTH" EQUATED WITH "PROCEEDETH FORTH . . . FROM GOD."—Here are Waggoner's two questionable statements on Christ's origin in their context:

"The Word was 'in the beginning.' The mind of man cannot grasp the ages that are spanned in this phrase. It is not given to men to know when or how the Son of God was begotten; but we know that He was the Divine Word, not simply before He came to this earth to die, but even before the world was created. Just before His crucifixion He prayed, 'And now, O Father, glorify thou Me with Thine own self with the glory which I had with Thee before the world was.' John 17:5. And more than seven hundred years before His first advent, His coming was thus foretold by the word of inspiration: 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity,' Micah 5:2, margin. We know that Christ 'proceeded forth and came from God' (John 8:42), but it was so far back in the ages of eternity as to be far beyond the grasp of the mind of man." (*Christ and His Righteousness*, p. 9.)

"The Scriptures declare that Christ is 'the only-begotten Son of God.' He is begotten, *not created*. As to when He was begotten, it is not for us to inquire, nor could our minds grasp it if we were told. . . . [Micah 5:2 quoted.] There was a time when Christ proceeded forth and came from God, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.

"But the point is that Christ is a begotten Son, and *not a created subject*. He has by *inheritance* [*sic*] a more excellent Name than the angels; He is 'a Son over His own house.' Heb. 1:4; 3:6." (*Ibid.*, pp. 21, 22.)

In his anxiety to emphasize "begotten Son"—for he was arguing against the contention of some in his audience who had claimed that Christ was a created being—Waggoner also made the following statement:

"It is true that there are many sons of God; but Christ is the 'only-begotten Son of God,' and therefore the Son of God in a sense in which no other being ever was, or ever can be. The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Rom. 8:14, 15); but Christ is the Son of God by birth." (*Ibid.*, p. 12.)

2. BASED ON FAULTY EQUATIONS.—Waggoner clearly equates—in these statements—the "goings forth" of Micah 5:2 with the "proceeded forth and came from God" of John 8:42, to which he adds the expression "in the bosom of the Father" from John 1:18. He concludes that since Christ is declared to be "the only-begotten Son of God"—and that He "proceeded forth and came from God" and His "goings forth have been from of old, from the days of eternity"—therefore "there was a time when Christ proceeded forth and came from God, from the bosom

of the Father . . . , but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning."

From the strict Trinitarian view, the eternal pre-existence of Christ is absolutely essential to His Godhood. Self-existence can brook no intimation of beginning or derivation. If there was any *point in eternity when Christ came forth from the Father*, then He had a beginning, and is less than complete Deity—no matter how "far back in the days of eternity" this may have happened.

3. MISINTERPRETED ALL THREE TEXTS.—Waggoner's error lies in a misinterpretation of all three of his texts. Christ's claim in John 8:42, "I proceeded forth and came from God; neither came I of myself, but he sent me," in its context is quite evidently referring to Christ's coming from God to this world as the Saviour of men.

In John 1:18, the apostle, in alluding to "the only begotten Son," says that He "is in the bosom of the Father." Of this expression, the *SDA Bible Commentary* says, "Probably an idiomatic expression indicating the most intimate association possible."

This interpretation is entirely consonant with Christ's own claim to unity with the Father: "Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me" (John 14:10, 11).

No one would think to read into John 14 any intimation of generation because Christ is said to be in the Father. Waggoner doubtless saw support for his view of Christ's "birth" or begetting in the expression "the only begotten Son" of John 1:18. With this problem of meanings we will deal in a later chapter.

4. COMING FORTH FROM BETHLEHEM.—Micah 5:2 clearly speaks of Christ's incarnation when it mentions Bethlehem as the birthplace of Him who "is to be ruler in Israel." That it also points back to His pre-existence, in the days of eternity, has been the opinion of churchmen from early Christian times. The words "goings forth" have presented an exegetical problem both in the English translations and in the original Hebrew. Various interpretations have been proposed:

(1) That the words refer to the "goings forth" of the Saviour of men in the purpose of God from the very inception of sin; (2) that they refer to the ancestry of Christ in the line of David; and (3) that the Hebrew words are also properly translated "came forth" (e.g., Dan. 9:22, 23) and can be applied to Christ's coming into humanity from eternity.

This last proposal receives some support from the fact that the literary form of the prophecy is poetic, and that the usual parallelism of Hebrew poetry would equate the coming forth of the last phrase with the coming forth from Bethlehem in the first phrase.

5. CHRIST'S EXPLANATION OF "GOINGS FORTH."—The words of Christ, describing His incarnation, seem almost to parallel Micah's prophecy: "I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father" (John 16:28).

The translation of "goings forth" as "origin" in the R.S.V. neither complicates the problem nor provides a solution. A dedicated Arian would of course read into this an "origin" for Christ back in the days of eternity when He came into existence. A Trinitarian would read into the translation that Christ did not originate when He was born in Bethlehem, but that He came into humanity at Bethlehem from His habitation of eternity.

As we have said, Waggoner's presentation was marred by this deviation from strict Biblical exegesis and sound theology. But it must be judged as a whole and not by a single unfortunate slip.

6. TOTAL DEITY OF CHRIST EMPHASIZED.—Waggoner's main thrust in the first section of his thesis was the complete and total Deity of Christ. Over against his one error we must place his many emphatic statements that are soundly and unequivocally orthodox. For instance, on page 22 of his book, he states, "But the point *is* that Christ is a begotten Son, and *not* a created subject." Yet he continues on in the same paragraph to say, "He is of the very substance and nature of God." He has "life in Himself," and "possesses immortality in His own right." This line of reasoning is totally sound.

And on the next page Waggoner declares that Christ is "by nature of the *very substance of God*, and having life in Himself, He is properly called Jehovah, the self-existent One." (No Arian ever admits that.) In seeming contradiction of his own statement—that Christ had a beginning back in eternity—Waggoner also says that Christ possesses "*all the attributes of God*," and is "filled with *all the fullness of the Godhead*;" "life inheres in Him, so that it cannot be taken from Him; but, having voluntarily laid it down, He can take it again."

There can thus be no doubt of Waggoner's intentions. He believed in Christ's complete Deity and absolute equality with the Father. That Waggoner's statements may be visualized and thus better evaluated, they are here placed in parallel columns. The reader is asked to examine them carefully at this point before reading further.

## Divergent Statements

(1) After quoting Micah 5:2, *margin*.—"Out of thee ["Bethlehem Ephratah," where Jesus was born as a babe] shall He *come forth* unto Me that is to be ruler in Israel; whose *goings forth* have been from of old, from the days of eternity"—Waggoner then says: "We know that Christ '*proceeded forth and came from God*' (John 8:42), but it was so far back in the ages of eternity as to be beyond the grasp of the mind of man" (*Christ and His Righteousness*, p. 9).

(2) Later, after quoting Micah 5:2 the second time, Waggoner says:

"There was a time when Christ *proceeded forth and came from God*, from the bosom of the Father (John 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning" (pp. 21, 22).

On an earlier page Waggoner says: "The angels are sons of God, as was Adam (Job 38:7; Luke 3:38), by creation; Christians are the sons of God by adoption (Rom. 8:14, 15); but Christ is the Son of God by birth" (p. 12).

## Constantly Recurring Affirmations

"He [Christ] must receive the same honor that is due to God, and for the reason that *He is God*" (*Christ and His Righteousness*, p. 8).

"When He comes it will be as '*the mighty God*'" (p. 11).

"*As the Son of the self-existent God, He has by nature all the attributes of Deity*" (p. 12).

"He is [*sic*] there as a *part of the Godhead*, as surely when on earth as when in heaven" (p. 15).

"The use of the present tense implies *continued existence*" (p. 15).

"Christ possesses by nature *all the attributes of Divinity*" (p. 16).

"*Our object in this investigation is to set forth Christ's rightful position of equality with the Father*" (p. 19).

"He is the source whence all things have their origin" (p. 21).

"He is *above all creation*, and not a part of it" (p. 21).

"*He is of the very substance and nature of God*" (p. 22).

"He has '*life in Himself*'" (p. 22).

"He possesses *immortality in His own right*" (p. 22).

"*Life inheres in Him*" (p. 22).

"*Having life in Himself, He is properly called Jehovah, the self-existent One*" (p. 23).

"Originally only Divine, He took upon Himself human nature" (p. 24).

"Christ, *in whom dwelleth all the fullness of the Godhead*" (pp. 29, 30).

"Christ as God and Creator" (p. 31).

"Christ is a *part of the Godhead, possessing all the attributes of Divinity, being the equal of the Father in all respects*" (p. 43).

"*If He lacked one iota of being equal to God, He could not bring us to Him*" (p. 44).

"In whom dwelleth *all the fullness of the Godhead bodily*" (p. 44).

"The Source of Righteousness; from the very place whence the law came" (p. 62).

"In Jesus dwells all the fullness of the Godhead; He is *equal with the Father in every attribute*" (p. 63).

"The redemption that is in Him—the ability to buy back lost man—is infinite" (p. 63).

"Christ is the righteousness of God; for God alone is good, and in Christ is *all the fulness of God*" (*The Gospel in Creation*, p. 147).

"His [Christ's] *eternal power and Godhead*; and Christ is the power of God, and *in Him dwells all the fulness of the Godhead bodily*" (p. 157).

"Faith in the *eternal power and Divinity of God* ["Christ"]" (*Glad Tidings*, p. 89).

"He did not first become *Mediator* at the fall of man, but *was such from eternity*" (p. 141).

"He did not change His nature in coming to this earth, but only His form" (p. 212).

7. PREPONDERANT WEIGHT OF EVIDENCE.—A deduction from all of these statements is surely obvious: There was clearly a studied purpose in Waggoner's iteration and reiteration, statement and then restatement, of the fact of Christ's complete "equality" with the Father "in all respects," "His self-existence," embodying "all the fullness of the Godhead," and stressing "eternal power and Godhead," His existence from the "days of eternity," that He was Mediator "from eternity," possessing "all the attributes of Deity," exercising all the "powers of Deity," and being of the "very substance and nature" of the Father—et cetera.

This was clearly Waggoner's preponderant emphasis. To bring this imposing array into compact form, here is a tabular listing of Waggoner's key expressions on the complete Deity of the Son of God, and the approximate number of times so used:

All the fullness of the Godhead	(15 times)
<i>Part of the Godhead</i>	( 8)
Complete equality with the Father	( 7)
All the attributes of Deity/Divinity	( 5)
Eternal power and Godhead	( 4)
From the days of eternity	( 4)
Integral part of Godhead	( 3)
Oneness of Father and Son	( 2)
<i>Of identical nature and substance</i>	( 2)
Mighty God	( 2)
Self-existent One	( 1)
Mediator from eternity	( 1)
God in the beginning	( 1)
Continuous existence	( 1)
	56

Fourteen different major terms, and fifty-six separate uses—plus many lesser expressions of similar intent! These must consequently be set over against the three speculative "proceeding forth" and "by birth" statements, based on certain limited concepts.

8. MYSTERY OF INCARNATION IS INCOMPREHENSIBLE.—Following his brief foray into the speculative, in the section "*God Manifest in the Flesh*" (p. 24) Waggoner soundly declares: "Christ was both God and man. Originally only *Divine*, He took upon Himself *human nature*" (*ibid.*). Originally "*on an equality with God*," He "emptied" and "divested" Himself of that glory, and "took upon Himself the *nature of man*, in order that He might redeem him" (p. 25). He thus subordinated Himself *through, and at the time of, the Incarnation*. So, says Waggoner, "we may reconcile Christ's unity with the Father with the

statement, 'My Father is greater than I' " (p. 25). Then he at once properly admonishes:

"It is impossible for us to understand how Christ could, as God, humble Himself to the death of the cross, *and it is worse than useless for us to speculate about it*. All we can do is to accept the facts as they are presented in the Bible." (P. 25.)

9. ADMITTEDLY BEYOND FINITE COMPREHENSION.—This was sound principle and good counsel. Waggoner then immediately adds this significant paralleling thought:

"If the reader finds it difficult to harmonize some of the statements in the Bible concerning the *nature of Christ*, *let him remember that it would be impossible to express it in terms that would enable finite minds to grasp it fully.*" (Pages 25, 26.)

Waggoner thus recognized that the transcendent *nature and Being* of Christ is admittedly beyond finite comprehension. He does not assume to understand or to explain it all. He got into difficulty when he violated his own rule. But on the whole his was a remarkably balanced attempt to expound and inculcate Biblical truth.

Waggoner's was thus the first competent attempt to deal with the larger, over-all view of Christ as all the *fullness* of the Godhead—as the all-sufficient basis and provision of Righteousness by Faith for us.

## VI. Tremendous Affirmations of Spirit of Prophecy

1. ETERNAL PRE-EXISTENCE OF PERSON OF CHRIST.—Unfortunately for Dr. Waggoner, Ellen White had not, at this time, yet made most of her strongest declarations on the eternal pre-existence and complete Deity of Christ. In 1888 Waggoner was pioneering without the benefit of her many later statements. Let the eye run down this amazing added witness, not only on Christ's eternal pre-existence but on His individual *self-existence* and His *infinity*, equality, and omnipotence.

And we must ever bear in mind that all the tremendous affirmations that follow were written under inspiration, and are wholly trustworthy. Ponder the full implications of the italicized words:

"The *eternal, self-existent, uncreated One*" (PP 305).

"Equal with God, *infinite and omnipotent*. . . . He is the *eternal, self-existent Son*" (Ms 101, 1897; Ev 615).

"From the *days of eternity* the Lord Jesus Christ was *one with the Father*" (DA 19).

"The *self-existent One* . . . 'whose goings forth have been . . . from the *days of eternity*'" (DA 470).

"Christ is the pre-existent, *self-existent Son of God*. . . . He assures us that *there never was a time when He was not in close fellowship with the eternal God*" (Signs, Aug. 29, 1900; Ev 615).

"The *self-existent, eternal, unchangeable One*" (Ms 81, 1900; *SDA Com* 7:955).

In Him was "life, *original, unborrowed, underived*" (*Signs*, April 8, 1897; DA 530).

"The glory which He had with the Father *from all eternity*" (AA 39).

"He walked this earth as the *Eternal Word*" (FE 400).

"From the beginning was *equal with the Father*" (CT 13).

Note also this more extended statement of 1906:

"The Word existed as a divine being, even as the *eternal Son of God*, in union and oneness with his Father. *From everlasting* he was the Mediator of the covenant. . . . Before men or angels were created, the Word was with God, and *was God*. . . . Words spoken in regard to this are so decisive that no one need be left in doubt. Christ was *God essentially, and in the highest sense*. He was *with God* [the Father] *from all eternity*, God over all, blessed forevermore.

"The Lord Jesus Christ, the divine Son of God, *existed from eternity*, a distinct person, yet one with the Father. . . .

"There are light and glory in the truth that Christ was one with the Father before the foundation of the world was laid. This is the light shining in a dark place, making it *resplendent with divine, original glory*. This truth, infinitely mysterious in itself, explains other mysterious and otherwise unexplainable truths, while it is enshrined in light, unapproachable and incomprehensible" (R&H, April 5, 1906).

2. ALWAYS WAS FROM ETERNITY.—There are many other priceless statements of similar intent, but these conspicuous attestations surely suffice. From these but one conclusion can be drawn: No *derived* being is "self-existent." Christ, as the Son of God, had no beginning. He was there in the beginning with the Father (John 1:1), as equally "all the fullness of the Godhead." *He always was*.

Ellen White clearly and unmistakably went further than Waggoner did in exalting and magnifying the absolute Deity and beginningless pre-existence of Christ, the Son of God—yes, far beyond the concept of Waggoner or any other participant at the Minneapolis Conference, or since. She was far out in front as the supreme expounder of the transcendence of Christ, the eternal Second Person of the Eternal Godhead.

3. COMPRESSED INTO THREE TREMENDOUS DESCRIPTIVES.—In the midst of the foregoing assemblage, observe one all-embracing sentence minutely. Ellen White seemingly compressed everything pertinent to the eternity of Christ, as the Infinite God, into a single classic sentence: "In Him [Christ] was life, *original, unborrowed, underived*" (*Signs*, April 8, 1897). Consider the immensity of these three significant terms in their cumulative sequence. Catch their full import:

"*Original*"—Inherently, innately, independently His. Without any ante-

cedent. His existence was not acquired, obtained, conferred, or received. It did not come from another through transmission. It was His by nature—intrinsically, always, and personally His as the eternal Second Person of the Eternal Godhead.

*“Unborrowed”*—Not something not originally His from all eternity. It was intrinsically His own, by right of original possession. It was *His*, just as truly as was the Father’s—not simply somehow gotten from the Father. It was no more borrowed than was the Father’s.

*“Undersived”*—Not acquired, received, earned, or obtained from another. It was solely, constitutionally, and individually His. Not formerly in possession of another, did not become His at some point of time, or through some process. It was His eternally, originally, through everlasting possession, from everlasting unto everlasting—because He was eternally God the Son.

That is the nature of Christ’s eternal Godhood as seen through the unerring lens of inspiration. All this is involved in His absolute Deity. That is the clear intent of Ellen White’s definitive, classic sentence, written when this was still an active issue. Such is the progressive guidance of the Blueprint—written nearly a decade after 1888.

## VII. Beware of Neutralizing Waggoner’s Basic Message Today

1. ISSUE NOT RAISED CONTEMPORARILY.—It should be particularly noted that this point that we have had to review was never raised by those contemporaries who insistently opposed and rejected Waggoner’s main presentation at the Minneapolis Conference—and watched for every vulnerable point. Neither was it raised by those who accepted his fundamental message on Righteousness by Faith in Christ as *“all the fullness of the Godhead.”* And there were scholars among them.

Nor was it raised in the decade following—in the crucial 1890’s—by scholars such as W. W. Prescott, who worked closely and personally with Waggoner in the latter part of the 1890’s, and knew his positions. That is not without significance. *It was not seized upon as an issue by his contemporaries.*

2. HAS LAIN DORMANT UNTIL NOW.—Most important of all, the point was never raised by Ellen White, who personally heard and commended the Waggoner series as a whole, at Minneapolis in 1888, and who traveled and labored widely with Waggoner and Jones immediately after, in 1889 and 1890. In these appearances Waggoner was presenting his fundamental Minneapolis theme in churches, camp meetings, institutes, institutions, and workers’ meetings—frequently in her presence. His fundamental message was recognized as sound. Nor did she raise question when his reprinted volume appeared in Australia in 1892, where she resided when it was published there.

Why was it passed over at the time? Men ranged themselves for or against Waggoner's *main* thesis. That was the issue. This point was apparently regarded as a personal view on a speculative aspect—not the basics of his main burden and message. It was something that Waggoner himself said was admittedly “beyond the grasp of the mind of man” (*op. cit.*, p. 9)—beyond “finite comprehension” (p. 22). It was evidently considered a personal opinion on a dubious point.

3. UNPARALLELED ENDORSEMENT OF WAGGONER PRESENTATION.—In it all we must not forget Mrs. White's commendations, as to the soundness of the Waggoner message. Note Ellen White's general endorsement:

“[It] is a message from God; it bears the divine credentials” (R&H, Sept. 3, 1889).

“Messages bearing the divine credentials have been sent to God's people” (*ibid.*, May 27, 1890).

And take special note of her citation of Waggoner's key phrase and basic concept:

“*The fullness of the Godhead in Jesus Christ* has been set forth among us with beauty and loveliness. . . . We know that God has wrought among us” (*ibid.*).

“I considered it a privilege to stand by the side of my brethren [Waggoner and Jones], and give my testimony with the message for the time” (*ibid.*, March 18, 1890).

4. HARMONIZED WITH INSPIRED LIGHT.—During the 1888 Conference Mrs. White designated the presentations as: “God's message for this time” (Ms 8a, 1888; also R&H, March 18, 1890); “Truth of heavenly origin is confronting Satan's falsehoods, and this truth will prevail” (Ms 8a, 1888). “It is the third angel's message in verity” (R&H, April 1, 1890). It is “the third angel's message, in clear, distinct lines” (TM 93), the Message “commanded to be given” (Letter 57, 1895, p. 16; TM 92). These statements were written in retrospect. There had been no change in support.

And near the end of the Waggoner 1888 series, in her closing message to the Minneapolis Conference, Ellen White asserted, “There is precious light in what he [Dr. Waggoner] has said” (Ms 15, 1888). Perhaps Mrs. White's strongest endorsement was:

“That which has been presented harmonizes perfectly with the light which God has been pleased to give me during all the years of my experience.”—Ms 15, 1888.

These declarations constitute an unparalleled commendation. Of the fundamental soundness of the message presented we need have no doubt.

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## “Only Begotten Son”—Neither Derived Nor Subordinate

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### I. In the Godhead Connotes Closeness of Relationship

Another source of perplexity and stumbling on the part of some of Waggoner's hearers at the time of his Minneapolis presentation—those with Arian views or leanings—was the Biblical descriptive “*only begotten Son*.” This was construed, by such, to mean priority of existence for the Father, and hence a derived Christ—with a consequent and subsequent beginning. This had been part of the Arian argument of Stephenson, (Joseph) Waggoner, Smith, and Stone. And it perplexed others. It is therefore incumbent upon us to examine the expression “only begotten Son,” and the cognate terms “firstborn” and “firstbegotten.” Only thus can certain misconceptions and perplexities be resolved.

1. MUST COMPORT WITH DEITY, PRE-EXISTENCE, ETERNITY.—In considering the expressions “only begotten,” “firstborn,” and “firstbegotten”—as relates to Christ—three considerations must always be borne in mind concerning our Lord. They must be harmonized with His *complete Deity*, His *pre-existence*, and His *eternity of Being*. The terms “begotten,” “firstborn,” and “firstbegotten” cannot therefore mean what we understand by a *human* “birth,” or being “born” after the order of human generation.

Such a concept would indeed postulate a beginning—that there was a time when the Second Person of the Godhead did not exist; and that there then came an historic point in eternity when He came into being—the Arian concept. But such a thesis is in direct conflict with multiple

Biblical declarations of His *eternity* of Being. And God never contradicts Himself. Likewise with the Spirit of Prophecy affirmations.

Nevertheless, the main argument of those who denied the eternal pre-existence and complete Deity of Christ—as the Second Person of the Eternal Godhead—rested on a misconception of the true intent of these Biblical terms. To these expressions, then, we must address ourselves.

The fallacy commonly involved consists in reasoning—from the analogy of customary human experience and relationships—that *son* inevitably implies a *pre-existing father*, antecedent in time. But in Biblical usage the word *son* is not necessarily analogous to physical or filial *derivation*—that is, implying origin, source, beginning. The real meaning here at issue can only be found from, and be established by, its contextual Biblical usage.

2. "SONS"—CHARACTERISTIC TRAIT; DISTINCTIVE ATTRIBUTE.—The term "*son*" is widely used in both the Old and the New Testaments wholly apart from the idea of generation or priority. Thus Paul makes a typical reference to "*sons of disobedience*" (Eph. 2:2; 5:6, R.S.V.). In fact, the term "*son*" was one of the most common Biblical ways of *identifying the characteristics of a personality*.

In Biblical terminology *son*, or *sons*, was constantly used to indicate the distinguishing *character*—such as sons of Zion, sons of Belial, sons of God, sons of men, sons of light, sons of the prophets, sons of the stranger, sons of the alien, sons of thunder, sons of the covenant. Christ said to a certain perfidious group, "Ye are of your father the devil" (John 8:44). The term *son* was therefore used to denote the *characteristic trait, the distinctive attribute*. It signified the predominant character or intrinsic nature of a person.

## II. "Only Begotten"—"Only," "Unique," "Most Precious," "Only One of a Kind"

1. UNIQUE, CLOSE, ETERNAL RELATIONSHIP.—Similarly, in John's usage the phrase "only begotten" refers to the *uniqueness of Christ's sonship*—to distinctiveness, not to derivation.

The Greek term involved, *monogenēs*, is a compound of the two words *monos* ("one" or "only") and *genos* ("kind," from *ginomai*, not *gennaō*), signifying the uniqueness of the person to whom it is applied. *Monogenēs* means "only," "unique," "one of a kind," "prized above all others." It also embraces the idea of "*beloved*." In Hebrews 11:17 Isaac is called Abraham's "*only begotten son*." Yet Isaac was not Abraham's only son literally, for there was Ishmael. So Isaac was clearly not an "only

begotten" son in the physical sense. The emphasis here is not on "only" in the sense of solitary; rather it meant "*supremely beloved*," "*unique*," "*incomparable*"—as with Christ as the "unspeakable gift" of God's love (2 Cor. 9:15).

*Monogenēs* occurs nine times in the New Testament. It is six times translated "only begotten." (The term often appears in the Septuagint.) Used literally, *monogenēs* is employed in reference to an *only child*. Thus in Luke:

The "only son of his mother"—the widow of Nain (Luke 7:12)

The ruler's "only daughter" (8:42)

The demoniac ("only child") (9:38)

But in John's usage *monogenēs* is taken by most scholars to mean "only one of a kind," the only one in His particular category. In general, *monogenēs* is applied to an only child in a family, human or divine. Thus Jairus had a *monogenēs* daughter. And Abraham offered up a *monogenēs* son. Similarly, John five times calls Jesus the *monogenēs* Son of God.

2. ISAAC—SON OF SPECIAL RELATIONSHIP.—Special scrutiny should be given the case of Isaac, Abraham's "only begotten." Note the Biblical portrayal:

"By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his *only begotten son*" (Heb. 11:17).

But Isaac was neither Abraham's only son, nor his first son. So it is never to be forgotten that *monogenēs*, as used of Isaac, was *not* to indicate Abraham's "only begotten" literally, or even his first-born. Rather, that he was the *son of promise*, destined to succeed his father as heir to the birthright. Here again, in this earthly case, it is a matter of *special relationship*—unique, existing only once, singly in its kind.

3. ETERNITY, REVELATION, SINLESSNESS, ONLY GOD-MAN.—The lexicographers Moulton and Milligan state that concerning Christ the intent of *monogenēs* is that the Son of God had no equal, and is the only one fully able to reveal the Father. (*Vocabulary of the Greek New Testament*, p. 417.) The meaning is really "one without a counterpart or equal." *Monogenēs* is thus used of Jesus—as sole and unique. (See also Arndt and Gingrich, *Greek-English Lexicon of the New Testament*, art., "*Monogenēs*.")\*

\* Not all modern scholars agree with this meaning for *monogenēs*. Arndt and Gingrich are free to comment: "In the Johannine lit.  $\mu$ . [abbreviation for *monogenēs*] is used only of Jesus. The mngs. *only*, *unique* [*sic*] may be quite adequate for all its occurrences here (so M-M, RSV et al.; DMoody, JBL 72, '53, 213-19). But some (e.g. WBauer, Hdb.) prefer to regard  $\mu$  as somewhat heightened in mng. in J and 1 J to *only-begotten* or *begotten of the Only One* [*sic*]." A reading of some of the commentators who prefer "only begotten" as a translation for *monogenēs* leads to the impression that they may do so for theological rather than linguistic reasons.

In harmony with this, the following modern translations use "only son" in place of "only begotten son" in John 3:16 and related texts:

Weymouth, Moffatt, Smith and Goodspeed, Revised Standard Version, *New English Bible*, *Today's English Version*, Phillips, *Jerusalem Bible*, *Basic English*, *Anchor Bible*, and Barclay.

The heart of the whole matter is therefore that Christ stands alone, apart, distinct and different from all other "children" of God.

### III. How "Only Begotten" Was Introduced Into the English Bible

If, as so clearly set forth by modern scholarship and the latest translations of the Bible, *monogenēs* does not actually mean "only begotten," we may well ask, How did this translation get into the Bible, and who was responsible for its favorable acceptance in Christian theology for so many years? The story is an interesting one. It was told first in Adventist literature in the book *Problems in Bible Translation* (1953), in the section dealing with John 3:16.

When the Revised Standard Version was published, one of the texts widely criticized was the all-time favorite for memorizing, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." When the new version rendered this "only Son" many people felt that the Word of God was being tampered with, and they reacted accordingly. The publication of the R.S.V. provided the first widespread, popular presentation of the results of many years of sincere Bible language study by scholars. Actually, lexicons, Bible dictionaries, and other reference books had been saying for years that *monogenēs* did not mean "only begotten." But let us go back into history and trace the development of "only begotten" in Christian thought.

1. EARLY CHURCH WRITERS USE SIMPLY "SON OF GOD."—The earliest church writers after the apostles, if we may judge by their extant writings, did not use the term *monogenēs* in speaking of Christ. They call Him simply "Son of God." Late in the second century the word became more common in describing Jesus. That the word *monogenēs* did not at first carry the idea of "begetting" in the sense of generation is evidenced by the fact that the first translators of the Bible into Latin used *unicus*, "only," as the equivalent of *monogenēs*, and not *unigenitus*, which does mean "only begotten."

2. "BEGETTER" AND "BEGOTTEN" IN THEOLOGICAL DISCUSSION.—During the second century, discussion of "Begetter" and "Begotten" appears in the writings of the church fathers (e.g., Justin Martyr, "Dialogue With

Trypho," chap. LXI). The Greek words used are forms of the verb *gennaō*, "to beget." In chapter CV Justin says, "I have already proved that He was the only-begotten of the Father of all things, being begotten in a peculiar manner Word and Power by Him, and afterwards become man through the Virgin." Obviously he attributes some meaning of generation to *monogenēs*. This tendency to understand *monogenēs* as "only begotten" appears to gain momentum with the increasing need for defending the faith against heretics, who in this period were particularly prone to question the nature and person of Christ as presented in the Gospels and the Epistles.

3. "BEGOTTEN" OR "GENERATED" IN RELATION TO THE TWO NATURES.—As the effort to define the person of Christ for the church continued, the problem of "generation" as applied to an eternally pre-existent Being called for explanation. Ignatius held that Jesus was "generate and ingenerate," or "born and yet not born" (*gennētos kai agennētos*), by which he means that Christ is generated (made) in His humanity and ungenerated (not made) in His Deity. (Eph. 7.)

In opposition to the heretics who would have Christ a created being, churchmen soon came to insist that He was *gennētos* in His essential nature and relationship with the Father. Since fatherhood-sonship is predicated of the first two persons of the Godhead in the Bible, this emphasis is perhaps understandable.

But still unsolved was the problem of the "generation" of an eternal Being. Origen is credited with introducing the idea of "eternal generation." To quote his exact words: "His generation is as eternal and everlasting as the brilliancy which is produced from the sun." (*De Principiis*, bk. 1, chap. 2, in *Ante-Nicene Fathers*, vol. 4, p. 247.) This soon became the accepted view of the church, and it appeared in the written creeds, where it is insisted that the Son was "begotten before the worlds," but that He is nevertheless "coeternal, and coequal" with the Father and the Holy Spirit. (The Athanasian Creed, in *Creeds of Christendom*, edited by Philip Schaff, vol. 2, pp. 66-70.)

4. JEROME AND THE LATIN BIBLE.—Jerome in the Latin Vulgate revised the translation of *monogenēs* where it is used of Christ from *unicus* (only) to *unigenitus* (only begotten), but he left *unicus* in Luke 7:2 (the widow's only son), 8:42 (Jairus' only daughter), and 9:38 (the only child, devil-possessed). When William Tyndale translated the Bible into English he first used "only begotten" in John 3:16 and other Christ-related texts, but in later editions he revised this to "only." The translators of the King James Version were influenced by the Latin Vulgate

to use “only begotten” when the words apply to Christ, and also in using “only” in the three passages in Luke just mentioned.

As pointed out earlier, it is possible to understand the father-son relationship in the Godhead in a metaphorical sense, excluding the idea of begetting in any generative sense, or of priority of existence of the Father in relation to the Son. That affords an explanation.

#### IV. Paul’s Use of “Prōtótokos” (Firstborn or Firstbegotten)

Now look at a related term. While John used “only begotten,” Paul employed a similar term—*prōtótokos*, “firstborn” or “firstbegotten.” Literally, firstborn may be the first offspring of either man or beast. But, figuratively or metaphorically it indicates superiority in rank or strength, and pre-eminence in character or position. Thus among the ancient Hebrews the firstborn son had a position of special privilege, priority, importance, and inheritance.

1. “FIRSTBORN”—CHOSEN, SEPARATE, FAVORED, DISTINGUISHED.—“Firstborn” does not necessarily mean the *first* son born in a family. It is often used to denote a *special status*. David was thus a “firstborn,” yet he was the youngest in Jesse’s family (Ps. 89:20-27). And Jacob was likewise a “firstborn,” even though Esau was actually the first to be born (Gen. 27:19, 29, 33-37). There is also a symbolic sense without reference to physical birth. Thus, “Israël [as a people] is my son, even my *firstborn*” (Ex. 4:22). Likewise with Ephraim (Jer. 31:9, 20). It is also applied to members of the Church of Christ—as the “church of the firstborn” (Heb. 12:23). And it is repeatedly applied to Christ Himself (Col. 1:18; Heb. 1:6; Rev. 1:5).

So the reference to ancient Israel was to a chosen, a holy, a special people (Deut. 7:6, 7); a distinct and separate people (chap. 26:18); a favored, a peculiar people, a people of inheritance (chap. 7:6; 4:20). Similarly, all this was pre-eminently true of Christ: He was “*chosen*” (1 Peter 2:4), “*holy*” (Heb. 7:26), “*above all*” (Eph. 4:6), “*separate*” (Heb. 7:26), *favored* (Luke 2:52), *distinguished* (Luke 4:19-22).

So it was that Christ was God’s “Firstborn,” as the “unspeakable gift” of God (2 Cor. 9:15), the Incomparable One, the “Firstborn of heaven to save the sinner,” as it has been impressively phrased.

2. “FIRSTBORN”—SOVEREIGNTY, PRIESTHOOD, DOMINION.—*Prōtótokos* appears eight times in the New Testament. It is used of Jesus’ birth through Mary (Luke 2:7). But it is also used of Him in different connotations:

"That he might be the *firstborn* among many brethren" (Rom. 8:29).  
 "The *firstborn* of every creature" (Col. 1:15, 18)—or "of all creation" (A.R.V.).

"The *firstborn* from the dead" (Col. 1:18).

"The *first begotten* of the dead" (Rev. 1:5).

So *prōtōtokos* has a similarly wider meaning. Certain prerogatives and privileges pertain to the "firstborn"—(1) the right of sovereignty and rulership; (2) the privilege of the priesthood; and (3) receiving a double portion of the estate. All these were fulfilled in the sovereignty and dominion coming to the Messiah:

"Unto thee shall it come, even the first dominion" (Micah 4:8).

"Unto him [Shiloh] shall the gathering of the people be" (Gen. 49:10).

"Until he come whose right it is; and I will give it him" (Eze. 21:27).

As to the Priesthood the record is:

"Thou art a priest for ever after the order of Melchizedek" (Ps. 110:4; Heb. 5:6; 7:21; see also Heb. 4:14).

So all these privileges and prerogatives converge in Christ.

3. PLACE OF SPECIAL DISTINCTION AND PRIVILEGE.—Paul's use of *prōtōtokos* ("firstborn") embraces animals (Heb. 11:28), man (Heb. 12:23), and Jesus in the flesh. Sometimes it is in the literal sense of the first one born of a mother, as of Mary. But in the Pauline writings it is similarly used in this derived or metaphorical sense, as occupying the rank and exercising the prerogatives of the firstborn.

Thus, as seen, David was called the "firstborn" (Ps. 89:27), even though he was actually the youngest son of Jesse (1 Sam. 17:14). But he was to have a place of special distinction and excellence. Similarly, Israel was God's chosen "firstborn" (Ex. 4:22), signifying Israel's pre-eminence among the nations in God's sight, though not the first or only nation. It also had these extended meanings:

"Firstborn of death" (Job 18:13)—that is, the chiefest of fatal maladies.

"Firstborn of the poor" (Isa. 14:30)—that is, the poorest of the poor.

4. ISRAEL, GOD'S "FIRSTBORN"; DAVID, "FIRSTBORN" KING.—As Israel was designated God's "firstborn" nation on earth (Ex. 4:22), so David her king was called His "firstborn" king (Ps. 89:27). And Jesus, in the line of David, in a special sense became the "Firstborn" in all senses—the unique son of God, the *prōtōtokos* among many brethren (Rom. 8:29). They are joint heirs, while He is the First Heir, in that sense.

5. SIGNIFIES NEW BIRTH IN CHRISTIAN DISPENSATION.—As mentioned, the relation of parent to child was used metaphorically of God's relation

to ancient Israel, as "Israel is my son, even my *firstborn*" (Ex. 4:22). And in the Christian dispensation it is used of the new birth, brought to pass through the Holy Spirit (John 3:3ff). Men who love and obey God are *born* or *begotten* of Him. (John 1:13; 1 John 2:29; 3:9; 4:7; 5:1, 4, 18; 1 Peter 1:23.)

### V. Distinctions Between "Only Begotten" and "Firstborn"

John's "only begotten" (*monogenēs*) should be compared with Paul's "firstborn" (*prōtōtokos*). As observed, John's expression, "only begotten," indicates a unique relationship to the universe, as well as to God. Paul emphasizes Christ's *existence before* all things, whereas John emphasizes His *distinctiveness from* all created things.

1. CHRIST—"ONLY SON" AMONG MANY CHILDREN OF GOD.—*Monogenēs* distinguishes between Christ as the Only Son, and the many "children" (*tekna*) of God. Christ did not *become* such, but *was* such from the beginning with God—hence the emphasis is on His Eternal Being.

His uniqueness is this: (1) He reveals the Father (John 1:18); and (2) He is the Mediator of salvation (1 John 4:9; John 3:16). Other elements are His sinlessness, authority to forgive sins, unbroken communion with the Father, unique knowledge of the Father, execution of the judgment, having life in Himself, and giving eternal life to those accepting Him as Saviour.

2. EXPRESSES BOTH RELATIONSHIP AND DIFFERENTIATION.—*Prōtōtokos*, on the other hand, describes the relation to *man* of the risen Christ in His glorified humanity. It indicates not only priority in time but superiority in position, privilege, and authority. Thus, as noted, Israel was Jehovah's "*firstborn*" (LXX, *prōtōtokos*) among the nations, but not the first in time (Ex. 4:22; cf. Jer. 31:9). The Messianic King was God's "*Firstborn*"—"I will make him *my firstborn*, higher than the kings of the earth" (Ps. 89:27).

Similarly, Christ as "the *firstborn* of every creature" (Col. 1:15) was not only prior to creation in time but supremely above it in power and authority. "All things were created through him and for him" (v. 16, R.S.V.). So, we iterate, the expression "firstborn" consequently *denotes His status and character*, not His origin.

### VI. Psalm 2:7 Has New Testament Application

"Begotten" was used prophetically of Christ in the Old Testament. In Psalm 2:7 the inspired and significant declaration appears, "Thou art my Son; this day have I begotten [*yalad*—"bear," "beget"] thee." The

New Testament makes an application of this Old Testament prediction to major life incidents of Jesus. Note them in progressive sequence:

1. EXPRESSLY APPLIED TO JESUS' INCARNATION.—In Hebrews 1:5, 6, after quoting Psalm 2:7, the writer to the Hebrews says, "And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him" (v. 6)—at the time of His birth in Bethlehem. The application is crystal clear. The Incarnation is definitely involved, and is set forth as the primary intent. It establishes Christ's transcendence above the angels, as well as His relationship to the Father.

2. LIKEWISE APPLIED TO JESUS' BAPTISM.—Then at Jesus' baptism this key phrase appears again. Upon Jesus' coming up out of the water, the Inspired Record says, "And the Holy Spirit descended upon him [Jesus] in bodily form, . . . and a voice came from heaven. 'Thou art my beloved Son; with thee I am well pleased'" (Luke 3:22, R.S.V.)—with a footnote reading, "Other ancient authorities read *today I have begotten Thee*" (footnote k). So His baptism and the Voice proclaiming His divine Sonship were likewise an integral part of the Incarnation involvement.

3. SIMILARLY APPLIED TO JESUS' RESURRECTION.—But it is further applied to Jesus' resurrection: ". . . in that he hath raised up Jesus again; as it is also written in the second psalm, *Thou art my Son, this day have I begotten thee*" (Acts 13:33). In His resurrection He is the "firstborn from the dead" (Col. 1:18), or "of the dead" (Rev. 1:5)—the Source, Origin, and Prince of Life. So the resurrection similarly comes within its scope (cf. S. C. Carpenter, *Christianity According to Luke*, p. 173).

4. NEXT APPLIED TO CHRIST'S HIGH PRIESTHOOD.—The declaration we are tracing next appears when, after His resurrection, Christ was "exalted" (Acts 2:33), "highly exalted" (Phil. 2:9), "far above all principality, and power" (Eph. 1:21), and "crowned with glory and honour" (Heb. 2:9)—in connection with Christ's entrance upon His Priesthood after His Resurrection:

"So also Christ glorified not himself to be made an high priest; but he [the Father] that said unto him, *Thou art my Son, to day have I begotten thee*. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec" (Heb. 5:5, 6).

Thus Christ's inauguration as Priest and King is likewise involved.

CONCLUSION: It is consequently clear that Inspiration's New Testament application of "This day have I begotten thee" indicates Christ's entrance into human form, with its progressive sequence of component

occurrences—His incarnate Birth, Baptism, Resurrection, and Priesthood. All are involved in and grow out of His momentous birth in human form, for He returns the second time as the Son of *man* (Matt. 24:37; Mark 13:34-36; Luke 21:27, 36). That is the larger scope of the intent of Psalm 2:7.

## VII. Relation of Risen Christ to Resurrected Mankind

"Firstbegotten" (*prōtōtokos*) is used by Paul in Hebrews 1:6 to describe the relation to man of the risen Christ in His glorified humanity. (See Westcott on Hebrews.) He is the Firstborn in relation to *creation*, to the *dead*, and to the *new manhood*. Thus:

1. Romans 8:29—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the *firstborn* [*prōtōtokon*] among many brethren."

He is the Eldest Brother in a family of "sons"—though He is "Son" in a sense not true of us. We are children of God by derivation or adoption, after a new spiritual birth, and in dependence upon His absolute and eternal Sonship.

2. Colossians 1:13-15—"And hath translated us into the kingdom of his dear Son: . . . who is the image of the invisible God, the *firstborn* [*prōtōtokos*] of every creature" (or "all creation," R.S.V.).

This similarly points to His eternal pre-existence. (Vincent, *Word Studies*, vol. 3, p. 468.) He was before the creation, before all things.

3. Colossians 1:18—"He is the head of the body, the church: . . . the *firstborn* [*prōtōtokos*] from the dead; that . . . he might have the pre-eminence."

Christ is the beginning of the new spiritual life by His own resurrection—the Firstborn of the dead as *having Himself been one of the dead*. And to this must be added John's testimony.

4. Revelation 1:5—"And from Jesus Christ, who is the faithful witness, and the *first begotten* [*prōtōtokos*] of the dead."

The risen Christ, in relation to the "dead in Christ," was not the first to rise from the dead, *but the first who so rose that death was thenceforth impossible for Him*. He had life in Himself. Death could not hold Him (Acts 2:24); "Christ being raised from the dead dieth no more" (Rom. 6:9). He rose with resurrection-life by which He will finally bring forth those who "sleep" in Him. (1 Thess. 4:14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.") His is the *priority* in the resurrection, followed by others.

The reading of the K.J.V. in Acts 26:23—"That Christ . . . should

be the first that should rise from the dead"—might at first glance seem to present a problem, possibly implying that no one had arisen from the dead prior to Christ. Several, of course, had already been raised before Him—such as the Shunammite's son (2 Kings 4:36); the widow's son (1 Kings 17:23); the widow of Nain's son (Luke 7:11-15); the daughter of Jairus (Luke 8:51-55); and Lazarus (John 11:44).

The point is that, while others had been raised from the dead, Christ was the "first" (*prōtos*) who rose from the dead and "*dieth no more*" (Rom. 6:9). He had broken the power of death. (Cf. Robertson, *Word Pictures in the New Testament*, vol. 3, p. 451.) By rising from the dead, Christ proclaims the Good News of light on the tomb. So says Weymouth: Christ "by coming back from the dead was then to be the first to proclaim a message of light" (Acts 26:23).

### VIII. Christ—Firstborn in the "Church of the Firstborn"

Hebrews 12:23, 24—"To the general assembly and *church of the firstborn*, which are written in heaven, and to God the Judge of all . . . and to Jesus the mediator of the new covenant."

The term "church of the firstborn" is applied to Christians by virtue of their union with, or relationship to, Christ. Thus He is the "first-born of all creation" (Col. 1:15, R.S.V.), the "first-born from the dead" (v. 18), and they share His sonship and heirship (Rom. 8:14-17, 29). Thus, as seen in Exodus 4:22, the term "firstborn" was applied to Israel as a people, preparatory to its application to the Messiah.

1. HUMAN SIDE AND DIVINE SIDE.—Viewed from the *human* side, Christ has all the prestige and rights of the eldest Son in all His relationships to the spiritual family of God on earth. Viewed from the *divine* side, as God the Only Son of the Father, He is distinguished from all creation, having all the attributes of God in complete and eternal unity with the Father.

"Son of God" means that He is *divine*; "Son of man" means that at the same time He is *human*. It was only in the human side of Christ's complex being that there was scope for human limitation or weakness. On the other, or divine, side there was limitless power. He was "the mighty God" (Isa. 9:6); "the Almighty" (Rev. 1:8); and the "power of God" (1 Cor. 1:24). He is consequently a High Priest after the "power of an endless life" (Heb. 7:16). Because of this, He is "able to save" (Heb. 7:25) as no one else can save—"to the uttermost." That is the uniqueness of Christ's Sonship.

2. CHRIST THE "FIRSTBORN AMONG MANY BRETHREN."—Christ is the

"firstborn among many brethren" in the consummating purpose of grace, when all the elect are gathered home. He became one with the human family. But He is their Lord, their Pattern, God's ideal Son. And we are foreordained to be conformed to His image (Rom. 8:29). Therefore, the saints, growing into His likeness and possessing all the privileges of eldest, or firstborn, sons—including the kingdom and the priesthood—are called the "*assembly and church of the firstborn who are enrolled in heaven*" (Heb. 12:23, A.R.V.).

3. CHRIST—"IMAGE OF THE INVISIBLE GOD."—There is a related expression that likewise needs to be understood aright—"the image of the invisible God, the firstborn of every creature" (Col. 1:15). Williams reads, "who existed before any created thing." Christ was the visible image, the picture, the manifestation of the invisible God, existent from all eternity. Williams renders it, "exact likeness," and Knox, "true likeness." He was the "image" in which man was first created (Gen. 1:26), and to which image man after his fall must be renewed (Col. 3:10; 1 Cor. 15:49). And as to the "firstborn" it is to be remembered that Christ—

Was the Firstborn from the dead (Col. 1:18)  
 Is Creator of all things and of every creature (v. 16)  
 Has pre-eminence in all things (v. 18)  
 Is all the fullness of the Godhead (v. 19 and 2:9)  
 Is the Image of the invisible God (chap. 1:15)  
 Is before all things (v. 17)  
 Upholds all things (v. 17).

He is therefore not a creature who was created, but is the One who created all creatures. The ideas involved refer both to priority in time and distinction.

## IX. Arian Concept of Derivation Alien to Scripture

1. ARIANISM'S BASIC MISCONCEPTION.—The perverted idea of an "only begotten" Christ in the sense of having been at some point in the past brought into being, was, as we have seen, strongly promoted by *Arius*, in the fourth century. He contended that Christ was brought forth of God "before all ages"—in the sense of having at some time come into existence—a derived being, a created being. From then on this concept continued to spread, and periodically brought in confusion and misconception across the centuries—down to our day.

The concept that Christ was "begotten," or "born," of the Father at some time back in eternity is altogether alien to Scripture. The idea that *monogenēs* refers to a mysterious begetting or beginning (or even creation) of the Word back at some point in eternity past, is wholly with-

out warrant. Christ is and always has been, very God of very God, one with the Father, of the same substance or essence, the eternal Second Person of the eternal Godhead—God in the highest and fullest sense, “all the fulness of the Godhead.”

Such is the “only Son” of John’s Gospel—our Creator, Redeemer, atoning Sacrifice, ministering Priest, final Judge, and coming King—Jesus the eternal Christ, our infinite Lord.

2. FILIATION AND GENERATIVE PRODUCTION PRECLUDED.—The term or title “Son of God” denotes a special relation between God and Jesus Christ. But the idea of filiation is excluded. In human relationships filiation implies generative production and age sequence. In human relationships the word *son* carries with it the definitive idea of derivation, and involves the time element.

In our human usage *son* specifically implies and involves prior existence of the father, and therefore subsequent existence for the son. But when applied to the divine Son, the Arian concept is wholly erroneous.

Like creation, generation or production, of necessity, implies a *beginning*, and that contradicts absolute infinity and eternity. But Christ was and is eternally divine—consubstantial and coeternal with the Father, and therefore self-existent and coexistent. Such existence signifies absolute Deity, as well as individual independency. That definitely precludes the Arian view.

Christ is all that God is. And He alone is the “only Son,” the true *Prōtōtokos*.

## Decade of Varied Advances Follows 1888

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### I. Why General Acceptance Was Retarded at Minneapolis

The crisis hour of the Minneapolis Conference had passed. A new epoch had opened. Light was now shining more and more from the Book, dispelling error and illuminating every Advent truth—giving it a new and magnetic appeal, and laying afresh the foundations for the great Everlasting Gospel finale. Such was the progressive unfoldment of light and truth in the Advent Movement, beginning anew in 1888.

It is a thrilling story—though there were somber aspects and basic problems that only time could adjust. The final triumph of truth in its fullness had become assured. The Movement, we were told, would in due time complete its destined witness, and finally finish its mission in a blaze of Everlasting Gospel glory.

I. ACCEPTANCE HAMPERED BY COMPLEX OF ISSUES.—Puzzlement has often been expressed as to why there was any difficulty over simple acceptance—or reaffirmation—of the sound and wholesome gospel truth of Righteousness by Faith on the part of any participant at the Minneapolis Conference. While quick acceptance of such a fundamental might seem a foregone conclusion to us today, the actual situation at the time made it a highly complex and confused problem, entailing a fundamental conflict.

Let us clarify. Only as we sense the sensitive involvements of these inseparably related issues can we realize the handicaps that surrounded and obscured the simpler ultimate issue, and made most difficult the

immediate general acceptance of Righteousness by Faith—under the circumstances. We press the point that acceptance was retarded because it was *intertwined with other issues*.

2. VOLATILE RELATED QUESTIONS INVOLVED.—As repeatedly stated, we had come up to 1888 with divided views on the Three Persons of the Godhead; the eternal existence, Deity, and pre-Incarnation equality of Christ with the Father; His sinless nature during the Incarnation; whether Christ, while still on earth, was also Priest, as well as Sacrifice at Calvary; together with the question of the personality and operation of the Holy Spirit. All these, and related factors, had a direct and decisive bearing on the considerations and receptions of 1888.

These were factors not put into print in the terse official report of the Conference by Uriah Smith, the secretary. But various participants have affirmed this to the writer. It constituted the strong undercurrent not seen on the surface.

Convictions ran deep, and feelings ran high over these intertwined issues. And the tie-in of these points with the declared message of Righteousness by Faith was inseparable. *That was actually the crux of the difficulty.*

3. REGARDED AS DANGEROUS DEPARTURE.—Some felt intensely that the emphasis on Righteousness by Faith in Christ as “*all the fullness of the Godhead*”—as Waggoner repeatedly urged it—was a stroke at their deep-seated belief that Christ’s life was actually a *derived* life. Therefore Waggoner’s public declaration frequently made at Minneapolis—that Christ was “*all the fullness of the Godhead*”—was held to be a dangerous departure from the view so tenaciously clung to by those who still cherished the Arian concept. To some it was a definite deterrent.

By such, the presentation was believed to be an intrusion, the injecting of an alien view that must be resisted. There is nothing, of course, that stirs men more than to have their cherished views challenged, especially when they feel they are in the right and believe that they are standing for a principle—even though it be but a traditional concept. That was the situation in 1888.

4. COMPLICATED BY TECHNICAL PRECONFERENCE CONTENTION.—As we have seen, a pre-session handicap was injected. Strong feelings had been aroused during the Ministerial Institute just preceding the Conference. Actually, the issue there concerned only a technical detail of prophecy that had nothing to do with salvation or Righteousness by Faith. It was simply whether the Huns or the Alemanni properly constituted one of the “*ten horns*” that came out of the fourth, or Roman,

beast. It did not involve theology, only the simple evidence of history.

Tradition, previous commitments, personal prestige, published statements on record, feelings of rivalry, pride of position, challenge of leadership, and defense of the faith—all, in greater or lesser degree, were involved. It was an explosive situation.

The Institute had split irreconcilably over this technical issue, the two groups standing behind their respective champions. And discussions of the Institute broke off in that frame of mind. Then the same delegates plunged almost immediately into the majestic but controversial themes of the Conference proper—on the complete Deity of Christ, Righteousness by Faith in such a Christ, et cetera. The previous split naturally continued, with the two schools of thought.

5. CAUGHT IN TANGLE OF COMPLICATING ISSUES.—So it was that two opposite positions came into seemingly irreconcilable conflict—two opposing schools of thought that had often agitated and divided the Christian church across the centuries. It was a complicated situation. Small wonder that the general acceptance of Righteousness by Faith was impeded—caught in the crossfire of issues that were not only touchy but at the time seemingly irreconcilable to some.

Simple Righteousness by Faith had always been held and taught by some—at least in theory. But its primacy and potency had been gradually lost sight of prior to 1888. Now its revival could not be separated from related matters over which there was cleavage and deep feeling.

Thus it was that “*some*”—to use Ellen White’s terminology—accepted the renewed and enlarged view of Righteousness by Faith brought to the Conference by E. J. Waggoner (and later by A. T. Jones), while “*some*” rejected it. And a third “*some*” were uncertain and bewildered by its stormy reception and the division of the leaders.

The underlying impediment, with “*some*,” was the inclusiveness and expansiveness of Waggoner’s presentation. Such was the concurring personal testimony of Prescott, Tait, Daniells, and others to this writer—men both active and informed during and following 1888.

6. SPLIT TOOK DECADES TO HEAL.—And with the split over these conjoined issues—a cleavage that actually required decades to heal—it was inevitable that Righteousness by Faith, because of its larger involvements, could not come into its own until the more obvious conflict over the full stature and majesty of Christ should be resolved, and the “truth as it is in Jesus” be finally accepted by all. That is why it took time—decades of time, in fact—for general acceptance.

The adverse reaction of the opposing "some" persisted through many years, though the opposition became more and more restricted, as former resisters disappeared one by one. Few rose to take their places and carry on. Thus the opposition gradually diminished. But it took time for certain discordant voices to fade out. Only then could we move forward in a united advance.

7. AUGMENTING LIGHT OF REVELATION 18:1.—Again, and involving the same over-all conflict over the Godhead, not until recognition of the distinct personality of the Holy Spirit as the *Third Person of the Godhead*, likewise as "all the fullness of the Godhead" (Series B, no. 7, pp. 62, 63; Ev 615), was acknowledged—and the need of our yielding to *Him*, for the Holy Spirit Himself to infill, control, and use us—could we experience the power of the Latter Rain and participate in the Loud Cry in its fullness that will be heard and heeded by multitudes in time's last hour.

Not until these truths and provisions were accepted and entered into could the light of the augmenting and enabling angel of Revelation 18:1 shine forth over all mankind, bringing men to a favorable confrontation with God's supreme appeal to mankind. Then the honest in heart would respond and "thousands come out in a day," as they did in some degree in the prototype Seventh-Month Movement of 1844.

The great final ingathering will then come with its Christ-centered, Spirit-indited emphasis, just as God has predicted and predetermined. His people will be willing and obedient in the day of His power. Righteousness by Faith will become a living, impelling, enabling, joyful experience. It will suffuse every phase of the message. It will constitute the vindication of God's promise and provision, and display His infinite power.

## II. Inseparable Complications That Hampered Acceptance

1. TIME EXTENDED BECAUSE OF UNPREPAREDNESS.—Another inescapable angle of the situation was the simple fact that for decades following '88 we were as yet unprepared to have the spotlight of the pitiless scrutiny of the religious world turned full upon us—as it will be when we come to herald God's *last* entreaty to the world, given in His designated way.

Not until we were united in setting forth Christ in all His "fullness" as the "center and circumference" of every doctrine; not until we were united in presenting Christ in His full majestic stature of complete equality with the Father as the Second Person of the Godhead, and the

omnipresent and omnipotent Holy Spirit as the Third Person of the Godhead—charged with finishing the work of God in the earth, and cutting it short in righteousness—would we be in a position to act our part in the “quick work” involved in the grand finale of the Third Angel’s Message.

All this, we have been assured, could have been accomplished long ago, and we could have been in the kingdom ere this—had only *all* responded to God’s call and heart’s desire following 1888. But we did not. So time has been lengthened. God has had to wait for His people to respond. We have repeated Israel’s experience. It was not simply the hugeness of the task that delayed the consummation, but the unpreparedness and lack of unity of God’s people—and His infinite compassion, despite our slowness.

Looking back, we can see the hindering causes. And looking forward, we can likewise see the way we must go, the changes that must come, the surrender necessary for the divine outworking that must take place. Such are the lessons of the past, and their admonitions of the present. God and the future beckon us onward and upward.

2. THE LESSON OF THE MESSENGERS.—In His inscrutable wisdom and love for His Church, God raises up messengers, at certain times, to deliver special messages that are due and essential for His people. These messengers may be and are faulty, fallible men. But they are men who respond and faithfully bear their designated message. They are men who dig deeply into the Word, who discern clearly the truth of God for the time in the “volume of the Book,” and with fidelity declare it to the Church.

This calls for men who are willing to face opposition, ridicule, and misunderstanding—even ostracism if necessary. Such men were sent of God to the Minneapolis Conference in '88 to deliver His message, irrespective of the response. As such they bore “divine credentials” (R&H, Sept. 3, 1889), irrespective of what *some* thought or said. They presented their message without fear or favor, at the time of God’s appointment. The mixed *response* is not to be confused with the *Heaven-sent message*.

3. DISTINGUISH MESSAGE FROM MESSENGER.—The messenger is *not* the message he delivers. He himself may falter after its delivery. He may become uncertain, or even headstrong under pressure. He may not always live out personally the principles of the message he has borne. But even the later defection of a messenger—however regrettable—in no way affects the validity of the message delivered, if it be a mes-

sage delivered that will do its appointed work, irrespective of its initial reception and irrespective of the fate of the messenger. The message will triumph in God's own time and way. He suffers no defeat.

These are determining principles and facts that we should never forget in connection with the message that came to us from God in 1888 through His designated messengers of that hour—E. J. Waggoner and A. T. Jones.

4. THREE HIGHLY COMPLEX INVOLVEMENTS.—We must then conclude that Righteousness by Faith was not merely a simple acceptance or rejection of the alternatives of Righteousness by Faith versus righteousness by works. It had vastly greater connotations. It involved the very nature of the Christ in whom that faith was to be vested.

Shortly *after* this, Ellen White began to stress these principles:

“Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. . . . It is at the cross of Christ that mercy and truth meet together, and righteousness and peace kiss each other.” (GW 156.)

“The great Center of attraction, Jesus Christ, must not be left out of the third angel's message. By many who have been engaged in the work for this time, Christ has been made secondary, and theories and arguments have had the first place.” (R&H, March 20, 1894.)

Again, the promised Latter Rain was not simply a matter of laying hold of the requisite power proffered. Instead, it involved recognition of the Holy Spirit as a *Person*—the mighty Third Person of the Godhead, *to whom we are to yield*, and who is to imbue, infill, and use us as the channels of *His* working, thus to finish the work.

5. TRULY THE MESSAGE IN VERITY.—Centering every doctrine in Christ was more than personalizing and polarizing all teachings in Christ. With some that seemed to involve the deeper question of whether we could remain true to the fundamental distinctives of the Third Angel's Message—which in its very phrasing, it was insisted, was primarily a warning against apostasy. With such, the issue, therefore, was whether we were being led away from the *specifics of the Message to the generalities of the Gospel of all ages*—thus watering down the very message that we were raised up to give. To such it was like going back to Luther's general conflict over Christ, Justification, and the saving Gospel.

Such were the inseparable complications that hampered immediate general acceptance of the Message of '88. But the Spirit of Prophecy declaration was clear: “Righteousness by Faith” is not a diverting tangent. It is indeed the Message “*in verity*.” It is the heart of the

Everlasting Gospel, the very lifeblood of every saving truth, the true foundation of every vital doctrine. It is this that will give power and appeal to our final approach to mankind, when thousands will be brought into the Faith in a day. It is the essence of Adventism, and as such will have its rightful, central place in the climax of our witness.

That was hard for some to see. Nevertheless, that was the issue—and the explanation—of “1888” and its retarded acceptance.

### III. Simultaneous Wider Awakening on Righteousness by Faith

1. WIDESPREAD REVIVAL OF VITAL GODLINESS.—But there was a paralleling factor. Simultaneously, in the latter part of the nineteenth century and early part of the twentieth, God laid upon certain godly men of different faiths in both the Old World and the New—hence *outside*, as well as inside, the Advent Movement—a burden for a fresh study and declaration of the fundamental principles, provisions, and Personalities of God’s Everlasting Gospel of grace and salvation. In other words, the Eternal Verities here emphasized.

These outreachings appeared under the various designations of the “Spirit-filled life,” the “victorious” or “triumphant life,” “vital godliness,” and the like—and especially that of “Righteousness by Faith,” including both justification and sanctification. There was, at that very time, a remarkably widespread arousal and concern outside our ranks. This was the larger awakening—but not so specific and full-rounded as with us. But it signified a designated time of emphasis.

This wider awakening was obviously designed to deepen the spiritual life of God’s children wherever found, scattered throughout the various communions—“My people” He calls them—one here and a group there. That was the larger awakening, in a more general way.

The hour had manifestly come in the plan of God for a great spiritual impetus, a preparatory move heavenward in the life of all true Christians. But for the participants in the Advent Movement it primarily involved an enabling power and provision to prepare a special people to meet God, drawn from all faiths, and to finish the giving of the Everlasting Gospel to “every creature” (Mark 16:15), with the final emphasis designed of Heaven. That is why it centered in that comprehensive term, “Righteousness by Faith”—which is simply the Everlasting Gospel in its full “last days” application.

2. SIMULTANEOUS SPIRITUAL AWAKENING.—We have not been too well aware of these paralleling spiritual movements—of organizations and men outside the Advent Movement—*having the same general*

*burden and emphasis, and arising at about the same time.* The simultaneous, widespread appearance among men of a truth whose time has come for emphasis is characteristic of all enunciations of imperative truth, such as the simultaneous Old and New World Advent Awakening in the years just prior to 1844. The impulse manifestly came from the same Source. And in timing, Righteousness by Faith centered in the year 1888.

For example, the renowned Keswick Conferences\* of Britain were founded to "promote practical holiness." They began shortly before our 1888 emphasis, and continued on for decades—even to this day. And in North America there were the Northfield Bible Conferences,† founded by Dwight L. Moody in 1880, and spreading thereafter in scope and effectiveness. These were founded to foster self-dedication on the part of the individual, for pleading God's promises, and waiting upon Him for fresh enduement of power from on high.

The general emphasis and the simultaneous timing are both remarkable and significant. Of this we need to be aware, for they were obviously part of God's larger plans and purposes in preparing His "people" everywhere—in a preliminary way—to meet God. They too must catch at least the spirit of the Message that was due.

3. WHOLE GALAXY OF WRITERS APPEAR.—As to individual contributions in these special fields, some fifty men could easily be listed in the closing decades of the nineteenth and the opening decades of the twentieth centuries—men like Murray, Simpson, Gordon, Holden, Meyer, McNeill, Moody, Waugh, McConkey, Scroggie, Howden, Smith, McKensie, McIntosh, Brooks, Dixon, Kyle, Morgan, Needham, Pierson, Seiss, Thomas, West, and a score of others—all giving this general emphasis. Untold numbers have known and been blessed by their writings. And this includes many of our own men.

Those men did not understand our specific message. But they did know God, and His Word, on these imperative spiritual themes. They were clearly among God's "reserves," His "other" shepherds, His augmenting voices, *sounding a challenging note when "some" of our own men hesitated*, paralleling and giving similar emphasis in the great spiritual awakening outside our own Movement. They were obviously designed to supplement and augment, and to stimulate all. They made their contribution.

4. OTHERS TOOK LEAD WE SHOULD HAVE MAINTAINED.—It is a

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\* On Keswick, see C. F. Halford, *The Keswick Convention*; W. B. Sloan, *Those Sixty Years*; S. Barnabas, *So Great Salvation*.

† Janet Maybie, *Heaven on Earth* (1951); W. R. Moody, *The Life of Dwight L. Moody* (1900).

sobering fact that when we failed to take the clear united lead as the pre-eminent exponents of *Righteousness by Faith in Christ as all the fullness of the Godhead*, as we should have done; when we failed speedily to become foremost among all professing Christians in uplifting Christ as transcendent in all doctrine; when we failed to take the lead in stressing the Person, power, and paramount place of the Holy Spirit in the finishing of the work of God under the power of the Latter Rain and Loud Cry, then some of these other organizations and individuals became conspicuous exponents of the Spirit-filled life and victorious living, thus helping to maintain aspects of that emphasis. It must be stressed before mankind. And it was.

Hundreds of thousands of hungry hearts have turned to these other godly men for spiritual help and deeper understanding of the things of God that we should ever have given to the world in the highest and fullest form of presentation. But we faltered for a time, and failed to do what we should have done. It is therefore now high time—yes, far past time—for us to take our rightful, designated place as the foremost among all professing Christians in uplifting Christ, and setting forth the supreme truth of Righteousness by Faith to the world *in the ultimate setting of the Advent Message*. This is the clear call of God for us today.

5. FAILED TO TAKE AND MAINTAIN LEAD.—These mighty truths were set forth with power and beauty among us at Minneapolis in 1888. They brought before us our great opportunity and our clear obligation. Had we then moved forward unitedly and wholeheartedly, as God desired and designed, we should have been producing the most effective literature—and personal and public witness—in all the world on this supreme provision of God's redeeming grace.

Of all professing Christians we have the greatest and soundest available help and guidance in the priceless counsels of the Spirit of Prophecy—illuminating gems and confirmatory guidelines. There is no need, no excuse, for us to falter and hesitate. We should never have done so. The concept and the challenge are clear and inescapable. And the sweep of it all is awesome.

The true balance between law and grace, faith and works, profession and obedience, vision and actuality, can best be set forth by God's heralds of the distinctive Advent Message in its final balanced, Spirit-imbued setting, scope, and appeal. But in this we have fallen far behind where we should have been. We must redeem the time. We must now rise to God's expectation. The call is clarion, the summons clear. We must move into our rightful place for the last advance.

6. **PERSONAL EXPERIENCE IN STUDY AND PRESENTATION.**—May I here make a frank personal confession? When, back between 1926 and 1928, I was asked by our leaders to give a series of studies on the Holy Spirit, covering the North American union ministerial institutes of 1928, I found that, aside from priceless leads found in the Spirit of Prophecy, there was practically nothing in our literature setting forth a sound Biblical exposition in this tremendous field of study. There were no previous pathfinding books on the question in our literature.

I was compelled to search out a score of valuable books written by men outside of our faith—those previously noted—for initial clues and suggestions, and to open up beckoning vistas to intensive personal study. Having these, I went on from there. But they were decided early helps. And scores, if not hundreds, could confirm the same sobering conviction that some of these other men frequently had a deeper insight into the spiritual things of God than many of our own men then had on the Holy Spirit and the triumphant life. It was still a largely obscure theme.

But—and *this is most vital*—these other writers could only go so far. This was because they were without the concept of the consummating place of the Loud Cry and the Latter Rain in the grand finale of God's last message of Righteousness by Faith among men, framed in the great commission and setting of this Movement. Their limitations definitely circumscribed their presentations. They could go only so far. That is the glory and the wonder of Present Truth.

7. **PEERLESS PRE-EMINENCE OF SPIRIT OF PROPHECY.**—It was then that I again saw the peerless pre-eminence of the Spirit of Prophecy portrayals that not only supported but greatly enhanced the choicest gems of truth glimpsed in part by these other writers—and then went on far to surpass them in balance and power. It brought a sobering sense of wonder and gratitude. It intensified confidence in the Spirit of Prophecy, and the significance of this Movement.

Thank God, that time of reticence and misunderstanding has passed. The full witness of the Spirit of Prophecy is now at our finger tips through the many compilations. This is the supreme hour. This is clearly the call of God to this people today, and primarily to its ministry. Thank God, that final awakening is definitely under way.

#### IV. Truth of Trinity Set Forth in 1892 Tract

1. **SPEAR'S "TRINITY" TRACT REPRINTED.**—When once the sublime truth of the complete Deity of Christ as "*all the fullness of the Godhead*" was affirmed by a growing number at and after the Minneapolis

Session, emphasis on certain inseparably related truths followed inevitably.

Thus the truth of the Trinity was set forth in tract form by the Pacific Press—where E. J. Waggöner was editor—in February, 1892. This was just three and a half years after Minneapolis. It was not written by one of our own men, but by “the late Dr. Samuel Spear.” This was reprinted, “by permission,” from the New York *Independent* of November 14, 1889. The fact is, we had nothing in print on the question at the time.

2. SCOPE OF HELPFUL COVERAGE.—This sound and helpful tract by Spear—*The Bible Doctrine of the Trinity* (1892)\*—necessarily deals with the complete Deity of Christ. He is “truly divine and truly God in the most absolute sense” (p. 3). It also covers the “distinction between God the Father and Christ” (p. 4), and the absolute “unity of the Godhead” (p. 5). It exposes the fallacy of the “Arian” view of Christ (p. 6). It notes the “diversity in offices, relations, and actions toward men” on the part of the Godhead (p. 9), and how “Trinitarians are not tritheists” (p. 9).

It touches on the *one* all-encompassing “name” (singular) in the baptismal formula, and the “‘one Spirit,’” “‘one Lord,’” and “‘one God and Father of all’” (p. 10)—the “‘divine Trinity’” (p. 14). It was simple, but adequate, as the first step in recognition and declaration. It was the logical aftermath of 1888.

## V. 1898—Last Major Book Advocating “Derived” Christ

1. TWO BOOKS IN IRRECONCILABLE CONFLICT.—It is not without significance that Ellen White’s *The Desire of Ages* and Uriah Smith’s *Looking Unto Jesus* were both published in the same year, 1898—ten years after Minneapolis—one in the West, the other in the East. The contrast, and the variance, between the positions of these two books—as concerns the eternal pre-existence and complete Deity of Christ, the Trinity of the Godhead, and the Personality of the Holy Spirit—was incisive and epoch-making. *The Desire of Ages*, of course, presented an inspired depiction, and was consequently destined to become the denominationally accepted position.

Though Smith made wholesome confession of earlier wrong attitudes as regards the Spirit of Prophecy, he apparently never changed his fundamental views on the Godhead—that is, concerning Christ as a

\* The entire tract—*The Bible Doctrine of the Trinity*—was reproduced in full in M. L. Andreesen’s *The Book of Hebrews* (1948), pages 115-124. The tract was in turn a reprint from the New York *Independent*, Nov. 14, 1889.

derived Being, the Holy Spirit as *merely an influence* and not a Person, and *denial of the Trinity*. These still appeared in his 1898 *Looking Unto Jesus*. *Looking Unto Jesus* was the last declaration, in book form, of the minority constricted-view concept of our Lord, who is in reality "*all the fullness of the Godhead bodily*."

The appearance of *The Desire of Ages*, with recognized authority, is doubtless the reason why there were no further printings of *Looking Unto Jesus* in North America, and only one small issuance overseas in Australia. It exerted but little influence. *The Desire of Ages* has had a circulation (up to 1968) of approximately 1,250,000 copies, and has been issued in seventeen languages. It is one of the most highly esteemed books of the denomination—a recognized classic, even publicized in such a Catholic journal as the *Universal Fatima News*, for September, 1965.

2. CLEAR DECLARATIONS OF "THE DESIRE OF AGES."—Illustrative of the contrasting positions, here are eight key quotations from *The Desire of Ages* on the eternal pre-existence and complete Deity of Christ. These stand permanently on record, setting forth the true denominational, Spirit-of-Prophesy-attested position, and thenceforth invalidating the unfortunate *Looking Unto Jesus* constrictions. Here, among others, are eight clear declarations of Ellen G. White:

(1) "*From the days of eternity the Lord Jesus Christ was one with the Father.*" (DA 19.)

(2) "*He [Christ] was the incarnate God, the light of heaven and earth.*" (P. 23.)

(3) "*It is the 'Son of man' who shares the throne of the universe. . . . The mighty God.*" (P. 25.)

(4) "*Jesus claimed equal rights with God.*" "[He] had declared Himself equal with God." (P. 207.)

(5) "*I am the Son of God, one with Him [the Father] in nature, in will, and in purpose.*" (P. 208.)

(6) "*The Son of God, One with the CREATOR of the universe.*" (P. 210.)

(7) "*In Christ is life, original, unborrowed, underived. 'He that hath the Son hath life.' 1 John 5:12. The divinity [Deity] of Christ is the believer's assurance of eternal life.*" (P. 530.)

(8) "*Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own.*" (Pp. 663, 664.)

So 1898 unmistakably marked another step in the progressive triumph of truth on the complete Deity and eternal pre-existence of Christ. Such could never be justifiably questioned after that—except by resistant voices. And be it never forgotten that the ultimate accept-

ance was definitely influenced by the Spirit of Prophecy, which had never veered from this position, though not as completely and conclusively expressed as in these concentrated 1898 utterances.

## VI. Church—Object of God's Ardent Love to the End

1. ASSURED OF LOVE, GUIDANCE, TRIUMPH.—The regrettable charge is still bandied about that because "some" rejected the message of 1888 at that time, God has turned away from all of His people and has hidden His face from them. According to this unwarranted contention, we have since been without His special leadership and blessing, guidance and protection. The time and actuality of the Loud Cry and the Latter Rain have been not only deferred, such affirm, but provisionally canceled.

But such a contention does not tally with frequent Spirit of Prophecy declarations since 1888. In fact, it is in direct conflict with a continuing series of clear affirmations. It is strange how some will not acknowledge them, but cling to a few pet phrases with which they cancel out all affirmative declarations.

It will therefore be well, ere we close this chapter, to listen again to a few of these assurances of love, constancy, and triumph. Here are samples, listed in their sequence over the years, from Minneapolis onward—though there are many, many more.

2. THE DECLARATIONS OF INSPIRATION.—Here are some written between 1892 and 1913. These should ever be kept in mind:

1892—Loud Cry being heard in 1892 (R&H, Nov. 22, 1892; 1SM 363)

Christ's regard for His Church declared (TM 15)

1893—Outpouring of Holy Spirit seen in 1893 (TM 23)

Remnant Church will not be disorganized or broken up (2SM 68, 69)

Spirit poured out on SDA Church in '93 (TM 23)

On General Conference (TM 49)

At Battle Creek (1SM 129, 130, 143)

Humble confessions noted (TM 22, 23)

Van Horn\* accepts reproof with weeping (*Messenger to Remnant*, p. 19)

1894—God will correct and bring back to right position (FE 290)

1900—Christ's love for His Church expressed (SD 13)

1902—"Only object" on which Christ "bestows His supreme regard" (Ms. 155, 1902; 2SM 396)

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\* I. D. VAN HORN (1834-1910), was treasurer of General Conference (1865-68), editor of *Instructor* (1864-67). (Sergeant A. T. Jones was one of his converts at Walla Walla, in the Northwest.) Was president of Michigan Conference (1888-91). On the wrong side of the issue in 1888. Accepted reproofs in 1893. Became supporter of Righteousness by Faith.

1904—General Conference still “highest authority God has upon the earth” (3T 492; 9T 260, 261)

“I know that Elder Daniells is the right man in the right place” (Series B, No. 2, p. 41). (And this despite all the attacks made upon him.)

God has not forsaken His people (R&H, Nov. 24, 1904)

1906—Despite contaminations, Cause will triumph gloriously (1 SM 28)

1907—Have ever been on gaining ground (Letter 170, 1907; 2SM 397)

1909—God is with His people (9T 17, 18)

1910—Nothing so dear to God as His Church (Letter 136, 1910; 2SM 397)

1913—*God still guiding His people, and will continue to be with them—even unto end* (Cited in *GC Bulletin*, May 27, 1913, p. 164).\*

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\* I am indebted to R. L. Odom for this list of assurances, drawn from his personal card file.  
—L. E. F.

## Constricted Concept of Atonement Belatedly Corrected

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### I. Twofold Understanding of Atonement Imperative

I. MUST INCLUDE "ACT" AND "APPLICATION."—We must now take more specific note of the early constricted concept of the Atonement that plagued us for decades. This has been deferred to this point, for it was not actually corrected, in significant printed form, until 1894—six years after the 1888 Conference. At first the entire emphasis of the majority was upon the "Day of Atonement," and its involvements. But this was all *subsequent* to the transcendent *Act* of Atonement. The work of the *Day of Atonement follows the "first phase"* of Christ's heavenly Mediatorial Ministry in which, ever since His ascension, He has been applying to the contrite the benefits of the sacrificial *Act* of Atonement that He made on the Cross for our sins.

There is no rightful conflict between the two concepts—that is, the "Act" and the "application." And there should be no confusion concerning them. The "*Judgment Hour*" is the last, or "*second phase*," of our Lord's Mediatorial Ministry in heaven, and is the outgrowth and consummation of both the atoning *Act* of Calvary and the continuing *application of its benefits*.

We need clearly to understand and emphasize the two phases in right relationship. But we should not leave out the first—the foundational *Act* and provision. It should have due, and indeed primary, recognition and emphasis. Yet this was precisely what some of our spiritual forefathers failed to do. They left out the foundational *heart*, the *first*

*phase* of the Atonement—the transaction of Golgotha. Both phases, of course, come within the majestic sweep of the all-embracing Atonement, and both are necessary to our salvation.

2. REGRETTABLE IMPRESSION GIVEN RELIGIOUS WORLD.—It is a historical fact that for decades a large number of our early Adventist ministers virtually confined their emphasis, as concerns the Atonement, to the *last*, or Judgment Hour, aspect. As a consequence, Adventists were gravely and unavoidably misunderstood by the Christian world, where the whole emphasis was, just as regrettably, simply upon the first, or crucifixion-death, phase. Those outside the Adventist group thus failed to recognize the great Judgment Hour climax due for special designated emphasis in this epochal “time of the end.”

As a result of that early omission the other churches in our early decades gained the impression that Adventists neither recognized nor believed in the Atonement as an *Act* of the Cross. To them that was appalling heresy. With many, that came to put us outside the pale of Christian believers. They consequently looked upon us as an “anti-Christian cult”—and so labeled us.

But there is a vital offsetting fact that should never be forgotten: Our most authoritative literature—the Spirit of Prophecy writings—has ever been consistent in its balance and emphasis on the true relationship of the two phases, or features, of the Atonement all the way through. With that fact in mind, let us now trace the story of how Adventists came from variant viewpoints into final unity on this fundamental verity, and how and when these early limited concepts of the Atonement were in time corrected. To do so we must go back to 1844, and before.

## II. 1844 Expectancy Lifted From Earth to Heaven

1. FOCAL POINT OF EXPECTANCY SHIFTED.—To understand the problem of the Atonement obtaining among our founding fathers, we must first recall the background of a changing *sanctuary* concept prior to 1844. As is well known, there were two major epochs in the Millerite Movement—the “1843” and “1844” phases. In the second phase the focal point of expectancy was shifted from the Jewish year “1843” over to 1844, as the time of the anticipated return of Christ. It was thus a transition period. (See *Prophetic Faith*, vol. 4.)

In the “1843” phase no specific day was set for the Second Advent—only the generality of “in, on, or about 1843,” to use Miller’s own early phrasing. On the contrary, during the “1844” phase there was general expectancy that Christ would emerge from the Holy of Holies, or

"heaven of heavens," to bless His waiting people on the antitypical "Day of Atonement." This they believed would occur on the literal 24-hour "tenth day of the seventh month," for which they understood October 22 to be the civil equivalent in 1844, true Jewish time. This, they believed, involved the anticipated Second Advent. But there was more to it.

2. "1843"—DESTRUCTION OF EARTH BY FIRE EXPECTED.—In the "1843" phase, the *cleansing of the "sanctuary"* at the end of the 2300 years was regarded as primarily the destruction of the earth by fire, just as the antediluvian world was destroyed by a flood of water. But the "cleansing of the sanctuary" would, they believed, parallel and include the cleansing of the church from all sin and defilement. So the primary emphasis of this earlier '43 phase was focused on the *earth*, and events centering thereon.

3. "1844"—EMERGENCE OF PRIEST FROM HEAVENLY SANCTUARY.—But in the "1844" phase a new factor was brought to the fore. As the result of widespread, intensive study of the Mosaic sanctuary and its services of old by Millerite scholars, its annual round of ceremonies was seen to be a type of the great antitypical Gospel realities, to be accomplished by Christ once for all for man's salvation, and taking place first on earth and then continued in heaven.

In the "Seventh-Month Movement" emphasis, in 1844, not only Samuel Snow and Charles Fitch (d. Oct. 14, 1844), but George Storrs and a dozen other leaders—including Peavey, Southard, Himes, Hutchinson, Litch, Hale, and even Miller—had, through articles and public presentations, drawn the attention of the Millerite host to the *sanctuary in heaven* and Christ's priestly ministry therein, even then taking place. They had at first simply seen only a simple, single ministry, without two phases.

Consequently, they had expected Him to emerge from the "heaven of heavens," or Holy of Holies, on a transcendent 24-hour *Day of Atonement* to bless His waiting people through His Second Advent. (Again see *Prophetic Faith*, vol. 4.)

This awesome event they awaited with intense and solemn expectancy. As they came up to October 22 they believed that within a few hours the heavens would depart as a scroll, the elements would melt with fervent heat, and their Saviour would appear. But He did not come. It was a time of inexpressible anguish. Their consternation was overwhelming. Their hopes all collapsed about them. The future was bleak, blank, and agonizing.

4. "ENTERED INTO" INSTEAD OF "COMING OUT OF."—After that bitter heartbreaking disappointment, and the season of importunate prayer in Edson's granary at Port Gibson, N.Y., in the early morning hours of October 23 the deep conviction came that God had heard their petitions, and would definitely answer. He would make plain the nature of their disappointment.

Then followed the well-known episode of the cornfield. An earnest trio of men—Hiram Edson, O. R. L. Crosier, and Dr. F. B. Hahn—next painstakingly reviewed the whole tragic episode of the October 22 expectancy. They became more than ever persuaded that the sanctuary to be cleansed was definitely the *Heavenly Sanctuary*—not this earth. This cleansing of the sanctuary was a transaction in heaven, not down here.

The resultant conviction was like an assurance from heaven. And as it unfolded, under intensive study, it clarified the former confused and constricted picture. Christ's priestly ministry in heaven became luminous with larger meaning. The antitype of the *second phase* of the ancient Mosaic type was actually in process of fulfillment. Our heavenly High Priest had *entered into*, instead of coming out of, the Most Holy Place, as they had formerly expected—but obviously without justification. This conclusion they reached from Scripture alone—before the Spirit of Prophecy began to be manifest in December, 1844. Inspired approval came later, in 1846.

5. CHRIST'S TWOFOLD MINISTRY BECAME CLEAR.—His was a *twofold* ministry. That was now crystal clear. The cleansing of the Heavenly Sanctuary had indeed begun, and was even then under way. That, they saw, was what the type had actually indicated. Their former expectation of Christ's Advent to earth had been unwarranted.

The sanctuary truth was then and there recognized to be of prime importance. It provided the key that unlocked the mystery of their baffling disappointment. It was the answer to the problem of the 2300 years of Daniel 8:14. It was the link that ties together the *First Angel's Message* with the proclamation of the *Third Message* that was destined to follow. It was an inseparable outgrowth of the Judgment Hour proclamation. It must be understood. And when understood it would shape the whole course of their future witness before men. Its understanding was consequently imperative.

So they concentrated on the study of the Sanctuary, seeking God and searching His Word for light and understanding. This was a unique area of study and discovery.

6. LIGHT CLARIFIES THE DISAPPOINTMENT.—That fateful day, then—of October 22—was but the *beginning*, not the ending, of the great antitypical “Day of Atonement,” which special procedure would doubtless involve a period of years. That revolutionary concept threw a beam of clarifying light upon their disappointment, and the future filled with hope. Christ had indeed fulfilled what the type actually demanded. A period of time, they were persuaded, would elapse before He would complete the cleansing of the Heavenly Sanctuary. Not until then would He come forth as King of kings and Lord of lords at His Second Advent. That was the conspectus.

*That was the new light: The Sanctuary, and its current cleansing, was in heaven. They were now actually in the antitypical Day of Atonement.* The priceless original 32-page handwritten Hiram Edson manuscript (lodged in the Advent Source Collection at Andrews University), depicting the episode, states:

“Emphasis on the *heavenly* sanctuary had been prominent all the way through the seventh-month movement.”

Back in the Seventh-Month Movement the idea of a concurrent cleansing of the earth by fire was still retained, by some, as a holdover from the original “1843” Millerite concept. So the “Seventh-Month” concept was a sort of blending of the two. Light was dawning. Hence the “Seventh-Month” understanding was a kind of *transition step* between the earlier and later views; that is, of the pre-Disappointment and post-Disappointment periods. (See *Prophetic Faith*, vol. 4, p. 883, note 6.)

7. CONCLUSIONS PUBLISHED IN 1846 “DAY-STAR.”—In that intensive group study in Port Gibson, or Canandaigua, which continued for weeks or possibly months, the book of Hebrews—especially chapters 8 and 9—fortified and clarified the flash of light and conviction that came to Edson in the cornfield. Christ had indeed entered into the Most Holy Place of the Heavenly Sanctuary to cleanse it. Their joint conclusions were then embodied in the articles written up for the group by Crosier, appearing first in the local Canandaigua, New York, *Day-Dawn* in 1845, and then in the Cincinnati, Ohio, *Day-Star Extra* of February 7, 1846, which was more important because of its larger circulation and prominence.

It should be particularly noted that this new concept—of *Christ entering into, instead of coming out of, the heavenly Most Holy Place*—was as revolutionary a discovery as the changed concept concerning the actual mission and purpose of the Messiah’s first advent that came

to Christ's disciples after *their* disappointment at and following the crucifixion. There were thus two epochal disappointments—at the very outset of the Christian Era, as well as in 1844. This we should never forget. This one was not more keen than the other.

Crosier's deep personal impression concerning Christ's entering into, instead of coming out of, the Holy of Holies led him to record, "It is important to know what the *cleansing* of the Sanctuary meant" (O.R.L. Crosier, *The* (Canandaigua) *Daily Messenger*, Nov. 22, 1923, p. 22).

### III. Restricted Atonement Concept Projected in 1846

1. CONFLICT OVER "ATONEMENT" AND "DEITY."—As frequently noted, the two principal areas in which conspicuous divisions of view developed among the early Sabbatarian Adventists were (1) concerning the *Godhead*—as to the eternal pre-existence and complete Deity of Christ, along with the transcendent truth of the Trinity, and the personality of the Holy Spirit. And (2) as pertains to the *relation of the Atonement to the Transaction of the Cross*. These two issues seemed tied together.

And these at the time, be it remembered, were regarded as *optional* areas, with no stigma attached to those holding another view. Unity of emphasis, at that time, was on the doctrinal *specifics* of the *Third Message*.

In the first category the semi-Arian misconception—holding that Christ had a beginning and therefore a *derived* life, and was not eternally pre-existent—had been brought over either from the "Christian Connection"—with which a few had been connected prior to joining the Millerite Movement, and thus *prior* to 1844—or from the resurgence at that time, in various religious bodies, of this Arian concept. (This was quite widespread in several communions.) Only some emphasized this faulty view. But in time they became quite vocal.

2. ENTERED MOST HOLY; SATAN THE SCAPEGOAT.—The second misconception, pertaining to the Atonement—which we must here sketch a bit more fully—arose in connection with the newly discovered light on the Sanctuary, and its involvements, following 1844. This, in essence, was that there are two grand divisions to Christ's High-Priestly Ministry. They held that on October 22, 1844, Christ *entered upon the second phase* of His heavenly ministry, and had thus and then *gone into the "Most Holy Place,"* and had an atoning work there to perform before bringing probation for mankind to a close. Not until then would He return to this earth as King of kings and Lord of lords at His Second Advent. That was now clear.

The other main point in the unfolding sanctuary truth, that broke with tradition, was the identification of the scapegoat as *Satan*, instead of being simply another symbol of Christ—which was the popular concept. This had a definite bearing on the final disposal of sin, and the responsibility and punishment therefor. There were, of course, certain lesser points that were hazy, and at first none too accurate. To compass these, time was required.

3. FINDINGS ISSUED IN PUBLISHED FORM.—So the sanctuary involvements were the subject of intensive group studies by Edson, Crosier, and Hahn. And as seen, this investigation took place immediately following the Great Disappointment of October 22. Their findings were then issued in published form, as we have seen, to bring the results before the brethren of the Disappointment, first in the *Day-Dawn* of Canandaigua, N.Y., and then the *Day-Star* of Cincinnati, Ohio, with its larger circulation. And, as stated, was written up by Crosier, editor of the *Day-Dawn*.

But apart from the main points of truth that came to be accepted, there were, as mentioned, various details that were not yet clear or established. There had not been sufficient time for mature study on these related points. And upon these there was no unified agreement. Such were put forth principally for consideration. And Crosier's restricted concept of the *Atonement* as the work of the priest only, was one of these moot points.

4. LIMITS FINAL ATONEMENT TO PRIESTLY MINISTRY.—On this aspect Crosier's stated view was that the typical yearly "*national Atonement*," for the Jews, on the tenth day of the seventh month, was for the *blotting out* of sins, and was performed by the High Priest alone, once each year, on the specified "*Day of Atonement*." And this transaction was restricted to His priestly function in the Most Holy Place only. It was different, he affirmed, from the "daily" atonement for the *personal forgiveness of sins for the individual*.

Erroneously holding that Christ was not a priest while on earth, where and when He died vicariously on Calvary as an offering for our sins, Crosier maintained that Christ entered upon His Priesthood only *after* His resurrection and ascension to heaven. And even then He did not perform His specific work of Atonement until after October 22, 1844. He thus completely separated the antitypical "*Day of Atonement*" in heaven from the initial *Act of Atonement*, or death on the Cross, while on earth. Here the stress was first placed.

5. PUBLICATION OCCASIONED LATER CHARGES.—This dubious posi-

tion was included in the partial reprint by James White of the 1846 Crosier *Day-Star* article on "The Sanctuary," which White placed, for the sake of information and further examination, in the September issue of the *Advent Review* for 1850. Men were still searching for light at the time.

Such, in summary, was the origin of this theory that was in favor for some time, and which crept into certain of our books in the sixties, seventies, and early eighties. But, be it again remembered, these books were setting forth the *personal* views of the writers and not adopted positions of the Church. *The Church had not yet reached any unanimity on this point.* No group discussions had been held concerning it, no agreed position adopted.

Nevertheless, the very publication of Crosier's write-up was later destined to cause much misunderstanding, and to occasion charges by probing non-Adventist scholars that we thereby denied Christ's *Act of Atonement on the Cross.* This, we would emphasize, was one of the *dual* reasons—the other being the Arian denial of the eternal Deity of Christ—for subsequently classifying us as an "anti-Christian cult." With this historical setting, let us now note further developments, concerning certain attendant features.

#### IV. White's Purpose in Reprinting Crosier

1. SANCTUARY QUESTION STILL UNDER EXAMINATION.—It is both fortunate and significant that in 1853 a printed leaf was tipped into the unsold copies of the 1850 James White *Advent Review*. It comprised certain signed "Remarks," closing with this comment:

"The article on *The Sanctuary* [*sic*], by O. R. L. Crosier, is excellent. *The subject of the Sanctuary should be carefully examined,* as it lies at the foundation of our faith and hope. JAMES WHITE."

This was obviously not so much a commitment as a challenge to continuing study. Though the main points in Crosier's presentation (on the two "phases") were sound, it is clear that certain other aspects of the *sanctuary* subject—especially the larger involvements of the Atonement—were still under examination. It was recognized that the final word had not yet been spoken. They were still rightly seeking for light.

2. ADMONISHED TO WALK IN ADVANCING LIGHT.—In his *A Word to the "Little Flock"* (1847), issued three years prior, James White had wholesomely set forth this guiding principle:

"As we travel onward toward the Holy City, our burning lamps discover new objects: but we cannot see all at once. If we reject a little light, because we

cannot see the whole clearly at once, it will displease our heavenly leader; and we shall be left in the dark. But if we cherish the light, as fast as it is our Lord's will to open it to us, he will increase the light; and our souls will feast upon the opening truths of the blessed Bible" (p. 6).

That was the laudable, open-minded attitude of White and his associated founding fathers as they sought to walk in the advancing light. The message was clear: *Light dawns gradually and progressively*. The Lord must lead them forward. This our pioneers realized. And this, they sensed, would apply to all truth—including their understanding of the Atonement.

3. PURPOSE OF REPRINTS IN "REVIEW."—In setting forth his purpose in publishing items in the five issues of the *Advent Review*, James White said:

"We shall quote largely from the writings of the leaders in the [post-1844] Advent cause, and show that they [the First Day Adventists] once boldly advocated, and published to the world, the same position, relative to the fulfillment of Prophecy in the great leading advent movements in our past experience, that we now occupy."—*Advent Review* (vol. 1, no. 1), August, 1850, p. 1.

To this end he quotes nine times from the *Voice of Truth*, seven times from the *Advent Herald*, twice each from the *Advent Testimony*, *Day-Star*, and *Hope of Israel*, and once each from the *Advent Mirror*, *Voice of the Fourth Angel*, and *Advent Shield*. This discloses the origin of some of the positions taken at first, but later modified or set aside. It was a transition hour. Final positions on these points had not yet been taken. That must not be overlooked.

4. SETTING OF CROSIER SANCTUARY CONCEPTS.—The items quoted in the *Advent Review* included not only articles by J. B. Cook on the "Sabbath" but six significant references to the "Shut Door"—which understanding was then likewise in a transition stage. It was in the midst of all these that the two articles by Crosier appeared on "The Sanctuary"—extracted from the *Day-Star* Extra of 1846. Note again the line of thought.

In the second of the reprinted Crosier articles sharp distinction is made between the *individual* "daily atonement" for the "forgiveness of sins," and the *annual* "national atonement" for the blotting out of sins, performed by the High Priest alone, in the Most Holy Place. (O. R. L. Crosier, *op. cit.*, vol. 1, no. 3, Sept., 1850, pp. 45-47.) That was basic to all that followed.

5. DESIGNED TO MEET CALVARY-ONLY ATONEMENT CONTENTION.—The purpose of this "Priesthood of Christ" section of the second

Crosier article was to counter the commonly held belief of the "churches and the world" that "the atonement was *made and finished on Calvary*, when the Lamb of God expired." This position, Crosier stoutly contended, is not true, because "unsupported by divine authority." And this contention he sought to overthrow through a series of six immature propositions:

(1) The atonement was not made on Calvary, for that is the work of a priest; but it was Roman soldiers who "officiated on Calvary."

(2) The "*slaying [sic] of the victim*" did not make the atonement, for the "the *sinner slew the victim*"; and it was only after this that "the Priest took the blood and made the atonement."

(3) Christ was "the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection." Further, there is "no record of his doing anything on earth after his resurrection, which could be called the atonement."

(4) "The atonement was made *in the Sanctuary*, but Calvary was not such a place."

(5) Christ could not "make the atonement while on earth," for "if he were on earth, he should not be a Priest."

(6) "*Therefore, he [Christ] did not begin the work of making the atonement, WHATEVER THE NATURE OF THAT WORK MAY BE, till after his ascension, when by his own blood he entered his heavenly Sanctuary for us.*"—O. R. L. CROSIER, *op. cit.* (vol. 1, no. 4), Sept., 1850, p. 60.

They were still uncertain as to the nature and scope of the Atonement.

## V. Crosier Article Part of Continuing Search for Truth

1. TIMING AND REASONING EXPLAINED.—In examining this faulty line of reasoning, it should first be pointed out that this statement was reproduced from a First Day Adventist paper—the *Day-Star*, of February 7, 1846. It was therefore initially published outside of our ranks—and published some two years *prior* to the 1848 Sabbath Conferences, at which time united views were reached on a number of "*testing truths.*"

This Atonement section of the Sanctuary survey did not therefore come within that category, and did not have united backing. Second, it was republished by White *as a reprint from the Day-Star*, four years and nine months after its original publication, and without particular comment or specific approval by James White in the republication. It was part of the record, in the pattern of the times.

2. TWO VITAL TRUTHS ENUNCIATED BY CROSIER.—We should bear

in mind, however, that Crosier's main contribution to the Sanctuary truth was to show, first, that there were *two phases*, or consecutive parts, to Christ's High-Priestly Ministry in the Heavenly Sanctuary, following upon His ascension. These were in the "Holy" and "Most Holy" places or phases, respectively and consecutively. Further, that Jesus first *entered into* the second phase, in the Most Holy Place, on October 22, 1844—instead of *coming out thereof to bless His waiting people*, as they and the Millerite host had first expected without warrant.

The *second* important truth was that, contrary to popular belief, the "scapegoat" was *not* simply another type of Christ, but was, instead, a type of Azazel, "the devil." This too was basic to sound ultimate conclusions.

These principles of truth were therefore foundational, and were retained permanently. Certain details were inaccurate, and dropped out along the way under the impact of more careful and widespread study and review. There was, and is, always considerable discussion before conclusions were reached.

3. "DAY" VERSUS "ACT" OF ATONEMENT.—It is also to be stressed that in their anxiety to counter the restricted popular conception of the Atonement—which had usually been limited just to the transaction of the Cross—these early searchers into the new sanctuary light swung the pendulum to the other end of the arc in trying to establish the work of the High Priest solely *in the heavenly sanctuary on the antitypical "Day" of Atonement*—thus overlooking and excluding the initial *Act* of Atonement on the Cross, the benefits of which Christ ministered upon His ascension, and which climaxes in the Judgment scenes on the antitypical Day of Atonement.

4. CLARIFYING AND PERFECTING TAKE TIME.—It is consequently to be noted that this early inaccuracy—which was directly contrary to certain clear E. G. White declarations—was part of the search for truth, and the process of finding and settling upon those positions that were consistent with truth that could not be gainsaid.

The marvel is that there were so few foibles that had to be discarded in the discovery and establishment of new truth in our formative period, for we labored under many handicaps. And never is it to be overlooked that the Sanctuary truth—centered in Christ and the sacredness of God's law—was the one distinctive doctrine that we did not receive from antecedent Christian bodies. It grew out of exploratory *Bible study* following the Disappointment. And it was to

constitute our special contribution to systematic theology. It needed to be soundly established.

Time was therefore required for perfecting, balancing, and rounding out—which is the acknowledged and uniform process in all doctrinal discovery and development. The elimination of erroneous detail was imperative and inevitable, and would come. This misconception as to the relationship of the Atonement to the Cross was one of those early constricted misconceptions.

## VI. Contention Picked Up in 1872; Dropped in 1894

1. ERRONEOUS POSITION CORRECTED IN 1894.—The postulate projected by Crosier was that the Atonement in heaven—in the second apartment of the Heavenly Sanctuary for the *blotting out of sins*—was distinct from, and quite apart from, the Sacrifice on the Cross, which they thought was only for the individual *forgiveness* of sins. This contention was picked up and made the basis of Uriah Smith's 1872 "Statement of Principles," in which he declared in Article II—

“. . . which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest.”—*A Declaration of the Fundamental Principles Taught and Practiced by the Seventh-day Adventists* (1872), art. II, p. 5.

But this erroneous position was dropped out of the 1894 Statement of Faith of the 1,521-member Battle Creek church—which headquarters congregation included the General Conference officers, Review and Herald staff, Battle Creek College faculty, and Battle Creek Sanitarium medical staff—in addition to all the laymen. These formed the concentrated core of Adventist leadership. And the oncoming leaders of the Movement were practically all included in that membership list, with the bulk of our membership at that time confined to North America.

So by 1894 there was clarification of relationship between the atoning *Act* of the Cross on earth, and the *Day* of Atonement transaction by our High Priest in His judgment work in heaven since 1844. The old position, however, had lingering echoes and retentions for a time. That too is characteristic of emergence. Some always cling to cherished erroneous views. A certain amount of controversy results.

2. RESTRICTED VIEW PERSISTS BEYOND 1894.—For example, three years later, in 1897, there was a modified printing of Smith's 1872 "Fundamental Principles." Although it left out the challenged expression from the *text* of Article II, there was an extended footnote defending the old position and baldly stating:

"We dissent from the view that the atonement was made upon the cross." . . .

"We object to the view that the atonement was made upon the cross, because it is utterly contrary to the type, which placed the atonement at the *end* [*sic*] of the yearly sanctuary service, not at the *beginning* [*sic*]." . . .

"What Christ did upon the cross was to provide a divine *sacrifice* for the world sufficient to save all, . . . the atonement not being completed till this work of blotting out of sin is done." . . .

"On the cross, Christ provided a *sacrifice* [*sic*] which is free to all."—*Fundamental Principles of Seventh-day Adventists*.—*Words of Truth* (No. 5), July, 1897, pp. 2, 3.

The text, in this reprint, states that Christ "died our sacrifice," and that "as the *closing portion* of his work as priest, . . . he *will make the great atonement* for the sins of all such, and their sins will be blotted out" (*ibid.*, p. 2).

It was a modified statement, that showed some advance, even though the gist of the old ideas remained.

3. OTHER CONFUSED CONCEPTS INCLUDED "SHUT DOOR."—It is to be noted that the 1850 reprinted Crosier statement, quoted in White's *Advent Review*, was issued two years after the 1848 Sabbath Conferences, which were devoted to clarifying and unifying our positions on certain "testing truths." We were still, at that point, seeking our way through many other areas outside the main "testing truths" conclusions of 1848, upon which rather general agreement was reached—and upon which we have since remained quite united.

Other confused concepts, such as the "Shut Door," were still being discussed in these same issues of the *Advent Review*, largely sparked by statements drawn from First Day Adventist journals, such as the *Advent Herald* and *Advent Testimony*. (See *Advent Review*, vol. 1, no. 1, p. 8; and vol. 1, no. 3, p. 38, from the *Advent Testimony*, p. 42.)

Indeed, it was not until about 1855 that the Shut Door question was really clarified, as our forefathers came clearly to see their further work for the world, and the opening "door of *access*" that clarified the problem. (That James White was just finding his own way out of the early Shut Door position is seen from his editorial note on page 14 of volume 1, number 1, for August, 1850.)

4. VOICE OF ADVENTISM SPEAKS IN 1894.—So the matter of the heavenly "Day of Atonement" in relation to the earthly *Act* of the Cross had not, by 1850, been established. In fact, it was not placed on record until several years had elapsed after the 1888 Minneapolis Conference, through the recorded position of our leading 1,521-member Battle Creek congregation in 1894. (*Membership of the Seventh-day Adventist*

*Church of Battle Creek, Michigan*, with names of officers, committees, trustees, regular meetings, 1894, p. 12.)

Battle Creek was the concentrated headquarters of Adventism. It was in this document, then, that the earlier misconception on the Atonement began to be cleared up and placed on record.

The significance of this development can be seen only when one understands the uniquely representative and encompassing character of our leading church at Battle Creek. What follows may, at first glimpse, appear to be needlessly detailed and technical. But it is these very particulars that provide the evidence, and bring out the significance of the church's action, that is so impressive.

### VII. Representative Character of Battle Creek Church in 1894

1. NINE SIGNIFICANT SPECIFICATIONS.—The unique composition of the Battle Creek church in 1894—with its "1,521" members when our total denominational membership was only 37,404—can best be seen from the facts that follow, that give weight to its recorded "Declaration of Faith" of that year. Note nine features:

(1) All but three of the nineteen members of the Battle Creek church board were prominent leaders in the General Conference, Review and Herald Publishing House, Battle Creek College, and Battle Creek Sanitarium—as well as related "general" organizations all centered in Battle Creek. (*Battle Creek Church Directory, and membership list for 1894*, pp. 2 and 3; cf. *Seventh-day Adventist Year Book for 1894*.)

(2) The Battle Creek church board included the leading officers of the General Conference—president, recording secretary, and treasurer, foreign mission secretary, and educational secretary (namely, O. A. Olsen, W. H. Edwards, F. M. Wilcox, W. W. Prescott), et cetera. The same preponderance obtained with the elders, deacons, and deaconesses, clerks, treasurer, trustees, "collector of tithes," leader of choir, Sabbath school superintendents, and ushers. (*Year Book for 1894*, p. 24.)

(3) The church board embraced all officers of the Publishing House—president, vice-president, manager, treasurer, secretary, auditor (Olsen, Smith, Henry, Edwards, Lindsay), the editor and the two assistant editors of the *Review and Herald* (Smith, Tenney, M. E. Kellogg), the editor of the *Youth's Instructor* (N. W. Lawrence), and the editors of three other journals. (*Ibid.*, p. 47.)

(4) They included the president of Battle Creek College (W. W. Prescott), as well as all four officers and six members of its board of trustees, and nine other members of the faculty (J. H. Haughey, A. W.

Kelley, G. C. Tenney, P. T. Magan, J. Baldwin, A. Kunz, Edwin Barnes, Flora Williams, Ella R. Sanders). (*Ibid.*, p. 44.)

(5) The full membership list of 1,521 at our headquarters church consequently contained a remarkable proportion of the denomination's leading ministers, teachers, editors, physicians, scientists, businessmen, colporteur leaders, and artisans. It was the most distinguished, highly trained, and representative group of people in Adventism in 1894. (*Church Directory*, pp. 1, 18-92.)

(6) Many of these men were at the same time members of the later related "general" organizations—Board of Foreign Missions (O. A. Olsen, W. W. Prescott, R. M. Kilgore, Uriah Smith, F. M. Wilcox, A. R. Henry, A. O. Tait); Book Committee (Olsen, Smith, Prescott, M. E. Kellogg, Kolvoord); International Sabbath School Association (F. M. Wilcox); Medical Missionary and Benevolent Association (Dr. J. H. Kellogg, A. R. Henry); together with the General Conference Association (Olsen, Henry, Prescott, Nicola); and the International Tract Society (Olsen, J. H. Kellogg, Henry, Tait, Nicola)—all of which related organizations were located in Battle Creek. (*Year Book*, 1894, pp. 24-26.)

(7) The membership list included such other ministers as A. C. Bourdeau, J. H. Durland, S. H. Lane, and I. D. Van Horn; such physicians as Mary Chamberlain, Hiland Dunlop, Andrew Hoenes, P. B. Osborn, J. M. Pennock, W. H. Riley, L. A. Wood; together with such then prominent laymen as A. J. Bourdeau, J. F. Byington, M. E. Cady, John E. Froom, Frank Gage, W. K. Kellogg, Herbert C. Lacey, W. S. Mead, Alfred B. and Mahlen E. Olsen, R. F. Parmele, E. L. Richmond, H. Edson Rogers, W. A. Ruble, W. S. Sadler, Annie R. Smith, Leonard Spear, Mary A. Stewart, Henry P. Wessels, Lee S. Wheeler, and many more.

A surprising number of these soon developed into professional, ministerial, medical, administrative, institutional, and conference workers of prominence. Altogether, they formed a most distinguished company. Hence, the representative character of the Battle Creek 1894 "Statement of Faith" to which they subscribed, *This completely overshadows the anonymous tract of 1872 by sheer weight of authority and numbers.* And all this, of course, with reference to the *Act of Atonement* as the Transaction of the Cross.

(8) This roster of Battle Creek church members was the largest aggregation of leading Seventh-day Adventists to be found anywhere at that time. The Battle Creek church obviously molded the faith and set the pattern of the Adventist Church. It was the throbbing heart,

as it were, of the Movement. A more representative group and cross section of qualified Adventist belief, in 1894, could not therefore be found. These men were our appointed leaders and spokesmen, and represented Adventism in its broadest and truest form. These were the ones—1,521 of them, with Henry Nicola as minister—whose names immediately follow the five pages (31 paragraphs) of recorded declaration of "Some Things Which Seventh-day Adventists Believe." (*Church Directory* for 1894, pp. 12-16.) Their voice was consequently the most authoritative voice of Adventism.

(9) This, then, was an epochal statement—the most representative, comprehensive, and authoritative declaration of Fundamental Beliefs in our history to that time. And it appeared six years *after* the epochal Minneapolis Conference of 1888, in the wake and as the fruitage of its developments. The significance of the statement, in relation to the Atonement, was later detailed to me by my own father, Dr. John E. Froom, who was an active member of the Battle Creek church in 1894, and also on the aforesaid list.

2. REPUDIATION WAS BY OMISSION.—It is to be particularly noted that back in the year when the error of separating the Act of Atonement from the Transaction of the Cross blemished the printed expression of 1872, our total Adventist membership was only 4,801. (*A Declaration of Fundamental Principles*, 1872, p. 2.) But that was now wholly eliminated, the regrettable clause being totally omitted in the declaration of 1894. And by then our membership was nearly ten times larger and far more representative than before. This 1894 Statement was consequently the turning point in the rectification of that aspect of the earlier constricted view on the Atonement.

True, some sought to perpetuate it in certain printed statements with no signature, and no authority beyond the leaflet in which they appeared. (R&H, Aug. 22, 1912, p. 4.) But the general repudiation, *by omission*, was on record in the 1894 Declaration. The unfortunate concept was then definitely on its way out. That was the real significance of the authoritative 1894 Battle Creek church Statement of Faith.

## Rising Tide of 1890's Followed by Temporary Recession

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### I. The Nineties—Years of Revival and Reformation

I. REVIVALS IN INSTITUTIONS, CAMP MEETINGS, CHURCHES.—In the years immediately following 1888 not only did Mrs. White lead out but leaders like O. A. Olsen, newly elected General Conference president (when he reached America), together with E. J. Waggoner, A. T. Jones, W. W. Prescott—and other strong men present at the Minneapolis Conference—began revival meetings in various sections of North America. In these Mrs. White participated for two years. Revivals broke out in schools and other institutions, especially at Battle Creek College. They occurred in camp meetings and the larger churches.

The nineties, it should be observed, were likewise among the busiest and most productive writing years of Ellen White's life. A growing stream of articles flowed from her pen, with a succession of books in the making. In 1890 she attested the blessings attending the preaching of Righteousness by Faith as the "message for the time":

"I have traveled from place to place, attending meetings where the message of the *righteousness of Christ* was preached. I considered it a privilege to stand by the side of my brethren, and give my testimony with the *message for the time*; and I saw that the *power of God attended* the message wherever it was spoken. . . . The people confessed their sins, and *appropriated the righteousness of Christ.*" (R&H, March 18, 1890, p. 161.)

Glorious results were recorded. Jesus was exalted in it all, and God was with His people. Mrs. White had commented in 1889:

"When we see souls grasping the light we are rejoiced, looking unto Jesus who is the Author and Finisher of our faith. Christ is the great pattern. . . . *We behold Jesus in all His glory.*" (Ms 10, 1889.)

2. SPIRITUAL GEMS IN "STEPS TO CHRIST."—The marvelous influence of books like *Steps to Christ* began to be felt. In this spiritual gem of 1892, Mrs. White put forth a fundamental principle that had often been forgotten:

"We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith." (P. 66.)

Then there is this classic on the great exchange—another priceless guideline:

"We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness. 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 character, and you are accepted before God just as if you had not sinned." (P. 67.)

Ellen White pressed on the purity and spotlessness of Christ, and His imparted righteousness. The "Righteousness of God" is the fruitage of faith in the perfect life of Christ on earth, made available for us.

3. CLOTHED IN CHRIST'S SINLESS ROBE.—In 1893 some of the clearest and most wonderful declarations were made—that it is the righteousness of the life of Christ, lived on earth, that is imparted to us. It is the "robe of His own righteousness" that Christ "will put upon every repenting, believing soul" (COL 311). This thought Mrs. White expands in these impressive words:

"This robe, woven in the loom of heaven, has in it not one thread of human devising. *Christ in His humanity wrought out a perfect character, and this character He offers to impart to us.*" (P. 311.)

Everything we do is defiled by sin and marred by disobedience. But Christ perfectly kept His Father's law. And "by *His* perfect obedience," He makes it possible for *us* to obey. That is the secret:

"When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness." (P. 312.)

This was also brought out clearly by A. T. Jones at the 1893 General Conference—the garment "woven in a human body," the "flesh of Christ." That was "the loom in which God wove that garment for

you and me to wear in the flesh" (*GC Bulletin*, Feb. 9, 10, 1893, p. 207). The "life that He lived" is that garment. God is the weaver. And the beauty of it is that "we are to have that garment as complete as he is" (p. 207).

4. RELATION OF IMPUTED TO IMPARTED RIGHTEOUSNESS.—The relation of justification to sanctification was likewise made crystal clear—*imputed* and *imparted* righteousness. The first gives us our "title to heaven," the second provides our "fitness for heaven" (R&H, June 4, 1895, p. 353).

There was thus, in the nineties, not only an exposition but a manifestation of the power of Righteousness by Faith that was an earnest of the power of the crowning Loud Cry climax destined to come, samplings of which were then given. Mrs. White expressly stated that what was taking place was actually the beginning of the Latter Rain. She described Righteousness by Faith as "a principle of life that transforms the character and controls the conduct" (DA 556). She declares "This is the glory of God, which closes the work of the third angel" (6T 19).

5. OLSEN'S WITNESS AND ADMONITION.—In 1893 O. A. Olsen, president of the General Conference, said of the power of the February 8 meeting at that Conference:

"This place is becoming more and more solemn on account of the presence of God. I presume that none of us have ever before been in quite such a meeting as we are having at this time. The Lord is certainly coming very near, and is revealing things more and more, things which we have not heretofore so fully appreciated nor understood. It is also evident that the message of the 'True Witness' is being appreciated more than in the past." (*GC Bulletin*, Feb. 7, 8, 1893, p. 188.)

"I have felt sad to see some trying to preach justification by faith when they did not know a thing about it in reality. *You never can preach justification by faith until you know it in Christ Jesus.* Don't try to preach justification by faith; don't try to preach any truth, until you know it *in Christ Jesus.* Then it will be natural, and the power of God will be with you." (P. 189.)

Such was Olsen's testimony.

6. ELLEN WHITE'S AMAZING DECLARATION.—One of Mrs. White's special written messages to the 1893 Conference, at Battle Creek, was both solemn and searching. As Mrs. White was in Australia, this message, dated December 23, 1892, was read to the Conference by W. W. Prescott:

"At this time the church is to put on her beautiful garments,—"Christ our righteousness." There are clear, decided distinctions to be restored and exemplified to the world in holding aloft the commandments and the faith of Jesus.'" (*GC Bulletin*, Feb. 27, 1893, p. 408.)

Two key excerpts must suffice. First this heartening word:

“The Lord Jesus is making experiments on human hearts through the exhibition of his mercy and abundant grace. He is effecting transformations so amazing that Satan with all his triumphant boasting, with all his confederacy of evil united against God and the laws of his government, stands viewing them as a fortress impregnable to his sophistries and delusions. They are to him an incomprehensible mystery.” (P. 409.)

The second, with its awesome words of comfort and assurance, declares:

“The church, being endowed with the righteousness of Christ, is his depository, in which the wealth . . . of his grace, is to appear in full and final display. . . . The gift of his Holy Spirit, rich, full, and abundant, is to his church as an encompassing wall of fire, which the powers of hell shall not prevail against it. In their untainted purity and spotless perfection Christ looks upon his people as the reward of all his suffering, his humiliation, and his love, and the supplement of his glory,—*Christ the great center from which radiates all glory.*” (P. 409.)

God was assuredly with His people in these convocations of the nineties.

7. NEW IMPETUS FELT IN ALL LINES.—The fruitage of the great awakening, or revival, that began to appear following the Minneapolis General Conference was seen in larger plans and provisions. New schools were established for the salvation and training of our youth. Missions extension work became more prominent. Foreign-language departments were added in certain colleges. The work was strengthened in Australia. Abram La Rue went to the Far East, and soon J. N. Anderson to China—and so forth, including Pitcairn.

A new efficiency began to operate in the organization to make more effective our worldwide mission work. A new approach in our educational emphasis made it more adaptable to all countries. Ellen White's messages along these several lines rallied our people everywhere to attempt greater things for God. The Minneapolis meeting was unquestionably the beginning of a decade of “revival and reformation” for the Advent Movement.

## II. 1900-1910—Righteousness by Faith Wanes in Partial Eclipse

1. FACTORS IN THE TRAGIC FADEOUT.—As noted, the intensive emphasis of the 1890's on Righteousness by Faith—following its impressive presentation at Minneapolis in '88—stemmed largely from the extensive public labors and writings of Waggoner and Jones, together with the public ministry and continuous flow of periodical articles on this great theme by Ellen White. There were, of course, many others who aided.

The emphasis was more widespread and effective than most of us have realized. It was definitely on the gain in acceptance and influence.

But in time, the Righteousness by Faith emphasis began to lose its impetus, and to fade. The causes are not hard to discover. While "some" had entered into its provisions with the whole heart, there had been continuing opposition on the part of a second and vocal "some," along with a paralleling uncertainty and indifference on the part of a third "some"—in the identical phrasing of both Ellen White and A. T. Jones. This cleavage continued for a considerable time, though the number of those who accepted the Minneapolis message constantly increased.

But a veritable complex of diverting developments arose in the first decade of the new century. These definitely affected the fortunes of the Righteousness by Faith message. Among the deflecting factors, converging soon after the turn of the century, was first of all the crisis over the subtleties of certain pantheistic concepts injected by Dr. J. H. Kellogg. This reached its climax in his book *The Living Temple*. (Published in 1903 by the Good Health Publishing Co.) This innovation at first confused and then influenced a number. Undoubtedly, lack of clear and united thinking as to the Godhead in our earlier decades—the three persons of the Godhead, and thus of the personality of the Holy Spirit—made this dangerous temporary digression easier. This will be dealt with in a later section.

2. FIRES, HEADQUARTERS TRANSFER, AND REORGANIZATION.—The tragic institutional fires of 1902—destroying first the sanitarium and then the publishing house in Battle Creek—followed by consideration of moving the headquarters to another location, added to the distraction. And the actual transfer of the denominational headquarters and publishing house from Battle Creek to Washington, D.C.—which was a heavy burden—naturally absorbed the major thought and activity of our leading workers for a time.

The crisis over the medical concentration and independence in Battle Creek, under Dr. Kellogg, was another determining factor—together with the revolt by Kellogg and his sympathizers against General Conference authority.

And along with this came fundamental reorganization steps instituted at the notable 1901 General Conference, leading to the establishment of union conferences as territorial segments of the world organization. And there was the creation of the various General Conference departments. Then came the move to Washington, D.C. Along with this came our great overseas mission expansion. And added to

these was the incorporation of such organizations as the International Tract Society and the Mission Board into our headquarters organization. These developments all demanded much thought, especially the organizational expansion activities. It was a time of preoccupation, with many things crowded into the background—including emphasis upon Righteousness by Faith.

3. **FALTERING OF HERALDS HASTENS SETBACK.**—One of the factors exerting the greatest hampering influence was the faltering of the special heralds of the Righteousness by Faith emphasis of 1888, dealt with later in chapters 34 and 35. Their wavering at this time was an unquestionable factor in the fading out of the emphasis. Without doubt their disaffection constituted a major setback. No one took their place in successfully continuing the aggressive promulgation. Others were but naturally hesitant under the circumstances. Their defection had the effect of dashing water onto burning embers. And the call to evangelize the great Eastern cities, urged about this time, likewise had a diversionary bearing, demanding much thought and planning.

Altogether, these and other factors in combination so occupied the thought and activities of our leaders that the impulse of 1888—and the nineties that followed—definitely waned. This was deeply regrettable. But these are the historical facts, clearly on record. So, having been accepted, emphasis on Righteousness by Faith became largely quiescent for a time. This fact is supported by the testimony of A. G. Daniells, rehearsed to this writer personally during our years of close association toward the sunset of his life. And his acquaintance with the facts probably surpassed that of any other man. His statements—supported by the testimony of W. W. Prescott, A. O. Tait, and others—embrace the sections that follow.

4. **CLASH OVER "DAILY" IS HAMPERING FACTOR.**—Another contributing factor must be noted in this connection. The historic struggle over the issues of 1888 and their hidden elements—especially the semi-Arian view still held by a few, that Christ was a derived Being, instead of "all the fullness of the Godhead bodily"—undoubtedly accentuated the slowdown. This Daniells attested. And definitely tied in with this was the conflict over the "daily" that continued for years, again polarizing good men into two distinct camps, somewhat along the lines of 1888.

It was in reality an extension of the divided camp of the Institute and Conference of '88, though this relationship has not often been sensed or emphasized. But all these factors conspired to slow down the emphasis on the Righteousness by Faith stress of the 1890's.

Let us note the pantheistic factor more fully because of its prominence.

5. SUBTLETIES OF PANTHEISM INTRODUCED.—The issue of pantheism came to the fore in the late nineties, and persisted for a number of years. Appearing as a sort of alleged "angel of light," with fascinating new terms and concepts, the germ of the idea had appeared in Dr. Kellogg's first book, *Harmony of Science and the Bible* (1879). It occasioned some discussion, but its doctrinal significance was not well enough developed to demand attention or warrant particular action. But in 1897 Dr. Kellogg gave a lecture at the General Conference, held that year at Lincoln, Nebraska, that brought the issue out into the open. Here pantheistic ideas now appeared in express declarations.

These were then amplified in his *Living Temple* (1903). And some on both sides of the Atlantic were taken in by these subtleties. In its ramifications it even began to encroach on our teachings relative to the sanctuary in heaven. There was also confusion concerning the Holy Spirit, playing up such texts as when Christ "breathed" upon His disciples as He said, "Receive ye the Holy Ghost" (John 20:22).

Kellogg's deviations were clothed in appealing language. His esoteric teaching implied that God was in everything as actual life, so that when we "ate" or "drank" we received God. And this began to be taught at the Battle Creek Sanitarium and College. (*GC Bulletin*, 1899, p. 58 ff.) These pantheistic teachings were definitely a combination of the false and the true, for the bulk of the book was devoted to sound principles of health. That was its subtlety. (*Special Testimonies*, Series B, No. 7, pp. 36, 37.) But note Dr. Kellogg for a moment.

### III. Crisis Comes Over Pantheistic Involvements

1. BATTLE CREEK THE "MAYO" OF ITS TIME.—JOHN HARVEY KELLOGG (1852-1943), graduate of Bellevue Medical College—with special training in Paris, Berlin, and Vienna—was founder of the Battle Creek Sanitarium, which was built upon the foundation of the Western Health Reform Institute. Kellogg became one of the great surgeons of his time. But it was the "Battle Creek idea," the "gospel of health," comprising hydrotherapy, vegetarianism, rational therapeutics, and the interrelationship of diet, exercise, fresh air, and health—together with superior care by consecrated Seventh-day Adventist personnel—that led even European royalty to come to the Battle Creek Sanitarium for help.

It was Dr. Kellogg who invented the flaked cereal and other breakfast foods and meat substitutes that changed the eating habits of millions the world over. Author of some fifty books, lecturer, and editor of

*Good Health*, he exerted a powerful influence in the health and medical fields. In fact, Battle Creek Sanitarium was, in its time, as celebrated as is the Mayo Clinic of today.

2. MEDICAL CONTROL AND SUBVERSIVE TEACHING.—Shortly after the turn of the century Kellogg came into conflict with the General Conference leadership over his attempt to increase and retain personal and independent control of all Seventh-day Adventist medical institutions and work. But it was the subversive teachings of his book *The Living Temple* (1903)—permeated with subtle but unmistakable pantheistic views from which he never turned—that eventuated in his being dropped from the Church on November 10, 1907. Kellogg had married Ella Easton, teacher and lifelong Seventh Day Baptist, in 1879. This too had a bearing on later developments.

In 1927, under Dr. Kellogg's leadership, a 7-million-dollar addition to the institution was built. Then, because of the depression, the mammoth Battle Creek Sanitarium was thrown into bankruptcy. But it was Dr. Kellogg's views and teachings that precipitated the crisis of the early 1900's. (See Richard W. Schwartz, *John Harvey Kellogg, M.D.*, 1970.)

3. FROM DISFELLOWSHIPMENT TO RADICAL DEPARTURES.—With the ascendancy of the pantheistic view, Kellogg began to lose faith in the inspiration of the writings of Ellen White. At the same time he contended for the right of personal use of his tithe, and regarded large portions of the Bible as figurative. (R. W. Schwartz, doctoral thesis, *John Harvey Kellogg: American Health Reformer*, 1964, p. 383.) But, we repeat, it was his pantheistic teaching concerning the presence of God in all living things, that brought about the actual crisis—through such statements as:

"There is present in the tree a power which creates and maintains it, a tree-maker in the tree, a flower-maker in the flower." (*The Living Temple*, p. 29.)

However, for years he had presented these ideas in incipient form, with their real implications as yet undiscerned—particularly at the General Conference in 1897, where he had stated, "The Lord is in the wind. You see the Lord is in all these things in nature" (*GC Bulletin*, March 8, 1897, p. 290). But he spoke out much more boldly at the General Conference of 1901. (*GC Bulletin*, 1901, pp. 492-495.)

Concerning these sentiments Mrs. White said, significantly, that, "carried to their logical conclusion," his teachings would *destroy faith in the sanctuary truth and the atonement* (E. G. W., Letter B-33-04; cf. Schwartz, *op. cit.*, p. 399), and would "*do away with God.*" These were penetrating observations, not really sensed at the time.

4. MOVES ON TO EXTREME POSITIONS.—Kellogg maintained that others had been teaching essentially the same as he. But he did not add that they differed from him in that they soon repudiated their temporarily espoused erroneous views. An attempt at reconciliation, in 1904, soon collapsed. And by the 1920's Kellogg had become a Darwinian evolutionist, no longer believing in the inspiration of parts of the Bible—and even denying the virgin birth and divinity of Christ, and the need of an atonement (*ibid.*, p. 412). That is the length to which he went. However, his wholesome emphasis on “biologic living” and “race betterment” never ceased as long as he lived.

It is a tragic story. But it is not hard to see how this development, coming to flood tide at the turn of the century—along with other factors—began to deflect thought and emphasis away from Righteousness by Faith in Christ as “all the fullness of the Godhead.” It could not be otherwise.

#### IV. Gravity of Pantheistic Teachings in “Living Temple”

1. VITAL WITNESS OF DR. S. P. S. EDWARDS.—As noted, Dr. Kellogg's wife was a lifelong Seventh Day Baptist. And the Kelloggs were close friends of a prominent Seventh Day Baptist educator, who likewise had pantheistic leanings. The late Dr. S. P. S. Edwards, of Loma Linda University, was related to this educator, and had personal knowledge of the various factors. In letters to the author (Feb. 11, 1964; March 25, 1964) Edwards told of confused views on the immortality of the soul, evolution, and finally pantheism, on the part of Dr. ———, of the Seventh Day Baptists.

After graduating from medicine in 1899, Dr. Edwards became head of the science department of Battle Creek College. In 1900, when Dr. ——— was a patient at the Battle Creek Sanitarium, he occasionally visited some of Edwards' classes, especially the one in physiology—involving the study of life and its manifestations. On several occasions this visitor urged Edwards to go all the way and “make God everything”—that is, through applying the pantheistic principle.

2. EDWARDS RESISTS PANTHEISTIC OVERTURES.—Dr. Kellogg presented Edwards with a copy of his *Living Temple*. And several, influenced by Kellogg's position on this “everywhereness of God,” sought to mold Edwards' thinking. But he was too deeply grounded in the Spirit of Prophecy writings and the fundamentals of Adventism, to be persuaded. Dr. ——— had likewise taught that “when we ate bread we ate God; when we smelled a rose we smelled God.” (Edwards to L. E. Froom,

Feb. 11, 1964.) This Edwards presents as a "statement of fact," adding, "I know whereof I speak." (Letter, March 25, 1964.)

Whether —— had first influenced Kellogg along these lines or vice versa is not known, and is immaterial. But this situation throws light on the Kellogg positions. And just how serious these had become can be seen by the following.

3. GOD WITHIN NATURE, INCLUDING MEN.—In a talk in the General Conference session of 1901, on the "divine life in man," Kellogg had said in language that was daringly explicit:

"Take the sunflower, for example. It looks straight at the sun. . . . It is God in the sunflower that makes it do this. . . . There is an intelligence that is present in the plant, in all vegetation. . . .

"Wherever God's life is, God himself is. You can not separate God and his life. That is the reason why God is everywhere." (*GC Bulletin*, 1901, pp. 492-495.) [He also speaks of the] "divine presence" [in the cell.] (P. 495.)

It is amazing that the full significance of these words did not seem to register at the time. But there was a growing concern among some. These thoughts were then developed and emphasized in *The Living Temple*, where Kellogg boldly stated:

"God is the explanation of nature,—not a God outside of nature, but in nature, manifesting himself through and in all the objects, movements, and varied phenomena of the universe." (P. 28.)

This philosophy is boldly expressed, simply in different words, on another page:

"We have a physiological proof of the existence within the body of some power superior to the material composition or substance of the body, which exercises a constant supervision and control whereby individual identity is maintained. This can be nothing less than the Power which builds, which creates,—it is God himself, the divine Presence in the temple." (P. 52.)

That, in fact, is the basis for the book's title—*The Living Temple*. No wonder a storm of protest soon arose.

4. ATTEMPTED REVISION AS "MIRACLE OF LIFE."—As a consequence of the agitation, Dr. Kellogg sought to revise *The Living Temple*, with the aid of Dr. W. S. Sadler and A. T. Jones, so as to make it more acceptable. Taking a copy of the 1903 volume, Kellogg changed the title to *The Miracle of Life*. And in his own handwriting on the title page of the revision copy, and periodically throughout, he deleted paragraphs or sentences, and substituted others.\* It later appeared (1910) as *Life, Its Mysteries and Miracles—a Manual of Health Principles*.

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\* NOTE: The original copy, with Kellogg's handwritten emendations, is in the Ellen G. White

It is amazing, and saddening, to see how tragically bewildered the doctor had become; and because of the subtlety of his phrasings, how not a few were early duped by his insidious philosophy of God.

It is easy to see how this Kellogg foray into the mystic subtleties of pantheism, and the widespread concern resulting, would divert from the noble truth and provisions of Righteousness by Faith that had been steadily rising during the 1890's. And, when compounded with other problems and digressions, would tend to press back the growing interest in the great theme sparked anew in 1888.

### V. Crisis Precipitated by Publication of *Living Temple*

1. LIFE THE "ACTUAL PRESENCE OF GOD."—The esoteric had long attracted Dr. Kellogg. Life to him was "a mystery shrouded in mists." He had been warned by Mrs. White of the danger of his suppositions and assumptions. But he drifted on into believing that life in all creation is the "essence" of God—not *simply the manifestations of His power, but His actual presence*. And certain mystically-minded physicians and ministers at first gave him encouragement concerning his ideas of the immanence of God in creation—with the contention that "the seed has the life of God in it."

Then this perilous extension developed: That Christ ministers not only in the heavenly sanctuary but "in every one of these earthly sanctuaries." Little did Kellogg's supporters realize at first that this was but reviving the nature worship of Gnosticism, and was leading toward Hellenistic pantheism. He was following a pattern fraught with gravest peril.

2. GOD THE "ESSENCE OF EVERY LIVING THING."—The suggestion had appealed to Kellogg that, as Ellen White's *Christ's Object Lessons* was sold for the relief of the schools, why not a medical book to rebuild the sanitarium. Elder Daniells was greatly concerned. But Dr. Kellogg attempted to carry this out with his *Living Temple*, to which he had put Paul's text on the title page, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

While the bulk of the book dealt with wholesome principles pertaining to the physical, hygienic, and medical phases of the subject, the introductory part was built around the theme "God Within." The doctor maintained that all life proceeds from God, and that God—in essence—is in every living thing, and is found in instinct, intelligence,

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Publications library. The attempted revisions would seem to indicate the struggle going on in Dr. Kellogg's mind, attempting to conform to the admonitions to remove the pantheistic sentiments from the book. (Letter of D. A. Delafield to L.E.F., Dec. 4, 1964.)

cell, organ, and mind. It harked back to the mystic philosophy of the Orient. Notwithstanding, Kellogg strangely insisted that he still believed in the "personality of God."

3. THE PARTING OF THE WAYS.—The galley proofs of *Living Temple* were submitted to the General Conference Committee in May of 1902. Elder Daniells was in Europe. So the vice-chairman, W. W. Prescott, consulted with W. A. Spicer, who had just returned from India, fresh from contact with its hoary pantheistic notions. Both men were troubled, and wrote out their reactions to Dr. Kellogg. The General Conference Committee declined to adopt the book. Then came the Review and Herald fire of December 30, 1902, which destroyed the type and plates. But immediately after, Dr. Kellogg arranged for its publication under the auspices of the Good Health Publishing Company, of Battle Creek, and circulation by his friends. To Mrs. White, Dr. Kellogg was represented as a man standing on the brink of a precipice.

In the discussion that followed, men chose sides for and against Dr. Kellogg and his course. The majority stood on the platform of Bible truth and the Spirit of Prophecy. Nearly all the Adventist physicians held to this. But for a few it was the parting of the ways. Through legal maneuvering the Sanitarium was separated from denominational control. The Church's medical interests were then carried on by a group of younger physicians.

## VI. Leaders Meet Pantheism Issue Head On

1. STORM CENTER OF MEDICAL CONFLICT.—For some time the Medical Missionary Association had presented a growing problem, for our worldwide medical work was heavily centralized in Battle Creek, at the Sanitarium, which became the storm center of the medical conflict. In 1895, 74 physicians, 448 nurses, and about 1,200 other workers were listed (*GC Bulletin*, 1901, p. 178). Then the "city mission" idea began to take on momentum, patterned somewhat after the activities and emphasis of the Salvation Army. It had a subtle appeal.

Concerning this, Mrs. White warned against getting away from preaching the Advent Message through direct evangelism. She also wrote of some giving up fundamental principles of truth. She referred to books of a new order appearing, based on "intellectual philosophy" (Series B, No. 2, pp. 54, 55, 1903). Some had also wanted to do away with organization (*GC Bulletin*, 1893, p. 22). Various factors were converging toward a crisis. (See Arthur L. White articles in *Review*, Nov. 5, 12, 19, 26, 1970.)

2. CIRCULATION OF "LIVING TEMPLE" STOPPED.—The idea of a non-

sectarian medical missionary work was also promulgated by Kellogg's journal, the *Medical Missionary* (October, 1895, pp. 290, 292), and written into the 1897 charter of the Battle Creek Sanitarium. But as noted, when the controversy over pantheism and organization reached its height—between 1900 and 1905—the General Conference, backed by Ellen White, took a strong stand against pantheism as deceptive error. Thus the circulation of *Living Temple* was circumscribed. As to the "spiritual theories" in *Living Temple*, concerning the personality of God, Mrs. White had written most pointedly:

"Those doctrines, followed to their logical conclusion, sweep away the whole Christian economy. They estimate as nothing the light that Christ came from heaven to give John to give to His people. They teach that the scenes just before us are not of sufficient importance to be given special attention. They make of no effect the truth of heavenly origin, and rob the people of God of their past experiences, giving them instead a false science." (*Special Testimonies*, Series B, No. 7, p. 37, 1903.)

The issues at stake were now clear.

3. MEETING THE "ICEBERG" HEAD ON.—Tragically, along with all these subtle notions, ideas of "spiritual affinities" were introduced—that is, that one who is not rightfully a marriage partner here, might be one in the life to come. And this was connected with the concept of an impersonal God diffused through nature. There was also a kind of "holy flesh" concept that made its appearance. It was indeed a crisis hour. Of these sinister aspects, Mrs. White wrote in 1904:

"Pantheistic theories are not sustained by the Word of God. The light of His truth shows that these theories are soul-destroying agencies. Darkness is their element, sensuality their sphere. They gratify the natural heart, and give leeway to inclination." (R&H, Jan. 21, 1904, p. 9.)

So, in response to the instructions given by the Lord's messenger, A. G. Daniells and W. A. Spicer stiffened their stand against the Kellogg philosophy. Ellen White had said that these errors "must be met." And met they were. The dramatic story is told by A. G. Daniells in *The Abiding Gift of Prophecy*. (See also *Special Testimonies*, Series B, No. 2, 1904, p. 55.) It is the well-known portrayal of the ship heading into an iceberg. (See ISM, pp. 205, 206.) Then the authoritative voice of the Captain rings out, "Meet it!"—with the impact, the rebound, the shattering of the iceberg, and the ship going on its way, injured but not beyond repair (Series B, No. 2, pp. 55, 56). That impressively illustrates what happened when those at the head of the work, supported and aided by Ellen White, met the issue head on. The crisis was met, but scars were left.

(For further study, the reader should consult the foreword to *Testimonies*, volume 8—first published in 1904—entitled “The Times of Volume Eight.” And then pages 255 to 304, on “God in Nature,” “A Personal God,” “A False and True Knowledge of God,” and “Danger in Speculative Knowledge.” See also Arthur L. White articles in the *Review*, Nov. 5, 12, 19, 26, 1970.)

## Minneapolis Message and Post-1888 Leaders

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### I. Unjustifiable Charge of Leadership Unfaithfulness

1. CONTENTION OF LEADERSHIP BETRAYAL.—There is one contention that, regrettably, has periodically been brought forward that needs to be considered frankly in our quest for historic truth. Ever since the 1888 tensions there have been recurrent harpers on the note that the Church, and primarily its *leaders*, actually rejected the Message of 1888—at and following that fateful hour of trial. This is perhaps as suitable a place as any to examine its validity—for echoers still persist, maintaining that the leadership of the Movement, at that time, “rejected” the message of Righteousness by Faith, and thereby incurred the continuing disfavor of God.

And along with that assumption and assertion goes a contention that until and unless the *Movement as a whole today*—nearly eighty years later—repents as a body in sackcloth and ashes for the sins of the “*some*” who, back at that fateful time, did definitely reject the Minneapolis Message at and following 1888, the smile and benediction of God will never rest upon the Advent people and Movement, and its message will never be consummated under present conditions.

In other words, such maintain that the Loud Cry and Latter Rain will never be visited upon us until that retroactive penitence requirement is met through some official acknowledgment and action. That is surely a most sobering thought—if true. On this point let us seek out the facts and find the truth concerning such retrospective repentance.

2. GRAVE IMPLICATIONS OF SUCH A CHARGE.—Such a contention is a grave charge for anyone to bandy about. If it is not true, it is a presumption and a dictum of most serious proportions—especially if it be found to be in conflict with the express and repeated declarations of the Spirit of Prophecy. Moreover, if *not* true, it constitutes an unjustifiable woe uttered against the Church as a whole today, affirmed some eight decades after the acts of 1888.

The question then is: Is this charge true, or not true? If true, there should surely be some clear-cut *historical* evidence to definitely establish its validity. If it is true, there should be solid support for such a serious contention in the writings of the Spirit of Prophecy. But if it is merely personal opinion, or impression, or conjecture, it should be discounted and denied—though God ever calls us to humbling of heart and repentance for our *own* sins and wrong attitudes at all times. Personal confessions and genuine revival and reformation are called for, and this embraces us all. Such a divine summons is crystal clear and constant. But that is because of our attitude *today*. Ever higher ground is the continuing call of God. To seek this is mandatory.

3. CONSTITUTES IMPEACHMENT OF DEAD.—On the other hand, if the charge be not true, an explicit confession is due the Church today by promulgators of a misleading charge, first of all against the names of the post-1888 leadership, now all sleeping. Moreover, it is likewise due those in the Church today who have been confused and misled by such an allegation. In the ultimate, then, it actually constitutes an impeachment of the dead. That is a gravely serious matter.

In the light of such contingencies, let us weigh the evidence and compare the charges with the facts of history, for the facts are accessible. They are neither hidden nor ambiguous. The records of the time are open and available. Our entire published literature is on record—books, periodical articles, and tracts. And letters, diaries, and other communications have their bearing, together with decisive Spirit of Prophecy testimony. The latter constitute the determining factor.

4. OLSEN'S LEADERSHIP CLEAR AND LOYAL.—In the first place, the pre-1888 president, secretary, and treasurer of the General Conference were all replaced during the session of 1888. So the transfer of leadership is sharp and clear. George I. Butler, Uriah Smith, and A. R. Henry gave way, respectively, to O. A. Olsen, Dan T. Jones, and Harmon Lindsay by Conference action—on October 17, 1888.

The leading post-1888 mold on the Movement was, of course, largely given by the incoming General Conference president. We must con-

sequently look chiefly to him for determinative evidence. Now, the record of Olsen's spiritual leadership is clear and loyal, and his definite support of, and undeviating leadership in, the broad field of Righteousness by Faith is openly before us.

5. HASKELL—TEMPORARY CHAIRMAN OF CONFERENCE.—But before Elder Olsen could conclude his responsibilities and come back from Europe to take over the world leadership for which he had been chosen, S. N. HASKELL\* was selected to serve as temporary chairman, first of the preliminary 1888 Institute and then of the Conference itself. But Haskell was a definite supporter of Righteousness by Faith *both during and following the 1888 session.*

So, as far as the highest leaders of the transition period are concerned—Haskell and W. C. White, as well as Olsen, who followed—we shall find that it cannot with any justice be said that any one or all three of them together, rejected the message of Righteousness by Faith at, or following, the Minneapolis Meeting.

6. W. C. WHITE—SIX MONTHS ACTING PRESIDENT.—Nor must we lose sight of the part played by W. C. White † immediately following the close of the '88 Conference. For some six months—pending the return of Olsen from Europe and his assumption of the world leadership—W. C. White served by appointment as acting president of the General Conference, holding things together and guiding affairs during that crucial half-year interim, as participants at the Conference returned to their home fields to face their constituents.

White's was thus the guiding hand during those earliest months, as men sought to readjust their thinking and relationships, and to bear their

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\* STEPHEN N. HASKELL (1833-1922), after preaching briefly for the First Day Adventists, began observance of the Sabbath in 1853. Became president of New England Conference in 1870. Organized our first Tract and Missionary Society. Was president of California and then Maine conferences. In 1885 opened up denominational work in New Zealand. In 1887 began work in London, where he organized our first church there. In the absence of President George I. Butler, as well as O. A. Olsen (pending his return from Europe), Haskell served as temporary chairman of the 1888 Minneapolis General Conference session. In 1889-'90 made world mission tour, visiting Europe, Africa, India, China, Japan, and Australia. Again president of California Conference (1891-'94). Taught Bible at Australian Avondale School (1896-'99), then headed Bible training schools in Tennessee and California, where he was again chosen president (1908-'11). Likewise fostered temperance work and printing of books for the blind.

† WILLIAM CLARENCE WHITE (1854-1937), after a period at Battle Creek College, and engaging in publishing, educational, and health lines, was ordained in 1883. In that year became member of General Conference Committee, in which position he served thereafter almost continuously until his death. Was with Ellen White during her two years in Europe (1885-87). And from the death of his father, James White, in 1881, assisted Mrs. White in her travels and publication of her books. Following Minneapolis Conference in '88, while Olsen was delayed in Europe—closing up his work prior to assuming presidency of the General Conference to which he had been elected—W. C. White served as acting president of General Conference for six months following the Session.

Between 1891 and 1900 was with Ellen White in Australia, fostering educational and health interests, and from 1894-'97 heading new Australian Union Conference. From 1915 on was secretary of Board of Trustees of E. G. White Publications, laying plans for transfer of files and office of the Estate to Washington, D.C.—which actually took place in 1938—and in laying plans for continued publication of her books.

witness in the home churches that were anxious and confused over the doings of "some" at the stormy Session. It was an uneasy time—one not easy to tide over under the circumstances, especially with the handicap of temporariness. This he did with fidelity.

W. C. White was, and ever remained from the very first, a stalwart and consistent champion of Righteousness by Faith in its larger dimensions. He was wholly on the right side of the controversy from the very first. He stood unyieldingly with Ellen White, and upheld the hands of E. J. Waggoner during and following the Session. He passed on encouragement and support from Mrs. White to those who accepted and championed the blessed truth of Righteousness by Faith in *Christ in all His fullness*.

No survey of the beginning of this *post*-Minneapolis period would ever be complete without taking his influence into account in that transition hour—for he was the appointed temporary leader. The record is clear as concerns W. C. White. He ever fostered and advanced the Minneapolis Message, and never wavered concerning it—then or in the years that followed. That covers the first six months. And now, passing over O. A. Olsen for the moment, let us pause to take special note of another leader.

7. ELLEN WHITE ASSUREDLY A "LEADER."—As to the ultimate in leadership, we must consider the place occupied by ELLEN G. WHITE (d. 1915), one of the cofounders of the Seventh-day Adventist Church. Writer, speaker, and traveler, messenger and counselor to the Advent people and Movement, she played an increasingly determinative role in the vital affairs of the Church from the time of her first vision in December, 1844—and the subsequent 1848 Bible Conferences, the 1888 Minneapolis Session, and on to her death in 1915—speaking through an amazing sequence of about 4,500 periodical articles, and some 90 books and booklets, large and small. Hers was a powerful influence.

While also a leader in health, educational, and temperance work, hers was primarily a spiritual work. She had much to do with the solution to our early and later problems concerning organization. She gave no less than ten key addresses at the crucial Minneapolis Conference of '88, including the preliminary Ministerial Institute. Her writings, especially from that year onward, were filled with ever-expanding exposition and championship of the pre-eminent principles and provisions of Righteousness by Faith in Christ as "all the fullness of the Godhead."

These were released through the columns of the *Review*, *Signs*, *Instructor*, *Bible Echo*, and other periodicals—not to mention a succession of searching personal testimonies—and through a whole series of

five classic "Conflict" volumes from 1888 onward, and *Steps to Christ* and *Christ's Object Lessons*. That was her writing role and witness as a leader. And her constant oral utterances were in complete harmony therewith.

8. STOOD FORTH ABOVE ALL OTHERS.—If Ellen White was not a leader, then there were no leaders in the *post*-1888 times under discussion.\* Indeed, from the Session of 1888 on, to the day of her death, Ellen White stood forth above all others in championing Righteousness by Faith. And there was a depth and a breadth, a scope and a penetration in her messages thereon unequaled by any other writer in our Movement—then or now.

He who avers that the *leadership* of the Movement rejected the message of Righteousness by Faith of necessity involves Ellen White in the very forefront of such an indictment. That is indeed a weighty responsibility. And who has the temerity to presume to say that *she* rejected Righteousness by Faith?

There is gross inconsistency with such a contention at this point, and irreconcilable conflict with fact. It is perhaps fortunate for those who charge leadership rejection following 1888, that Ellen White is not personally with us today, for she would doubtless rebuke such a charge were she living.

## II. Olsen's Leadership Years Marked by Loyalty and Advance

I. GRASPED AND GRIPPED THE PROBLEM.—As we have seen, the E. J. Waggoner studies at the '88 Conference brought new life and power through the blessed message of Righteousness by Faith in Christ as "all the fullness of the Godhead," affecting all who would respond. A period of blessed revival and reformation began. Following the voted change of leadership, Olsen, back from Scandinavia as the new president, had been uninvolved in the strains and stresses—and partisanships—of the Conference. Many were still in deep perplexity and anxiety. But Olsen seemed to sense the spiritual bearings of the questions at issue, and gave quiet but effective leadership to their solution.

He joined wholeheartedly with Ellen White in revival meetings in the Review and Herald chapel and in the vestry of the Battle Creek Tabernacle, as well as in a continuing succession of camp meetings and ministerial institutes. Here the marked presence of spiritual power was felt and seen. And along with it there was a revival of interest in

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\* She never held official position, nor did she assume the position of titular leader. But her counsels were looked upon as guiding light by our Church leaders.

health, educational, and philanthropic work, as well as in foreign-missions extension as opening doors beckoned following the Conference of 1888. The work of God was onward, though there were no phenomenal developments.

2. REGARDED LEADERSHIP AS SACRED TRUST.—O. A. OLSEN\* was a man of piety and characteristic gravity, to whom the call to spiritual leadership was regarded as a sacred trust. Earnest, dedicated, and balanced, Olsen began his ministry in North America, then served in Scandinavia, from whence he was called to the presidency of the General Conference in that crucial Conference year, 1888.

Olsen's calm and kindly spirit helped to bind the Church together at this most difficult time, and to advance the Message of Minneapolis during those nine crucial years of his presidency following '88—that is, from 1888 to 1897. His was a healing, unifying, and helpful influence, following the tensions of the stormy Session. He had qualities suited to such an hour. These he used to that end.

3. NO MERE MATTER OF SEMANTICS.—It is well to note that after the '88 Session adjourned, men had time to reflect more calmly than was possible during those tense weeks, concerning the issues and principles involved at Minneapolis. There was a gradual turning to the right, though with some continuing division, but with increasing acceptance of Righteousness by Faith.

G. I. Butler, J. H. Morrison, I. D. Van Horn, W. H. Littlejohn, R. A. Underwood, and others, had rallied around Uriah Smith at the Conference. On the other side, along with Waggoner and Jones had stood Ellen White, S. N. Haskell, W. C. White, R. M. Kilgore (though not at first), W. W. Prescott, A. O. Tait, J. O. Corliss, and various others—and O. A. Olsen, when he arrived in the States. These were of the "some" who clearly accepted and championed the message of Righteousness by Faith. There was still that other "some," who first vacillated in uncertainty. But the proportions changed with time—more and more accepting the Minneapolis Message and rejoicing in it. That should never be forgotten, but often is.

Naturally, our Adventist lay members out in the conferences were perplexed. And it was no mere matter of semantics that was involved, as some still seek to contend. The principles were clear and basic in their

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\* OLE ANDRES OLSEN (1845-1915) was of Norwegian birth. After suitable training was ordained in 1873. Became president of Wisconsin Conference, then successively of South Dakota, Minnesota, and Iowa. In 1886 went back to superintend work in Scandinavia, from whence was called to presidency of General Conference at Minneapolis—elected on October 17, 1888. After nine years as world leader—marked by progress in organization, mission extension, and spirituality—saw further world service as president of European Division. Then labored in England, Australia, South Africa, Europe, and finally in North America again, working strenuously till day of his death.

contrast and conflict. Some have insisted that we have always taught, or emphasized, Righteousness by Faith. And we have—technically, as a doctrine or theory—but often not in actuality and emphasis, and in understanding and experience. But it had waned. Numerous confessions and rectifications marked the years of Olsen's leadership, especially the first five, noted later. There was spiritual advance, not retrogression. However, the struggle continued.

4. MARKED BY REVIVAL AND REFORMATION.—So, we repeat, the conflict between the two concepts neither originated in the eighties, nor was it concluded in the nineties, as is evidenced elsewhere. Indeed, the echoes linger on today, and possibly always will. The confused philosophy that a man must strive to *be* good, and to *do* good—in order to receive the *Righteousness of Christ*—persisted with some. That plausible concept was hard for some to yield.

Nevertheless, the years of Olsen's administration saw a real revival and reformation in application of this prime principle of Christianity—that justification and sanctification come through the reception of Christ into the life, through the operation of the Holy Spirit. And all by grace through faith. Olsen's tenure of office was a time of awakening from Laodicean self-satisfaction and self-reliance, a renewal brought about through the growing acceptance of the message of Righteousness by Faith.

5. RECEIVED IN COLLEGES, CHURCHES, CAMPS, INSTITUTES.—Forget not that it was the nineties that witnessed the great revivals, and the notable confessions of not a few of the "some" who had opposed. And these comprised the very years of Olsen's leadership. So it cannot, with any show of right, be said that Olsen personally rejected or subdued the message of Righteousness by Faith, or led or aided and abetted in such a direction. Rather, those were the years of its steady early advance and spread through revivals in colleges, churches, institutes, and camp meetings.

And especially is it to be noted of the various General Conference sessions held within the decade, as the respective *Bulletin* files attest. Righteousness by Faith was featured prominently in the leading Bible studies given.

6. STRESSED IN INSTITUTES AND PERIODICALS.—Olsen diligently fostered various Ministerial Institutes in which Righteousness by Faith was stressed among our ministry. He fostered the study of the Spirit of Prophecy, in which so many rich treasures regarding Righteousness by Faith were being placed before us at this time. That surely cannot be

construed as rejection. Indeed, it was the precise opposite. And Waggoner and Jones were, during the decade following 1888, the leading denominational Bible teachers—and this by action of the leadership of the Church. That was not rejection.

And there was renewal of emphasis on Righteousness by Faith in the *Signs*, as E. J. Waggoner, although residing and laboring for a time in England, was added to the editorial staff in April, 1895, and became its editor in 1896—just as A. T. Jones was made the leading editor of the *Review* in 1897. The emphasis was pronounced from the very first issues under the new regimes.

Both of these enabling actions, as to editorship, were by denominational leadership appointment and approval. The decision concerning Jones—by board authority—was avowedly taken so Jones could speak more widely and more often on these very themes. And Olsen was party to these provisions, for he was president at the time. Clearly, Olsen did *not* reject the message of Righteousness by Faith.

### III. Seriousness of Charge of Malfeasance in Office

1. CONSTITUTES ACCUSATION OF TRAITORSHIP.—Derogators of our *post-1888* leadership have not, perhaps, thought this through. But the charge of rejection of the Message of Minneapolis actually amounts to defamation of the characters of the dead—that is, those under such indictment. It is really a charge of traitorship to truth, of infidelity to appointed trust, of dereliction in leadership, of malfeasance in office.

Regrettably, it accuses those leaders when the accused cannot rise to defend themselves. Were the men involved living today they could easily defend themselves, for they were very capable. Others must now do it for them.

2. REGRETTABLE PLOY OF RECONSTRUCTED HISTORY.—History has sometimes been reconstructed by attempted selectivity—that is, by using out of context or intent such citations as suit such an objective—in an attempt to sustain a particular assumption or theory. But such a practice is neither ethical nor honest. For example, the making of a *general* rule or application out of a specifically *particular* statement, or restricted group of statements, for a particular circumstance. It may be done unwittingly, or ignorantly. But such a device constitutes an actual misuse of historical evidence. A distorted deduction is the inevitable result.

Almost any concept can be given seeming plausibility by such a method. In that way truth is fictionalized to meet a slanted concept. As men of integrity, we must have no part in such manipulation of histor-

ical episodes. Servants of the God of truth must ever use quotations, evidence, and lines of argument in such a way as to honor Truth and its Author.

The subtlety, and lack of ethics, of some who make such contentions may be seen in the device used by one opposer who quoted Ellen White's statement—that the message of Righteousness by Faith was rejected "by some" in 1888. But in quoting the citation he significantly omitted the words "*by some,*" in his quotation. That, of course, totally changed the thought, as was evidently intended.

Fortunately, this omission was caught by one of our leaders in that particular field. As a result, the influence of the manipulator was sharply curtailed. But the tendency of such is to press into service every possible point, whether it be sound or shady.

3. PUTS WHOLE CHURCH UNDER INDICTMENT.—The trouble with such has been that they take the warnings, reproofs, and appeals addressed to the "*some*" that Ellen White declared "rejected" the message of Righteousness by Faith in 1888, but ignore the vital part played by the two other "*some*" groups—the "*some*" who "accepted" and the "*some*" who at first were uncertain. The accusers then apply the strictures directed to the *first* group to include all three groups alike, thus to embrace the entire Church.

But putting the whole Church under indictment violates both truth and logic. And it does despite to the clear intent of Ellen White's admonitions and paralleling declarations that balance the portrayal and nullify such a contention. What would the Lord's Messenger say were she able to return today to see such misuse of her words and intent? Would she not doubtless have further words? Her past actions would so indicate.

#### IV. Butler Accepts Minneapolis Message as "Additional Light"

This chapter would not complete its mission unless it cleared up the hoary charge that Elder G. I. Butler, eleven years president of the General Conference prior to 1888, and for a few years thereafter one of the most vigorous opponents—an initial "rejector," if one chooses to call him such—of the message of Righteousness by Faith as presented at Minneapolis, and alleged to have opposed it to the day of his death. But this regrettable charge collapses under even cursory investigation. Here are the facts.

1. 1893—ACCEPTS LIGHT ON "RIGHTEOUSNESS."—As has been seen, Butler was prevented by personal illness from attending the 1888 Con-

ference, with his wife suffering subsequently from a stroke followed by paralysis. It was after much "meditation and reflection" that Butler made an unequivocal public statement in the *Review* of June 13, 1893. Here he told of "great changes" that had come both in the work of the Church and in his own life during his five-year retirement since 1888. He first disavowed any lingering "bitterness" toward those who had "led out in these changes," and those who had presented the messages at Minneapolis that he had at first resisted. He then states candidly:

"I fully believe that *God has blessed greatly to the good of his people and the cause the greater agitation of the doctrines of justification by faith, and the necessity of appropriating Christ's righteousness by faith in order to our salvation. . . .*

"I am well satisfied that *additional light of great importance has been shining upon these subjects, and fully believe that God has greatly blessed it to the good of those who have accepted it.*" (G. I. B., "Personal," R&H, vol. 70, no. 24, June 13, 1893, p. 377. Butler was at the time corresponding editor of the *Review*.)

2. REGARDS AS LIGHT WHAT HE FORMERLY FOUGHT.—Butler freely admitted that "for a period I stood in doubt in regard to the agitation of these subjects I have *here so freely indorsed.*" He states frankly that at the time of and following the Minneapolis meeting, "my sympathies were *not* with those leading out in bringing *what I now regard as light, before our people*" (*ibid*). He recognized and stated that he had personally been through "fiery trial," to purge away the "dross of self-confidence." It was a manly, humble, Christian statement. He made no excuses for past "mistakes," and attitudes. He was obviously sincere.

3. 1894—BUTLER AND JONES SPEAK FROM SAME PLATFORM.—Moreover, the next year (1894), in R. M. Kilgore's report of the first "Florida camp meeting" he states that Elders Jones and Butler spoke daily from the same camp-meeting platform. That is significant. Kilgore puts it this way:

"All were thankful for the presence of Elder A. T. Jones, and appreciated his efforts in their behalf very highly. There were three discourses given each day. Elder Jones spoke twice, and Elder Geo. I. Butler and myself filled the other hour. A lively interest was manifested on the part of all in the truth presented." (Ellen G. White, Letter 77, 1903.)

He refers to the "spiritual growth" that characterized the meetings.

4. 1902—ELLEN WHITE ATTESTS BUTLER'S SPIRITUAL TRANSFORMATION.—Finally, the climax to these statements appears in what Ellen White wrote in 1902:

"[Elder Butler] is strong in physical and spiritual health. The Lord has proved and tested and tried him, as He did Job and as He did Moses. I see in

Elder Butler one who has humbled his soul before God. He has another spirit than the Elder Butler of younger years. He has been learning his lesson at the feet of Jesus. After caring so long for his suffering, afflicted wife, he has come forth from the furnace of fire refined and purified. I respect and love my brother as one of God's servants." (Ellen G. White, Letter 77, 1902.)

Should we do less? These words from Mrs. White confirm the fact of the new "spirit" then manifest by Butler, and the repentant and revolutionary change from his former attitude as the original, leading opposer of the 1888 message of Righteousness by Faith. He had clearly changed to that of consistent supporter of that vital message as "additional light of great importance," which he thenceforth constantly supported. Let us not fail to recognize it.

These simple facts completely neutralize the contention of some that Butler opposed Righteousness by Faith until the close of his life—which tale is still occasionally echoed. But he cleared his soul before God, and confessed his own wrong to the Church. With contrition he changed from a rejector to an accepter. No man could do more. And his was but one of a series of similar confessions following 1888, from that group of the "some" who first opposed.

## V. Confessions of Opposers Radically Alter Proportions

I. NUMBER AND SCOPE OF THE "SOME."—What is the intent, and extent, of the "some" who "rejected" in 1888? It is desirable that we know. The late A. V. Olson doubtless made the most complete investigation into the number and scope of subsequent confessions among the specified "some" of the delegates who first opposed the message of Righteousness by Faith in '88. His painstaking search, pursued with his characteristic thoroughness, was based upon the letter and manuscript files of the nineties, largely housed in the White Estate vault, and in contemporary periodical records. This was made during his chairmanship of the Trustees of the Ellen G. White Estate, with access to the files.

This, in a word, is what he found: That of the approximately ninety delegates registered at the Minneapolis General Conference of 1888, there were less than a score—and consequently not even a *fourth* of the total number of participants—who actually fought the message of Righteousness by Faith, though these few were disproportionately vocal. Their names are known. And the later confessions of certain of them are likewise on record.

But far more significant than the mere proportion of the "some" to the whole in 1888—of those who first resisted or rejected—is the fact attested by documentation that *most* of those who first took issue made

confessions within the decade following 1888, and largely within the first five years, and thenceforth ceased their opposition. (See A. V. Olson, *From Crisis to Victory*, chapters 7, 8.)

That simple fact has not been commonly known, nor has its significance been sensed. But it is an essential factor in getting a true understanding of the situation.

2. PROPORTIONS OF THREE GROUPS CHANGE.—This shifting of proportions necessarily changes the picture as a whole, and puts it into a new perspective. It also disposes, factually, of the contention that the denomination as a whole—or at least the leadership of the Movement—rejected the truth of Righteousness by Faith at and following the Minneapolis Conference. More than that, certain of the group of the “some” *resisters*, who made manly confessions, became outstanding teachers of the message of Righteousness by Faith in the decades that followed, thus seeking to rectify their earlier error and attitude.

That is the simple truth of the matter. Only a small hard core of “die-hards” continued to reject it. These left the faith. More than that, of those in the *third* “some” group—who were at first neutral or undecided in position—a goodly percentage ere long embraced the message of Righteousness by Faith. Thus the proportions definitely changed. But that, of course, in no way alters the tragic fact that we did not, as a people, enter into the larger provisions of Righteousness by Faith in Christ as “all the fullness of the Godhead,” *as God desired and as we should have done*. But that is another matter, apart from the percentages of the “some.”

3. ONLY “SOULS THAT SINNED” HELD ACCOUNTABLE.—There is yet another basic principle involved in this matter of confession that must never be forgotten. It is the fundamental truth that those of us who live today are not accountable for the sins of our spiritual ancestors. They themselves must bear that blame. Mrs. White sets forth this principle in a paralleling case:

“Those who live in this day are not accountable for the deeds of those who crucified the Son of God.” (E. G. W., R&H, April 11, 1893, p. 226.)

It is the actual “soul that sinneth” who “shall die” (Eze. 18:4, 20) for *his own sin*—if he does not repent. And, in harmony with this obviously just principle, there is not a line on record in all the writings of the Spirit of Prophecy calling upon the Church—the present General Conference leadership and denominational body as a whole, of today—to confess the sins of the individuals comprising the “some” who sinned back there at Minneapolis. We cannot do that.

That condemnation was registered *only against those individuals* actually involved. That is only just. And this could be cleared only by personal confession on the part of those specific individuals who then resisted, or rejected, the message of God. That is clear from the following two declarations:

"The sin committed in what took place at Minneapolis remains on the record books of heaven, *registered against the names of those who resisted light*, and it will remain upon the record until full confession is made, and the transgressors stand in full humility before God." (Letter 19, 1892.)

"The words and actions of all who took part in this work [of opposition at Minneapolis] will stand registered against *them* until *they* make confession of their wrong." (Letter 24, 1892.)

*The only ones, then, who could confess and obtain forgiveness for the guilt incurred at Minneapolis were those who were themselves the participating transgressors. Their confessions alone could clear them before God.* And this is the course that the majority of that fateful "some" actually followed, according to the record. The crisis at Minneapolis is now past history. Many decades have elapsed. And nothing we today can do or say can change the facts or alter that record, and the personal guilt incurred by the "some."

The men then involved have all long since passed from the scene. We can only profit by the sad lesson set before us, and avoid a repetition of the sin committed by the rebellious "some" of that day. It is imperative for us to learn, and to profit, from that tragic lesson of the past.

4. CULPABLE HANDLING OF THE FACTS.—As previously noted, both Ellen G. White and A. T. Jones declared, and agreed, in saying that only "some" at first rejected the message of Righteousness by Faith in 1888—with another "some" accepting, and "others" remaining noncommittal at the time. As before shown, the "some" who rejected turns out to be less than twenty out of more than ninety—less than one quarter. And, according to Olson *most* of those twenty made confessions, hence ceased being "rejectors" and thus becoming *accepters*.

Further, many of the third "some," who were undecided at the '88 Conference, before long accepted and became strong supporters of the truth of Righteousness by Faith. Thus, within a few years the proportion of the first and third groups *definitely changed in favor of acceptance of Righteousness by Faith*. Those are the simple facts.

It is consequently neither accurate nor honest to maintain that Mrs. White's early statement as to the "some" who rejected the Message in 1888 continued to be a static figure, applicable or true later, when the proportions definitely changed in favor of acceptance. It is surely decep-

tive to seek to maintain that the *leadership*, or even a majority of the leadership, rejected the message of Righteousness by Faith—much less that they maintained that attitude irrespective, in subsequent years. Such contravenes the incontrovertible facts of history.

5. TESTIMONY OF BEST INFORMED.—It may be well to remember that those who have made the most complete study of this whole question through unprejudiced examination of the sources—such as A. G. Daniells, W. W. Prescott, A. O. Tait, Oliver Montgomery, L. H. Christian, A. W. Spalding, A. V. Olson, Norval Pease, A. L. White, R. L. Odom, and others, including this writer—are a unit in rejecting the charge of infidelity to truth and trust on the part of the *post-1888* leaders. (See Appendix E, pp. 681-686.)

And to the aforementioned investigators must be added the name of the chosen messenger to the Remnant, whose complete testimony, derived from more than human sources, clearly sustains this position. Along with these witnesses we take our stand and rest our case.

#### VI. Fourteen-Point Summation—Verdict of Determining Evidence

With the general coverage of the evidence now before us let us summarize by noting fourteen points attesting the fact that the denomination as a whole, and its leadership in particular, *did not reject* the message and provisions of Righteousness by Faith in and following 1888:

1. No vote was taken by the delegate leadership, at Minneapolis, rejecting the teaching of Righteousness by Faith. Indeed, no Conference vote of any kind was taken on the issue. Both Ellen White and A. T. Jones separately and explicitly declared that only "*some*" rejected it, while "*some*" accepted it, and "*some*" remained uncertain at the first. That cannot rightly be construed to mean a preponderant or determinative rejection by the leaders, or by the Church as a whole. Neither can it indicate a one hundred per cent acceptance.

2. The elected leadership was changed at the '88 Conference by vote of the session, the absent president George I. Butler, and secretary Uriah Smith, being replaced by O. A. Olsen as the new president and Dan T. Jones as secretary. As attested, Olsen wholeheartedly accepted and maintained the teaching of Righteousness by Faith. So the elected head, the responsible *leaders* of the movement from 1888 to 1897, definitely did *not* reject Righteousness by Faith. Olsen never wavered in his allegiance to this great fundamental of the Christian Faith.

3. A goodly proportion of the "*some*" rejecting the message in 1888

made confession of error within the decade following 1888, and accepted its provisions and ceased their opposition thereto—thus reducing the “some” who rejected to an increasingly smaller number and percentage. Only pockets of resistance remained, with certain individuals persisting in the rejective attitude. But they could scarcely be classified as leaders.

4. The temporary chairman of the 1888 Conference, Stephen N. Haskell—in the absence of Butler and before Olsen was elected—did not reject, but accepted and championed, the Righteousness by Faith issue. In 1894 he wrote to Mrs. White this significant sentence: “That battle has been fought, and the victory gained.” (Haskell letter to E. G. White, April 22, 1894; see also *Signs*, March 27, 1893, p. [9]325, and March 28, 1893, p. [3]451, on Righteousness, etc.)

5. In the interim between the close of the Conference on November 4 and the spring of 1889, W. C. White was the acting president, tiding over for six months while Olsen was closing his work in Scandinavia and coming to the States to enter upon his elected world leadership responsibilities. Throughout this period W. C. White voiced the declared views of Ellen White, and conveyed to the brethren the divine counsels that had been given to her for them. No one could with any seriousness accuse “W. C.” (as he was familiarly called) with rejection of, or resistance to, the full claims of Righteousness by Faith.

6. For a dozen years following 1888 E. J. Waggoner and A. T. Jones continued to teach the Minneapolis Message with great force and prominence—in North, East, South, and West, but with lessening emphasis in later years. Jones and Waggoner were sent out by the elected leadership of the General Conference to churches and educational institutions, extended Institutes and successive General Conferences, as the leading Bible teachers of the denomination. Their messages along this line were proclaimed in public meetings and through published writings, issued in book and periodical article form, with denominational publishing houses as the printers and our distribution agencies as the channels of dissemination. (For example, Jones gave 24 studies at the 1893 General Conference session, reported in full in the 1893 General Conference *Bulletin*.)

7. Most determinative of all, Mrs. White herself surely did not reject it, and she was Adventism personified, as it were. Her writings constitute our most representative and authoritative literature. These are permeated with Righteousness by Faith in its finest and most compre-

hensive form. Mrs. White championed it publicly and emphatically, not only at Minneapolis but afterward through revival meetings with Wagoner and Jones, following Minneapolis. And this continued on through an unceasing stream of periodical articles, books of major circulation and standing, and in personal testimonies. And this never ceased between 1888 and the year of her death in 1915. (See June 14, 1914, article, "The Victorious Life," in TM 516-520.) She represented pre-eminently the generation at the time of, and following, 1888.

8. Not only that, but Mrs. White never once declared or condoned the idea that the denomination as a whole, or that the leadership of the Movement as such, had rejected Righteousness by Faith—only that "some" had definitely resisted and rejected it. But she continued to labor on for such, and to appeal to them. And her labors were signally successful. Not a few responded and changed their course. She ever maintained an unvarying confidence in the triumph of the Church, and its destined heralding of the truth of Righteousness by Faith according to the plan of God.

In 1907 she wrote, "We have as Bible Christians ever been on gaining ground" (Letter 170, May 6, 1907). Again, "God has a people whom He is leading and instructing" (Letter 378, Nov. 11, 1907). This thought appears repeatedly throughout the first decade of the twentieth century. (2SM 396, 397.)

9. Mrs. White spoke approvingly of the various confessions of men like Uriah Smith, G. I. Butler, and others, and expressed greater confidence than ever in these men following their manly public acknowledgment of formerly erroneous attitudes. J. H. Morrison and R. A. Underwood likewise made later confessions.

10. Not only that, but A. T. Jones was made editor in chief of the *Review* for some four years—from 1897 to 1901—to provide a greater forum by which he might present more widely the larger principles involved in Righteousness by Faith. Such an action neither could nor would have been carried out if the leadership had rejected the message of Righteousness by Faith. It was the leadership that arranged this, made official by leadership action.

11. Ellen White's major books—those giving greatest elucidation and emphasis to Righteousness by Faith—except for *The Great Controversy* (May, 1888)—were all written after 1888. They were published and circulated through our denominational publishing houses and distribution channels, advertised in our church journals, and con-

stantly promoted by our leaders. That would and could not be if the leadership had rejected Righteousness by Faith.

12. An increasing stream of literature, by different leading authors, setting forth the clear principles and provisions of Righteousness by Faith continued to flow from our publishing houses following 1888—conspicuously that of Dr. E. J. Waggoner's early *Christ and His Righteousness* in 1890, a 96-page Pacific Press book, setting forth his precise teaching and phrasing at Minneapolis. (Based upon the shorthand reports of Jessie F. Moser-Waggoner, taken down at the Conference.) This book was likewise reprinted by our publishing house in Australia and in London in 1892, and on continental Europe by our publishers in Hamburg and Basel. Other treatises followed in succession from different writers.

13. It is also to be noted that no *subsequent* vote—that is, following 1888—was ever taken by any Conference, or responsible committee or institute, against the truth of Righteousness by Faith. On the contrary, there was a succession of affirmations of adherence thereto until irrevocable commitment was recorded by our most outstanding denominational official documents, such as in the uniform Baptismal Certificate adopted in 1941, and thenceforth in standard use as the stated door of entrance into the Seventh-day Adventist Church.

14. We have the *recorded declarations*, made in 1930, of the core of loyal men present at and participating in the 1888 Conference who took their stand along with Mrs. White and Waggoner and Jones, and who continued to bear increasing and leading church responsibilities in the succeeding years. These include S. N. Haskell, W. C. White, W. W. Prescott, E. H. Gates, F. H. Westphal, W. H. Edwards, Lewis Johnson, A. O. Tait, M. C. Wilcox, Edward Hilliard, A. T. Robinson, G. B. Starr, F. D. Starr, W. S. Hyatt, W. B. White, W. C. Flaiz, William Covert, R. B. Craig, R. M. Kilgore, J. O. Corliss, T. H. Starbuck—and others.

These were part of the accepting "some." They fully offset the "some" who did not at first see the truth. This is doubly significant in the light of the fact that the total number of delegates at Minneapolis numbered only about 90 at the Session. The leadership clearly did *not* reject the message of Righteousness by Faith. A vocal minority did.

Surely the hour has now come to forget the past and its variances, to press together, and to move forward unitedly in response to God's call to advance. Ours is a message of supreme importance to men. Our responsibility is for *today* and its challenges—and for *tomorrow*. A tremendous task devolves upon us. Let us not dissipate our strength through

division, and weaken the effectiveness of our testimony by speculative contentions.

The summons of God is for united effort. Our task will be carried to consummation with the benediction of God, and with Righteousness by Faith in its fullness as the *final* keynote. To participate in this should be our supreme concern.

## Resurgence Gains Momentum by 1920

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### I. "Righteousness" Again Brought to Forefront Around 1915

1. INDEPENDENT STUDIES AND SIMILAR CONCLUSIONS.—We have previously noted that there come times, under the leading of the Lord, when different men in different places are independently led into similar lines of study at about the same time. This was definitely the case with reference to a renewed study of Righteousness by Faith. This began around the time of Ellen White's death in 1915. Her passing may have directed various minds in that direction.

As seen in the preceding chapters, the convergence of critical problems and pressures in the decade from 1900 to 1910 crowded this great theme, most regrettably, into the background. It failed to be stressed as it had been in the 1890's. And for several years it was largely quiescent. Major problems, together with demanding activities, had had first place. Now an auspicious change began to take place.

2. SIMULTANEOUS STUDY BY PRESCOTT AND MONTGOMERY.—The hour had obviously come for a renewal of study and emphasis on Righteousness by Faith. In different places various men, independent of one another, earnestly began to restudy, and to teach and preach on this sublime theme. Independently of W. W. Prescott, J. W. Westphal, and others, OLIVER MONTGOMERY\* became deeply interested, making an in-

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\* OLIVER MONTGOMERY (1870-1944), after a period of church school teaching was ordained in 1906. Served as president of Vermont, Maine, and Indiana conferences, then in 1913 made president of Southeastern Union. President of the South American Division (1915-'22), vice-president for North

tensive study of the subject for some time before going to South America in December of 1915 to head the newly formed division in the Southern Hemisphere.

It had been arranged for Professor Prescott to accompany the Montgomerys on the same ship to South America, Prescott having been sent to assist in the organization of the division and the coordination of the field. Along with this he was to lead out in a series of ministerial institutes covering the field, for the strengthening of the spiritual life and efficiency of the workers. Significantly enough, both men had been led to prepare a series of studies on Righteousness by Faith—with different approaches, of course, and with independent preparation prior to the institutes at the outset of 1916. Both presented their studies, to the profit of all.

3. UPON RETURN FINDS OTHERS STRESSING THEME.—Martha Montgomery (later Mrs. R. L. Odom) served as stenographer in the South American Division office. She well recalls her father's deep interest in Righteousness by Faith at the time, the articles that he wrote and she typed out, and the counsel and instruction that he gave along this line. She likewise remembers distinctly her father's earnest discussions with J. W. Westphal, while in South America, and similar conversations on the subject with other leading brethren of the division. (Martha Montgomery Odom, Letter to L.E.F., August 18, 1966.) It had become a live theme again.

The Montgomerys returned to the United States in the fall of 1921. Not long afterward Elder Montgomery rejoiced to find others deeply interested, both at the General Conference headquarters and in the field, in a fresh study of Righteousness by Faith—men like A. G. Daniells, Meade MacGuire, T. G. Bunch, the writer, and various others.

4. RIGHTEOUSNESS BY FAITH IN FOREFRONT AGAIN.—Montgomery continued to write and to speak on this great subject as opportunity afforded. And he had many opportunities, for he was vice-president of the General Conference for North America from 1922 to 1926 and then general vice-president from 1926 to 1936. He was one of the group of nine speakers at the Milwaukee General Conference of 1926, all stressing various aspects of this one supreme theme. He was also one of a headquarters periodic Sabbath afternoon study group at that time, noted later.

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America (1922-'26), and general vice-president (1926-'36). Was part-time teacher in SDA Theological Seminary, and president of the Southern Publishing Association board. Author of *Principles of Church Organization and Administration*.

Righteousness by Faith was definitely in the forefront again, continuing on after the close of the 1926 Conference and destined to remain so. A widening circle of men began to press on this divine provision at every level—general, division, union, and local.

## II. Prescott Stimulates Interest of Dick and Daniells

1. PRESCOTT AROUSES INTEREST OF DICK.—But to go back. In 1918 W. W. Prescott \* was assigned to cover the camp meetings of the Western Canadian Union. E. D. Dick, then president of Canadian Union College, was at the time also education secretary of the union. (He was later secretary of the General Conference, then president of our Theological Seminary.) He and Prescott thus covered the same camp meetings. Dick consequently heard Prescott give his series of studies on making Christ the center of all doctrine and emphasis, in the setting of Righteousness by Faith in Christ in all His fullness.

This was the beginning of a new interest and growing conviction for Dick. And for Prescott it was part of the preparation to culminate in his textbook *The Doctrine of Christ*, published shortly after, in 1920.

Meantime, the pre-eminence of Christ—very definitely tied in with Righteousness by Faith—was similarly set forth in four quarters of senior Sabbath school lessons, prepared by Prescott, covering the entire year 1921. These have rarely been surpassed. Dick was also teacher of the Sabbath school teachers' class at the Canadian Union College church, and became thoroughly imbued with these great principles that, in preceding years, had all too frequently been neglected.

2. SPARKED DANIELLS' INTEREST AT CRUCIAL HOUR.—More than that, these seeds—so effectively and widely planted by Prescott—were beginning to bear fruitful harvest. It was, in part, knowledge of Prescott's presentations that aroused the latent interest and concern of A. G. Daniells at the most critical point in his personal life—in 1923 and 1924—when he was impelled to study deeply into these great themes and principles in order to again get his "spiritual bearings"—as he phrased it—after he had been released from the presidency of the General Conference in 1922.

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\* WILLIAM W. PRESCOTT (1855-1944), educator and editor, was son of Millerite Movement parents. Graduating from Dartmouth in 1877, became principal of two high schools, then editor of *Montpelier State Republican*. Was president of Battle Creek College (1885-1894), then of Union College and Walla Walla College. Recognized as Biblical scholar. Started our training work in Avondale School, Australia, then had charge of our work in England, where he associated with E. J. Waggoner.

In 1901 was elected vice-president of General Conference. Was chairman of *Review* and *Herald* board, and editor of *Review* (1903-1909), then of *Protestant Magazine* (1909-1916), and engaged in religious liberty work. In 1915, as field secretary of General Conference, visited South America, Asia, and Far East. After serving as principal of Australian Missionary College in 1922, became head of the Bible Department of Union College (1924-'28), then of Emmanuel Missionary College (1930-'34)—thenceforth writing, editing, and researching until his retirement in 1937. Compiler of *Source Book for Bible Students* (1922) and *Handbook for Bible Students* (1922).

Such was the personal testimony repeatedly revealed to this writer by both men—facts and factors that have not commonly been known. Righteousness by Faith was again slowly but steadily on the rise.

### III. Complete System of Truth Enfolded in Christ

1. DEFICIENCY OF TRADITIONAL BIBLE TEACHING.—Prescott was a recognized scholar. He was a profound student of the Bible—and of theology and history—in his own right. He was keenly conscious of certain inherent weaknesses and deficiencies in our traditional method of Bible-teaching emphasis up to that time, both as to content and method. He was concerned over what he felt to be an inadequacy, a rut, a rigid procedure into which we had gravitated—one that gave the student only a limited grasp of Biblical truth as a whole, and that too often left out the living heart of the Everlasting Gospel.

He believed that doctrinal truth, in its customary concept and presentation, had been largely detached from the *Person* of Christ—that doctrine was treated as an abstraction, an intellectual concept. For example, there was much emphasis on the prophecies of Daniel and the Revelation as history, without enough attention to their relation to the Bible as a whole, especially with its over-all emphasis centered in Christ. And in Bible doctrines especially, the student was led through a series of separate Bible topics, with no discernible living thread connecting them in vital relationship to Christ as the source and personification of all truth.

2. DEVELOPED ASSEMBLERS OF PROOF TEXTS.—Thus the doctrines became declarations of dogma, built upon aggregations of Biblical references assembled as proof texts. That plan, of course, had obvious merits. It was, of course, buttressed by logic and led to inescapable conclusions. But to Prescott that was not enough. It developed seekers for proof texts to sustain individual truths and separate doctrinal positions. This procedure in too many instances had resulted in an assemblage of abstract doctrines, a complex of “dry bones”—all too often detached from the Source of life and truth. Mental assent was given, but that was sometimes all.

Something more was needed—a living, animating spirit vitalizing the “bones.” Each doctrine needed to be Christ-centered, Christ-related, and Christ-imbued. Then all would be coordinated in Him.

3. PERSONALIZED AND CENTERED IN CHRIST.—To Prescott a plan of Bible study was needed that would acquaint the student with the whole Bible, and with sound exegetical principles and procedures. It

not only should bring to bear historical facts and theological evidences but would enfold and unfold the Christ of the Gospel—keyed both to the times and to the spiritual needs of the student. To this end all truth needed to be personalized and centralized in Christ.

*Every truth, he held, should be the direct outshining of Christ in some capacity as Creator, Lawgiver, Revealer, Prophet, Example, Sacrifice, Redeemer, Source of Righteousness, Mediator, Advocate, Judge, Life-giver, and returning King.*

Prescott pressed the point that in order for Bible teaching in the classroom (and in the press and pulpit) to be faithful to its true purpose and message, it should always keep to the fore the *Person* who is the central theme of Scripture and is Himself the living embodiment of all Truth. (John 14:6; Luke 24:27.) It was not the *topic* that should be central, rather Christ Himself should ever be "*the subject*"—with explanations, supports, proofs, logic, arguments, et cetera, serving as means through which to build the full-rounded platform of divine truth.

In and from this radiates the glorious, imposing figure of Him who is "all and in all"—the "Way, the Truth, and the Life." It was a lofty concept, and impressed many. It was like a great breath of fresh air, as various Bible teachers said at the time.

4. UNIFYING FIGURE OF ALL DOCTRINE.—Prescott could not consent simply to adduce Bible testimony concerning the Law, Sabbath, Sanctuary, Conditional Immortality, the Second Advent, and so on through the entire doctrinal category of topics as such. Rather, to him there is but one supreme, integrated, personalized doctrine—the all-inclusive *doctrine of Christ*. He is the unifying Figure that forms the central core, and provides the continuity of the Bible from Genesis to Revelation. The so-called "doctrinal subjects" are but aspects or features—exhibits or portrayals—of the one Supreme Person of the Bible, and of His example, teaching, and power.

This noble concept called for a definite change of emphasis. All this Prescott sought to exemplify and embody in his college Bible textbook, *The Doctrine of Christ*, issued in 1920.

In the very nature of the case, some did not grasp his goal or sense his objective. In fact, it was misunderstood by many. Some did not believe in his premise. Not a few felt it was getting away from the good old traditional emphasis on Bible doctrines as separate subjects, together comprising our composite of belief and constituting our historic proof-texted faith. Such feared there was overemphasis on Christ, and not enough on specific, independent doctrines as such.

5. **NEW EMPHASIS RESENTED BY SOME.**—Some questioned Prescott's emphasis upon the transcendence of the Deity of Christ, which he stressed. Why revise and revamp? Why disturb the established traditional pattern? This new approach and emphasis would mean a departure from the concept of a system of separate doctrines as developed by our founding fathers—each standing forth independently. It was actually a reverberation of the old issue at Minneapolis, where he had been a participant.

Other teachers, in certain other teaching departments, thought that such emphasis would give the Bible department an overshadowing place as compared to other areas, such as science, language, history, et cetera. Some even felt that Bible teaching might have to be subordinated to a secondary place anyway, in order to acquire necessary accreditation for our Adventist colleges. Obviously Prescott was ahead of his time—many years ahead.

6. **DESTINED TO BE ACCEPTED.**—But the seeds were sown and the principles enunciated. They were destined in due time to bring forth a harvest—though Prescott would not live to see it. Misunderstood by some and strangely opposed by others, he was nevertheless increasingly understood and supported by those who grasped his great objective. And while his master plan was derided by some, such has usually been the controverted path of enlarged vision in pressing for the more effective teaching of truth. That is why it did not sweep the field. That would have to wait for a later day.

But Prescott's endeavors were not in vain. His method is coming increasingly into its own. It is, in reality, but a revival and continuation of the underlying principles of 1888, as applied to Bible teaching and preaching. His work started into action forces destined increasingly to come into their rightful place.

And it should be added that, while his burden primarily concerned the Scriptural side, he felt himself to be in fundamental harmony with Spirit of Prophecy principles and applications, in which he profoundly believed. His textbook was a pathfinder, and had abiding merit. Let us examine it for the record, for copies are rare.

#### IV. *Doctrine of Christ* a Noteworthy Contribution

1. **CENTRALITY OF CHRIST IN DOCTRINE AND LIFE.**—*The Doctrine of Christ* was the first of a succession of books that began to appear in the 1920's—books setting forth the centrality of Christ in all His "fullness" as the essence of the Gospel, and Righteousness by Faith

in Him as the sole hope of man and the only provision for personal fitness, and for finishing the proclamation of the Gospel in all the world.

It should be noted that this textbook, produced by Prescott in 1920, was issued 32 years after the Minneapolis Conference of 1888 by one who had been personally present, as a young man, at that epochal session, had accepted its message, and had held positions of high trust as college administrator, Bible teacher, vice-president of the General Conference, and editor of our Church paper, the *Review*.

According to the title page, *The Doctrine of Christ* was produced "For Use in Colleges and Seminaries." The scope of its coverage can be seen by a glance at its content. Thirteen of its eighteen sections are devoted to "The Central Truth in Christianity," "The Person of Christ," "Christ the Only Saviour"—then on through the Deity, Incarnation, atoning death, resurrection, ascension, mediatorial work, "Living the Life of Christ," His second coming, the Holy Spirit, and "Giving to Christ His Place." This was followed by the specific doctrines in their integrated relation thereto.

Because of its importance, and because it is out of print and unavailable, we give a résumé of its leading chapters, for these principles and particulars should be known to all. They introduced a new emphasis. The Introductory Note lays bare the heart of Prescott's burden with these words:

"A doctrine which is a mere theological proposition has no power to deliver one from the bondage of sin, and does not impart that peace and rest which are found in Christ. If he is to be to us a Saviour from sin, we must receive *him* as 'the way, the truth, and the life,' and we must not permit the knowledge of doctrines *about* him to obscure *him* [*sic*] in his blessed fulness." (*The Doctrine of Christ*, 1920, p. 3.)

That is really an echo—or an extension—of 1888.

2. COMPREHENSIVE PLAN OF APPROACH.—Each section is comprised of a series of lessons. Each lesson is composed of a series of propositions, followed by a list of supporting texts. And each chapter closes with a series of notes or citations that illustrate and enforce the thought of the lesson. For example, Lesson I ("The Need of a Revelation") shows that an adequate knowledge of God cannot be obtained through the unaided intellect of men. God must give the knowledge, which is imparted from Him, and has been presented in the Bible. The notes stress the fact that a revelation is "absolutely necessary in order to know God" at all.\*

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\* Prescott's *Doctrine of Christ* is here analyzed with considerable fullness, because of its uniqueness as the first systematic coverage of our doctrines as centered and personalized in Christ; also because it has long been out of print, hence not accessible to most of our workers. Its value and its comprehensiveness justify the space given to it.

While the heavens testify of God, and the earth teaches the operations of nature and shows the acts of a personal God, divine revelation is the only inerrant basis of certainty in *interpreting* nature. While the works of nature arouse devotional feelings, they cannot guide that devotion.

Moreover, nature—which is under a curse—can provide only an inadequate revelation. It gives evidence of a Designer, but cannot fully reveal Him to us. The Written Word penetrates the ages of a past eternity, and unveils the glories to come. It reveals the Father, testifies of the Son, and bears witness of the Spirit.

3. UNION OF DIVINE AND HUMAN.—Dealing with the Author and authority of Scripture, the fact of inspiration, and God's written and living Word, Prescott shows how Scripture is an organic whole and that the union of the divine and the human, manifest in Christ the Word, also exists in the Bible. Truths revealed by inspiration are expressed in the words of man. The Bible is authoritative because from cover to cover God is the Speaker.

The Bible is the revelation and portrayal of redemption, recording the recovery of mankind from sin, the restoration of the image of God in the human soul, and the assurance of final victory through Christ.

This leads, logically, to the "Central Person in the Scriptures"—Christ Himself, everywhere in the Book the substance and center of Scripture. In the Old Testament He is the heart of its prophecies, the focus of its converging lights, the great magnet that draws. Christ is the master key to the Bible and its types.

4. SUPREME REVELATION OF GOD.—This leads to Section 2—"The Central Truth in Christianity, the Person of Christ"—Christ the supreme revelation, the Revealed and the Revealer. After dealing with Christ as the Son of God, Prescott turns to Him as the Son of man—a genuine and true humanity compassed with the "infirmities" that belong to our nature.

This involved need of food, rest, human sympathy, and divine assistance. He was a veritable member of our race. With Christ's Divinity is merged His manhood. Of the Eternal Word, the Creator and Lord of the universe, and the evidences of His incarnation, an impressive quoted note says:

"On these two pillars, as on two solid piers, one on either continent, with a great gulf between, the divinity of Christ on one side, his manhood on the other, is built the bridge by which we pass over the river into the glory." (P. 22.)

5. CHRISTIANITY EMBODIED IN A PERSON.—After dealing with Christ as the Messiah, Prescott comes to "Christianity Is Christ." Here are his five propositions: (1) Saving faith lays hold upon the person of Christ. (2) Truth becomes living in the person of Christ. (3) Christ is Himself the reality of all doctrines. (4) All the blessings of the Gospel are found in Christ. (5) Preaching the Gospel is preaching Christ.

Stressing that Christ is the embodiment of Christianity, Prescott presses on the point that truth can never be *rightly* known when separated from Him. Christ is the life and light of truth—its eternal reality and root. The Gospel is a redemptive fact—not a philosophy, not a formula. The Gospel is not merely a message *about* a Saviour; it is the presentation of the Saviour *Himself*. He Himself is Christianity. His Saviourhood resides, not in a scheme of doctrine, but in His own Person. We cannot obtain His gifts apart from Him.

The Gospel is not merely a system of doctrine, a skeleton comprised of the bones of abstract dogma—"very many and very dry." Life—the very life of Christ Himself—is imperative. The preacher's multiple theme is Christ incarnate, Christ crucified, Christ risen, Christ ascended, Christ ministering, and Christ coming again—not preaching *about* Christ, but preaching *Christ*—a Christ not merely dwelling outside of us in the heavens, but dwelling in us through the Holy Spirit.

## V. Eternal Verities of the Everlasting Gospel

1. CROWNING PROOF OF REVELATION.—In Section 4 ("The Great Facts Concerning Christ") Prescott lists seven foundational facts: His Deity, Incarnation, atoning death, resurrection, ascension, mediatorial work, and His second coming. The Gospel is pre-eminently vital and factual, not philosophical or theoretical.

Concerning the Deity of Christ, Prescott shows that Christ was God revealed in human flesh and form. It is the only adequate explanation of His personality and work. The "I AM" of the Old Testament was manifest in the Person of Jesus in the New Testament. He was God revealed—the "I AM," who knows no past as He knows no future—unbeginning and unending, the Eternal Now.

And the crowning proof of the revelation of the Christ of the Gospel and experience is that He is capable of being reproduced by the Holy Spirit in the lives of His followers. That is the supreme proof.

2. INCARNATION — KEY TO ALL HISTORY. — As to the Incarnation (Lesson 16), a new being was not brought into existence at the birth

of Christ, but a change was made in the order of His being. He was coeternal with the Father. In the human body of Jesus lived the One who had existed from eternity as a Person, distinct from the Father yet in closest relation to Him—the eternal Son of God, who had framed and created the world.

The Incarnation is thus the most stupendous fact of history. The Incarnation was absolutely essential—the union of the Godhead with humanity, His divinity not destroying His humanity, so that on earth He was both finite and infinite. Thus the Inspired Word and the Incarnate Word are the twin pillars of the Christian faith.

In His incarnation Jesus became what He was not before, accepting the limitations of human bodily life. Thus manhood was wedded to Deity, for when He returned to His heavenly throne He carried with Him the humanity He had assumed, bearing it into glory forever. So in One Person heaven and earth were united, God and man. And in heaven He has not ceased to be man. Thus the Incarnation—with all that it comprehends—is stupendous in its consequences. This is the central, essential, imperative fact and faith of Christianity.

3. DIVINE INVASION OF HUMAN HISTORY.—The Incarnation is indeed the key to all history. Toward it everything moved until its accomplishment. It was an invasion of human history by One who snatched the scepter of this world from the usurper. This is the central fact of human history—God in Christ reconciling the world unto Himself. All else in history is subservient to this central fact. All the works of God from the Fall to the Incarnation were preparatory to it.

As to the “Purposes of the Incarnation” (Lesson 19), it was the true entrance of the eternal Son of God into human life and nature for the purpose of man’s salvation—to save the human race from extinction. It joined, in mysterious but harmonious union, Deity and humanity for redemption from both the penalty and the power of sin.

Jesus so united Himself with the sinful race that He bore in His own body and personal experience not only the sorrow but the weight—though not the personal guilt—of its sin. Thus our way back to God is through a Person—the Word made flesh, and dwelling among us.

4. VOLUNTARY, VICARIUS, SINLESS DEATH.—In Lesson 20 (“Atoning Death of Christ”), stressing the voluntariness of the act, Prescott sets forth the Transaction of the Cross as the “supreme achievement of self-sacrifice”—a unique act of submission in behalf of the race, the Righteous suffering for the unrighteous. The amazing space devoted in the Gospels to the last week of our Lord’s life on earth—ten out of

thirty pages of Matthew, seven out of nineteen pages of Mark, one fourth of Luke, and ten out of 24 pages in John—indicates its supreme significance.

*Christ did not choose between dying at one time and dying at another, but between dying and not dying.*

His was a vicarious death—to cancel sin, to restore life, to purchase pardon, to ransom the enslaved, to defeat Satan's work, to reconcile and restore lost man. His death on the cross as a Substitute was voluntary and vicarious, a sinless sacrifice, purposed and glorious. He became sin and a curse for the sinner, and was an offering and a sacrifice to God for man, redeeming and justifying and saving him from wrath, purchasing him by His blood, reconciling him by His death.

5. VAST SCOPE OF ATONEMENT.—His death was a death for sin—in behalf of and instead of—our sins. Sin made death a divine necessity. It was to annul sin, to propitiate divine justice, to procure for us God's righteousness, and to reconcile us. Through the vicarious death of Christ on the cross we are released from the penalty of sin—the redemptive price of salvation. His death met the full requirements of the divine law, so divine love can freely forgive men. He bore the full consequences of the sin that He had never personally shared.

The Atonement makes for righteousness. There is no whitewashing at Calvary. Rather, the sinner is washed white, removing the barrier that separated him from God, and bringing about a reunion between God and himself. The greatest thing about God is His love. The strongest thing in the universe is His law. And the darkest thing in man is sin. These all met and were resolved in the Atonement. Sin was unmasked. And the death of Christ was a universal sacrifice—provisionally for every man.

6. RESURRECTION—CORNERSTONE OF CHRISTIAN DOCTRINE.—The resurrection was believed, preached, and propagated, and produced its fruit in the Christian Church before the New Testament books were written. The multiple lines of evidence, and the testimony of eyewitnesses, together constitute an argument that makes doubt impossible for the candid. The resurrection is the cornerstone of Christian doctrine—mentioned more than one hundred times.

To deny the resurrection is to accept an alternative that embodies all the known futilities of human life and reduces history to a complex tissue of impossibilities.

7. MEDIATOR OF ORIGINAL CREATION.—In Section 10 ("The Mediatorial Work of Christ"), Lesson 31 deals with "Christ the Mediator of

the Original Creation" under five points: (1) All revelation of God has been mediated through His Son. (2) Christ is the Mediating Agent through whom the Father expresses Himself. (3) All things came into being through the mediatorial agency of the Word, who became flesh. (4) Christ is the Mediatorial Agent, in both the creation and the administration of the material universe. (5) Christ, the wisdom of God, was with the Father in the creation, as the Master Workman.

Commenting, the notes say that mediation is centered in the Person of the Eternal Son—alike in creation, administration, and redemption. He is the Uncreated Mediator, through whom and for whom all things were made. Christ the Word is the Mediator between the Father and all creatures—bringing them into being, fashioning them, giving the world its laws, imparting reason and conscience to creatures of the higher order, and revealing to them the knowledge of God's will. He is the invisible power behind all the forms and forces of the world of sense. He is the Mediator of life and light.

8. SOLE LINK BETWEEN GOD AND MAN.—Lesson 32 ("Christ the Mediator in the New Creation") has four divisions: (1) The Creator and Redeemer are the same Person, and redemption involves creation. (2) The same One who created all things creates the new heart in man. (3) As the original creation was mediated through the Creator, so is the new creation. (4) As Christ was the Mediator in the original creation, so is He in redemption.

Christ is thus the sole and absolute link between God and man. Nothing short of His personality would suffice as a medium of reconciliation between the two. Nothing short of His life as man in the flesh—consummated in His death and resurrection—would serve as an assurance of God's love and pardon. So the life of man is from first to last a mediated life, a life mediated through the Son.

All the mysteries of the world center in Christ, and find their final solution in the manifestation of His person, His mediatorial activity, and the coming of His kingdom. But the entire mediation of Christ has its origin in the love of God. Such is the mediatorial work and function of the Eternal Son.

## VI. Relation of Law, Grace, and Gospel

1. RELATIONSHIP OF LAW AND GOSPEL.—In Lesson 36 ("The Law and the Gospel"), the relationship between these and righteousness is succinctly set forth in these propositions:

(1) The law of the ten commandments sets forth the *standard* of

righteousness, and consequently makes known sin. (2) The law of God is founded upon the principle of love, and teaches us how to express love to God and man. (3) Love is of God, but man—separated from God through sin—is utterly unable to fulfill the law of love. (4) In the Gospel is revealed the righteousness described in the law, and the law witnesses to the genuineness of this righteousness. (5) This righteousness is received through believing and receiving Christ.

(6) Thus, to meet the need created by the limitation of the law, the power of the indwelling Christ is provided for us. (7) Faith in Christ establishes the law in our lives by laying hold of the power that enables us to obey. (8) Christ did not abolish the law, but by His own death He abolished death—the penalty of disobedience to the law—for those who will accept Him. (9) The Gospel of God's grace brings salvation and delivers us from the transgression of the law. (10) The law reveals the sin from which it is unable to save, and this urges us to Christ as the One who can give us the righteousness required.

2. GRACE SAVES AND SANCTIFIES SINNERS.—In his notes Prescott states that, aside from Jesus of Nazareth, the law never made any man righteous through obedience. Grace is not looking for good men to approve, for it is not grace, but mere justice, that approves goodness. Rather, grace is looking for condemned, guilty, speechless, helpless men whom it can save through faith, and sanctify and glorify.

Law is wholly distinct and diverse from grace. Law is God prohibiting and requiring; grace is God beseeching and bestowing. Law kills; grace makes alive. Law shuts every mouth before God; grace opens every mouth to praise Him. Law puts distance between man and God; grace brings guilty man nigh to God. Law says, Do and live; grace says, Believe and live. Law utterly condemns the best man; grace freely justifies the worst. Law is a system of prevention; grace, of favor.

Under law, the sheep dies for the Shepherd; under grace, the Shepherd dies for the sheep. Grace provides a way to fulfill the law.

3. CHRIST RESTORES OUR FORFEITED LIFE.—In Lesson 37 ("Life in Christ") the following propositions appear in this related field: (1) God is the Source of all life. (2) Life from God was imparted to man in the original creation. (3) This life was forfeited through sin. (4) The Son of God has life in Himself, and He came to bring back life to the human family. (5) This life is received by receiving the Son of God. (6) Those who reject Christ choose death; but (7) every sinner who turns to Christ is saved from death.

Human nature has no enduring life apart from God, and sinks into degradation and is destined to "eternal destruction." Those united with Christ are through grace delivered from their state of death. Just as the branch shares the life of the Vine, when we are born again we become members of Christ and share His life. We share the resurrection life that starts from Christ's atoning death.

## VII. Sanctuary, Priesthood, and Mediatorial Service

1. EARTHLY TABERNACLE PREFIGURED THE HEAVENLY.—The earthly tabernacle, with its component features, was a prefiguration of the atoning death and priestly ministry of Christ. Thus the ark teaches of Christ.

Made of two materials—wood covered with gold, one ordinary and the other very precious—the ark represents Christ's two natures, human and divine, the former by the wood, the latter by the gold. Thus the two natures are united in the one Christ.

Within the ark were the two tables of the law. So God's law was within Christ's heart. Over the law was the covering mercy seat. Christ is the true mercy seat, since it is through Him that the world is reconciled to God, not imputing to them their sins. As from the mercy seat God communicated with Moses, so through Christ He communes with us.

As the ark with the mercy seat, which covered it, was the place where God dwelt, so in Christ dwells "all the fulness of the Godhead bodily" (Col. 2:9). As over the ark were two cherubs, turning their faces toward the mercy seat as if in wonder and delight, so the angels study with wonder the work of Christ in the redemption of man.

2. TRUE AND FALSE MEDIATORIAL SYSTEMS CONTRASTED.—Turning to "Christ Our Priest" (Lesson 39), we follow Prescott's nine-point outline: (1) In order that He might become a Priest, to make propitiation for sin, Christ partook of the same flesh and blood that we have. (2) Christ is Priest after the order of Melchizedek, and not after the order of Aaron. (3) The Priesthood of Christ is superior in several particulars—a more excellent one. (4) Christ is Priest in the Heavenly Sanctuary. (5) Christ is Priest upon the Throne of Grace, the Minister of mercy and grace. (6) Christ's ministry is a more excellent one. (7) As Priest, He pleads in our behalf the offering up of Himself for sins. (8) That offering is effectual for our salvation. (9) As our Priest, Christ gives Himself wholly to securing salvation for us through His continual intercession.

This of necessity leads to the warning against "The False Mediatorial System." In Lesson 40 ("True and False Systems Contrasted"), six points are set forth: (1) In the true system the Mediator is *both* God and man, while in the false system the earthly mediator attempts to take the place of God, but is *merely man*. (2) He who is the Mediator in the true system is the eternal Son of God, who was the Mediator in the original creation; but in the false system finite man professes to function in the place of God. (3) In the true system the offering is Christ Himself, who offered Himself once for all. But in the false system a wafer is offered which, it is claimed, has been changed into the body of Christ, and is therefore the same as the sacrifice on Calvary.

(4) In the true system the true sanctuary is in heaven, but in the false system every Roman Catholic church is regarded as a sanctuary.

(5) In the true system the priest is Christ Himself; but in the false system a mere man is priest, who claims authority to act for the Person of Christ. (6) In the true system the law of God, as given from Sinai, is written in the heart; but in the false system the law of God is changed into the law of the church, and various precepts are added and deleted.

3. FALSE MEDIATORIAL SYSTEM SUBVERTS TRUE.—Commenting on the false mediatorial system in "Prophecy and Its Fulfillment," Prescott refers to Daniel's prophecy of the Little Horn ("Ecclesiastical Rome") that would lift itself up against Christ, the Prince of the Host, and rob Him of His exclusive mediatorial function by substituting a false sanctuary service for the true.

The same apostasy was declared by the apostle Paul to be the "man of sin" sitting in the temple of God. It is openly asserted that in the system of mediation established in the Roman Catholic Church is found the full realization of all that was foreshadowed in the sanctuary of old. In thus putting a false mediatorial service in place of the true service, the Roman Catholic Church has subverted the vital doctrine of the Gospel of Christ's saving work.

Continuing the thought, the true Sabbath of the fourth commandment is the sign of the creative power that was revealed through the one Mediator both in the original creation and the New Creation. In contrast, the false sabbath is the sign of the power of the Roman Catholic Church, which has instituted the false mediatorial service. Thus the Catholic Church teaches that she is the sole means of supplying union with Jesus Christ. (Joseph Faa di Bruno, D.D., *Catholic Belief*, 1884, p. 33.)

[EXPLANATORY NOTE: In the foregoing lessons the real foundation of the

Mediation-of-Christ view of the "daily" is spelled out, and its basis set forth. This feature alone estranged the entire textbook for those who, in 1920, still held tenaciously to the "paganism" concept. That alone was occasion not only for the rejection of this section, but afforded a basis for disapproving the entire text—especially when coupled with the eternal Deity of Christ as "*all the fullness of the Godhead*" concept, in contrast to and conflict with the restricted Arian concept of Christ.]

### VIII. Justification—Central Truth of the Reformation

1. GUILTY JUSTIFIED BY TRUSTING CHRIST.—Turning in Lesson 45 to "Justification by Faith," Prescott says, "In himself man is unrighteous, helpless, and hopeless." We cannot make ourselves righteous, but we are accepted or accounted as righteous in God's sight if we become united to Christ by faith. He then lists four aspects of justification:

(1) Justification by *grace*—the source (Rom. 3:24; Titus 3:7); (2) justification by *blood*—the means (Rom. 5:9; 3:25); (3) justification by *faith*—the method of receiving (Rom. 5:1); (4) justification by *works*—the evidence (James 2:20-24. He then comments, "Either aspect involves the other three, and all four are present in every [true] experience of Justification"); and (5) we receive the gift of the righteousness of Christ by receiving Him. And the acceptance of the gift of righteousness includes the forgiveness of our sins.

So we may say that justification is the acceptance of the guilty by reason of a trusted Christ. It is another name for "judgment prejudged and condemnation ended." The present righteousness and the future glory of the sons of God alike have their source in faith. To be justified is to be pronounced not guilty, to be vindicated and accepted by the Lawgiver and the law.

The term *justification*, alike in religious and common parlance, is ever a word connected with law. It has to do with acquittal, vindication, acceptance before a judgment seat. In spite of our guilt, our liability, our debt, our deserved condemnation, we are given a sentence of acquittal, a sentence of acceptance at the judgment seat of a Holy God.

2. GRACE BRINGS RIGHTEOUSNESS BY FAITH.—Christ's atonement is the means that grace has taken to bring Righteousness by Faith. We are made righteous through Christ in a manner corresponding to that in which He was made to be sin for us (2 Cor. 5:21). Hence the blood, the sacrifice, the obedience of Christ, are referred to in connection with the Righteousness of faith as the expiative cause to which this is to be traced.

In his earlier days Paul sought righteousness by works of the law. But the discovery on the road to Damascus showed him the beggar-

liness of his own performance, and at the same time stung into appalling activity ungodly elements persisting in him. Then he saw before him the law, rising from its deep foundations of eternal strength and majesty—imperative, unalterable, inexorable. And over against it his own works, withered and unclean.

3. CENTRAL TRUTH OF PROTESTANT REFORMATION.—Then came the other vision. Paul saw the Son of God in His life, death, and resurrection. Love and pity were the inspiration of His coming; obedience and sacrifice the form of it. Righteousness rose to view—righteousness grounded as deep as the law itself, as magnificent in its proportions, as little subject to change or decay, and radiant with surpassing glory.

As the sinner saw it he accepted and trusted, and became conscious of a new access and nearness to God. He passed into the fellowship of God's dear Son. He found acceptance in the Beloved. Here was the answer to the woeful problem of the law—righteousness in Christ for a world of sinners, coming to them as a free gift in response to faith.

That was the central truth of the Reformation. Salvation by faith is mighty alike with Scripture and with history. In Scripture it is the main theme of the great doctrinal epistles—Romans and Galatians. In Christian history it was the potent watchword of the Reformation movement as a vast spiritual upheaval in the church.

It is also clear that justification does not obscure the message about the Holy Spirit. It was not the only truth that moved the leaders of the Reformation. But it was so central that it may be said to be *the* message of Paul and *the* truth of the great Reformation of the Western Church. Such was the essence of the Prescott book.

4. PREPARATORY TO 1931 "FUNDAMENTAL BELIEFS."—This Prescott textbook, of 1920, was the first in a series of productions in the twenties that led up to the enunciation, in 1931, of our "Fundamental Beliefs" in rounded form, that has become the accepted "Statement of Faith" of the Church of the Remnant. Based upon the Bible, *The Doctrine of Christ* harmonized with the Spirit of Prophecy confirmations and illuminations, and crystallized the progressive enunciation of the great truth of God's last message to men in Christ-centered form.

Prescott's book thus helped pave the way for the complete revival and full acceptance of the truth enunciated at Minneapolis in 1888, which is destined to come into its consummating phase under the Loud Cry and Latter Rain. That is the unique tie-in.

In the belief of many, the Prescott emphasis constitutes a bridge, a major connection, between what had been and what must be. It was the message of 1888 restated in textbook form.

## Daniells' Contribution to the Resurgence

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### I. Epochal Advances Mark Daniells' Presidency

I. DANIELLS' VITAL PART IN THE REVIVAL.—It is not generally known by our younger workers today, but it was chiefly A. G. Daniells who sparked the revival of the still rather dormant emphasis upon Righteousness by Faith, and its key role in the formation of the Ministerial Association in the mid-1920's.

As his junior associate during the time of this moving episode, with intimate personal knowledge of his burning convictions and fond hopes—and his vision and plans for its transforming revival of the ministry of the Advent Movement—I feel that some of these intimate features should here be shared with our younger workers of today, and those in training around the world. Because of certain relationships, employment of the first person will at times be unavoidable.

Here is the inner story of this momentous development, the significance of which has not been commonly understood, and never before put into print. First, this thumbnail sketch of Elder Daniells as a background.

ARTHUR GROSVENOR DANIELLS (1858-1935), one of Adventism's greatest leaders, attended Battle Creek College. Taught school, and had his ministerial apprenticeship under R. M. Kilgore—delegate at Minneapolis, which has significance. Engaged in evangelistic work, and conducted a Bible workers' training school in Des Moines, Iowa. In 1886 was appointed to mission service in New Zealand and Australia, remaining 14 years, and finally serving as Australian Union president.

Recognized as a coming leader, he was elected president of the General Conference in 1901. A new day dawned as the headquarters was moved from Battle Creek to Washington, D.C. An effective reorganization of the General Conference was achieved, major departments organized or strengthened, and grave crises in our medical work and other lines effectively met. Marked missionary expansion characterized his administration. Made a tremendous impact in the forward thrust of the Advent Movement.

Following 1922 came the burden of leading our ministry to new spiritual heights. Author of *Christ Our Righteousness* and *The Abiding Gift of Prophecy*. Truly a spiritual leader, he lighted the tapers of multiplied thousands from the sacred flame that burned in his own heart, before the twilight shadows fell across his path. The momentous contribution of the last dozen years of his life is here told.

2. SIGNALLY BLESSED IN ORGANIZATIONAL LEADERSHIP.—Daniells was not present at the epochal Minneapolis Conference in 1888. He was in New Zealand at the time, then transferred to Australia. Consequently he was not involved in the epochal discussion of the Righteousness by Faith and related questions of 1888. During his long presidency of the General Conference, from 1901 to 1922, he was largely instrumental in developing our present organizational structure, with its various departments.

His leadership was tested in meeting the medical crisis in Battle Creek. And his time was pre-empted in the epochal transfer of our headquarters to Washington, D.C., which marked a new day in denominational affairs. Above all he was engrossed in the great foreign-missions expansion that took place under his administration. And around 1910 the urge to evangelize the cities came. In this multifold leadership he was signally blessed of God. He could not, of course, compass everything.

After being relieved of the presidency in 1922, in addition to being the titular secretary of the General Conference, he was made head of the newly formed Ministerial Commission, changed shortly thereafter to Ministerial Association. Confronted now by a new challenge, and keenly aware of his own spiritual deficiencies, Daniells began to search his heart most earnestly to find the root cause of his own weaknesses and shortcomings, then to seek out the underlying reasons for our lack as a ministry and our limitations as a church. He began to review the past in order to learn its basic lessons, as a guide to the present and then the future. Such was the background that he unfolded to me on various occasions, with increasing fullness.

3. GRIPPED BY "REVIVAL AND REFORMATION" MESSAGES.—This led him into an intensive restudy of the multiple counsels of the Spirit of

Prophecy in seeking out the causes of our growing formalism. Then to find an adequate remedy for our great needs. He began his search of Ellen White's writings with her messages of the *mid-eighties*—thus prior to the memorable 1888 Minneapolis Session—particularly those vital *Review and Herald* article-messages to this people.

By the mid-1920's these articles of earlier decades were largely hidden in obscurity, because not commonly available as they are today in folio reprint form. He then traced through her counsels consecutively, so as to get the total picture. He was profoundly moved by what he discovered. A whole new vision of God's expectation opened before him. Certain "Revival and Reformation" messages mightily moved him.

4. TRANSFORMED HIS LIFE AND VISION.—Daniells was especially gripped by two separate, searching messages, with similar emphasis and phrasing. One had appeared in the *Review* of March 22, 1887—eighteen months *prior* to Minneapolis. The other followed in the *Review* of February 25, 1902—fourteen years *after* 1888. The second was not simply a repetition, but was an expansion and intensification of the earlier one. It was more imperative in tone, because the former had not been seriously heeded.

Both called for a genuine Revival and Reformation among us as the greatest of all our needs. And together they constituted a sobering, continuing summons, calling upon us to address ourselves to this as our "*very first work.*" The second article differentiated between Revival and Reformation, and warned of the peril of neglect or rejection. It definitely augmented the first one. But apparently, this had also made little general impress when first issued.

These great calls and challenges came as a new discovery and summons to Daniells. So far as he had been concerned they had been buried and forgotten in the files of the *Review* until he found them again. The more he pondered their summons, the more they gripped his soul. They aroused his conscience and fired his resolve. First of all, they revealed his own weakness, and the weakness of the Church he loved—and especially of its ministry. They became to him a call to *personal* repentance and reformatory action. To this he responded with all his heart. They burned as a fire in his bones. They burned on until, as intimated, he became a flame of fire for God, kindling other lives in turn, and setting them ablaze.

5. MOMENTOUS CHALLENGE OF MINNEAPOLIS.—Studying on and on—in 1922 and 1923—now particularly concerning the great "1888" issue of Righteousness by Faith, he was brought face to face with the momen-

tous challenges of the epochal Minneapolis Conference. He studied these counsels long and intensely. He felt their force and humbled his heart before God. He then felt impelled to go out and share his findings and convictions with the ministry of the Advent Movement, in whose hands, he sensed, lay the destiny of the Church of the Remnant.

Daniells' appointed responsibility, as secretary of the Ministerial Association, gave him his opportunity. And those great messages on Revival and Reformation provided his authorization and constituted the heart of his message to his fellow ministers.

## II. Kindles Similar Flames in Other Lives

1. MOVES OTHERS THROUGH MINISTERIAL INSTITUTES.—Daniells began to operate in the one way in which he was most adept—through a succession of moving Ministerial Institutes. This was during 1923, '24, and '25. These Institutes took him first to the Southwest, the Pacific Coast, and then the Northwest. These workers' gatherings had a distinct revival-and-renewal emphasis. Here various men—such as Meade MacGuire, Taylor Bunch, Carlyle B. Haynes, and others—were likewise greatly moved. Their vision was lifted, and their lives and public emphasis changed.

They too became evangelists of the same vital messages. A revival of true godliness was now under way, with emphasis upon the underlying principles and provisions of Righteousness by Faith in Christ as "*all the fullness of the Godhead.*" Men were mightily moved. It was definitely a revival of the E. J. Waggoner messages.

As we have previously seen, God had been impressing other men to study various facets of this great gem of truth. The Spirit of God was stirring various minds and moving different hearts. In 1920 even one of our poets, Worthy Harris Holden, set forth Righteousness by Faith in impressive verse. There was a widespread stirring.

In it all, Christ was exalted. The great throbbing heart of the "Third Angel's Message *in verity*" was emphasized. And the relation of it all to the Loud Cry, the Latter Rain, and the finishing of the work in power under the outshining of the augmenting angel of Revelation 18:1, became increasingly apparent to Daniells and to those whom he had inspired.

2. BOTH OPPOSITION AND GLAD ACCEPTANCE.—The fire spread, and began to burn intensely in other lives. With certain others, however, engrossed in functional and routine responsibilities, there seemed to be little response. It seems always to be that way when Righteousness by Faith is stressed—even to this day.

Determined opposition arose on the part of some who were committed to the "paganism" view of the "daily," for Daniells had championed the Mediation-of-Christ position. And to some that was virtual heresy. As a consequence, strong feelings developed against Daniells on the part of this group. And this persisted for more than two decades.

But Daniells rejoiced that there was always a nucleus of earnest men of ability and consecration who responded, and responded without reservation. This was particularly true of certain younger men. They picked up and pressed forward with the proffered torch of truth for the time then present. This brought great cheer to Daniells.

3. DANIELLS' MESSAGE TOUCHES MY LIFE.—It was at this point that Elder Daniells' message and ardor touched my own life and deeply moved me. I was born an Adventist, and my father and mother—and even grandmother—were Adventists before me. I had first met Daniells in my early teens, for we had lived next door to the Daniells' home in Takoma Park. My father, Dr. John Edwin Froom, had been called by Daniells to serve as secretary of the newly formed Medical Department of the General Conference after the transfer to Washington, D.C., from Battle Creek. So Daniells knew me in my mid-teens.

He had exerted a profound influence upon my young life. He had urged me to change from other plans to prepare for the ministry. Then, upon ordination, he had counseled me to obtain editorial training at the Pacific Press—and finally to go to China in editorial mission service. Later, forced to come home because of Mrs. Froom's contraction of the sprue, I was made editor of *The Watchman* (now *These Times*) magazine in Nashville, Tennessee, at the Southern Publishing Association. That provided the next point of vital contact. It proved to be the turning point of my life.

4. MENTAL ASSENT TO SYSTEM OF TRUTH.—I had always been an ardent Adventist—unswerving in loyalty to our fundamental doctrines. I was fascinated with the sweep of Bible prophecy, and was always seeking to present the best possible case for Adventism before the world—but much, I fear, after the fashion of a lawyer presenting a case in the courtroom. I worked hard and profoundly believed in the certainty and soundness of the Advent Message and Movement. Theoretically I believed in Righteousness by Faith—as a doctrine.

But to me Adventism had been to a large degree allegiance to an impressive system of coordinated doctrinal truths. It was fidelity to a *message*. My Christianity was primarily a devoted mental assent to a beautiful, logical, Heaven-born body of abstract, largely detached Bible

truths. To their proclamation I had given myself without reservation.

As editor of *The Watchman* I was burdened, at the time (in 1925), over reaching the neglected upper classes with the journal for which I was responsible. I was concerned over the repeated Spirit of Prophecy calls to reach lawyers, preachers, teachers, legislators, magistrates, professional men, editors, and similar groups—a listing of which counsels I had assembled and constantly pondered. We were seeking to build an impressive magazine to that end. It was a stimulating goal.

5. OPPRESSED BY SENSE OF FUTILITY.—But I was oppressed by a certain sense of futility. Something seemed to be lacking. Something was hindering. The standard overtures of Adventism to the public, at that time, were not especially successful. They were predominantly doctrinal, and law-centered. Our approach did not seem to have the appeal that it should, and was often gravely misunderstood. It was obviously inadequate. It aroused needless opposition. It did not have the effect that I so earnestly sought.

Was it the technical approach and appeal—or was it the substance of its message and emphasis—that was at fault? That was the personal problem and deep concern in my ministry and writing when A. G. Daniells came to Nashville in the autumn of 1925 for one of his soul-searching Institutes for the workers of the Southern Union, held in the chapel of the Southern Publishing Association. I was longing and ready for the very light and help that he brought, concerning which I had already heard from others.

### III. Transfer of Allegiance to Christ of Message

1. PERSONAL RELATIONSHIP TO A PERSON.—I was one of those deeply stirred and profoundly moved by Daniells' meetings at that Nashville Institute. I caught a clarifying glimpse of my own futility and powerlessness. I began to see the reason for the primary difficulty and, best of all, to discover the remedy. It was the turning point in my life and ministry. Christianity, I soon clearly saw, was basically *a personal relationship to a Person—Jesus Christ my Lord*.

The Message was to be the setting forth of Christ as the center of every doctrine, the heart of every presentation. He was to be the attracting power, the essence, the *living heart* of our distinctive Message. It was largely new and wonderful to me. I was largely unaware of Prescott's prior emphasis, for I had not yet begun teaching work in the Seminary classroom.

But I saw that I had too often been believing and trusting in a *message* rather than a *Person*. I had propagated a message rather than

truly proclaiming a Gospel. I had placed my affection and my allegiance in a Movement ordained of God, rather than in the living Christ of that Movement. The Message should be but a present-day application of the Everlasting Gospel—with that Gospel embodied in Christ. But that was a revolutionary concept to me—and to many others. It was a startling but blessed awakening.

2. **SUMMONED TO HELP PRODUCE LITERATURE.**—Daniells saw how deeply I was moved, and how my vision was changed along with my concepts, motives, and objectives. This led him to have a long heart-to-heart talk with me. He startled me by asking me to join him at the General Conference as his junior associate in the important Ministerial Association (then Commission) endeavors for which he was responsible.

He was keenly conscious of the need of producing a literature that would make prominent and widespread this great spiritual Revival and Reformation emphasis, undergirded by Righteousness by Faith and centered in Christ—and surcharged with the power of the Holy Spirit and the Latter Rain. He was convinced, he said, that a new type of literature must be produced, and a journal for preachers launched with that emphasis as its basic thrust. He envisioned the Ministerial Association as a channel for this great advance—and a magazine, *The Ministry*, as a pulpit. For this, he said, he needed my help.

I dared not refuse such a summons—nor did I wish to. His burden had now become my burden. And to assist A. G. Daniells—whom I had revered for years—and to help him in this Heaven-appointed work, was, I felt, the greatest privilege that could come to any young man. So it was that I came to our world headquarters in February, 1926. But we must go back a bit.

#### IV. Rescued Gems Greatly Move Daniells

1. **URGED TO PUBLISH HIS FINDINGS.**—Concerning his ministerial institute emphasis, at a Ministerial Advisory Council in Des Moines, Iowa, in 1924, it was—

*“Voted, That Elder Daniells be asked to arrange for a compilation of the writings of Mrs. E. G. White on the subject of Justification by Faith.”*

This action crystallized the requests of various workers' meetings, and of entire unions, and provided the necessary authorization. With the help of office assistants an “exhaustive research” was begun through all of our denominational papers for key Ellen G. White messages between 1887 and 1912.

The early discovery of certain statements of far-reaching import

"amazed and awed" Daniells. A deep conviction came upon him that he must rescue "these gems from their obscurity," as he put it, and bring them before all of our workers, so their "brilliance and beauty" could be seen and their sobering challenge received.\*

The unfolding theme in Daniells' quest was Righteousness by Faith, centered in and radiating out from Christ, in *all the "fullness" of His transcendent Deity*. Sample sections of the manuscript were sent out in advance to discerning readers. The response was enthusiastic, urging that it be brought out in book form at the earliest possible moment. The reactions helped to overcome a certain strange reluctance, on the part of some, as to publication. In his "Foreword" Elder Daniells frankly stated:

"In our blindness and dullness of heart, we have wandered far out of the way, and for many years have been failing to appropriate this sublime truth. But all the while our great Leader has been calling His people to come into line on this great fundamental of the gospel,—receiving by faith the *imputed* righteousness of Christ for sins that are past, and the *imparted* [*sic*] righteousness of Christ for revealing the divine nature in human flesh."—*Christ Our Righteousness*, Foreword, p. 6.

2. DUAL CONVICTIONS GRIP HIS HEART.—The first gripping conviction that came to Daniells from this study was the now familiar fact that "*by faith in the Son of God, sinners may receive the righteousness of God*" [*sic*] (*ibid.*, pp. 6, 7). While he had long believed this as an abstract concept, it now became a living, motivating reality to Daniells *personally*. This new experience he felt impelled to share with others as his own urgent testimony. A new purpose gripped his life. A new and compelling task was opening before him. The second great conviction concerned the—

"purpose and providence of God in sending the specific message of receiving the righteousness of God by faith to His people assembled in General Conference in the city of Minneapolis, Minnesota, in the year 1888" (*ibid.*, p. 7).

Great vistas began to unfold to his mind. The serious summons of it all profoundly moved him. He must again go before our workers. In these Institutes—"retreats" we would call them today—he both entreated and warned against disregarding the fundamental intent of this vital message and "missing a most important lesson that the Lord designed to teach us. . . . It . . . has made it seem necessary to include . . . the instruction given concerning the experiences and developments connected with and following the Minneapolis Conference" (*ibid.*).

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\* We did not then have the priceless six-volume assemblage of the *Ellen G. White Present Truth and Review and Herald Articles* now available. And very few workers had access to complete files. Nor *The Signs of the Times* compilation.

He felt a special concern for those workers who had come into the faith—or into service—in the first quarter of the twentieth century, and thus were “unacquainted” with the circumstances and significance of that Message of 1888, and the impelling need and provision there presented. These he must enlighten. Hence his Institutes of 1924 and '25.

### V. “Christ Our Righteousness” the Great Pathfinder

1. MIXED RECEPTION ACCORDED BOOK.—My first task, upon reaching Washington, was to help Daniells bring to completion his really epochal book *Christ Our Righteousness* (1926), upon which he had been working in a preparatory way for nearly a year. This great Adventist gem was indeed present truth, and upon publication exerted a tremendous influence with many at the time—especially the younger workers.

And it was more to these younger men that Daniells turned, and upon whom he depended—men of vigor and vision, men without the battle scars and the remembrances and handicaps of former years. Upon them his hopes rested. He was persuaded that they would respond—and respond they did. It was a moving story, especially to those of us who were close to him, and to whom he confided his inner hopes and aspirations.

Strangely enough, however, with certain others it seemed to have little appeal—in much the same way that the original revival of the message of Righteousness by Faith met with a varied reception in and following 1888. With some there was actually antagonism, strange as that might seem.

*Christ Our Righteousness* was thus the first Ministerial Association book of its kind. It was a notable pathfinder, and paved the way for emphasis on the transforming experience and witness that God provides and expects of His ministry in time’s last hour. That precious book should be in every worker’s—and every theological student’s—library. It is a *must*. It should be marked and mastered, and made a part of one’s life and ministry. It provides a compact blueprint for the Spirit-filled, triumphant close of God’s final message to man. It was a noteworthy contribution, small in size but weighty in scope.

2. SUPPORTING LEAFLETS AND BOOKS NEXT STEP.—The next challenge was the opportunity afforded by the Milwaukee General Conference in the summer of 1926. The leading Bible study hours were assigned to men close to Association objectives, and sharing this great burden. The list of speakers included A. G. Daniells, W. W. Prescott,

Oliver Montgomery, E. K. Slade, I. H. Evans, and Carlyle B. Haynes. Theirs were powerful presentations. Put into leaflet form, these constituted the next literary contribution—nine Ministerial Association leaflets that likewise had an abiding effect in spreading the blessed involvements and provisions of Righteousness by Faith.

It should be added that at the 1926 Milwaukee General Conference, Daniells gave up his secretaryship of the General Conference, for which he had been jointly responsible along with his Ministerial Association responsibilities. His heart and his burden lay in the objectives, possibilities, and imperatives of the Association work. He felt that he had served his time in administrative lines.

I had already begun an intensive personal study of the Person and work of the Holy Spirit as a result of my association with Daniells. Because of this, though young, I was asked to give the study on the Holy Spirit at the Milwaukee Conference. This, in turn, led to assignment to the North American Union Ministerial Institutes series of 1928, with assignment of this great theme.

These studies, given from notes, were by request put into book form under the title *The Coming of the Comforter* (1928). Thus a second book was produced by the Ministerial Association staff, specifically fostering these great spiritual themes, and helping to bring to actuality the vision of Daniells for a supporting literature that would abide and mold.

## VI. Mimeographed Bulletins Pave Way for *Ministry*

1. JOURNAL TO FOSTER OBJECTIVES.—But Daniells had dreamed of a journal for preachers that would, with continuing emphasis, foster these great objectives. He wanted and needed a periodical through which the Ministerial Association might speak to all workers. But to this proposal there was, at first, decided opposition. "We have an official church paper," we were told by some—and in no uncertain tones.

There was no need, such contended, for a special paper. It would cost too much, and would not be worth it. A page—or even two pages—in the *Review* would suffice, and would reach not only our ministry but our laity, as well. They would arrange for that. It was a battle royal. And those controlling the finances won the first skirmish.

But Daniells was not to be outdone. A plan was devised for continuous contact with the various worker groups through periodic mimeographed exchanges—not too widely used as yet in those simpler days. We would touch all the workers by groups. So, one series was prepared for pastors, another for evangelists. One was for singing

evangelists and another for Bible "workers"—as they were then called. Still other exchanges were for Bible teachers in our colleges and academies, for chaplains in our sanitariums, and other groups. It became a bit complicated—just as had been anticipated, and planned.

2. **OPPOSERS SEE THE LIGHT AND ACQUIESCE.**—These bulletins appeared with periodic regularity, and were well received. But word got around concerning the other exchanges—also just as had been hoped. The workers of one category soon asked to be included on the other lists. Pastors requested the evangelists' bulletins, singing evangelists sought the evangelists' material, chaplains requested the Bible worker discussions, and so forth. That was just what had been hoped for—so as to reach the largest number with their respective messages. They were increasingly appreciated and much in demand. In fact, the lists snowballed until they became too unwieldy—and too costly to continue.

Finally, certain reluctant ones saw the light. "Why not let the Ministerial Association folks have their magazine. It would reach all workers, and probably wouldn't cost any more." So in January, 1928, the first issue of *The Ministry*, edited by the Ministerial Association and published by the Review and Herald, started on its printed way. Another tactical battle had been won. Another vehicle provided. Another Daniells dream was beginning to come true.

The first issue of *The Ministry*, in its introductory "Our Apology and Our Authorization," referred to the "mimeographed bulletins heretofore used," dubbing them "a necessary stepping-stone to this ideal provision" (page 2). And the back page quoted the "Establishment and Charter" of the "Ministerial Commission" (1922 *General Conference Bulletin*, p. 292), later changed to Association. Then are recorded *Actions of the Autumn Council*, for 1927, authorizing the issuance of *The Ministry* as the "evangelical workers' own periodical" (pp. 414, 415). Daniells' plans were in full operation.

## VII. 1935—Still Supreme Burden of His Heart

1. **AIDING WITH *Abiding Gift of Prophecy*.**—We now turn over the pages of time to the spring of 1935, when I was privileged to be with Elder Daniells the last eight weeks of his life. Dores Robinson and I were called hurriedly to Los Angeles, at the urgent request of Daniells, to help him finish his book *The Abiding Gift of Prophecy*, on which he had been doing preliminary work for years. It was a race against time, for he had been stricken with a fatal malady.

Long hours for us, with no respite, was the order of the day—and night. But the book was finished. And the introduction, which Elder

Daniells asked me to write, was dated "Los Angeles, California, February 24, 1935"—approximately a month before his death. The last weeks were devoted to the final revisions.

Despite the strain, this period provided a priceless privilege. Not only was I able to help my beloved friend, trainer, and former chief to finish his cherished task but it afforded the last opportunity to talk intimately with him many, many times regarding those great themes and goals and vistas that were ever on his heart—Righteousness by Faith, the Holy Spirit, the Loud Cry, the Latter Rain, the Laodicean Message, Revival and Reformation, the augmenting light of the angel of Revelation 18:1, and the finishing of the work of God under the power of the Holy Spirit. And often concerning the Minneapolis Conference and its involvements.

The compelling urgency of these great principles seemed to grow upon him as he neared the end. These burdens he shared with his "son in the ministry," as he called me. His mind remained very clear.

2. PINNED HOPE ON OTHERS' CATCHING VISION.—Never did he waver as to his great hope and expectation. Though he had to lay down his burden, he was concerned that others pick up the banner and lift up the torch—higher and ever higher. "Onward" was his watchword. New hands and hearts must carry on. Though he would not live to see the glad day of consummation, others would. He pinned his hope on those oncoming men who would catch the glorious vision and respond. He had a burden and a last message for such.

He again solemnly charged me to later carry to completion the larger study that he had begun with the preliminary *Christ Our Righteousness* presentation. He had previously pledged me to carry this through, back in 1930. This, he said, was to be undertaken when I had matured, and when conditions should clearly indicate that the time had come. Meanwhile I should seek out the source materials.

To this end he turned over to me his accumulation of loose-leaf compilations that to him were the most priceless quotations he had found. Along with these were certain of his well-marked books—some autographed "Ellen G. White." He also bequeathed to me a large packet of his sermon notes. These revealed his heart burden as perhaps nothing else could, and showed where his deepest interest lay till the very last.

More than that, he committed to me his priceless assemblage of Special Testimonies by Ellen White, addressed to himself and to others, of which he had been made the recipient by Mrs. White herself. These too had given him added incentive and understanding, as he restudied

them, and had outlined the special emphasis that was to characterize the climax of our message. These were priceless helps.

### VIII. Daniells' Dying Charge to Adventist Ministry

1. FINAL APPEAL TO OUR MINISTRY.—Daniells' last concern was to formulate a "Farewell Charge to the Advent Ministry." This he outlined to me, and asked me to put it into connected form and appropriate phrasing. This was done, and read back to him the day before his death. (See "Intimate Story of the 'Charge,'" *The Ministry*, May, 1935, p. 2.) Though he was failing fast physically, his mind was still remarkably clear. Bits of chipped ice aided him in his speaking. He followed every word intently as I read it back to him in final form. Often he nodded or expressed approval. It was evidently as he wished it to be.

Halfway through I noticed tears coursing down the cheeks of his strong face. I paused, but he motioned me to continue. And as I came in the reading to the closing sentence—ending with a single "Amen"—he joined in orally saying "Amen," but added a fervent *second* "Amen!" That supplemental "and amen!" was added then and there (*ibid.*, pp. 2, 23).

Never will I forget the solemnity of that moment, for these were the last words he ever spoke to me. Not long after, he lapsed into a coma from which he never awakened. Steadfast to the end, he died in the Advent Faith for which he had lived and labored, with the special emphasis of that last decade of his fruitful life uppermost. Here is the gist of his charge.

2. A TESTIMONY, CHALLENGE, AND APPEAL.—In this solemn farewell Charge—first read publicly at his funeral service on March 22, and then published in *The Ministry* for May, 1935—Elder Daniells charged the entire ministry of the Movement—the elderly, those in the prime of life, and the younger men—to be "true to the expectation of your God." He then uttered a call and voiced a challenge:

"Great tests are coming, and coming soon; and God is counting on you to be both faithful and true to every principle of righteousness. Great spiritual advances are needed in the church, and you are the ones who should make them.

"God calls for a spiritual revival and a spiritual reformation in our ranks, and this must come through a truly spiritual ministry."

Defining these terms as a "vital experience," "imperative for the welfare and triumph of the church," he left this personal testimony and made this appeal:

"God laid upon me the burden of urging this forward spiritual move

several years ago. It changed my own life and vision. And many testify as to what God did for them personally when they responded to His call.

"And now my last sermon has been preached. My public work is finished. My life course is run. And my last appeal is now being made in this way to the ministry of this movement, in which I have been a fellow minister for over fifty years."

Then he added most earnestly:

"I solemnly call upon you to take up this burden, and complete the work. God expects it of you. The welfare of the church is involved in it, and yours is the task of bringing this higher-ground experience into the life of the church. This is my great heart burden. And now I bequeath the burden to you. Take heed, I would admonish you, as to how you relate yourself thereto."

3. FANNED LATENT EMBERS INTO FLAME.—Though his heart was soon stilled and his lips were now silent, he would continue to speak to the hearts of his fellow ministers through his precious volume *Christ Our Righteousness*, and through his last Charge. His was the breath that fanned into flame the latent embers of the blessed message of Righteousness by Faith that he profoundly believed would in due time come into its full and destined place.

He was the chosen instrument that designed the founding motif of the Ministerial Association—Righteousness by Faith in Christ as "*all the fullness of the Godhead.*" That was Daniells' heart burden and contribution. We must not and will not, as a ministry and a people, fail him—nor our God.

## IX. Intimate Story of Daniells' Personal "Revival and Reformation"

1. DANIELLS' "SECOND CONVERSION."—Somewhere a supplemental section must appear, and this is the place. It is the intimate story of Elder Daniells' great spiritual awakening—the basic change that came into his own later life. He called it his "second conversion"—a revolutionary spiritual revival and reformatory advance in his personal experience.

He wanted me to tell of this sometime, some place, in connection with this larger portrayal. He believed that its telling would be an encouragement to many, and would prove an incentive to those who had drifted into a similarly formal situation—that they might profit by what took place so markedly in his own life and experience. He cherished the hope that many would follow his lead in renewed consecration for that greater, higher, and more enlarged spiritual service growing out of such a renewal. And this is something that must come to all of us.

2. INNERMOST ASPIRATIONS HERE REVEALED.—In this little inner-sanctuary section—a sort of postscript to the foregoing recital—I must continue to employ the intimacy of personal recital, based on confidential relationships with Daniells during the last decade of his life. Here was the situation: He was elderly and I was young. In our association there had developed a father-and-son relationship—in ministerial fellowship and service—that was very close and surely unique, and to me most sacred. (I hasten to add that this recital is not a betrayal of his confidences, but a disclosure of something agreed upon between us before his passing.)

As that closeness deepened in common cause, on numerous occasions he shared with me the inmost thoughts, concerns, and aspirations of his heart. These constitute the key to his high character, the index to his remarkable spiritual growth and experience. He told me with regret of his strange unawareness of the far-reaching principles and mighty potentials of Righteousness by Faith back in the earlier years of his ministry.

At that time this theme was not a common topic of conversation, or of special study or preaching. And he confided that in the long, intensive administration period of his general leadership—pressed by seemingly endless problems, and faced by beckoning challenges, as well as a succession of crises—these pressures came more and more to absorb his thought and energy.

He could not push them aside. And some things he could not transfer to others. As a result he neglected, he said, to keep up that essential intimacy of fellowship with God that he later sensed was so imperative for highest service. Absorption in dedicated activity for God had been allowed to crowd out that imperative personal spiritual advance that comes only through constant study of the deep things of God—along with much prayer and intercession. Such essentials came to be abbreviated in order to “keep the wheels turning,” as he phrased it, in our “organizational machinery,” for which he had the “leading responsibility.” His Christian life had become a routine.

3. ABSORBED IN KEEPING MACHINERY IN MOTION.—Describing the situation in his own words, he told me that more and more he became absorbed in keeping the efficiency of the structural machinery of the Church at high level. The pressures, he repeated sorrowfully, had unintentionally interfered with the imperatives of deep, constant study of the Word and continual searching of the Spirit of Prophecy counsels for indispensable guidance.

The demands of each passing day tended to make his crowded

life increasingly a routine of pressures, a round of intense activity for God. He loved his Lord and served Him ardently. But that service became altogether too mechanical—and substitutionary. Extensive travel, often under difficult conditions, was necessary that he might have firsthand knowledge of our expanding world work and its needs and problems. This too crowded him for time.

Efficiency in administration became of paramount concern. Extending the Movement and heralding the Message of Truth came to occupy his every thought. Like busy Martha of old, he was "cumbered" with "much serving." And he failed to sit at the feet of his Master like Mary, the sister, who chose the "better" part (Luke 10:38-42). That had been his deficiency, as he saw it. As a result, Daniells came to rate men chiefly by their efficiency, their ability to get things done, their skill in the pulpit, and their leadership in the affairs of the Church—the *human* side.

So it was that public activity and churchly efficiency crowded back personal spirituality and communion with the Source of power. He failed to "tarry," he said, until he was endued with "power from on high"—the *divine* side (Luke 24:49). He had been much like the busy conductor of a transcontinental train, the captain of a great ship, or the manager of a giant business concern. He called it the "peril of sheer activity for God"—the encroachment of the mechanical, the submergence of the spiritual. That, he said, was where he had erred.

4. BURDENED TO REDEEM LOST TIME.—Following the profound readjustments following 1922, Daniells became keenly conscious that he had failed to search as he should have done those divine counsels of the past, that he might understand their fundamental lessons and be guided thereby for today—and tomorrow. As he delved deeply into these a great burden to redeem that lost time rolled upon him. A deep anxiety to be fully fitted for a final period of truly spiritual service, wholly acceptable to God, pressed upon him. To this he gave himself without reservation. It changed the whole current of his life, as here related.

Then there developed a profound sense of mission, a yearning to draw others along with him into this Spirit-imbued life, just as he had before led them in sheer activity for God. This now became the all-absorbing burden of his later life. Righteousness by Faith was to him no mere slogan, but a glorious reality—a living experience in and with Christ. To obtain this he gave everything that he had. And he was greatly enheartened to see so many join him in this advance move. It was again the turning of the tide in a very real sense.

5. DESIRED THIS REVEALED IN DUE TIME.—These were the inmost thoughts and aspirations of his heart, which he confided to me at various times. For it was at this point that I entered his later life plans and activities—in 1926, as previously mentioned. And into these larger plans I was invited to enter. Because of close association in service they became my burden as well—only, of course, in a much more limited way, because of my lesser capacities and experience.

What fellowship we had together in searching the deep things of God, and studying the challenges of God—in this intimate father-and-son relationship! What sweet seasons of prayer and intercession! What searchings of the Word and the Spirit of Prophecy writings! What sessions of planning and strategy! And what joy in then sharing these experiences and findings with the field! It was the high point in my own spiritual life.

These are the intimacies that Elder Daniells wished me to reveal when the time should later come for the story of this crucial period of his life to be written out, covering those vital years. That is why it is here placed on paper at this time. It is as "A. G." desired it—for its telling would, he felt, be bound to move others later, as it had moved him and his associates in those vivid days.

He only regretted that this transformation came so late in his own life, so that he had so little time left for its furtherance. Others, he hoped, would profit from this supreme lesson of his life. And a great many have, and many, many more will.

His was a noble life, a consecrated life, a guided life, that moved men and glorified God—for he followed the unfolding light that surcharged his sunset years, and rounded out a life of conspicuous service and leadership for God. He left an indelible impress upon the Movement and its ministry. And that influence is still being felt, and will continue to be experienced increasingly until the consummation.

# 1931 Opens New Epoch of Unity and Advance—No. 1

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## I. Agreement on Eternal Verities Achieved

1. POINT OF CONCURRENCE REACHED.—We now come to another in the series of vital turning points in Adventist history. Or perhaps it might more accurately be called a point of concurrence—one that marked the beginning of a new epoch, a drawing together in a united front. After 87 years of conflicting viewpoints over the Deity of Christ, the Trinity, and the Personality of the Holy Spirit, a unified position that honored Bible truth—and was in accord with the Spirit of Prophecy—came to be accepted by both sides.

Because of this it was a truly momentous hour, but one that has not been too often thought of in this light. At the time not many grasped the full significance of what was actually taking place, and its important bearing on the future. And similarly, many today are unaware of what really took place historically, and how it came to pass, and its noteworthy significance. That we must now present.

Its importance becomes increasingly apparent under the retrospective light of history. Indeed, the year 1931 stands out as a really momentous yet little-heralded transition point, essential to the destined final advance, when Christ in all His "*fullness*" and His imperative, transforming Righteousness—as the Third Angel's Message "*in verity*"—is to forge to the front in the great consummation phase of the Movement. This united position had first to come. And come it did.

2. STATISTICIAN'S KEEN SENSE OF TIMING.—EDSON ROGERS (1867-

1943), who had received his training at Battle Creek College, joined the General Conference secretarial staff at our Battle Creek headquarters in 1888—the very year of the Minneapolis Conference. Then in 1903, at the time of the headquarters transfer to Washington, D.C., he became the General Conference statistician, holding that office for 38 years—until his retirement in 1941. As such he was responsible for the make-up and issuance of the annual Seventh-day Adventist *Yearbook* throughout the period we are surveying. Thereby hangs this impressive tale.

Rogers was well aware of our history since 1888, for he had been both a witness to and an integral part of it. Because of his position, his activities were closely interwoven with our leaders for more than half a century. Quiet but observing, he had a keen mind and was a loyal Adventist. He also had a good sense of timing.

3. LACK OF “ADVENTIST BELIEFS” PERTURBED HIM.—Rogers was distressed over the fact that, because of differences, for a number of years there had been no statement of Seventh-day Adventist Beliefs, or Faith, in our annual *Yearbook*. Other denominations had declarations of faith in their annuals. So as far as other religious bodies could observe, our fundamental beliefs were undefined and unspecified. That troubled Rogers, for he believed that this omission placed us at a decided disadvantage—which was true.

The time had come, he felt, for a suitable Statement of Faith to appear in our *Yearbook*, so the world might know both *what* we believe and *why*. This, he thought, ought now to be possible.

To this end he agitated in high places, both at home and even abroad. And his appeals were not without effect, for it was a reasonable request. Moreover, apostates were constantly misrepresenting us and projecting distorted caricatures of the Adventist Faith. That provided an added reason. So, largely as a result of Rogers' urgings, a small committee of well-qualified leaders was named to frame such a statement.

4. AUTHORIZING ACTION AND COMMITTEE.—This was finally brought about through a request from the African Division, of which J. F. Wright was then president, as recorded in the General Conference Minutes of December 29, 1930. Here is the authorizing action for the formulation of a *Yearbook* statement:

“STATEMENT OF FAITH FOR YEAR BOOK:

“A request was presented from the African Division that a statement of what Seventh-day Adventists believe should be printed in the Year Book, since they feel that such a statement would help government officials and others to a better understanding of our work.

*“Voted, That the chair [C. H. Watson, General Conference president] appoint a committee of which he shall be a member, to prepare such a statement for publication in the Year Book.*

*“Named: M. E. Kern, F. M. Wilcox, E. R. Palmer, C. H. Watson.” (GC Minutes, Dec. 29, 1930, p. 195.)*

5. DELICACY OF THE ASSIGNMENT.—It was a delicate assignment—after 87 years of differing views on the intrinsic nature of Christ, the Holy Spirit, and the Trinity. As frequently noted, from the first there had been divergent views as to whether Christ was eternal, or had a beginning. And whether His life was “original, unborrowed, *underived*”—or derived, conferred, and dependent.

This presents no problem for us today. But it was a very real one in our early decades, because of conflicting religious backgrounds. And it even spread over into the twentieth century. But time had now mellowed certain strongly partisan feelings, and old resistances were melting. A new generation was coming to the fore. The hour was opportune.

6. CAPITALIZED ON PROPITIOUS TIMING.—The most conspicuous champions of the “derived” view of Christ had gone to their rest. And the increasing succession of E. G. White statements—during the last two decades of her life—bearing specifically thereon had had a telling effect.

All affirmed their belief in the Writings. He who would challenge the unequivocal “original, unborrowed, *underived*” statement of 1898 (DA 530), would be looked upon as repudiating the recognized confirmations of the Spirit of Prophecy. And that particular 1898 clause was not an isolated statement. There were others. So the post-1888 tensions had definitely moderated. The time was propitious. This, Rogers, though not a theologian, had recognized and capitalized on.

## II. Special Workmen Fitted for Special Tasks

God uses sundry types of workmen—men with differing talents and temperaments—for different tasks. The principle that men with special gifts are fitted for special contributions was set forth by the Apostle Paul in 1 Corinthians 12:4-11—“different gifts of ministries” (v. 5, margin). Unquestionably, certain men are raised up at different times to meet special needs in the Church. That principle was involved in this episode. But first we must go back briefly to get the historical setting.

1. DIVISIVE ISSUE OVER CHRIST’S NATURE.—We have seen that at first, in our early decades, the divergencies over the intrinsic nature

of Christ and the Godhead, and the Holy Spirit, were regarded as optional. In such a light they at first presented no particular problem. But especially by the mid-1860's and 1870's individuals began to project into print their personal anti-Trinitarian views—denying the eternal pre-existence and complete Deity of Christ, the Second Person of the Eternal Godhead—maintaining instead that He was actually a *derived* Being. And consistently therewith, that the Holy Spirit was merely an impersonal power or influence. Hence, no Trinity.

As seen, in the late 1880's these points came to inevitable issue, and to definite confrontation at Minneapolis in 1888, where the Session theme centered on Righteousness by Faith in Christ as "*all the fullness of the Godhead.*" And as pointed out, *some* gladly accepted this "fullness of the Godhead" concept as presented by Waggoner. But tragically enough, *some* rejected it.

These two conflicting views then continued on for decades, with a decidedly antagonistic attitude against the Waggoner position in certain quarters. In fact, this continued up to and through the 1920's.

During this time an increasing number of unequivocal statements on the eternal Deity of Christ were penned by Ellen White in the 1890's and the first decade of the new century. Notwithstanding, some persisted in their semi-Arian contentions.

2. SIMILAR DIFFERENCES OVER ATONEMENT.—And as seen, there had likewise been variance of view over the relation of the Atonement to the Transaction of the Cross. This had persisted ever since the appearance of the Crosier article statement of 1846—which was reprinted in the transitional *Advent Review* in 1850—and then the supporting Uriah Smith and Joseph Waggoner declarations of personal view in the late 1860's and 1870's.

However, in 1894 the 1,521-member Battle Creek church had taken the lead in dropping the lingering contention that the Cross had nothing to do with the actual Atonement.

3. DEFINITE TURN COMES IN TIDE.—Nevertheless, difference of view over this point likewise reached over into the first decade of the twentieth century—up to 1905. ("Apples of Gold" tract, No. 5.) Then agitation on this point ceased, though individual contentions to the contrary still persisted.

A few chapters back we traced the rising tide of acceptance of Righteousness by Faith in the 1890's, then the muting of the emphasis that followed, due to the complex of circumstances between 1900 and 1910.

And we have seen how different men—Prescott, Montgomery, Westphal\* and others—began to revive the emphasis on Righteousness by Faith, especially in the mid-1920's. The climax of this restoration, however, came under Daniells in the latter part of the 20's, as seen in the preceding chapter.

4. DIFFERENCES RESPONSIBLE FOR "YEARBOOK" SILENCE.—But certain of these historic variances of view still persisted. And chiefly because of these differences, no Statement of Faith or Fundamental Belief had appeared in the annual *Yearbook* for some years.

As mentioned, this omission deeply troubled Statistical Secretary Rogers. And, as Rogers confided, since he was responsible for the *Yearbook*, for some time prior to 1931 he kept urging that a suitable statement of "Fundamental Beliefs" be included in the annual *Yearbook*.

5. DISTINGUISHED COMMITTEE; WILCOX FORMULATES.—On December 29, 1930—thus between the GC Sessions of 1930 and 1936—this highly representative committee of four was appointed to draw up a suggestive statement of our beliefs. As noted, the committee was comprised of M. E. Kern, F. M. Wilcox, E. R. Palmer, and C. H. Watson, all of whom are now deceased.

In 1930 Kern was associate secretary of the General Conference, Wilcox was editor of the *Review*, Palmer manager of the Review and Herald Publishing Association, and Watson president of the General Conference. It was a distinguished committee—one that surely knew what Adventists believe. (Fortunately, they later made specific statements to this writer concerning this episode, for use at an appropriate time.)

As no one else seemed willing to take the lead in formulating a statement, Wilcox—as a writer and editor—wrote up for consideration of the committee a suggested summary of "Fundamental Beliefs of Seventh-day Adventists." It was in the form of a 22-point statement.

6. WRITTEN FOR "YEARBOOK" INCORPORATION.—Wilcox placed this summary in the hands of his able young associate editor, Francis D. Nichol†—who had but recently come from the Pacific Press and *Signs of the Times*—asking his opinion as to its adequacy and accuracy

\* JOSEPH W. WESTPHAL (1861-1949) began his ministry in 1883. After the Minneapolis Meeting, was made president of Kansas Conference in 1897. In 1901 went to Argentina, South America, organizing the South American Conference and becoming its first president. When the South American Division was formed was made Austral Union president. In 1921 became field secretary of South American Division. Returning to the States in 1920, was elected field secretary of the General Conference, and was stationed in Europe, retiring at 72.

† FRANCIS DAVID NICHOL (1897-1966), born in Australia of Seventh-day Adventist parents. Came

as a suggested outline, or reflection, of Adventist beliefs. Nichol was well trained, was a sound and militant Adventist, and had an unusually keen mind. He well knew what Adventists believed, as well as the problems involved in such a summary at that time.

After carefully reading Wilcox's "Fundamental Beliefs" statement, Nichol expressed appreciation and approval of its scope and balance. He noted that it was conservatively stated—doubtless framed that way in the hope that it might be acceptable to those who had held divergent views, especially over the Godhead. Yes, that was true, Wilcox assented.

7. APPROVAL BY COMMITTEE NOT REQUIRED.—Elder Wilcox felt that he had drawn up a balanced summarizing statement. With full knowledge and approval of the committee of four, he passed it over to Rogers, who placed it in the 1931 *Yearbook* (pp. 377-380).<sup>\*</sup> It has appeared there annually ever since. The authorizing action did not call for submission to any other committee for approval.

8. STATEMENT ACCEPTED BY COMMON CONSENT.—It was therefore without any formal denominational adoption that this statement of "Fundamental Beliefs" first appeared in the *Yearbook*, and was, by *common consent*, accepted without challenge. And it was on this basis that it was the first public presentation of a *united—or harmonized—faith*.

That first publication, in 1931, appeared some four decades ago. That means that it was 87 years after the crisis of 1844, 68 years after our general organization in 1863, and 43 years after the epochal Minneapolis Conference of 1888—the tensions of which had lingered for decades, making a unified declaration difficult to attain. Now a unified statement had become an actuality.

9. WILCOX UNIQUELY FITTED FOR TASK.—It seemingly required that length of time. But so much supporting testimony had now appeared and was in circulation from the pen of Ellen White, that public challenge had become most unlikely—and did not occur.

F. M. Wilcox was possibly the only man who could have accom-

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to United States in 1905. Trained at Pacific Union College. Served as associate editor *Signs of the Times* (1921-'27). Next became associate editor *Review and Herald* (1927-1945). Then editor in chief for 21 years—1945 to '66. Was author of a dozen able books on the Adventist Church and Faith. For fifteen years was member of Board of E. G. White Publications (1951-'66), and chairman from 1963 to '66. Was editor in chief of *The SDA Bible Commentary*. Completely dedicated to the Church, a brilliant and thorough scholar. Few men knew the Adventist faith better than he.

<sup>\*</sup> The foregoing facts were related to this researcher by the parties concerned when, a number of years ago, he made careful inquiry of the principals then living. They freely related the facts to me, knowing I was gathering data for this present use. The facts here related are consequently set forth on the basis of the personal declarations of the men involved—as under the circumstances there were no recorded actions to cite.—L. E. F.

plished this objective of framing an acceptable Statement of Belief. Respected by all parties for his soundness, integrity, and loyalty to the Advent Faith—and to the Spirit of Prophecy—he, as editor of the *Review*, did what probably no other man could have done to achieve unity in acceptance. He was obviously God's chosen instrument for this greatly needed task. The entire church is indebted to him.

### III. 1931-1941 Constitutes Turning-Point Decade

1. **DECADE MARKS CLOSING OF GAP.**—While 1931 was the crucial year, it was more accurately the *decade*—embracing the years 1931 to 1941—that marked the pivotal turn of events for unity of belief in our post-1888 history. As seen, this ten-year period was introduced by the appearance of an acceptable Statement of Faith, now received by all.

The decade logically closed with the adoption, in 1941, of the uniform "Baptismal Covenant" and "Vow," in Certificate form. This was definitely based upon, but elaborated and accentuated, the now generally accepted "Fundamental Beliefs" declaration of 1931.

2. **PREPARED TO PRESENT UNITED FRONT.**—It was this Covenant-and-Vow document that completed and implemented the "Fundamental Beliefs" profession of faith, making their declarations obligatory upon all candidates for admission to the church through baptism. Before long this would, of course, automatically embrace all members aside from the old-timers.

Now, for the first time in our history by closing the previous gap we were prepared to present to the world a united front on the Eternal Verities of the Everlasting Gospel. And this for the simple but adequate reason that we ourselves had come into unity of view thereon. The significance of this achievement must not be overlooked, and is scarcely to be overestimated when all the involvements are considered.

3. **PREPARED AT PSYCHOLOGICAL TIME.**—But there is far more to it than first appears. Little did our predecessors, back in 1931, envisage the tragic departures from the historic Christian Faith that would so soon become pronounced and prevalent among a host of leaders in the current Protestantism of today, a half century later.

These involved denial of the virgin birth and all miracles, rejection of the eternal Deity and pre-existence of Christ, repudiation of the efficacy of His atoning death on the Cross, and blatant disbelief as to

the actuality of His resurrection, literal ascension, and personal coming again—with its related features.

This fatal departure and current travesty upon divine truth—and thus specifically of the Faith of Jesus—has left multitudes of sincere Christians all about us bewildered, groping, and without firm guidance as to the undergirding fundamentals of the Everlasting Gospel.

4. **MUST STEP INTO TRAGIC BREACH.**—This relatively recent development has created our golden hour of opportunity—yes, our bounden obligation—for stepping into that tragic breach. It has created a solemn responsibility to uphold these Eternal Verities before all mankind today—to be the pre-eminent spiritual champions so desperately needed in the Christian world at this time, in heralding these indispensable truths to mankind.

Thus our emphasis on the specific testing truths, centered in and around the “Commandments of God,” is rounded out, buttressed, and implemented by this larger concept of the “Faith of Jesus.” Our image before the world is thus corrected and enhanced.

5. **NOW PREPARED TO FILL VACUUM.**—So it was by the very act of coming into basic unity on these Eternal Verities, back in 1931, that we were being prepared to fill the very real vacuum created by these contemporary departures. We are thus to become the outstanding exponents of these Fundamental Verities, as an integral and culminating part of our full-rounded Faith—the Everlasting Gospel and Faith of Jesus, in the imperative setting of its last-day application and purity, conjoined inseparably with the Commandments of God.

That is the wonderful yet simple way in which God moved among us, in 1931, to lead into imperative doctrinal unity, preparatory to the great and final task before us—the radiant climax. How wise and simple, but adequate, the plans and providences of our God! Again we see the Hand that has led us. And we, on our part, must not fail Him now as instruments in carrying these provisions to full fruition. With this bird’s-eye picture before us, let us go back for certain helpful details.

#### **IV. Committee Personnel and Framer of Statement**

1. **CALIBER AND COMPETENCE OF COMMITTEE.**—The caliber and competence of the committee of four appointed for the framing of a Statement of Faith can best be judged by surveying the background of experience and responsibility that these four leaders—singly and in combination—had had prior to 1931. And the posts they held that year,

and subsequently. Here is the fourfold personnel picture in thumbnail-sketch form:

EDUCATOR-GC SECRETARY MILTON E. KERN (1875-1961), trained at Union College, was head of Bible and history departments of Union College (1900-'04). Became secretary of Young People's Department of Central Union, then chairman of GC Missionary Volunteer Department in 1907. Served as president of our Foreign Mission Seminary (1910-'14), and chairman of the Home Commission in 1922. Was associate secretary of General Conference (1930-'33), then general secretary in 1933. In 1933 also made dean of Advanced Bible School, and in 1936 president of SDA Theological Seminary. In 1943 became field secretary of General Conference, and president of Board of Trustees of White Publications—retiring in 1950.

"REVIEW" EDITOR FRANCIS McLELLAN WILCOX (1865-1951), following training at South Lancaster, began ministerial work in New York. Ordained in 1889, with Mrs. White participating. In 1891 made editor of *Sabbath School Worker* and secretary of Foreign Mission Board and editor of *Home Missionary*. For twelve years was chaplain of Boulder Sanitarium and pastor of its church. In 1909 elected associate editor of *Review and Herald*, and in 1911 made editor in chief—which position he held for 33 years, thus embracing the crucial year 1931. Was member of original E. G. White Publications Board of Trustees, named by Mrs. White. Author of eight books. Retired from editorship of *Review* in 1944.

R&H MANAGER EDWIN R. PALMER (1869-1931), likewise trained at South Lancaster. Became publishing secretary and secretary-treasurer of Oklahoma Conference and Tract Society in 1894. Then, in Australia, was head of publishing work and manager of Echo Publishing Company's book and periodical departments. In 1899 was principal of Avondale College. Back in America in 1901, served as secretary of General Conference in 1904. After two years at Pacific Press, became secretary of Publishing Department of General Conference (1909-'13). In 1912 was elected manager of *Review and Herald* Publishing Association, continuing as such for 19 years, or until 1931—thus covering time of framing of Wilcox Statement.

GC PRESIDENT CHARLES HENRY WATSON (1877-1962), successful Australian businessman. Became Seventh-day Adventist in 1902. Trained for ministry at Avondale. Was ordained in 1912. Made president of Queensland Conference, then president of Australasian Union Conference, and of Conference Association in 1920. His business acumen was so obvious that at 1922 General Conference Session, was made vice-president and associate treasurer of General Conference. After returning briefly to presidency of Australasian Union Conference, was elected president of the General Conference (1930-'36). Was thus leader of our world work in 1931. Returned to Australasian Division as president, until retirement in 1944.

It is obvious that a more representative group of four could scarcely have been chosen in 1931 for the task.

2. WILCOX ACCEPTED BY BOTH PARTIES.—By 1931 F. M. Wilcox, after twenty years as editor of the *Review*—had become a venerated figure in the Advent Movement. And as stated, was editor in chief

of our general church organ, the *Review and Herald*, for a third of a century. Surely if anyone of his day should know the faith of Seventh-day Adventists, in conspectus, it would be Wilcox. His consistent life and teachings had won for him the deepest respect of both parties in the old controversies over the Godhead. He had and exerted an unusual influence.

His greatest contribution was doubtless his continuing presentation of the beliefs, standards, and objectives of the Church of the Remnant in editorial, book, and in this specific statement form.

In many ways we might say that Wilcox was the personification of Adventism. He was doubtless the one personality who could formulate a basic statement of Adventist faith, so carefully yet faithfully phrased that it would have general acceptance by all. Such was the setting for his draft of the "Fundamental Beliefs of the Seventh-day Adventists," quietly framed by him in 1931 in the midst of his life of earnest service.

3. WOULD PREVIOUSLY HAVE BEEN PROTESTED.—It would have been well-nigh impossible for a statement of "Fundamental Beliefs," such as was drafted by Wilcox in 1931—and published that year and appearing thereafter annually in the *SDA Yearbook*, and thenceforth in the official *Church Manual*—to have been issued a score of years, or even a decade prior to 1931, without strong protest by some.

But by 1931 so much had been published in periodical, tract, and book form—taking similar positions on the "Three Persons" of the Godhead, the eternal pre-existence and complete Deity of Christ, and the personality of the Holy Spirit—together with a galaxy of confirmatory Spirit of Prophecy declarations now on record, that 1931 was clearly the propitious time for such a public Statement.

## V. Revealing Disclosures of Retired President Watson

1. SUPPORTING REASON REVEALED BY WATSON.—There was yet another reason for the members of this select committee of four to encourage Wilcox to write out this tentative statement of faith in 1931. This particular point was later unfolded to this writer in an interview with C. H. Watson, member of the original committee, and in 1931 president of the General Conference.

We had had close relationships because of my assigned research work, eventuating in the *Prophetic Faith of Our Fathers* set, while he was president. This particular meeting took place in the Australasian Division headquarters on one of my later overseas trips. It occurred December 7, 1956, and was to the effect that a clear Statement of Faith was likewise needed to correct publicly the distorted assertions

as to the Advent Faith persistently made—for example, by E. S. Ballenger in his *Gathering Call*, to name but one. It was, to no small degree, this added and aggravating fact that led to the appointment, at that time, of this small committee, according to Watson. He called it an “intolerable” situation. But there was yet another problem factor.

2. CONCERN OVER DANGER OF FIXED CREED.—At the same time the hangover of that long-existent concern was still felt, by some, over any such move, lest such a statement should come to be regarded as a fixed creed, instead of recognizing that truth is ever progressive. Our position in 1861 had been against any creedal statement.

That was one of the added reasons, Watson stated to me, that in the thinking of the small committee, no formal or official approval should be sought for the unofficial Wilcox statement of 1931. It was therefore not brought before the General Conference Committee. It had not been prepared as a creed, but as a summary of our fundamental beliefs, to see how it would be received. To this end the committee of four had been given power to act.

Such were the illuminating disclosures of C. H. Watson, former president of the General Conference, made to me personally in 1956—twenty-five years after 1931. At the same time he knew that some such book as the present one, urged by Daniells, was planned and in the making, in which such a statement of fact as this would appear in due time. So the over-all picture is clear, consistent, and based upon facts gleaned from highest sources.

3. NO CHANGES UNLESS BY SESSION ACTION.—On January 14, 1942, the General Conference Committee voted that the (Wilcox) statement of “Fundamental Beliefs” be made available in leaflet form. It had appeared in our official *Church Manual* of 1933—similarly without formal adoption—and has been in each succeeding edition. *It was therefore by common consent and not by formal voted acceptance that Wilcox’s suggested “Fundamental Beliefs,” initially released informally through the channel of the annual Yearbook, became our accepted Statement of Faith.*

It should be added that the General Conference Session of 1950, in San Francisco, voted that no change may be made in the “Fundamental Beliefs” statement, except by action of the General Conference in session, after due published notice of purpose of change. One such revision—the addition of eight lines to Article 19—was made at the same 1950 Session. (*GC Bulletin*, July 23, 1950, p. 230.)

## 1931 Opens New Epoch of Unity and Advance—No. 2

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### I. Unity Achieved Through Baptismal Certificate

1. UNIFORM "BAPTISMAL CERTIFICATE" FORMULATED.—During the decade of 1931 to 1941 the practice had developed in various unions—and even in a few large local conferences, and with certain leading evangelists—of having their own baptismal certificates. While these were in general agreement as to basic content, certain strange added stipulations appeared on some.

Not a few of our leaders were perturbed over these variations, and the occasionally strange requirements added. A uniform baptismal certificate was therefore proposed, to be used by all. A representative committee of thirteen was accordingly designated, with General Conference General Vice-President W. H. Branson\* as chairman, and when organized, naming this writer as secretary. He is therefore acquainted with the full proceedings.

The commissioned task of this committee was to formulate a uniform "Baptismal Covenant" and Baptismal "Vow," to be printed in the form of an appropriate Certificate. Be it noted that *it was based*

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\* WILLIAM HENRY BRANSON (1887-1961), after training at Battle Creek and Emmanuel Missionary colleges, engaged in evangelistic and pastoral work in Florida (1908-'10). In 1911 became president of South Carolina Conference—and was thenceforth in administrative posts for 43 years. Was president of Cumberland Conference (1913-'15), Southeastern Union (1915-'20), and next of the African Division (1920-'30). Became vice-president of General Conference in 1930. For a time was head of Central European Division, Section II, then of China Division (1938-'40). From 1941-'46 was vice-president of General Conference, then of China Division (1946-'49), and last, president of the General Conference (1950-'54). Author of six books.

upon our "*Fundamental Beliefs*" statement of 1931. This Certificate was to be used thenceforth, by all ministers, as the approved "profession of faith" for all candidates seeking admission and membership through baptism, into the Seventh-day Adventist Church.

2. SIGNIFICANCE OF THE CERTIFICATE.—As to the Eternal Verities, this Covenant—now appearing along with our "*Fundamental Beliefs*" statement in the *Church Manual*—stipulates in explicit terms our united belief in the First, Second, and Third Persons of the Godhead, or Trinity, as well as trust in the atoning Act of the Cross, and in the imperative of Righteousness by Faith. To these each candidate for baptism subscribes. They are thus set forth as an integral part of our profession of Faith, acceptance of which is a requirement for entrance into the Church of the Remnant.

This uniform Baptismal Certificate, with its summary of declared Adventist beliefs, and its 12-point "Covenant" and "Vow," was adopted by the Church in 1941, for presentation to each candidate as this solemn rite is performed, and for the permanent record of the Church. In relation to our "*Fundamental Beliefs*" statement of 1931, in addition to specific emphasis on the Three Persons of the Godhead, two points in the "Vow" are here emphasized that had not always been stressed in the past, owing to formerly divergent views thereon.

One of these (No. 2) pressed on the "*death*" of Christ as an "*atoning sacrifice*." The other (No. 4) bore on *Righteousness by Faith*, thus putting these two fundamental provisions in the forefront for all candidates, as they pass through the baptismal portal of the church into full-fledged membership. They consequently are and will continue to be, an affirmed part of the Adventist faith.

3. READIED FOR THE GREAT ADVANCE.—We were now ready, so far as an acceptable Statement of Faith and Baptismal Certificate were concerned, to go to all the world with the *Everlasting Gospel* message in a clearer and more compelling way. We were no longer subject to a legitimate charge that on the Eternal Fundamentals—the basic principles, provisions, and Personalities of redemption—we were divided, or in conflict with the testimony of the soundest Christian faith of the centuries. And in addition, that we ourselves were out of harmony with the repeated and cumulative declarations of the Spirit of Prophecy.

So it was that we passed the last major theological roadblock in the series of obstacles that we have been compelled to survey in tracing our history. The culminating events of the decade 1931 to 1941 consequently marked the end of an old epoch, and the beginning of a new day in

unification and auspicious witness for us as a Movement. It was definitely another major turning point in denominational history.

4. REPRESENTATIVE PERSONNEL OF COMMITTEE.—For the record, the representative character, and range of responsibility and experience, of the original Baptismal Certificate Committee of thirteen can be seen by scanning its personnel:

“W. H. Branson [vice-president, General Conference], W. G. Turner [vice-president, General Conference], J. L. McElhany [president, General Conference], J. L. Shuler [evangelism teacher, Seminary] R. A. Anderson [associate secretary, Ministerial Association], A. W. Peterson [secretary, MV Department, General Conference], J. F. Wright [vice-president, General Conference], T. J. Michael [associate secretary, General Conference], J. E. Weaver [secretary, Department of Education, General Conference], R. Ruhling [field secretary, General Conference], L. E. Froom [secretary, Ministerial Association, General Conference], D. E. Rebok [president, SDA Theological Seminary], A. B. Russell [pastor, Takoma Park church].” (*GC Committee Minutes*, July 14, 1941, p. 35.)

5. REPRESENTS UNITED FAITH, NOT VARIANTS.—The Baptismal Covenant and Vow represents the united faith of the Church as a whole—not the personal concept of any individual minister, or even of a geographical or language section of the church, whether large or small.

It is for all, and all alike. And its content is properly limited to the agreed fundamental teachings and practices of the church. Never should it be cumbered with extraneous minor features. That was the clear objective of the committee, and of the Church.

## II. Revision of *Daniel and the Revelation* Inevitable

1. CORRECTION OF CERTAIN BOOKS NECESSARY.—The next logical and inevitable step in the implementing of our unified “Fundamental Beliefs” involved revision of certain standard works so as to eliminate statements that taught, and thus perpetuated, erroneous views on the Godhead. Such sentiments were now sharply at variance with the accepted “Fundamental Beliefs” set forth in the *Church Manual*, and with the uniform “Baptismal Covenant” and “Vow” based thereon, which, in certificate form, was now used for all candidates seeking admission to membership in the church.

More than that, the unequivocal Spirit of Prophecy declarations on the eternal pre-existence and complete Deity of Christ were actually being contradicted through retention of conflicting statements in such standard books. These productions must therefore be brought into harmony with the now declared Faith of the Church. The first and

most conspicuous of these involved certain erroneous *theological* concepts that had long appeared in *Thoughts on Daniel and the Revelation* by Uriah Smith, who had died in 1903.

This treatise, esteemed as a whole, first appeared, as we learned, in the late 1860's and early 1870's. It had therefore been in print for more than seventy years, and had been accorded an honored place throughout those years—and still is. Moreover, its unique place was recognized by Ellen White. (Ms 174, 1899.) But she also said that errors in our older literature "call for careful study and correction" (E. G. White, Ms 11, 1910; ISM, p. 165). That was now applied.

2. UNWARRANTED TRADITION HAD DEVELOPED.—Such an undertaking meant treading on delicate ground. To some—still of personal semi-Arian persuasion—*Daniel and the Revelation* was holy ground, as it were. Some, particularly in one geographical area, sincerely felt that this book was virtually "inspired."

According to the memory of A. C. BOURDEAU,\* Mrs. White was reported to have declared, many years before, that an angel stood by Smith's side and guided his hand as he penned its pages. This far-back recollection had developed into an almost sacred tradition with this group. But it was, in fact, only a remembrance—*written many years after the stated episode*. It was never, however, an E. G. White testimony.

So in 1944—soon after the adoption of the uniform Baptismal Covenant, Vow, and Certificate of 1941—the revision of "D&R" (as it was familiarly known), was undertaken. A representative committee was set up that included the book editors of the three main North American publishing houses. W. E. Howell,† secretary to the president of the General Conference—with extensive service background—was named chairman. Merwin R. Thurber, book editor of the Review and Herald Publishing Association, served as secretary, from whose records the full facts have been secured.

3. SCOPE AND LIMITATIONS OF REVISION.—The fundamental assign-

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\* AUGUSTIN CORNELIUS BOURDEAU (1834-1916), of French descent, was formerly a Baptist preacher. Accepted Advent Message in 1856. As a self-supporting preacher raised up churches in Vermont. Was president of Vermont Conference (1858-1866), then of our first Canadian Conference in 1875. Next labored in Illinois, Wisconsin, and Missouri. From 1884-1888 served in Italy, Romania, Switzerland, and France.

† WARREN E. HOWELL (1869-1943), trained at Battle Creek College. Specialized in Greek, history, and Biblical interpretation. Taught at Healdsburg College (1894-'97). Was principal of mission school, Hawaii. Taught at Emmanuel Missionary College (1901-'03). Was president of Healdsburg College (1904-'06), and first president of Loma Linda College of Medical Evangelists. Was missionary to Greece, then principal of Home Study Institute (1909-'13). After serving as assistant secretary in General Conference Department of Education, was general secretary of the department for 12 years (1918-'30), as well as editor of *Christian Education* (1918-'30). Was chairman of committee to revise *Daniel and the Revelation*. From 1930 until his death in 1943 was secretary to president of General Conference.

ment of the committee was to bring the facts, statistics, and quotations of D&R up to date, without materially altering the *prophetic exposition* of the author of the volume. When the committee's work was completed, the committee made its final report to the Spring Council of 1944, held in New York City. W. H. Branson, general vice-president of the General Conference at the time, was asked to make a covering statement in behalf of the committee.

This was because any revision of D&R was still a highly sensitive matter, with a relatively small group still personally holding the semi-Arian view. This writer was present at the council in New York, and personally heard the report, and observed what followed.

Branson's remarks were to the effect that the book *Daniel and the Revelation* would of course retain Uriah Smith's name as author. The revision committee could not therefore rightly change any distinctive Uriah Smith *interpretation of prophecy*—such as on the "daily," the "king of the north," or the Huns as one of the ten divisions of Rome. Smith's interpretative views must be respected and retained in his own book.

But where the author's variant personal *theological views* on certain points appeared—such as his Arian concept of the nature of Christ—these had been eliminated because they were (1) not an interpretation of prophecy, and (2) were in conflict with our accepted statement of "Fundamental Beliefs" of 1931, and its extension in the uniform Baptism Certificate of 1941. But most serious of all, they were (3) still in direct conflict with numerous statements in the Spirit of Prophecy writings that were clearly on record in periodical article and book form.

These statements were all written in the decades following the writing of Smith's book—and especially in the decade after his death. He was therefore not acquainted with them.

4. STRONG REACTION OF SMITH ADHERENTS.—The reaction of the minority who still held personally to the Arian view—and who regarded D&R as virtually inspired and therefore not to be touched or in any way altered—was rather vehement. Reference was made to the aforementioned floating A. C. Bourdeau statement to the effect that Mrs. White had said that an angel had guided his pen in the writing of D&R.

Such protestors likewise cited the E. G. White statement pronouncing a "woe" upon those who moved a peg or stirred a pin of our foundations (EW 258, 259)—but which statement actually had reference to the historical sequence of the First, Second, and Third Messages.

The Council proceeded to approve the report of the Committee. And the several Arian statements in *Daniel and Revelation* were accordingly eliminated. Thus the volume was brought into theological harmony with our "Fundamental Beliefs" statement in the *Yearbook* and *Church Manual*, the Baptismal Covenant and Vow, as well as the declarations of the Spirit of Prophecy on these points. The revised *Daniel and Revelation* continues to be circulated in this form.

5. BOURDEAU RECOLLECTION NOT A "TESTIMONY."—As to the contention concerning Mrs. White's alleged statement, there is no such testimony in the E. G. White Publications vault. It is merely a memory statement appearing in a floating letter by A. C. Bourdeau, and written many years after the occurrence.

Bourdeau there stated that the Whites visited their home in Enosburg, Vermont, at the time the proof pages of *Daniel and Revelation* arrived. It was then, he alleged, that Mrs. White made her statement. Fortunately, the Whites kept a diary of their travels. And according to historical fact this visit occurred in 1867, when only *Thoughts on the Revelation* had appeared. (*Thoughts on Daniel* did not come out until 1872.)

So the crucial "Daniel" part of the volume had not yet been written. Hence the Bourdeau assertion could not possibly apply to what had not yet been produced. But as this was only a memory statement—written many years after the occurrence—such an inaccuracy can be overlooked. But it does jeopardize the accuracy of the Bourdeau statement as a whole.

6. ANGELS STAND BY ALL CHAMPIONS OF TRUTH.—As to the protective angel-guidance feature, Mrs. White says that angels stood by the side of Martin Luther in his stalwart championship of truth. (GC, p. 122.) And a similar statement is made about John Wesley (p. 258). But that by no means indicates that everything these men said or wrote was without error.

Ellen White similarly says that God sent angels to move upon the heart of William Miller—and even states that an angel guards his dust, and that he will come up in the first resurrection. (EW, pp. 229, 258.) But again, that does not imply that Miller was inerrant, or semi-inspired in all the positions that he set forth—though he was mightily used of the Lord in connection with heralding the main thrust of the First Angel's Message. God constantly uses faulty men to His glory.

Angels stand by the side of those proclaiming God's truth. They have done so in every age, and assuredly do so today. But that does

not mean that they were inspired or that every view held or put forth by such is inerrant.\*

### III. Detailed Statement for the Record

1. REPRESENTATIVE REVISION COMMITTEE APPOINTED.—Because of sensitiveness over this item, particulars for the record are here given. It was early in 1942 that a committee of eleven was set up to revise the Smith volume and bring it up to date. The committee was comprised of:

W. E. Howell, chairman; F. M. Wilcox (editor, *Review and Herald*); H. M. Blunden (secretary, Publishing Department, General Conference); A. W. Cormack (associate secretary, General Conference); and W. E. Read (field secretary, General Conference); together with the managers—W. P. Elliott, H. G. Childs, and G. A. Huse, respectively—of our three North American publishing houses; and the book editors—M. R. Thurber of the *Review and Herald*, Merlin Neff of the Pacific Press, and James Schultz of the Southern Publishing Association.

The committee had power to act within the designated guidelines. And the resultant revised edition was to be issued jointly by the three publishing houses. This was carried through.

M. R. Thurber was secretary, and placed the "true story" of it all on record through the columns of *The Ministry* for April and May, 1945. This revision entailed long, laborious work—ten months of it—on the part of the revisers, that is, of a subcommittee of seven. But it was duly completed and the new editions were available by the end of 1944. (M. R. Thurber, "New Edition of 'Daniel and the Revelation,'" *The Ministry*, April, 1945, pp. 13-15.)

2. DOCTRINE NOT ESTABLISHED BY DICTUM.—It was recognized that care must be taken to avoid anything like an official dictum or pronouncement as to our major interpretations of prophecy. As former General Conference President J. Lamar McElhany wisely stated, "We do not establish our doctrines by vote of a committee, however official it may be" (quoted in *The Ministry*, May, 1945, p. 3). That abiding principle was recognized and followed.

It was restated by Chairman Howell that the book *Daniel and Revelation* remained the work of its original author, carrying his name, and hence could not rightly be made to teach interpretative views that Smith did not personally hold. For this reason his individual views on the "daily," "king of the north," the Huns as one of the ten kingdoms,

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\* The full facts regarding the A. C. Bourdeau letter are found in the E. G. White Publications mimeographed document entitled, "Thoughts on Daniel and the Revelation." Secretary Arthur White's key statement is:

"Nowhere in Mrs. White's writings, published or unpublished, do we find reference to an angel standing by the side of Uriah Smith while he wrote." (P. 1.)

Armageddon, et cetera, remained as in his original writing—despite the fact that these were disputed points, with some of them already largely abandoned.

3. **PROBLEM OF ETERNITY OF CHRIST.**—In reporting on the progress of the revision committee to the Cincinnati Autumn Council, on October 22, 1942, Professor Howell made this succinct statement:

“In dealing with matters of fundamental doctrine in our work, we found only one instance in which it seemed advisable to make a change, namely, in the teaching on the eternity of Christ. It is a matter of record that Uriah Smith once believed that Christ was a created being. [*Thoughts on the Revelation* (1865), p. 91.] But later he revised his belief and teaching to the effect that Christ was begotten sometime back in eternity before the creation of the world. Since his day, later books of the Spirit of Prophecy, such as *Desire of Ages*, came out in the nineties and later on, making clear with the support of the Scriptures that Christ is coeternal with the Father. Since there is some difference of view among us on this point, it seemed to the committee wise to omit this teaching without comment. This was easy to do, because it had no direct bearing on the interpretation of prophecy.”—*The Ministry*, May, 1945, p. 4.

4. **NO CHANGE IN SMITH'S EXPOSITIONAL VIEWS.**—As to Smith's personal views on prophecy, Howell further stated pointedly:

“In regard to such subjects as the daily, the passing of the Turk, the 144,000, and the seven heads of Revelation, on which there has been some difference of opinion, the author's teachings are left substantially as they were. It is pertinent to remark in this connection that on some points of secondary importance, such as Armageddon, the number of the beast, some parts of Daniel 11 and Revelation 17, and the lake of fire, Uriah Smith was not so dogmatic as some have thought, nor as some have chosen to be on their own.” (*Review and Herald*, Oct. 29, 1942; *The Ministry*, May, 1945, p. 4.)

On all these points and procedures of revision, it should be added that the committee of eleven was in unanimous agreement.

5. **ELLEN WHITE DECLARATIONS GUIDED COMMITTEE.**—In the same issue of *The Ministry* (May, 1945), a compilation of E. G. White guiding statements on the “Pre-existence of Christ” appeared on pages 14 and 18—about the first compilation of its kind on the subject. These comprised thirteen periodical article and book extracts that were unequivocal in their declarations on the eternal pre-existence and complete Deity of Christ. These guided and confirmed the work of the committee.

#### IV. Elimination of Erroneous Note in *Bible Readings*

1. **ERRONEOUS POSITION INJECTED BY COLCORD.**—Cognizance must also be taken of the correction, in 1949, of a definite error appearing in a note on the nature of Christ during the Incarnation. For years it

had appeared, unchallenged, in the standard *Bible Readings for the Home Circle*. It was in the section on "A Sinless Life." Apparently it was first written in by W. A. Colcord,\* in 1914. It likewise involved one of those questions upon which there had been variance of view through the years. Colcord had declared that during His incarnate earthly life Christ "*partook*† of our sinful, fallen nature" (p. 174).

This was another of those issues upon which there had been definitely divided opinion, although the witness of the Spirit of Prophecy was most explicit thereon. But no general position-stand had been taken, and the involvements of the note had not been brought to issue. It had not been considered of sufficient import to be touched upon in our statement of "Fundamental Beliefs" of 1931.

Latitude had therefore been the accepted attitude on the question. As a result, Adventists had long been censured by theologians not of our faith for tolerating this erroneous minority position, and this particular printed statement.

2. ERRONEOUS NOTE DELETED.—In 1949, Prof. D. E. Rebok, then president of our Seventh-day Adventist Theological Seminary, when it was still in Washington, D.C., was requested by the Review and Herald to revise *Bible Readings for the Home Circle*. Coming upon this unfortunate note on page 174, in the study on the "Sinless Life," he recognized that this was not true. But in eliminating the note he found that some still held with Colcord in his position.

However, a growing number of explicit statements by Ellen White had appeared confirming the true position that there was no "bent" to sin, or "taint" of sin, or "evil propensity" in Christ. He was like Adam before his fall, who was similarly without any inherent sinful "propensities." (See compilation of E.G.W. Statements, *Questions on Doctrine*, pp. 650-660.)

So the inaccurate note was deleted, and has remained out in all subsequent printings. Thus another error was removed through these revisions of the 1940's, as concerned some of our standard and otherwise helpful books.

\* WILLIAM A. COLCORD (1860-1935), trained at Battle Creek College. Engaged in editorial work for the General Conference (1888-'93). Then served in administrative and editorial work in Australia (1893-1902). Returning to the States, taught at Union College (1902-04). Next became secretary of Religious Liberty Department of General Conference (1904-'10). Was on book committee of Review and Herald (1907-'14). In 1914, about the time his note on Christ's nature appeared in *Bible Readings*, he regrettably lost faith in the teachings of the Seventh-day Adventist Church. But in 1934 a retraction was published in the *Review and Herald*, and he was received back into church membership.

† This was vastly different from His *taking*, receiving, accepting, having our sins laid upon, or imputed to, Him—which was wondrously true. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). It was a case of complete exchange—our sins were imputed to Him that His righteousness might be imputed to us. This apparently had not been thought through by some.

## Headquarters Group Studies Mark 1930's

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### I. Intimate Dialogues Focus on "Eternal Verities"

I. UNIQUE STUDY, DIALOGUE, AND PRAYER GROUPS.—There was a unique development in the early 1930's that should be revealed at this point—one that influenced the lives of the participants directly, and through them many others indirectly. Following the 1930 General Conference at San Francisco, in the years between 1930 and 1935, a group of leaders at General Conference headquarters began to meet together, periodically, on Sabbath afternoons for intimate Bible study, followed by informal round-table exchange ("dialogue," in today's parlance), and earnest prayer. These began not long after the time of issuance of the "Fundamental Beliefs" statement.

It was a spontaneous development, doubtless sparked by Elder Daniells' emphasis, but growing out of a distinct sense of personal need, and a longing for mutual spiritual enrichment on the part of the participants. The group usually met in one of the rooms around headquarters. These were not official gatherings. There was no formal organization of the group—no elected chairman or secretary. There were no agendas. No minutes were kept, no reports passed out. (Copious notes, however, were taken by some individually.)

A number of men in responsible positions, based in Washington, who had a deep personal interest in searching into the great centralities of the Everlasting Gospel—the Faith of Jesus, the Eternal Verities—simply decided to get together whenever a sufficient number chanced to be in town on a particular Sabbath.

The plan and procedure were simple: All participants were to study in advance on an agreed topic of mutual interest, with someone selected to first present his findings to the group. Then all would engage in informal exchange of views, sharing their individual contributions and convictions—and always praying together for divine enlightenment and blessing. That really compassed it. But it had fruitful results.

2. PARTICIPANTS IN THIS EARNEST CIRCLE.—The group included men who had participated in important Bible study presentations both at the 1926 and 1930 General Conferences—such as A. G. Daniells (when there), W. W. Prescott, and Oliver Montgomery. There were several in this category. Others, like F. M. Wilcox and W. E. Howell, were rather regular participants. Some, like L. H. Christian and C. B. Haynes, would drop in when visiting headquarters. These names give an inkling as to the participants. There would be from a dozen to a score. Each felt free to bring a friend known to be sympathetic to the project. It was exchange, not debate—no polemics.

Although much younger than the others, I was privileged to be present and participate. I suppose this was because of my close association with Elder Daniells, and because of Ministerial Association responsibilities—as well as deep personal interest in these paramount themes. I felt highly favored to meet with such a distinguished group, though actually each of the others was old enough to be my father.

That explains why I am the only one of the original group still living, now putting the story into print for the first time. It was not a large circle. But I was personally present throughout the series, hence know the facts. Much good, both immediate and long range, resulted. The experience definitely influenced the tone and emphasis of our individual and collective preaching, teaching, and writing. Through these channels the helpful influence of those meetings reached out to mold others in worker and camp meetings, institutes and institutions. The impress was abiding. (And I was taking notes for this volume.)

3. CONTINUING BURDEN OF THE MEETINGS.—Participants in these gatherings were burdened over the great essentials—the saving and enabling provisions of the Everlasting Gospel and Eternal Verities, in Christ as both Lord and Saviour, in Righteousness by Faith in its fullness. In short, in the Faith of Jesus. And the relationship between justification, sanctification, and glorification—and the victorious, Spirit-filled life, the new-covenant experience, the true relationship between faith and works, the indispensable provisions of the Loud Cry and the

Latter Rain—and all this in the light of the special counsels of God on these great themes.

These were the areas that concerned and absorbed all interests—and especially their practical application. No formal study outlines were given out. The participants sought to establish no consensus. No formal conclusions were written up—except the notes of individual participants. It was something like a series of modern “Table Talks,” only without a dominating Martin Luther. All were brethren together, seekers after the deeper things of God. And we were not disappointed.

All presentations were decidedly practical, with pronounced Christ-centered emphasis, and a definite “Third Angel’s Message in verity” orientation. They dealt with the essence of Christianity, the heart of our faith, the undergirdings of our message and mission. As a consequence, these occasions were tremendously inspiring and stimulative to all participants. Other groups have no doubt met on such an informal basis, and the meetings have been of great blessing. We had knowledge of some.

4. WENT FORTH STRENGTHENED FOR THE FRAY.—None were concerned over sometimes intriguing but inconsequential minutiae. The common burden was over the “great themes” with which we have been urged to “grapple.” The participants were not interested in the lure of speculation, the glamour of philosophy, or the fascinations of psychology. They desired only to be led by the Holy Spirit. They were definitely conscious of His leadings, as had been promised by our Lord. (John 16:13; 14:26.) These were inspiring occasions, high lights in the lives of all who participated. As a consequence, each went forth strengthened and better equipped to meet the challenges of the day—and with deepened assurance for the future.

Through the perspective of the years one looks back upon those gatherings as hallowed occasions—their influence being more marked and abiding on those who participated than they realized at the time. Irrespective of official position, no one sought to insist on imposing a personal viewpoint. Only to study the Word and exchange views, convictions, and experiences. Remarkable unanimity resulted.

The studies were not in order to report to some committee, or to reshape some particular doctrinal position—and not for publication. The group was not establishing a new school of thought. They were simply seeking better to understand the thought of God for us as a people, and for us as individuals. There was no neo-Adventism.

5. INEVITABLY CAME TO A CLOSE.—We press the point. No official

imprimatur was sought or attached to the meetings. The participants did not gather in official capacity. They were not developing an organization within the organization, or outside of it. They were seeking only to deepen their own spiritual life and understanding. They were seeking to have their personal spiritual needs met—and so to strengthen one another, and thus the ministry at large. And that is precisely what resulted. All received enlargement of vision and deepened convictions. And all shared the refreshing with others—but not as mandates of the group.

In time, as men moved on to other posts, retired, or died, the meetings inevitably drew to a close. But the influence and effect did not pass. The impulses generated lived on in their individual lives, and continued to bless others. And now, as the only one of the group left—the then youngest member associated with these men of rich experience—I feel that I should here tell of these unique meetings that have not been placed on record before, and about which little was known even to contemporaries. Though some might consider them intangible, the results were very real.

Such were the concepts and influences inspiring and resulting from these special group studies in the 1930's. It was really a continuation of the "1888" emphasis. There was a definite tie-in. The group, I should add, knew the story would later be told.

## II. Primary Emphasis Placed on "Faith of Jesus"

I. GOD'S DUAL DESIGNATION FOR US.—Here, for example, was one area of concern: Adventists have constantly identified themselves, publicly, as primarily those who "*keep the commandments of God.*" That is the common designation that we have assigned to ourselves. And that is usually the way we are regarded by those not of our faith. But, it was asked, "Why do we fail to identify ourselves as those who '*keep . . . the Faith of Jesus?*'" This is equally part of the dual designation that God Himself has assigned to us. Have we not been remiss here? That is the counsel of Ellen White. The religious world would surely be surprised were we to put this divine emphasis in the forefront as our distinguishing mark today. But that day will surely come. World conditions are making it inevitable.

This is precisely what we should be doing in this time when the "Faith of Jesus" is not only being increasingly abandoned but is brazenly flouted in high Protestant circles about us—just as verily as the earlier historical desecration of the "Commandments of God." It is especially appropriate as we become more and more rightly known as

champions of the *full* "Faith of Jesus"—for that actually embraces everything involved in full-rounded Adventism. This is because Jesus is in verity the "center and circumference" of all saving truth. (R&H, Aug. 15, 1893.) And because "*in Him is found the complete system of truth*" (*ibid.*). Such might seem a revolutionary thought to some. But it is a clear and unequivocal Spirit of Prophecy declaration. That too was brought out.

Never, it was emphasized, is it to be forgotten that there is no doctrine of any vital import to be found outside of *Jesus*, and the encompassing "*Faith of Jesus.*" That is foundational to sound Adventism, despite lack of emphasis on this point at times.

2. EMBRACES EVERY PRINCIPLE AND PROVISION OF SALVATION.—The "Faith of Jesus" embraces every principle and provision of salvation. It compasses every duty toward God and man. It comprehends every requisite motivation for life. It actually takes in the "Commandments of God" in its broad sweep, for Jesus was Himself the majestic Giver of the Law on Sinai, and is the "Lord of the Sabbath" of its fourth precept. In such an emphasis the "Commandments of God" are not minimized one whit. Rather, they are elevated, enhanced, ennobled, expanded, and intensified—when truly Christ-centered. That was stressed.

Jesus is the Source of all divine revelation and prophecy. He gave the Revelation to John (Rev. 1:1). He is the Connecting Link between heaven and earth. He is the Sinless Example of the perfect life on earth, the Giver of every victory. He is the Living Embodiment and expression of every essential truth. He is the original Giver and Source of life—eternal, immortal life. He was not only the Giver of the law, but was the voluntary Bearer of our sins, and the atoning Sacrifice for our transgressions. He is also the all-prevailing Intercessor for us before our Father in heaven. So everything centers in Christ and stems from Christ. Hence it is the "*Faith of Jesus.*" That was another area of emphasis.

3. JUDGE, COMING KING, AND COMPLETE RESTORER.—He is likewise the inerrant Judge before whom all must stand, and whose verdicts are inerrant and immutable. He is the King of kings, coming soon to establish His eternal kingdom of glory forever. He is the ultimate, inexorable Destroyer of sin and all of its unrepentant perpetrators and perpetuators. As such, He will, at the time appointed, cleanse the universe forever from the last vestige of sin and its malign instigators. It will be His "strange work" (Isa. 28:21).

He is not only the Creator but the Re-creator and Restorer of the

new heavens and the new earth. By His power all things do and will consist forevermore. He is All and in all—"all the fullness of the Godhead bodily." All this, and more, is implied and involved in the wondrous "Faith of Jesus"—*and its Jesus*. There is no greater, more comprehensive, or sweeter depiction.

That is why the designation "Faith of Jesus" is all-inclusive and all-important for us today. The greater includes the lesser. When we simply stress the "Commandments of God" we compass only a part and not the whole—and not necessarily the operative power of the Great Enabler who alone can keep the commandments of God in and through us. But when we stress the Faith of Jesus we really compass it all. "Keeping" the two side by side is God's ideal. It is both God's portrayal, and His expectation. This too was brought out.

4. SOURCE OF REQUISITE RIGHTEOUSNESS.—Jesus is the Embodiment of all righteousness. The holiness that is indispensable to standing acceptably in the presence of God is vested in Him. Such righteousness comes not from our endeavors to keep the "Commandments of God" but from Christ's perfection alone, imputed and then imparted and wrought out in us. So the Faith of Jesus is imperative from every angle. The Commandments of God alone are, because of our sinful limitations, without enabling power. They define and outline duty, but do not in themselves provide the necessary power. They cannot free the violator of the law from the punishment that is his due.

That is *why* and *when* and *where* Jesus comes in. So to leave out—or fail to stress—the Faith of Jesus is to omit the saving provision of the Everlasting Gospel.

5. EARLY EMPHASIS ON SABBATH "BREACH."—It was recognized that not too much of this was envisioned by some of our founding fathers. The larger concept dawned only gradually. At first the "Commandments of God" largely filled their horizons—with heavy emphasis on the papal and Protestant "breach" in the law of God, and particularly its fourth precept. Everything seemed to center in that—the involvements of the Judgment, the integrity of the law and government of God; the question of loyalty or disobedience to God, the outcome of the great controversy between Christ and Satan, good and evil, saints and sinners. That is still all just as true, and just as pertinent.

Because of the worldwide flouting of the moral law, the early emphasis was but naturally in defense of the trampled law. As a result, we became known primarily as upholders of the law, not as proclaimers of the all-sufficiency of the Gospel of Jesus to enable us to keep the law. We were understandably dubbed "legalists." And our

very emphasis tended to make us legalistic in tone and emphasis—and oftentimes in attitude. We ourselves created many of the misconceptions concerning us. These were angles earnestly discussed.

6. DIVIDED VIEWS OVER JESUS MUFFLE WITNESS.—As to causes, it was recognized that the divided views in our earlier decades over the Deity of Christ, and His relation to the other Persons of the Godhead—and the personality of the Holy Spirit—led to an inevitable subduing of emphasis on the Faith of *Jesus*. But that was now largely passed. We had by then become quite united on the eternal Deity of Christ, the Trinity, and the Holy Spirit as the Third Person of the “Heavenly Trio.” (Series B, No. 7, pp. 62, 63.) That was declared in 1931 in the notable “Fundamental Beliefs” statement.

There was no longer need for hesitancy, or fear, over the propriety and the imperative of such emphasis. That first began to be clarified around 1888 and after. It was recognized that we have been slow, far too slow, in giving the Faith of Jesus its proper place. The Commandments of God point out the need. The Faith of Jesus supplies that indispensable lack. The Commandments of God set the goal; the Faith of Jesus provides the requisite power for obedience, acceptable to God—and the remedy for their infraction.

Thus the “Commandments of God” and the “Faith of Jesus” are inseparable. To press on the first, to the neglect of the second, is to give a defective message. Furthermore, it is to leave men in doubt and uncertainty as to the outcome of life’s spiritual successes and failures. It invites troubled minds and restless spirits. It fosters uncertainty as to personal salvation, which is tragic. And that has been a problem with some. Such were other aspects of the dialogues.

7. CHANGING OUR IMAGE BEFORE WORLD.—The point was likewise stressed that our perhaps one-sided emphasis on the “Commandments of God” had invited widespread misunderstanding. And grave misunderstandings assuredly came. We now have to live with them, and to live them down. But with a balanced emphasis we can and must live this down—and are living this down. We created our own unfortunate situation. But we have the means and the power, in Christ, to change our image before the world. This is a task of major importance and an inescapable responsibility.

The paramount need, just now, is *emphasis on Christ as first and foremost*. With the “Faith of Jesus” on our banner, and the symbol of our emphasis before the world, the reflex action upon ourselves will be tremendous. It means a shift from the negative to the positive. It is

from "Thou shalt not flout the Sabbath" to "I will, by *His* enabling grace, follow the Lord of the Sabbath, come what may." It exalts our entire concept of Adventism and changes our motivation. It shifts from human obligations to divine enablings, from concern to confidence, from anxiety to trust and peace. That is the blessed Faith of Jesus! All that was stressed.

8. TIME FOR THE ADDED IMPETUS.—All this, it was recognized, must and will come before the great and final movements are brought to consummation. This emphasis provides transforming power and dynamic drive. It is Spirit impelled and Spirit guided. It is the way of victory and consummation. It constitutes God's clear call for today. We dare not delay. Indeed, such an emphasis is felt to be long past due.

The times demand it. The world is ready for it. And God expects it of us. The slowness, the hesitancy, has been on *our* part. Further delay is fraught with peril. We need this spiritual morale booster—this added impetus. It is now time—past time—to act on God's clear directives. Paul, the peerless apostle, is the great apostolic exponent and exemplar of the Faith of *Jesus*. This too was pondered.

### III. Paul—Supreme Advocate of "Faith of Jesus"

1. PAUL'S ONE PASSION—"THE FAITH."—Here is the gist of one presentation: The Apostle Paul, greatest theologian and teacher of the Christian Church—who under inspiration wrote much of the New Testament—had one supreme compulsion running all through his epistles. It was to *preach* "The Faith," *expound* "The Faith," *defend* "The Faith," and *personally keep* "The Faith." Sometimes he spelled out the full name of "The Faith," as "The Faith of the Gospel" or "The Faith of the Son of God." Sometimes he used variants. But usually it was just "The Faith." But it was simply one and the same—the *Faith of Jesus*.

Paul determined to know nothing, among his hearers, save "Jesus Christ, and him crucified" (1 Cor. 2:2). He preached Christ as eternally pre-existent, and as "all the fulness of the Godhead" (Col. 2:9). He preached His eternal Deity, His earthly Incarnation, His complete victory over temptation, His sinless life, the efficacy of His atoning death, His triumphant resurrection and ascension, then His heavenly ministry as Mediator and as Judge, and His coming again in transforming power in our behalf, as King of all the earth.

Paul's penchant was Christ and His fullness—Creator, Lawgiver, Redeemer, Regenerator, Justifier, Sanctifier, Sovereign of the life, Giver

of Righteousness, Glorifier, Immortalizer, and King forevermore—our All in All.

2. CUMULATIVE FORCE OF PAUL'S "FAITH."—Paul was faithful unto death. His burden should be our burden, his message our message, his faith our faith, his fidelity our fidelity. He *kept the Faith of Jesus*. He is an example and an inspiration. This is the cumulative force of his terse, inspired statements:

"Established in *the faith*" (Acts 16:5).

"Examine yourselves, whether ye be in *the faith*" (2 Cor. 13:5).

"Live by *the faith* of the Son of God" (Gal. 2:20).

"Come in the unity of *the faith*" (Eph. 4:13).

He urges:

"Striving together for *the faith* of the gospel" (Phil. 1:27).

"Continue in *the faith*, grounded and settled" (Col. 1:23).

Have "great boldness in *the faith*" (1 Tim. 3:13).

Then he warns:

"Some shall *depart from the faith*" (1 Tim. 4:1).

"Hath erred from *the faith*" (1 Tim. 6:10).

"*Reprobate* concerning *the faith*" (2 Tim. 3:8).

He testifies personally, and exhorts, supported by Peter and Jude:

"I [Paul] have kept *the faith*" (2 Tim. 4:7).

"Resist steadfast in *the faith*" (1 Peter 5:9).

"Contend for *the faith* which was once for all delivered to the saints" (Jude 3, R.S.V.).

"*The faith* of God's elect" (Titus 1:1).

That compasses it all—the "*Faith of Jesus*." Of us today it was predicted: "Here are they that keep . . . *the faith of Jesus*" (Rev. 14:12). Such is "The Faith"—committed to us, to be lived out by us, defended by us, and kept by us—and brought to the forefront as the essence of Adventism—"The Faith of Jesus."

#### IV. God's "Hidden Reserves" for the "Day of His Power"

1. CONSPICUOUS RECRUITS DESTINED TO JOIN US.—There was also deep interest in God's "hidden reserves," and the part they are to play. It was recognized that men of prominence—outstanding preachers, teachers, scientists, jurists, merchant princes, rulers, and other leaders (according to the Spirit of Prophecy), and even former persecutors—men with trained minds, conspicuous talents and abilities, and experience and means, whom we could not now use, possibly because of the rigidity of our present plans and procedures—will at the ap-

pointed time spring into action with us at the call of God, as the Message enters the final Loud Cry phase of the great proclamation.

They will break all former ties to join hands, hearts, and voices with us under the impulse of the Loud Cry and Latter Rain. They will leave former organizations, and break all other connections, to herald the glad tidings of our returning Lord—our soon-coming King of kings.

Giants in their respective fields will renounce pulpits, classrooms, judicial chambers, scientific laboratories, commercial houses, and even royal palaces—we are authoritatively told—to proclaim the “Message in verity.” It is almost beyond our power to envision. Yet it will be. These “*eleventh hour*” laborers will take the place of certain brilliant lights who will drop out under the impact of the great “shaking” that is coming. We must study our own relation to all of this, to see where *we* stand. Such were some of the wider horizons pondered by the headquarters study group.

2. WILL OPERATE UNDER CRISIS CONDITIONS.—It was recognized that our highly perfected organization, with wheel meshed within wheel, may not be fully operative during that final, climactic, crisis period. But the Lord will direct both these “hidden reserves” and us, through His Holy Spirit, during those awesome closing scenes. We may not be able to pay, or to receive, regular salaries through our established treasury channels. But God will somehow provide for our needs as the times and circumstances require. The work will assuredly go forward to completion.

Such reserves may not be able to have the advantage of the usual orientation and special training we have considered desirable. But God will give them the enabling of His plenteous power. Some will have already had the highest human training. And some may already be in closer spiritual fellowship with our living Lord than some of us who have been lifelong Adventists. Such may already be clothed in Christ’s Righteousness to a degree surpassing many of us.

It will not be difficult for such to grasp quickly the great essentials—the old landmarks, the vital pillars, the basic truths that constitute the structural essence of Adventism. When centered fully in Christ, these truths are not difficult to comprehend, or to proclaim. This was likewise food for sober thought.

3. ONE DOMINANT NOTE WILL PREVAIL.—There will be one dominant note that will be heard out to earth’s remotest reaches, when God takes over in the closing up of His work in the world. *The Lord our Righteousness* will embrace and surcharge all else. Christ will be the Source and Spring of all.

It is an awesome prospect, a glorious certainty that will not fail—with the Holy Spirit in charge. The earth will assuredly be lightened with the glory of God. It is He who will finish the work. He will cut it short in righteousness. He will do a quick work in the earth. Such are God's hidden reserves and adequate provisions for the day of His Power. And along with that was this corollary.

### V. Doctrinal "Dry Bones" to Be Infused With Life

1. "BREATH" THAT IMBUES WITH LIFE.—The group similarly sensed that our structural doctrines are the rugged framework—the "dry bones" as Ezekiel so vividly phrased it in chapter 37, "very many" and often "very dry"—while Christ, and His salvation and Righteousness, is the breath, the life, the *spirit* that infuses them with life and power and attractiveness. And how often, it was recognized, through the years we have stressed the *bones* in our public presentations.

But sound doctrines, as such—right and true and necessary as they are—never died for us. They cannot regenerate, justify, sanctify, or glorify us. They cannot forgive and cleanse us. They cannot resurrect us at the last day, or confer immortality upon us. And, above all, they cannot clothe us with the all-essential Righteousness of Christ. Only Christ, *as a Person*, can provide what we need. To sense and practice this was regarded as basic.

It was also recognized that we, as Adventists, have too often given praise to a body of abstract beliefs that are simply designed to lead us to Christ, and full acceptance of His transforming grace and power. Our praise, our adoration, our allegiance should be given directly and consciously to Christ. This will lead us into full obedience to Him, reliance upon His grace, and empowerment in service for Him. Such were expressions along the way.

2. CHRIST-CENTERED DOCTRINE IMPERATIVE.—Here was another reiterated thought: That no mere doctrine has transforming value until and unless it is centered *in Christ*, and leads into living fellowship *with Christ*. It is not the Sabbath or the Law, simply as such, that we need, but *Christ* in the Sabbath, and *Christ* in the Law. Such a relationship alone has saving value and transforming power. It was recognized that our forefathers were slow to sense this, as a review of the printed books and other publications of those early times reveal. They were noticeably detached, often spiritless.

A change was imperative, and was authoritatively called for. And what was called for was exemplified in the writings of the Spirit of

Prophecy, particularly in those of the nineties—and on to Mrs. White's death in 1915.

It was this early doctrinarian predominance, and preponderance, that gave the impression to the world that we were dogmatists, doctrinarians, legalists. How slow we were—and in many cases still are—in giving the transcendent, transforming Christ His rightful, imperative, central place in all doctrine. That shift will both change our emphasis and transform our own lives and witness. And what is more, it will change the whole image of Adventism in the public mind. That was recognized as vitally needed. And just that is destined to characterize the closing phase of our work and witness to and in the world. These were further expressions.

## VI. God Chooses and Uses the Humble and Teachable

1. BEWARE OF DISPARAGING THE PIONEERS.—The qualifications of the pioneers were also discussed, along with certain regrettable remarks bandied about by some of critical bent. Their reasoning ran something like this: Some with higher academic training today have inferred that our forefathers were sincere but untutored men, that they did not have advanced training and qualifying degrees, and were actually unlearned and untrustworthy in the field of doctrinal competency. Some had gone so far as to say that the pioneers were to be admired for their earnestness, but pitied for their actual ignorance of the demands of discerning scholarship.

Such heady strictures, it was observed, remind one of the depreciating remarks made concerning Peter and John, whom Jesus Himself had chosen to be His apostles, and the evangelists of the new Faith. Christ's critics had dubbed them "unlearned and ignorant" (Acts 4:13). But according to Holy Writ their credentials were that "*they had been with Jesus*" (*ibid.*). That was their incomparable qualifications.

God somehow used those very men to lay the foundations of the Christian Faith—foundations that have stood the test of the centuries. They were qualified because they were yielded channels for the operation of the Holy Spirit, and were consequently qualified as chosen spokesmen for God.

2. APOSTLES' PROFESSIONAL TRAINING.—They were, indeed, "unlearned" (*agrammatoi*) in the sense of being unlettered in the technical training of the famed Rabbinical Schools. They were likewise, in the eyes of their contemporary critics, "ignorant" (*idiōtai*), or obscure, without indispensable professional knowledge. In other words, they did not belong to the elite fraternity of the intellectuals of the day. They

were "unlettered laymen." But even of Jesus it was said, "How knoweth this man letters, never having learned?" (John 7:15). He too was depreciated by the "intellectuals."

In choosing His disciple-apostles, Christ had to turn from the sophisticated religious coterie of His day to men willing to be taught of Him. Nevertheless, through them He built His chosen Church of the Centuries. Similarly, God had to turn from the theologically erudite—around 1844 and onward—to those who prized truth above established academic orthodoxy, and the guidance of the Spirit of Truth more than the prideful wisdom of the religious world. (1 Cor. 1:20.) Even Ellen White has at times been depreciated as being without formal academic training. But such critics have usually left us.

In the case of our forefathers, they were men humble enough to accept the attesting witness of the Spirit of Prophecy, when and where there was uncertainty, or division of view among them. Those were the compensating requisites, the group felt—the compensating qualifications of our pioneers. They were led and protected by the operative Spirit of God. It was through such men that God laid the foundations of the Advent Faith. This headquarters group was a unit in thanking God for humble, teachable, truth-seeking men as founders, and for the authenticating Spirit of Prophecy to give confidence and certainty concerning their major findings.

## VII. Enhancing Power and Appeal of "Testing Truths"

1. TIME TO RESTUDY "TESTING TRUTH" PRESENTATIONS.—Among the vital themes given most candid study was the presenting of the distinctive "testing truths" of our Message. This was not to challenge or weaken them, but to augment and strengthen their drawing power. That the earth is destined to be lightened with their impelling glory was recognized by all. That is bound to come to pass. But how? That was the question.

The time has clearly come, it was felt, to make our presentations more positive, as well as appealing. They have long been too negative. The time is upon us for investing them with their maximum strength and positive appeal—as a constraining power that will persuade men, under the Loud Cry, to prepare to meet their returning Lord, clad in His spotless Righteousness.

2. WE EMASCULATE THEM AT OUR PERIL.—A word of caution was likewise voiced. In order to make a more popular appeal, there has been—on the part of some—a tendency to subdue the distinctive force

and claims of our special truths for earth's climactic hour. But these were brought forth at the time of God's appointment for special last-day, time-of-the-end, judgment-hour emphasis. Their discovery, or recovery, was the result of intensive personal and group Bible study. They are each specifically confirmed by the Spirit of Prophecy. Adventists consequently minimize them at their peril.

To water down or devitalize them will be to incur the censure of Heaven. We, as Adventist workers, are God's appointed watchmen on the walls of Zion—with a watchman's accountability for faithfulness in the discharge of our duties. The love of souls is to constrain us.

This therefore is most true: Truth cannot be manipulated, emasculated, weakened, brushed aside, given new definitions, or made light of without peril to the soul of the Gospel herald himself, jeopardy to the welfare of the hearer, and an undermining of the integrity of the Message. On the contrary, it is to be enhanced, strengthened, and made more invulnerable—and more attractive, effective, and appealing withal. Here, it was felt, is scope for our greatest ministerial skills and powers.

3. IRRESISTIBLE UNDER IMPULSE OF HOLY SPIRIT.—Such, it was recognized, is the preaching challenge that lies before us—to make every principle of truth, and provision of last-day application of the Everlasting Gospel, irresistible under the impulse of the Holy Spirit's power and persuasiveness, through the exaltation of Christ. The vast majority of God's children—"My people"—are still in the mother and daughter churches denominated "Babylon" (Rev. 18:4). These souls are destined to "come out"—multiplied thousands in a day. It is a truly marvelous hour in which to live and work. And it will become more so as we approach the radiant climax.

The final, Christ-centered appeal of such a Present Truth message will bring out those "thousands in a day" into the "one fold," and under the "one Shepherd." (John 10:16.) Genuine truth has not lost its luster. The years of delay have not dulled or eroded it. It is destined soon to shine out afresh with a splendor that cannot be concealed, and a compulsiveness and a power that cannot be gainsaid. That is its glorious destiny. And just that will happen under the ministry of Spirit-filled men, suffused with the power of the Latter Rain. Into that relationship we are to enter. It is Christ who will provide the needed new dynamic, imperative for each testing truth—an all-too-often-missing element of the past. Carping critics cannot lead the way.

Such are insights into the burdens and viewpoints set forth in the 1930's study group—reconstructed from notes taken at the time. They reflect the consensus of the thinking of this unusual group.

## Testimony of Adventism's Peerless Witness—No. 1

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### I. Bird's-eye View of the Authoritative Presentation

I. YEAR 1915 IS HIGHLY SIGNIFICANT.—The year 1915 is singularly important in the annals of the Seventh-day Adventist Church—in that it marked the death of Ellen G. White, special messenger to the Advent Movement. Her labors were then over. Her prolific writing career had closed. Her living witness had ceased. It was a significant milestone—the end of an epoch. But the influence and the guiding and guarding provision of her counsels did not cease with her passing. They have lived on and now speak as never before. She expressly declared:

“Whether or not my life is spared, *my writings will constantly speak, and their work will go forward as long as time shall last.* My writings are kept on file in the office, and even though I should not live, *these words that have been given to me by the Lord will still have life and will speak to the people.*” (ISM55 [1907].)

This is literally true. Indeed, in recent years many of these writings not then in book form for general study have been brought together and published in special collections. As a result, the writings have been more widely distributed than ever before. Special compilations, books on particular subjects, the *Review* articles compilation—and soon that of the *Signs* and *Instructor*—will have been placed at our finger tips. Through priceless topical listings in the comprehensive three-volume *Index*—compiled by R. L. Odom and published by the White Trustees—they are topically available and more widely studied than ever before.

2. **IMPERATIVE TO PAUSE IN RETROSPECT.**—It is highly desirable that we pause, at this point, to survey in retrospect Ellen White's total testimony on Righteousness by Faith across the years—*particularly since 1888*. The period that followed became the crucial period of exposition. Much of great moment was written. Here we find God's viewpoint and emphasis placed on record, transmitted through His chosen spokesman. Here we do not have to puzzle over conflicting human opinions, with their biases, oftentimes faulty reasonings, and slanted conclusions—and their sometimes unfortunate dictums. We need this trustworthy overview.

An all-inclusive survey of the Ellen White witness on the supreme theme of Righteousness by Faith will not only prove most worth while but is imperative for a true understanding of the question we are surveying in its over-all aspects, and the relationship of the Movement and its leadership thereto.

It should settle, for every reasonable mind, such suggestive questions as, Did the leadership of the Seventh-day Adventist Church reject the message of Righteousness by Faith following the crisis of 1888?—as a few persistent voices still assert. Or, despite our slowness and waywardness, and our failure to move forward as God desired, have we really “ever been on gaining ground” (2SM 396-7)—tardy as we have been and marred by slowdowns. Here we shall find authoritative answers.

3. **“LEADERSHIP” DID NOT REJECT MESSAGE.**—The supreme evidence that such a contention is not valid is found in the fact that the great majority of Ellen White's greatest books—except for *The Great Controversy*—have all been penned and produced, and promoted and circulated by the denomination *since 1888*. Look at the roster of these sixteen major volumes:

- 1890 *Patriarchs and Prophets*
- 1892 *Gospel Workers*
- 1892 *Steps to Christ*
- 1896 *Thoughts From the Mount of Blessing*
- 1898 *The Desire of Ages*
- 1900 *Christ's Object Lessons*
- 1900-09 *Testimonies*, vols. 6, 7, 8, 9
- 1903 *Education*
- 1905 *The Ministry of Healing*
- 1911 *The Acts of the Apostles*
- 1913 *Counsels to Parents, Teachers, and Students*
- 1915 *Gospel Workers* (new ed.)
- 1917 *Prophets and Kings*

Nor must we forget *Testimonies to Ministers* (1923); *Testimonies to Writers and Editors* (1946); *Evangelism* (1946); *Selected Messages*,

books 1 and 2 (1958); the *Commentary* comments (1953-'57); the compiled E.G.W. *Review* articles (1962-'63)—and several small devotional books.

All of these have been published under the direct authorization not only of the White Publications office but of the active cooperation of the denomination's three North American publishing houses—Pacific Press, Review and Herald, and Southern Publishing Association. Back of these, and supporting and approving this course aggressively, has been the continuing leadership of the General Conference officers and General Conference Committee, with the strong backing of our General Conferences in session—the highest and most authoritative body of the Seventh-day Adventist Church on earth (3T 492). There has been unqualified backing.

4. INCREASING INTEREST MANIFESTED TODAY.—The significant part in all this is that these are the books, periodical articles, and manuscript testimonies in which the great Spirit of Prophecy portrayals and urgings of this blessed truth of Righteousness by Faith appear with official endorsement.

Let no one, then, have the temerity to say that our leadership, following 1888 and to the present, rejected the message of Righteousness by Faith. That simply is not true. Those who contend otherwise are flouting and flaunting irrefutable historical facts. Let the record forever establish that truth. We as a people have not advanced as we should, but we have not rejected. And the greatest interest and concern in our history, as to this theme, is being manifest today. We are on the verge of the great forward move. The appearance of this book is evidence.

5. SAFETY ONLY IN FOLLOWING INSPIRED GUIDELINES.—Is there such a thing as present-day denomination-wide guilt, because of the wrong attitude of the "some" who rejected the Righteousness by Faith message at and following 1888, which must be atoned for by some all-inclusive "corporate" confession of the denomination as a whole before we can receive the unstinted blessing of God? These, and many other questions will be automatically answered as we painstakingly and open-mindedly survey the Ellen G. White witness, decade by decade, from 1888 up to the day of her death.

Such a search will bring joy and encouragement. There is something here to anchor to—something dependable, authoritative, not marred by human misconceptions. We cannot safely go beyond Mrs. White in the revealed emphasis and positions set forth. Observance of this principle provides the safety and the certainty that we need today.

And contrariwise, violation of this principle brings inevitable controversy, division, and variance. To the Writings, then, we turn.

Let us first get the over-all bird's-eye view afforded by the totality of Ellen White's emphasis and witness. Then we shall follow through the chronological year-by-year and decade-by-decade unfolding of the evidence forming the sum total of her writings.

6. "EVERLASTING GOSPEL" IN LAST-DAY SETTING.—In her presentations, Righteousness by Faith is not simply a catch phrase, a slogan, a cliché, a detached doctrine. It was and ever is a continuous, living relationship to a Living Person. It was and ever is the supreme saving principle and provision of redemption. It is simply the changeless Gospel in action—the "Everlasting Gospel," the "Faith of Jesus" in its last-day setting and application. It is the throbbing heart of the Threefold Message, "the third angel's message in verity," and in its vast sweep, balance, and power.

It comprehends both the broken law and saving grace, human failure and Christ's redeeming power. It automatically neutralizes extremism, and corrects both legalism and antinomianism—dry theory and perfervid emotionalism and excesses. It is a marvel of soundness and motivating power.

7. THEME PERMEATES ALL HER WRITINGS.—That was the fundamental contribution of Ellen White. Except for the 1890 pamphlet, "Justified by Faith" (ISM 387-98), she wrote no special chapters compassing the theme, no single book on this supreme provision. But the theme permeates all of her writings. Gem statements are scattered all the way through her fifty-five books and more than 4,000 periodical articles—not to mention the 8,000 priceless letter and manuscript testimonies.

Righteousness by Faith is like a golden strand intertwined throughout. Happy this people to have such a treasury! And woe unto us if we do not read, receive, and abide by the inspired counsels. But they are, we firmly believe, more widely accepted and followed today than ever before.

## II. Amazing Scope, Sweep, and Essence of Her Witness

1. EXCEEDS ALL OTHERS IN COVERAGE.—No one in our ranks or history has ever had such a grasp of the scope and glorious provisions of Righteousness by Faith as she. No one has penned with such beauty and power of expression, over the course of decades, as did Ellen White in portraying this theme. Nor was this merely a reflection of other

men's thoughts and words. She predated them all in initial statements.

She delivered a sermon thereon at the General Conference of 1883. And when the special heralds of Righteousness by Faith, in 1888 and the years following, faltered and failed, she picked up the torch of this paramount truth and carried it forward far beyond their original concepts. She planted that torch on heights they had never envisioned. She gave this truth a breadth, a depth, and a height they had never comprehended—as we shall see.

Passing, for the moment, the timing sequence of her utterances, let us first note the beauties of the mighty mosaic she wrought out. In this endeavor we will employ the exact thought, and the key expressions, as reflected in the *Comprehensive Index* (vol. 3, pp. 2281 to 2287). Let us trace the marvelous portrayal first through her book writings. (See also ISM 350-400 for a select grouping. The periodical articles are, however, often even more incisive, and the personal testimonies are sometimes the most illuminating of all.) Let us revel first in the scope and comprehensiveness of her presentation. (Sections 2 to 9, that follow, present her thoughts.) Here follows a composite of the Ellen White portrayal.

2. **INDISPENSABILITY OF CHRIST'S RIGHTEOUSNESS.**—Christ's Righteousness is accepted in place of man's failure. It is added as "fragrance" to our prayers. It is administered through the "better covenant." All who would be children of God must possess this Righteousness. It alone can avail to save man, give power to stem the tide of evil, and make sinners acceptable to God. Only this Righteousness fits us for a place at the Wedding Feast, and makes the sinner's prayer acceptable to God.

We must be armed, clothed, and arrayed in and with it. It must be put on, yet it is a robe "unworn" by many. It is received by faith, yet many churches are dying for lack of its teaching and reality. And it has been ignored by *some*. It is involved in the atoning sacrifice of Christ. It presents the law and the Gospel as a perfect whole. Yet from the first it has been ridiculed, and rejected. But not by the church as a whole. And the world must be, and will be, given its message. We are to carry its sweet fragrance wherever we go.

3. **ITS GLORY CLOSES THE THIRD MESSAGE.**—It is by His Righteousness that Christ purifies His people. He puts it on, and in, every believing and repenting soul. The Church is to be clad in the Righteousness of Christ for the final conflict. It is to be claimed by faith. It is to control the conduct. Disobedient persons have no right to claim it. Nor are we to present it as "new light." We are not to rest until

clothed with it, for it is this that enables man to keep God's law. We are to engage in nothing that hinders its outworking in the character and life.

It must be grasped by faith. It is the "fine linen" of saints. To receive it should be the great object of life. It was this of which the five foolish virgins were devoid. Its fragrance ascends to the mercy seat. It is offered with the prayers of the penitent. It is woven in the "heavenly loom." In this we must stand before God. And only those so clothed will be able to endure the glory of His coming.

It will be a glorious day for the Church when she really puts it on. It will be a glowing fire. It is the glory that closes the work of the Third Angel. We must have it in order to work for the "higher classes." Without it we appear in the shame of our own nakedness. The great men of God have trusted wholly in it. His righteousness becomes our righteousness.

4. CONSTITUTES OUR "TITLE" AND "FITNESS."—"*Imputed*" Righteousness comes through justifying faith. It is compared to a change of garment. It enables man to stand against the wiles of the devil. It is a free gift from God, received by faith, and makes perfect our works and deeds. It makes the sinner righteous, and is our only ground of hope. It constitutes our "title" to heaven, and perfects the character. Thus we are *accounted* righteous. So we are justified and attain perfection of character for the past. But righteousness is imputed only to the obedient believer. And it comes by means of Christ's atoning sacrifice on the Cross.

Man's obedience is thus made perfect. It then becomes our righteousness, leaving no room for self-righteousness. Its sunshine penetrates the shadows of the soul. It is like a pearl, pure and white. But it was lost sight of for a time. We cannot be clothed with it while practicing known sin, or if we are unwilling to make the great exchange. It is manifest in obedience to God's commandments. It is to be ours, meeting the demands of God's law and clothing the sinner.

God's "*imparted*" righteousness provides our "fitness" for heaven. It is ours through faith if we receive Christ as our personal Saviour. Righteousness is imparted to every repentant sinner, the otherwise helpless human agent. The souls who let Him take away their sins cling to God by faith.

5. BROUGHT BEFORE THE WHOLE WORLD.—Such Righteousness God commands to be brought before the world. It is the essence of the Third Angel's Message, to be proclaimed with a loud voice. It is to

sound from one end of earth to the other. It is this that the world must receive. We as ministers should hunger for it. We must present it, and must accept it ourselves—as *our* Righteousness. No soul is fitted for heaven without it. It is not a cloak for unconfessed and unforsaken sins. It is not for the self-satisfied. Nor is it imputed or imparted because of merit on our part.

Not many gospel workers are suffused with it. Nor is it presented as it should be. But it is one of the sweetest messages ever uttered through human lips. All other interests must be made subordinate. It provides our only efficacy as ministers. Only thus can we stand the test. Only thus can we be prepared. It provides our only fitness for heaven. Its panoply protects against the shafts of evil. The self-satisfied do not seek it, but God perfects His people through it.

6. PROVIDES ADMISSION TO HEAVEN.—Those thus clothed cannot hold their peace, and they will have no relish for sin. Such will dwell on the theme of God's "great salvation." We are to present it as light lost sight of for a time, now imparted to the helpless human agent. The revelation of this is the "loud cry" that already began in 1888. All the redeemed must wear this robe. All who enter the City of God will have it on. They will stand as chosen and faithful, passing the scrutiny of our great King. It will fit us to appear in God's presence. It alone will protect us from the judgments coming on the earth. It is this that Christ offers to the Laodiceans.

Christianity means wearing Christ's Righteousness. The Church must stand unsullied. Our filthy garments must be exchanged, as God accepts only those who have put on His Righteousness. It has in it not one thread of human devising. Through this means the life is inwrought with Christ. Those without this wedding garment will not enter the New Jerusalem. Nor will it be put on *after* entering the city. The promises to the church are to all who will wear the garment. Thus we are covered and clothed with it, and have put it on. Souls clothed in such glorious apparel will have a seat at the King's feast. So Christ puts His spotless robe on all His people.

It is this spotless robe that is placed on the true and faithful. To this the leaders of truth should point. In its sunshine we should live. It must be presented to a perishing world. Through it we stand pardoned, just as if we had never sinned. With it we stand justified in His presence. It is this that gives the sinner admission to heaven. This is the offer of the True Witness—the white robe, or raiment, which Christ wants to put on contrite sinners, giving the sinner admittance to heaven—the robe of character.

7. SWALLOWS UP EVERY OTHER SUBJECT.—Christ's Righteousness is accepted in place of man's failure. Thus it was with Abraham and with Job. All of God's requirements are met in Christ's Righteousness, and are attained solely through faith. Ceremonies, activities, and strivings can never take the place of Christ's Righteousness. Christ alone can cover our nakedness with His Righteousness. He bore our sins that He might impart His Righteousness to us, to cover us. He is Himself our Righteousness.

This is the foundation of Christianity. It is the subject that will swallow up every other subject in the grand finale. Only as we are clad in His armor can we meet evil influences and keep our purity untarnished. For this Righteousness we must hunger and thirst. We work out our own salvation through His grace. Furthermore, our understanding of Bible truth depends on our understanding of Righteousness by Faith. We must guard against the first deviation from it. It is embodied in Christ.

This Righteousness is the foundation of God's throne. It is imputed to men "in Christ." God orders everything in Righteousness. The great deception is that mere assent to Righteousness constitutes Righteousness. That was the supreme deception in Christ's time on earth. Without looking to God for it we are hopeless. By it we are sanctified and fitted for heaven. Our title to heaven lies in its imputation. Righteousness is holiness, likeness to God.

8. ONLY CHRIST'S RIGHTEOUSNESS SUFFICES.—Christ is the great depository of Righteousness. Knowledge that Christ is our Righteousness is our only hope. Righteousness is not attained by gifts or sacrifices, painful struggles or toil. It is obtained only through faith in Christ. It is *His* character that saves the sinner. Our Righteousness is in *Him*—our own is as filthy rags. Outer righteousness is of no avail without inward reality.

The Pharisees had external ceremonies and theoretical knowledge, but trusted to good works for their salvation. As such they could never enter heaven. Righteousness is received by receiving Christ. It represents Christ's character. It is required by God's law, but is a free gift obtained only through Christ.

He who gains heaven must be clothed with it. The prodigal son, returning to his Father, was covered with it. But God does not cover evil. Christ made the supreme sacrifice that He might impart it to us. The Sermon on the Mount describes it all.

9. GOD'S VIEWPOINT REFLECTED.—God is the source; man the re-

ipient. We must never lower the standard to accommodate our inherited and cultivated tendencies. Righteousness is the sum of love to God and man. It does not make man hardhearted and unsympathetic. The world is opposed to it. Paul's righteousness was worthless before his conversion.

Such is the scope, the sweep, the essence of Righteousness by Faith as set forth authoritatively by Ellen White in her more than sixty-year writing career under special direction of the Spirit of God.

Back and forth she traverses the ground, first from this angle and then from that. She repeats and reiterates for emphasis and appeal and assurance. Sheer repetition gives force to her emphasis. What a marvelous multifold portrayal! That is God's viewpoint, reflected through the pen of Ellen G. White. There the wonder and the glory of His Righteousness and grace are revealed.

10. GOD HAS NOT CAST US ASIDE.—Here is balance, comprehensiveness, and persuasive power of portrayal. There is no extremism here—no strained positions, no warped conclusions. That is the Righteousness by Faith that began to be re-emphasized in 1888. And despite slowness of reception and tragic setbacks it is to progress in perception and experience—and in emphasis—more and more unto the perfect day.

There is nothing to discourage us except our own dullness of spiritual perception and our lethargy in responding to God's call and expectation of us. God has not cast us aside as a people. There is nothing in the totality of the Spirit of Prophecy writings, since 1888, to justify such a contention. It is neither sound nor justifiable reasoning to apply to the entire church the strictures directed to the "some" who rejected the message of Righteousness by Faith, as presented at Minneapolis back in 1888. And God will not hold guiltless those who seek to impugn the men in leadership who personally accepted the message and sought to lead His people forward in harmony therewith.

Away then, with such charges. And onward and upward in following the call of God for today! The days of radiant Righteousness by Faith are just before us, and a responsive people will heed the clear call of God. Confusion of face will be upon those who are found fighting against the witness given by inspiration.

### III. Needed Guidance Provided for Us Today

1. DIVINE PORTRAYAL OF SUPREME THEME.—In the light of the foregoing, it is highly appropriate at this chronological point—this memorable milestone—that we have paused to ponder the significance of the year 1915, what it implies, and what it was destined to mean to us

as a people. But we need also to get a *chronological* view of the over-all witness of Adventism's peerless exponent of Righteousness by Faith. Such a survey encompasses some sixty years of progressive writing, comprehensively covering the theme and extending from 1854 to Ellen White's death in 1915.

Through this amazing sequence of messages, all that has developed historically—of attitude, action, and reaction throughout the past—can be rightly and soundly evaluated. And through the timeless principles enunciated, all that is to follow—given with the surety of divine guidance—will find its true perspective. Thus the certainty of the glorious consummation may be ours.

Here will be discovered anew the amazing scope, balance, and perception of these utterances. Here we will find the real meaning, the larger implications, the broader involvements, the solemn obligations, the glorious provisions, and the sure ascendance of Righteousness by Faith—together with the personal applications, as well as the denominational responsibility—for moving forward in right lines in response to the final, authoritative summons of God for earth's last hour.

2. THEIR VALUE BEYOND COMPUTATION.—Here we will discover a whole range of aspects that we might otherwise miss. Here is the previously mentioned guidance against excesses, and directives against a lopsided emphasis or understanding that would vitiate God's ideal and His desire for us as the chosen people for Truth's great last advance.

The value, then, of these inspired portrayals, with their multiple facets and stimulating challenges, is beyond computation. If perceived and wholesomely accepted they will neutralize all partial and distorted views. They will automatically expose the imbalance and fallacy of any sophistries that are currently afloat.

Here are guidelines imperative to safety and soundness. Here we will find the divine compulsion that will motivate us if only we will respond. Here is the Heaven-sent outline for the consummation, the remedy for our failures, the blueprint for destined success.

3. CONSTITUTES DIVINE SUMMONS FOR RESTUDY.—That again is the unique place of the Spirit of Prophecy counsels to the Movement as regards Righteousness by Faith. They constitute a divine summons for a restudy and renewed emphasis that is long past due, and is imperative today. Our welfare as a Movement depends upon our response and relationship—for this theme, we are authoritatively told, will in its all-encompassing fullness swallow up every other topic and emphasis. It will be heralded from one end of earth to the other, both inside the Church and outside, to all men. It is destined to accomplish its ap-

pointed work. Nothing can stay it at the time of God's appointment.

No narrow program is portrayed, no one-sided presentation, no tangent divergency. Righteousness by Faith will constitute and compass the essence of Adventism. It will fortify and intensify our witness. It will not divert from our ordained mission and message to mankind. It will neither neglect nor neutralize our commissioned warning to the world. Rather, it will give it augmenting and winsome power, to provide the crowning justification and dynamic appeal for the final phase of our task.

4. DIVINE COUNSELS GIVEN FOR GUIDANCE.—The message of Righteousness by Faith will put our message and mission in its right setting and perspective. It will give it the Christ-and-His-Righteousness emphasis that God desires and expects of us. It will be surcharged with the love of Christ. The harsh arguments of the past will be supplanted by moving persuasion. The cold legalistic emphasis that around 1888 called forth the rebuke of God will be so superseded by the love of Christ that it will draw instead of repel, and win instead of repulse. That is God's ideal, His expectation.

We have much to learn, and much, much to unlearn, we are told. But we have the necessary directives if only we will follow the divine leadings given for our guidance at this time. That is the fundamental meaning and the mandate of these Writings. All this constitutes a summons for their intensive restudy, a warning against their neglect. These constitute the provided Blueprint. In adherence thereto lies our safety.

5. ETERNAL VERITIES IN RIGHTFUL PLACE.—Incidentally, and inevitably, this will place the Eternal Verities in their rightful place—in the forefront, with Christ exalted as "*all the fullness of the Godhead,*" and the Holy Spirit similarly as "*all the fullness of the Godhead.*" This will give us tremendous advantage in our approach to a religious world distraught by the defections of Protestantism's leadership apostasy, and a worldwide breakdown of morality.

In this way the underlying provision and scope of the "Faith of Jesus" will come increasingly to the front, taking its rightful and indispensable place along with the "Commandments of God," upon which we have pressed so relentlessly, and too often without the counterbalance and the spirit and the life that God intended. These, in the parity of right relationship, will characterize our last emphasis in the grand finale.

## Testimony of Adventism's Peerless Witness—No. 2

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### I. Amazing Continuity, Coverage, and Frequency

1. FREQUENCY, NUMBER, AND REMARKABLE SPREAD.—We now come to the “Historical Tracement of the E. G. White Messages on Righteousness by Faith,” in their inseparable relationship to her paralleling emphasis on the Laodicean Message to the Church of the Remnant. This, it is to be noted, was Ellen White’s characteristic combination.

This assemblage of messages in sequence, which follows, was developed for a series of Australasian workers’ meetings in 1955-56. The essence of each E. G. White major citation is here given in sequence by years. This meets the “time and place” specification set forth by Ellen White to be observed in considering her messages. (ISM 57.) Let us pause, then, to note the spread and frequency of these Messages, taking 1888 as the dividing line in her continuing witness.

2. INTENSIFIED COVERAGE FOLLOWS 1888.—The thirty-three references appearing prior to 1888 were relatively few and scattered, although 1887 was marked by nine utterances, with six more in the first ten months of 1888—that is, just preceding the Minneapolis Conference. Then, in the brief period remaining in '88, following the Minneapolis Meeting, there were ten communications. In 1890 there were fifty-two. And thirty-eight in '93. These were the years of the intensified coverage and presentations. Then from twelve items in 1894 there continued to be a few each year up to and including six final utterances in 1915—the year of Ellen White’s death.

These key communications as here compiled, totaling 252, appeared in forty separate years according to my findings. These were by no means all, but were the leading ones. And there were no contradictory declarations across the years. That is the amazing scope and significance of the assemblage.

3. **TABULAR OVERVIEW ATTESTS REMARKABLE CONTINUITY.**—Now let us glance down the column, just to catch the impressive spread and frequency. In it all there is a remarkable continuity:

**Frequency of Messages Over the Years**

I	1854	( 3)	XVIII	1892	(38)
II	1857	( 1)	XIX	1893	( 5)
III	1858	( 1)	XX	1894	(12)
IV	1864	( 1)	XXI	1895	( 7)
V	1868	( 1)	XXII	1896	( 9)
VI	1875	( 1)	XXIII	1896-98	( 4)
VII	1879-97	( 6)	XXIV	1897	(12)
VIII	1882	( 3)	XXV	1898	( 9)
IX	1883	( 1)	XXVI	1899	( 4)
X	1886	( 1)	XXVII	1900	( 4)
XI	1887	( 9)	XXVIII	1901	( 6)
BEFORE CONFERENCE			XXIX	1902	( 3)
XII	1888	( 6)	XXX	1903	( 5)
<hr/>			XXXI	1904	( 5)
DURING CONFERENCE			XXXII	1905	( 1)
XIII	1888	( 1)	XXXIII	1906	( 1)
<hr/>			XXXIV	1907	( 1)
AFTER CONFERENCE			XXXV	1908	( 3)
XIV	1888	( 6)	XXXVI	1909	( 2)
XV	1889	(27)	XXXVII	1911	( 3)
XVI	1890	(52)	XXXVIII	1913	( 1)
XVII	1891	( 2)	XXXIX	1915	( 5)

252 Separate Messages. An amazing continuity!

**II. Over-all Witness in Chronological Sequence**

1. "TIME AND PLACE" MAKE LUMINOUS.—In order to grasp the whole broad field of the progressive Righteousness-by-Faith witness of the Ellen White writings, and to catch the special significance of the periods of special emphasis in the over-all testimony of Ellen White in this area, I worked out a biographical aid, in chronological order for reference, tabulating the key events and periods of her life. This becomes a helpful framework in which her amazing presentations automatically arrange themselves.

This device was first designed for my own guidance in the initial study, and then to serve as a check sheet for any item or group of items.

Without this outline the sequences and the developments do not always stand out in their relationship and significance. With it, they take on new meaning and potential. And because this tabular chart proved to be of such help to me personally, I share it with the reader, as a guide for the tabulation that will follow later. It meets Mrs. White's directive in helping to mark the "time and place" of her messages, as they were penned and sent forth. The value of this principle takes on fresh meaning with its employment.

2. PREPARED ORIGINALLY FOR AUSTRALASIAN MEETINGS.—The chronological outline that follows, sheerly factual as it is, has proved to be of constant value. It was worked out through access to the E. G. White vault materials at headquarters, with the expert cooperation of Arthur White, secretary of E. G. White Publications. It was prepared during a period of intensive and extensive study and assembly, on this theme, during the years 1955 and 1956. It was in this setting that I brought together the priceless compilation of the most pertinent Spirit of Prophecy statements compassing this tremendous principle and provision of Righteousness by Faith.

They were first presented to the conference worker groups in Australia, New Zealand, and Tasmania, where Mrs. White spent nine years—1891 to 1900. There were usually sixteen studies in each series. They were likewise presented to the faculty of the Australasian Missionary College, and to the division headquarters group.

Personally, their preparation and presentation greatly warmed and moved my own soul. And they have served as an anchor and an inspiration ever since.

3. MESSAGES MATCHED CONTEMPORARY NEEDS.—At the time of the search and assembly I little realized the larger significance and force that this *cumulative chronological approach* gives to these divine counsels, for prior thereto they had not been studied in such a consecutive setting. Indeed, this forms the undergirding for the over-all presentation of this volume.

First read carefully the following general outline of Ellen White's life, labors, and travels, with notation of her key publications and utterances sent forth in inseparable relationship thereto. The amazing coverage of Mrs. White's *year-by-year witness* will follow thereafter. Now scan carefully this outline that proved to be my priceless guide and reference sheet.

**Ellen G. White—Life and Travels, and Key Book Publications**

(Born Nov. 26, 1827; died July 16, 1915)

1846—Marriage to James White.

1854—First Message re Laodicea (*Latter Rain and Triumph*).

1855—Moved to Battle Creek, Mich.

1857—Second Message on Laodicea—*Identification* (Jesus Shut Out).

1858—Great Controversy Vision;  
Loud Cry Finishes Message.

1879—Threshold—Borders of Eternal World.

1881—Death of James White.

1885—Aug., to July, 1887, in Europe, traveling and counseling in Britain, Italy, Switzerland, France, Denmark, Norway, Sweden, Germany.

1885—[Testimonies, vols. 1-4, comprising Nos. 1-30, from 1855 to 1881.]

1887—Aug. 14, back in U.S.A.; Sept., Battle Creek.

1888—Jan., Healdsburg; March-April, California, Oregon, Nevada; Sept. 19, Healdsburg; Oct. 9, Minneapolis; Dec., Battle Creek.

[Oct. 10-17, Bible Institute; Oct. 17-Nov. 4, Minneapolis Conference.]

1889—Jan.-March, Illinois and Pennsylvania; June, New York; July, Battle Creek; Aug., Healdsburg; Oct., Oakland and Battle Creek; Dec., Massachusetts. *Testimonies*, vol. 5.

1890—Jan.-March, Battle Creek; March 23, Chicago; April, Oakland; May, St. Helena; June 16-July 4, Battle Creek; July 17, Michigan; Sept., Battle Creek; Oct., South Lancaster and New York; Nov., Virginia; Nov. 23, Brooklyn; Dec. 6-18, Lynn, Mass.; Dec. 22, Washington, D.C.

1891—Jan., Battle Creek; April, Mich.; May 1, Grand Rapids; May 19-July 13, Petoskey, Mich.; Sept., Colorado Springs and Healdsburg; Oct., St. Helena. From Dec., 1891 to Aug., 1900, in Australia, writing and counseling. *Christ and His Righteousness*, by E. J. Waggoner, 1890.

1892—*Steps to Christ; Gospel Workers*.

1892—Reprint of Waggoner's *Christ and His Righteousness*, Australia and Britain, German-Swiss edition, 1892.

1896—*Mount of Blessing*.

1898—*The Desire of Ages*.

1900—*Christ's Object Lessons; Testimonies*, vol. 6.

1900—Aug., returns to U.S.A., makes home at Elmshaven, St. Helena.

1901—Battle Creek.

1902—*Testimonies*, vol. 7.

1904—Several trips to Washington, D.C.; *Testimonies*, vol. 8.

-07

1909—Last trip East (Gen. Conf.); *Testimonies*, vol. 9.

1915—*Gospel Workers*.

1915—July 16, death at 85.

### III. Epitomized Continuity of Sixty-Year Cumulative Witness

1. COMPREHENSIVENESS PROFOUNDLY IMPRESSIVE.—And now we will present the essence of each major message on this great theme, sent out across the years, from 1854 on to 1915—*each condensed into a single summarizing sentence*. Call it “for the record,” if you will. Though the pages that follow may at first appear forbiddingly formidable—and severely tabular—they will prove most rewarding if one reads each epitomized summary in continuity. As a result, a panoramic disclosure, as revealed through God’s chosen messenger, will unfold—a bird’s-eye view of the whole counsel of God to the people of His tender affection in *Righteousness by Faith*.

The faithfulness of the warnings and their inseparable entreaties, and the continuing note of assurance throughout the fluctuating years, cannot but make their impress. The comprehensiveness of their coverage, and their pertinence in the light of contemporary conditions and needs through the years—and decades—is bound to make a profound impact on the receptive mind and responsive heart.

2. CONTENT OF COUNSELS MAKES INDELIBLE IMPRESS.—The scope and searching content of these continuing counsels, *particularly from 1889 to 1892*, make an indelible impress—though their full force can be but partially reflected by the terse summarizations. The full text of the respective quotations—as they were presented to the worker groups in the overseas division in the winter of 1956-57—made a deep impression, so they told me at the time and wrote me afterward. That is characteristic of the crucial Spirit of Prophecy messages, especially when studied in their historical sequence and resultant cumulative force.

Would that we had space for the full text of each citation, for there is mounting power in their simple reading. But this would entail 65 pages of single-spaced typewritten material—and space limitations preclude. Certain deductions and conclusions can, however, be drawn as the over-all impact of this wealth of testimony becomes apparent.

Here follow the summarizing headings, by years, in sequence. Mark the periodic tie-in with the Laodicean Message from the very first. That is highly significant, and searching in its implications.

### IV. Historical Epitome of Messages on Righteousness by Faith

*(Essence of Each Major Message in Sequence by Years)*

1. 1854—1. Latter Rain Prepares Saints to Stand
2. Shaking—Result of Laodicean Message

3. Final Triumph Follows Latter Rain
- II. 1857—1. Laodicean Message Applies to God's People
- III. 1858—1. Loud Cry Finishes the Message
- IV. 1864—1. Preachers Not Walking With God
- V. 1868—1. Many Going Back to Error
- VI. 1875—1. Christ's Pure and Spotless Righteousness Imputed
- VII. 1879-97—1. On Borders of Eternal World (4T 306)
  2. On Borders of Eternal World (5T 382)
  3. Very Verge of Eternal World
  4. Curtain About to Be Lifted
  5. On Threshold of Great and Solemn Events (6T 14)
  6. Repeated—On Threshold of Great and Solemn Events (TM 116)
- VIII. 1882—1. Naked if Not Clothed With Righteousness
  2. Church Is Retreating Spiritually
  3. Turned Back From Following Christ (Also G. I. Butler's Appeal)
- IX. 1883—1. Intellectual Knowledge of Truth Not Enough
- X. 1886—1. Criticism Leading to Spiritual Death
- XI. 1887—1. Formal Religion Devoid of Saving Faith
  2. Outward Forms Do Not Prepare for Judgment
  3. *Have Form but Actually Perishing*
  4. *Our Greatest and Most Urgent Need* (Revival and Reformation)
  5. Rebukes Papers Championing Opposing Views
  6. Union With Christ Our Only Hope
  7. Formalism Supplanting Spirituality
  8. Joseph H. Waggoner Incorrect on Law
  9. Avoid Speculative Minor Matters
- XII. 1888—*BEFORE MINNEAPOLIS CONFERENCE*
  1. Never Feel Have Graduated From Scripture
  2. Fellowship With Christ Imperative
  3. Contemplate Calvary's Infinite Sacrifice
  4. Drifting Away Because Cable Cut
  5. *Christ Within Is Sole Remedy*
  6. Burden of Ministerial Message Outlined
- XIII. 1888—*DURING CONFERENCE OF '88*
  1. Mrs. White Stresses Union With Christ
- XIV. 1888—*AFTER CONFERENCE*
  1. Reactionism Over New Light Rebuked
  2. Prepare for Coming Crisis by Study
  3. No Assurance Doctrine Free From Error
  4. Not to Interpret by Preconceived Opinions
  5. "Human Smartness" Belittles Inspired Word
  6. Put Minds to Stretch in Investigation
- XV. 1889—1. Glorious Results of Revived Righteousness
  2. Christ—First, Last, Always
  3. Formal Round Supplants Spiritual Life
  4. Content With Cold Theory

## MOVEMENT OF DESTINY

5. *First Clear Teaching From Human Lips* (E. J. Waggoner)
  6. Increasing Light to Shine Upon Us
  7. Truth Unscathed by Critical Examination
  8. Each Must Determine What Is Truth
  9. Triple Remedy for Laodiceanism's Imperative Need
  10. Personal Religion at Low Ebb
  11. Concept of Imperfect Sacrifice Rebuked
  12. Christ Our Righteousness Present Truth
  13. Justification by Faith Lost Sight Of
  14. Opposers Seek to Discount Message
  15. Encouraging Acceptance of Righteousness by Faith
  16. Message Bears Divine Credentials
  17. Christ Both Salvation and Righteousness
  18. *Not Understood by One in Hundred*
  19. Christless Professors Become Leaders
  20. Satan Determined to Neutralize Message
  21. Satan Seeks to Obliterate Righteousness Message
  22. Round of Religious Service Without Spirit
  23. Beholding Christ in All His Glory
  24. Present Gospel Along With Law
  25. Light Rejected as Dangerous Error by SOME
  26. *Minneapolis Light Rejected by SOME*
  27. The Message of the Loud Cry
- XVI. 1890—
1. *Churches Dying for Want of Righteousness*
  2. Prejudice of Minneapolis Still Lives
  3. Rejectors Set Up False Waymarks
  4. Little Power in Theory and Argument
  5. Transformations Wrought Through Minneapolis Messages
  6. Ignorant of Truth as It Is in Jesus
  7. Mediatorial Work of Christ Not Comprehended
  8. Only Provision for Meeting Demands of Law
  9. Veins of Truth Lie Beneath Surface
  10. Spiritual Drought in the Churches
  11. Higher Service for Closing Epoch
  12. Heavenly Merchantman Offers Treasures
  13. Spiritual Lethargy Characterizes Slumbering Church
  14. Tide of Unbelief Must Be Stayed
  15. For Two Years Urged Acceptance of Righteousness
  16. Preached Law Until Dry as Gilboa
  17. Sovereign Control of Door of Heart
  18. Stood by Heralds of Righteousness
  19. Fresh Message Should Go to Every Church
  20. Christ-clad Have No Relish for Sin
  21. Interposed Barriers Against Light From Heaven
  22. Right Spirit Essential for Investigation
  23. Not Depart From "Grand Old Doctrine"
  24. *Justification Is Third Message "in Verity"*
  25. Christ Draws Sinner by Cross
  26. Pardon Always Preceded by Penitence

27. Christ Is Source of Every Right Impulse
  28. Repentance Is Gift of Christ
  29. Rise Above Frosty Atmosphere of Past
  30. *Fullness of Godhead in Christ Set Forth*
  31. Turned From Message to Criticizing Messengers
  32. Fearful Responsibility for Those Rejecting Light
  33. Center Hopes on Christ Above
  34. Not Justified by Our Deeds
  35. Works—but Not of Ourselves
  36. Faith Appropriates Christ's Righteousness
  37. Laodicean State Apparent Since 1888
  38. Rejectors of '88 Message Sinned
  39. Redemption Through Christ Inexhaustible Theme
  40. Final Safety Solely in Christ
  41. Faith Lays Hold of Christ's Merits
  42. Climbing to Heaven by Merit Utterly Futile
  43. Good Works Evidence of Christ's Indwelling
  44. Christ—Substitute, Surety, Atonement, Righteousness
  45. Christ's Righteousness in Lieu of Our Failure
  46. Supernatural Power Imparted to Man
  47. Righteousness Never Covers Cherished Sins
  48. Christ Is Obedience, Atonement, Righteousness
  49. Christ's Righteousness for Man's Failure
  50. Outward Observances Insufficient for Salvation
  51. Mechanical Profession Supplants Devotion
  52. *Revelation of Righteousness Beginning of Loud Cry*
- XVII. 1891—
1. Presenting Theory Is Not Witnessing
  2. Preaching Christless Law Is Ineffectual
- XVIII. 1892—
1. Christ Crucified, Risen, Ascended, Returning
  2. Busy Activity a Futile Substitute
  3. Christ's Righteousness Must Fill Heart Vacuum
  4. Substituting Theory for Righteousness
  5. Spiritual Paralysis in Our Churches
  6. Piety Degenerating Into Dead Form
  7. Sum and Substance of Religion
  8. Cross Brings Comprehension of Righteousness
  9. Righteousness the *Gift* of God
  10. Law Is Mirror That Reveals Need
  11. Christ Imputes His Sinless Character
  12. Imputed Righteousness Is Living Principle
  13. *Message Will Triumph Despite Opposition*
  14. God's Rebuke Upon Would-be Guardians
  15. Likeness Restored Only by Outside Power
  16. Work Out What Grace Works In
  17. Divine Power Infuses Human Power
  18. Set Jewels in Framework of Truth
  19. Beginning of Loud Cry in 1888
  20. Christ Crucified Attracts Sinners
  21. *Defection of Messenger Doesn't Invalidate Message*

22. Spiritual Slumber Characteristic of Laodicea
  23. Robe of Righteousness Not Appropriated
  24. Gives Power and Efficiency to Preaching
  25. Our Opinions Put to the Test
  26. Many Unwilling to Acknowledge Light
  27. Not the Messenger, but the Message
  28. Acceptance of Laodicean Message Imperative
  29. Watching for Something to Condemn
  30. Found Wanting Under Minneapolis Test
  31. Light Withdrawn From Minneapolis *Rejectors*
  32. Sin of Minneapolis Recorded in Heaven
  33. No True Doctrine Loses by Investigation
  34. Criticism Registered in Books of Heaven
  35. Defection of Messenger Does Not Invalidate Message
  36. Message of God to Laodicea
  37. *Laodicean Message Involves Righteousness by Faith*
  38. *Caution to Jones on Presentations*
- XIX. 1893—
1. Come Out of Cold Sunless Cave
  2. Legal Religion; Form of Godliness
  3. Unconverted Preachers Impede the Cause
  4. Resistance Tends to Thwart Light
  5. *Robe Woven in Loom of Christ's Body*
  6. Relation of Faith and Works (Cf. ISM 377-382)
- XX. 1894—
1. Externals Considered Essence of Religion
  2. Cold Legal Religion Is Christless
  3. Obscuring of Christ Caused Legalism
  4. *Present It as Temporarily Obscured*
  5. Foolish Virgins Devoid of Righteousness
  6. Lack of Simplicity of Christ-centered Righteousness
  7. Dangerous Complacency Over Settled Positions
  8. Laodicean Lack of Righteousness of Christ
  9. Offers His Treasures and Righteousness
  10. Rescue Gems of Divine Origin
  11. Gives Attractiveness to Gospel Plan
  12. Rescue Truth From Rubbish of Error
- XXI. 1895—
1. Uplift Saviour Before World
  2. *Is Loud Cry of Third Message*
  3. Sweetest Melodies From Human Lips
  4. Spirit Present With Convincing Power
  5. "Imputed" Gives Title; "Imparted" Gives Fitness
  6. Christ Imparts New Power to Truth
  7. Truths Essential to Salvation Are Clear
- XXII. 1896—
1. Righteousness Involves Themes of Salvation
  2. *Righteousness of Christ Constitutes Third Message*
  3. Gospel of Grace Is Third Message
  4. Attendants (in 1888) Chose for or Against Truth
  5. Message Resisted by Some; Termed Fanaticism
  6. Righteousness—Robe of Prodigal Son
  7. *Righteousness Is Embodied in Christ*

8. *Truth in Jesus Is Third Message*  
 9. *Rejection of Delegated Messengers Is Rejecting Christ*
- XXIII. 1896-98—1. What Might Have Been  
 2. *Christ Might Have Come Ere This*  
 3. World Would Have Been Warned  
 4. Work Is Years Behind
- XXIV. 1897—1. Nothing to Hinder Outworking of Righteousness  
 2. Be Not Content With Surface Truths  
 3. Take Broader View of Gospel  
 4. Truth Unfolds as Dawn Brightens Into Noonday  
 5. Searchers Will Find Rich Deposits of Truth  
 6. *Broadening Glory as We Advance*  
 7. Recovering Lost Truths Our Special Work  
 8. Truths Must Be Brought Into Heart  
 9. *Eleventh-Hour Laborers to Replace the Indifferent*  
 10. Unheeded Truths to Shine Forth  
 11. Old Controversies Will Be Revived  
 12. Thorough Reformatory Movement Called For
- XXV. 1898—1. Righteousness Maintained by Vital Connection  
 2. Yielded Soul Becomes Christ's Fortress  
 3. Indwelling Christ Only Defense  
 4. Righteousness Transforming the Character  
 5. Many Content With Suppositions  
 6. Narrowed Minds Closed to Truth  
 7. Close Investigations May Reveal Error  
 8. Truths Buried Beneath Sophistry of Error  
 9. Assent to Truth Is Not Righteousness
- XXVI. 1899—1. Truth Not in Inner Sanctuary of Soul  
 2. Pearl of Price Is Entire Surrender  
 3. Righteousness the Pearl of Great Price  
 4. Pillars of Genuine Faith Not Comprehended
- XXVII. 1900—1. *Glory of Righteousness Closes Third Message*  
 2. Subordinate All Interests to Receiving Righteousness  
 3. Clothed With Garment of Righteousness  
 4. *Latter Rain Is Message of Redemption*
- XXVIII. 1901—1. Waiting in Rags of Self-righteousness  
 2. Law Has No Power to Pardon  
 3. Atoning Death Brings Imputed Righteousness  
 4. "God's Specified Plans" Unheeded  
 5. *Here "Many More Years" Because of "Insubordination"*  
 6. Orthodox, but Not After God's Order  
 7. Faith and Works, "Two Oars" (R&H, June 11, 1901)
- XXIX. 1902—1. Justification by Faith Defined  
 2. *1888 Saddest Chapter in Present Truth*  
 3. Obedience Contingent Upon Living Connection
- XXX. 1903—1. Reformation Will Bring Train of Blessings  
 2. Majority Content With Surface Truths  
 3. Christ Crucified Breaks and Wins Hearts  
 4. Laodicean Message Applies to God's People Today

## MOVEMENT OF DESTINY

5. Revival of Old Truths Called For
- XXXI. 1904—1. Uplift Jesus in All Presentations
  2. Many Have Turned Away From Christ
  3. *Peril of Going Into Battle Unarmored*
  4. Righteousness Is Ensign of Redeemed
  5. Plan of Redemption But Faintly Understood
- XXXII. 1905—1. Activity Imperils Without Christ
- XXXIII. 1906—1. Grapple With Great Themes
- XXXIV. 1907—1. Polished Jewels for God's Temple
- XXXV. 1908—1. Holiness Consists of Uplifting Cross
  2. Power Outside of Man Imperative
  3. Only Righteousness-clad Endure His Presence
- XXXVI. 1909—1. Work Is Years Behind
  2. *Scenes of 1844 to Be Repeated (True Midnight Cry)*
- XXXVII. 1911—1. Early Rain Concentrated on Christ
  2. Avoid Complicated Reasoning re Cross
  3. Ministry More Successful If Christ Uplifted
- XXXVIII. 1913—1. Clothed in Panoply of Christ's Righteousness
- XXXIX. 1915—1. Christ Crucified Is Foundation
  2. Spirit-filled Ministers Preach Christ
  3. Make Christ All and in All
  4. *Present Christ in All His Fullness*
  5. *Increased Light Focused in Jesus*

Comment would be superfluous, as the multiple message is complete.

## Changing the Impaired Image of Adventism

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### I. Door of Access and Dialogue Open to Us

1. INQUIRIES COME WHEN WE ARE PREPARED.—Time and circumstance had done their work. A new day had dawned. As a Church we had achieved unity of view as concerns the *complete and eternal Deity of Christ*—expressed initially through our “Fundamental Beliefs” statement of 1931, followed by others. The *Act of Atoning Sacrifice completed on the Cross*—in right relation to Christ’s Priestly Mediation—was similarly set forth in the Baptismal Certificate of 1941, with both permanently ensconced in the *Church Manual*.

The removal of the last standing vestige of Arianism in our standard literature was accomplished through the deletions from the classic D&R in 1944. And the lingering “sinful-nature-of-Christ” misconception was remedied by expunging the regrettable note in the revised *Bible Readings* of 1949.

It is significant that once these were cared for—and even beginning back in the late 1930’s—searching questions began to be asked with remarkable frequency, and vital contacts through inquiry made by scholars as to the fundamental faith of Seventh-day Adventists in relation to the Eternal Verities. It seemed to be spontaneous and simultaneous, and became a pronounced phenomenon. It was clearly the beginning of a new outreach for understanding by non-Adventist scholars.

2. SUCCESSION OF INVITATIONS ROLLS IN.—A succession of inquiries,

with invitations to speak, began to come from various quarters in the religious world. Along with others, I had personal opportunity to respond to requests from many study groups to tell "why I am a Seventh-day Adventist"—with essentially the same topic always assigned. These invitations came from non-Adventist churches, colleges, universities, seminaries—and even secular organizations.

The church groups included Episcopalian, Presbyterian, Methodist, Baptist, Reformed, Congregationalist, United Brethren, and even Pentecostal and Unitarian faiths—as well as an organization of converted Roman Catholic priests. So I write from personal knowledge, for I spoke to each of these groups.

Universities such as Marburg (Germany), Rutgers (N.J.), and Pittsburgh (Pa.) extended unusual invitations, with gratifying results from the presentation opportunities, with question periods. And following these came various dialogues with Roman Catholic student priests—both groups and individuals—which were highly fruitful and refreshingly frank. In one instance the contact was with thirty-eight student priests-in-training from the Catholic University of America, in Washington, D.C.—an hour for presentation, and an hour for questions. Out of this, smaller follow-up groups of five to eight. Later, I was privileged to address a class of graduate students at the same "Catholic U.," on the same theme.

3. UNFORGETTABLE CONTACTS WITH NOTED SCHOLARS.—Most memorable of all there were unforgettable contacts with noted clergymen, such as Lutheran professor Dr. Edmund Schlink, of Heidelberg University, and Dr. Ernst Benz, dean of the Theological Faculty, University of Marburg, and by invitation with his large student group. Then with the noted British Bible expositor, the late Dr. W. Graham Scroggie, of London; and the celebrated Congregationalist Dr. Martyn Lloyd-Jones, of Westminster Chapel, likewise of London. And the late Dr. H. H. Rowley, Baptist, of the University of Manchester. And many others in Britain.

And in America, with the well-known Dr. Wilbur M. Smith, prominent Baptist Bible teacher of Moody Bible Institute and later of Fuller Theological Seminary. And Presbyterian Dr. Carl C. F. Henry, at the time also at Fuller Seminary, then for eight years editor of *Christianity Today*—to mention but a few. Nor must Rabbi Dr. Louis Ginzberg, famous Talmudist, of the Jewish Theological Seminary of America, be omitted. There were even extended exchanges with Father Petrus Nober, of the Pontifical Biblical Institute of Rome and editor of *Verbum Domine*. And recently with other priests, such as Father Luis Rivera, of

Rome and Argentina, who translated and printed articles of mine in his *Revista Biblica*.

4. OPPORTUNITIES CAME BECAUSE PREPARED.—These contacts came, in part, because of their reading of the Adventist work *The Prophetic Faith of Our Fathers*, that aroused widespread interest. So they approached the Adventist author in further inquiry and discussion. Literally hundreds of contacts have been made in exchanges of letters in the past twenty years.

Various leaders have had similarly profitable appointments before religious and secular groups—in churches, institutions, fellowships, luncheons with religious leaders, and conferences. A new day of opportunities and appointments had indeed come—and, we believe, for a very definite reason. A new epoch in communication had opened. The propitious hour had come. The contacts followed.

5. WAVE OF SINCERE INQUIRIES CONTINUES.—We did not at first sense the reason why. But, looking back over this wave of developments, it becomes increasingly clear. We were now better prepared for such approaches and openings. Previously, we had been handicapped because of certain early published and unrepudiated statements concerning the Eternal Verities that were known and widely exploited in scholarly religious circles. When these had been corrected, and the way cleared, the inquiries and opportunities came—and continue to come.

This was particularly true of a succession of written questions concerning our faith, received from scholars on both sides of the Atlantic, South America, the Far East, Australia, Africa, and elsewhere. And from various graduate students in Catholic and Protestant seminaries. Thesis topics and data were involved. They sought information. The hand of God could be seen in it all. Some of the responses received have been highly significant—contacts destined to bear increasing fruit, and transformed viewpoints. Attitudes and relationships have been totally changed. They have accepted our positions.

6. CORRECTIONS IN ENCYCLOPEDIAS AND REFERENCE WORKS.—Furthermore, after our corrected denominational declarations had become matters of historical record and common knowledge, and with regrettable statements still lingering in a few of our books eliminated, we were in better position to take issue with certain published statements that gravely misrepresented our Faith. Opportunity opened to make corrections in various encyclopedias and religious reference works, and even in the books of harsh critics—those classing us among the “anti-Christian cults,” et cetera.

The readiness of many to correct misstatements concerning our beliefs, and misunderstandings of our basic positions, was most gratifying. Many of these corrections went on behind the scenes, quietly accomplishing their objectives.

Many were frankly glad to learn the facts and to discover the truth concerning our Faith, and to make—or ask help in making—corrective statements in their writings. One conspicuous example must suffice, here noted in some detail because of its early significance. First get the setting.

7. CONTACTS COME WHEN WE ARE READY.—As stated, the corrections had been made, and the unifying 1931 statement of “Fundamental Beliefs” was on record for attestation. Similarly with the uniform Baptismal Certificate of 1941. Essential corrections had been made in certain standard books.

However, the hoary old charges against our alleged Eternal Verities “heresies” still continued to circulate, and new ones appeared in book and periodical-article form. Some were phrased in rabid, highly condemnatory terms. Others were temperate in wording and spirit. The first were deeply prejudiced and unreasoned strictures. The latter were chiefly based on misinformation and misunderstanding, and easier to correct.

8. RESULTS OF FOLLOWING THE BLUEPRINT.—One of the latter type appeared in 1955 in a brief editorial note in *Our Hope*, published in Philadelphia and edited by Dr. E. Schuyler English, also chairman of the Revision Committee of the Scofield Reference Bible. A chain of unique circumstances grew out of this editorial item that should be told, for his journal led the way in corrective undertaking.

When we follow the Blueprint, the Lord honors our fidelity, and gratifying developments result. We have been told that in our contacts with those not of our faith we are first to cause them to know that we are truly Christians, and believe in the *Divinity* (i.e., Deity) of Christ, and His *pre-existence* (6T 58). That had perhaps been the chief stumbling block, in the past, to fair consideration of Adventism by many Christian scholars. This various ones have told us. And this we now sought to correct first.

The recital that follows is one of the early tangible results of stressing these very points. It indicates a successful content approach. The following chain of circumstances began before the contacts with Walter R. Martin and Dr. Donald Gray Barnhouse, presented in the chapter that follows. However, this earlier exchange with Dr. English

had a definite bearing upon—though it was separate from—the conferences with Martin and Barnhouse.

## II. Precedent-breaking Contacts With Dr. E. Schuyler English

1. SIGNIFICANT EXCHANGES WITH EDITOR OF "OUR HOPE."—In order to understand the latter portion of this and the next chapter, dealing with the conferences with Evangelicals Martin and Barnhouse—and the resultant book, *Seventh-day Adventists Answer Questions on Doctrine* (1957)—it is necessary to go back to 1955, and certain preliminary exchanges with Dr. English, of *Our Hope*. In an editorial note in his January, 1955, issue, English stated, erroneously, that Seventh-day Adventists "deny Christ's Deity" (p. 409). And he added that we are a group that "disparages the Person and work of Christ" (p. 410).

As to the latter expression, Dr. English based this misconception upon his understanding that we hold that Christ, during His incarnation, "partook of our sinful, fallen nature." In this expression he was clearly alluding to the then oft-cited note in the old edition of *Bible Readings*. (E. Schuyler English letter to L.E.F., Mar. 11, 1955, p. 1.)

2. HONORABLE AND CHRISTIAN RECTIFICATION.—We immediately wrote to Dr. English expressing concern over his mistaken understanding of our teachings on these and other points. Ample authoritative documentary evidence was furnished to show that, instead of depreciating the Deity of Christ—as many Modernists in various denominations constantly do—we, as a Church, ring as true as steel to the Biblical truth of the full and complete Deity of Jesus Christ. And further, that the old Colcord minority-view note in *Bible Readings*—contending for an inherent sinful, fallen nature for Christ—had years before been expunged because of its error, and again furnishing incontrovertible evidence to sustain these statements. This led to a highly gratifying and profitable exchange of letters.

At the close of the interchange, extending over several months, Dr. English in a most manly and truly Christian spirit stated that he was convinced that he had "certainly been mistaken in the charges," and said that he would assuredly "acknowledge those mistakes through the columns of *Our Hope*." (*Ibid.*)

3. FORTHRIGHTLY RECTIFIED THE "WRONG."—As to Christ's incarnate nature, English had contended:

"He [Christ] was perfect in His humanity, but He was none the less God, and His conception in His incarnation was overshadowed by the Holy Spirit so that He did not partake of the fallen sinful nature of other men." (*Ibid.*)

That, we in turn assured him, is precisely what we likewise believe. (The Spirit of Prophecy is replete on this. Leading statements, for reference, are assembled in the note that follows.)\*

Dr. English honorably and graciously fulfilled his promise in the February, 1956, issue of *Our Hope*. The editorial statement was candidly titled, "To Rectify a Wrong." In this he referred to making a "grievous mistake" in the January, 1955, note, in affirming that Seventh-day Adventists "deny Christ's Deity and disparage His Person and work" (p. 457). In this editorial he told of "several months' correspondence" with this writer, and set forth the considered conclusion he had reached:

"*Seventh-day Adventists believe implicitly in the Deity of our Lord Jesus Christ*" (*ibid.*). In support he cited the various documentary items that had been furnished him.

4. OUR BELIEF IN CHRIST AND HIS SALVATION.—Dr. English then quoted at length, in his journal, from our correspondence with him. He wished to present a clear and fairly full picture of Adventist belief on these points, so his readers might see precisely what had been presented to him as our faith on these points. As to our belief on the person and work of Christ, we venture to quote the full citation from my letters that he incorporated in his editorial. It was amazing that he would give so much space to setting forth our position on salvation through a Christ who is Deity in the highest sense—"all the fulness of the Godhead." Here is my statement that he quotes in *Our Hope*:

"Seventh-day Adventists place their sole hope of salvation in Jesus Christ.

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\* See *Questions on Doctrine*, Appendix B, pp. 647-660. Here are key excerpts from that comprehensive compilation on "Christ's Nature During the Incarnation," from the E.G.W. writings:

"He [Christ] began where the first Adam began. Willingly He passed over the ground where [the first] Adam fell." (YI, June 2, 1898.)

"When Adam was assailed by the tempter in Eden he was without the taint of sin." (R&H July 28, 1874.)

"[Christ] taking the nature but not the sinfulness of man." (Signs, May 29, 1901.)

"He vanquished Satan in the same nature over which in Eden Satan obtained the victory." (YI, April 25, 1901.)

"We should have no misgivings in regard to the perfect sinlessness of the human nature of Christ." (5BC 1131; Signs, June 9, 1898.)

"Not for one moment was there in Him an evil propensity." (*Ibid.*, 1128.)

"Do not set Him before the people as a man with the propensities of sin." (*Ibid.*)

"Never, in any way, leave the slightest impression upon human minds that a taint of, or inclination to corruption rested upon Christ, or that He in any way yielded to corruption." (5BC 1128, 1129.)

"He assumed the liabilities of human nature." (Signs, Aug. 2, 1905.)

"He shared the lot of man; yet He was the blameless Son of God." (DA 311.)

"His spiritual nature was free from every taint of sin." (Signs, Dec. 9, 1897.)

"The accumulated sin of the world was laid upon the Sin-bearer. . . . Not a taint of corruption was upon Him." (*Ibid.*)

"[He] suffered in proportion to the perfection of His holiness. . . . Not a single thought or feeling responded to temptation." (5T 422.)

"On not one occasion was there a response to his [Satan's] manifold temptations." (5BC 1129.)

"[He] became like one of us except in sin." (YI, Oct. 20, 1886.)

"He was born without a taint of sin." (Letter 97, 1898.)

"He is a brother in our infirmities, but not in possessing like passions." (2T 508.)

"No trace of sin marred the image of God within Him." (DA 71.)

pre-existent from all eternity, who took our flesh through the virgin birth, lived a sinless life, wrought many miracles, was betrayed and went to the cross where His blood was shed in our stead. There He died a vicarious, atoning death, rose the third day, ascended personally and bodily to heaven where, as our merciful High Priest, He ministers in our behalf the full and complete atonement He made on the cross. And from thence we look for His imminent second advent, to raise the righteous dead and translate the righteous living, who are thereafter to be ever with the Lord.

"We believe in salvation solely through grace by faith, all and only in Christ—good works following after salvation as the fruitage and evidence of its genuineness. We believe in the imperative necessity of the new birth, in justification by faith from the guilt and penalty of sin through the *imputed* righteousness of Christ; of sanctification through the operation of the Holy Spirit, thus to receive the *imparted* righteousness of Christ. And we believe in glorification at the second, personal, premillennial advent of Christ, when we will be delivered from the very presence and possibility of sin." (L.E.F., quoted in *Our Hope*, vol. LXII, no. 8, Feb., 1956, p. 458.)

5. PIVOTAL CHARACTER OF INCARNATION.—Dr. English next reproduced, at even greater length, four paragraphs from one of my communications dealing with the "Incarnation of the Son of God," referring to the statement as an "important pronouncement":

"The inspired Word and the Incarnate Word, or the Word made flesh, are twin pillars in the faith of Seventh-day Adventists, in common with all sound evangelicals. Our entire hope of salvation rests on these two immutable provisions of God. Indeed, we consider the incarnation of Christ to be the most stupendous fact, in itself and its consequences, in the history of man, and the key to all the redemptive provisions of God. Everything before the incarnation led up to it; and all that follows after grows out of it. It undergirds the whole of the gospel, and is absolutely essential to the Christian faith. This union of the God-head with humanity—of the Infinite with the finite, the Creator with the creature, in order that Divinity might be revealed in humanity—passes our human comprehension. But Christ united Heaven and earth, and God and man, in His own Person through this provision.

"Furthermore, at His incarnation Christ *became* what He *was not* before. He took upon Himself a human bodily form, and accepted the limitations of human bodily life, as the mode of existence while on earth among men. Thus Divinity was wedded to humanity in one Person, as He became the one and only God-man. This, to us, is the central fact and essential faith of Christianity. The Cross was the inevitable outgrowth of this primary provision." (*Ibid.*)

6. WITHOUT INHERENT EVIL PROPENSITIES.—Going, as we did, more deeply into the involvements of the Incarnation, and its tremendous achievements, English continued to quote:

"Again, when Christ identified Himself with the human race, through the incarnation, the Eternal entered into the earthly relationships of time. But from thenceforth, ever since Christ the eternal Son became man, He has not ceased to be man. He adopted human nature, and when He returned to His

Father, He not only carried with Him the humanity which He had assumed at the incarnation (Acts 7:55), but retains it, along with the glory which He had from all eternity. It is the Son of man that shares the throne of the universe.

"The obvious purpose of the incarnation, then, was to provide an entrance for the eternal Son of God into human life in order to save the human race from destruction. Christ joined Divinity and humanity, in mysterious but harmonious union, for the world's redemption from the guilt and penalty and power of sin. In some inexplicable way Christ so united Himself with the human race that He bore in His own body, and personal experience, the weight of its sorrows and guilt, *but not its inherent evil propensities or passions*. And through the Incarnation Christ snatched the scepter from Satan the usurper, and sealed his doom." (*Ibid.*, pp. 458, 459.)

7. REJOICES IN SOUNDNESS OF OUR FAITH.—Going the second mile, Dr. English then closed with this significant editorial declaration:

"For the grave misstatements made in *Our Hope* the Editor is deeply grieved and offers his sincere apology and, at the same time, expresses the hope that this editorial will help to right the wrong done. Thanks are due Dr. Froom for his courteous communications in setting us straight on the matters discussed in the foregoing paragraphs. While we are not in accord with some of the doctrines of the Seventh-day Adventists, we rejoice to learn of their adherence to the Scriptures as to the Deity of our Lord and His atoning sacrifice of Himself for sin." (*Ibid.*, p. 459.)

This candid avowal had a pronounced effect upon many in religious circles. The closing clause had reference, of course, to the common misunderstanding that we "separate" the Atonement totally from the Cross, making it the work of the Priest only. This too had been clarified to his satisfaction. Also the question of the "scapegoat." But that is not all.

### III. Walter Martin Affirms SDA's Are "Brothers in Christ"

I. ENGLISH CONSIDERS US TRULY "CHRISTIAN."—A few months later Dr. English published an article in *Our Hope* from Baptist Polemicist Walter R. Martin. In introducing this, English frankly stated, in a preliminary editorial, headed "Seventh-day Adventism":

"The Editor [Dr. English] once held, with many of our beloved reader-family, that Seventh-day Adventism is heretical and not Christian. Investigation that has lasted throughout nearly a year has convinced us that we were mistaken. . . .

"Any man or woman who holds as essential Christian doctrine the verbal inspiration of the Scriptures, the virgin birth and Deity of Christ, the necessity for and completeness of Christ's vicarious atonement for sin, justification by faith, and the personal and visible second advent of Christ, is a Christian in the strictest sense of the word." (*Our Hope*, November, 1956, p. 271.)

This was, we believe, the earliest clear affirmation of its kind to

appear in a non-Adventist evangelical journal of standing. And the date—1956.

2. URGES PRAYERFUL READING OF MARTIN ARTICLE.—Then, directing the reader to Walter Martin's major article in the same issue, titled "Seventh-Day Adventism Today," Dr. English urged:

"Read it with understanding. Read it prayerfully. And even if you do not agree with it wholly, rejoice that some within this [SDA] denomination (multitudes, we believe) are members of Christ's body through faith in His atoning sacrifice, and are eternally saved." (*Ibid.*)

3. MARTIN CITES FOUR MISCONCEPTIONS.—Then, beginning on page 273, there follows the 12-page Martin article ("Seventh-Day Adventism Today"), introduced by the explanatory subtitle, "Here we have an up-to-date appraisal of a misunderstood denomination." A footnote by English says this of Martin:

"The author is Director of Cult Apologetics for the Zondervan Publishing House, Contributing Editor of *Eternity Magazine*, and a member of the staff of the Evangelical Foundation in Philadelphia."

According to Martin, the four leading charges commonly brought against Adventism, dealt with in his article, were:

"(1) that the atonement of Christ was not completed upon the cross; (2) that salvation is the result of grace plus the works of the law; (3) that the Lord Jesus Christ was a created being, not from all eternity; (4) and that He partook of man's sinful fallen nature at the incarnation." (*Ibid.*, p. 275.)

This, Martin said, sums up the four major misconceptions concerning Adventism, held in scholarly religious circles.

4. EARLY FAULTY VIEWS "TOTALLY REPUDIATED."—Then comes this key paragraph that sums up Martin's seven-year search:

"After an exhaustive examination of the history and theology of the Seventh-day Adventist denomination covering a seven-year period, the last year and a half of which have been spent in top-level conferences with officials [representatives] of the General Conference of Seventh-day Adventists, this writer as a research polemicist has no hesitation whatsoever in stating that those previous [individual] positions so widely seized upon by the enemies of Adventism have been totally repudiated by the Seventh-day Adventist denomination for some years. To charge the majority of Adventists today with holding these heretical views is *unfair, inaccurate, and decidedly unchristian!*" (*Ibid.*)

5. ADVENTISTS ARE "MOST DECIDEDLY" CHRISTIANS.—Martin mentioned Canright, and other "professional detractors or previous defectors" (p. 276), who are out to—

"prove that Seventh-day Adventists are not Christians—which they most decidedly are, as any honest perusal of their literature on the cardinal doctrines of the Christian faith will quickly reveal." (P. 276.)

Martin then lists, as evidence, our fundamental Christian beliefs, which accord with "historic orthodox Christianity":

"Seventh-day Adventists believe without reservation, and in the context of historic orthodox Christianity, the following doctrines: (1) the complete authority of the Bible as the sole rule of faith and practice and the inerrant Word of God; (2) the virgin birth of Christ; (3) the eternal Trinity and Deity of Christ; (4) the personality of the Holy Spirit; (5) the perfect sinless human nature of Christ; (6) the sinless life and vicarious atoning death of our Lord; (7) the physical resurrection and ascension of Christ; (8) His intercessory ministry for man before the Father; (9) the second personal premillennial coming of Christ; (10) the everlasting bliss of the saints; (11) the physical resurrection of the body; (12) justification by faith *alone*; (13) the new creation; (14) the unity of the Body of Christ; (15) salvation by grace apart from the works of the law through faith in Jesus Christ." (P. 276.)

These points he obtained from our conferences and our literature, noted in the succeeding chapter.

6. OUTSPOKEN BELIEF IN OUR "CHRISTIANITY."—Then follows this strong Martin declaration:

"If adherence in the orthodox sense to the previously enumerated doctrines of the Bible does not place one in the category of evangelical Christianity, then this writer fails to see what would." (*Ibid.*)

7. BEGAN INVESTIGATION "STEEPED" IN PREJUDICE.—Martin then made this forthright statement of a prior background of "prejudice" and "suspicion" as he began his investigation of Adventism:

"I began my study of Seventh-day Adventism steeped in the prejudices of over one hundred years of slander, verbal and printed, which has characterized the orthodoxy versus Adventism controversy. With grave suspicion I approached Seventh-day Adventism and the leaders of the General Conference, and it was not until a vast amount of material had been covered and irrefutable evidence had been produced to show that Seventh-day Adventism today—and for that matter historically—has adhered tenaciously to the cardinal doctrines of the Christian faith with but few exceptions, that I for the first time was willing to concede that on the basis of facts, not opinion or prejudice, a true Seventh-day Adventist of today is a true Christian, a believer in the Lord Jesus Christ, and a brother of all those who embrace orthodox evangelical Christianity." (P. 277.)

Martin also paid this tribute to the Voice of Prophecy, always identified as a Seventh-day Adventist program:

"One cannot listen to the Seventh-day Adventist radio program, The Voice of Prophecy, without becoming convinced that Seventh-day Adventism today is eagerly promulgating the basic teachings of the Gospel of Jesus Christ and is earnestly desirous of winning souls for Him." (P. 283.)

8. ANTICIPATES HOSTILE RECEPTION TO ARTICLE.—Bringing his

article to a close, Martin states his awareness of criticism that was bound to come from his defense of the Christianity of Adventism:

"In closing, the writer wishes to state that after reaching my decision on Seventh-day Adventism, based upon a factual first-hand analysis of the denomination today, I became aware that much surprise and bitterness would probably characterize the criticism of the presentation which I now offer. Many persons reading this article and others which I have written, and possibly later my book, may come to feel that I have gone overboard on Seventh-day Adventism, or that I have attempted to 'white wash' the movement. Neither of these things is true. I have attempted to present an objective, first-hand analysis of the Seventh-day Adventism of today, unclouded by the prejudices which have characterized the last one hundred years of literary effort, and I have faith enough to believe that Christian people have the intelligence to recognize verifiable facts from the pen of one who has vigorously opposed error, both in writing and from the lecture platform and the pulpit over the past ten years." (P. 283.)

9. CONTENDS FOR RECOGNITION OF OUR "CHRISTIANITY."—Summing up his investigation, Martin contends for our right to be recognized as true Christians:

"I have been interested in facts and facts alone. I am still interested in facts but not in the opinions, charges, and rantings of outraged and overly prejudiced zealots, and until it can be shown conclusively and beyond doubt that the massive accumulation of evidence I now possess regarding Seventh-day Adventism is in error, I shall vigorously contend for the rights of Adventists to be called Christians, and the obligation on the part of other Christians to recognize them as such in fellowship as brothers in Christ." (Pp. 283, 284.)

Then follows this rather remarkable concluding urge for extension of the hand of recognition to Seventh-day Adventists as Christians:

"Since there is no conceivable doctrinal ground, in the light of verifiable evidence, where the fundamental tenets of the historic Gospel are concerned for refusing that outstretched hand, I for one encourage the extension of our hand which will usher in a new era of understanding and spiritual growth among the Church which is Christ's body." (P. 284.)

That is the heart of the Martin article appearing in *Our Hope* before his article in *Eternity* came out not long after. This was Martin's first published statement of conviction.

Now let us turn to a more far-reaching development.

## Significant Part Played by 1957 Questions on Doctrine

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The developments set forth in the previous chapter parallel, in part, a series of eighteen conferences with Evangelical representatives in 1955 and '56. These interviews and discussions eventuated in our own volume *Seventh-day Adventists Answer Questions on Doctrine* (1957), as well as Walter R. Martin's *The Truth About Seventh-day Adventism* (1957, revised in 1960)—along with important editorials and articles in *Our Hope*, and the magazine *Eternity* by Dr. Donald Grey Barnhouse and Walter Martin. These conferences are of such importance as to warrant a covering sketch in some detail, because of their larger involvements and developments.\*

### I. Series of Unprecedented Sessions Alter Attitudes

1. WHOLESOME RESULTS FROM CONTACTS.—It will be helpful for the reader—and especially our worker groups—to have the gist of the story. It all started when T. E. Unruh, then president of our East Pennsylvania Conference, here in North America, listened to a series of

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\* Various human-interest features and illuminating side lights have had to be omitted because of space limitations. Such aspects would have furnished intriguing insights, and have accentuated the significance of the Conferences. But the essentials have been compassed.—L.E.F.

weekly radio broadcasts on the book of Romans, impressively setting forth Righteousness by Faith. These were given by Dr. Donald Grey Barnhouse, pastor of the Tenth Presbyterian church, of Philadelphia, and at the same time editor of *Eternity* magazine, speaker on a large radio network, and teacher of an extensive weekly Monday night Bible class in New York City, which he had conducted for some ten years.

Unruh wrote to Barnhouse commending him on the Biblical soundness and spiritual helpfulness of his presentations over the airwaves on Righteousness by Faith. This unexpected commendation puzzled Barnhouse, for he had understood that Seventh-day Adventists held to righteousness by *works*.

This incident, and what grew out of it, ultimately led Walter R. Martin—Baptist polemicist and cult specialist, contributor to *Eternity* magazine, and affiliated with the National Foundation of Evangelicals and the Stony Brook School, as well as director of the Division of Cult Apologetics of Zondervan Publishing House—to locate Unruh as the point of contact with the Adventists. And this for a writing assignment that had been given him.

2. MARTIN'S TWOFOLD REQUEST.—Locating the new conference headquarters (which had been transferred from Philadelphia to Reading) and explaining his mission, Martin asked for copies of our most representative and authoritative doctrinal books. He also requested a series of interviews with responsible Adventist leaders, who could answer a battery of probing questions that he had drawn up pertaining to our faith. This was all in preparation for a book on the doctrinal errors of Seventh-day Adventism that he had been commissioned to write. But he wanted to be fair, he said, and to have the full facts before writing—and so asked our cooperation.

After a long-distance telephone contact with our headquarters by Unruh, assurances were given. The books would be provided for Martin's scrutiny, and a committee of three representative men was named. T. E. Unruh would act as initial chairman, to get the conferences under way. These four met as a team, with Walter Martin and a colleague, Dr. George Cannon, professor of New Testament Greek at a college on the Hudson. There were eighteen conferences, lasting one to three days and usually with three sessions a day. These were held periodically, in Washington, D.C., Reading, Philadelphia, and New York City over a period of eighteen months.

Two of the most important in the series took place at the home of Dr. Barnhouse, at Doylestown, Pennsylvania, near Philadelphia. Dr. Russell Hitt, then managing editor of *Eternity*, was present at the second

conference in the Barnhouse home. And Dr. Barnhouse' son, Dr. Donald Grey Barnhouse, Jr., was at the first Doylestown conference.

3. MARTIN'S QUESTIONS AND OUR RESPONSES.—The first conference with Martin and Cannon, followed by others, took place in an available office at our General Conference headquarters, in Takoma Park, Washington, D.C. Martin came armed with a formidable list of definitely hostile and slanted questions, most of them drawn from well-known critics of Seventh-day Adventists—among them the inevitable Canright, on to the late defector E. B. Jones. Before undertaking any response to Martin's initial rapid-fire complex of questions, privilege was asked of making, first, a succinct statement on our fundamentally Protestant position on the Bible and the Bible only as the rule of Adventist faith and practice. This was also to lay the groundwork for later discussion of the relationship of the Spirit of Prophecy to the Bible.

Then, similarly, as regards our basic Adventist beliefs on the Eternal Verities—the *eternal pre-existence and complete Deity of Christ*, His miraculous conception and virgin birth and sinless life during the Incarnation, His *vicarious atoning death on the Cross*—once for all and all-sufficient—His literal resurrection and ascension, His Mediation before the Father, *applying the benefits of the completed Act of Atonement He had made on the Cross*. And climaxing with His personal, premillennial Second Advent, which we firmly believe to be imminent, but without setting a time.

The same was true concerning the three tenses of salvation—*past, present, and future*—involving justification, sanctification, and glorification. These were duly presented. Such, we affirmed, was our stated position on the Everlasting Gospel and its saving provisions.

4. STRUCTURAL FOUNDATIONS OF BASIC SDA BELIEFS.—There was also this explanatory feature: The structural foundations of Seventh-day Adventist doctrinal beliefs, giving us separate denominational entity, are threefold: (1) The *first category* embraces nineteen basic beliefs that we share in common with all sound, Evangelical, conservative Christians of all faiths in all ages. These undergird the whole structure of Christianity, and of salvation in and only through Christ. The holding in common of these primary doctrines establishes the fact that we are truly Christian. *But* the holding of this primary group of basic doctrines alone would not distinguish us from multiplied millions of other Christians, and not constitute us as Seventh-day Adventists.

(2) The *second category* comprises some twelve additional doctrines upon which various Protestant denominations are divided—with alternative views of other important truths, such as *baptism*—by immersion

or by sprinkling, both of which forms are commonly regarded as being acceptable Christian rites. In this additional group of alternatives we hold the position that we believe to be most soundly Biblical and historically true, and held in the early church in its pristine purity, before its departures and divisions appeared. The holding of these additional Biblical truths further identifies us as being truly Christian but still not as Seventh-day Adventists as such. Something more is requisite.

(3) This *third necessary category* comprises some five distinctive, separative doctrines that are *not* held by, or shared with, other denominations. Those are the basic points on which we differ, and that distinguish us from all others. Their avowal—in addition to holding the previous two categories—constitutes us Seventh-day Adventists. These five, we hold, are essential today for a full-rounded faith for these last days, and are the distinguishing characteristics of Adventism. They constitute our augmenting contribution to systematic theology. These too were apostolic truths, though not stressed or due for emphasis during the bulk of the Christian Era. We believe the time has now come for their emphasis, and that they constitute God's distinctive "present truth" for these latter times—the "time of the end," "the hour of God's judgment."

5. REASON FOR OUR SEPARATE EXISTENCE.—These three correlated categories, held in harmonious relationship, make us a separate Protestant body, distinct from all others, yet soundly and basically Christian. That is why we are in existence as a separate people, with a message and a mission that we profoundly believe to be from God, and imperative for heralding in this final period of human history.

It is the unified combination of these three categories that creates the divine compulsion that motivates us, and produces the sense of urgency that we feel, impelling us to give our full-rounded Everlasting Gospel message to all men. It is this that makes us intensely mission-minded, and conspicuously and sacrificially active. That is the essence, the heart, the conspectus, of Adventism. (The specific content of the three categories was then presented, but is omitted here for lack of space.)

6. PERSUADED WE ARE "BRETHREN IN CHRIST."—It was evident that these brief but comprehensive portrayals of our fundamental belief and trust in—and complete loyalty to—the Eternal Verities of the Everlasting Gospel, made a deep and lasting impression. It was a totally different picture from what Martin had fancied and expected. And in these brief

introductory presentations many points of confusion were already beginning to clarify. Our declarations had registered.

Next morning the conference resumed. At the very outset Martin, in a most serious mood, made a really remarkable statement to the effect that, as the result of our first day's sessions together—and of our complete frankness, and the satisfying and clarifying scope of our covering Bible-based statements, and our candid answers to his many searching questions—he had become persuaded that we were indeed “born-again Christians and truly brethren in Christ”—and extended his hand of fellowship to us. It was an impressive moment. From that conviction Martin never retreated.

As a result of this unexpected development, a new problem now faced Martin, which was, How to write a book that would be both fair to us, and would also state his own convictions as to the genuineness of our Christianity, but would, at the same time, show up what he believed to be certain of our errors and heresies, as he then saw them. And *all this in such a way as to satisfy, if possible, those who had commissioned his writing assignment*—who wanted him to expose the errors of Adventism. It was a most difficult order under such changed circumstances.\*

7. PRAYER SEASON FOR DIVINE GUIDANCE.—The change in spirit was impressive. Tension and suspicion diminished, then virtually disappeared. Calmness and confidence in our Christian integrity took their place. Questions and answers were without tensions or polemics. This was brought about by the dawning understanding of our *true* beliefs and our fundamental loyalty to the Eternal Verities of the Everlasting Gospel and the Word. Such is the transforming power of truth, tactfully but faithfully presented. The light of understanding had banished the darkness of misconception and hostility. This was clearly the work of the Spirit of God.

Martin did not, of course, agree with certain special Adventist positions—on the Sabbath, Sanctuary, Nature of Man, and the like—the specific Testing Truths, as we regard them, for emphasis in these last days. But he nevertheless definitely believed that we are fundamentally Christians and brethren in Christ. His problem loomed so large that, in his concern, he then and there asked us to join him in praying for divine guidance and wisdom in his newly developed writing problem.

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\* Only as one understands Martin's very real dilemma, and the heavy pressures attendant, can a fair understanding be had of his book. Martin's colleague was likewise warned by his campus authorities of the grave consequences of sharing such a revolutionary view on Adventism. He too faced a real crisis in connection with his campus responsibilities, in relationship to the organization to which he was accountable. The decisions of both men called for moral courage.

This we did, all six of us dropping to our knees around the table, and praying to that end.

8. **STARTED AFRESH WITH NEW QUESTIONS.**—With a new attitude and objective on the part of Martin, we virtually started all over again. A new list of serious, basic questions was submitted in writing, covering salvation by grace versus salvation by works, the distinction between moral and ceremonial law, the antitype of the scapegoat, the identity of Michael—and on through the wide range of fundamental Adventist beliefs and practices, covering doctrine and prophecy, and the rest. These formed the basis for our considered written answers, presented during the conferences and appearing in due time, after wide-ranging approval,\* in *Questions on Doctrine*.

Our primary purpose was to set the record straight, and to show what Adventists really believe in relation to the array of questions covering Martin's searching inquiries, and to present sound Adventist answers to his specific questions. It was to show that our teachings are truly Biblical and Christ-centered—definitely rooted in the Everlasting Gospel for today.

9. **READ AMAZING NUMBER OF BOOKS.**—At the outset we had placed in Martin's hands approximately \$100 worth of standard Seventh-day Adventist books, which he most carefully examined, to get our viewpoint and stated positions. Incidentally, the amount of reading that Martin did, in the year or more covered by the conferences, was remarkable—not only of the representative books that we had provided, but of much additional Adventist literature that he himself secured and read, to check all important references made. He was a persistent researcher, an indefatigable prober. He interviewed Adventist leaders and laymen, and saw that our answers were representative.

## II. Need for Repudiating Discarded Errors

1. **HAD BEEN NO PUBLISHED DISAVOWALS.**—One thing in the series of previous Adventist clarifications and rectifications, presented in previous chapters, had never been done. There had been no published disavowal of erroneous earlier individual or minority views that had

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\* These answers, prepared for presentation to the Evangelical representatives, were submitted for approval first to the authorizing Committee of Fourteen—leaders at and around headquarters, with GC President R. R. Figuhr as chairman. These approved answers were then sent out, after approval, to more than 225 of our world leaders—not only administrators but embracing our leading Bible teachers, editors, mass-communications spokesmen, and veteran leaders such as M. E. Kern, former secretary of the General Conference and president of our Theological Seminary. No more eminent or representative group could have been consulted. No more competent group could approve. And that they did.

later been abandoned. That was because neither its need nor its importance had as yet been recognized.

For more than a score of years the basic tenets of our faith had been clearly and explicitly on record—prior to these conferences in 1955-'56. They were embodied in our authoritative 1931 "Fundamental Beliefs" declaration, and the 1941 Baptismal "Covenant" and "Vow"—and then in the *Church Manual*—affirming our unified belief in the Eternal Verities of the Everlasting Gospel. There had been general acceptance. The earlier Arian concept of some had virtually disappeared.

2. DECLARED POSITIONS AMPLY AFFIRMED.—The question of the eternal pre-existence and complete Deity of Christ, as the Second Person of the Eternal Godhead, or Trinity, had been the first of the great stumbling blocks in Evangelical circles to recognizing Adventists to be fellow Christians. And along with this was the inseparable issue of the personality of the Holy Spirit, as the Third Person of the Eternal Godhead, or Trinity. For a score of years, however, there had been unity on these points.

And in addition to the complete Deity of Christ, Adventists had long been emphasizing the completed *Act of Atonement* on the Cross, with our ascended High Priest applying its wondrous benefits through His heavenly ministry. This was now our standard and general teaching—for decades before the time of the interviews. And as stated, this was affirmed and buttressed by the uniform Baptismal Certificate, with its Covenant and Vows of 1941, required of all candidates for membership in the Seventh-day Adventist Church.

This Atonement aspect had been the second major stumbling block. But the record was now clear, buttressed by standard book and periodical article evidence. And it had not only appeared frequently in book and periodical article form but was constantly presented over our worldwide Voice of Prophecy radio broadcasts and Faith for Today telecasts. Likewise with the It Is Written TV programs. And all three are always clearly identified as Seventh-day Adventist presentations. This should characterize our literature, as well.

3. POINTED QUESTIONS FROM EVANGELICAL REPRESENTATIVES.—Aside from D. M. Canright's constantly reiterated and re-echoed charges—which have constituted the foundation of nearly all critic attacks over the years—E. S. Ballenger, of the *Gathering Call*, had long harped on what he considered vulnerable points in our early history, as well as making scores of other distorted allegations. But no

one had paid serious attention to his attacks. L. R. Conradi, in Europe, likewise made grave accusations as a defector. And still later E. B. Jones similarly agitated, perverted, and misconstrued. These, however, were all largely ignored by us—because they were mainly untrue. And, it should be added, our accusers rarely ever chose face-to-face confrontations, even when invited to do so. Martin was the exception.

But Martin and Barnhouse asked us pointedly about our *early* Adventist views in the aforementioned two areas of teaching—first, our *historical position* on the Deity of Christ; and, second, our *historical stand* on the Atonement as a completed Act on the Cross.

In response, abundant documentary evidence was presented from our most authoritative Adventist literature of recent decades, showing that Adventists ring true as steel on these two major Eternal Verities. Most convincing of all was the clear and consistent witness of the Spirit of Prophecy thereon, all the way through our history.

4. WHY NO REPUDIATION ON PUBLIC RECORD.—That satisfied our questioners as to the soundness of the *present* position of Adventists. But, they pressed the point, Had we ever gone on public record denying certain patently erroneous early personal statements that they knew had been printed—for they had had access to the books and cited the statements.

Our response was, No—that Adventists had not heretofore felt the need of making such, inasmuch as we were now fully united on these points, and had been so for more than a score of years. Furthermore, those early statements were the declarations of individuals or groups, not of the Church as a whole, and had never committed the Denomination. Our later formal declarations were clear, Biblical, sound, and “orthodox.”

But, they insisted, unless and until those early declarations—although they might have been only the voice of prominent individuals—were definitely disavowed, we as a denomination were justly held accountable for them, and any misunderstandings growing out of their early issuance. Further, they said that many hostile critics thought that such personal expressions really constituted our *actual and general early teaching* on these cardinal points. That surely called for a disavowal.

5. PREPONDERANT SUPPORT FOR CLEAR DECLARATIONS.—Their point could scarcely be gainsaid—that the early erroneous concepts of a minority clearly needed to be repudiated. So the appointed framers of the answers to their questions prepared a simple statement disavowing

these personal, individual, minority positions, for inclusion in the forthcoming book, to be called *Seventh-day Adventists Answer Questions on Doctrine*.\*

It reads:

"The belief of Seventh-day Adventists on these great truths is clear and emphatic. And we feel that we should not be identified with, or stigmatized for, certain limited and faulty concepts held by *some*, particularly in our formative years.

"This statement should therefore nullify the stock 'quotations' that have been circulated against us." (*Questions on Doctrine*, Question 3, pp. 31, 32.)

6. DEFINITIVE SPIRIT OF PROPHECY DECLARATIONS ASSEMBLED.—To complete the rather comprehensive presentation, and to give it maximum weight, complete search was made for all pertinent Spirit of Prophecy statements, through the years, bearing on the vital questions of (1) the eternal pre-existence and complete Deity of Christ, and His relation to the Trinity; (2) His sinless nature during the Incarnation—without our sinful propensities; and (3) the broader, *twofold* truth of the Atonement—as the completed sacrificial *Act* of Atonement on the Cross, and Christ's *application* of its benefits through His subsequent High-Priestly Ministry, climaxing with the closing events of the antitypical *Day* of Atonement, or Judgment Hour. These are the three crucial areas.

These were placed conspicuously on record in *Questions on Doctrine*, as Appendixes A, B, and C. Thus was completed the long process of clarification, rectification of misconceptions, and declarations of truth before Church and world, presenting our united and truly authoritative position on these long-misunderstood points. In this the Spirit of Prophecy writings played a determinative part. Every worker and theological student should have these authoritative compilations at hand for reference.

7. BROAD SCOPE OF "QUESTIONS ON DOCTRINE."—While *Questions on Doctrine* deals both with the Testing Truths of the Message and the Eternal Verities of the Everlasting Gospel, one of its main burdens and missions was to clear away any misconception of relationship between the two categories that we emphasize—the Commandments of God and the Faith of Jesus. Sections I and II of *Questions* therefore first deal with those doctrines that Seventh-day Adventists share

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\* There were some who saw no need for such a disclaimer. But the preponderant view of the counseling "Committee of Fourteen" leaders was that we should set the record straight, disavow any and all erroneous early views that had unfortunately gotten into print, and should reaffirm before all men—and in more explicit terms than ever before employed—the fundamental belief of Seventh-day Adventists in the basic Eternal Verities of the Everlasting Gospel on the points under scrutiny. That counsel prevailed.

in common with other Christians. That point is basic, but had rarely ever before been stated in a comprehensive way.

After various sections setting forth the soundness and the uniqueness of the Adventist position on our various doctrines, and the clear historic principles and applications of prophetic interpretation that we hold, the reader is finally brought, in Section VII, to the "wider concept of the Atonement"—the Sacrificial Atonement *provided*—once-for-all and all-sufficient—and the complete Atoning Act of the Cross *applied*. Here the comprehensive Adventist position is expressly spelled out. That clarified the second of the two main areas of historic misunderstanding on the Atonement.

This brings us up to the climax of the volume, with its Appen-  
dixes A, B, and C, already noted, which are of supreme import.\* They have exerted a marked unifying influence on these vital areas. Such is the general scope and coverage of *Questions on Doctrine*. The relationship of the Spirit of Prophecy to the Bible was carefully and satisfactorily explained. There were, of course, many other related phases that were considered.

### III. Historical Approach Adds New Dimension to Our Witness

1. HISTORICAL APPROACH APPLIED TO DOCTRINES.—Another important feature brought into *Questions on Doctrine* was the application of the *historical approach* to our doctrines. This approach had already been developed and demonstrated successfully concerning the prophecies, through the *Prophetic Faith of Our Fathers*. This effective procedure was here extended and applied to our leading doctrinal positions.

Next to the primary use of the Biblical evidence, the historical method has proved to be perhaps the most effective, convincing, and appealing of all augmenting supports that have been developed in establishing the credibility and validity of our basic Adventist doctrines. Without lessening the foundational Biblical basis one iota, it establishes our integral relationship to the antecedent witness of sound

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\* These three comprehensive compilations (on Christ's Deity, His sinlessness during the Incarnation, and the Atoning Act and priestly application of the atonement) appear in full in facsimile form at the close of the recently released volume 7-A of the *Seventh-day Adventist Bible Commentary*—pages 435-488. In the first 434 pages are assembled, in sequence, E. G. White textual comments on the sixty-six books of the Bible—from Genesis 1 to Revelation 22. These—gleaned from Ms. Testimonies, out-of-print pamphlets and books, periodical articles, and letters of counsel, apart from the standard available E. G. White books—constitute a priceless handbook for all workers, theological students, and studious laymen. Every personal and institutional library should possess it.

Volume 7-A comprises the cream of the Commentary set, and of *Questions on Doctrine*, for here are inspired comments—not the personal and often alternative views of the commentators and writers, helpful as they may be. This joint production of the Ellen G. White Publications and the publishers of the Commentary (the Review and Herald) constitutes an invaluable contribution to the Advent Movement in convenient, compact, and organized form. To them we are all indebted.—L.E.F.

Christian scholarship progressively developed across the Christian Era.

It sets forth the continuity and historicity of the truths Seventh-day Adventists proclaim, and shows their honored ancestry and progressive perception by others before us. It makes Adventist testimony more effective because it establishes the fact that the Adventist position is not some new, strange, unheard-of concept, without relationship to or rootage in past Christian scholarship. It adds strength and weight to our positions. It substantiates the soundness of our reasoning and enhances the logic of our contentions. It shows how truly Protestant—and often universal—our Adventist positions really are. It ties us wholesomely in with the past witness of the centuries. It thus provides a new and powerful dimension to our testimony.

2. HISTORICAL APPROACH HAS TELLING APPEAL.—The historical approach can be employed with equal effectiveness in presenting our witness on the Sabbath, Conditional Immortality, baptism, foot washing, the interpretation of prophecy,\* and most other leading truths. Powerful build-ups and tie-ins can be shown. This spiritual-ancestry approach can be used with telling effect, and a far stronger case can be made, based on the fact of long-recognized principles and backgrounds, and the progressively mounting perception of truth. This materially strengthens and augments our own related presentation of today. It appeals alike to Protestant, Catholic, and Jewish minds.

The most extensive historical-approach presentation in the conferences, and thus in *Questions on Doctrine* ("Question 44"), was on "Champions of Conditional Immortality Span the Centuries" (pp. 567-609). This approach and portrayal made a deep impression on the Evangelical representatives to whom it was first presented. This very fact led, in turn, to the development of the two-volume *Conditionalist Faith of Our Fathers*, issued later, that has already exerted a marked influence upon scholars not of our faith the world around.

3. PROTESTANT ANTECEDENTS UNDERGIRD INTERPRETATION OF "MARK OF BEAST."—Observe, for example, the historical approach used in presenting one of the most delicate and sensitive of our distinctive positions that provides a priceless tie-in with preparatory positions stemming back to pre-Reformation times. Here is an epitome of the historical approach outlined in *Questions on Doctrine*—and, prior to that, orally to the Evangelical representatives.

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\* For complete documentation see "History of the Interpretation of Daniel," *SDA Bible Commentary*, vol. 4, pp. 39-78; and "History of the Interpretation of the Apocalypse," *Ibid.*, vol. 7, pp. 103-132.

Beginning with Wyclif's associate, Oxford Scholar John Purvey, a succession of stalwart churchmen have declared that the "Mark of the Beast" had something definitely to do with the Papacy, and pertains to papal powers and decrees. A succession of men placed their convictions on record. For example, Andreas Osiander (d. 1552), Reformation pastor at Nürnberg,\* Germany, declared that this "mark" involved subservience to the Papacy. Luther's associate, Nikolaus von Amsdorf, of Magdeburg (d. 1565), similarly thought it had to do with enforced papal ceremonies and decrees.

HEINRICH BULLINGER (d. 1575), Zwingli's successor at Zurich, Switzerland, took it to be the Papacy's excommunicating power. England's Bishop Nicholas Ridley (martyred 1555) similarly declared that it involved allegiance to the ecclesiastical papal "beast" of prophecy. And Scottish mathematician Sir John Napier (d. 1617) defined it as profession of obedience to Rome. Pietist Johann Lucius (d. 1686), of Dresden, believed it to be confession of the Catholic religion. Then came Britain's Sir Isaac Newton (d. 1727), who went so far as to place the "Mark of the Beast" and the "seal of God" in opposing contrast—a notable perception for his time, though he did not precisely define or identify either term. Such was the persisting application in Britain, and in Germany and Switzerland on the Continent. But that was not all.

4. PARALLELING APPLICATIONS BY AMERICAN EXPOSITORS.—At the same time in Colonial America Puritan Theologian John Cotton (d. 1652), of Boston, stated his belief that they who receive the "Mark of the Beast" are those who accept their orders from the Church of Rome. Like Sir Isaac Newton, Congregationalist Edward Holyoke (d. 1815), also of Massachusetts, similarly placed the Mark of the Beast and the seal of God in juxtaposition—as opposites. And American Presbyterian Robert Reid (d. 1844), of Pennsylvania, held the mark to be the token of Roman authority. Such are impressive examples of the progressive and continuing historical application by Protestant scholars covering an amazing span of five hundred years—reaching back to pre-Reformation times.

While none of these expositors of past centuries applied the Mark of the Beast specifically to the presumptive change of the Sabbath, they uniformly connected it with the Papacy, and laid the groundwork for the next strikingly logical step. In the historical tie-in we have simply completed their witness, as applied in the fuller light of these

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\* In Nürnberg the four beast-symbols of Daniel 7 were carved, in 1617, over the portals of the City Hall, with the "triple crown" identifying the Papal Little Horn that had arisen among divisions of the Roman Empire. (See PF, vol. II, p. 292.)

last days. That is the vital sequence, relationship, and finale—in the light of the Papacy's claims and Protestantism's admissions.

5. FINAL APPLICATION TO FLOUTING OF SABBATH.—Seventh-day Adventists recognize and hold that the Sabbath was not a test in centuries past. That last step in identifying the "Mark of the Beast," could not be perceived in past epochs of the Christian Era. Rather, the restoration of the Sabbath in its last-day involvements is part of the last great revival of neglected and forsaken truths, to be stressed in connection with God's final message to mankind in preparing a people to meet their returning Lord. It is a last-day, time-of-the-end, Judgment-Hour phase and message.

In presenting the fuller picture, pertinent today, the fact is stressed that the prophecies of Daniel 7 and Revelation 13 and 14 relate to the symbolic "beast," and refer specifically to the Papacy and her historical attempted change of the Sabbath. Adventists maintain that her activities and former persecuting proclivities will be renewed just before the return of our Lord in glory, as the Sabbath truth comes into sharp focus and the Sabbath-Sunday issue becomes a worldwide test.

In this way the Adventist heralds of Sabbath reform, in this "time of the end," take the inevitable further step in application of the "Mark of the Beast" as the attempt by the Papacy to impose on Christendom her vaunted change of the Sabbath of the fourth commandment of the Decalogue, and the acceptance of the Papal substitute. (See *Questions on Doctrine*, Question 18, pp. 179-182; full documented data in *Prophetic Faith*, vols. II, III, IV.)

*Questions on Doctrine*, page 183, further emphasizes the fact that "no one has yet received the mark of the beast" (see Ellen G. White, *Evangelism*, pp. 234, 235). This point is frequently misunderstood and misstated. That transaction will come in connection with the going forth of the decree enforcing the counterfeit Sabbath in the time of the Loud Cry, when the issues are brought clearly before all mankind. Then, when men turn deliberately from light and truth in subservience to the dictates of the "beast," they will *then* receive the "Mark of the Beast." On this timing we need to be crystal clear and accurate. (See *Questions on Doctrine*, Question 19, pp. 183-185.)

#### IV. *Questions on Doctrine* Influences Non-SDA Scholars

1. HAS CHANGED DISTORTED CONCEPTS.—The molding influence of *Questions on Doctrine* upon non-Adventist scholars—especially preachers and teachers, Protestant and Catholic—has been more widespread

and profound than many have realized. This writer and other members of the *Questions on Doctrine* team—and various men on the large authorizing committee—have been the recipients of periodic letters from non-Adventist scholars ever since its publication in 1957. Many thousands of copies have been placed with clergymen and theology teachers not of our faith—in a few instances thousands in a single conference. And they have had their wholesome effect. Its total circulation by 1970 had exceeded 138,000.

Many of these scholars have stated that this volume has corrected the distorted caricature of our faith that had been planted in their minds over the years, springing from the charges put forth by professional detractors and avowed critics and apostates.

2. HAPPY TO GET CORRECTED PORTRAYAL.—Many of these men have expressed genuine satisfaction in having obtained a reliable portrait of the essence of Adventism. They have been happy not only to learn of our distinctive doctrines but particularly to discover our fundamental loyalty to the Faith of Jesus and the Eternal Verities of the Christian Faith—*particularly in this time when their own denominations are being torn apart by rationalistic apostasy*. This is a vital element and challenging opportunity.

The corrective and balancing influence of *Questions on Doctrine* is doubtless its greatest single contribution to the Cause of Truth among religious leaders not of our faith. It has exerted a wholesome, molding influence. It has changed the attitude of numberless leaders from hostility to deep respect and open-mindedness. That is a simple historical fact, as multiple written and oral communications attest.

And former ministers from other denominations, now with us, add their voices to those of others in saying that, more than any other book, it was *Questions on Doctrine* that was the determining factor in leading them, just at the crucial hour, to believe that this is God's true Church for these last days, and thus to cast their lot with us.

3. PRIESTS AND RABBIS HAVE BENEFITED.—It has been similarly esteemed by various Roman Catholic priests and student priests, as bringing before them the fundamental features wherein Seventh-day Adventists *differ from all other Protestant groups*, and by showing our consistent loyalty to the true Protestant platform of the *Bible only* as our rule of faith and practice—that is, on the Decalogue and its seventh-day Sabbath, the nature and destiny of man, baptism by immersion, tithing for the support of the ministry, et cetera.

It has led various Catholic priests and student-priests with whom

we have been in contact, to tell us that we seem to be the only consistent Protestants, following Protestant principles through to their logical conclusions and practices. It has profoundly impressed them in this day of changing Catholicism.

Essentially the same has been said by certain noted Rabbis. The Seventh-day Adventist position on the seventh-day Sabbath, tithing, abstinence from unclean meats, the implications of the "Sanctuary truths," and the like, greatly impresses them when presented in tactful, balanced form in *Questions on Doctrine*. They continue to cite from it and make public reference to it. Here is an example in Catholic ranks.

4. CATHOLIC WRITER CITES "QUESTIONS."—In mid-December, 1965, a 24-page Roman Catholic booklet appeared—*The Seventh Day Adventists* (Chicago: Clarentian Publications), by Roman Catholic Prof. WILLIAM J. WHALEN,\* of Purdue University. It was first issued as an article in the *U.S. Catholic*, in September, 1965, and twice reprinted in *Universal Fatima News*—another Catholic journal—before being put into revised leaflet form. Written in a kindly vein, and nonpolemical, it asks what Catholics can learn from Seventh-day Adventists. Then, with remarkable accuracy, Whalen stresses our educational system, our amazing contributions in tithes and offerings, our health and medical services, and our practice of total abstinence from liquor and smoking—with less susceptibility to lung cancer—and refraining from use of coffee and tea.

Then there is our strict observance of the Sabbath from sundown to sundown, also our worldwide missionary endeavor, our extensive publishing work, mass communications, Bible correspondence schools, and our welfare work. But mark this significant point: In this tract, *The Seventh Day Adventists*, Professor Whalen three times quotes favorably from *Questions on Doctrine*. And no other book is quoted. At the close, on a page headed "Other Reading," he lists *Seventh-day Adventists Answer Questions on Doctrine*, the four-volume *Prophetic Faith of Our Fathers*, and Herndon's *The Seventh Day*.

*Questions on Doctrine* has been assigned reading in numerous colleges and many seminaries not of our faith, particularly when a class is studying Adventism, or when a student is to prepare a paper on some assigned phase of Adventism. This is because of its recognized standing

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\* WILLIAM J. WHALEN—author, teacher, and writer—has been University editor and assistant professor of English at Purdue University, Lafayette, Ind., since 1950. Served as faculty adviser to the Purdue Newman Foundation. Author of eight books, and more than 140 articles in the field of comparative religion, largely appearing in *Catholic World*, *Our Sunday Visitor*, *U.S. Catholic*, *Universal Fatima News*, et cetera.

as a lucid and comprehensive Seventh-day Adventist presentation. Such is one of the results of this book, brought forth under such unusual but providential circumstances.

5. CITED 28 TIMES IN WCC "ECUMENICAL REVIEW."—Another striking example of scholarly acceptance and reliance upon *Questions on Doctrine* for an authoritative portrayal of Adventism appeared in *The Ecumenical Review*, official organ of the World Council of Churches, edited by Dr. W. A. Visser 't Hooft, longtime general secretary of the WCC.

The January, 1967, issue contains a very fair and comprehensive ten-page "essay" on "The Seventh-day Adventist Church," by Dr. M. B. Hanspicker of the WCC staff. The author said that he believed his presentation will "be considered a fair representation by Seventh-day Adventists themselves" (p. 17)—and it is. He stated that a fuller picture can be gained from consulting the books listed in his bibliography (*ibid.*).

"QD" is Dr. Hanspicker's abbreviation for *Questions on Doctrine*—which he quotes, and cites a remarkable total of 28 times in his ten-page "sketch." Eight of its ten pages have quotations from or references to QD. The direct quotes, fifteen in all, range from two quotations of nine lines each, to one of eight lines, one of four lines, three of three lines, five of two lines, and three of one line—a total of fifty-one quoted lines in this relatively short portrayal.

6. COVERS 22 LEADING DOCTRINES.—In coverage, Dr. Hanspicker touches on more than a score of leading Adventist doctrines, for which *Questions on Doctrine* is chiefly cited. Here are the teachings noted: Religious Liberty, Arminianism and Salvation by Grace Alone, Atonement, High-Priestly Ministry and Application, Spirit of Prophecy, Bible Only Basis of Belief, Relation of Faith and Works, Seventh-day Sabbath, Law of God, Change of Sabbath, Bible Prophecy ("Beast," "Little Horn," "Babylon," etc.), Eschatology, Creation, Diet, Premillennialism, Millennium, Imminence of Advent, Cleansing of Heavenly Sanctuary (with dating of 2300 years from 457 B.C. to A.D. 1844), Judgment, Conditional Immortality, and Final Annihilation of Wicked. This comprises twenty-two leading beliefs.

In his bibliography Hanspicker cites seven SDA works (the chief being QD), and refers by name to four Adventist writers—Ellen G. White, T. H. Jemison, F. D. Nichol, L. E. Froom. It is a remarkable contemporary example of the scholarly acceptance and reliance upon

*Questions on Doctrine* as an authoritative basis for understanding and evaluating Adventism.

7. CITED IN PRINTED AND ORAL FORM.—Out of many thousands of scholars, of many faiths and lands, who have been presented with *Questions on Doctrine*, many hundreds have cited and quoted it in article or book form, used it in classroom reference and assignment, and in oral public presentation. This their many articles, books, and letters attest. *Questions on Doctrine* was (by 1965) in several thousand seminary, university, college, and public libraries. Many have been placed overseas. That is a remarkable record for only a decade of distribution.

Written in language that religionists understand, and avoiding Adventist clichés, it covers succinctly the scope of leading Adventist teachings. It has accomplished and is accomplishing increasingly the specific purpose for which it was prepared and authorized\* by the General Conference.

Above all, its clear declarations, in *Questions on Doctrine*, on the eternal pre-existence and complete Deity of Christ, His sinless nature and life during the Incarnation, and the transcendent Act of Atonement consummated on the Cross, are the determining factors, many non-Adventist scholars frankly tell us, that have caused us to be recognized as truly Christian believers—and thus to consider our other beliefs without the well-nigh insurmountable barrier of prejudice. They accept *Questions on Doctrine* as representative and reliable, and trustworthy for citation. That was the hope and purpose all through its preparation. And that has been realized. Its influence is steadily on the increase, as continuing letters and citations attest.

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\* "AUTHORITATIVE" BUT NOT "OFFICIAL."—Distinction is rightly made between *Questions on Doctrine* as an "authorized" and "authoritative" work, but not as an "official" denominational pronouncement. The reason is simply this: Only endorsement or adoption by a General Conference in session could make it "official." And we do not make pronouncements on doctrine in General Conference sessions. That is a well-established principle and practice. We there simply affirm, and confirm, what has been adopted by common consent, previous acceptance, and established belief and usage.

## “Deity” and “Atonement” Attain Destined Place—No. 1

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### I. Pre-eminent Value of “Deity” Portrayals

1. WRONG CONCLUSIONS FROM INDIVIDUAL DEVIATIONS.—The “Testimony of Adventism’s Peerless Witness”—comprehensively covering the theme of Righteousness by Faith in Christ in all His “fullness”—was presented in a preceding chapter. This witness was faith-inspiring. We here parallel and supplement that presentation with Mrs. White’s further twofold witness, first on the *Eternal Deity of Christ* and then on the *Complete Atonement in relation to the Cross*.

These, as frequently stressed, were the two main areas of early confusion, occasioned by certain unfortunate statements published by individuals representing their personal views—not the declared, united view of the body.

These regrettable published expressions gave rise, in turn, to a feeling among scholars not of our faith that Adventists were actually an anti-Christian cult, holding originally—and doubtless generally—to definitely heretical views. Many non-Adventists have asked, “Were not these honestly the real views of all comprising original Adventism?—for these voices were of prominent men.” Their query was understandable. We have therefore had to answer that charge, and answer candidly.

2. SOUND CONCLUSIONS FROM COMPREHENSIVE SURVEY.—The most effective answer is doubtless to submit the remarkable testimony of Adventism’s key witness—evidencing the consistency and continuity of her testimony expanding all through the years, and contravening those

variant views of some as concerns these key truths—the Eternal Verities that lie at the heart of the Everlasting Gospel, or Faith of Jesus, which is the essence of Adventism.

The results will prove illuminating, gratifying, and perhaps astonishing. Indeed, we cannot sense the full impact of Ellen White's portrayal unless we systematically survey her writings on these two basic themes across the years. This we will here do, noting her total testimony.

3. EXALT CHRIST IN ALL HIS "FULLNESS."—In this portrayal there is scope for study, guidance for right thinking and sound conclusions, and themes for constructive surveys of the highest order. Never should we cheapen our ministry by recourse to trivial topics, unworthy subjects, trifling questions, and profitless speculations—or by preaching down to the "average intelligence," as some have been prone to do. Rather, let us lift the vision of our people by presenting great themes, noble topics, transforming principles, and the divine impulses by which we ourselves have been moved.

These lead inevitably to uplift and action. In this way we can respond to God's challenge to "grapple with great themes" (E. G. W., R&H, April 19, 1906). When we present these sublime themes effectively, the world will be charmed with the beauty of the transcendent Christ and moved by the infilling presence and power of such a Saviour.

When we so do, multitudes will rise up and call us blessed—in this time when increasing numbers of renowned theologians have largely abandoned the Eternal Verities concerning the Deity of Christ and His all-sufficient Atonement, and their people are bewildered and groping for light and certainty in this age of drift and departure. This is our golden hour, our supreme area of opportunity.

4. ELLEN WHITE'S CONTRIBUTION TO DEITY QUESTION.—We here unfold the Ellen White coverage on the Deity of Christ and its involvements. It is sublime in scope. Here is penetration, comprehensiveness, balance, dependability. No other writer in our ranks has ever approached it in coverage. Our greatest theologians have not come anywhere near to matching its impressive outline or content. We have been too hesitant, too afraid, too uncertain, too fearful of expressing bold, positive, Bible-based convictions in this age of compromise and uncertainty. Her declarations are refreshingly clear.

These portrayals hold their own in comparison with the presentations of the world's great theologians, past and present, in their grasp of basic truth. And these declarations are without the imbalances and

biased leanings of the learned theological lights who sometimes dazzle with their blurred brilliance.

We have nothing to be ashamed of—and everything to be proud of—in Ellen White's contribution to the full truth of the Deity of Christ in this day of widespread challenge and repudiation of His eternal pre-existence and complete Deity, His atoning death, literal resurrection, actual ascension, and imminent personal return. Here is an anchor, a guideline, a blueprint to have and to use. Here is set forth the solid faith of Seventh-day Adventists. Let there be no hesitancy here.

The excerpts that follow, with their pivotal portions set off in quotation marks, are simply Ellen White's key phrases systematically and consecutively drawn from the priceless compilations in Appendix items "A" and "B" of *Questions on Doctrine*. Their content, along with the full text in the books themselves, explains why scholars not of our faith have been tremendously impressed by this obvious climax to *Questions on Doctrine*. (Reprinted in *SDA Bible Commentary*, vol. 7-A.)

## II. Amazing Presentation of Christ's Deity and Humanity

Here is Ellen White's remarkable portrayal of Christ's eternal pre-existence and ineffable Deity, His nature during the Incarnation, the unprecedented union of the human with the Divine, what He actually took when He assumed our nature—not our "sinful propensities," but our sin, guilt, and punishment, which were all imputed to Him—but not actually or intrinsically His. Here is the portrayal in terse, comprehensive form.

1. TRANSCENDENT "DEITY OF CHRIST."—First of all, and foundationally, Christ is one "in nature, in character, in purpose," with the "Eternal Father."\* He and the Father are "of *one substance*" (*Signs*, Nov. 27, 1893, p. 54)—that is, essence, or being. He is "equal with the Father," "possessing the attributes of God." Yes, more than that, He is "God essentially, and in the highest sense." He was "God over all, blessed forevermore"—"self-existent, One." Mrs. White repeats it: He is the "eternal, self-existent, uncreated One." His is "life, original, un-borrowed, underived." He is the "Source and Sustainer of all."

[What a portrayal, in her characteristic phrasing! It is the direct antithesis of certain early contrary, uninspired personal views that got into print.]

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\* Full text and references for these excerpts are all in Appendixes A and B, of *Questions on Doctrine*, pp. 641-660, following in progressive sequence. It is to be particularly noted that these statements were all penned *following 1888*—largely in the years shortly thereafter. It was part of the aftermath of 1888. Here is found the full expansion of the theme.

Again, the Son of God "existed from eternity, a distinct Person, yet one with the Father." There "never was a time when He was not in close fellowship with the eternal God." "From all eternity Christ was united with the Father." He shared the glory "which He had with the Father from all eternity." "From the days of eternity" He was one with the Father. He was "with God from all eternity."

[What more could be said, or said more clearly and unequivocally! Language could scarcely frame a more positive portrayal. This is a complete antidote to all Arianism. Next note the relationship between Father, Son, and Holy Spirit—and His eternal pre-existence.]

2. SECOND PERSON OF ETERNAL GODHEAD.—Further, He was the second of the "three living persons of the heavenly trio." The "Godhead" comprises "the Father, the Son, and the Holy Spirit." The "three great powers of heaven" are "the Father, the Son, and the Holy Spirit." In still different words, these are "the eternal heavenly dignitaries," the "three highest powers in heaven," working for and through us. The name of God is a "threefold name." That is basic Trinitarianism. And that is authoritative Adventism.

[Next note Christ's nature during the Incarnation. He took our *human nature*," but not our "sinful propensities." Our sin, guilt, and punishment were all imputed to Him, but were not actually His. Then come more wondrous unfoldments.]

3. UNION OF HUMAN AND DIVINE.—The Incarnation is the "golden chain that binds our souls to Christ." During the period of the Incarnation "Christ was a real man." "Yet He was God in the flesh." In Him was all the "fullness of the Godhead bodily." He was "equal with the Father in dignity and glory." In Jesus "divinity and humanity were mysteriously combined, and man and God became one." That matchless "union" provides the sole "hope of our fallen race."

In Christ "two natures were mysteriously blended in one person." "Divinity was clothed with humanity." When He "veiled His divinity with the garb of humanity" He "did not part with His divinity." "Divinity and humanity were combined," Ellen White emphasizes. "Divinity [Deity] was not degraded to humanity; divinity held its place." The "helpless babe in Bethlehem's manger is still the divine Son of God." In Christ in the flesh "we look upon God in humanity."

[That is an inscrutable mystery, but it is gloriously true. It is to be accepted by faith.]

4. MORTAL, YET FOUNTAIN OF LIFE.—Christ was not "just like other children." He was "God in human flesh." "As a member of the human family He was mortal," but as God "He was the fountain of life to the

world." In His "divine person" He "could have withstood the advances of death." But He "voluntarily assumed human nature." "It was His own act, and by His own consent." Yet we must not humanize Christ into a mere man.

"He was God while upon earth, but He divested Himself of the form of God," and "took the form and fashion of a man." "He bore the sins of the world, and endured the penalty which rolled like a mountain upon His divine soul." He was not compelled to die, but died "by His own free will." But "it was His human nature that died; Deity did not sink and die; that would have been impossible."

[That too is unequivocal. This too we must accept, though such had been identically stated before by others—theologians not of our faith.]

5. TOOK SINLESS NATURE OF ADAM BEFORE FALL.—During His Incarnation He stood as "man's representative," just "as God created him"—that is, referring to Adam. As the "second Adam," He "began where the first Adam began." He "passed over the ground where Adam fell, and [He, Christ] redeemed Adam's failure." He took "the nature but not the sinfulness of man." He "vanquished Satan in the same nature over which *in Eden* Satan obtained the victory." He "did not in the least participate in its sin." He was "subject to the infirmities and weaknesses" by which man is encompassed. But we are to have no misgivings as to "the perfect sinlessness of the human nature of Christ." He *did not* have the "propensities of sin."

[These are fundamental declarations.]

Christ was like Adam *before* the Fall—"a pure, sinless being, without a taint of sin upon Him." He "could fall." [That was possible—otherwise temptation would not have been an actuality, only a farce.] He "took . . . human nature, and was tempted in all points" as human nature is tempted. But "not for one moment was there in Him an evil propensity." When "Adam was assailed by the tempter in Eden he was without the taint of sin." Christ was "assailed with temptations in the wilderness, as Adam was assailed with temptations in Eden." So "Christ, in the wilderness of temptation, stood in Adam's place to bear the test he [Adam] failed to endure."

Nevertheless, Christ "took man's nature after the race had wandered four thousand years from Eden, and from their original state of purity and uprightness." But "never, in any way, leave the slightest impression" that "a taint of, or inclination to, corruption rested upon Christ." Then comes the strong admonition, "Let every human being be warned from the ground of making Christ altogether human, such an one as ourselves; for it cannot be."

[That is a searching statement. But it is phrasing that cannot be misunderstood. On this sure ground we must and do stand.]

6. ASSUMED "LIABILITIES" OF "HUMAN NATURE."—Christ did "in reality possess *human nature*." He "assumed the *liabilities* of human nature." Nevertheless, all the while He "was a partaker of the divine nature." He truly took our humanity "with all its *liabilities*." He "bore the *sins and infirmities* of the race as they existed when He came to earth to help man," with "the *weaknesses* of fallen man upon Him." He "shared the lot of man; yet He was the blameless Son of God"—"God in the flesh." "His spiritual nature was free from every taint of sin." Yet "all the accumulated sin of the world was *laid* upon the Sin-bearer." He was "one with God," and "not a taint of corruption was upon Him."

But He felt the "shame of sin." The "weight of the sins of the world was pressing His soul." The "spotless Son of God received the penalty" due the sinner. Himself "guiltless," He "bore the *punishment* of the guilty." "Innocent," He became the "substitute for the transgressor." "The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer." He "*took upon* His sinless nature our sinful nature."

[He took our place. He died in our stead.]

7. TEMPTED IN ALL POINTS OR PRINCIPLES.—He "participated in the suffering and trials of sorrowful human nature." Moreover, He "suffered in proportion to the perfection of His holiness." But "not a single thought or feeling responded to temptation." He "took humanity, with all its *liabilities*." He "took the nature of man, with the *possibility* of yielding to temptation."

[That is why He is touched by our infirmities. The distinctions are sharp and fundamental.]

8. BORE IMPUTED SIN AND GUILT OF WORLD.—He "bore the guilt of the sins of the world." "He could endure, because He was without one taint of disloyalty or sin." He "bore the infirmities and degeneracy of the race." He "accepted humanity when the race had been weakened by four thousand years of sin." He "accepted the *results* of the working of the great law of heredity." He fought "at the risk of failure and eternal loss." He could have withstood the "inroads of disease by pouring from His divine nature vitality and undecaying vigor to the human." But He did not.

"In Him was no guile or sinfulness." He "displayed to the world the character of God." Ellen White repeats: We are to have no "mis-givings" as to the "*perfect sinlessness of the human nature of Christ*."

He was "like one of us *except in sin.*" He was "*born without a taint of sin.*" Though without a "taint of sin or defilement," He "took our nature in its *deteriorated* condition." He "stooped to poverty and to the deepest abasement among men." Then, "having taken our fallen nature, He showed what it might become." But again we are admonished to have "no misgivings as to the perfect sinlessness of the human nature of Christ."

[These words will bear the weight of intensive study—and call for full acceptance.]

9. WITHOUT "PASSIONS" OF FALLEN NATURE.—"In His human nature He maintained the purity of His divine character." He was "unsullied with corruption, a stranger to sin," and "not possessing the *passions* of our human, fallen natures, but compassed with like infirmities." He was "a brother in our infirmities, but not in possessing like passions." He was the "sinless One." "No trace of sin marred the image of God within Him." In taking "man's nature in its fallen condition" Christ "did not in the least participate in its sin." "Coming to dwell in humanity," He "receives no pollution." Christ's accusers stood condemned "in the presence of Infinite Purity."

[Thus Mrs. White iterates and reiterates this basic precept and principle.]

10. RETAINS "HUMAN NATURE" FOREVER.—Finally, in "taking our nature" Christ "bound Himself to humanity by a tie that is never to be broken. Through the eternal ages He is linked with us." God "gave Him to the fallen race"—"forever to retain His human nature." He "*adopted* human nature," and "has carried the same into the highest heaven."

[What an amazing, ineffable Being is here portrayed! His greatness and glory are beyond our comprehension. But His identification with us is so real and wonderful as to draw out all our love and adoration. He is the one and only *God-man*—our Lord and Saviour forevermore. But that is not all.]

### III. Focalized Unerringly on Two Areas of Misunderstanding

1. SOUND TEACHING AMID ERRONEOUS VIEWS.—Never should it be forgotten that these priceless gems and foundational truths, here being surveyed, were written by Ellen White while not a few of our able men were confused and divided over this basic question of the all-embracing Deity of Christ, His Divine-human nature while on earth, the reality of His temptations, the question of propensity to sin—and a score of related questions.

Moving undeviatingly forward in the declaration of her commissioned messages, and neither influenced by nor deflected from giving a

clear, consistent, Heaven-indicted portrayal of Christ's Deity, Ellen White *stood far out in front of all others during her lifetime of witnessing*—and indeed, ahead of most of us today. She was unaffected by the deviations of others. There was verily a Divine Hand that led and protected.

The continuity and consistency of her portrayal is one of the marvels of Spirit-indicted writing in these modern times. Nothing in her expansive coverage of Christ's Deity, continuing as she wrote over the course of the years, had to be revised, deleted, explained away, or passed over in silence. And this was delicate—yes, volatile—territory for many. Let anyone produce any comparable record in modern annals!

2. BROUGHT UNITY OUT OF CONFLICT.—We stress again that the Deity of Christ was one of *two* key areas of confusion and conflict disturbing us for decades. Not until 1931 did the conflict fade out, and the two sides blend into essential agreement. And this agreement, be it noted, was largely achieved and preserved along the line of the principles and precepts by then so clearly and repeatedly enunciated by Ellen White, but which had long been on record waiting for us to come to acceptance and unity thereon. Prior to 1957 they had not been brought together and published together, so as to get the full impact of their cumulative witness.

So it was Ellen White who dealt boldly with, and largely brought to resolution—through her writings—this great “Deity” stumbling block of misunderstanding in the religious world as concerns Adventists. Hers was more than brilliant human acumen, or shrewd perception of truth. It involved divine enlightenment and supernatural enabling.

The same is equally true of the great theme of the Atonement, as we shall see next.

#### IV. Atoning “Act” Completed on Calvary's Cross

The second foundational area of the Eternal Verities of the Faith of Jesus—and likewise, regrettably, of confusion and misunderstanding among some in earlier decades—was the Transaction of the Cross as the *Act* of Atonement. The Atonement is another of those sublime and vital themes upon which Ellen White wrote so much and so soundly, and so consistently and constantly. The constricted views of some of our forefathers had likewise led to grave misunderstanding on the part of non-Adventist theologians, and other scholars, in regard to this fundamental. This must in time be rectified before we could secure their unprejudiced attention. Let us survey the comprehensive witness of Ellen White on the

*larger twofold scope* of the Atonement she so forcefully and beautifully sets forth.

1. CENTRALITY OF THE ATONING SACRIFICE.—Basic to all her written gems in this field is the sweeping declaration "The *sacrifice* of Christ *as atonement for sin* is the great truth around which all other truths cluster." That is all-inclusive. This Atonement is expressly defined as "the Son of God *uplifted on the cross.*" And she adds, the Cross is the "great center of attraction." Furthermore, "*Christ on the cross*" is "the *means* that is to move the world." Every other truth is "invested with influence and power" in proportion to related emphasis thereto. Indeed, "Christ on the cross" is "our message."

[That is foundational in her writings, and *should* be in our teaching and preaching.]

We are admonished to "gather up the strongest affirmative statements regarding the atonement made by Christ." "Christ and Him crucified"—the Person and the act—is the message of God to be sounded "through the length and breadth of the world." "On it depends our every hope." But there is a dual aspect. Christ's "atoning sacrifice and mediatorial work" are to occupy our "minds" as "long as time shall last." We must "become exponents of the efficacy of the blood of Christ."

[That too is unequivocal admonition.]

2. "COMPLETE" ATONEMENT MADE ON CROSS.—Then comes this tremendous statement: "When the Father beheld the *sacrifice of His Son [on the cross],*" He said, "It is enough. The Atonement *is complete.*" Again, "When He offered Himself *on the cross,* a *perfect atonement* was made for the sins of the people." Once more: "*When He suffered without the gate,*" "then a *perfect atonement* was made for the sins of the people." And still another: As the heavenly universe stood "in view of the *cross,*" "He [the Father] saw the *completion* of the atonement."

Referring to it as the "*great atonement,*" Ellen White declares, "The seal of heaven has been affixed to Christ's atonement. His *sacrifice* is in every way satisfactory." It is "sufficient" and "efficacious" and "complete."

[The Transaction of the Cross, then, is indisputably the *Act* of Atonement.]

3. INCARNATION PREREQUISITE TO ATONEMENT.—Christ purchased the world by "making a ransom" for it, by "taking human nature" at the Incarnation. He "voluntarily took upon Himself human nature, making it possible to offer Himself as a ransom." Because He is "equal

with God, infinite and omnipotent," He "could pay the ransom," for He is the "eternal, self-existing Son." And the "divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law." But He was not under "obligation" to "undertake the work of atonement."

[That was wholly voluntary. It was born of love.]

4. "SPOTLESS" CHRIST WAS PERFECT OFFERING.—Christ could do this only because He was "personally spotless." As He "hung on the cross" He was "pure and spotless." Had He not been "without sin" His "death on the cross" would have had no "value." He offered Himself "without spot to God." And because sinless, "Christ made a *full atonement*, giving His *life* as a ransom for us."

[His death, then, was undeniably the *Act of Atonement*.]

5. BOTH SACRIFICIAL "OFFERING" AND OFFICIATING "PRIEST."—In dying for us, our guilt and punishment were "transferred" from "the person of the transgressor to that of the divine Substitute." The "iniquity of us all" was "laid" on Him. Christ "suffered in man's stead." But in so doing He "occupies the *double* position of offerer and offering, of priest and of victim." That is the vital point. Christ offered *Himself*. He "offered the sacrifice, Himself the priest, Himself the victim."

[*He, as Priest, offered Himself.*]

6. CROSS SOLE "MEANS" OF ATONEMENT.—The cross is thus the "*means* of man's atonement." The sin of Eden involved the "death penalty." There could have been "no pardon for sin had this atonement not been made." So "the *cross* was ordained as a *means* of atonement." Christ "gave Himself an atoning sacrifice."

[That point is repeatedly made.]

7. ATONING PROVISION EMBRACES ALL MANKIND.—As to its inclusiveness, "Christ's atonement includes the whole human family." It was *potentially* "for all mankind." He "paid the penalty for all wrongdoers." The atonement was "ample" for all. It was *provisionally* for the "sins of the world"—the whole world. "Every barrier was . . . broken down."

As a result, the "communion" that had been broken by sin was re-established. So the Cross "bridged" the "gulf between heaven and earth." It is through the Cross that sinners are "reconciled to God," and outcasts become "sons" and "heirs." Through the Cross "the gates of the heavenly Paradise are thrown open."

[That is the centrality of the Cross, and its magnificent proportions.]

8. **RIGHTEOUSNESS PROVIDED THROUGH ATONEMENT.**—Through the "atoning sacrifice" comes the "*imputed* righteousness of Christ" to justify—covering our past sins. And through the "sacrifice made on Calvary" the "*sanctification* of grace" is provided—"His righteousness" *imparted*, thus providing "complete righteousness." "Sin was charged to His account on our behalf, yet He remained perfectly sinless."

[So His righteousness is indispensable for salvation.]

9. **REDEMPTION PRICE COMPLETELY PAID ON CALVARY.**—The "ransom paid by Christ" is the "atonement *on the cross.*" Such is the vastness of the redemptive provision. He came to "bring life and immortality" to the "fallen race." He rescues man from the "death sentence." It is the only way of escape.

[Hence the centrality of the Cross.]

10. **JUSTICE AND MERCY BLEND AT CROSS.**—"One *equal with God,*" as God, bore the "penalty for all injustice and sin," as man's voluntary substitute. (Ps. 89:14.) "Justice bowed in reverence at the cross, saying, It is enough." Satan's charge was answered and settled forever. The Cross completely reconciled the "prerogatives of justice and mercy." Christ "exhausted the penalty and provided a pardon." God the Father "bowed His head satisfied." Now "justice and mercy could blend"—the Cross drawing God and man together again.

[That is redemption at its highest.]

11. **VINDICATES GOD'S CHANGELESS LAW.**—The Cross is the "unanswerable argument as to the changeless character of the law." (Ps. 89:28-34.) It was not "changed to meet the sinner in his sins." The Cross demonstrates the inexorable punishment for sin. Thus the integrity of the "divine law and government" of God was "maintained," for the law is as "eternal" as God's "throne." Consequently the Cross nullifies Satan's "argument" against the law.

12. **ATONEMENT GREATER THAN MAN'S NEED.**—As to the vastness of the Atonement, justice demanded the "sufferings of a man." But "Christ, equal with God, gave the sufferings of a God" as well. The whole Jewish sacrificial system prefigured slaying of the "spotless Lamb of God." It represented the "death *and* mediatorial work of Christ." The punishment and the ignominy were "transferred" to the Substitute.

13. **ATONEMENT GAVE DEATH STROKE TO SATAN.**—The Cross gave the "death-stroke to Satan." Christ thereby "gained the right to take

the captives from the grasp of the great deceiver." Calvary "broke forever the accusing power of Satan over the universe." By means of the Cross "Satan, the prince of the world, was cast out"—his destiny sealed. Christ's Cross supplanted "Satan's throne," then and forever. Christ declared, "Where stands Satan's throne, there shall stand My cross."

14. ATONEMENT NEVER TO BE REPEATED.—The "death of Christ upon the cross"—the *Act* of Atonement—will "never need to be repeated." It is once and forever. There will never be "another rebellion in the universe of God." That is the scope and accomplishment of the Atonement.

[So the Cross is central in redemption, and the atoning *Act* of the Cross complete.]

### V. Laid Down Truth in Broad, Bold Strokes

1. OBSERVATIONS ON THE FOREGOING.—Once more we would stress that these marvelous statements were all made *after* "1888"—the Conference of the great crisis and the great illumination. Ponder Ellen White's portrayal as a whole. In her presentation of this supreme but delicate theme there was no hesitancy, no vacillation, no fumbling, no contradiction. She came out in clear, positive, vivid depiction, grappling with this great theme upon which there had been continuing diversity of view—and constriction and error of position by a militant "*some*." She pioneered the path for us. She conveyed light from heaven. And that light was received.

Ellen White took the lead in presenting positive truth, thus automatically correcting misconceptions. She was not deterred by the swirling eddies of conflicting views. She laid down the truth of God with broad, bold strokes, and kept on in an undeviating course. She pointed the way to a true, Biblical, balanced concept of the Atonement, avoiding the pitfalls and the fallacies of certain able but misguided men about her. She corrected their faulty and inadequate positions, unmoved by any deviations. She was a true pathfinder.

2. CHOSEN MEANS OF BRINGING UNITY.—It was an amazing achievement. Ellen White steered between conflicting positions with an accuracy and a soundness that is astonishing to all who know the facts. It was not simply uncanny. Hers was an inspired discernment—time vindicating her affirmations. In due course these very enunciations, that were perplexing to some, became the means of bringing unity. The widespread earlier hesitancy of some about declaring that the

*Act of Atonement was completed on the Cross*—and thus providing the basis of the application of its benefits in the heavenly courts above—came to an end with the vast majority.

Ellen White’s writings, clearly and succinctly on record, have in recent years persuaded skeptical scholars not of our faith of the fundamental soundness of our views on this great theme. But from the very first she held undeviatingly to these unfolding principles. And, be it ever remembered, these comprehensive depictions were set forth while certain strong minds were still hesitant, confused, or determined on another course.

Such was the gift of God to this people to aid in getting its correct bearing on this great controversial theme. Next we turn to the High-Priestly *application* of the Atoning Sacrifice.

## “Deity” and “Atonement” Attain Destined Place—No. 2

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### I. Priestly Application of Atoning Sacrifice

I. MINISTERS “BENEFITS” OF ATONING SACRIFICE.—Let us continue this survey of the Ellen White witness by first noting this terse expressive phrasing: “The *great Sacrifice* had been offered and had been accepted.” \* Then, upon His ascension, from the Heavenly Sanctuary where He now ministers, Christ “shed upon His disciples the *benefits of His atonement*,” the atoning *Act* (of which Atonement) He had completed on the Cross. Since His ascension Christ has been our “interceding High Priest,” “pleading in our behalf the efficacy of His blood.” Moreover, those “purchased by His blood, He now keeps by His intercession.”

Let us digress just long enough to note this balancing statement, characteristic of Mrs. White’s writings:

“The intercession of Christ in man’s behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He *began* that work which after His resurrection He ascended to *complete* in heaven” (GC 489).

Continuing our tracement: “Christ died to make an atoning sacrifice for our sins.” Now at the “Father’s right hand,” He is “interceding for us as our High Priest.” So this heavenly mediation, within the veil, continues and completes the efficacy of the earthly offering. Those

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\* As noted in the previous chapter, these statements are all taken from the convenient assemblage of Appendix C of *Questions on Doctrine*.

are the two inseparable phases of the Atonement. Just here is where most religious bodies have lost the trail, failing to recognize the ultimate provision.

2. APPLIES AND COMPLETES TRANSACTION OF CROSS.—By His death Christ “*began* that work which after His resurrection He ascended to *complete in heaven.*” His work on earth—His atoning Act of Sacrifice—was “*full and complete*” here. “The conditions of the atonement had been fulfilled; the work for which He came to this world had been accomplished.” He now returns triumphantly to heaven “clothed with boundless authority” to enter upon His further “*mediatorial work*”—mediating the *benefits* of His Act of the Cross.

Our Intercessor pleads the *efficacy* of His spilled blood, as in the “true tabernacle” He presents His shed blood in our behalf. His intercession is based on a “*perfect sacrifice.*” “His offering is complete, and as our intercessor He executes His self-appointed work.” Officiating in the sanctuary, He pleads the “*efficacy* of His atoning sacrifice.” Thus He “holds us . . . fast.” That is His *intercessory work, or side, of the atonement.*

3. OUR SOLE HOPE OF HEAVEN.—This provision is the sole “channel” for forgiveness—“the only way through which He forgives sins.” It is “the sinner’s only hope,” our one and only “channel” to restoration. Christ makes Himself “responsible for every man and woman on the earth.” He “places us close by His side.” While “encircling *us* with His human arm,” with “His divine arm He grasps the *throne of the Infinite.*” Thus He holds us. And the Father “bows in recognition of the price paid.”

[What a beautiful picture!]

Thus it is that Christ, clad in priestly vestments, ministers in the Heavenly Sanctuary in this the “great [anti-typical] *day* of atonement.” Millions (“ten thousand times ten thousand”) of angelic beings assist our Heavenly Priest and Advocate as He mediates before the celestial mercy seat above the ark that contains the law of God. Truly, “there is a sanctuary in heaven.”

[It is a heavenly reality, despite the contention of some to the contrary. It is of majestic proportions, not a constricted facility as some have envisioned it. Never should that be forgotten, especially today, with some of its trends.]

4. SECOND “PHASE” EMBRACES JUDGMENT.—Now comes this tremendous statement—truly a classic:

“He [Christ] fulfilled *one phase of His priesthood* by dying on the cross

for the fallen race. He is now fulfilling *another phase* by pleading before the Father the case of the repenting, believing sinner." (Ms 42, 1901.)

These two "*phases*," as here significantly expressed, embrace the whole of redemption. And to Christ is "committed the judgment of the world." As Judge He will "pronounce judgment" upon all—an awesome thought. But it will be a just judgment. And it is inescapable.

5. "CONTINUAL ATONEMENT" AND "PERPETUAL INTERCESSION."—"Before the veil of the *most holy place*" is an "altar of *perpetual intercession*"; "before the *holy*, an altar of *continual atonement*." That dual provision is the foundation of Christ's matchless intercession in the courts above.

6. CRUCIFIED SAVIOUR BOTH MEDIATOR AND JUDGE.—So to Jesus is "committed all judgment." "From His decision there is no appeal." And note particularly that it is because of "His [Christ's] *superadded humanity*"—received at and through the Incarnation—that God has "committed all judgment" to the Son. Because of this He alone is to "pronounce the sentence of reward or of punishment" in the "day of final punishment and reward"—upon all, both sinners and saints.

## II. Both "Atonement and Intercession"

1. WONDROUS RESULTS OF INTERCESSION.—Here is another memorable anchor statement: "The intercession of Christ is as a golden chain fastened to the throne of God." There is nothing more lofty or secure. "Whether men receive or reject Him [as Mediator], He works earnestly for them. He grants them life and light, striving by His Spirit to win them from Satan's service." He thus stands "between the Most High and His people." It is His mediation that provides "access to God," and keeps man from "transgression."

More than that, "faith in the atonement *and* intercession of Christ will keep us steadfast and immovable." It takes both, and prepares believers to "stand in the great day of God," as the "*work of atonement*" goes on in the "sanctuary above." Thus it is that Christ as "High Priest within the veil" has "*immortalized Calvary*."

As "Deity and humanity combined" in Jesus' Person, He has "restored the whole race of men to favor with God." Through this means we are prepared to "reflect the divine image." There is complete interchange of righteousness for sin. The sinner is thus "*justified* by the righteousness of Christ, in which he had no personal merit." Christ's "own spotless righteousness" becomes his. Like incense, the "fragrance"

of this righteousness ascends "like a cloud around the mercy seat." Thus we have Righteousness by Faith in Him, and the fullness of His Atoning Act *and* Work of Intercession.

2. HOLY SPIRIT JOINS IN MEDIATION.—Working in unison, "Christ our Mediator, *and* the Holy Spirit are constantly interceding in man's behalf." The Spirit "works upon our hearts," drawing out "prayers and penitence, praise and thanksgiving." So from on high our Heavenly Intercessor sends the Spirit as His Representative, as Christ "our Advocate stands at God's right hand to plead for us." Thus we may ever say, "I have a Friend at court"—our faithful High Priest, "touched with the feelings of our infirmities." In like manner the Spirit is with us and for us and in us.

3. MEDIATION EMBRACES THE UNIVERSE.—Christ's "ransom" included the whole world in its scope. But He is "Mediator," as well as "Redeemer." Thus a new and living way was "opened to both Jew and Gentile." Ponder the immensity of that mediatorial work. Not only is He "mediating in behalf of man," but the "order of unseen worlds also is preserved by His mediatorial work." And all this to restore what was lost in Eden. "Bearing the marks of His crucifixion, He pleads the causes of our souls." Thus He makes "reconciliation for us."

[How wonderful, and essential, for us.]

4. RETAINS HIS HUMAN NATURE FOREVER.—Jesus "became a man" that He might mediate between God and man. He is an "Advocate clothed with our nature." After the Cross, when He ascended with all His resurrection glory, "He took this humanity with Him into the heavenly courts, and through the eternal ages He will bear it." Thus He carried His humanity—our human nature—into heaven and "eternity," and will retain it forevermore.

It is our "great sinless Propitiation" who is now our "Advocate." Through Him "God and man may hold converse together." It was "because He was equal with God," that He could be "mediator between God and man." And His retention of our humanity forever is, for us, a "pledge that God will fulfil His word." The "reconciliation of man to God could be accomplished only through a mediator who was equal with God." Such is His power and glory. But "man's substitute and surety must have man's nature." Precious thought and wondrous provision! Thus "connection with the Infinite" is re-established.\*

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\* We repeat: All this appeared in *full quotation* first in the *Ministry* for December, 1956, and January, February, and March, 1957. Then it was reproduced in *Questions on Doctrine* (1957), pp. 661-692, and now in the *SDA Commentary*, vol. 7-A, pp. 457-488. There all references for these gem excerpts are given, and all quotations appear in full.

### III. Remarkable Contribution of Inspired Portrayal

1. PRESENTED WITH UNERRING ACCURACY.—So with unerring accuracy Ellen White presented the majestic truth that God had revealed to her on these *two* specific areas of confusion and conflict of our early days that had irritated and alienated many in the religious world. But the crucial Deity and Atonement questions are those around which the whole scheme of Christology and Christianity revolves. This is the Faith of Jesus. On both of these foundational topics our image and witness before the Christian world had been confused and divided—and regrettable.

But from first to last across the years, stressing their great high lights, Mrs. White drew a true and constraining portrait in each area—particularly from 1888 onward, when it had become more and more an issue with some among us, and called for confirmation and correction. The Biblical basis had been enunciated.

It was during the continuing division of view, among some—from 1888 on to 1915, the year of her death—that Mrs. White's pen never ceased to outline, fill in, supplement, repeat, expand, and occasionally add points of unusual pertinence or strength in areas of weakness or misunderstanding. It was a remarkable contribution in a time of great need.

2. AN INCOMPARABLE UNROLLING SCROLL.—This unrolling scroll from her pen, if we may so describe it, forms a fascinating picture—unfolding, enlarging, meeting quibbles or automatically answering contentions, and moving ever forward without deviation from her fundamental thesis. It is an astonishing example of continuity, harmony, and consummation. The regrettable views and strongly partisan feelings of some were gradually overcome by the sheer logic, consistency, and irresistible appeal of her presentations of truth, with results that were both amazing and humbling. They ever accorded with the written Word.

We can safely say that there is nothing comparable to this continuing pageant of enunciated principles in the annals of modern church history. And what is the explanation? It is because there is only one Spirit of Prophecy witness—placed in the Church of the Remnant. That is why we have been drawn together in the unity of truth. We need not only to recognize these facts but we should never forget them. And to these we should bear positive witness. Concerning these twin truths, here outlined, we are to have deep convictions. And we are to stand immovably by these convictions. They constitute Eternal Verities.

#### IV. Progressive Recognition of "Cross" as "Atonement"

It will be well to know that, despite those of contrary mind, throughout our early decades there were those of our leaders who wrote of the *death* of Christ as the "*atonement sacrifice*," or Atonement. As an early example, the third president of the General Conference, J. N. ANDREWS,\* when editor of the *Review* in 1869, in an editorial titled "Christ as an Atoning Sacrifice," wrote of how "the Son of God tasted *death* for every man."

And that the *offering* of Christ "must be" by One who is "perfectly righteous." Hence His was a sinless offering (R&H, Oct. 5, 1869, p. 120). This statement disclosed where he stood.

1. "SIGNS" STRESSES "DEATH" AS "ATONEMENT."—And in the years just *prior* to 1888, on the West Coast under the editorship of E. J. Waggoner, as might be expected the *Signs of the Times* published several items on the Atonement. Some were original, and some selected from supporting non-Adventist authors. For instance, quoting from the Methodist *Christian Advocate* in the *Signs* of August 27, 1885, this appeared:

"He [Christ] gave himself [in suffering and death] as a *perfect atonement*, and a perfect righteousness for all who believe."

"I am looked upon as perfectly *righteous in Christ*."

"What a firm ground of assurance is furnished by the *righteousness of Christ*." (P. 515.)

Thus the issue of the Righteousness of Christ was increasingly tied in with His *Act* of Atonement on the Cross, as the Atonement was coming into focus along with the emphasis on Christ as "all the *fullness* of the Godhead." Even more clearly, in March, 1887, in a "selected" article the *Signs* stated:

"Jesus Christ, by his *atonement death on the cross*, took your place [as your substitute]. . . .

"When Jesus Christ made his *full, rich, complete atonement*, he threw a bridge across the otherwise impassable chasm that separated human guilt from God's eternal favor. Of all the marvels of the divine architecture, the *atonement* of Jesus Christ is the masterpiece." (*Signs*, March 17, 1887, p. 162.)

So there is evidence of a definite awakening, around 1888—on the part of some—as to the full scope of the Atonement as first of all

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\* JOHN NEVINS ANDREWS (1829-1883) could read the Bible in seven languages. Ordained in 1853, engaged in evangelism and writing. Became member of General Conference Committee in 1865, and in 1867 elected third president of the General Conference (1867-69), also an editor on *Review* staff. Was our first missionary to Europe, in 1874. In 1876 established our first publishing house there, and started *Les Signes des Temps*. Primarily a writer, producing his *History of the Sabbath* in 1861. Prominent in development of various denominational positions and activities.

the *Act* of the Cross, along with its inseparable relation to Righteousness by Faith. There were clearly stirrings in both areas, destined to come out fully at Minneapolis, and in the years just following.

2. "DEITY" AND "ATONEMENT" LINKED.—On March 31, citing this time from "Tract 647," of the American Tract Society, Editor Waggoner quoted: "Christ *died* to make *atonement* for his [the sinner's] sins"—this death, "procuring" man's "release," was from the punishment that is "justly due to the transgressor." Again, "Faith is only the hand which takes hold of Christ. . . . *Justification* is a gift." Because of this the judge pronounces the sentence of "acquittal." Thus it is that we have the "righteousness of *justification*" and the "righteousness of *sanctification*" (*Signs*, March 31, 1887, p. 197). This, again, is before Minneapolis.

A final example: In an editorial on "The Atoning Saviour," Waggoner this time quotes Methodist Bishop Matthew Simpson (d. 1884)—president of Asbury University and editor of *Christian Advocate*—in "Yale Lectures" (No. IV). Here Simpson comments on "'an atoning Saviour who *died* in his [man's] stead, who magnified the law,'" and *justified* the sinner. He then says:

"These are to me the cardinal doctrines of the gospel,—a *divine Saviour* making an *atonement* for sinful man, and thereby restoring him to the divine favor."

This is a penetrating statement, linking *Deity* and *Atonement*. Such are the "glad tidings to the sons of men" (*Signs*, Aug. 11, 1887, p. 486).

3. JOHNSON—ATONEMENT THROUGH DEATH.—Then, *after* the Minneapolis Conference in '88, in the *Review* of January 20, 1891, Bible Teacher O. A. JOHNSON,\* then of Union College, gathered thoughts from *Atonement and Justification*, by Baptist Writer Andrew Fuller (d. 1815). The author refers to Christ's equality with God the Father—which gives "efficacy" to His blood—and the fact that when He had "assumed our nature" Christ died for our sins. He then says:

"The doctrine we teach must be that of *Christ and him crucified*. The *person* and *work* of Christ have ever been the corner-stone of the Christian fabric: take away his *divinity* and *atonement*, and all will go to ruin." (O. A. Johnson, R&H, Jan. 20, 1891, p. 34.)

[Here we have it again—Christ's *Divinity* (Deity) and *Atonement*—the twin truths that so greatly needed recognition, understanding, and emphasis.

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\* O. A. JOHNSON (1851-1923), trained at Seventh Day Baptist College of Milton, Wisconsin, and Battle Creek College. Ordained in 1876. After ministry in Wisconsin, Nebraska, Montana, and Illinois, he connected with Union College. After serving as president of the Wisconsin Conference (1894-'96) and of the Norway Conference, became head of Bible department of Walla Walla College (1908-'22).

These are the dual hinges that would shortly make possible the opening of the door of understanding and access that had been well-nigh closed by those not of our faith, because of the constricted concepts of some that worked so definitely against us.]

4. LITTLEJOHN—ATONEMENT THROUGH DEATH.—And finally, in the Review of August 9, 1892, W. H. Littlejohn,\* previously president of Battle Creek College, writing on "Justification by Faith," stresses the "story of the Cross," the "Incarnation," and the "suffering and *death*" of Christ. He similarly emphasizes Christ's "divinity," and refers to "the *atonement made for your sins through the death*" of Christ the Son of God.

The way thus was being prepared for the breakaway in the Battle Creek church Statement of Faith of 1894, previously noted, as the Atonement was coming to assume its rightful relation to the Transaction of the Cross, there placed on record by the representative Battle Creek congregation.

#### V. Ellen White Early Equates "Atonement" With "Cross"

1. "ATONING SACRIFICE" IS "WORK OF ATONEMENT."—It is to be noted that both prior to and after the Minneapolis Conference of 1888, Ellen White wrote periodically on the "*death*" of Christ as making "*atonement for sin*." She was ever the "way-shower" in the enunciation of *saving truths*, irrespective of others. And this was conspicuously true on the question of the Atonement.

Note certain early examples: In 1862—just at the time some were beginning to publish the restricted concept, limiting the Atonement to the work of our High Priest in the heavenly sanctuary—Mrs. White wrote of how ruined men are "saved by the great *sacrifice offered*" through the death of Christ. This transaction she boldly called an "*atonement*"—the "price" that was "paid for man's redemption" (R&H, Feb. 18, 1862, p. 94). She could only mean the Cross. And that, it should be observed, was the year *before* the organization of our General Conference in 1863.

Again in 1872, stressing Christ's death as a "ransom," she twice refers to the "*atonement sacrifice*," and the equivalent "*voluntary sacrifice*," as the "*work of atonement*," and of how Christ had the "perfection

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\* WOLCOTT H. LITTLEJOHN (1834-1916) was educated at Kalamazoo College and Michigan University. Becoming a Seventh-day Adventist in 1866, became pastor of the Battle Creek church in 1883. Shortly after served as president of Battle Creek College (1883-'85). He thenceforth devoted himself to writing on Biblical subjects—in papers, tracts, and pamphlets. Author of *The Coming Conflict*. In 1888, for a time, first opposed the Righteousness by Faith position presented by E. J. Waggoner. Then accepted it.

of character" necessary to "*atone* for man's sin." She dwelt on "the death *and* mediatorial work of Christ," and of Christ as the "perfect Offering." She tied the two inseparably together.

2. "PERFECT OFFERING" ATONES FOR SINS.—Referring to Christ's "mediating ministry" and the restoration of "communication" between God and man, and the "infinite *sacrifice*" and "perfect *offering*" of Christ, she told of how Christ, the "majesty of heaven, *equal with God*, should die for the rebellious race" (R&H, Dec. 17, 1872, pp. 2, 3). Her emphasis on the equality of Christ's Deity with that of the Father is likewise noteworthy. Mrs. White ever sounded a clear and vigorous note here. It constituted advanced ground that we would later accept. The two must ever go together.

Then in 1878, in dealing with the "*nature of the atonement*," Ellen White speaks of the "*perfect offering* of the Son of God," and "*perfect offering* of Jesus Christ." She states that the "blood of Christ" would "*atone* for the sins of the world" (*Signs*, March 14, 1878, p. 41). And this was written shortly after the regrettable reprint in the *Signs* in June, 1874, of the original Smith "Principles" statement in the 1872 pamphlet reading:

"which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his [Christ's] work as priest." (*Signs*, June 4, 1874, p. 8.)

The two positions—of Smith and Ellen White—were, of course, in fundamental conflict.

3. "ATONEMENT MADE UPON CALVARY."—Again in mid-1887, as the Minneapolis Conference approached, Mrs. White wrote of the long-predicted "Coming One," at His first Advent, and the time "when the *perfect offering should be made* for the sins of men," just as the typical "sacrificial offerings" had typified the "work of the Messiah." She then identifies the Atonement with Calvary:

"The brightness of the Father's glory, and the excellence and perfection of his sacred law, are only understood through the *atonement made upon Calvary* by his dear Son." (*Signs*, Aug. 27, 1887, p. 511.)

With this should be placed her statement of November 3, in which she again succinctly says:

"There is no provision made whereby man can gain eternal life, except by the cross of Christ. Those who reject *the atonement made on Calvary* are just where Adam and Eve were after the transgression." (*Signs*, Nov. 3, 1887, p. 658.)

So twice in 1887 the Act of *Atonement* was declared to have been *made on Calvary*.

4. "DEATH ON CROSS" EQUATED WITH "ATONEMENT."—One further citation must suffice. In November Mrs. White once more wrote of the "infinite *sacrifice*," and how Jesus had again connected this "alienated" earth with heaven. Jesus, who was "equal with the Father came and suffered even the death of the cross." And all this to "*make an atonement for us, that we might not perish but have everlasting life*" (*Signs*, Nov. 24, 1887, pp. 705, 706).

From the foregoing it is incontestable that for some years *before* the Minneapolis confrontation—and which Conference was, in turn, six years before the Battle Creek church took its stand in 1894 repudiating separation of the Atonement from the Cross—Ellen White was making clear statements that were in *direct conflict* with those who denied the complete Deity of Christ *and* the truth that the *Act* of Atonement was consummated on the Cross, but which such held did not begin until 1844. Here again we see how far in advance Mrs. White was, at that time, in heralding the larger scope and intent of the Atonement.

[Just how those who read her clear statements, at the time, could fail to sense their import, and continued to maintain their blind separated-from-the-Cross-Atonement positions is more than we can fathom today. Surely the eyes of such were "holden."]

## VI. Peerless Exalter of "Cross" as Act of "Atonement"

1. EVER HIGHER WITH THE CROSS.—From these pre-1888 positions Ellen White never veered. She ever continued to be the peerless exalter of the Cross as the "*Act*" of Atonement. And how her declarations became ever stronger, more emphatic, and frequent. Writing in the *Signs* of December 30, 1889, she referred repeatedly to the "blood of Christ" as the "eternal antidote for sin." Referring to the "*death of Christ*" and the "*cross of Christ*," "the efficacy of the *cross*," and the "*death of Christ on the cross of Calvary*"—she exclaims, "Oh, we do not comprehend the value of the *atonement*." Then, concerning this "infinite *sacrifice*," this "*atonement sacrifice*," she admonishes—

"Elevate the cross of Christ. Elevate the Mediator. Lift up Jesus. . . . Contemplate God in Christ." (*Signs*, Dec. 30, 1889, p. 786.)

From these clear positions Ellen White never deviated or receded. Bemoaning the fact that many had "drifted out of the grace of Christ" and had become "content with a legal religion, becoming *self-righteous* and *self-sufficient*," she refers to the "cross" and the "suffering Son," and declared that "Jesus is *righteousness*" and is our "*atonement sacrifice*"—the "dying Christ" (R&H, Sept. 2, 1890, p. 529).

2. ATONEMENT "COMPLETED" ON CROSS.—Now comes that classic E. G. White statement in the *Signs* of August, 1899: "When Christ expired on the cross, crying with a loud voice, 'It is finished,' *His work was completed.*" This was accomplished by His "first becoming the *Sacrifice.*" Then "He hastened to heaven to perfect His work and accomplish His mission by sending the Holy Spirit to His disciples" (*Signs*, Aug. 16, 1899, p. 5).

Then, she continues, standing "in view of the *cross*" the Father "saw the *completion of the atonement*" (p. 6). He "testified to the *great work of atonement.*" That is unequivocal. And she continues to tell of the Father's "acceptance of the *great atonement*" (*ibid.*), and of the redeemed covered with the "garments of His own spotless righteousness." Next come the words:

"The seal of heaven has been affixed to Christ's *atonement.* His *sacrifice* is in every way satisfactory." (*Ibid.*)

Thus "Atonement" and "Sacrifice" are incontrovertibly equated. Words could not be more explicit.

3. THE CLASSIC EQUATION OF 1901.—That thought is continued in February, 1899, concerning the "eternal Son," the "ransom," the "*complete offering,*" and the "*death*" of Christ (*Signs*, Feb. 22, 1899, *second ed.*, p. 1). Then in 1901 Mrs. White states that "God's only begotten Son volunteered to take the sin of man upon himself, and to *make an atonement* for the fallen race"—and this through His "*death.*" Then, "there could have been no pardon for sin had this *atonement* not been made" (*Signs*, April 23, 1901, p. 257).

But it is in the *Review* of September 24, 1901, that this climactic statement appears:

"He [Christ] planted the *cross* between heaven and earth, and when the Father beheld the *sacrifice* of His Son, he bowed before it in recognition of its perfection. 'It is enough,' He said, '*The atonement is complete.*'" (R&H, Sept. 24, 1901, p. 615.)

There the "*cross*" and the "*sacrifice*" are equated with the *complete "atonement."* Ellen White's statements thus became stronger and more emphatic as there was continuing hesitancy on the part of *some* because of the old constricted viewpoint—that of the restriction to the ministration in the heavenly sanctuary, and that only on the antitypical *Day* of Atonement. The pattern was clearly set by Ellen White, despite the hesitancy of some because of the traditional view that still persisted in the minds of certain leaders.

The full, unencumbered, majestic truth of the Cross as the Act of Atonement was now indelibly on record—and would prevail, just as it

has. But it took time. And this very enlargement of concept would ultimately open the door to minds that were closed. That too has now taken place. True indeed were Ellen White's significant words: "There is, *throughout* my printed works, a harmony with my present teaching." This she wrote in the *Review* of June 14, 1906, page 8. The record of the years attests its accuracy.

## The Lesson of the Faltering Messenger—No. 1

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### I. Reasons for Slow Reception of 1888 Message

1. GOD SENT A MESSAGE TO HIS PEOPLE.—God spoke incisively to His people at Minneapolis, and following 1888, through messengers of His own choosing. They bore “divine credentials” (R&H, Sept. 3, 1889; May 27, 1890). They brought a vital message from God. It was due and was delivered. Nevertheless, as pointed out, their message had a mixed reception—*some* accepting, *some* rejecting, and *some* in uncertainty attempting to remain neutral for the time.

We have already noted the declared, as well as the unstated, underlying reasons for the slowness of acceptance of what Ellen White assured us was actually the beginning of the Loud Cry and Latter Rain emphasis (R&H, March 22, 1892, p. 178). And the commencement of the flight of the luminous augmenting angel of Revelation 18:1 (R&H, Nov. 22, 1892, p. 723). But even these Spirit of Prophecy declarations were regarded with reservation by some. By such there was deep resentment against the messengers. Difficulties lingered.

2. CAUSES FOR REGRETTABLE HESITANCY.—In the presentation, “Righteousness by Faith” was used as the highly appropriate, inclusive term for God’s mighty provision of full salvation. When Christ finishes His work of judgment and probation closes we will have been fitted for translation and our eternal home solely through the perfect Righteousness of the all-sufficient and all-prevailing Christ, received by personal appropriating faith.

This was presented as a Righteousness that is not only *imputed* to us through *justification* but is *imparted* to us through *sanctification*. This is made possible by the indwelling of Christ in us through the Holy Spirit—blessed Third Person of the Godhead. And it will culminate in *glorification* and immortality forever at the Second Advent. That was the radiant climax. It was a sublime concept, an imperative truth impressively presented.

Those were the underlying principles at issue at Minneapolis. Righteousness by Faith is, of course, simply another term for the Everlasting Gospel—the Faith of Jesus—the inner heart and all-encompassing scope of the Third Angel's Message. Yet this had been strangely lost sight of by many, and definitely resisted by a persistent few—"some."

As to the outcome of the confrontation, there was strong opposition on the part of some who actually feared that it would vitiate our distinctive "Testing Truths," which they had practically limited to the structural doctrines of the Third Angel's Message. They were seriously alarmed over its challenge to their constricted concept of Christ, an impersonal Holy Spirit, and the separation of the Atonement from the Cross.

Some initial opposers later made manly confessions of their previously erroneous views and their hostility at the Conference, and rejoined their brethren. But some did not. And some of the latter completely lost their way. It took time for others to come to right conclusions. But there was more to it than just that.

3. REGRETTABLE ATTITUDES ON BOTH SIDES.—At Minneapolis the rejecting group believed in the *theory* of justification, but were not clear as to the relation between faith and works—tending to make works the *cause* rather than the result of salvation. On the other hand, Waggoner and Jones likewise believed in the fruitage and performance of good works—but as a *result, and not as the cause*. However, feeling that the other group made it a *means rather than* an effect, Waggoner and Jones, in time, came to lay stress almost entirely upon faith as the only factor in actual salvation. Here was inevitable opportunity for misunderstanding. And misunderstandings came. Strong statements were made by the opposition—statements that hurt. Mrs. White had to admonish.

Neither group viewed the position of the other side calmly and dispassionately, and the two sides failed to draw together. We have noted how the youth and vigor of Waggoner and Jones led certain older men to look upon them with resentment. On the other hand,

certain younger men regarded the older opponents as obdurate and reactionary.

But the most disconcerting thing for such was the fact that Ellen White supported the basic positions presented by the two younger men. This intensified the animosity of their critics who, regrettably, resorted to criticising the messengers even more than their message. This soon began even to affect the attitude of a few toward the integrity of the Spirit of Prophecy itself. That was the gravity of the situation.

4. **RIGHTEOUSNESS BY FAITH HELD AS TENET.**—Opposers were technically correct in contending that Righteousness by Faith had always been a Seventh-day Adventist *tenet*—a “tradition of the elders.” But the record of our first four decades showed the barrenness of such a theoretical position. Back in Christ’s day the Jews had rested from sundown to sundown on the true Sabbath. But they did not really keep the Sabbath. Their forefathers had declared that the Messiah was coming soon. But the conduct of the Jews toward Jesus showed that it was largely an abstract tenet. They did not recognize or receive Him when He came. That is the deceptiveness of the form without the spirit.

There are certain parallelisms applicable to us. Like them, our people had assented to the truth that the body is the temple of the Holy Spirit. But worldliness had defiled it. They preached vigorously on the judgment, but had judged and criticized their fellows. They meticulously paid tithes and gave offerings, and gloried in the merit of their sacrifices.

But many were clothing themselves with imperfect works—“filthy rags”—and failing to seek and find the heavenly “eyesalve,” the “gold” of faith, and the “white raiment” of Christ’s spotless righteousness. Theirs was a situation of urgent need.

5. **TRANSFORMATION WROUGHT BY GOD’S GRACE.**—Such was the indictment made by Ellen White as she laid bare the Laodicean condition of the Church before and around 1888, and stressed the imperative need of the remedial provision of Righteousness by Faith—Justification by Faith, Sanctification by Faith, and final Glorification through transformation likewise wrought by God’s grace.

Waggoner and Jones had caught the vision of the supreme glory of the accomplishment of all this by a Christ who embodied “*all the fulness of the Godhead*” (Col. 2:9). And they were sent of God to proclaim Righteousness by Faith in this setting and emphasis. Yet the very vigor and vividness of their presentation led to reaction against it on the part of some. And they did not always show the relationship

of grace to works. This afforded occasion for misunderstanding, criticism, and opposition. That opposition came, and sharp criticism—and it wounded and hurt the messengers.

6. FINAL TRIUMPH OF TRUTHS OF '88.—As all students of these backgrounds are aware, these truths of 1888 have not yet come to their full tide, as we are told that they must and will before and as we enter upon the final phase of our witness to the world. They will yet definitely become the throbbing, all-pervasive heart of our final presentation to the world. The “final movements” will be “rapid ones”—Spirit-filled, Christ-centered, full-message, Righteousness-by-Faith-surcharged movements. Advances will be made. Aspects will be perfected. Transformations will be wrought. The glorious truths of 1888 will triumph, and a people will be fully prepared to meet their Lord under the heavenly provisions He has specified and provided. That is destined, and will come to pass.

But in this chapter we must address ourselves frankly to the part played by the later faltering of the messengers of '88. *It was this faltering that, perhaps more than any other single factor, caused that hesitancy and cooling of the growing interest in the Minneapolis message that developed not long after the Conference of 1901.* Facts are facts. And we must be aware of them, and face them frankly and honestly. But first of all we must be aware of general developments in the early years of the decade following 1888.

Only thus can we sense the relation of the messengers thereto. This is essential to any adequate understanding, for they are inseparably bound up together. We turn first to that.

## II. Great Conference of 1901 Another Turning Point

1. SCOPE AND SIGNIFICANCE OF 1901 CONFERENCE.—The important Conference of 1901, held this time at Battle Creek, was another crucial turning point in our history. It was the most important Conference of the early twentieth century, just as 1888 was of the nineteenth. It revolved around the vital question of organization—or more accurately, reorganization. Back in the early 1860's the issue had been the question of whether there should be any organization at all—simple though it might be.

As before noted, from actually only a “brotherhood” and a plan for “systematic benevolence,” they progressed to include the matter of certification and ordination, the holding of legal papers, choosing a name (“Seventh-day Adventist”), actual conference organization, and

finally the holding of a General Conference in 1863. All these were involved.

Following this came the development of the Sabbath school, our health message and work, the enlarged publishing work, our system of Christian education, our overseas missionary expansion and Foreign Mission Board, religious liberty work, and tract society endeavors. But these agencies were all, at first, largely autonomous and independent—such as the International Sabbath School Association, International Religious Liberty Association, and particularly the International Medical Missionary and Benevolent Association. This fact should be borne in mind.

The Medical Missionary Association, growing powerful and becoming restive and highly aggressive, by 1901 employed a larger personnel than the General Conference. It came to exercise “kingly power,” leveling charges against and challenging the General Conference. Changes in financial policies were imperative, and the shunning of debt essential. Such was the situation when the Conference of 1901 was convened at Battle Creek, resulting in the election of A. G. Daniells as president.

2. EVERY DEPARTMENT EMBRACED IN REORGANIZATION.—The General Conference was enlarged so every department and interest could be represented. (A few had actually favored “disorganization.”) But a thorough reorganization was effected. Union conferences were set up, largely self-governing.

The most difficult problem was that of the International Medical Missionary and Benevolent Association and its affiliated institutions—some of which were chartered as “undenominational.” After the removal of Battle Creek College to rural Berrien Springs was accomplished, the college plant in Battle Creek would be taken over to house the American Medical Missionary College.

So 1901 was a turning point in organization, reform, unity, solvency, and evangelism. The Conference closed on a note of relative unity. The stage was set for far-reaching, wholesome changes and advances. Everything had been centered in Battle Creek. The college was now to be moved to Berrien Springs. And there were comparable changes and improvements elsewhere.

3. HEADQUARTERS MOVED TO WASHINGTON.—Next was to come the removal of our general headquarters to Washington, D.C. But as is well known, two great calamities first befell—the burning of the Battle Creek Sanitarium in February, 1902, and the Review and Herald Pub-

lishing Association plant in December, 1902. Both were completely destroyed. These catastrophes were permitted by the Lord to teach us an important lesson. They were taken as a signal to leave Battle Creek, and as proof that God's warnings are not to be trifled with.

At the General Conference in Oakland, in 1903, there was a coalescing of the Foreign Mission Board and the General Conference, consummating the plans of 1901. There was provision that the institutions of the denomination be owned by our people through their Conference organizations, as provided for in the sessions of 1901 and 1903. In 1901 the Sabbath School, Religious Liberty, Educational, and Publishing Departments were formed, together with a Medical Department (1905). These were bound together under a comprehensive plan of administration.

This latter proposal was strenuously opposed by Dr. Kellogg. Meantime, what had been the *annual* General Conferences from 1863 onward, were made *biennial* from 1889 onward to 1905. They then became *quadrennial*, as they continued to 1970, when it was voted to hold the sessions every *five* years. We must now turn to Dr. J. H. Kellogg.

4. PANTHEISTIC STRAIN COMES TO SURFACE.—As already seen, the parting of the ways came around 1905. There had been gratifying expansion between the years 1903 and 1907. But a strong feeling of discontent developed in our medical ranks over control, management, and financial policy—as well as certain theological differences on the part of some. Strained relations developed between Kellogg and the General Conference. These intensified and first came to a head in 1903. The Battle Creek Sanitarium was rebuilt on the old site, with the Kellogg-controlled Battle Creek College as a feeder for the "AMMC"—the American Medical Missionary College.

Kellogg pressed his concepts and his plans. The theological differences deepened. Always of a speculative nature, the doctor was always fascinated by the esoteric—any mystery. He had drifted into a concept that life in both the animate and inanimate creation is, in "essence," *God*—not simply evidence of His power, but of God's actual *presence* therein. The thought of the immanence of God in creation captivated him. This was applied to everyday life—with "the seed has the life of God in it," and Christ "ministering in these earthly sanctuaries of ours, as well as in the Heavenly Sanctuary," and the like.

5. NEW CONCEPT OF GOD IN NATURE.—Most serious of all, a new concept concerning God was projected, somewhat akin to the nature worship of Gnosticism and the Hellenic pantheism of old. This

was crystallized in Kellogg's *The Living Temple* (1903). (It should be noted that, by this time, the names of "A. T. Jones and Dr. E. J. Waggoner" appear on page 6 of the Preface as approving readers.) Kellogg's contention was "Not a God outside of nature, but *in* nature"—"The divine Presence in the temple" (*ibid.*, pp. 28, 52).

He contended that all life, however manifested, proceeds from God and is therefore God in essence—in everything animate and inanimate, in instinct and intellect, the "tree-maker in the tree," the "flower-maker in the flower"—God dwelling in man. That, of course, was simply straight pantheism in captivating phrasing.

6. 1907—KELLOGG BREAKS WITH GC.—Galley proofs of Kellogg's *Living Temple* were available in 1902. But the Review and Herald fire in December destroyed both type and plates. However, immediately after the 1903 Conference at Oakland, Dr. Kellogg had *Living Temple* copyrighted in his own name, printed, and its distribution started.

Mrs. White spoke out with positiveness against the flagrant subtleties involved (8T 290-292). The perils were great—involving spiritualism, free-lovism, misrepresentation of God, denial of the Atonement, making man his own savior, and reducing the Bible to a convenient fiction in certain parts. Such was the multiple defection.

Terrific discussion ensued. The majority of our physicians stayed with Scripture truth, the Spirit of Prophecy, and the Church. A few broke away with Kellogg. The Battle Creek Sanitarium separated from denominational control in a gradual process culminating in 1907. Dr. Kellogg, who had made Battle Creek famous the world around for its sound health principles, had left us. But the Church moved forward. However, Jones and Waggoner were involved. That gives us the larger setting.

### III. Jones's and Waggoner's Relationships to Battle Creek Crisis

1. ACCOUNTABILITY FOR FAITHFUL PORTRAYAL.—Evaluation of historical evidence is a delicate and highly responsible task. There are many crosscurrents and eddies in the flowing stream of time. For this task divine enlightenment is imperative. The portrayal is one for which the investigator is accountable to God. In this we pray that there will be no mistake, no injustice done—yet no shirking of responsibility in giving a true interpretation of facts as they are found.

It is a particularly delicate phase upon which we now enter—the aftermath of the part played by A. T. Jones and E. J. Waggoner—now in that order, for the prominence had now been reversed—after being

so mightily used of God in 1888. And both then finally faltering, though in different ways. We repeat: The portrayal calls for discernment and justice, mingled with understanding. Here are the sobering facts.

2. **EPITOME OF JONES'S DENOMINATIONAL RELATIONSHIPS.**—First, this thumbnail sketch. ALONZO T. JONES (1850-1923) enlisted in the Army at Walla Walla, Washington, but spent all free time poring over historical works and the Bible. After his discharge in 1873 he soon joined the Seventh-day Adventist Church. He later began preaching on the West Coast, and then teaching at the newly established Healdsburg College. In 1885 he became assistant editor of the *Signs of the Times*. And in 1886 E. J. Waggoner and he were made joint editors—Jones's period terminating in 1889.

They were therefore the coeditors of our Western journal during the epochal Minneapolis Conference—after which Jones and Waggoner traveled widely with Ellen White for some two years, speaking effectively from coast to coast on Righteousness by Faith. And after Mrs. White left for Australia in 1891, Jones and Waggoner were the principal speakers at the biennial sessions of the General Conference in 1893 and '97. A couple of paragraphs must suffice for a general statement of later developments.

3. **JONES'S BREAK WITH THE DENOMINATION.**—In 1897 Jones became a member of the General Conference Committee, and from 1897 to 1901 served as editor in chief of the *Review*. Shortly after, he was elected president of the California Conference. Finding himself increasingly out of harmony with certain general administrative policies, he resigned from the General Conference Executive Committee.

Then in 1903 he resigned from the presidency of the California Conference. He then joined Dr. Kellogg, who was already seeking to separate the Battle Creek Sanitarium from denominational control—doing so against the earnest counsel of Ellen White.

Coming briefly to Washington, D.C., after the transfer of the headquarters here in 1903, Jones soon returned to Battle Creek where he became more and more sympathetic with Kellogg's warfare, resulting in his own separation from the denomination. A supreme effort was made to effect a reconciliation with Jones in 1909, but to no avail. While Jones remained a believer in the fundamental doctrines of the Church, his wife remained an unwavering member of the Tabernacle church at Battle Creek until her death in 1946.

4. **BIRD'S-EYE VIEW OF WAGGONER'S ACTIVITIES.**—Five years younger

than Jones, ELLET J. WAGGONER, M.D. (1855-1916), after training at Battle Creek College, was graduated in medicine from Bellevue Medical College, New York. He first served on the medical staff of the Battle Creek Sanitarium.

But his heart was in the ministry. So he left medicine and connected with the Pacific Press in 1884, at first as assistant editor of the *Signs* under the tutelage of his father, Joseph H. Waggoner. He also taught Bible at Healdsburg College. Then he and A. T. Jones were made joint editors of the *Signs* in 1886, following which they went to the Minneapolis Conference in 1888. Waggoner continued on with the *Signs* two years beyond Jones.

5. LATER YEARS OF WAGGONER'S LIFE.—Passing over the familiar Minneapolis experience, we find that Waggoner later went to England, where, from 1892-97, he edited the British *Present Truth*. He and W. W. Prescott conducted a training school for the workers of England, Waggoner becoming first president of the South England Conference. In 1902 he returned to the States and was briefly on the staff of Emmanuel Missionary College.

Because of domestic difficulties that led to divorce and remarriage, he was separated from denominational employ—though he continued to believe and advocate the fundamental Seventh-day Adventist teachings to the day of his death.

The last six years of his life were spent teaching in the reorganized Battle Creek College, then under Dr. Kellogg's management. The latter part of Waggoner's life will be noted subsequently in greater detail. With these we should be acquainted.

#### IV. Jones—Tripped Over Organization and Reproofs

1. THE WAGGONER-JONES AFTERMATH.—Among our worker body of today the question is but naturally and frequently asked, "Just what happened to A. T. Jones and E. J. Waggoner after their marvelous contribution to the cause of truth and the church in the late eighties and through the nineties? They then seem to have tragically faded out. What caused it? What became of them? And what of their closing days and relationship to the Church?"

These are wholly proper questions—albeit not happy ones—and will be candidly answered. The fairest and most faithful published answer, of which we are aware, appears as Appendix B, in A. V. Olson's *Through Crisis to Victory* (pp. 302-316). It is titled, "What Became of A. T. Jones and E. J. Waggoner?" and was written by Arthur White, secretary of the White Publications. The statements appearing therein are

all documented. And unquestionably the E. G. White files have the fullest assembled evidence on record.\* To these we have access.

2. DEFECTION—OPPOSERS' GREATEST TALKING POINT.—Though they had been used mightily of God in 1888 and the 1890's, Ellen White had intimated in 1892 that temptations might come that would prove too much for both Jones and Waggoner. (Letter 24, 1892.) Because of the uniqueness of their positions in the movement they became the focal point of relentless attack by the evil one himself, who knew full well that if he could confuse or overthrow them he would have a most effective weapon against the credibility of the basic truth—Righteousness by Faith—they had so soundly and valiantly proclaimed.

Further, it would give the "some" who had rejected the message of Righteousness by Faith—and Satan himself, for that matter—their greatest talking point: "You see the fruitage of such a deviating message! You see what happened to *them*, as its exponents and messengers!" And that was precisely what came to be said by some.

3. FAITHFUL WARNINGS OVER THE YEARS.—In the years following 1888 Mrs. White declared that these men each had weaknesses and had made mistakes, but that they had not yet disqualified themselves from service for God. However, they were warned that if these weaknesses were not corrected they would lose their way.

Glance again at their careers historically. Both men were joint editors of the *Signs of the Times*—from May 13, 1886 to December 29, 1890 for Waggoner, and slightly shorter for Jones. Jones was much in Battle Creek in the 1890's, and attended all General Conference sessions from 1888 to 1905.

In 1893 Ellen White cautioned Jones that he had gone to extremes when presenting the relationship of faith to works (ISM 377-380). She had also admonished him to avoid giving offense in his speaking and writing. (According to Spalding he had gloried in his bluntness and startling approaches.) In 1897 Jones was made leading editor of the *Review* (R&H, Oct. 5, 1897, p. 640). Also elected a member of the General Conference Committee in 1897, he resigned from this position prior to the General Conference of 1901. This was because he had been mildly reproved by the then president of the General Conference, G. A. Irwin. (Ninety-six-page *A Statement Refuting Charges Made by A. T. Jones*, May, 1906, p. 15.)

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\* This writer made an independent study of the later years of both Jones and Waggoner, with additional sources not cited by or available to White at the time of his writing. However, his general outline and my own conclusions are in essential agreement. The convenient White outline is therefore followed. The statement that follows is essentially a digest of the same. The sources can be checked in *Through Crisis to Victory* by those desiring precise documentation.—L.E.F.

4. 1904 MARKS BEGINNING OF RIFT.—In 1901, at the great reorganization Conference, Jones took an opposing position against having conference “presidents”—preferring “chairmen” instead. (Nevertheless, he himself strangely accepted the *presidency* of the California Conference in 1901.) But in 1903 Jones went back to Dr. Kellogg’s American Medical Missionary College, though Mrs. White warned him against the move and of his rejection of her admonitions (Letter 116, 1906).

In 1904 Mrs. White urged Jones to go into the great cities in public evangelism (Letter 187, 1905). But he did not heed the appeal. Instead, Jones continued on in Battle Creek under the influence of Kellogg and his associates. Mrs. White’s last message to him was in 1911. But this was simply the climax of a series of more than a dozen messages between July 23, 1904 and November 10, 1911. (A. L. White, in *Through Crisis to Victory*, pp. 307-310.)

By 1905 Mrs. White stated that Jones had lost his “spiritual eyesight” and had rejected God’s warnings. Bitterness had developed. He had become deluded and deceived, and was choosing darkness rather than light. He was controlled by Kellogg, and had grieved the Holy Spirit. By 1907 he was now “in apostasy,” having “departed from the faith”—with confession and repentance as the only way back. (See *Through Crisis to Victory*.)

5. CREDENTIALS WITHDRAWN; MEMBERSHIP WITHHELD.—So, because of his warfare against the Church and its leaders, Jones’s ministerial credentials were withdrawn. A supreme effort was made in 1909 by A. G. Daniells to bring about a reconciliation. But to no avail. Soon after, Jones’s name was dropped from membership in the Seventh-day Adventist Church.

Later, in 1915, he began to attend The People’s Church—a colored congregation in Washington, D.C., pastored by Louis Sheafe, becoming a member in 1916. His name was on the church books when it withdrew from the sisterhood of Adventist churches. Jones died in 1923.

Mrs. A. T. Jones, it should be repeated, remained a loyal Seventh-day Adventist throughout these vicissitudes to the day of her death. She made many documents available. These were secured through the late T. G. Bunch, who was her pastor and preached her funeral sermon.

## The Lesson of the Faltering Messenger—No. 2

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### I. Waggoner Lost Way in Subtleties of Mystic Theories

1. BEGAN TO AGITATE "STRANGE THEORIES."—Following the Minneapolis Conference of 1888, E. J. Waggoner remained editor of the *Signs of the Times* until 1891—the year Mrs. White left for Australia for her nine years of residency there. Then, in 1892, Dr. Waggoner was called to England to lead out in editorial work. He remained in London until the General Conference of 1903, part of the time associated with W. W. Prescott.

In 1894 Mrs. White expressed fears over views held by Waggoner regarding organization. At and following Minneapolis she had thrown her influence strongly behind Waggoner and Jones—because they were then conspicuously "doing the work of God for this time" (Letter 37, 1894). But now Waggoner was beginning to entertain and to agitate certain "strange theories," fraught with peril.

2. DANGEROUS VIEWS ON "SPIRITUAL AFFINITIES."—Waggoner came back from England to the United States for the 1897 General Conference, in College View, and gave a series of 18 studies on the book of Hebrews (*GC Bulletin*, 1897). He also preached the closing Sabbath sermon of the General Conference. But Dr. Kellogg was also there, and adroitly introduced his subtle pantheistic views at the same Conference—concepts that were destined to exert a harmful influence upon Waggoner.

Returning to England, Waggoner began to project certain subtle theories as to "spiritual affinities." It was this that finally led to his

confusion. Coming to the 1901 General Conference in Battle Creek, he was "enthused" with what he regarded as "precious spiritual light," but which was, instead, "dangerous misleading fables" (E. G. W. Letter 224, 1908).

Ellen White wrote plainly, "Dr. Waggoner was then departing from the faith in the doctrine he held regarding spiritual affinities" (*ibid.*). In Europe he had sowed seeds that were already bearing evil fruit (Letter 121, 1906), giving heed to "seducing spirits" and "doctrines of devils." He was being taken captive.

3. COUNSEL REJECTED; COMPELLED TO SEPARATE.—Waggoner remained in the States after the Oakland (California) Conference of 1903, and Mrs. White urged that he be put on the faculty of Emmanuel Missionary College on a probationary basis, in the hope that he would break away from these deceptive theories.

On October 2, 1903, Mrs. White warned Waggoner that Satan clothes his specious subtleties with "garments of righteousness," so as to lead men astray (Letter 230, 1903). She faithfully warned him that he was in "great peril"—akin to involvement in the "mazes of Spiritualism" (Letter 231, 1903). Mrs. White's penetration to the heart of the problem is impressive. But he did not heed.

After a short period of teaching at Berrien Springs, Waggoner joined Jones and Kellogg at the more congenial Battle Creek College, thus placing himself in the midst of the pantheistic teaching and growing skepticism rampant with some regarding the Spirit of Prophecy. Mrs. White advised Waggoner to leave Battle Creek, and to get away from the *Living Temple* environs and sentiments, for it was a delusive commingling of *truth and error*. Separate yourself, she admonished (Letter 279, 1904). She appealed to both Waggoner and Jones to enter the field of city evangelism. But to this they did not respond.

4. VITAL LESSONS FROM TRAGIC STORY.—In 1906 Waggoner was divorced and remarried, as noted. That terminated his connection with the Church. However, he never opposed the Church. Nor did he turn away from its major doctrinal positions. He practiced medicine for a time at Battle Creek. His last public presentation, just before his sudden death, was on Righteousness by Faith. From this he had never veered.

It is a tragic story—one replete with fundamental lessons for us today. God used the preaching and writing of Waggoner and Jones in a great reformatory movement within the Church when they were living in close fellowship with Him. When that relationship changed,

their power was gone. Termination of their service was inevitable. There was a period of largely fruitless preaching for each, when they succumbed to departures from truth and broke with the organization.

As Paul admonished, "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). That is the sobering lesson for each of us.

5. TRAGIC END OF AUSPICIOUS BEGINNING.—The "some" who rejected the Message of 1888 had continued a running battle against Righteousness by Faith. But it was not merely the fact of divided reception—and not that the "leadership" at and following Minneapolis rejected the Message, which they did not—that brought about the slowdown. Rather, it was in part the tragic fact that E. J. Waggoner and A. T. Jones—the two men who brought to the fore that Heaven-sent Message of 1888—overcome by latent and developing weaknesses, separated themselves from the Church.

This, doubtless more than any other single factor, raised questions with many as to the validity of the message they had brought. And along with that followed the charge, by some, that their defection was the fruitage of such teachings—a totally unjustified conclusion. In the period prior to his death Waggoner reiterated his allegiance to the teachings of the Church—according to men like M. C. Wilcox with whom he remained in close contact, and according to intimate Waggoner family records, secured from his daughter, Pearl Waggoner Howard—a stalwart SDA to her death in 1969.

Beyond question, these men will have to bear the grave responsibility of having brought into question and disrepute, with all too many, the blessed truth of Righteousness by Faith. But they themselves had lost their power years before the breakaway. That is the inevitable result of moving out of continuing fellowship with God and submission to His leading.

## II. Tragedy of Scaffolding That Falls Away

1. SCAFFOLDING DISAPPEARS, BUT TEMPLE STANDS.—It is tragic when men become mere temporary scaffolding, useful and essential in erecting the crowning spire of a stately and abiding Cathedral of Truth—then falling away into discard. It is pathetic to see such human scaffolding after its initial imperative use, separate and disappear while the permanent structure it helped to bring into being continues to abide. But that has happened again and again across the centuries—with men used mightily in the enunciation, recovery, or establishment of great truths whose time for major emphasis had come.

Thus it was following the crucial developments of 1888. Indispensable, and effective in the re-establishment of the great truth of *Righteousness by Faith in Christ as "all the fullness of the Godhead"*—constituting the very heart of the Advent Movement, the "third angel's message in verity"—these men were prominently used in again bringing this neglected truth to the attention and ultimate acceptance of the Church. But, having made their significant contribution, they later disappeared from sight and service. The noble structure of truth that they helped to establish stands, but the human scaffolding fell away and disappeared from denominational sight. It is a sad ending.

2. OUR INDEBTEDNESS FOR TRANSITORY PART.—But the indispensable Waggoner-Jones part in the construction stage is not to be depreciated, or brushed aside in silence or disdain. Never should their contribution be made light of or demeaned. Slurs are singularly out of place. They are a thrust at the Spirit of Prophecy contemporary endorsement. Those who continue to worship in the Temple of Truth will always be indebted to those who helped to build its structure, and for their vital though transitory part. Respectful recognition should be accorded to those to whom it is due, irrespective. That is the admonition for us.

God's evaluation of such men, at the time of their fidelity, has been left indelibly on record. They were "His messengers." They bore "credentials from heaven." They brought a "message from heaven." We should ever bear in mind God's just and merciful remembrance. And we should watch with diligence, lest any similar tragedy come upon any of us.

That E. J. Waggoner and A. T. Jones brought forward, in 1888, the central truth of Righteousness by Faith in Christ—"as all the fullness of the Godhead"—remains an inexorable fact of Seventh-day Adventist history. And this divine truth will not only abide but is destined to become the central theme in the final triumphant climax of the Movement. We are to heed the lesson of the tragedy of the disappearing scaffolding, and avoid any repetitions. There is a shaking time coming, and some—yes, many—will fall out along the way. Indeed, that shaking time is evident. That is the solemn lesson for us of today to ponder. But there is yet more.

### III. True Motivation Behind 1888 Confrontation

1. MORAL COURAGE REQUIRED.—There is something else we must not forget. It took vision, deep conviction, and moral courage for Ellet J. Waggoner to bring a message to the 1888 Minneapolis Conference

that ran counter to the declared positions of certain strong and esteemed men of the time—men like Uriah Smith, simultaneously secretary of the General Conference, editor of the *Review* and the *Bulletin* that reported the sessions, and Bible teacher at Battle Creek College. Smith had been his editorial peer. And J. H. Morrison was the prominent president of the Iowa Conference.

It took genuine courage and resolution to go counter to the emphatic and repeated declarations of his own venerated father, Joseph H. Waggoner. But with "E. J." it was not a matter of family ties or editorial loyalties. It was not a question of conformity to, or departure from, the pattern that had developed on the part of certain honored leaders. It was a matter of fundamental principle and right—and of sound theology and Bible truth.

2. RESULT OF DEEP CONVICTION.—His course of action was a matter of deep personal conviction, based upon extended and comprehensive study of the Word. It was the result of the clear vision that, first of all, had come to him of the pre-existence and complete Deity of his Lord Jesus Christ, the wondrous Second Person of the Eternal Godhead—over which there were conflicting views, deep feelings, and strong prejudices. He knew he *must* bear his testimony. He must be true to His transcendent Lord. Silence here would be an unthinkable dereliction of duty.

Waggoner felt that he had a mandate from God that he must fulfill, a mission and a message from Heaven that he must declare. He had a solemn sense of accountability. He was humbly conscious of being a spokesman for God in a highly critical hour, and on a supremely important truth. The challenge of a disparaging concept must no longer go on without Biblical confrontation. Error must be met with truth; confusion and misconception by clarity and Biblical consistency. His responsibility was clear. His action forthright.

3. IMPELLED TO SPEAK BY DEEP CONVICTION.—His course was not based on contrariness. A sense of deep compulsion impelled him. He was not by nature a polemicist. His was not a polemical presentation. He did not argue. He simply taught, for he was a teacher. It was not a sudden, immature, impetuous presentation. And it was not superficial. It was a quiet, straightforward setting forth of the highest and most profound teachings of the Word. It was the result of years of study.

He was convinced, moreover, that this supreme truth of redemption did not and would not minimize or alter the distinctiveness of the Third Angel's Message, as some feared. Rather, it strengthened and

enhanced it, and gave it greater force, clarity, and validity. He saw that it was in no sense a diverting departure from the great structural framework of "Present Truth," as some had unfairly asserted. Instead, it invested the Message with greater power, strength, and attractiveness. This Mrs. White attested.

4. IMPERATIVE FOR TRUE PRESENTATION TO WORLD.—Dr. Waggoner's presentation gave new meaning, stature, and significance to the Third Angel's Message. It gave life to what was becoming increasingly static formalism. It moved from the negative to the positive. It changed it all from an abstract theological doctrine—simply requiring mental assent—to a living, controlling principle and provision. He saw that its declaration was imperative to supremely honoring Christ, and giving Him His rightful place in the fuller presentation of the "Everlasting Gospel" that must yet be given to the world.

He saw that some wrongly continued to maintain a faulty view regarding the nature of Christ, and were fighting the glorious personality of the Holy Spirit as the Third *Person* of the Godhead. These he felt to be unbiblical and erroneous positions. More than that, they would subject us increasingly to misunderstanding and handicap us in witnessing to the religious world about us—the great majority of which still held the true concept on these particular Christian fundamentals.

This minority position in our midst was clearly wrong—reducing the stature of Christ, limiting the Godhead, and de-personalizing and dishonoring the Holy Spirit. These misconceptions must be corrected. On that he was clear and settled. This directed his course.

5. TEST OF SPIRIT OF PROPHECY REACTION.—Further, Waggoner was conscious of making his presentation in the presence not only of older honored men but—of far greater consequence—of making the presentation in the personal presence of the appointed messenger to the Remnant Church. But he felt that his presentation was true and Biblical, and loyal to the message. No other course was open to him. It would, he firmly believed, stand the test. And it did.

Ellen White had passed through the Disappointment of 1844 and knew every step in the establishment of every phase of Present Truth, and of the then-present problems, weaknesses, and needs. Waggoner also knew that the presentation would doubtless invite and involve a crisis.

6. CONFIRMED BY MESSENGER OF THE LORD.—That was where God took a hand in the proceedings. According to subsequent Ellen G. White declarations, "The *Lord* in His great mercy sent a most precious

message to His people through Elders Waggoner and Jones" (E. G. W. Letter 57, 1895; TM 91). They brought a message that bore "*divine credentials*" (E.G.W., R&H, Sept. 3, 1889). They were not undermining, but strengthening, our distinctive, Heaven-indicted message to the world. They were not denying and dissipating our fundamental witness, but investing it with new significance.

Their presentation was indeed the "*third angel's message in verity*" (E.G.W., R&H, April 1, 1890; also TM 92, 93). It was "*just the truth for this time*" (E.G.W., Ms 10, 1889; ISM 361, 362). It was the message that "*God commanded to be given to the world*" (TM 91, 92). No mistake had been made, then, in declaring that message in 1888 in essentially the form given. Such was the multiple vindication of the Spirit of Prophecy.

7. **CROSSED THE GREAT DIVIDE.**—That multiple confirmation decided the issue for a majority. But we must never forget that that deciding testimony was from a more-than-human source. Though it might take years before such Heaven-sent light would triumph, it was destined to prevail. It could not be otherwise. Though *some* were perturbed by the endorsement by Ellen White, the truth would in the end be accepted. And some of the opposers would switch sides.

The crisis hour for the Advent Movement passed. Time would vindicate the Biblical truth presented. Time would overcome stubborn opposition. And time would ultimately heal the wounds and rifts. But it would take time, much time.

We had crossed the Great Divide. Early misconceptions had been rectified. Mrs. White's writings would not only confirm the truth presented but would prove to be the healing, unifying agency—uniting and strengthening. 1888 would be, and truly was, the beginning of a new era in the Advent Movement. Because of it we stand upon a stronger, higher, more powerful and appealing platform of truth. The Third Angel's Message has greater dimension and strength as a consequence. We must therefore recognize and honor those who helped to bring this about.

#### IV. Assured Triumph of Message and Movement

1. **MEN DROP OUT; MOVEMENT SWEEPS ON.**—Throughout the years the Advent Movement has witnessed periodic departures of men from the Advent Faith—for a variety of reasons. Each had some special grievance, or occasion of stumbling. But the Movement has swept on, actually stronger for their withdrawal. Some have tripped over some point of doctrine, or the Spirit of Prophecy writings, or the issue of in-

spiration, organization, pantheism, spiritualism, and ofttimes the Sanctuary—a perennial favorite for attack. And not a few from personal ambition, disappointment, jealousy—or even morals.

It is tragic to see men lose their way. But such defectors in no way invalidate or actually retard the Movement. And God is leading a *Movement*, not “stray offshoots” (TM 61). It is the body as a whole. Weak and defective as it is, the Church is, and ever remains, the “object of His supreme regard” (2 SM 396).

The special messenger to the Remnant Church knew full well the weaknesses and frailties of men, and the shortcomings and defects of the Movement and its ministry. She knew it better than the critics. Notwithstanding this, the chosen instrument had confidence in God’s leadership, and in the sure triumph of His Church. With her there was to be no “remnant of the Remnant,” as some were wont to contend.

2. ASSURANCES OF ULTIMATE TRIUMPH.—Ellen White was unsparing in her admonitions to individuals, as well as reproofs to the Movement as a whole. But she never once intimated that the Movement would not go through to triumph, or that God had cast it off because of its frailties. God would work on human hearts, and they would respond. He would place a burden on chosen individuals, and they would rally to His call. Increasingly earnest messages were given through the years concerning our Laodicean state. These admonitions never failed to point out our weaknesses, nor faithfully to urge repentance and return to full following and fellowship with God.

But always with the admonition, and the declaration of the need, was the assurance of the ultimate triumph of the Advent Message and Movement. Of this there was never any intimation or doubt on her part. Wrongs would be righted. Errors would be corrected. Truth would triumph, though some would drop out. A people would be perfected, and God’s enablings for triumph would be embraced. His plans and provisions for the finishing of the work would come into action.

And the Advent Movement would close in a blaze of spiritual glory and the acclamations of the Loud Cry—under the triumph of the Righteousness of Christ in His fullness. That was the undeviating hope ever set before us.

3. DROPOUTS WILL OCCUR UNTIL END.—We could wish that Moses, and David, had never fallen under temptation—or Adam, for that matter. There is something seemingly ideal about the one who never makes a mistake. But the Book of God is filled with recitals of human weaknesses, and the ravages of sin, from the time of Adam onward. It is its utter frankness that gives us confidence.

We have not seen the end yet. But the Church of the living God has marched on, despite those who have fallen by the wayside. Ellen Harmon's initial vision disclosed some falling off the lighted pathway to the Heavenly City—all the way to the end. We must expect such episodes, and not be disconcerted.

### V. Message Not Invalidated by Later Default of Messenger

1. ELLEN WHITE COMMENDED CROSIER MESSAGE.—There is a basic principle that we must never forget: The subsequent faltering, or defection, of a messenger does not in any way invalidate a true message brought by him from God in the days of his fidelity. For example, O. R. L. Crosier penned the epochal group statement of Hiram Edson, Crosier, and Dr. F. B. Hahn, setting forth their joint findings on the Sanctuary truth, following the October 22, 1844, disappointment.

Though not without its defects and fallacies on certain features, its main point was that there were *two* phases to Christ's High-Priestly Ministry in heaven, and that in the autumn of 1844 Christ *entered into* the second and final judgment phase of that heavenly ministry. This was light from heaven. It was basically sound—though revolutionary insofar as the consensus of the earlier Millerite Movement concept was concerned. It was the beginning of further advances.

2. STRONG ENDORSEMENT BY ELLEN WHITE.—The Crosier article held that there was nothing in prophecy to justify their former expectation that Christ would come out of the Holy of Holies, or heaven of heavens, to bless His waiting people at that time—and which they had first thought would constitute His second advent. Mrs. White gave most emphatic endorsement to the heart of that earliest recorded statement. She said in unequivocal terms:

“[I saw] that it was His [God's] will, that Brother C.[rosier] should write out the view which he gave us in the *Day-Star, Extra*, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint.” (E. G. White, *A Word to the "Little Flock"* (1847), p. 12.)

That is one of the strongest endorsements issued in those early days. Nevertheless, after only a few short years with us, Crosier drifted out of the slowly forming Sabbatarian Adventist Church, and repudiated the very contribution of truth that he had earlier brought to its attention. But the Church did not renounce and defect with him. The basic truth that he enunciated was retained by the Movement, and remains a primary plank in the platform of the Advent Faith. The lesson is clear: Crosier's message was not invalidated by his later deviation and withdrawal.

3. PREBLE DEFECTION DID NOT INVALIDATE SABBATH MESSAGE.—Another case is even more pointed. Freewill Baptist and Advent believer T. M. Preble was responsible for first bringing the light of the seventh-day Sabbath to the attention of Joseph Bates through the *Hope of Israel* article of February 28, 1845. Bates, in turn, wrote our first tract on the Sabbath in 1846, titled, "The Seventh Day Sabbath, A Perpetual Sign." The Preble communication did its appointed work, and Bates and the movement retained it without deviation.

Yet Preble himself, after a few years, gave up the Sabbath truth he had previously proclaimed, and fought it—writing a book against it, called *The First Day Sabbath* (1847). But that did not invalidate the verity of his earlier message on Sabbath truth, when used of God at that time. And that message likewise became an integral and abiding part of the Advent Faith. Truth is truth, irrespective of the subsequent frailties and falterings of the messenger who brought it. Genuine truth abides, and is retained.

Both of these men—Crosier and Preble—were valuable scaffolding, as it were, at the time. They were vital aids in building the early stages of the sturdy and stately Temple of Present Truth, and played well their designated parts at the time. Though they fell away, the permanent structure they helped to build remains to this day.

4. KELLOGG—"BATTLE CREEK IDEA" FADE-OUT.—Another prominent case is that of Dr. JOHN HARVEY KELLOGG (1852-1943), of the then world-famous Battle Creek Sanitarium—pioneer in physiotherapy, scientific nutrition, and natural remedies. Probably more than any other man, he brought the health contribution of the Movement favorably before the world. He edited *Good Health*, started the Battle Creek school of nursing, then launched our first medical college.

We have seen how Kellogg was not only a noted surgeon and inventor of surgical instruments and therapeutic appliances, but was the creator of the cornflake type of dry cereal breakfast foods—now part of the eating habits of the Western world—and of meat substitutes. He was author of more than 50 books having a circulation of more than a million copies. He brought the "Battle Creek Idea" to worldwide attention—Battle Creek being as prominent then as the Rochester Mayo Clinic is today.

But he came into conflict with the leadership of the General Conference over his attempt to gain control of all Seventh-day Adventist medical institutions and food companies. His sad venture into pantheism likewise occurred about this time. In 1907 he forfeited his membership in the Church. So we have this further example of the projector

of sound health-reform principles, foods, and facilities, who likewise later separated from us. But the Church continued on with its mission of health emphasis, irrespective. Such dropouts do not invalidate the truths introduced by those who later left us.

5. BELDEN DEVIATION DID NOT INVALIDATE SONGS.—Still another case in point is that of FRANK E. BELDEN,\* who had the conspicuous gift of composing sacred songs of and for the Message. He wrote words and music to scores of hymns and gospel songs that were woven into the very warp and woof of the Advent Movement. There are none quite like them. But an issue arose over compensation, and Belden withdrew from the Church, likewise in 1907.

In 1941 when our present *Church Hymnal* was brought forth, the Hymnal Committee, composed of twenty members appointed in 1936, struggled over this principle of the faltering of the messenger. Some thought that, because Belden had stumbled and had become embittered and left the Church, we should exclude his songs from the new *Hymnal*.

But the sounder counsel of the majority of the committee prevailed. Their well-taken point was this: Those blessed songs had been composed when Belden was an earnest, consecrated Adventist, with a gift for putting into expressive song the very spirit and essence of the Advent hope and Message. They had been woven into the very structure of the Advent Movement in the earlier songbook *Christ in Song*. They were an integral, permanent part of the Movement—irrespective of Belden's later faltering, regrettable as it was. The best songs should be retained. The committee, after weighing all the facts, rightly decided to retain them—some twenty-two in all.

6. WAGGONER-JONES DROPOUT DID NOT INVALIDATE.—The same principle consequently applies to Waggoner and Jones. The neglected message of Righteousness by Faith was brought forward in Minneapolis by men of God's choosing and calling, who bore His message—a message due, and duly delivered—which became an inseparable part of the fundamental structure of the Advent Movement, repeatedly endorsed and augmented by the Spirit of Prophecy. It was woven into our standard "Fundamental Beliefs" of 1931, and Baptismal Certificate of 1941, and universally recognized as an integral part of our Faith and Movement.

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\* FRANKLIN E. BELDEN (1858-1945), writer of hundreds of Sabbath School songs and hymns, often both words and music. For a time was superintendent of the R&H Publishing House. Because of financial grievances and related matters, he separated from the Church in 1907, and was closely associated with Dr. Kellogg.

We press the point: It is the divinely indicted message that counts, not the later frailties or falterings of the messengers. It is the abiding structure that is important, not the scaffolding that may fall away, once the structure has been erected.

On this principle Ellen G. White is crystal clear. Righteousness by Faith in Christ as "all the fullness of the Godhead" stands immovable, despite the later dropout of E. J. Waggoner and A. T. Jones. We devoutly wish they had not done so. But their defection did not invalidate the truth they brought. The loss was tragically theirs, not ours.

7. CONTRASTING ENDS OF THE ROAD.—There are two roads—a higher and a lower road—with contrasting endings. One is ever upward, and the other tragically downward. Happy the lot of him who comes to the sunset of life on the upper road, in full fellowship with God and accord with the Church; who ever remains in fundamental loyalty to the body of Truth for which it stands; who is at peace with God and in harmony with his brethren; and whose feet are planted ever more firmly on the upward Lighted Way that leads to the City of God. Blessed passage and prospect for such!

On the other hand, tragic the plight of the one who, after a life of service, grows confused, warped, or soured in his thinking, and who comes to misconceive error as being truth, and now regards attested truth as error; who has broken fellowship with his brethren, and turned away from the Church he once served so well. Now stumbling along in the twilight shadows, his mind plagued with doubts and disillusionments, he is out of tune with God and man. Such a one is to be pitied rather than censured.

It is a lonely, frustrating end on the darksome, downward valley road—with its disappointing, disillusioning, final fade-out. God save any of us from such a dismal, tragic end!

## Sanctuary Truth Pivotal Teaching of Adventism

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### I. Our Distinctive Contribution to Christian Doctrine

I. "SANCTUARY TRUTH" EXCLUSIVELY ADVENTIST.—Think again of the impressive frontispiece preceding the title page of this volume—and its descriptive caption. The one distinctive, separative, structural truth—the sole doctrinal teaching that identifies and sets Seventh-day Adventists apart from all other Christian bodies past and present—is what we have always designated the "Sanctuary truth." This has been so from the very first, for the Sanctuary truth was the earliest post-Disappointment position to be discerned and taught. And it has never lost that pivotal position.

All other major doctrines that we hold and teach—seventh-day Sabbath, Conditional Immortality, Second Advent, Spirit of Prophecy, prophetic interpretation, premillennialism, Righteousness by Faith, immersion, tithing, et cetera—have all been held by others, one group or more, in whole or in part, either in the past or the present.

But neither in the early church (when and while the apostolic teachings were still intact), nor in the Reformation church (when a large portion of the apostolic positions had been recovered and restored), was the Heavenly Sanctuary truth taught, *with its Ministering Priest officiating in two distinct phases of that mediatorial service*, with the *second* phase comprising God's great present Judgment Hour activities.

2. NOT DUE FOR EMPHASIS IN TIMES PAST.—This silence of the

past was for the simple reason that the Sanctuary truth was not due for discernment and emphasis until the prophesied hour of God's Judgment should actually come in its allotted time sequence in the divine plan of the ages. The Judgment was looked forward to in apostolic and post-apostolic times for future *last-day* emphasis—and not considered by Reformation Leader Luther as due for some 300 years. We recognize and proclaim it not only as due for promulgation today but now as a present actuality, mandatory in today's heralding of the Everlasting Gospel in its last-day setting and emphasis. We rightly consider it a tremendous Present Truth imperative.

It consequently behooves us not only truly to believe and teach the Sanctuary truth today but to give it central place in our distinctive, identifying emphasis for this time. It is consequently incumbent upon us clearly to understand and then to proclaim it in and through our message to men. And for this very simple reason: *It is the all-encompassing essence of Adventism.*

Indeed, if there is no actual Sanctuary in heaven, and no ministering Great High Priest serving therein; and if there is no Judgment Hour message to herald from God to mankind at this time, then we have no justifiable place in the religious world, no distinctive denominational mission and message, no excuse for functioning as a separate church entity today.

3. ANY DEVIATION STRIKES AT INTEGRITY OF ADVENTISM.—Consequently any weakening or denial or submerging of the Sanctuary truth is not only a serious but a crucial matter. Any deviation or dereliction therefrom strikes at the heart of Adventism, and challenges its very integrity.

We were raised up by God—and came into being in direct historical response—to emphasize this one all-embracing Present Truth, that in itself involves and constitutes "*a complete system of truth*" (GC 423). All other essential truths are actually embraced within it—the moral law, Sabbath, sacrificial Atonement, High-Priestly Mediation, Judgment, Justification and Sanctification, Righteousness by Faith, final rewards and punishments, Second Advent, and total destruction of the incorrigibly wicked.

4. BOUNDEN OBLIGATION OF REMNANT CHURCH.—Consequently, the Sanctuary truth is not a strange, peculiar, abnormal, distorted, indefensible doctrine—or simply an expedient to explain away the Disappointment episode of 1844, as some antagonists have contended. It is not a departure from the historic Christian faith. It is, instead, the

logical completion and inevitable consummation of that faith. It is simply the last-day appearance and fulfillment of the prophesied emphasis characterizing the Everlasting Gospel by the Church of the Remnant in the closing segment of its witness to the world. *It testifies to earth concerning tremendous transactions in heaven, intensely fascinating in scope and vital in portent.*

Because of its crucial nature and significance the Sanctuary truth is bound to be subject to challenge, attack, innuendo, and derision. And this both from within and from without. We must anticipate this and be prepared to meet it. We must be jealous for the integrity of the Sanctuary truth, and alert and unyielding in its effective championship. We cannot be silent here, for this is not a mere optional tenet of faith.

5. INESCAPABLE TARGET OF ATTACK.—Satan hates the Sanctuary truth. He knows it is Heaven's paramount truth for today. It directly involves *him*—his destiny and doom, his coming restraint and ultimate extinction. He is seeking to buy time. He wants desperately to draw as many down to destruction with him as he can. He will consequently initiate and encourage every attempt to modify, reconstruct, distort, or alter the emphasis, and change the concept of the Sanctuary truth. And to blunt its witness, stifle its teaching, and vitiate its integrity.

We are bound to have revisionists, reconstructors, deviators—and out-and-out subverters. *That is unwitting evidence of its crucial character and importance.* Such maneuvers never concentrate on a minor matter. We must be prepared to maintain and defend sound Sanctuary positions against all manipulators and perverters.

6. UNDERMINERS ULTIMATELY COME TO NAUGHT.—We press the point: There will be those who will deride its validity, question its Biblical basis, and side-step its Spirit of Prophecy confirmations. The Sanctuary truth, more than any other basic Adventist teaching, has—quite apart from non-Adventist opposition—been subject to attack from within all through our denominational existence. From the very first, individuals have periodically arisen who have derided or denied first one feature and then another.

But these underminers have all finally left us, and have usually fought us. They have, however, all ultimately come to naught—without exception. Their unhappy wreckage is scattered across the years. Once so committed, they were lost to the Faith, and never made any constructive contribution to the mission and work of the Church.

7. BEWARE OF FIGHTING AGAINST GOD.—God's divinely commis-

sioned Sanctuary truth is destined to prevail, for those who fight it are fighting against God and His designated message to man. He has always had loyal and able defenders, and has such today. There must be, of course—as with all truth—constant perfecting, strengthening, enlargement, and increased clarity and breadth of concept. *But no genuine betterments ever invalidate the attested fundamentals of the past.* Genuine strengtheners of truth never subvert. *God never later denies or abandons what He once aided and confirmed.*

We must consequently look with mistrust upon those who would undermine and overthrow what our forefathers labored faithfully and soundly to establish under God's manifest blessing, and what His Spirit has repeatedly attested.

8. MULTIFORM SCOPE OF ATTACKS.—Attacks will sometimes focus on the *reality* of the Sanctuary in heaven—as to the actuality of the great original. This is not imaginary. We have been warned that:

“The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith.” (R&H, May 25, 1905.)

Or they may concentrate on the chronology, timing, or integral relationships of Daniel 8 and 9. Or it may be over semantics—concerning technical aspects of the Atonement, the scope and intent of the cleansing of the Sanctuary, the perfecting of the saints, or the events and processes of the final transition hour.

The evil one likes nothing better than to divert us from the portrayal of positive truth, and to crowd us into spending time and effort on digressions, disputations, or the countering of deviations. He must not be given that satisfaction.

## II. Reality of the Heavenly Sanctuary

1. SANCTUARY AS REAL AS GOD HIMSELF.—In the light of the foregoing factors, let us take this one basic challenge mentioned by Ellen White and examine it forthrightly: *Is there actually a Heavenly Sanctuary?* Or is the term merely a transcendental figure of speech, used to symbolize some abstract provision, purpose, and activity in the mind of God for the salvation of man?

The testimony of the Word is that the Temple in heaven is a supernal reality, a divinely revealed actuality—as real as God Himself, or the New Jerusalem, or the Lamb of God who now, as Heavenly Priest, ministers therein—and with all redemptive activities springing therefrom. *It is the established Command Center from whence all these sublime undertakings originate and are conducted.* All this, and

vastly more, will become increasingly clear—and established—as we proceed.

2. INTENT OF “ACTUAL” AND “REAL.”—Let us define our terms. Is the Heavenly Sanctuary *actual and real*, or just metaphorical—an abstraction rather than an actuality? In considering this we must not confuse *heavenly actuality and reality* with the grosser earthy elements and materials of our sin-cursed physical world. (1 Cor. 15:48, 49.) Such would, of course, include the composition of the *earthly* Mosaic tabernacle, made of earthy gold, silver, brass, wood, linen, stones, oil (Ex. 25:3-7). We must not confound the two, for they stand in definite contrast.

In essence, *actual* stands for reality—as opposed to the merely figurative, rhetorical, metaphorical, hypothetical. *Actual* is true, factual, tangible, real. All this is as against unreal, mythical, imaginary, fanciful, chimerical, visionary, ethereal. The Heavenly Sanctuary is truly real—not an abstraction.

### III. Everything Converges in Pivotal Sanctuary Truth

1. SANCTUARY TRUTH COMPRISES ESSENCE OF ADVENTISM.—The Everlasting Gospel—unchanged and unchangeable—reaches its imposing consummation in the last-day “Hour of God’s Judgment Is Come” message. This worldwide *First* Angel’s proclamation, arising in the early nineteenth century, simply develops and reaches its consummation under the *Second* and *Third* Messages of Revelation 14. They are in reality but one—simply threefold in broadening scope and expanding, cumulative emphasis.

The Judgment is the final phase of the Sanctuary provisions and procedures, both in type and in antitype. It is integrally tied into the provisions of the Sanctuary—or Tabernacle or Temple—for the terms are used interchangeably.

2. DANIEL SUPPLIED O.T. SETTING.—Because of its basic character let us now search in some depth into this fundamental truth, which is the recognized foundational platform of the Advent Faith—for some, in their confusion, have gone so far as to deny the actuality of the Heavenly Sanctuary. In dealing with this question we will approach it primarily from the evidence set forth in the books of Revelation and Hebrews. However, it is the prior prophecy of Daniel that provides the Biblical setting, and the tie-in for all that follows. Scan it in epitome.

Daniel 7, 8, and 9 are so familiar to us as to require only allusion as to their coverage. First comes the Judgment scene of chapter 7:10—

the Ancient of days, with ten thousand times ten thousand ministering attendants. Then "the judgment was set, and the books were opened" (7:10). But this occurs *after* the daring exploits of the Papal Little Horn, yet *before* the setting up of God's Everlasting Kingdom (v. 14). That provides the time sequence and relationship.

3. PERFIDIOUS EXPLOITS OF LITTLE HORN.—This, of course, was the same Little Horn that took away the "daily" (or "continual," R.S.V.), and "cast down" the "sanctuary" of the "prince of the host." And the "truth" of the Prince was boldly "cast down to the ground" (8:11, 12, R.S.V.).

Specifically, the Ten Commandments were altered. The Sabbath was displaced by Sunday as God's holy day. Innate immortality was substituted for life only in Christ. Sprinkling superseded immersion, and so on. The one and only Sacrifice of Christ on Calvary was replaced by the sacrifice of the mass on ten thousand earthly altars. The sole Priesthood of Christ—who is *both God and man*—was crowded out by a solely *human* priesthood at these same earthly altars. And the bread and wine of the Lord's Supper was supplanted by the wafer and transubstantiation. Every doctrine was affected.

4. TO RESTORE SANCTUARY TO RIGHTFUL CENTRALITY.—Then, in chapter 8:14, at the appointed time comes the "cleansing of the *sanctuary*." And next the antecedent tie-in with the 70 weeks of years of 9:24, leading up to the cutting off of "Messiah the Prince," to "make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness" (vs. 24, 25). That was the luminous Old Testament prologue and setting. It is indispensable and foundational.

The centuries pass. At the time appointed—within the designated "time of the end"—the Advent Movement arose precisely on time, primarily to lift up and restore the indispensable, multifold heavenly "Truth" that had been cast down—the truth of God's Sanctuary and its multiple involvements—lift it to its rightful, central place, and its transcendent final operations that are an integral part of it all.

5. BITTER ENMITY AGAINST GOD'S TABERNACLE.—In John's paralleling New Testament prophecy this antagonism against God and "*His tabernacle*" is described as so great that this same power—here depicted under the symbolism of the *first* "beast" of Revelation 13, that rises out of the sea of nations during the same prophetic period of the 1260 year-days—"opened his mouth in blasphemy against God, to blaspheme his name, and *his tabernacle* [skēnēn], and them that dwell in heaven" (Rev. 13:6).

There is thus an unceasing enmity against God's Temple-Tabernacle. And this "tabernacle" of the Apocalypse is expressly defined in chapter 15:5 to be "the temple of the *tabernacle* [*skēnēs*] of the testimony in heaven."\* It is this Temple-Tabernacle, filled with the "glory of God," from which the directives concerning the outpouring of the seven last plagues are issued (v. 8). Such is its pivotal place and identification.

#### IV. Inspired Portrayal of Temple, Throne, Altar, Ark

1. TEMPLE POSITIONED IN HEAVEN.—Next look closely at the apostle John's multiple description—in the Apocalypse—of the heavenly "temple," the "throne," and the "altar," as well as the "ark of his testament" (11:19). This will enable us to get an over-all view of the particulars that impressed the inspired seer. Likewise their interrelationship, which the apostle was directed to write out for our information and insight today. John is here our descriptive and interpretative guide, our "seeing eye" and "hearing ear," as it were (1:1).

First of all, the majestic "temple" (*naos*), seen again and again by John in holy vision, is referred to some fifteen times. It is not only called "*the temple*" (seven times), but the "*temple of God*" (11:1, 19), "*the temple of my God*" (3:12), and "*his temple*" (7:15; 11:19). Its location is given, and expressly designated as the "*temple which is in heaven*" (14:17). Even more explicitly it is defined as "*the temple of the tabernacle of the testimony in heaven*" (15:5)—with its simplified variant, the "*temple of heaven*" (16:17).

The "altar" is inseparably connected with it (11:1). And the seven-branched candlestick (1:12). There is no mistaking the intent of the apostle's descriptives, and the location. And the actuality—to him and for us—of the Heavenly Temple, or Tabernacle, with its sacred appurtenances shown him in vision.

2. GOD'S THRONE THE CENTER OF ALL.—Then there is the "throne" to which John referred a total of 39 times. It is, of course, the central, predominant feature of the Temple, and is constantly presented before John throughout the entire series of his visions. It is not only "*a throne*" (4:2) and "*the throne*" (29 times), but is specifically the "*throne of God*" (three times—7:15; 14:5; 22:1). And it is both "*his* [the Father's] throne" (3:21; 12:5), and also "*my* [Christ's] throne"

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\* The Greek *skēnē* (tabernacle) appears *three* times in Revelation (13:6; 15:5; 21:3). It is this identical word (*skēnē*) that is *eight* times used so tellingly by Paul in Hebrews 8 and 9 (8:2, 5; 9:2, 3, 6, 8, 11, 21).

conjointly (3:21; cf. 7:17). Moreover, John definitely declares that this throne is "*in heaven*" (4:2).

It is *God* who sits on this throne (4:2, 9; 5:7; 6:16; 19:4; 21:5). This majestic throne is encircled by a glorious "rainbow" (4:3), and is surrounded by celestial assistants (4:4, 6; 5:11)—including an innumerable company of angels. "Lamps of fire" burn before it (4:5), and a sea as of glass spreads out before it. It is the scene and source of momentous sovereign directives—as when John twice heard a commanding "voice" come from the throne (16:17; 19:5). Thus the *Temple* and the *throne* are inseparably associated (16:17)—and always in *heaven*. There is a distinct sense and declaration of reality on the part of John.

3. KEY PLACE OF THE "ALTAR."—As to the "altar," that was also to be specifically measured. It is mentioned eight times, and is twice called the "golden altar" (8:3; 9:13). It is positioned "*before the throne*" (8:3), and "*before God*" (9:13). And it is to be noted that it is likewise *in the Temple* (11:1). And there was fire on the altar (8:5).

The angel giving the "go" signal to the Son of Man—sitting on the great "white cloud," and portrayed as waiting to return to earth—*came from the altar* (14:18). And a voice of command rang out a second time *from the altar* concerning the gathering of the grapes of wrath for the winepress of God. So the altar and the throne are intimately associated.

Such are some of the inspired *minutiae* of the Temple—its throne and its altar and ark. And these are all located in the Temple in heaven. The "*Lamb*" is constantly mentioned in conjunction with the "throne," standing thereby or sitting. And there is continual worship and service of God "*in his temple*" (7:15).

Now turn to certain larger aspects—the great conspectus.

## V. Hidden Secrets of the Ages Unveiled

1. REDEMPTIVE PANORAMA OF THE AGES.—Let us seek the setting of the redemptive aspect of the Apocalypse. The vast sweep of God's all-encompassing plan of redemption was caused to pass swiftly before the apostle John in inerrant vision—the inspired pageant of the ages. But it comprised vastly more than the affairs of earth and time and man. It embraced God and eternity and heaven—with its myriad legions of angels. In vision after vision the scenes of heaven's unceasing activities—designed to restore man and destroy sin—were disclosed through revelation to the consciousness of John.

A whole series of visions, reaching in scope from the eternity of

the past on to the endless futurity of eternity to come, is involved—embracing this present crucial period for us called “time.” Carried beyond the constrictive scenes of earth, John sees the ineffable activities of heaven, and the intimate behind-the-scenes activities of the Godhead for the complete recovery of man. In other words, the divine forces of righteousness arrayed against the powers of evil in relentless conflict, and ultimate victory.

No previous prophet had ever been given such a comprehensive coverage—such heretofore secret information, known only to God. Now it was revealed for man. It focused particularly on the events of the Christian Era—on to the end of time and the dawn of eternity. It constitutes the climax of divine revelation, closing the Sacred Canon.

2. PULSATING CENTER OF VAST ENTERPRISE.—John was shown the inmost center, the pulsating heart, of the vast enterprise—the very throne of God Almighty, in the inmost part of the Temple of Redemptive Activity, with its chosen appurtenances and its innumerable host of celestial attendants.

It was an awesome scene, for this is the strategic Command Center of the universe—brought into special operation in order to deal with the catastrophe of sin and rebellion that had injected itself into the universe, and then became localized on this planet with its human inhabitants. It is to continue its strategic operations until the sin problem is solved and sin’s originators and perpetrators are disposed of forever—with a clean universe ensuing, and the redeemed of earth established on the prophesied new earth forever.

3. COMMAND CENTER AND SUPERNAL THRONE.—The majestic movement and actuality of it all passed vividly before the astonished eyes of the apostle. He was taken from one scene to another—seeing first one aspect, and then another. John was then directed to record it all, that we too—especially of today—might see through his eyes, and be illumined and guided thereby. But it was the awesome *Command Center*, with its supernal throne in the very heart of the Temple of God in heaven, that most impressed John. He remarked concerning it again and again.

Nearly twoscore times in the twenty-two chapters he is constrained to mention and describe this momentous throne-center, and to remark concerning its power and characteristics, and astonishing accomplishments. The issues of time and eternity all inhere in and emerge from that throne as the place of decision and source of all action. And the One who created all things, and controls the universe, is the

One seated thereon—He and the Lamb of God. All decisions are determined by Him, and executed through His directives. And that throne, John reiterates, is located in the inmost heart of the transcendent Temple in heaven. That repetitive emphasis, by the chosen apostle, is designed and significant.

Again and again John is constrained to comment on this *Temple of God*—its characteristics and appurtenances, and above all its transcendent activities. It fascinates him. The destiny of all men is wrapped up therein. Everything is determined from within its confines. It covers the vast sweep of the ages. It is the place of overwhelming power, justice, righteousness.

4. UNROLLING PANORAMA FOR OUR GUIDANCE.—With swift strides follow the high points of the unrolling panorama disclosed to John—and we must seek to see through his Spirit-touched eyes the secret things of God here disclosed for the guidance of His earthly followers, that we may sense the divine workings and overrulings in the infinite Plan of Redemption, now speeding toward its final scenes.

It is fundamental for us to understand the great outline presented in order to have certainty and conviction. Only in this way may we know just where we are in the divine plan and purpose of the ages, and their revealed progression and timing. And all this revolving around the sovereign decisions and directives that come from the throne room of God positioned in the Temple of God in heaven above—as disclosed to John. Note the majestic sweep of the revealed *sequences*.

## VI. Temple Throne Room—Command Center of Universe

1. SOURCE OF ILLIMITABLE POWER.—So the Temple throne room is the inmost sanctum of illimitable power and purpose, love and action. Every redemptive activity for man centers in and emanates from that ineffable throne—the Father's throne, as well as Christ's, conjointly (3:21). Ponder it.

Looking through an "open door" (4:1, R.S.V.), the apostle John in vision saw that this throne was "*set in heaven.*" An enthralling rainbow encircled it. A vast sea as of glass surrounded it. Special assistants were seated near God—twenty-four of them (v. 5), with other deputies that were hard to describe (vs. 6-11). John saw tremendous activity and heard "voices." And paeans of praise for God's power and love. It baffled all human expression.

2. INNUMERABLE ASSISTANTS ACTIVELY AID.—John saw Jesus Christ,

the "Lamb" of God, who had been slain (5:6), and noted the Lamb's special activity. The secrets of heaven were to be disclosed. But first he heard ascriptions of praise for the Lamb (vs. 8-14), and saw the operation of the manifold Spirit of God. Some of the redeemed were there. He saw a vast concourse of ministering angels—ten thousand times ten thousand, and "thousands of thousands" (v. 11)—in this mighty Temple. Its vastness was awesome. But there it was. (Cf. Dan. 7:10; Heb. 12:22.)

The ineffable throne the center of it all; the Lamb the central figure in all activities. John also saw an "altar" nearby (Rev. 6:9), just as earlier he had seen the "seven golden candlesticks" (1:12), with the Son of man in special relationship to them (v. 13). And he heard words concerning retribution for the martyrs, as well as noting the fear of retribution by those who had slain them (chap. 6:16, 17).

3. THRONE AND TEMPLE BOTH LOCATED.—John was impressed by the innumerable "multitude" of the redeemed standing before the "throne" and the Lamb (7:9). And angels surrounding the throne (v. 11) serving God—be it particularly noted—"in his temple" (v. 15), as He sat on His throne with the Lamb in the midst of it all (v. 17). That incontrovertibly locates the throne as *in the Temple of God*.

From the temple "*in heaven*" (8:1), the prophet sees special operations issuing forth—a series of judgments to be visited on the earth. Again John sees that "altar" nearby (vs. 3, 5)—this time called the "golden altar"—which is located "*before the throne*" (v. 3). Then he heard a "loud voice" issuing from the "golden altar which is *before God*" (9:13). Such are the general relationships and specific settings.

4. EARTHLY MOVEMENTS DIRECTED FROM HEAVEN.—Then John saw that the divine judgments to be visited upon earth were directed from the "golden altar which is before God" (vs. 13, 14). Commands were issued and power assigned (v. 5), as well as restrictions set. These are all part of developments on earth enjoined from Heaven.

There is "direct line" connection between heaven and earth—and angel emissaries (10:1) and authoritative voices (vs. 2, 4, 7). There is preparation for tremendous events on earth, decreed from the Temple in heaven. Time is running out (v. 6). Movements intensify and quicken on earth.

There is thus inseparable relation between the directives from the throne and the tremendous activities on earth. These developments accelerate as the end of the age approaches—specifically directed from the throne in the Temple.

5. **ARK IN THE HEAVENLY TEMPLE.**—John was then brought actively into the picture—commanded to “rise, and measure the temple of God, and the altar” (11:1). He was directed to grasp their significance. Distinction was made between the Heavenly Temple and the earthly court (v. 2). John was then carried along the stream of time to the latter days of earth, when the “nations” of earth are “angry,” for the time of God’s “wrath” had come (v. 18).

John was again directed to the opened “temple of God” which is “*in heaven.*” There is no possible mistake as to its location. He then saw “*in his temple the ark of his testament*” (v. 19). Both setting and intent were very familiar to John, because of the earthly types so well known to all Jews, harking back to the Mosaic tabernacle of ancient times, foreshadowing and reflecting the great heavenly reality he now observed.

6. **“WAR” AGAINST CHURCH ON EARTH.**—Then, in further vision, the amazing historic controversy-war “in heaven,” in the eternity of the past, was revealed—Satan’s brazen revolt against Christ, and the defection of a “third” of the angels (12:4). Then the devil and his followers were overcome and expelled—“cast out into the earth” (vs. 7-10)—as their rendezvous for mischief among mankind. Then the long and cruel war against the Christian church, within the 1260 year-days of the papal period (v. 6), was unrolled before John.

He is carried down to the “remnant” of time and its Remnant Church. He notes their dual characteristics, portrayed as keeping the “commandments of God” and having the “testimony of Jesus” (v. 17).

The conflicts of the centuries are again reviewed. The principal actors and factors cross the stage of action. Collusion between church and state is involved (chap. 13). And victory for the Lamb and His followers (14:1-4), who are declared “without fault” before the “throne of God” (v. 5), because of the redemptive provisions of the Lamb.

7. **THREEFOLD MESSAGE BEFORE SECOND ADVENT.**—Then comes the last-day threefold message of God to earth (chap. 14)—the Judgment Hour, Babylon’s fall, and Mark-of-the-Beast messages to mankind, beginning their delivery early in the nineteenth century. This results in that loyal remnant who “keep the commandments of God, and the faith of Jesus” (v. 12). Next comes the glorious Second Advent at the great “harvesttime” at the world’s end.

With the Son of God on the great “white cloud” (v. 14) about to return, John heard the directive to go forth, given in a loud voice “*out of the temple*” in heaven (v. 15). Then followed a second “loud

cry," issued from the same "altar" in the same Temple, directing that the "grapes" of wrath be gathered for the "winepress . . . of God" (vs. 18, 19). These scenes mark the end of the age.

8. SEVEN LAST PLAGUES DIRECTED FROM TEMPLE.—John's eyes were again lifted. He once more saw—"in heaven"—that vast "sea of glass" before the throne (15:2). He saw the "judgments" of God about to be poured out (v. 4). Again in vision, John is directed to look. He saw that "the temple of the tabernacle of the testimony in heaven was opened" (v. 5). He beheld tremendous activities. Seven angels proceeded from the "temple" (thrice mentioned in vs. 6-8) to pour out upon the earth the seven vials of punishment, "full of the wrath of God" (v. 7).

John heard a further directive—in the form of "a great voice out of the temple" (16:1)—commanding them to pour out their vials of "judgment" in deadly sequence. The seven plagues, one after the other, fell upon men. A vindicating angel voice cried out from the "altar" in the heavenly temple, "True and righteous are thy judgments" (v. 7). These climax with the last great threefold confederacy, and the Armageddon-conflict on earth (vs. 13-16).

When the seventh angel had poured out his vial, John again heard "a great voice out of the temple of heaven, from the throne, saying, *It is done*" (v. 17). This likewise came from the Command Center of redemptive and judicial activity. It marked the climactic close of the final retribution. *Redemptive activity was over forever.*

9. FINAL POWER AND APPEAL FROM HEAVEN.—Going back for details, the depth of ecclesiastical apostasy, aided and abetted by the nations, was disclosed to John (chap. 17), that had brought on all this terror during the Christian Era. But God here takes an overruling hand and directs a dazzling angel to come down from the throne and the Temple in heaven, and lighten the earth with its glory (18:1).

But amid the announcement of the complete and final fall of Babylon, John heard something else—this time a tender "voice from heaven," bidding, "Come out of her, *my people*, that ye be not partakers of her sins, and that ye receive not of her plagues" (v. 4). That indicates God's tender watchcare over His loyal followers scattered throughout organized apostasy. And they responded. That we are soon to witness.

Again John's eyes were lifted to the "throne." He hears the voice from the throne. He sees those great last scenes of retributive judgment as the Son of God rides forth from "heaven" (19:11), now to

“smite the nations” given over to rebellion (v. 15). It is another portrayal of the Second Advent, given for cumulative emphasis, with the gathering of the saints and the precipitous cutting off of the wicked.

10. SATAN AND FOLLOWERS DESTROYED FOREVER.—Swiftly the culmination is presented. Another mighty angel comes “down from heaven” (20:1) and binds Satan—confining him to the desolation on earth for the allotted “thousand years.” At the same time in heaven the righteous judgment and justice of God are reviewed and vindicated before the universe—attested by the resurrected and translated saints. Thus the great panorama ends.

At the close of the thousand years Satan and his evil cohorts, and the vast host of resurrected wicked of earth, make one last desperate but futile onslaught against the now-descended City of God—the New Jerusalem. Then they are destroyed by devouring fire that “came down from God out of heaven” (vs. 7-9). This is the second and final death, forever, for all involved in the sin episode—Satan, fallen angels, evil men.

11. SEES NO TEMPLE IN HOLY CITY.—The scene suddenly changes. John sees the “new heaven and new earth” as they supplant the old, marred and scarred by sin. God Himself again dwells with men in Paradise restored (21:1-6). This earth—scene of a planet in willful rebellion—becomes the sinless home of the saints, saved by grace forevermore.

But there is this sequel amid the tremendous creative scenes: In the New Jerusalem capital of the new earth, that came down “from God out of heaven” (v. 2) John “*saw no temple therein*” (v. 22). “No need” any longer for the Command Center of redemptive action, mediation, and judgment. Sin is eradicated forever. Redemption is complete. Face-to-face communion is now restored forevermore.

12. NO LONGER NEED FOR TEMPLE OPERATIONS.—Mark it well: There is no longer need of an Intercessor in a Temple devoted to the redemption of man and dealing with all the involvements of the sin problem (vs. 22-24). But the abiding “throne of God and of the Lamb” are forever there. These are twice mentioned (22:1, 3). The redeemed now “see his face” (v. 4), in face-to-face communion.

The tragic experiment of sin—the brazen challenge, the warfare against God and His followers—is over. God is forever on His throne—but no longer with the appurtenances of the Temple, center of all redemptive activities throughout the time of the great rebellion.

So there is today a throne in heaven, situated in the Temple of God

in heaven—with its appurtenances such as the golden altar and the ark—just as certainly as God is in His heaven. Our sole hope of redemption and triumph centers in that Temple. Nothing is more real and actual—save God Himself, and the Lamb of God, who activate the plan of salvation.

## VII. Hebrews—Priestly Provision in Plan of Redemption

1. **INSPIRED UNITY OF APOCALYPSE AND HEBREWS.**—While in its Sanctuary aspect the Apocalypse is primarily the book of the throne room of the heavenly Temple, with its *all-sufficient Sacrifice of the "Lamb of God,"* the book of Hebrews is primarily the book of the same heavenly Tabernacle, but with emphasis on Jesus Christ as our *all-efficient "Great High Priest,"* now ministering therein.

And uniquely, in the great heavenly reality the Sacrifice and the Priest are one and the same—Christ Jesus, both Offering and Priest. There is consequently complete harmony and unity, converging in Christ.

So it is the very same Temple and the same redemptive provisions, bringing the two indispensables together, with John's inspired presentation complemented by Paul's Spirit-indicted letter to the Hebrews. In this, Paul sets forth the profound heavenly meaning of the Mosaic earthly Tabernacle—with its services and appurtenances *presented in the light of the heavenly reality.* And this was an objective actuality, not merely an abstraction in the mind of God. And Christ is the activating heart of it all in both books.

2. **BECAME MAN IN ORDER TO DIE.**—Follow Paul's terse outline in swift strides. Hebrews is the book of God's Eternal Son becoming man through the Incarnation, in order that He might first live triumphantly on earth, then die vicariously for us (Heb. 2:9)—made possible through receiving a human body "prepared" of God for His earthly sojourn (10:5). Only thus could He carry out the first great objective of the Atonement—providing a vicarious, propitiatory sacrifice.

But Atonement involves both Sacrifice and Priest. And the Son—maker and upholder of all things (Heb. 1:2, 3)—was "begotten" into human form and nature through the Incarnation (vs. 5, 6; 5:5), for the accomplishment of this tremendous redemptive and restorative goal.

Thrice called "God," and "Lord" (Heb. 1:8-10), He became one with His human "brethren" on earth (Heb. 2:11-17). Dying in behalf of "every man" (v. 9), His death included an even broader objective—that of destroying the devil himself (v. 14), malign originator

of sin and cause of catastrophe and death to man. Christ thus came to eliminate both the cause and effect of the sin virus.

3. BECAME MAN IN ORDER TO BE PRIEST.—But Christ passed through death that He might not only become our vicarious atoning Sacrifice, but likewise be our faithful High Priest, thus to make effective “reconciliation” for our “sins” (v. 17).

Paul presents Jesus not only as our appointed “High Priest” (3:1), who was “faithful” to His appointment (vs. 1, 2), but as our incomparably “great high priest” (4:14), “touched” with the “feeling of our infirmities,” because “tempted” and triumphantly overcoming during His incarnate life on earth (v. 15). The plan and provision is complete.

4. BOTH “LAMB” AND “PRIEST” FOREVER.—And now He is “priest for ever” (5:6; 6:20; 7:21), just as He is “Lamb of God” forever. Once having assumed them, He never withdraws from either relationship. They were taken on “forever.” So this dual relationship is not something that He later casts off, for His is not only the “power of an endless life” (7:16) but of an endless love. He had been made perfect through earthly suffering (5:8, 9). He never changes. He is our eternal surety.

Jesus, with His “unchangeable priesthood” (v. 24)—“holy, harmless, undefiled,” and “separate from sinners”—in offering up “sacrifice,” as stated, “offered up *himself*” (v. 27). Only He could do this. Only His life could suffice. In this great transaction He was—mark it again—*both* Offering and Offerer, Sacrifice and Priest. Everything focuses in Him in this complete dual relationship. He is the great, all-encompassing, living Reality of Redemption in its every phase. For this cause He is “consecrated for evermore” (v. 28).

### VIII. “Priesthood”—Primary Contribution of “Hebrews” Epistle

1. PRIESTHOOD POSITIONED IN HEAVENLY SANCTUARY.—This brings us to the heart of Paul’s presentation, set forth in chapters 8 and 9. Jesus, as “such an high priest,” is seated on the “*right hand*” of the “throne of the Majesty in the heavens” (8:1). There He is “minister of the *sanctuary*,” the “*true tabernacle, which the Lord pitched*, and not man” (v. 2)—this one pitched in heaven. And if Christ is real, the Heavenly Sanctuary is real where He ministers.

[Stephen had seen Christ *standing* at the right hand of God (Acts 7:55, 56). And Paul in Colossians 3:1 and Romans 8:34 declares Jesus was *seated* at the right hand (Col. 3:1; Rom. 8:34). And thrice in Hebrews Paul positions Him there (1:3; 10:12; 12:2). There is no conflict.]

2. EARTHLY SHADOW OF HEAVENLY REALITY.—The earthly, Mosaic, typical tabernacle was an earthly passing “shadow” of the abiding “heavenly” reality (Heb. 8:5), which remains in active operation as long as the sin problem continues. This earthly symbol was fashioned by Moses “according to the pattern” [“design,” Basic Eng.] shown him “in the mount” (v. 5).

The original concept of the structure did not have its origin on earth. It was of heavenly inception. That of Moses was but a crude replica—an earthly copy, an adapted facsimile, an accommodated counterpart, a modified reproduction, a representation produced by and for man.

Christ’s ministry in heaven above is consequently a “*more excellent* ministry,” for it was based on a “*better* covenant,” established on “*better* promises” (v. 6). There is no comparison. It is infinitely better. It is perfect, heavenly—a *glorious reality*.

3. EARTHLY HAD TWO SANCTUARY SECTIONS.—So there was a “worldly sanctuary”—a type of the heavenly—with “ordinances of divine service” (9:1). And the type had *two divisions or sections* of the “tabernacle” as a whole. The first was the “holy place”—with its candlestick, table, and “shewbread”—called the “sanctuary” (v. 2).

Then beyond, was the tabernacle called the “Holiest of all” (v. 3). This was the place of the manifested presence of God. This inviolable section contained the “ark of the covenant” with the majestic Law of God—the “tables of the covenant” (v. 4).

Also the “golden censer,” the pot of manna, and “Aaron’s rod” (v. 4). And especially the mercy seat covering the ark (v. 5), blending justice and mercy, law and grace. The provisions were complete in every way.

4. ENTERED SANCTUARY MINISTRY UPON ASCENSION.—As to the priestly service, the earthly priests ministered daily in the “first tabernacle,” or holy place (v. 6), performing their appointed services. But only once a year did the earthly high priest enter the “second,” or “holiest of all” (9:7, 8), on the “day of atonement.”

A preliminary phase of the priestly service was already in operation at the time of Christ’s death and resurrection on earth—*when He offered Himself* on the Cross. But it was upon His resurrection and ascension that He entered upon His heavenly priesthood-ministry, applying the benefits of the atoning Act of the Cross. The earthly was simply a “figure for the time then present” (v. 9). It served its stated but limited purpose.

5. TRUE SANCTUARY POSITIONED IN HEAVEN.—Christ, our “High Priest,” now ministers in that “*greater and more perfect tabernacle, not made with [human] hands*” (v. 11)—expressly positioned in heaven. Having been slain for our redemption, Christ enters the heavenly holy place, “having obtained eternal redemption for us” (v. 12).

And as the earthly “patterns” (“copies,” A.S.V.; “reproductions,” Phillips) of “things in the heavens” (v. 23) could only be purified by “blood,” so the “heavenly things” themselves could be purified only by the infinite sacrifice of the “blood of Christ” Himself.

6. AFTER MEDIATION, JUDGMENT AND ADVENT.—Speaking with explicitness, Paul states that Christ entered not into an earthly replica but into “*heaven itself, now to appear in the presence of God for us*” (v. 24). Christ had, on Calvary, “once” for all “put away sin by the sacrifice of himself” (v. 26).

But Paul affirms that, after the death of Christ and His stipulated Mediation that followed in heaven, would come “the judgment” (v. 27). And after the Judgment will come Christ’s cataclysmic Second Advent, as He appears “the second time without sin unto salvation” (v. 28). That is the sequence. What a tremendous, impelling picture! What an imposing, all-encompassing, consummating sweep! It embraces the whole of redemptive activity provided in and through Christ.

7. EARTHLY SHADOW NOT EXACT “IMAGE.”—Noting again that the earthly “shadow” was not the exact “image”—or representation—of the heavenly reality (10:1), the typical earthly animal sacrifices obviously could not actually “take away sins” (v. 4). But Christ’s perfect, all-sufficient sacrifice of Himself—accomplished in the “body” prepared for Him (v. 5)—does take away sin. It sanctifies “once for all” (v. 10). That is the great goal.

After the “one sacrifice,” Christ took His place at the “right hand of God,” His “one offering” perfect, and perfecting forever (vs. 12, 14). Thus it is that Christ is “high priest over the house of God” (v. 21). So it was that Christ, “author and finisher of our faith” in all aspects took His destined place at the “right hand of the throne of God” (12:2)—*in the Sanctuary in heaven.*

## IX. Tremendous Portrayal of Heavenly Sanctuary Realities

1. NOTHING MORE REAL IN UNIVERSE.—Paul and John thus speak the same language. They talk of the same things, stressing the one and only plan of redemption, executed from the one Command Center in the Sanctuary in heaven. And pre-eminently in it all, and in every

phase of it, is "Jesus Christ the same yesterday, and to day, and for ever" (13:8)—our great High Priest—having effected our salvation "through the blood [shed and applied] of the everlasting covenant" (v. 20).

The conclusion is inescapable: Truly we have a *real* Christ, who made a *real* sacrifice, through a *real* death. And after a *real* resurrection and ascension He became our *real* High Priest, ministering in a *real* Sanctuary (tabernacle, or temple), in a *real* heaven, effectuating a *real* redemption. And He is coming to gather us unto Himself in a *real* Second Advent. *There is nothing more real in the universe than this inexorable sequence—every phase of it, including the Sanctuary.*

2. ENTIRE RANGE OF REDEMPTION ENFOLDED.—Summarizing Paul's message: The entire range of redemption is unfolded. The eternal Deity of Christ, as the Second Person of the Triune Godhead—"all the fulness of the Godhead." His vicarious death on the Cross as Lamb of God, when Christ as Priest offered Himself on Calvary. Then He truly rose and ascended, and now ministers as Priest, and applies the unspeakable benefits of the atoning Act of Golgotha.

At last He enters upon His climactic responsibility as Judge in the great "hour of God's judgment," now in solemn session. At its close He will come again as King of kings to gather the trophies of His complete redemption. Such is the mighty portrayal presented by Paul. And all this tremendous redemptive activity, in sequence in heaven above, centers in and radiates from the heavenly Sanctuary—focal point and origin of every redemptive procedure.

Only God could devise such a wondrous plan. Only Christ could effectuate it. Only Inspiration could reveal it. And this was done succinctly and completely through the two most conspicuous New Testament apostle-prophets—John the revelator and Paul the theologian.

## X. Spirit of Prophecy Attestations on "Sanctuary Truth"

1. LUMINOUS SPIRIT OF PROPHECY AFFIRMATIONS.—We close with declarations of the Spirit of Prophecy concerning the Sanctuary truth. They are impressive and amazingly comprehensive. They may well be our guide as we contemplate the ground covered in our survey. Note the expressions emphasized in italics—such as "foundation of our faith," "complete system of truth," "great substance," "central truth," "Spirit approved."

The subject of the sanctuary was the key that unlocked the mystery of the disappointment of 1844. It opened to view a *complete system of truth, connected and harmonious.*

"The sanctuary in Heaven is the *very center of Christ's work in behalf of men.*" (GC 488, 1888 ed.)

"The ministration [of Christ our Mediator] *in the heavenly sanctuary is the foundation of our faith.*" (Letter 208, 1906; Ev 221.)

"The atonement of Christ should be the *great substance, the central truth.*" (Ms 156, 1898; Ev 223.)

"These *pillars of truth* stand firm as the eternal hills, *unmoved by all the efforts of men combined with those of Satan and his host.*" (R&H, Nov. 27, 1883; Ev 223.)

"The *intercession* of Christ in man's behalf *in the sanctuary above* is as *essential* to the plan of salvation as was *His death upon the cross.* By His death He began that work which after His resurrection He ascended to *complete in heaven.*" (GC 489, 1888 ed.)

"As the *great pillars of our faith* have been presented, the Holy Spirit has borne witness to them, and *especially is this so regarding the truths of the sanctuary question.* Over and over again the *Holy Spirit has in a marked manner endorsed the preaching of this doctrine.* But today, as in the past, some will be led to *form new theories* and to *deny the truths upon which the Spirit of God has placed His approval.*" (Ms 125, 1907; Ev 224.)

2. DENIAL OF ACTUAL SANCTUARY.—Specific denials and specious theories, we are told, will appear:

"The enemy will bring in *false theories*, such as *the doctrine that there is no sanctuary.* This is *one of the points on which there will be a departing from the faith.*" (R&H, May 25, 1905; Ev 224.)

"Even some of those who, in times past, the Lord has honored, will depart so far from the truth as to advocate *misleading theories* regarding many phases of truth, *including the sanctuary question.*" (Ms 11, 1906; Ev 360.)

## Second Advent Delayed; Divine Reasons Disclosed—No. 1

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### I. Fulfillments Deferred—Inspired Explanation Provided

1. WHY PROMISES NOT YET FULFILLED.—In the light of the critical decades we have covered to this point, and the repeated assurances of our Lord's imminent return to fulfill His many *promises and predictions*—as given through the Spirit of Prophecy—the sobering question that now confronts us all is:

*Just what is it that has delayed the promised return of our Lord? Can we know precisely why and wherein? And who and what are responsible? Has this been revealed, so that we are not left to stumbling guesswork? Or—have we been mistaken and misled in our basic expectation of the imminence of the Advent?*

Is there any real assurance that Christ will actually return in the foreseeable future? Or are we to become the laughingstock of a scoffing world—as was Noah in the waiting days prior to the flood? Or Jonah at Nineveh? And the Millerite Adventists after the Disappointment of 1844? Just what does the Spirit of Prophecy actually say concerning the certainty of the imminence of the Advent—as well as the long delay? Not in generalities, but in specifics.

*Just wherein do we of today have responsibility? If the fault is now ours, just what must and can we do to change the situation that is becoming increasingly more difficult and untenable for us, and for all mankind? What are God's declarations and directives? What must we do? That is the vital question.*

2. CANDID APPROACH SCRUPULOUSLY FOLLOWED.—There has been a tendency with some to side-step this question that has perplexed so many for so long. Some have hesitated to mention it lest their loyalty be questioned. A few have feared to face the facts, lest it disturb their blind confidence that it will somehow come out all right—without ascertaining the stated reasons why. But genuine truth has nothing to fear. God never deceives. And it is not possible for Him to lie (Heb. 6:18; Titus 1:2). In this we can place our trust.

So in a tracement covering the area that *Movement of Destiny* does, it is incumbent upon us, at this point, to face this very real problem with confidence in God—His wisdom, love, and veracity, and His *proclaimed sovereignty*. And this with an open mind. God wants us to study such problems through—intelligently, honestly, and without fear—to sound, balanced conclusions. This volume would be derelict if it did not deal forthrightly with the revealed reasons for the long delay in the return of our Lord—and the correctives so clearly specified in the Spirit of Prophecy Blueprint. An adequate examination is required, and is here undertaken.

3. DECLARATIONS LISTED IN CHRONOLOGICAL SEQUENCE.—In seeking an understanding and a solution, careful search has been made into the documentary record that has been left for us. Rarely has anyone undertaken a comprehensive assembling of declarations as to this baffling delay given by inspiration over the years. But that is the essential starting point. Later in this chapter, and continuing in the next, the text of the Spirit of Prophecy statements will be given chronologically—each in numbered sequence, with the year indicated. The timing is often significant. And the most significant ones will be followed by explanatory statements—discussing the time or circumstance of writing. Also *with vital expressions indicated by italics*, that the eye may watch for and quickly catch the key thought in the citation. Repetitions will be noted, for repetition was one of Ellen White's characteristic means of emphasizing a point of importance, and of bringing out various aspects involved.

In this way the entire picture will be brought clearly before us, so we may then sense our personal and denominational relation to it all, and may address ourselves accordingly. The importance of this project is obvious.

This survey can thus become vital and personal for us. And it should and must be, for this is perhaps one of the most perplexing problem-questions confronting us as a conclusively proven Movement of Destiny—and not only for the Church as a whole, but for each of us individually,

as well. It is our personal and group responsibility first to understand and then to respond in accordance with God's desires and expectations for today.

But first we need this historical background.

## II. Worldwide Advent Awakening Forms Setting

1. OLD WORLD SECOND ADVENT AWAKENING.—Picture the scene at the dawn of the nineteenth century. It was clearly God's purpose and provision that a worldwide Second Advent Awakening—arising within the "time of the end," especially in the 1830's, based on the widespread recognition of the Hour of God's Judgment (Rev. 14:6, 7)—should arouse and prepare a responsive people the world around to meet their returning Lord. A definite *time* element was involved. It began to be heralded in the Old World before it touched the New. It had an auspicious beginning. It was pre-eminently a *time* movement—the "*hour* of God's judgment is come." And the fulfillment of the companion text, Daniel 8:14.

But it never became an actual *movement* on the European Continent, or even in Great Britain—only an *awakening*. And even there this earliest development broke down in the late 1830's. It did not have an "1844" phase. And only occasional voices were heard in Latin America, such as Lacunza. And similarly in other continental sections of earth, and of ocean. It did not take root as it might have.

2. BECAME MOVEMENT ONLY IN NORTH AMERICA.—The breakdown in Britain was the first major constriction. The Old World voices largely faded away. For several reasons they never reached any focal point in "1843," or even in "1844." Only in North America did the heralding of the Advent assume the form and dimension of a distinctive movement, as the First and Second Angels' Messages were given in their full and allotted sequence. It mightily moved North America, and spread far beyond.

Under the "Seventh-Month Movement," or "True Midnight Cry," in the conjoined Second and First Messages, some 100,000 respondents—according to contemporary reports—came out of the Protestant churches in North America, joining the previous Millerite "hard core," and unitedly looked for their Lord to return on October 22, 1844. There were leadership and literature, and united action and expectation in the Millerite *Movement*. (See *Prophetic Faith*, vol. IV.) North America was thus the focal point from which the Advent-Judgment Message radiated out, near and far.

3. A SENSE OF IMMEDIACY PREDOMINANT.—The whole Millerite Movement was characterized by a sense of immediacy. Christ was coming soon. In fact, before the climax the very day was selected for the appearance of Christ in the clouds of heaven. People transferred their affections from the things of this world to the eternal reward of the saints above. And they had a sound basis for their calculation.

Surprisingly, this conviction that Christ was to appear soon, survived the day of disappointment. When William Miller could no longer solve the dilemma into which his prophetic calculations had led him, and which he felt were flawless as to arithmetic, he still believed that the Second Advent was imminent. In December of 1844 he wrote:

*"Brethren, hold fast; let no man take your crown. I have fixed my mind upon another time, and here I mean to stand until God gives me more light. —And that is Today, TODAY, and TODAY, until He comes, and I see HIM for whom my soul yearns." (The Midnight Cry, Dec. 5, 1844, p. 180. Italics, capitals, and small capitals in the original.)*

This expectation of an immediate Advent became the heritage of the Adventists who found an explanation of the disappointment in a re-evaluation of the sanctuary. They looked forward to no long period of time on this earth. In her earliest writings Ellen G. White repeatedly urged the hopeful waiting ones to prepare for the soon-coming Saviour. One statement in particular, published in 1851, seemed to indicate that probation was soon to close.

"I saw that the time for Jesus to be in the most holy place was nearly finished and that time can last but a very little longer." (*Early Writings*, p. 58.)

4. MRS. WHITE'S EXPLANATION FOR THE DELAY.—As the years rolled by and the vision of the church was expanded to include a message to all the world, a task that has always seemed beyond our current facilities, Mrs. White's statements were challenged. How could inspiration say that time was almost finished when decades were to pass before Christ appeared? In 1883 Mrs. White answered her critics, and provided us with a basic explanation of all delays of the expected consummation. Note it carefully.

"A statement published in 1851 in *Experience and Views*, and found on page 49 [page 58, present edition] of *Early Writings* is quoted as proving my testimonies false: 'I saw that the time for Jesus to be in the most holy place was nearly finished and that time can last but a very little longer.'

"As the subject was presented before me, the period of Christ's ministration seemed almost accomplished. Am I accused of falsehood because time has continued longer than my testimony seemed to indicate? How is it with the testimonies of Christ and His disciples? Were they deceived?

"Paul writes to the Corinthians:

“But this I say, brethren, *the time is short* [*sic*]; it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not’ (1 Cor. 7:29, 30).

“Again, in his epistle to the Romans, he says:

“The night is far spent, the day is *at hand* [*sic*]: let us therefore cast off the works of darkness, and let us put on the armour of light’ (Rom. 13:12).

“And from Patmos, Christ speaks to us by the beloved John:

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for *the time is at hand* [*sic*] (Rev. 1:3). ‘The Lord God of the holy prophets sent his angel to shew unto his servants the things which must *shortly* [*sic*] be done. Behold, I come *quickly* [*sic*]; blessed is he that keepeth the sayings of the prophecy of this book’ (Rev. 22:6, 7).

“The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! *It should be remembered that the promises and threatenings of God are alike conditional.*

“*God had committed to His people a work to be accomplished on earth.* The third angel’s message was to be given, the minds of believers were to be directed to the heavenly sanctuary, where Christ had entered to make atonement for His people. The Sabbath reform was to be carried forward. The breach in the law of God must be made up. The message must be proclaimed with a loud voice, that *all the inhabitants of earth might receive the warning.* The people of God must *purify their souls through obedience to the truth, and be prepared to stand without fault before Him at His coming.*

“Had Adventists [the host expecting the Lord to come in 1844], after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and *in the power of the Holy Spirit* proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward.

“But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith. Dissensions and divisions came in. The majority opposed with voice and pen the few who, following in the providence of God, received the Sabbath reform and began to proclaim the third angel’s message. Many who should have devoted their time and talents to the one purpose of sounding warning to the world, were absorbed in opposing the Sabbath truth, and in turn, the labor of its advocates was necessarily spent in answering these opponents and defending the truth. Thus the work was hindered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!

“*It was not the will of God that the coming of Christ should be thus delayed.* God did not design that His people, Israel, should wander forty years

in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in 'because of unbelief' (Heb. 3:19). Their hearts were filled with murmuring, rebellion, and hatred, and He could not fulfill His covenant with them.

"For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. *It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.*" (Ms 4, 1883; 1SM 66-69.)

5. MORE TIME AND CHANGED ATTITUDES REQUISITE.—Small wonder that the world and the church were not ready for the coming of the Lord shortly after 1844. Because of the human element—unpreparedness, erroneous views, and an unaccomplished task—the Second Advent had to be postponed. Our people were clearly not yet ready. Our world work and witness had scarcely begun. A mighty work remained—a really awesome task.

More time—and vastly changed attitudes—were required. And the bulk of this volume, to this point, has been devoted to the story of the hampering causes for the delay—as well as the paralleling divine assurances following 1888. And especially the developments since 1900 that have thrust us into a radically different and difficult world of crisis conditions of mounting proportions.

There are two sides to this crucial problem—God's side and ours. The times and the controls are in His hands. But the retardation or the speed-up largely rests with us—up to a point. They comprise our responsibility. It is chiefly a matter of our response and His enabling. God alone can bring the consummation to pass. He is sovereign. It is imperative that we understand these two sides, and rightly relate ourselves thereto.

### III. Candid Look at 1844-Host Statements

1. SIGNIFICANCE OF "1844" EMPHASIS.—One may wonder why Mrs. White several times over the years—for example in 1883 and as late as 1909—repeated the declaration that had the Adventist host, immediately following the Disappointment of 1844, received the full message of the *Third Angel*, "and"—and do not miss the significance of that coupler "and"—in the "power of the Holy Spirit" proclaimed the imminent Advent to the world, the might of Heaven would have combined with the witness of dedicated men on earth. The work would quickly have been finished, and Christ would have come for a prepared

people. *It could have been, we are assured. But it did not come to pass.*

The reference to the Holy Spirit is, of course, to the Loud Cry, the Latter Rain, and the augmenting radiance of the angel of Revelation 18. It therefore includes that further advanced phase that began in 1888—which date was the time of entry upon the “time” of the Loud Cry, just as truly as in 1798 mankind assuredly entered the “time of the end,” that would climax with the “end” itself.

2. REMARKABLE FACILITIES AVAILABLE IN 1844.—Ponder that year 1844. We should be aware of the fact that there were many devout students—able scholars and well-known, capable leaders—in the pre-Disappointment, Seventh-Month Advent Movement host, *numbering some 100,000 acquisitions*. The True Midnight Cry had been a mighty development, considering that the population of the United States in 1844 was only 17 million. The Millerite Movement at its peak in 1844 had publishing facilities and a battery of some 28 periodicals, and possessed organization and men of prominence. (See *Prophetic Faith*, vol. IV.) Everything called for could have been compassed, we are told, within a comparatively few intensive years—a couple of decades—“if.”

By way of contrast, it is essential to realize that it was not until 1911 (67 years after 1844) that we passed the 100,000 world membership mark in the Seventh-day Adventist Church—the approximate number of the Millerite host back in 1844. Also that in 1888 our total membership was only 26,112, in contrast to the Millerite 100,000. Those figures alone explain much. Mrs. White’s declaration about the Millerite host was not a wild utterance. And the terrifying, complicating, obstructing conditions of recent decades had not yet developed. The estimated population of the world in 1850 was 1,171,000,000, and in 1890 was only 1,518,000,000. In 1970 it reached 3,632,000,000. (Population Reference Bureau.) The problem and the challenge is that much greater and more difficult. And it increases every passing year.

But because of the refusal of the Millerite host to accept the inseparable *Third Angel’s* Message to follow, a mere handful of dedicated men and women without money or prestige, and now buffeted by opposition from their former brethren—plus the scoffing and hostility of a resistant religious world—had to start all over, as it were, working against crushing handicaps, and requiring many years of slow development even to get into significant motion. That was the nature and significance of the first delay stressed several times by Ellen White.

3. VAST SPEED-UP—OR TRAGIC DELAY.—A speedy consummation

following 1844 would have been possible. Intensity had been the tempo of the great Seventh-Month Movement. The *Third* Message could have followed the Disappointment in swift succession. This would have involved general acceptance by the 100,000 Millerites, quickly and unitedly moving without delay into the advancing light on the Sanctuary, the Sabbath, and the Spirit of Prophecy—followed by the related major truths comprising the *Third* Angel's Message—in united, coordinated acceptance.

It would have involved the swift resolution of such issues as the Shut Door, oneness concerning the transcendent Deity of Christ, *acceptance of Righteousness by Faith in all its fullness*, adoption of the larger scope and intent of the Atonement—and all under the pentecostal power and consummating provision of the Holy Spirit, just as was operative in the triumphant apostolic church (Col. 1:23). It could have been. But the movement collapsed, and created the setback.

4. EXTENT OF MILLERITE RESPONSIBILITY FOR CONTINUED DELAY.—It would be a mistake, however, to conclude that the Millerite failure to move on into the *Third* Angel's Message has delayed the *Second* Advent for more than one hundred twenty-five years. Surely at some point in our history the failure of *Seventh-day* Adventists to meet God's specifications in character development, correct message presentation, and a complete proclamation, must be credited with continued postponement of the consummation.

And if we have failed thus far, how much longer must we continue to fail? Can we postpone the *Second* Advent indefinitely? Will God continue to wait on and on for us to meet the standard He has set?

5. CONSUMMATION WILL BE CARRIED THROUGH.—There is in God's purpose and provision a moment, a time, a point, a climax—known only to Himself—beyond which our Lord will not tarry. His purpose and commitment will definitely and positively be carried out. A requisite proportion of His people *will* at last respond. The work will then close in the predicted blaze of spiritual power and glory such as this old world has never before seen—not even in apostolic times. The full-rounded truth of God will be fully restored, His people prepared, His character reproduced, His final message of warning and entreaty to mankind given. The tremendous exploits of the Holy Spirit having been accomplished through His people, the Lord will return for His saints.

The searching life-and-death question is Will *we* be part of that triumphant final host? Or will we be among the uncertain, the dubious, the inert—those with pet burdens, the underminers and subverters, the aspirants to position and power, the harpers upon tangents, the drop-

outs, the brilliant lights that will go out, the hecklers and hamperers on the side lines, the extremists who believe that they alone are right (like Elijah on Horeb)—pouting apart from the loyal solid core of His people. God is not leading stray offshoots—tangent groups—we are repeatedly told (5T 291; CW 45). There has been a succession of the disgruntled and disaffected all through our past history—and will be till the troubled but triumphant end.

There will yet be one all-absorbing, united development. The *Movement of Destiny* will triumph. And the *moment* of its destiny will likewise verily come—and that suddenly and unexpectedly. The last movements will be amazingly rapid ones.

6. SPIRIT OF PROPHECY PROVIDES MASTER KEY.—In the light of all this, this chapter may prove to be one of the most clarifying and satisfying of the entire volume—if *candid facing of the full facts is faithfully followed*. It might well become a turning point in the thinking and attitude of many, as we seek to understand the purpose and real intent of the multiple Spirit of Prophecy declarations concerning the long delay, and the underlying causes and their consequences—and then the triumphant, inexorable consummation.

This embraces the fundamental message and the *conditional element*, together with God's declared paralleling *certainties and absolutes*—and contingent appeals and enablings connected therewith. These must be understood in balancing certitude. These together provide the answer.

These observations are not simply the opinion of this writer. Rather, they are the summation of the clear intent of the inspired counsels to our people on this vital and—to many—most baffling question. We have here simply brought the full evidence together—a fundamentally sound principle and procedure—and have sought out its coordinated message. And with it we have provided certain clarifying historical data and observations.

#### IV. Two Major Periods Stand in Contrast

1. "1888" MARKS DIVIDING LINE.—1888 marks the logical dividing line in our collation of E. G. White statements of fact, principle, and admonition. All messages may be appropriately understood in relation to the 1888 development, or crisis—either *before* or *after*. "B.C." might stand for "Before Confrontation." And "A.D." might well represent "After Declaration"—that is, the declaration of the fuller light on Christ as "*all the fulness of the Godhead,*" and Righteousness by Faith in such

a transcendent Christ as needed for our own transformation, the finishing of our witness to the world, and the glorious return of our Lord.

Righteousness by Faith—in its larger, all-inclusive sense—is thenceforth declared to be “the third angel’s message in verity.” It is not extraneous, but intrinsic. It is thereafter the Everlasting Gospel in its *full, final phase of operation and ultimate application*. That is the essence of the issue and problem, and the key to its resolution.

1888 truly signaled the beginning of the “*time*” of the Loud Cry and Latter Rain—and significantly of the inception of the added light and power of the Augmenting Angel of Revelation 18:1, joining the *Third Angel’s Message*—just as the True Midnight Cry, or Seventh-Month Movement, augmented the Judgment-Hour *First Angel’s Message*.\*

2. DESTINED END OF THE DELAY.—With the intensified light and power of Revelation 18:1-4 shining full upon us, the responsibility will grow greater, and the accountability become more weighty. That is why our responsibility is so much greater than for those of earlier times. We are truly in the *time* of the Latter Rain and Loud Cry—the *Holy Spirit’s designated time*. The mighty power of the Holy Spirit, Third Person of the eternal Godhead, is now the determining factor. He is the executive officer, as it were, of the Godhead. He will bring about the great consummation. He will end the delay. Soon there will be *delay no longer*. That is God’s provision and our one hope. It is inevitable because divinely covenanted.

3. RELATIONSHIP NOW TO HOLY SPIRIT.—We stress the point that our relationship is now primarily to Him who is likewise, with the Father and the Son, “all the fullness of the Godhead” (Ev 615)—the Holy Spirit. That great truth is never to be forgotten. Our source of strength and fullness is now wholly vested in Him. That is His allotted responsibility, His designated and inherent might and power. The Loud Cry and Latter Rain is our only recourse, and only hope of accomplishment and triumph. It is the chosen means and provision of God for finishing a world work through a spiritually prepared, united people.

It will not fail of fulfillment. In the moving climax of this Movement of Destiny, the Spirit takes charge. The limitless potentials of Heaven are brought into play, as God’s people respond. That is the secret and

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\* God has not revealed the time of the *close* of the Third Message (7BC 989-90; 1SM 191), nor that of the Second Advent (1SM 75-6). The angels do not know it (4T 307). Christ has not revealed it (DA 632-3). It is God’s unrevealed “mystery” (*ibid.*). Consequently man cannot know it (6BC 1052; Ev 221; 1SM 188). It will be announced by God at the close of the time of trouble (EW 15, 34, 285; GC 640; 1SM 75-6).

the basis of the consummation. That is what God is waiting to do—when we swing into line. And that will verily come to pass. That is both the secret of the delay, and the key to its wondrous terminus. That is the supreme assurance of triumph. Everything hinges upon and is wrapped up in this. The 1844 development would have had to be incorporated in any early, post-1888 consummation.

We now turn to the E. G. White statements.

### V. Spirit of Prophecy Statements in Chronological Sequence

(15 From 1850 to Minneapolis 1888 Conference;  
30 Between 1890 and 1915)

[1] (1850) "TIME CAN LAST" BUT "LITTLE LONGER."—"I saw that the time for Jesus to be in the most holy place was nearly finished and that time can last but a very little longer. . . . Live and act wholly in reference to the coming of the Son of man. The sealing time is very short, and will soon be over. Now is the time, while the four angels are holding the four winds, to make our calling and election sure." (EW 58.)

That was to be the attitude—the sense of immediacy, and soul preparation. That was primary.

[2] (1850) BUT "LITTLE TIME" LEFT.—"In a view given June 27, 1850, my accompanying angel said, 'Time is almost finished. Do you reflect the lovely image of Jesus as you should?' Then I was pointed to the earth and saw that there would have to be a getting ready among those who have of late embraced the third angel's message. Said the angel, 'Get ready, get ready. . . . Ye will have to die a greater death to the world than ye have ever yet died.' I saw that there was a great work to do for them and but little time in which to do it. Then I saw the seven last plagues were soon to be poured out upon those who have no shelter." (EW 64.)

The momentous close of probation will put the final period at the close of the last page of human history. Unpreparedness was the great lack, getting ready the supreme essential.

[3] (1851) "REFRESHING" IMPOSSIBLE BECAUSE OF "NEGLECT."—"I saw that many were neglecting the preparation so needful and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation; therefore they could not receive the refreshing that all must have to fit them to live in the sight of a Holy God." (EW 71.)

"Neglect" is one of the first specified causes of the delay—a factor for which man alone is responsible. The imperative need of the *Latter Rain* was already being stressed in 1850, but not yet rightly understood.

[4] (1865) "NOT PREPARED" FOR "LOUD CRY."—"I was shown that our Sabbathkeeping people have been *negligent* in acting upon the light which

God has given in regard to the health reform, that there is yet a great work before us. . . . I was shown that the work of health reform has scarcely been entered upon yet. . . . The health reform, I was shown, is a *part of the third angel's message* and is just as closely connected with it as are the arm and hand with the human body. I saw that *we as a people must make an advance move in this great work. . . . God's people are not prepared for the loud cry of the third angel.*" (1T 485-6.)

"Unpreparedness" was another specified delay factor. Reform must accompany revival. This leads to the statement "There is a *much greater work* before us than we *as yet have any idea of*" (p. 487). Deficiencies must be cared for. Prepare!

[5] (1868) ADVENT "DEFERRED IN MERCY."—"The long night of gloom is trying; but the morning is deferred in mercy, because if the Master should come, so many would be found unready. God's unwillingness to have His people perish has been the reason for so long delay." (2T 194; Ev. 694.)

In the first decade following 1844—until about 1854—the efforts of our forefathers were restricted to giving the *Third Message* to those who had been in the Millerite Movement. There was as yet *no concept of a world message, to be proclaimed to all mankind.*

The initial emphasis was therefore on the doctrinal and spiritual upbuilding of our own believers—having a sound faith, reflecting the image of Jesus, getting ready for His appearing—coupled with assurances of God's unwillingness to have His people perish. The reproduction of Christ's character—the restoration of the image of God in the soul—was and ever is the supreme requisite.

This was not simply Ellen White's personal view, but was the message of her "accompanying angel." Ellen White's role, at this time and circumstance, was to stress the shortness of time and the approaching end, and especially to emphasize *God's mercy and concern for His people.* They were ever to retain the sense of immediacy and requisite preparedness. The vastness of witnessing to the whole world, and the imperative of the Holy Spirit's vital personal role, had not yet been envisioned.

The final movements, though but hazily seen, were under way. This would be clarified and amplified as they were able to grasp it. *The "dawn" was "deferred in mercy."* They would have been utterly overwhelmed had they realized the immensity of the world task before them—starting all over with their meager numbers and resources, and the "great work" that they must do. This realization came, and could come, only gradually. Time was required.

[6] (1883) CONTINUED "LONGER THAN WE EXPECTED."—"The angels of God in their messages to men represent time as very short. Thus it has always

been presented to me. It is true that *time has continued longer than we expected in the early days of this message*. Our Saviour did not appear as soon as we hoped. *But has the Word of the Lord failed? Never!* It should be remembered that the *promises and the threatenings of God are alike conditional.*" (Ms 4, 1883; Ev 695; ISM 67.)

"Never," Ellen White emphasizes, is it to be forgotten that *all* of God's promises and threatenings—wherein man has a relationship—are *conditional*. That is the vital component. The delaying factor is based upon man's part and response. But along with such delays is an inherent peril. Jonah—apparently because of his commissioned bold proclamation—would rather have seen Nineveh destroyed in conformance with God's initial threat, than to have had his message of immediate overthrow seemingly fail because of Nineveh's repentance. But that was not God's attitude. Rather, Jonah should have rejoiced at the repentance of the Ninevites—and the consequent deferment. It is the goodness of God, paralleling our deficiencies, that causes the delay—His unwillingness to see any lost who might respond. That is the basic, underlying lesson in the delay.

1856 AVERMENT CONDITIONAL.—Cognizance must also be taken of Ellen White's vision of the Conference of 1856—"Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth, to be translated at the coming of Jesus" (*Testimonies*, No. 2 [1856]; 4SG 18 [1864]; 1T 131, 132). All groups are, of course, now dead. This declaration definitely comes under the determining principle that God's promises of blessing and threats of judgment are alike *conditional*. The Biblical principle is set forth in Jeremiah 18:7-10.

As mentioned, this is strikingly exemplified in the case of Jonah and Nineveh (Jonah 3:3-5, 10). In this, the Ninevites recognized that God might "turn and repent"—if they turned from their sins (v. 9), which they did. That was the operative principle.

Another instance was Israel's delayed entrance into Canaan. God Himself expressly called it His "*breach of promise*" (Num. 14:34). Or the margin reads, "altering of my purpose." There was likewise

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NOTE: "CHRIST, THE WAY OF LIFE" PORTRAYAL.—1883 was an epochal year because of issuance of the lithographed portrayal—"Copyright 1883 by Mrs. E. G. White"—of the journey of sinful man "From Paradise Lost to Paradise Restored." (See engraving, p. 185.) It radically recast the old conceit—along with the caption—of James White's 1876 portrayal, titled simply "The Way of Life." It was superseded by the inspired "Christ, the Way of Life," provided by Ellen White. It made central the towering Cross of Christ, bearing the slain "Lamb of God." It shifted the close-up portrayal of the Ten Commandments from their former place in the very forefront, to Mt. Sinai in the background. They were still there, but now in right relationship.

It pictured the shift from overtowering emphasis on the "Commandments of God" to the "Faith of Jesus," in divine balance. It was a preparatory indicator of the coming emphasis and relationship that would be strongly stressed at Minneapolis, five years later. It also made the coming New Jerusalem stand out in captivating beauty—the destined end of the long journey that would mark its climax. All this took time.

the case of Eli—1 Samuel 2:30, 31. Here God again altered His declaration—dependent upon whether man kept His covenant, and walked in the ways of righteousness (Ex. 19:5, 6). In the Scripture incidents Bible students always take into account the moral change of the people—that in such incidents God is influenced by man's conduct in the exercise of his free will.

The same is true of factors affecting the promise of the Second Advent. Peter stresses God's "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9). But Peter also emphasizes the fact that, by exercising their free will and witness, men may hasten the Advent (v. 12)—so that His longsuffering patience is no longer necessary.

There is no failure of the Word of God in either the Scripture or the Spirit of Prophecy—because God's promises and threats are "alike conditional" (Ms 4, 1883; Ev 695, 696). The unfulfilled declaration of 1856 was conditional and contingent—just as Bible predictions of good and evil are always conditional, and subject to "breach of promise" because of man's guilt (Ev 696). We cannot rightfully demand more of the Spirit of Prophecy than of Scripture, though some are inclined to do so.

[7] (1883) "UNBELIEF" HELD US HERE "SO MANY YEARS."—"It should be remembered that the *promises and threatenings* of God are *alike conditional*. . . . It is the *unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow SO MANY YEARS.*" (Ms 4, 1883; Ev 695; ISM 67, 69.)

The 1880's bring more specific particularizations. Beginning in 1883, there were twelve further declarations prior to the Minneapolis Conference. Four other major hindering causes were now bared—not only neglect and unpreparedness but unbelief, worldliness, unconsecration, strife. These were the specified pre-1888 causes of particular delay, involving "*so many years.*" And the vital principle that God's promises are "*conditional*" is twice pressed home in 1883, as explaining this extension of the years. Mrs. White now reverts to "1844," with this remarkable declaration.

[8] (1883) CHRIST MIGHT HAVE COME BEFORE 1883.—"*Had Adventists [as a body], after the great disappointment in 1844, held fast their faith and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this [1883] to receive His people to their reward. But in the period of doubt and uncertainty that followed the disappointment, many of the advent believers yielded their faith. . . . Thus the work was hin-*

*dered, and the world was left in darkness. Had the whole Adventist body united upon the commandments of God and the faith of Jesus, how widely different would have been our history!"* (Ms 4, 1883; Ev 695-6; ISM 68.)

This is the first basic portrayal specifically involving the 1844 Disappointment, and the refusal of the Millerite host, as a group, to accept the imperative advancing light. It was the first clear explanation of the bearing of the Disappointment on it all, with its resultant doubt, uncertainty, and delay. This fact was fundamental, and was repeated in 1884 [No. 11], because of its importance. It was the first great deterrent that affected all that followed.

[9] (1883) SIN HELD US HERE "SO MANY YEARS."—"It was not the will of God that the coming of Christ should be thus delayed. God did not design that His people, Israel, should wander forty years in the wilderness. He promised to lead them directly to the land of Canaan, and establish them there a holy, healthy, happy people. But those to whom it was first preached, went not in 'because of unbelief.' Their hearts were filled with *murmuring, rebellion, and hatred*, and He could not fulfill His covenant with them.

"For forty years did *unbelief, murmuring, and rebellion* shut out ancient Israel from the land of Canaan. *The same sins have delayed the entrance of modern Israel into the heavenly Canaan.* In neither case were the promises of God at fault. It is the *unbelief, the worldliness, unconsecration, and strife* among the Lord's professed people *that have kept us in this world of sin and sorrow so many years.*" (Ms 4, 1883; Ev 696; ISM 68-9.)

The classic parallel of ancient Israel's forty years of wandering before entering the earthly Canaan is now pressed home, and the fact that the original generation was not permitted to enter. God does not charge us in mere generalities, but with specifics. The precise reasons for the great deferment are listed—*murmuring, rebellion, hatred, unbelief, worldliness, unconsecration, strife*. These ugly sins, Ellen White affirmed in 1883, have kept us "so many years" from entering the Heavenly Canaan. This list is of gravest import. These lay back of the crisis of 1888. The parallel is basic to understanding the causes for the later delay. Here follows the first repeat.

[10] (1884) LONG DELAY NOT GOD'S WILL.—"If *all* who had labored unitedly *in the work in 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit*, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. *Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people. . . .* It was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow." (4SP 291-92.)

The post-1844 episode and the consequent major time deferment underlay all that followed. Its fundamental bearing on all subsequent

delays cannot be overstressed. It was the primary cause in a whole chain of circumstances. Hence the emphasis.

[11] (1884) DELAYED "IN MERCY TO THE WORLD."—"In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning, and find in Him a shelter before the wrath of God shall be poured out." (*Ibid.* p. 292.)

Here the stress is on "sinners," and "the world," and our bounden obligation to them.

[12] (1884) CONSUMMATED THROUGH HUMBLE INSTRUMENTS.—"As the time comes for the loud cry to be given, the Lord will *work through humble instruments*, leading the minds of those who consecrate themselves to His service. The laborers will be *qualified rather by the unction of His Spirit than by the training of literary institutions*. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them." (*Ibid.* p. 424.)

Man must sense the source of his power, and his own futility without it. Human qualifications must give way to the divine.

[13] (1884) WORLDWIDE WARNING BRINGS CLIMAX.—"By *thousands of voices, all over the earth, the message will be given*. Miracles are wrought, the sick are healed, and signs and wonders follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Thus the inhabitants of *earth are brought to take their stand*." (*Ibid.* p. 430.)

Untrained but dedicated laymen will be constrained to bear powerful witness. And children—like the child preachers of Sweden prior to 1844, when the clergy refused to respond. (Noted later.) These will *join* with the learned and trained. Laymen will be enlisted and empowered.\* Multiplied thousands of humble lay and business men will augment the efforts of the minister—and often succeed where theological erudition fails. It is ever the Spirit who convicts and converts, and will finish the work. This humbling and constraining thought should ever be before those of us who are conference workers. The Holy Spirit can accomplish infinitely more than all our erudition and the sophisticated approaches of man.

[14] (1888) NOT SKILLED ARGUMENTS, BUT SPIRIT'S CONVICTION.—"The message will be carried [as was the midnight cry of 1844], *not so much by*

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\* Mrs. White did not support the concept, agitated by some, that God would turn away from the ministry and other trained workers, to dedicated laymen *alone* to "finish the work." Here is the divine balance that ever characterizes the Spirit of Prophecy:

"It is *not alone* by men in high places of responsibility in the ministry, *not alone* by men holding positions on boards or committees, *not alone* by the managers of our sanitariums and publishing houses, that the work is to be done which will *cause the earth to be filled with the knowledge of the Lord as the waters cover the sea. This work can be accomplished only by the whole church acting their part under guidance and in the power of God.*" (Pacific Union Recorder, March 24, 1904, pp. 1, 2.)

argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit." (Ev 701.)

Winsome spiritual appeal, not clever argument, will persuade the hearts of men. More of Christ and less of argument will mark the climax of our witness. The requisite outpouring of the Spirit will come whenever we meet the divinely depicted conditions. *God is ready and waiting.* He is only waiting for us to respond. The repeated stress is on a "message of mercy"—not merely of warning. It is the love of God that alone constrains, though solemn warning must be duly given. Love must predominate, human "smartness" disappear.

[15] (1888) PRAY FOR "FEW MORE YEARS OF GRACE."—"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years we have upon the authority of the prophetic word declared to be impending are now taking place before our eyes." (5T 711.) [Threat of enforced National Reform Sunday-observance legislation.]

"Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer, and then let us work in harmony with our prayers." (P. 714.) "It may be that a respite may yet be granted for God's people to awake and let their light shine. If the presence of ten righteous persons would have saved the wicked cities of the plain [Gen. 18:32], is it not possible that God will yet, in answer to the prayers of His people, hold in check the workings of those who are making void His law? Shall we not humble our hearts greatly before God, flee to the mercy seat, and plead with Him to reveal His mighty power?" (Ibid.)

"God meant that His people should be far in advance of the position which they occupy today. But now, when the time has come for them to spring into action, they have the preparation to make." (Pp. 714-15.) "The watchmen are asleep. We are years behind." (Ibid.) "God calls upon us to awake, for the end is near. Every passing hour is one of activity in the heavenly courts to make ready a people upon the earth to act a part in the great scenes that are soon to open upon us. These passing moments . . . are weighty with eternal interests. They are molding the destiny of souls for everlasting life or eternal death." (P. 716.) "Unless you arise to a higher, holier state in your religious life, you will not be ready for the appearing of our Lord." (P. 717.)

"A vast responsibility is devolving upon men and women of prayer throughout the land to petition that God will sweep back the cloud of evil and give a few more years of grace in which to work for the Master. Let us cry to God that the angels may hold the four winds [Cf. EW 38] until missionaries shall be sent to all parts of the world and shall proclaim the warning against disobeying the law of Jehovah." (Pp. 717-18.)

YEARS EXTENDED IN MERCY.—Five most meaningful expressions—"may be deferred"; "respite may yet be granted"; "hold in check"; "hold the four winds"; and "give a few more years of grace"—are

highly significant in their cumulative force. Written in 1888 *before* the Minneapolis Conference—when our people were at low ebb spiritually, and still sharply divided over certain erroneous positions—they were both threatened by the predicted national Sunday law and weakened by unreadiness and neglect. But our people responded to the summons, and their petitions were obviously answered. The crisis was deferred. The years besought were extended.

What is the lesson? *That God is obviously more interested in the saving of precious souls, and in their being ready to meet their Lord, than in the precipitate fulfillment of His warnings.* In that same communication Ellen White had said: "If God has ever spoken by me, the time will come when you will be brought before councils, and *every position of truth which you hold will be severely criticized*" (P. 717). They were not, before the Conference of '88, ready for such searching questions and pitiless publicity—despite their polemical skills and self-assurance. The fact that the presence of even "ten righteous men" in Sodom and Gomorrah would have deferred destruction of the cities of the plain shows God's overriding compassion and concern. But the ten were not to be found, and destruction was visited on *Sodom and Gomorrah*.

God's mercy delayed destruction for both the world and the church, around 1888. *Time was granted to prepare and witness.* The Minneapolis advances were imperative. The lesson at this point is profound. It is the true explanation of the extended years. More time was required, and given, to finish our tremendous task! Yet the response was not at all what it should have been, as we have seen. But mercy will turn to wrath when responsive repentance passes from men. That condition is accentuated with each passing year.

### 1888 Minneapolis Conference the Dividing Line

During the Minneapolis Conference there were no further declarations on the delay. The immediate issues of the Conference were uppermost, superseding all else. Nor during 1889. But there were 13 messages in the 1890's. It was God's desire for all of His people quickly to accept the advanced light of Righteousness by Faith *in Christ as "all the fulness of the Godhead,"* brought impressively to the fore in 1888—and all that went with that basic truth.

But not all accepted it—only "some" at first—and walked in it. Opposition continued despite marked advances. Because of prevailing attitudes and general failure to advance, "*many more years*" would be required. That is not only the reason and the tragedy, but the in-

exorable fact, witnessed by the passage of time and the repeated declarations of the Spirit of Prophecy. Our responsibility to the “*world*” is now increasingly stressed. And our failures. But there is another most vital angle.

[16] (1892) “TIMES AND SEASONS” EXCLUSIVELY IN GOD’S POWER.—“*The times and seasons God has put in His own power. And why has not God given us this knowledge?—Because we would not make a right use of it if He did. A condition of things would result from this knowledge among our people that would greatly retard the work of God in preparing a people to stand in the great day that is to come.*” (R&H, March 22, 1892; Ev 221.)

Though we know not the hour, it is known in the omniscient councils of Heaven. It is in God’s determinate hand. All the forces of hell cannot stay the consummation when the divinely destined time comes. That is ever to be remembered, and will be developed shortly.

[17] (1892) NOT TO SPECULATE ON “DEFINITE TIME.”—“We are not to be engrossed with speculations in regard to the times and the seasons which God has not revealed. Jesus has told His disciples to ‘watch,’ but not for definite time. His followers are to be in the position of those who are listening for the orders of their Captain; they are to watch, wait, pray, and work, as they approach the time for the coming of the Lord; but no one will be able to predict just when that time will come; for ‘of that day and hour knoweth no man.’ You will not be able to say that He will come in one, two, or five years, neither are you to put off His coming by stating that it may not be for ten or twenty years. . . . We are not to know the definite time either for the outpouring of the Holy Spirit or for the coming of Christ.” (R&H, March 22, 1892; Ev 221.)

Ponder these last sentences. This is vital counsel, to be heeded. We are admonished to beware of speculating on, or giving expression to, specific dates. Or venturing to guess the number of years remaining. That, regrettably, is sometimes done—still done. But it is not only unwise and improper but will prove the basis of disappointment and unwholesome reaction—by others and upon ourselves. We trespass here at our peril. This indulgence is to be banished.

[18] (1892) AVOID SPECULATION: YIELD TO SPIRIT.—“Instead of living in expectation of some special season of excitement, we are wisely to improve present opportunities, doing that which must be done in order that souls may be saved. Instead of exhausting the powers of our mind in speculations in regard to the times and seasons which the Lord has placed in His own power, and withheld from men, we are to yield ourselves to the control of the Holy Spirit, to do present duties, to *give the bread of life, unadulterated with human opinions*, to souls who are perishing for the truth.” (R&H, March 22, 1892; Ev 702.)

We are to beware of “speculations”—and the “adulteration” of

the bread of life through human opinions. There was a reason for that last admonition, for that was actually taking place.

[19] (1892) "WORK IS SOON TO CLOSE."—"The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant." (Letter 32, 1892; Ev 707.)

That qualifying phrase—these "members" who are "faithful"—is most significant. The response will never be unanimous. It is an individual matter. Not all are victors.

[20] (1892) WHOLE EARTH LIGHTENED WITH GLORY.—"The truth contained in the first, second, and third angels' messages *must go to every nation, kindred, tongue, and people; it must lighten the darkness of every continent, and extend to the islands of the sea. There must be no delay in this work. Our watchword is to be, Onward, ever onward! Angels of heaven will go before us to prepare the way. Our burden for the regions beyond can never be laid down till the whole earth is lightened with the glory of the Lord.*" (GW 470.)

The clarion call to evangelize the whole world now rings out more insistently than ever, intensified as the years advance. The hugeness of the task is increasingly stressed. It is staggering but is increasingly grasped.

[21] (1895) SPIRIT-IMPULSED TO PROCLAIM MESSAGE.—"*God will move upon men in humble position in society. . . . Constrained by the Spirit of God to bring the light to others. The truth, the word of God is as a fire in their bones. . . . Many, even among the uneducated, now proclaim the words of the Lord. Children are impelled by the Spirit to go forth and declare the message from heaven. The Spirit is poured out upon all who will yield to its promptings, and, casting off all man's machinery, his binding rules and cautious methods, they will declare the truth with the might of the Spirit's power. Multitudes will receive the faith and join the armies of the Lord.*" (R&H, July 23, 1895; Ev 700.)

These are startling words. In the great consummation, the messages state repeatedly, humble instruments will be mightily used by the Holy Spirit. There will be holy boldness and efficacy. The highly trained and conspicuously talented are too often dependent on their own brilliance, learning, and drive—though that need not be. And it will not be with many. God must have humble, unobstructed channels—ministry and laity—for the mighty, final workings of His power and grace. There will be giants in the Word, and in the pulpit.

[22] (1895) HAVE SPIRIT'S OUTPOURING NOW.—"*The descent of the Holy Spirit upon the church is looked forward to as in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it. We must have it, and Heaven is waiting to bestow it.*" (R&H, March 19, 1895; Ev 701.)

That is Heaven's provision, urge, and appeal—*now*.

[23] (1896) "RIGHTEOUSNESS OF CHRIST" MUST FIRST ENLIGHTEN.—"Every truly converted soul will be *intensely desirous* to bring others from the darkness of error into the *marvelous light of the righteousness of Jesus Christ*. The great *outpouring of the Spirit of God*, which lightens the whole earth with His glory, *will not come until we have an enlightened people, that know by experience what it means to be laborers together with God*. When we have *entire, whole-hearted consecration to the service of Christ*, God will recognize the fact by an *outpouring of His Spirit* without measure; but *this will not be while the largest portion of the church are not laborers together with God.*" (R&H, July 21, 1896.)

The imperative lesson of 1888—Righteousness by Faith in all its fullness—had not yet been learned and experienced by the majority. We will have to "know by experience." And the expression "*largest portion of the church*" is significant.\* Only "some" became "enlightened" at Minneapolis in 1888.

[24] (1896) LACK OF "LIVING EXPERIENCE" DELAYS.—"If those who claimed to have a *living experience in the things of God* had done their appointed work as the Lord ordained, *the whole world would have been warned ere this [1896], and the Lord Jesus would have come in power and great glory.*" (R&H, Oct. 6, 1896.)

Again the inseparable relation between "living experience in the things of God," the successful warning of the "whole world," and the Second Advent, is stressed. They are inseparable. Now comes a powerful truth. Its full import must not be missed.

[25] (1898) KNOWS NO HASTE, NO DELAY.—"But *like the stars in the vast circuit of their appointed path, God's purposes know no haste and no delay*. Through the symbols of the great darkness and the smoking furnace [Gen. 15:8-18], God had revealed to Abraham the bondage of Israel in Egypt, and had declared that the time of their sojourning should be four hundred years. 'Afterward,' He said, 'shall they come out with great substance.' Gen. 15:14. *Against that word, all the power of Pharaoh's proud empire battled in vain*. On 'the self-same day' appointed in the divine promise, 'it came to pass, that all the hosts of the Lord went out from the land of Egypt.' Ex. 12:41. *So in heaven's council the hour for the [first] coming of Christ had been determined. When the great clock of time pointed to that hour, Jesus was born in Bethlehem.*" (DA 32.)

*This declaration is paramount for a balanced understanding. The*

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\* NOTE: There will never be a one-hundred-per-cent-of-membership consecration. According to Christ Himself, there will be tares among the wheat up to the very harvest (Matt. 13:20). Half of the virgins awaiting the bridegroom were "foolish," and missed out. Ellen White's first vision, in December, 1844—portraying the unexpectedly long march to the City of God—revealed the toppling off of those who wearied, along the lighted pathway, because of the length of the journey, dropping back into the darkness of the world below. (EW 14-15.) The outpouring of the Holy Spirit in the Latter Rain will come upon the church only when the "*largest portion*" is characterized by "entire consecration." This principle we must never forget.

certainly of fulfillment of the *covenanted purpose of God* is as certain, undeviating, and inviolable as the course of the stars. Let that never be forgotten. In "heaven's council" the time of the First Advent was long before "determined." There could be no deviation. Christ came to Bethlehem with the precision of eternity in predetermined destiny. His atoning death was pinpointed to the precise time. Similarly, the Omniscient One, who *foreknows and foresees all things*, knows the time of the great finality—the Second Advent. He is completely acquainted with all the factors. He has the final say and control. He, and He alone, knows when He will declare, "It is done!" The finality is fully and trustworthily in His hands. It too will come to pass without deviation.

[26] (1898) POWER TO "HASTEN" LORD'S "RETURN."—"By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. 2 Peter 3:12, margin. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this [1898] have been warned, and the Lord Jesus would have come to our earth in power and great glory." (DA 633, 634.)

But the Infinite One knew precisely not only what *man would do*, but what *He Himself will do*. He is not subject to the whims of man.

[27] (1898) COULD HAVE BEEN IN CITY OF GOD IN 1898.—"Had the *purpose of God been carried out* by His people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this [1898] have received their welcome into the city of God." (*Australian Union Record*, Oct. 15, 1898.)

As the nineteenth century closes, our bounden obligation to evangelize the world is increasingly stressed—with its direct bearing on hastening the Second Advent. At that time our great foreign-mission expansion began to be increasingly accelerated.\* There was a clarion summons for evangelistic advance. Assurance after assurance had been given that Christ could have come—and that we could have been in the kingdom—had the conditions been met. But they were not. Hence the foreknown delay that was declared.

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\* NOTE: The multiple-crisis period between 1899 and 1905—with the divisive issue over pantheism, the far-reaching medical crisis, the organization issue, and several secessions—all added to the blurring of the greater issues, and the inevitable postponing of the time of consummation, because of imperfection of character and an unfinished world task. The Holy Spirit—ready, willing, and able—could not do His allotted work because of the unpreparedness of the membership. That must and will change.

## Second Advent Delayed; Divine Reasons Disclosed—No. 2

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### I. The Twentieth Century—Up to 1915

Between 1900 and 1915 (the year of Ellen White's death) more than a score of additional statements appear, now in rapid succession. Many approaches and sundry appeals are employed. Restoration of the image of God in the soul is called for. Worldwide action and speed are urged. Our task must be finished. Clad in the heavenly armor, we must wake up—and warn and woo. God is still guiding, still master of the situation. We must embody and talk courage, and have firm faith in Him.

[28] (1900) WITHHOLDING OF FUNDS A FACTOR IN DELAY.—“When all are faithful in giving back to God His own in tithes and offerings, the way will be opened for the world to hear the message for this time. If the hearts of God's people were filled with love for Christ; if every church-member were thoroughly imbued with the Spirit of self-sacrifice; if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions. Our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God.” (6T 450.)

Christ *could have*. And yet He *could not* and *did not*—partly because of unfaithfulness in rendering to God His own. This, of course, is only a symptom of a deeper problem.

[29] (1900) COMES WHEN CHRIST'S CHARACTER “REPRODUCED.”—“Christ is

*waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.*" (COL 69.)

Christ's character restored is still the basic requisite.

[30] (1900) ONLY COMPARATIVE "MOMENT" REMAINS.—"We are *standing upon the threshold of great and solemn events*. Prophecies are fulfilling. Strange, eventful history is being recorded in the books of heaven. Everything in our world is in agitation. There are wars and rumors of wars. The nations are angry, and the time of the dead has come, that they should be judged. *Events are changing to bring about the day of God, which hasteth greatly. Only a moment of time, as it were, yet remains.*" (6T 14.)

Both *character* and *action* are involved in these admonitions. We have a major work to do. But there must be prior transformation of character by the sanctifying Spirit of God. Without this, the most intensive activity and the fullest knowledge is largely futile—and may even be self-deceptive.

[31] (1901) NOT TARRY BEYOND DESTINED TIME.—"It [the coming of the Lord] *will not tarry past the time that the message is borne to all nations, tongues, and peoples*. Shall we who claim to be *students of prophecy* forget that *God's forbearance to the wicked is a part of the vast and merciful plan by which He is seeking to compass the salvation of souls?*" (R&H, June 18, 1901; Ev 697.)

But the "forbearance" of God toward the wicked must be balanced by His determinate purpose. The fateful hour is designated in the omniscience of God, who foreknows all the human factors. The tarrying will not go beyond His allocated time. Then comes startling word.

[32] (1901) "MANY MORE YEARS" BECAUSE OF "INSUBORDINATION."—"We may have to *remain here in this world because of insubordination many more years*, as did the children of Israel; but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own *wrong course of action.*" (Letter 184, 1901; Ev 696.)

This is tremendously important. Grave indeed is this charge of "insubordination" \*—resistance, opposition, rebellion, refusal to submit, defiance, insurrection, mutiny. It is one of the worst offenses that can be named. It should drive us all to our knees in deepest soul

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\* Opposition against reorganization of the General Conference, in 1901, was one factor in the "insubordination" attitude. At the session, A. T. Jones and certain associates opposed election of a General Conference "president." Such an office was denounced as "popery," the wielding of "kingly authority." As a result, no General Conference "president" was elected at the GC session in 1901—provision being made for the General Conference committee of 25 to elect its own "chairman." At no time had messages of the Spirit of Prophecy called for abolition of the office of "president" of the General Conference. Not until 1903 was this phase of "insubordination" overcome, reorganization completed, and the office of president of the General Conference restored. (See A. V. Olson, *Through Crisis to Victory: 1888-1901*, pp. 196-198, 316-320.)

A. T. Jones was soon in bitter opposition to his brethren and the church. In 1907 his ministerial credentials were withdrawn. Two years later, after every effort to save him had failed, he was dropped from church membership. (He rejoined later.) Also in revolt were Dr. J. H. Kellogg and several other prominent men. In 1904 and 1905 A. F. Ballenger had come out in opposition to our teaching on the sanctuary in heaven—soon joined by his brother, E. S., and several others.

searching and confession—not for the sins of the “some” back in 1888, but for our own sins today. And the penalty is, “*many more years*” in this world. That was penned in 1901, and has obviously been carried out.

[33] (1902) WILL GO FORTH CLAD IN ARMOR.—“Those who *place themselves under God’s control, to be led and guided by Him, will catch the steady tread of the events ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need.*” (7T 14.)

[34] (1902) DIVINE EFFICACY FOLLOWED BY ADVENT.—“The *goodly fabric of character wrought through divine power will receive light and glory from heaven, and will stand out before the world as a witness, pointing to the throne of the living God. Then the work will move forward with solidity and double strength. A new efficiency will be imparted to the workers in every line. Men will learn of the reconciliation from iniquity which the Messiah has brought in through His sacrifice. The last message of warning and salvation will be given with mighty power. The earth will be lightened with the glory of God, and it will be ours to witness the soon coming, in power and glory, of our Lord and Saviour.*” (B-58-1902; MM 185.)

Character, solidarity, strength, and “mighty power” are assured. The tremendous enlightenment of Revelation 18:1, so imperative, will become a great enabling reality. There are *no if’s or but’s*.

[35] (1903) LACK OF “LIVING CONNECTION” DELAYED.—“I know that if the people of God had *preserved a living connection with Him, if they had obeyed His Word, they could today [1903] be in the heavenly Canaan.*” (GC Bulletin, March 30, 1903; Ev 694.)

It is because the “living connection” has been broken—the branch severed, or partly severed from the vine. Without that life connection re-established there is only progressive deterioration and ultimate death. The deterring cause is just that simple, and fatal. But to know the cause is to be aware of the remedy.

[36] (1904) COMING HASTENED BY “BEARING FRUIT.”—“It is the *privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last harvest would be ripened, and Christ would come to gather the precious grain.*” (8T 22; Ev 696-697.)

[37] (1903) HAND OF ETERNAL STILL GUIDES.—“The wheels [of Ezekiel’s vision] were so complicated in arrangement that at first sight they appeared to be in confusion; *but they moved in perfect harmony. Heavenly beings, sustained and guided by the hand beneath the wings of the cherubim, were impelling these wheels; above them, upon the sapphire throne, was the Eternal*

*One*; and round about the throne a rainbow, the emblem of divine mercy. As the wheellike complications were under the *guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations, He that sitteth above the cherubim still guides the affairs of the earth.*" (Ed 178.)

Looking introspectively at our own weaknesses and shortcomings, we might well be discouraged. But here is hope from Heaven. Above the depressing world conditions and human complications is the guiding hand of the Eternal. All events are still under His control. He still guides, in unchallengeable sovereignty, the affairs of earth. He will bring irresistible triumph, in His own appointed time.

[38] (1905) "MOMENT OF RESPITE" FOR "WORK ASSIGNED."—*Angels are now restraining the winds of strife, until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth, and when God shall bid His angels loose the winds, there will be such a scene of strife as no pen can picture. . . . A moment of respite has been graciously given us of God. Every power lent us of heaven is to be used in doing the work assigned us by the Lord for those who are perishing in ignorance.*" (R&H, Nov. 23, 1905.)

[39] (1903) IN OUR POWER TO HASTEN END.—"In order to destroy sin and its results He gave His best Beloved, and *He has put it in our power, through co-operation with Him, to bring this scene of misery to an end.* 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.'" (Ed 264.)

We have a truly crucial part and responsibility.

[40] (1904) HAD MILLERITES ACCEPTED THIRD MESSAGE.—"*If all who had labored unitedly in the work of 1844 had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work would have been completed, and Christ would have come [before 1904] for the redemption of His people.*" (8T 116.)

But they did not. And God knew they would not. That is why a virtually new movement—the *Third Angel's Message*—had to be brought forth that would, despite all handicaps and hesitancies, accomplish His purpose.

The episode and lesson of 1844 is thus again before us. And mark this: In 1904 we were *still seven years short* (not till 1911) of reaching *simply the 100,000 member mark of the Millerite host of 1844.* The "flood of light" (of Revelation 18:1) was still to be realized. That day is still before us. But it is coming as verily as God and His inerrant Word are true, and cannot be broken.

[41] (1909) UNCERTAINTY OF WATCHMEN HAS DELAYED.—"If every

*watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us.*" (9T 29; Ev 694.)

This is a most grave accusation, placed on record against us in 1909. *This applies to final developments. It is the fatal "uncertainty" of some of the watchmen that is disastrous—leading others either to a feeling of similar uncertainty or of false security—or possibly of procrastination—because of no clear ringing watchman's warning. For failure here, the designated watchman is justly held accountable. It is a searching, sobering indictment—one that should drive us all to our knees in search of clear conviction and unwavering assurance as to our message to men.*

[42] (1909) GOD IS "MASTER OF SITUATION."—"There will be a *series of events* revealing that *God is master of the situation. The truth will be proclaimed in clear, unmistakable language. As a people we must prepare the way of the Lord under the overruling guidance of the Holy Spirit. The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course. In all fields, nigh and afar off, men will be called from the plow and from the more common commercial business vocations that largely occupy the mind, and will be educated in connection with men of experience. As they learn to labor effectively they will proclaim the truth with power. Through most wonderful workings of divine providence, mountains of difficulty will be removed and cast into the sea. The message that means so much to the dwellers upon the earth will be heard and understood. Men will know what is truth. Onward and still onward the work will advance until the whole earth shall have been warned, and then shall the end come.*" (9T 96.)

[43] (1909) DOORS OPENED; WORLD LIGHTENED.—"*Hundreds and thousands were seen visiting families and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence.*" (9T 126; Ev 699.)

As Ellen White's personal mission as God's messenger to this people drew toward its close, the note of courage, confidence, and assurance deepened. God's mastery of the situation was emphasized—clear, faithful proclamation of the message in its purity. Recruits among the laymen. Effective labor. Divine providences. Glorious outcome. There is no note of doleful pessimism or discouragement. No strange diverting emphasis. The light of Revelation 18:1 plays its destined climactic part.

[44] (1911) BESTOWED POWER OF LATTER RAIN IMPERATIVE.—"*Near the close of earth's harvest, a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man. This outpouring of the Spirit is likened to the falling of the latter rain; and it is for this added power*

that Christians are to *send their petitions to the Lord of the harvest 'in the time of the latter rain.'* In response, 'the Lord shall make bright clouds, and give them showers of rain.' 'He will cause to come down . . . the rain, the former rain, and the latter rain.'" (AA 55.)

That "special bestowal" is assured, and is to be most earnestly sought.

[45] (1911) WILL RETURN WHEN "WORK" DONE.—"When the *members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned and the Lord Jesus will return to this earth with power and great glory.*" (AA 111.)

There is constant reminder of imperative need for, and assurance of, the Latter Rain—the *provision* and the *task*, and our individual relation thereto. The preparation is completely personal. It cannot be done by proxy or through some inclusive mass provision. It is an individual work. The Holy Spirit may fall all around us, and yet miss us. It may be falling, and not even be perceived by many.

## II. Last Messages to Church in Conference Assembly

1. IMPERISHABLE IMPRESSIONS OF GODLY OPTIMISM.—There is something most solemn and unforgettable about the last public messages of one of such prominence and spiritual leadership as Ellen White—standing in 1913 in the sunset of life, and *able to look back over the entire history of this people* throughout the 69 years from 1844 onward to that moment.

Mrs. White's "Last Messages to the General Conference" of 1913, were read in her behalf to the Session, as she was unable to be personally present. The first was read to the Conference on Sabbath, May 17, 1913, by W. C. White (*GC Bulletin*, May 19, 1913; 2SM 398-402). The second, and last, was conveyed to the entire assembly on Tuesday, May 27, by A. G. Daniells.\* (*GC Bulletin*, May 27, 1913, pp. 402-08.)

2. DESTINED TO "TRIUMPH GLORIOUSLY."—Counseling the delegates, in her first message, to "cherish a spirit of hopefulness and courage" (*GC Bulletin*, May 19, 1913, p. 399), she urged them to "guard

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\* PERSONAL NOTE: I was just beginning my ministry. My wife and I had been married by Elder J. L. McElhany, in the GC reception tent by the side of the main pavilion, on the evening of May 13, at Takoma Park, just before the Session of 1913. We both sang in the General Conference choir in this last General Conference ever held under canvas. So we were in a strategic position to see and hear all the major events in the main pavilion. Of all, these were the most impressive.

The memory of these remarkable messages in my first General Conference will ever remain with me—especially the ringing note of courage and confidence in the triumph of this people, expressed by Ellen White 25 years after the *Minneapolis Session of 1888*. Her remarkable optimism—despite her unique knowledge of the weaknesses and failures of the Church, and its component ministry and members—made an impression that can never be effaced. There was no note of discouragement or pessimism—only courage and confidence. I then and there determined that, with such a worthy precedent, such should be my abiding attitude.—L.E.F.

against becoming overwearied, careworn, depressed." She added pointedly:

"Bear an uplifting testimony. Turn your eyes away from that which is dark and discouraging, and *behold Jesus, our great Leader, under whose watchful supervision the cause of present truth, to which we are giving our lives and our all, is destined to triumph gloriously.*" (*Ibid.*)

That was the keynote. Triumph was certain. Counseling "broadened views" of "the importance and scope of the message we are proclaiming to the world," Mrs. White urged:

"Pray most earnestly for an *understanding of the times* in which we live, for a *fuller conception of His purpose*, and for *increased efficiency in soul-saving.*" (P. 400.)

### III. Certainty of God's Purposes and Provisions

Apart from the conditional character of God's "*promises* and *threatenings*"—because of the inevitable human element that we have traced—there is a certainty to the outcome of the Bible *prophecies* that we must bring into the picture if we are to draw safe and balanced conclusions. There is something beyond particular "*promises* and *threatenings.*" No true and sound understanding of the delay problem can be had without taking into due account the sweep of the ages, revealed through Bible prophecy—and the over-all and ultimate consummation.

1. ETERNAL PURPOSE UNDERGIRDS ALL DEALINGS WITH MAN.—God purposed to create this world—and the universe, for that matter—as an abode for holy, happy beings, wholly in harmony with their Creator's will, fully able to choose their own course of action, and fully aware that disobedience to God's commands entails death. The entrance of sin into the universe—and this world in particular—did not change this divine purpose. Foreseeing the possibility and the coming of sin, God was fully prepared to deal with it when it arose. His plan for restoring sinful man to his lost innocence will be carried out for all who individually accept the proffered salvation.

Those portions of Holy Writ that are classified as Bible prophecies are expressions of God's declared purpose, or resolution, to deal with particular situations in the world in the light of the overshadowing divine determination to carry out His plan and provision for a perfect universe. It is significant that God Himself speaks of them in this way several times in Scripture. For instance, after describing what will happen to Babylon because of her sins, portrayed in Isaiah 14, the prophet says:

"This is the *purpose that is purposed* upon the whole earth: and this is

the hand that is stretched out upon all the nations. For the Lord of hosts *hath purposed*, and who shall disannul it? and *his hand is stretched out*, and who shall turn it back?" (Verses 26, 27.) (See also Isa. 19:12; 23:8, 9, R.S.V.; 46:11; Jer. 36:1-3; 49:20.)

2. **CONDITIONAL PROPHECIES WITH ALTERNATIVE.**—In particular, and especially in local prophecies, God tells what He has chosen to do in the light of man's obedience or disobedience, his righteousness or his sinfulness, often with the offer of a change of plan if men repent of their evil or abandon their good, and then proceeds to do what He has announced. Ellen White describes this in very specific terms:

"Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of God but He has foreseen. *All has taken place as He has predicted through His prophets.* He . . . has traced in prophetic declarations *what would occur*, and through His providence, acting in its appointed place in the world's history, *He has brought about that which His Holy Spirit inspired the prophets to foretell. All His purposes will be fulfilled and established.*" (2SM 108.)

Thus in all God's foretellings His divine sovereignty has full sway, even as He allows men the freedom to choose their own course of action during probationary time.

3. **WILL ASSUREDLY FULFILL ALL DECLARATIONS.**—During the years of her long life Mrs. White brought many assurances to the church of today that God would indeed—certainly—fulfill His promises. The following brief sampling is characteristic of the tenor of all her messages to the Remnant people of God:

"As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. 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.)

"He [Christ] is soon coming, and we must be ready and waiting for His appearing. . . . Long have we waited, but our hope is not to grow dim." (8T 253.)

"Long have we waited for our Saviour's return. But nonetheless sure is the promise." (P. 254.)

"Let us not forget that the three great powers of heaven [Father, Son, and Holy Spirit] are working, that a divine hand is on the wheel, and that *God will bring His promises to pass.* He will gather from the world a people who will serve Him in righteousness." (*Ibid.*)

"We must cherish and cultivate the faith of which prophets and apostles have testified—the faith that lays hold on the *promises of God and waits for deliverance in His appointed time and way.* The *sure word of prophecy* will meet its *final fulfillment in the glorious advent* of our Lord and Saviour Jesus Christ, as King of kings and Lord of lords. The *time of waiting* may seem long, the soul may be oppressed by discouraging circumstances, many in whom confidence has been placed may fall by the way; but with the prophet who

endeavored to encourage Judah in a time of unparalleled apostasy, let us confidently declare, *'The Lord is in His holy temple: let all the earth keep silence before Him.'* Let us ever hold in remembrance the cheering message, *'The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith.'* (PK 387, 388.)

"God's purpose for Israel will meet with literal fulfillment. *That which God purposes, man is powerless to disannul.* Even amid the working of evil, God's purposes have been *steadily moving forward to their accomplishment.* It was thus with the house of Israel . . . ; it is thus with *spiritual Israel today.*" (P. 720.)

Of the fulfillment of God's purposes we can therefore be supremely confident. God will not be frustrated by either rebellious men or demonic forces. Sin will assuredly be eradicated from the universe, and righteousness will reign throughout God's vast domain. He controls heaven's timetable. His will for restoration will be carried out according to His purposed schedule.

#### IV. Plan of Redemption Set in Sequence of Nations

I. GOD ALONE DETERMINES TIME OF ADVENT.—Not only the supreme provisions of redemption—brought to climax initially at the First Advent, and then consummated at the Second Advent—but also their setting in the framework of human history, as touching man, are disclosed through the inspired sequence of the unprecedented cumulative prophecies of Daniel 2, 7, 8, and 9.

Man, be it specifically noted, had absolutely nothing to do with fixing the time of the *First* Advent. That was determined exclusively and specifically by the Godhead, back in the eons of the eternal past. Then, *"when the fulness of the time was come, God sent forth his Son, made of a woman"* (Gal. 4:4). This, Paul emphasizes, He *"purposed in himself"* (Eph. 1:9). And the apostle adds:

*"That in the dispensation of the fulness of times he might gather together in one all things in Christ . . . , being predestinated according to the purpose of him who worketh all things after the counsel of his own will."* (Vs. 10, 11.)

This was accomplished through the miracle of the virgin birth—the greatest miracle in the course of the universe—in which God Himself chose a particular handmaiden for the incarnation miracle, and to which angelic announcement she consented (Luke 1:28-38). In this way a human "body" was "prepared" for Jesus (Heb. 10:5) in which the Second Person of the eternal Godhead could dwell among men on earth, and live and die vicariously in man's stead. And the appearance of that wondrous life and atoning death was timed with

the prophetic precision of God's eternal purpose and plan. We repeat: *With this plan, provision, and timing man had nothing to do. It was not conditioned on man, but was determined solely by God.* (Cf. Dan. 9:24 and Mark 1:15.)

2. JUDGMENT HOUR SOLELY GOD'S PREROGATIVE.—Similarly, the time of the final Judgment of all men—in relation to the determinative transaction of the Cross—is the indispensable prerequisite to the Second Advent. This Judgment determines the eternal destiny of all men from Adam onward. And the *time* for this Great Assize to begin was likewise solely the prerogative of God—similarly determined and then later declared through the same historical-sequence prophet Daniel.

The supreme purpose of the Advent Movement is, by specification, to declare the opening of that supreme last-day transaction, and to urge upon all men everywhere adequate preparation of soul to meet their returning Lord. The timing of these two supreme events of divine redemptive activity is thus exclusively God's.

3. "DESTINIES" OF NATIONS "WATCHED" WITH "VIGILANCE."—Along with the foregoing, observe God's *sovereign relationship to the nations*—their existence, course, and sequence. Second, the certainty of God's *age-encompassing prophecies* covering the course of human events, declared and repeated under inspiration. By means of these portrayals men are challenged to test the foreknowledge and veracity of God, and to evaluate His sovereignty.

Referring to God as "Ruler of the nations," Ellen White says of "the Lord God Omnipotent," that "all kings, all rulers, all nations, are His, under His rule and government" (Ms 119, 1903; 6BC 1081). Again, "The Lord God of Heaven ruleth. He alone is above all authority, over all kings and rulers" (Te 53). And more explicitly:

*"The Lord God omnipotent reigneth. All kings, all nations, are His, under His rule and government. . . . The destinies of nations, are watched over with a vigilance that knows no relaxation by Him who 'giveth salvation unto kings.'" (R&H, March 28, 1907; 4BC 1170.)*

Of the larger spiritual forces and conflicts involved this is stated:

*"God is the Ruler. By His supreme power He holds in check and controls earthly potentates. Through His agencies He does the work which was ordained before the foundation of the world. As a people we do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and disloyal angels." (Letter 201, 1899; 4BC 1173.)*

"Ordained," in the plan of God, "before the foundation of the world." This opens before us extraordinary insights and understandings

of vast, supervening, controlling operations. Here is bared the sweep of eternity, with God at the controls.

4. NATIONS HAVE "ALLOTTED TIME AND PLACE."—In that luminous chapter on "History and Prophecy," in *Education*, Ellen White declares that nations, "one after another," in history, have "*occupied their allotted time and place*" (p. 178). In fact, "*to every nation and to every individual*" God has "*assigned a place in His great plan*" (*ibid.*). Indeed, God is "*overruling all for the accomplishment of His purposes*" (*ibid.*).

Expanding, Mrs. White asserts:

"The history which the great I AM has marked out in His word, uniting link after link in the prophetic chain, from eternity in the past to eternity in the future, tells us where we are today in the procession of the ages, and what may be expected in the time to come. All that prophecy has foretold as coming to pass, until the present time, has been traced on the pages of history, and we may be assured that all which is yet to come will be fulfilled in its order." (*Ibid.*)

"Allotted" and "assigned," and "time and place," and "marked out," and "link after link in the prophetic chain," each "in its order," and in the "procession of the ages," from "eternity in the past" to "eternity in the future"—are cumulative expressions with inescapable significance. God rules and overrules. He outlines and fulfills.

5. DETERMINED BEFORE FOUNDATION OF WORLD.—Christ, the Lamb of God, was "slain from the foundation of the world" (Rev. 13:8). And, mark it, was specifically at the time of fulfillment, "*delivered by the determinate counsel and foreknowledge of God*" (Acts 2:23) according to Paul, greatest theologian of all time. Here in operation was the infeasible covenant-provision of the Godhead for the redemption of man. In like manner, the plan of redemption was merged into the unerring outline of the *nations*, revealed through Daniel's definitive outline prophecies, taking in with inerrant foresight the sweep of the centuries. This was *likewise outlined before the foundation of the world*. The timing of the plan of redemption was thus revealed.

The magnitude and the significance of this ineffable provision is overwhelming. It is likewise wondrously inspiring and faith building—when we grasp its larger import, and the significance of the unerring sovereignty of God and His unfailing prophetic forecasts.

In the Old Testament, Isaiah had hinted at it: "*Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand*" (Isa. 46:10). And in the New Testament, Paul stated, without any qualifying expression, that God "*hath determined the times before appointed, and the bounds of their* [all

nations'] *habitation*" (Acts 17:26). Such is the basic harmony of the preliminary testimony—Biblical and Spirit of Prophecy.

6. GOD'S SUPERVENING CONTROL NOT INDEFINITE.—The tremendous truth of the supervening control of God in the designated sequence of the world powers predicted and outlined in Daniel 2 and 7 was likewise designed before the foundation of the world. It was not an afterthought, or an emergency operation, but was purposely designed in the mind of God. This discloses His directing hand in the affairs of nations as verily as in His redemptive activities for individual men.

This was announced as the first identified world power. Babylon—in the declared sequence covering all succeeding centuries—was in power. God then and there placed Himself on written record, for the testing of His declared sovereignty and supervening direction.

Such is the divinely disclosed Master Plan of the Ages—the course of earthly empire, the divine philosophy of history, the omnipotent and omniscient guideline to the sequence of nations, as the earthly framework and timetable of the Heavenly Plan of Redemption. God's all-wise sovereign will is infallible and indefeasible. It is He who, in the ultimate, determines the metes and bounds, and sets the "times" of history. In such infinite Hands we can have perfect trust. That is the basis of our confidence. And that too, strange as might first seem, is all involved in the delay.

#### V. Divine Certitude of "Marked Out" Definitive Prophecies

1. GOD RULES AND OVERRULES.—By "marked out"—another E. G. White term, with paralleling expressions—unconditional, definitive prophecies are meant. For example, such as those categorical outline prophecies put on ineffaceable record in Daniel 2 and 7—covering identical ground in historical sequence, only with greater detail, depth, and stipulation in chapter 7. These were divinely specified and particularized. There they stand on exhibit not only before man, but the entire universe—for the scrutiny of angels and demons as well. The unqualified, allotted, assigned sequence of nations is here revealed in unerring advance through Inspiration, for the prophet Daniel declares, *God* "changeth the times and the seasons: *he* removeth kings, and setteth up kings" (Dan. 2:21).

Note their astonishing precision, their meticulous accuracy: There would be precisely *four* world powers from Babylonia onward—not three or possibly five. The fourth world power (Rome) would be broken into *ten* divisions—not nine or perhaps eleven. Of these, *three* would be plucked up—not just two, or four. It is uncannily true.

2. DESECRATOR OF GOD'S LAW SPECIFIED.—And then just *one* super ecclesiastico-secular kingdom—not two—would emerge among Rome's divisions, burgeoning into an institution of amazing power and continuance, doing certain particularized, daring exploits. The special period of its power and dominion would be for 1260 year-days (elsewhere three and one-half prophetic times or forty-two prophetic months)—not 1,100 or 1,300 year-days. And that is the power that would challenge and presume to change the Sabbath of God's Eternal Ten, and boast of the act. The cumulative precision of fulfillment is awesome and conclusive.

It simply could not have just happened. The phrasing was not indeterminate, ambiguous, equivocal, or with evasive phrasing or ambivalent meaning. God knew in advance and infallibly declared the precise outline, that all might perceive His omniscience and attest His sovereignty and omnipotence.

Though these powers were of human composition, with self-determination, they were nevertheless ever under the supervening hand of God. According to the sure word of prophecy, it is *He*—be it remembered—who sets up and puts down kingdoms. In the calendar of the centuries, *He* determines the times and seasons. *He* overrules in the kingdoms of men. *He* sets metes and bounds that cannot be overridden. (Ponder again Dan. 2:21; 4:17; 5:21.) These prophecies are not conditional, provisional, contingent. The inviolable Plan of Redemption was interwoven into their very texture and calendation. Here is finality.

3. JUDGMENT HOUR IRREVOCABLY FIXED.—These majestic outline prophecies of the nations thus provide the paralleling, identifying earthly setting for the supreme redemptive acts of the Godhead through Christ. The First Advent, with its “determinate counsel,” and fore-known and foretold atoning death of the Lamb of God in the declared “fulness of time,” was to occur during the rule of the *Roman fourth* of the series.\* And, shortly after Christ's ascension came the epochal entrance upon the first, or mediatorial, phase of His High-Priestly

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\* SPIRIT OF PROPHECY ATTESTATION:—The “seventy weeks” (of years) began in autumn of 457 B.C. (DA 233; GC 326-8; 410), with the decree of Artaxerxes Longimanus. (*Ibid.*) Ended in A.D. 34. (DA 233; GC 327-8.) Form first part of 2300 years of Daniel 8:14. (GC 326-9, 351, 410.) Represent 490 years. (*Ibid.*; PK 698-9.) First 69 “weeks” ended at Christ's baptism and anointing by Holy Spirit. (DA 233-4; GC 327, 347, 410.) Seventieth week began in autumn of A.D. 27. (DA 233; GC 327; PK 698-9.) “After His baptism [in A.D. 27] He went into Galilee “preaching the gospel . . . , and saying, The time is fulfilled.” (GC 327.)

Christ crucified in “midst” of seventieth week in A.D. 31. (DA 233-4; GC 327-8, 410; PK 699.) In first half Christ preached to the Jews; last half, apostles preached to the Jews. (DA 233; GC 327; PK 699.) At end of week preached to Gentiles. (*Ibid.*)

“Every specification of the prophecies is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at 457 B.C., and their expiration in A.D. 34.” (GC 328.) Words could not be more specific, positive, and historically sound.

Heavenly Ministry, signaled to the disciples when Pentecost was "fully come" (Acts 2:1). Such was its precision of timing.

Similarly, the beginning of the great 2300-year span—spreading over both the Jewish and Christian dispensations—was anchored to the Persian or second kingdom in the "marked out" and "allotted" series, with its momentous terminus fixed for 1844, as the final Judgment phase begins—still within the designated period of the seven kingdom-divisions springing out of Rome's break-up.\* And the fixity of this "tenth day of the seventh month" atonement had been drilled annually into the consciousness of God's ancient people ever since the Exodus—nearly 1500 years prior to the Act of the Cross. Again, predicted precision!

In further fulfillment, the divinely ordained opening year for the "hour of God's judgment" was fixed in the Councils of Eternity for the autumn of 1844—not 1843, or 1845 or '47. God had "*appointed a day*" (Acts 17:31). There was a "time" for the judgment of the dead (Rev. 11:18) to begin. Nothing on earth, or among the demonic legions, could advance or retard that transcendent, divinely timed event that determines the destiny of every living soul since the dawn of time. (Rom. 14:10; 2 Cor. 5:10.) We are amenable unto God. We are subject to His holy law. And the Father "hath committed all judgment unto the Son" (John 5:22). He entered upon that solemn activity on the precise day of the designated year and month. Nothing is more invulnerable.

4. INERRANT TIMETABLE OF REDEMPTION.—And the papal Little Horn's allotted period of 1260 year-days fits precisely into the sequence, coming within the continuing period of Rome's division, and closing with the designated beginning of the "time of the end." † It is within

\* SPIRIT OF PROPHECY CONFIRMATION:—The evidence establishing the 2300 years is "*impregnable*" (GC 340). The period began in autumn of 457 B.C. (DA 233; GC 326-8, 410; PK 698-9), with decree of Artaxerxes I (GC 326-7, 398-9, 410). Ended with close of first phase of Christ's ministry in 1844 (Ev 223; EW 236-7, 243, 246, 251, 253; GC 417, 421-22). The computation "*stands without impeachment*" (GC 457). Ended in autumn of 1844 (7BC 971; GC 328-9, 398-401, 410, 457)—in October (LS 68, 98); on October 22 (GC 400).

Daniel 9 explains that portion of chapter 8 "*relating to time*" (GC 325). Seventy weeks "cut off" of 2300 days. "The seventy weeks must therefore be a part of the 2300 days, and the two periods must begin together." (P. 326.) The "sanctuary" is "unquestionably" the "sanctuary in heaven." (GC 417.) Those three expressions—"impregnable," "without impeachment," and "unquestionably"—are not to be trifled with. None should have the temerity to attempt to explain them away.

† Spirit of Prophecy statements set forth the same certainty concerning the 1260 year-days that compassed the period of Papal tyranny, desecration, and sacrilege. This is because of their relation to the Judgment. The 1260 years began in A.D. 538 (GC 54-5, 266-7, 439), when the Papacy was established (GC 54). They ended in 1798, with close of period of Papal supremacy (GC 266-9, 287-306, 356, 439-41). Period leads up to beginning of "time of the end" in 1798.

Their close provides the background setting, and relates to timing of opening of final Judgment Hour, solemnly begun in 1844. "Judgment is come" message could not be proclaimed before man had entered the "time of the end." Beginning in 1798—then came increased knowledge of prophecies (GC 356). Judgment Hour and Second Advent could not come till after 1798. Then came the great fulfillment—with the conditional timing of the Judgment's close.

this period that the Judgment scenes opened in the Supreme Court of the Universe—in heaven—to end with the close of all human probation on earth, followed by the imminence of the Second Advent.

These are the divinely "*allotted,*" the "*marked out,*" prophecies. They constitute, according to prophetic words, "*link after link in the prophetic chain, from eternity in the past to eternity in the future*" (Ed 178). They comprise God's omnipotent outline, compassing the ages. Nothing is more fixed, more certain, more invulnerable.

That is the inspired tie-in between the crucial provisions of the plan of redemption and the secular-nations framework, by means of which all who will may discern God's infallible timetable of Redemption. That is the *Divine* philosophy and the unerring *certitude* of history, blending the secular and Divine for trustworthy guidance.

## VI. Predetermined Boundary Line Irrevocably "Fixed"

1. PUNISHMENT WILL SUPPLANT PROBATION.—But there is a certain paralleling factor that forms an inseparable part of the over-all picture. Its consideration is essential for full-rounded understanding. Many times between 1863 and the time of Ellen White's death in 1915, the Lord's messenger was directed to place on record a cumulative series of warnings—that God's mercy, grace, forbearance, long-suffering, tolerance, patience, compassion, and clemency (as variously phrased), have a definite "limit." Disobedience and defiance, she declared, will not be allowed to continue on indefinitely, with impunity, because of the perverse will of man.

There is a deadline, an inescapable reckoning day—a "*boundary,*" "*stated boundary,*" "*point,*" "*appointed time,*" "*fixed amount*" — in the diversified but identical-intent phrasing of the Spirit of Prophecy. It is the line between God's mercy and His wrath, the crossover from His forewarnings to His punishments. He measures iniquity's brimming "cup." He marks the mounting "account" of the churches and the nations. His eye watches the "limit" He has set.

He has established a terminal point—a point of no continuance and no return, an impassable "boundary" line, in Ellen White's terminology. It constitutes the irrevocable *moment of destiny* that is drawing swiftly on for all mankind.

2. RAPIDLY APPROACHING SATURATION POINT.—These are simply different ways of stating the same awesome truth—that the closing of the "door of mercy" draws inexorably near. There is nothing comparable to it in the entire range of man's relationship to God. The flood afforded the closest analogy—a precursor (2 Peter 3:3-12).

We are incontrovertibly in the waning hours of human probation, opportunity, and final test. It is a time of delayed divine action, a period that is rapidly expiring. There is a clearly fixed "point," an unalterable moment of "time," both foreseen and determined by God according to His inerrant stipulations, when humanity's *probation will end forever*.

Mankind, in its deepening iniquity, is speeding toward that limit. The *time* is determined by the rapidly worsening *conditions*, for the two—the "conditions" and the "time"—are inseparable. One cannot occur without the other. In His infinitude God knows when that time will take place. Man does not, and will not until the fiat sounds forth from the throne of the Almighty. Meantime, mankind is racing with increasing momentum down the hectic highway of time. But it is a dead-end street, with an impassable barrier at its end. An earth-shaking crash impends for the entire human race.

3. OVERRIDING SENSE OF PROXIMITY.—Time has almost run out. The irrevocable door of mercy is "very soon" to shut. We cannot escape that overriding sense of imminence, of proximity, that is dreadfully real. But God alone knows and controls the precise time and line of demarcation.

His sovereign voice from heaven will ring out unalterably, "It is done"; "it is finished"; "it is over." Then the plagues begin. Punishment descends. Retribution falls. *Time* ends—giving way to the activations of *eternity*. That injects a totally new relationship between heaven and earth. It terminates the beneficent operations of redemption. Destiny is now actualized. The die for sinners is cast. The dominance of sin is over.

4. GOD'S WARNINGS REPEATED AND RAMIFIED.—This dire warning we must likewise proclaim to mankind in tones of blended admonition and entreaty. Revelation 18 is God's last call to humanity. It is now to sound. Mercy lingers a little longer only because of God's amazing love and compassion, together with man's desperate need. But nothing is more certain than God's destined punishment of the incorrigible—when the end of His forbearance is reached. It is as undeviating as His righteousness, love, and equity. Scan this mounting series of definitive statements—with their key expressions italicized—together with their significant time spread.

[1] (1863) CUP OF INIQUITY NEARLY FILLED.—"Time will last a little longer *until the inhabitants of the earth have filled up the cup of their iniquity*, and then the wrath of God, which has so long slumbered, will awake, and this land of light will drink the cup of His unmingled wrath. The desolating power of God is upon the earth to rend and destroy. The inhabitants of the earth are appointed to the sword, to famine, and to pestilence." (1T 363.)

[2] (1885) "RETRIBUTION" ABOUT TO "DESCEND."—"The *cup of iniquity is nearly filled, and the retributive justice of God is about to descend upon the guilty.*" (4T 489.)

[3] (1889) "ACCOUNT" WITH NATIONS CLOSING.—"With unerring accuracy the Infinite One still *keeps an account with all nations.* While His mercy is tendered, with calls to repentance, *this account will remain open; but when the figures reach a certain amount which God has fixed, the ministry of His wrath commences. The account is closed.* Divine patience ceases. There is no more pleading of mercy in their behalf." (5T 208.)

[4] (1889) "RECKONING"—"STATED BOUNDARY"—"SUM."—"God keeps a *reckoning with the nations. . . . When the time fully comes that iniquity shall have reached the stated boundary of God's mercy, His forbearance will cease. When the accumulated figures in heaven's record books shall mark the sum of transgression complete, wrath will come, . . . and then it will be seen what a tremendous thing it is to have worn out the divine patience.*" (5T 524.)

[5] (1890) IMPASSABLE "LIMIT" IS SET.—"While God's mercy bears long with the transgressor, there is a *limit beyond which men may not go on in sin. When that limit is reached, then the offers of mercy are withdrawn, and the ministration of judgment begins.*" (PP 162-3.)

[6] (1890) GOD'S "SOVEREIGNTY" SUPREME.—"They will find that God is above them, that *His sovereignty\* is supreme.*" (TM 462.)

[7] (1900) "BOUNDARY" TO FORBEARANCE.—"God is long-suffering, not willing that any should perish; but *His forbearance has a limit, and when the boundary is past, there is no second probation. His wrath will go forth and He will destroy without remedy.*" (Letter 122, 1900; 7BC 946.)

[8] (1902) "MEASURE" ALMOST FILLED.—"The wickedness of the inhabitants of the world has *almost filled up the measure of their iniquity. This earth has almost reached the place where God will permit the destroyer to work his will upon it.*" (7T 141.)

[9] (1904) "POINT" OF NO CONTINUANCE.—"The time is coming when in their fraud and insolence men will *reach a point that the Lord will not permit them to pass, and they will learn that there is a limit to the forbearance of Jehovah. . . . Men will find that the hand that has been strong to save will be strong to destroy. No earthly power can stay the hand of God.*" (LS 413, 414.)

[10] (1910) "LIMIT" ALMOST REACHED.—"The *wickedness of men has almost reached its limit. . . . God is beginning to send His judgments on the earth.*" (R&H, March 31, 1910; TM 457, 458.)

[11] (1904) TRANSGRESSION'S BREAKING POINT.—"*Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.*" (8T 28.)

\* NOTE: The "sovereignty," or supreme rulership, of God is not an attribute, but a *divine prerogative*—based on His creatorship, and rulership, and the omniscience and perfection of His Being. The sovereignty of God is absolute. He is under no external—human or demonic—restraint whatsoever. He is the Supreme Determinator of all crucial events. All forms of existence are within the scope of His dominion. Yet this does not abridge the moral freedom given His rational creatures, or make men other than arbiters of their own destinies. They were created with power of final choice between good and evil. This very *sovereignty and righteousness and equity of God* is the ground of our confidence.

[12] (1909) GOD'S "APPOINTED TIME" ESTABLISHED.—"There is a *limit to the forbearance of Jehovah*. . . . *No earthly power can stay the hand of God*. No material can be used in the erection of buildings that will preserve them from destruction *when God's appointed time comes to send retribution on men* for their disregard of His law and for their selfish ambition." (9T 13.)

[13] (1916) DELAY NO LONGER.—"There is a *limit beyond which the judgments of Jehovah can no longer be delayed*." (PK 417.)

That is the certainty and inclusiveness of God's sovereignty, and of heaven's computer system, as it were. The "delay" will end and requital begin—and sooner than most think. God is in His heaven. And His will is definitely to be done on earth as it is in heaven. *Proximity* is the word. That is the invulnerable foundation of our hope.

## VII. Summing Up the Case for the Delay and the Consummation

1. TRANSFORMED CHARACTERS THE PRIME REQUISITE.—As is now clear, there are several fundamental factors involved in the delay, followed by the finality of the consummation. First and foremost, God dare not entrust endless immortality to any whose characters have not been completely transformed by His regenerating grace, and who do not fully reflect the image of God restored in the soul. That is the *prime requisite—the first factor*. Only when sanctified by the Holy Spirit and panoplied in the complete righteousness of the perfect Christ will they be safe citizens for the *Heavenly Kingdom forever*. That is *foundational*.

No variance, strife, jealousy, unholy ambition, struggle for power or position, self-sufficiency, or seed of insubordination can be allowed entrance into the coming kingdom of glory. And God alone can determine whether all sin has been eradicated from the life. That assessment, and the subsequent action, is wholly in *His* hands.

2. DELAYED BY ERRONEOUS VITAL VIEWS.—*Second*, God will assuredly save those whose hearts are perfect toward Him. He has done so across the centuries. But more is rightly expected of the Church of the Remnant—the commissioned restorers of all vital truths of the past, and heralds of those consummating truths not due for emphasis until the "time of the end." These are to be perceived and proclaimed to all men as *Present Truth*, imperative for today. These must be sound, and ring true to the Word.

The retention of erroneous views—such as a constricted Arian Christ instead of Christ as *all the fullness of the eternal Godhead*; the Holy Spirit as a mere impersonal influence instead of the eternal *Third Person of the Triune Godhead*; and the Atonement as largely detached

from the transcendent Act of the Cross—were in this vital category of the Eternal Verities. Such early views, of some, were wholly incompatible with the spotlighted emphasis of the Everlasting Gospel and the worldwide declaration of God's final message to mankind. These fallacies had first to be corrected.

The persistent retention, *by some*, of erroneous positions on these supreme verities very definitely played a part in retarding an early sound and acceptable proclamation to the world. The errors that had to be corrected in 1888, and after, were unquestionably a definite factor in the delay. With a right spirit and attitude, and an accepting heart, these errors could quickly have been corrected, either shortly after 1844 or in connection with the great advances at Minneapolis around 1888. Beyond question, these were among the definite delaying factors in our earlier decades.

3. WORLD WITNESS A FUNDAMENTAL REQUISITE.—Nor will God close human probation until the Everlasting Gospel of the impending kingdom—in its *final, Spirit-impelled phase*—has been preached to all who will respond in “all the world.” In this connection, God's transcendent compassion for erring man surpasses human comprehension and capacity. For the completion of this divinely commissioned task we have inescapable individual and collective responsibility. *We* can thereby hasten the day. But our very helplessness should drive us to God for promised fitness and imperative power.

We are to “*go*” and to “*witness*.” That is our designated task—our bounden Commission and inescapable Mission. That is the *third* great requisite. There is a task, as well as a transformation and correct doctrine. That is our present juncture.

4. COMBINATION OF DIVINE AND HUMAN.—Then *fourth*, we cannot in any way accomplish this of ourselves. Brilliance, training, and drive are hopelessly inadequate. Only Spirit-imbued men and women—as consecrated, unobstructed channels for God, operating completely under the conferred power of the Latter Rain—will become voices so penetrating as to reach every responsive human ear out to the ends of earth. And only the illuminating radiance of that Augmenting Angel of Revelation 18:1 will suffuse the whole earth with heaven's glory, and bring to consummation God's last message of mercy to man. That is our sole and realizable hope.

That demands a dedication such as has never yet been experienced. And that, of course, involves a glorious and imperative union of the Divine with the human. This requires a yielding such as we have

never known. It means going all out for God—divine intensity of commitment and action. We have been too easygoing, too lukewarm. While the power is God's, the human instrumentality—with freedom of choice—is ours. We have an inescapable part.

5. HIS INFINITE SOVEREIGNTY WILL PREVAIL.—But there is yet a *fifth* factor. God has made an irrevocable commitment—that sin and defiance shall not go beyond the line He has drawn, the point He has fixed, the time He has set. His predetermined *definitive outline* of the *redemptive provisions* will be fulfilled according to His covenanted commitment. There will and can be no failure here. The honor and integrity of God and His government—and of His declared Word—are at stake. The leeway ended, the extension concluded, then comes the destined finality, the avowed consummation—as surely as God is in His heaven.

There is no unfaithfulness, no inconsistency or unawareness, no vacillation or uncertainty, no weakness or failure, on the part of God. Instead, there is infinite wisdom and understanding, mercy and justice, yearning love and inflexible righteousness. He has not abdicated His throne, nor relinquished His sovereign rulership.

God is still at the controls of the universe. He is soon to bring His chosen ship Zion into the port of eternity.\* Despite any seeming appearances to the contrary, His is infinite, indefeasible, all-wise timing—as mankind will find. We would not have wished this deferment to have been otherwise, in the light of all the circumstances and contingencies—when viewed in the retrospective light of eternity. God knows best, and does what is best. He never errs. We can trust His wisdom and omnipotence.

6. PERSONAL GRATITUDE FOR DELAY.—Finally, it is well to remember that most of us who read these lines would not have been included in the innumerable throng of the redeemed (Rev. 7:9) had not the coming of our Lord been delayed—that is, if He had come in the early decades

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\* SHIP ZION WILL MAKE HARBOR.—Close to the time of the 1888 Conference, Ellen White had an inspired dream that was most impressive. It concerned a "strong vessel"—the good ship Zion—sailing on a very rough sea, with waves rolling over her decks. Someone on board—actually D. M. Canright, in the dream—wanted to leave the vessel, fearing he would be washed overboard, and that the ship would go down.

He wanted to take his chances on another vessel that he sighted, which from a distance looked safer to him. But the captain declared, "*This vessel sails into the harbor. She will never go down.*" (5T 571.) He further explained that the timbers of the other vessel—in the language of the times and circumstances—were worm-eaten and deceptive. It was the other little vessel that would founder and sink, with all aboard.

The lesson is clear and profound. Those who leave God's chosen ship Zion—buffeted and delayed though it has been—for some ailing other craft, will never reach the harbor. Despite the high seas, the sweeping waves, and adverse situations, God's ship Zion will sail into the harbor safely, with all who remain on board. We are admonished to "discern between the spurious and the genuine." (P. 572.) It is an admonitory message of moment for us today that is of utmost importance.

following 1844, or soon after 1888—or even as late as the first third or half of the 1900's.

Most contemporaries of today had not yet been born, had not reached the age of accountability and decision in those bygone decades. We have cause for personal gratitude to God because of the divine forbearance and tender solicitude involved in the long delay—just from the personal human angle alone. Only this long deferment has made it possible for us of today to be numbered—if faithful—among the redeemed Remnant.

Let none of us question, then, God's inscrutable wisdom and sovereignty, His infinite insight and foresight, and His unerring judgment and infallible timing. Instead, we should rejoice personally in His compassion, and the extension of the added "years of grace" for our sakes. Total commitment, unreserved surrender, unstinted service, transformed character, and the infilling and empowering of the Holy Spirit are the supreme requisites of the day. These should be our committed response.

This sums up the inspired Spirit of Prophecy counsels to this people on this harassing problem of the long delay—and impending consummation—as written between 1850 and 1915. The delay will climax in destined triumph—and that right soon. Meanwhile, we are never to lose the imperative sense of immediacy, confidence, and certainty.

## Assuring Harbingers of the Coming Advance—No. 1

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### I. Recent Decades Marked by Growing Emphasis

1. **NEW AWAKENING DEFINITELY UNDER WAY.**—Paralleling the grave handicapping developments in world conditions that have arisen during the delay-decades of this century, there has been a steadily growing emphasis on Righteousness by Faith in recent decades. This has come through sundry channels—timely articles and books, Bible Conferences, Sabbath school lessons, radio broadcasts and telecasts, Seminary classes, and pulpit presentations—as well as by ministerial retreats, theological group studies, and many other ways, including personal discovery.

The fact that our leadership has encouraged and sponsored such an emphasis attests that the Church as a whole, and its responsible leadership in particular, is awake to and has increasingly fostered this message of God destined for cumulative emphasis at this time. A new awakening is definitely under way. This is not only heartening but needs to be rehearsed. Here are tokens of the advances.

2. **REPRESENTATIVE CALIBER OF ADVOCATES.**—Note not only the various channels through which this has been presented, but the caliber and character of the men who have been instrumental in bringing this great essential to the forefront. They are not erratic men, on the fringe of things—men with this as a hobby that they ride. Rather, they are representative of the Movement—men of keen vision, of balanced emphasis, and outspoken convictions. They are champions of

full-rounded truth. These declarations are contributions they feel impelled to make at this time. And their presentations are being received.

Observe a few examples. But this listing, be it observed, does not take into account multiple voices of less conspicuous heralds—in the pastoral pulpit, on the evangelistic platform, over the local broadcast, through the periodical article, the Sabbath school lesson, the course in the classroom. These men and women do not make the headlines with their emphasis. They are not in the spotlight with this theme. Indeed, such emphasis does not lend itself to the glare of public relations or propaganda.

But these folks are bearing faithful witness. They are giving the message of Righteousness by Faith within the sphere of their influence. And this, be it noted, is just the beginning. The tide is definitely on the rise. Here are a few of the more prominent harbingers. Beginning with A. W. Spalding in 1949, a succession of men have brought this theme definitely before the Church in varying forms.

## II. Spalding's Testimony on "1888" and Aftermath (1949)

Reference must first be made to Historian ARTHUR W. SPALDING'S\* *Captains of the Host* (1949). In this excellent treatise chapter 36 was devoted to setting forth the issues of 1888 in broad outline, with their salutary significance. It is a faithful historical portrayal of troubled backgrounds; then the crucial confrontation of 1888; next the divided reception—and finally the encouraging aftermath. In it all Spalding reflected the confident and assuring attitude undeviatingly maintained by Ellen White on the certainty of the triumph of a Spirit-imbued Movement—and its Righteousness by Faith message.

Spalding stressed the fact that Ellen White asserted that the sin of opposition at Minneapolis was "*registered against the names of those who [at that time] resisted light*" at Minneapolis (E. G. White letter to O. A. Olsen, Sept. 1, 1892)—not against the Church as a whole, nor against the leadership from 1888 onward. On the contrary, she reproved those who taught that the Church had gone into darkness, especially those who asserted it had become Babylon. She rejoiced in the growing acceptance of Righteousness by Faith. Hers was an assuring, steady, rallying voice. She ever identified herself with the Church

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\* ARTHUR W. SPALDING (1888-1953), educator and author, editor and historian. Following 1902 was secretary to R. M. Kilgore, Dr. J. H. Kellogg, E. A. Sutherland, and others. Teacher at EMC, principal of Bethel Academy, and editor of *The Watchman* (1918-1921). Spalding founded and was secretary of the Home Commission of the General Conference. Writer of many books. Author of *Footprints of the Pioneers*, *Captains of the Host*, and the four-volume *Origin and History of Seventh-day Adventists*. Was a most trenchant and dependable historian of our early days and the experience of 1888. Made our history come alive as few men could.

and its triumphs. She was an Adventist optimist, yet realist. In 1893 Mrs. White wrote significantly:

"We stood on the field of battle for nearly three years, but at that time decided changes took place among our people, and through the grace of God we gained decided victories." (E. G. White letter 40, 1893.)

Spalding, it should be remembered, had a unique advantage as a historian. He was secretary to a succession of key men in the critical decades just following 1888. He was in the midst of the contemporary developments. Few historians have had such personal knowledge and acquaintance with which to fortify and illuminate the written record. That gives it added force. With almost prophetic foresight Spalding wrote, shortly after issuance of his 1949 book, in an impressive *Review* article in 1952:

"Why tell these [post-1888] tales of difficulty and dissension and strife, yet of final victory, in the history of our cause? Because it is salutary for new members and young members to know that their fathers advanced through trial and conflict. The future may stage such experiences also, for the way of the Christian soldier is through battle and difficult marches. Therefore let the new recruits fortify themselves with such knowledge. There is peace in the soul of him who accepts and knows Christ. Take cheer therefore, not from the multitude that surround you, but from the communion of the Holy Spirit. God will give comrades tried and true, but the great Captain of our salvation is Christ, and Christ alone." (R&H, July 10, 1952.)

Spalding ever stood against the doleful prophets of doubt and doom concerning the triumph of truth and of the Church—in God's own way and time. He too was a true optimist. His was an incisive voice, in relatively recent times, leading the way in the new emphasis, framed in the historical setting. He was tremendously interested in the ground to be traversed in this coverage, giving many valuable suggestions and warmest backing. He knew the territory from the historical participant's angle.

### III. Underlying Theme of "Bible Conference" of 1952

I. BRANSON STRESSES "RIGHTEOUSNESS" THEME.—Shortly after, a "Seventh-day Adventist Bible Conference"—with some 450 delegates and 28 speakers—was held September 1-13, 1952, in the Sligo church in Takoma Park, Maryland. It was initiated and carried to consummation by W. H. BRANSON,\* then president of the General Conference. A two-

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\* WILLIAM H. BRANSON (1887-1961), evangelist, administrator, and author, was trained in Battle Creek and Emmanuel Missionary colleges. After pastoral and evangelistic experience in the South, he became president of the South Carolina, then the Cumberland, Conference—holding administrative posts continuously for some 43 years. He was president of the African Division (1928-30), then the China Division (1938-40 and 1946-49). And finally president of the General Conference (1950-54). He stressed the spiritual, as his various books attest.

volume report, under the title *Our Firm Foundation*, edited by D. E. Rebok, president of our Theological Seminary, set forth the motif of the Conference.

Among other themes the Conference discussed such vital topics as "Christ the Center of All True Preaching" (M. K. Eckenroth), "The Atonement and the Cross" (T. G. Bunch), "*The Lord Our Righteousness*" (W. H. Branson), "The Holy Spirit and the Latter Rain" (L. K. Dickson)—and various other comparable themes and speakers.

2. "RIGHTEOUSNESS" THE "THREAD OF TRUTH."—Denton E. Rebok, then president of our Theological Seminary, served as general secretary of the Bible Conference—assisted by F. H. Yost, R. A. Anderson, and L. E. From. Rebok wrote in the Introduction:

"Although the studies were prepared independently and without collaboration on the part of the speakers, there nevertheless runs through them a thread of truth which binds them together with a remarkable degree of unity and purpose. That thread is *righteousness by faith*, which is 'the third angel's message in verity,' and this doctrine is to become the message of the loud cry, which results from the outpouring of the latter rain." (*Our Firm Foundation* [1953], vol. II, p. 5.)

So the theme continued on—in conference, book, classroom, Sabbath school lesson, pulpit, and now through the mass communications media, as well.

This Conference fostered oneness and balance in areas where differences and uncertainties had existed in several areas of doctrine. It rendered a distinct service.

#### IV. Clifford's Vital Outline and Coverage (1959)

Another valuable, though small, treatise must be noted. Titled *Righteousness by Faith*, and compiled by F. G. CLIFFORD,\* then president of our Australasian Division, it was published by the division in 1959. It compasses the salient witness of the Spirit of Prophecy on this great theme. This *multum in parvo* was prepared under direction of the Australasian Division Executive Committee to meet a special local problem. Regrettably, it was not reprinted outside the division.

Each of its twelve sections is specifically and effectively based on Righteousness by Faith, in its various aspects and applications. Well rounded and balanced in coverage and forceful in expression, it formed

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\* FRANCIS G. CLIFFORD (b. 1905). Evangelist and administrator. Trained at Stanborough Park and Spion Kop colleges. After evangelistic and departmental responsibilities in South African Union Conference and Rhodesia (1923-39), made president of South African Union Conference (1941-46). Next, secretary of Southern African Division (1946-54); then president of the Australasian Division field (1954-62). His *Righteousness by Faith* (1959) an important contribution.

part of the growing literature that reflects accelerating concern over the theme. Its helpful scope may be seen by a glance at the Contents:

- Righteousness by Faith
- Righteousness by Faith: Its Simplicity
- Righteousness by Faith Contrary to the Carnal Nature
- Righteousness by Faith in Relation to Obedience
- Righteousness by Faith and the Latter Rain
- Righteousness by Faith and Christian Perfection
- Righteousness by Faith in the Early Church
- Righteousness by Faith in the Remnant Church
- Progress of the Church Following the Renewed Emphasis on Righteousness by Faith
- Response to the Presentation of Righteousness by Faith at the General Meeting in 1888.
- Righteousness by Faith in Song
- Righteousness by Faith—an Era of Expansion.

It is one of the helpful condensed coverages of this great theme. It brings together a valuable compilation of the key Spirit of Prophecy statements, and evinces a sound grasp of its great essentials, set forth in the great division "down under."

#### V. Pease—Accelerating Accent on Righteousness by Faith (1962)

Another indication of the definitely growing interest and contemporary accent on Righteousness by Faith is the 248-page *By Faith Alone* (1962), by DR. NORVAL F. PEASE,\* then of Andrews University. After a discerning foreword by R. R. Figuhr, president of the General Conference at that time, the author's Introduction stresses the growing emphasis on Righteousness by Faith, attributable in no small degree to increasing heed paid to the persuasive writings of Ellen White on this theme. (A paperback edition has been issued to ensure wider circulation.)

1. EARLY EMPHASIS HAD BEEN ONE-SIDED.—Beginning denominationally with our emphasis heavily on "duty and prophecy" (p. ix) and the "Commandments of God," Pease says, the saving truths of the "Faith of Jesus" were simply "taken for granted." Emphasis on Righteousness by Faith became overshadowed by growing pressure to defend the law and the Sabbath. But the paralleling paucity of emphasis on Righteousness by Faith began definitely to be remedied at the great Minneapolis Conference of 1888. It began again to be accentuated in the 1920's and '30's.

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\* NORVAL F. PEASE (b. 1910), pastor, Bible teacher, author, college president. Received training at Walla Walla College and Michigan State University. Specialized in church history. Pastor of Boston Temple, Loma Linda and La Sierra College churches. Head of Department of Religion, College of Medical Evangelists, and of Applied Theology, Andrews University (1960-67). Was president of La Sierra College (1954-60). Contributor to *SDA Bible Commentary* and *Bible Dictionary*. Author of *By Faith Alone*.

After tracing the Biblical foundation of Righteousness by Faith, and sketching the history of the doctrine from Paul to Wesley, Pease turns to its place in the Seventh-day Adventist Church. When but a young pastor, Pease was confronted by the "splinter" allegation that the Church had "rejected the doctrine of justification by faith in 1888" (p. xi). Taking this stricture as a theme for a B.D. thesis investigation, Pease ably developed his tracement, published in 1962 under the title *By Faith Alone*.

2. NOT DENIED, SIMPLY NOT EMPHASIZED.—Pease shows that our early teaching of Righteousness by Faith came principally through James and Ellen White, and was largely confined to their writings. It was not denied by others. It simply was not emphasized generally, at first, as a major Seventh-day Adventist teaching. Leading up and into the mixed reception of the E. J. Waggoner presentation at Minneapolis, Pease rehearses the fears, of some, of loss of the distinctiveness of Adventism through such emphasis—fear of possible antinomianism and confusion of the issues. But along with this was Ellen White's clear confirmatory stand, supporting the Waggoner portrayal.

Then came the revivals and the confessions of the nineties, and the spreading acceptance of Righteousness by Faith—along, regrettably, with continuing controversy. Pease stresses Mrs. White's consistently clear teachings thereon in *Steps to Christ* (1892), *Thoughts From the Mount of Blessing* (1896), *The Desire of Ages* (1898), and *Christ's Object Lessons* (1900)—which are classics with us, surcharged with this theme.

3. MOUNTING EMPHASIS SINCE 1888.—Dealing frankly with the later deviation of the 1888 messengers of the Righteousness by Faith messages, Pease turns to the continuing emphasis by others. He cites the helpful outline of Bruno Steinweg's Master's thesis, "Developments in the Teaching of Justification and Righteousness by Faith in the Seventh-day Adventist Church After 1900" (1948). Here are noted the pertinent writings of G. A. Irwin, I. H. Evans, W. W. Prescott, L. H. Christian, F. M. Wilcox, Meade MacGuire, A. G. Daniells, O. Montgomery, C. B. Haynes, W. H. Branson, C. H. Watson, A. W. Spalding, and H. M. S. Richards, among many others. And now in such works as the E.G.W. comments in *The Seventh-day Adventist Bible Commentary* and in *Questions on Doctrine* (1957).

Then are noted the periodic Sabbath school lessons from 1921 onward to 1937—with 31 quarters dealing more or less with the topic, written by twelve separate writers. From 1938 to 1959 Pease—personally continuing the Sabbath school lesson tabulations—mentions 33 quarters

of lessons prepared by 22 writers in this additional period. So, through the Sabbath school lessons alone there flowed the teaching of Righteousness by Faith, though not usually under that specific title.

Pease closed by citing the fact that the Seventh-day Adventist Theological Seminary had in its curriculum, at the time of his writing (1962), eleven courses emphasizing Righteousness by Faith—one being specifically titled "Doctrine of Righteousness by Faith," and another listed as "History of the Doctrine of Righteousness by Faith in the Seventh-day Adventist Church." Thus the emphasis increased.

4. DANGER TODAY OVER INSTITUTIONALISM.—Pease sums up the large array of published teachings on Righteousness by Faith in recent decades. This he puts in contrast to the decades prior to 1888, when Righteousness by Faith was "largely overshadowed by emphasis on other doctrines" (p. 221)—with stress on the Sabbath, law, and similar sheerly structural doctrinal subjects. In recent decades the emphasis has been rectified and balanced. Pease concludes with this searching, sobering observation:

"The primacy of faith in Christ is not being challenged today by overemphasis on doctrine, but rather by overemphasis on institutionalism. Today the church is exceedingly busy with organization, medical institutions, educational institutions, world expansion, church building, and evangelism. All of these activities are good; but we are always haunted with the possibility that *Christ may be standing outside the door of the buildings we have built.*" (Pease, *By Faith Alone*, pp. 221, 222.)

Those are sage and vital observations. This major treatise, *By Faith Alone*, is a valuable contribution in a systematic setting, in giving Righteousness by Faith its rightful, greater place at this time.

## VI. Olson Covers "Thirteen Years of Crisis" (1966)

1. UNIQUE ACCESS TO E.G.W. COUNSELS.—A. V. OLSON,\* late of the General Conference staff, gave years of intensive study to the issues revolving around 1888, and on to the reorganization of the General Conference in 1901—the "Thirteen Years of Crisis," as he originally called them, posthumously changed to *Through Crisis to Victory* (1966).

As chairman of the E. G. White Publications Board (1952-63), he had unique access to the priceless special counsels of Ellen White on

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\* ALBERT VICTOR OLSON (1884-1963). Veteran administrator. After pastoral service in Minnesota and eastern Canada, became president of the Quebec, then the Ontario conferences, and next the East Canadian Union (1917-20). Going to Europe as president of the Latin Union, he was long head of our Southern European Division (1929-46). He then served as general vice-president of the General Conference (1946-58). Chairman of White Publications (1952-63). His *Through Crisis to Victory* (1966) was only part of what he was in the process of writing on aspects of the history of Righteousness by Faith, when death ended his contribution.

this great issue, which are housed in the White Publications vault. He was deeply moved by their larger involvements. He was, in fact, in the midst of producing a more extended portrayal, when his writing was brought to a sudden halt by a fatal heart attack.

2. OUR SIMULTANEOUS INVESTIGATIONS.—For nearly five years prior to his passing, Olson and this writer had adjoining offices at our General Conference headquarters. Deeply interested in the same theme, our independent studies covered quite a bit of the same ground—his culminating in the 320-page book *Through Crisis to Victory*. We often exchanged views and compared findings. By mutual agreement we sought to avoid needless duplication of effort in special areas. He specialized on certain controversial aspects on which there had been considerable misunderstanding. These he has painstakingly clarified and put into proper perspective.

However, one of the areas in which we both made thorough but independent search of our literature was the extent to which Righteousness by Faith appeared in the literature of our early decades—from 1844 to 1888. I therefore checked carefully with his recorded findings and through oral conversations, and found that they were in essential harmony with the results of my own investigations. Consequently, the coverage of this section of *Movement of Destiny* in a general way reflects our joint but independent findings.

3. SCOPE OF OLSON'S PRESENTATION.—The scope of Olson's very dependable presentation can quickly be grasped by glancing through the titles of the 23 component chapters:

1. Preachers of the Law
2. Believers in Christ
3. The Call to Revival
4. The Session at Minneapolis
5. Voices of Opposition
6. After Minneapolis, the Revival Spreads
7. The Ministerial Institutes and Their Fruitage
8. George I. Butler Moves Into the Light
9. Uriah Smith Falls on the "Rock"
10. Still More Confessions
11. Attitudes in Battle Creek
12. The Minneapolis Spirit at the 1891 Session
13. The Issues of Selfishness and Worldly Policy
14. Church Organization a Boon
15. Problems Attending Worldwide Growth
16. Frustrating Attempts at Reorganization
17. The 1901 Conference of Reorganization
18. Changes and Triumphs in 1901
19. Crisis in the Publishing Work

20. God Speaks by Fire
21. Accusers of the Brethren
22. Rumbings of Opposition After 1901
23. To Prepare the Way of the Lord

4. HAD ADVANTAGE OF UNIQUE SAFEGUARDS.—In the light of the larger coverage in *Movement of Destiny* the more limited range of Olson's portrayal can easily be fitted into the time sequence. His is an accurate and dependable portrayal of that special period—1888 to 1901. Fortunately, his book had the advantage of painstaking checking and editing by the White Publications staff—a definite aid and safeguard.

Knowing the precise emphasis and coverage of Olson's book, I have deliberately refrained from paralleling various features between 1888 and 1901 that he amplified. The reader is urged to acquaint himself with *Through Crisis to Victory* in order to get those features. In this sense our books are complementary.

5. E.G.W. ADDRESSES PLACED ON RECORD.—Another important feature in *Through Crisis to Victory* is the inclusion in full, in the Appendix, of nine of the public addresses of Ellen White at the Minneapolis Conference and its preceding Institute. These (and a tenth) I have summarized in chapter 13 of *Movement of Destiny*. The reader is directed to the Olson volume for the full text of the first nine of these indispensable at-the-Conference counsels.

It is but proper to add that Olson was well aware of the scope and emphasis of this fuller treatise, then in course of preparation, and looked forward eagerly to being one of the readers and counselors on the manuscript. The portions that he had seen in advance he heartily approved. And the over-all outline, which I went over with him in considerable detail, had his definite support. Concerning its major coverage and its conclusions—about which I had frequently consulted with him—he was definitely in accord.

## VII. Irrevocably Committed to Eternal Verities

With such representative literature, pulpit and classroom utterances, conference-worker retreats, and our mass media of the air, we are now *irrevocably committed before the world* to the true centrality of the fundamental principles, provisions, and Personalities of redemption—the Eternal Verities of the Everlasting Gospel. There are no longer valid stumbling blocks to recognizing Adventist emphasis on Righteousness by Faith in Christ in His fullness, as central in God's last entreaty to mankind. The groundwork has all been laid and the stage all set for the last great final surge forward and upward.

What now remains is entrance of His people into the *full* provision of God for the finishing of the Great Commission under the enabling provisions and the power of the Holy Spirit in the Latter Rain and Loud Cry.

What an awesome time in which to live! What a priceless privilege to be a part of God's final work on earth today! It is an honor surpassing all past privileges for God's representatives on earth. It is a summons to surrender and to dedicate ourselves anew to God—for Him to cleanse us, fill us, empower us, and use us as never before.

### VIII. Upsurge Is Result of Cumulative Spirit of Prophecy Emphasis

1. CONTINUING STREAM OF COUNSELS APPEAR.—This survey of recent decades of cumulative emphasis rightly includes the recapitulation of Ellen White's key messages on this paramount theme from 1889 to the close of her writing. It was these calls that exerted a stimulative pressure on the minds of a growing number of seekers after truth and Righteousness. In fact, it was largely the restudy of these counsels that has resulted in the recent resurgence and emphasis. Observe certain key statements in their chronological appearance.

Following its renewed emphasis under Waggoner in 1888, Mrs. White never ceased to stress the potency, and the necessity, as well as the beauty, of experimental Righteousness by Faith—and the peril of its lack or neglect. In 1889 Ellen White wrote of the glorious results that would follow the revived Righteousness by Faith message (R&H, March 5, 1889), and of how *Christ* is to us "*both salvation and righteousness*" (R&H, Sept. 3, 1889), cleansing and then filling the life.

It was in that same issue that she also said that not "one in a hundred" then understood the "Bible truth on this subject" so "necessary to our present and eternal welfare"—and pointed out how Satan seeks to obliterate the Righteousness "message" (*ibid.*). He was angry over its agitation then, and definitely is now. We must expect his continuing attacks, both direct and indirect.

Then in 1890 Mrs. White wrote that "our churches are dying for the want of teaching on the subject of righteousness by faith in Christ" (GW 301), and of how this paramount truth "should go to every church" (R&H, March 18, 1890). She declared that "genuine faith appropriates" it (R&H, July 1, 1890), and that we must have Christ's righteousness "in place of man's failure" (R&H, Nov. 4, 1890). That is the provision He ever proffers. It was also at this point that she declared that the revelation of Christ's Righteousness, in 1888, was indeed the beginning of the Loud Cry (R&H, Extra, Dec. 23, 1890).

2. EMBODIED IN CHRIST; CONSTITUTES OUR MESSAGE.—In 1892 Mrs. White declared that Christ's Righteousness must *fill* the heart vacuum (R&H, April 5, 1892). Cleansing is not enough. She likewise stated that it is the Cross that brings the comprehension of Righteousness (R&H, May 24, 1892), and that Righteousness is the *gift* of God (SC 66, 67). She bemoans the fact that many do not appropriate the proffered "robe" of Righteousness (R&H, Nov. 29, 1892). And she reminds us that the Laodicean message involves the provision of Righteousness by Faith (Letter 24, Sept. 19, 1892).

Then in 1896 Ellen White declares that the Righteousness of Christ *constitutes* the Third Angel's Message (TM 91, 92), and likewise that this Righteousness is *embodied in Christ* (MB 34). Such is her frequent equation. Thus she continues to round out our growing comprehension on this all-embracing provision. And we are urged to allow nothing to hinder the inner working of Christ's righteousness (MB 148), as it is *our only defense* against evil (DA 324). There was no cessation to her continuing admonitions and appeals.

3. IS ENSIGN OF THE REDEEMED.—Next, in 1900 Ellen White stressed the fact that it is the outshining glory of Righteousness by Faith that closes the Third Message (6T 19)—referring, of course, to the consummating scenes symbolized in Revelation 18:1, constituting the climax of the intensification of emphasis in the closing phase of the Message. And we are urged to subordinate all other interests to receiving it (COL 223).

Then in 1904 she declares that Christ's righteousness is the ensign of the redeemed (R&H, Nov. 24, 1904). And in 1908 she asserts that only those clad in the Righteousness of Christ can endure in His presence (R&H, July 9, 1908). The picture is complete, and tremendously impressive. Every facet is covered. Like a golden thread, these precious imperatives were interwoven into her writings throughout her long ministry as messenger to the Remnant. They grew in emphasis, and were placed on record for all till the close of time. And they would not be without fruitage. This we are now beginning to see—and will realize increasingly.

4. DESTINED TO MOVE MEN MIGHTILY.—The foregoing citations are just the leading high lights. There are multiple supporting and unforgettable statements that buttress and round out the major presentations, with the same essential emphasis. They were destined to move men mightily. And this they have done. They all testify to the faithfulness and the fullness of Ellen White's witness.

And added to these published statements were many, many personal testimonies, often replete with pointed admonitions, applying and enforcing her unceasing expositions, warnings, and entreaties. Truly, we are left without excuse if we fail to heed these messages from heaven. So, more and more from 1926 onward—from the issuance of A. G. Daniells' *Christ Our Righteousness*—they have come increasingly into their own, with transforming results.

This survey may well close with a fivefold testimony as to how this great truth gripped well-known leaders, with contrasting backgrounds and achievements for God. This quintet of voices makes harmonious melody. This is presented in chapter 40.

## Assuring Harbingers of the Coming Advance—No. 2

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### I. Intimate Background of H. M. S. Richards' Emphasis

I. REMARKABLE SETTING OF CHARACTERISTIC MESSAGES.—It will be well for our younger workers to learn how our best-known contemporary radio preacher, H. M. S. RICHARDS, SR.,\* of Voice of Prophecy worldwide broadcasts, came to believe profoundly in—and then ever to preach—Righteousness by Faith in Christ in all His fullness. This is a recognized characteristic of his evangelistic mass-communications ministry. Acquaintance with this background is particularly worth while since he is always publicly identified as a “Seventh-day Adventist” spokesman. And this is as it ought to be.

To bring his story before the reader, we quote from a personal letter dated May 22, 1967. It is an intimate, moving recital. Not written for publication—but used by permission—it tells a story that needs to be known, for it reveals the secret of his ministry. And it has a unique bearing on the theme of this volume, for it concerns a seasoned fellow minister, beloved by us all as a representative herald of the Advent Faith and admired by non-Adventist clergy as well.

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\* HAROLD M. S. RICHARDS, SR. (b. 1894) from childhood had heart set on gospel ministry. Trained at Washington Missionary College (now CUC), began ministry in Canada in 1930. Even then conceived of preaching Christ to the millions over the airwaves. Engaged in evangelism in California (1926-29). Began regular broadcasting in 1930. In 1937 this had spread to ten stations, known as the Voice of Prophecy. His first nationwide broadcast, in 1942, had a 229-station hookup. Now an international religious broadcast. In 1969 the Voice of Prophecy coverage was 655 stations in North America and a total of 1,339 stations throughout the world, in some thirty-one languages. Righteousness by Faith is the overtone all through his broadcasting and writing. His writings include *By Faith Alone*, *Our Hope of Righteousness by Faith*, *How to Be Saved*, *For Sinners Only*, *Personal Present Salvation*, *Blood on Mount Moriah*, etc.

This recital discloses the factors, influences, and personalities that have made Richards one of our most effective gospel preachers. Read in the setting of the preceding chapters, it throws light on the current resurgence of emphasis on Righteousness by Faith in these last decades. Here again the influence of godly parents, clear-visioned teachers—and finally the gripping message of A. G. Daniells—provided the consummating influence.

If our younger workers, and particularly our theological students in training, will ponder and pray over the involvements of this intimate personal story it will perhaps do what no survey of the mere history of the doctrine, or theory of Righteousness by Faith, can ever do. Here is Richards' story:

2. UNFORGETTABLE LESSONS OF CHILDHOOD.—“Father or mother reading the Bible at worship forms one of my very first memories. Grandfather taught me to read before I went to school. And the very first book that I read was the Holy Bible, my mother's Bible—from beginning to end. It was quite a job.

“I have at this time [1967] read the Old Testament through about 55 or 60 times, and the New Testament 120 times at least. I have read it continuously from the time I learned to read. No one can, it seems to me, read the New Testament continually, and with utter faith, without believing in salvation and Righteousness by Faith.

“One day when I was about twelve we were on my grandfather's farm in Colorado. I was teasing my brother unmercifully, as I often did. I had been punished many times for this, but it seemed I could not get over it. Mother had told me that if I ever did it again, I would have to whip *her* as hard as *I* should be whipped. I knew I would never do it again—for to whip my mother was inconceivable. But the first thing I knew I heard my brother screaming, for I was tormenting him. Mother heard it too, and called me. Then suddenly I remembered her words, ‘You must whip *me* as hard as *you* should be whipped.’ It couldn't be true; it must be a dream.

“But I went to the house, because my brother and I had been taught to obey. Mother reminded me of what she had told me, and said, ‘Go down by the irrigation ditch and cut a whip that will hurt, and bring it to me.’ I went down and stayed a long while, and brought one that was quite small. I couldn't imagine a larger one striking mother. She said, ‘That's not big enough. That won't hurt.’ Three times she sent me back, until I finally brought a whip that suited her.

“Then she took me alone into my great-grandfather's bedroom and bared her back, and said, ‘Now, son, whip *me* as hard as I ought to whip *you*. I must have made a failure as a mother in not being able to teach you a better way. So you must punish *me*.’

“I would raise the whip, but I could not bring it down upon her. Still she would command me. There was a terrible struggle in my heart between my loyalty to her commands and the obedience that had been taught us from babyhood, and my love for her. After a while she saw I could not stand it much longer. I was breaking down completely. Then she took me to one side and we sat on the edge of the bed. I was weeping. She explained to me the story of Calvary.

She showed me how the Innocent had to suffer *for* the guilty, *from* the guilty, and *with* the guilty. That was when I, as a boy, had the great revelation of the Gospel—the Innocent suffering for the guilty in order that the guilty might be considered innocent.

"I have never forgotten that experience from that day to this. It is in the background of all my preaching. The Bible seemed to become a new Book to me after that. And when I was thirteen I was baptized by my minister-father.

3. FATHER GREATLY INFLUENCED IN COLLEGE REVIVAL.—"The next influence that I should mention was that of my father. When he was a young man, just starting in the work in Iowa, his president was J. H. Morrison, one of our well-educated men. At first he had opposed the Waggoner-Jones message, fearing it was connected more or less with some unstable element. But later he changed his mind, and sent as many of his workers as possible to the special 'Winter College' in Battle Creek [in the 1890's], held in the Battle Creek Tabernacle. Father wanted to go, and Morrison arranged for him to, and gave him the money and told him when he needed more to let him know. Father stayed all winter. Such was Morrison's new attitude. He wanted his workers to get all they could of these wonderful truths presented at Minneapolis.

"The leading teachers were A. T. Jones, E. J. Waggoner, Ellen White, W. W. Prescott, and Uriah Smith. These father mentioned in particular. He told me about this over and over, declaring that the church as a whole did not reject the message of 1888—only 'some.' Nor did its leadership reject it—only 'some.' Morrison came to see it, and urged his workers to go—and made it possible for them to go. As far back as I can remember I heard father speak about those wonderful classes under Jones and Waggoner. He said that sometimes the class would meet at the usual time in the morning. But instead of lasting 45 minutes, it would continue for hours. At times revivals would break out right in the classes, as they studied Romans or Galatians, using the Bible as their textbook. It was a taste of the Latter Rain.

"Father was a strong Bible and Gospel preacher. In some places his seemed to be a voice crying in the wilderness on this wonderful subject. He never tired of talking about Righteousness by Faith in our home, and before me to others. Father could not sing or carry a tune. But his favorite song was 'Tell Me the Story of Jesus.' He liked to hear it over and over. And the Saviour was the center of his love, his preaching, and his prayers.

4. GOSMER AT CAMPION; LACEY AT WMC ACCENTUATE.—"The next influence in my life, emphasizing Righteousness by Faith in a strong way, was my Bible teacher, W. A. Gosmer, at Campion Academy. It was only a small Bible doctrines class, but it was more than a merely doctrines class. There he poured out his whole heart to us as to the work of the ministry and the great cause and truth of God. He had been in Battle Creek as a very young man in those days of the Righteousness by Faith emphasis, and he was still full of that great message.

"Then at Washington Missionary College [now CUC], between 1916 and 1919 one of my professors was H. CAMDEN LACEY.\* I owe a great deal to him.

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\* HERBERT CAMDEN LACEY (1871-1950), Bible teacher. Born in England. Trained in Episcopal College, then at Healdsburg and Battle Creek colleges. Taught Bible and Greek at Australasian Missionary College. (1895-1902). Professor of Bible and ancient languages, Healdsburg College, California (1902-04). Next, head of Bible and Greek departments of Stanborough Park College, England

[I now have in my possession his teaching Bible, which Sister Lacey gave me after his death.] He was truly a scholar, and a man who surely knew what the Gospel is.

"I was already preaching, holding meetings, and helping to raise up churches before I went to college in 1916. In my own preaching I was discovering what a new day had dawned, and how wonderful to preach the gospel of *Christ*—not merely to be a prophetic lecturer but a Christian minister—proclaiming the Word of the glorious Gospel of the blessed God as revealed in Jesus Christ. About this time I was rereading *Steps to Christ* in a new way, also *The Desire of Ages*. How full they are of this glorious Righteousness truth!

5. DANIELLS' INSTITUTE; DANIELLS' AND WAGGONER'S BOOKS.—"Then, at a workers' meeting in Pennsylvania I heard A. G. Daniells' special studies to ministers on Righteousness by Faith. What a feast that was! I wish I had all of his talks in written form so I could go over them again and again. Then his book came out—*Christ Our Righteousness* (1926). In the meantime I secured a copy of E. J. Waggoner's *Christ and His Righteousness* (1890), which I still have in my library. This I read with great joy. Then there was Professor Prescott's book, *The Doctrine of Christ* (1920). It helped confirm my faith in preaching the gospel which saves the sinner through faith—faith only, plus nothing and minus nothing.

"About the time I was leaving college, I read *John Wesley's Journal*. Ever since, he has been one of my favorite authors. He realized that all his works of righteousness availed nothing. Glorious truth dawned upon him—that his sins, even *his*, had been taken away by simple faith and the atoning sacrifice of Jesus. God's own righteousness was made available to him through the indwelling of Christ through the Holy Spirit. It not only changed his life but it helped change the world.

6. DIVINE COMPULSION OF SUCH PREACHING.—"Preaching became a new joy to me. If I had a thousand lives to live, I would want every one of them to be spent in the preaching of the blessed Lord Christ, and His message of salvation to men like me—*just another name for Righteousness by Faith*. A chapter, a book, a library, a lifetime of preaching could never exhaust the subject. It is the very heart of the Gospel itself.

"The difference, of course, between justification by faith and justification by works is so great that the establishment of the one means the overthrow of the other. We cannot have both. It is not by *our* works—our doings in any way, or by the least act of our own—that we are saved. It is 'not of works, lest any man should boast' (Eph. 2:9). All are the same—sinners, hopeless and condemned before God's broken law. We must all be received on the same basis of faith and faith alone in a complete Saviour. On any other premise we never could be sure that we would have a place in God's kingdom. We would always be afraid we had not done enough of this, or of that, or that we had failed in some point. How wonderful it is to know that *by faith* we are made just and righteous in the sight of God!

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(1904-13), and also president (1907-13). Taught Bible and Biblical languages at Union College (1913-18). Then the same at Washington Missionary College (1918-20). After 15 months of institutes in Far East, was pastor at New York Temple, and San Diego. Then professor of Biblical exegesis at College of Medical Evangelists.

"The subject is too big for a mere letter. It is really too big and glorious for merely human words to express. So I close with just one word, a divine word: JESUS! Jesus in all His fullness! 'And thou shalt call his name JESUS: for he shall save his people from their sins' (Matt. 1:21)."

Such is Richards' testimony.

## II. How R. A. Anderson Became Preacher of Righteousness

R. A. ANDERSON,\* for nine years associate secretary of our world-wide Ministerial Association, then able secretary for sixteen years thereafter (1950-66), brought forth his highly important book *Preachers of Righteousness* in 1963. Asked how this theme became the burden of his heart and ministry, he tells the story—likewise in a revealing letter to the author:

1. HERITAGE FROM FATHER AND MOTHER.—"There is only one real, saving gospel, and that is the 'Everlasting Gospel'—proceeding from 'the God of all grace, who hath called us unto his eternal glory by Christ Jesus' (1 Peter 5:10). Preaching this saving gospel has been my life passion for over fifty years. The influences which led increasingly to making Christ and Him crucified central in my ministry are many. First, my father was a dedicated minister of the gospel. He was a gifted and thoroughly trained musician, and a very active member first in the Congregational and then the Presbyterian churches.

"He and mother accepted the Advent Message before I was born. Three years later he gave up his prosperous music business and became a member of an evangelistic team which, under God, raised up several churches. Righteousness by Faith was the keynote of my father's ministry. He authored several books, and for many years was editor of our Australasian *Signs of the Times*.

2. PERPLEXED OVER MINORITY HESITANCY IN 1888.—"Shortly before he passed to his rest, father was discussing the heart of the Gospel with me when he remarked, 'I can't understand why all this confusion on Righteousness by Faith that plagued some at, and following, the 1888 Minneapolis Conference. Long before I became an Adventist this great truth was crystal clear to me. Our Sabbathkeeping, our tithe paying, and our works of mercy have absolutely no part in securing our salvation. We are saved by grace and grace alone. And this is the very heart of the Advent Message. Otherwise it would not be the 'Everlasting Gospel.'

"My mother's understanding of this great truth was just as clear, and their lives were a constant testimony to their faith. Consequently, my childhood and adolescent years were molded by the message of the eternal Deity, the true humanity, and the intercessory ministry of our crucified, risen, and returning Lord. He was all and in all.

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\* ROY ALLAN ANDERSON (b. 1895), evangelist, teacher, editor, author. Trained at Australian Missionary College and University of Southern California. Evangelist in Australia and New Zealand (1918-30); then London (1930-36). Coming to U.S., was conference evangelist, Southeastern California (1936-38); chairman religion department, La Sierra College (1938-41). Next, associate secretary of GC Ministerial Association (1941-50), then secretary (1950-66). Was simultaneously associate editor, then editor, *The Ministry*, as well as instructor in practical theology, Andrews University. Author of seven books, including *Preachers of Righteousness* (1963).

3. PROFOUNDLY INFLUENCED BY "DESIRE OF AGES."—"My roommate and close friend at Avondale College happened to be in charge of the power plant which generated the electricity for the college. In those days the lights went out at 10:00 P.M. and came on again at 4:30 A.M. (We had to be fully dressed and in chapel by five-fifteen o'clock!) He therefore arose at 4:00 A.M. to begin his work. So I decided to rise at the same time. While he was oiling the machinery I studied what to me is the greatest book in the English language outside of the Bible—*The Desire of Ages*.

"For an uninterrupted hour or more every day I read and reread those wonderful pages, marking them carefully. It was an enriching exercise. Christ as Creator and Redeemer became very real to me. So when I began my public ministry the following year I was full of this wonderful theme. No one can read that amazing book thoughtfully without tremendous profit. The impact that this inspired commentary on the life of Christ made on my life is not easy to describe. All the great doctrines and prophecies seemed to center inevitably in Him.

4. PRESCOTT'S INSTITUTE INTENSIFIES INTEREST.—"Then in 1923 Prof. W. W. Prescott visited New Zealand and conducted a ministerial institute. Never shall I forget that week. The Bible became virtually a new book to me. Many times during his studies—the notes of which I still possess—he repeated, with resonant emphasis, those words from *Gospel Workers*, page 250: 'The whole Bible is a manifestation of Christ.' And that was what I discovered under the guidance of this master teacher.

"Many Scriptures began to speak a new language to my soul. The study of the Bible took on a new fascination. And the counsels of the Spirit of Prophecy became more meaningful. The many promises of divine help in the study of the Scriptures began to be realized. Important statements, such as this, took on new significance:

"The minister who makes the word of God his constant companion will continually bring forth truth of new beauty. . . . The Holy Spirit will fill his mind and heart with hope and courage and Bible imagery, and all this will be communicated to those under his instruction' (GW 253).

5. BOOK "EVANGELISM" PLAYS VITAL PART.—"Later, when I connected with the Ministerial Association of the General Conference, I did considerable research in the Spirit of Prophecy writings on this subject, and found much more. When we were asked to help in compiling the book *Evangelism* these and many other counsels became a vital part of that book. Note the section 'The Message and Its Presentation' (pp. 168-216).

"How fortunate we are, as a people—and especially as a ministry—to have these rich, inspired counsels to guide us in both our study for and delivery of the message! A Baptist minister friend of mine said to me a few years ago: 'You don't know how fortunate you are to have such a rich source of counsel as this.' Yet, a decade or so before she died, the messenger of the Lord wrote: 'Our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred subjects' (GW 301). If that were the case at that time it certainly should not be so now, for during recent years especially, study of this subject has been renewed and emphasized increasingly. Would that all of our preachers could catch the inspiration that came to me so many years ago. It redirected my preaching.

6. "THE TRUTH AS IT IS IN JESUS."—"I am confident that this new book, *Movement of Destiny*, which brings the full facts into focus, will impress all who read it with the importance of presenting 'the truth as it is in Jesus'—an expression which so frequently occurs in Ellen G. White's writings since that historic Conference in Minneapolis.

"The disciples did not 'understand the Scriptures' until Jesus, after His resurrection, 'expounded unto them in *all* the scriptures the things concerning *himself*' (Luke 24:27, 44, 45). From then on the Bible became a new book, and those preachers presented not a mere theory of truth, but a Person—the Truth incarnate, in all His fullness. May this be true increasingly with the Advent ministry."

### III. Rebok—Heart Awakening in China Results in Studies

Another testimony, this time from D. E. REBOK\*—former president of our Theological Seminary, and then secretary of the General Conference—had a wholly different background. But it all led to the same blessed result. This is likewise in informal narration, and is similarly from a letter:

1. ODD INCENTIVE FOR SABBATH REST.—"My interest in Righteousness by Faith really had its beginning in a boyish desire to be saved from work on Saturday. It sounds strange, and it was. The story goes back to 1909 when my Methodist mother, sister, and I began to attend Bible studies in a 'cottage meeting' conducted by a layman in a little town in Pennsylvania.

"At that time I was running a bread-wagon route with my older brother. It was a horse-drawn affair, and we delivered from door to door. Saturday, of course, was our *big day* so far as sales were concerned. We began at six in the morning and finished about six in the evening. It was a long, hard day.

2. MIND CONVINCED; HEART CHANGED LATER.—"To observe *that day* as a 'day of rest' had a double appeal for that particular Pennsylvania Dutch boy. As a matter of fact, he was quite willing and ready to go to Sabbath school and church on Saturday, and then to Sunday school and church on Sunday. The conflict of interests was solved in due time, and the doctrinal differences were also resolved, so that a year later the three of us were baptized into the Seventh-day Adventist Church. [That boy, by the way, has been a devoted worker for God these fifty-seven years.]

"The lay brother presented the doctrines with a power that convinced the mind. But I must admit that real heart conversion only came a few years later during a Week of Prayer conducted by Meade MacGuire at Washington Missionary College. Righteousness by Faith was his theme, and my heart responded to that new and wonderful message.

3. OUTCOME OF SUNDAY-SABBATH DEBATE.—"About the same time, in the same college, I took the Sunday side of a Sabbath-Sunday debate conducted by

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\* DENTON EDWARD REBOK (b. 1897), trained at WMC, Columbia University, and University of Nanking. Missionary, South China Union (1917-20); president, Shanghai Missionary College—first coeducational and industrial institution in China (1920-23); educational and MV secretary, China Division. Bible teacher, WMC (1940-42); president, Southern Junior College (1942-43); secretary, MV Department, GC (1943); president, SDA Theological Seminary (1943-51); president, White Trustees (1951-52); secretary of GC (1952-54); general field secretary, GC (1954-1957); author of five books (two in Chinese).

'The Quadrangle'—our college literary society. As is my nature, I threw myself into the preparation for that debate, gathering great piles of material by personal visits to the Lord's Day Alliance headquarters, the national offices of several Sunday-observing churches, and so forth.

"I think the judges in that debate were more overwhelmed by my 'pile of evidence' than by the validity of my arguments, for they gave me the decision 'on points.' The affair caused quite a stir in Takoma Park, and the first thing I knew I found myself and all of my 'stuff' in Prof. W. W. Prescott's office. He was then editor of the *Protestant Magazine*, as well as a powerful voice in religious liberty and Biblical exegesis. For my own good he insisted that I present the Sabbath side of the question with even more power and evidence—and conviction. This I did, to his satisfaction and approval.

4. PRESENTING CHRIST TO CHINA'S MILLIONS.—"Out of that experience developed a friendship with Prescott which lasted to the day of his death. As a young man I was thrilled with his preaching and Bible teaching. He was the man who pressed *Gospel Workers*, pages 156 to 171 ("Preaching Christ"), into my heart and life.

"He came to China shortly after we went out there as missionaries, and again taught me how to present Christ to the millions of Chinese Buddhists, Confucianists, and Taoists. Then came Prof. H. Camden Lacey and his studies for our workers and believers.

5. STUDIES ON RIGHTEOUSNESS BY FAITH RESULT.—"It was as a result of this combined impact upon my own life that I developed a series of twenty studies on Righteousness by Faith. My Chinese secretary made cloth charts for me to use in connection with those studies, and I carried them to many parts of China for use in workers' meetings and camp meetings, which over there we called annual meetings. [We have had access to these charts. They are pictorially impressive and most convincing.—L. E. F.]

"There is a paragraph in 6T 19 which has challenged me for some fifty years, and from which I have gathered much inspiration. Mark well its message and import:

"The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."

"Now put with that these solemn words: 'The message of the third angel is to prepare a people to stand in these days of peril. It is to be proclaimed with a loud voice and is to accomplish a work which few realize' (8T 94). Surely the time has come for 'the Loud Cry' which will do much to prepare us all for the coming of Christ. If the message of 'Christ's righteousness' is to be the grand theme in 'the Loud Cry,' then most assuredly I want to be involved in it by voice, by pen, and by my daily life."

#### IV. Eckenroth—From Law-centered to Christ-centered Preaching

This intimate recital of these transforming principles in the life of a younger minister, MELVIN K. ECKENROTH,\* now in an important

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\* MELVIN K. ECKENROTH (b. 1914), was trained at EMC and Andrews University. Successively

teaching position as head of the Bible Department of CUC, further illustrates the growing emphasis on Christ-centered ministry, and trust in Righteousness by Faith in Christ in all His fullness. This experience, likewise confided in the form of a letter, is here shared with the reader:

1. "ANONYMITY AND LEGALISM" MARKED EARLY EVANGELISM.—"In 1937 I was conducting my first evangelistic 'Tabernacle' campaign in Huntington, Indiana. Fresh from college, as a conference evangelist I was eager to succeed, and threw myself into these meetings with all my soul. Schooled as I had been in 'defense of the faith once delivered unto the saints,' I carried out the injunction literally.

"I worked hard and long. The subjects were so completely camouflaged that our own people did not know when I was to speak on the Sabbath question and kindred truths. The *law*, of course, occupied a significant place in the order of subjects, as no orthodox evangelist would present the Sabbath without a series on the law first. How else could the Sabbath be established?

"Thus, in an aura of anonymity and legalism, our meetings proceeded through the series. In fact, I challenged and successfully (?) debated both a Nazarene and a Church of God preacher in vigorous prosecution of the faith. Then something happened.

2. JOINTED BY QUOTED ARIAN POSITION.—"One night, at the close of my sermon on Daniel 7, the Nazarene preacher rose and addressed me publicly before my audience. He was kind, but stated: 'Some of my people are interested in joining the SDA Church. I therefore want publicly to ask you some questions, so they will know what they are getting into.' I thought this was only fair, and a wonderful opportunity. Confidently I said, 'Surely, friend, that is fair. I'll be glad to answer your questions, if they are asked in good faith.'

"He then held up a copy of a book and asked, 'Is this book published by your people? It is *Daniel and the Revelation*.' I answered, 'Yes, sir, it is.' (Q) 'Does this book discuss these prophecies substantially as you explained them tonight?' (A) 'Yes, it does. It is a standard work among us.' (Q) 'Is this author recognized as one of your leaders?' (A) 'Indeed so. He was one of our finest early writers and authors.' "Then, sir, please explain your position on the nature of Christ as stated on page 430 (edition of 1926):

"'But while as the Son he [Christ] does not possess a co-eternity of past existence with the Father, the beginning of his existence, as the begotten of the Father, antedates the entire work of creation, in relation to which he stands as joint creator with God. John 1:3; Heb. 1:2. Could not the Father ordain that to such a being worship should be rendered equally with himself, without its being idolatry on the part of the worshiper? *He has raised him to positions which make it proper that he should be worshiped*, and has even commanded that worship should be rendered him, *which would not have been necessary had he been equal with the Father in eternity of existence*. . . . These testimonies show that Christ is now an object of worship equally with the

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evangelist in Indiana, Florida, Minnesota (1937-46). Associate secretary, GC Ministerial Association (1946-51); instructor, SDA Theological Seminary (1951-58); president, New Jersey Conference (1958-63); head of Bible department, CUC (1963- ). Participated in overseas Ministerial Institutes (Inter-America; South America; Europe; Middle East; India; Australia). Also Seminary Extension Schools in Jamaica, Trinidad, India, Australia. Writings deal with evangelistic procedures, Christ-centered preaching, and evangelistic methodology.

Father; but *they do not prove that with him he holds an eternity of past existence.*'

3. CAUGHT ON HOOK OF BAFFLING DISCOVERY.—"This was a challenge for which I was totally unprepared. My feeble response was, 'Sir, you must be mistaken. Our Smith surely didn't write that. The book you have in your hand must be that of another.' To this he replied, 'But, Mr. Eckenroth, this book is published by the Pacific Press of Mountain View, California. Is not that your publishing house?' I was caught on a hook of which I had been unaware. But I was certain I was tricked. I couldn't believe the statement was authentic. It must be forged! My final reply was, 'I ask you for 24 hours to investigate this and will publicly discuss it tomorrow night.' He agreed, and the meeting closed.

"I hurried to my study and pulled from the shelf my trusted D and R—the copy we used as a text in college. I was sure I could show this preacher to be a trickster. Quickly I turned to page 430, confident the statement would not be there. Amazed, bewildered, and absolutely dumfounded, I read there the very words the Nazarene preacher had cited! (In college we had somehow skipped this page.) I just couldn't believe my eyes!

"Crushed, disillusioned, and deeply perplexed, I called S. E. Wight, my conference president. He was well advanced in years—a living link with a most important era in Seventh-day Adventism that I had scarcely heard about. He invited me to his office the next day. I arrived early in the morning and stayed all day. Patiently he told me all about '1888'—a date barely mentioned in class notes.

4. NATURE OF CHRIST INVOLVED.—"The future course of my life work was at stake. The campaign was going hard. After the people found out that I was an Adventist—and especially following the Sabbath question—the crowd fell away. I was told this was to be expected—people were opposing us. I had been assured that this also was a sign of progress. But this issue was something else. The nature of my Lord was involved. Just what did my church believe anyway?

"Wight told me the story of *The Desire of Ages*, and its marvelous statement that 'in Him is life, original, unborrowed, underived.' I now began to understand both the Smith book and the issues back of it all. Smith's was a *personal* view.

5. CANDID CONFESSION AND DECLARATION.—"I hurried back to my tabernacle. It was packed. Word had gotten around that the Nazarene preacher 'had that young Advent preacher over a barrel.' Expectancy was in the very air. After the opening exercises I arose to preach. The Nazarene preacher was there, and so were his members. I began recounting my astonishment at the discovery of this statement. It was the expression of the *personal* view of the author.

"I told of my visit to the conference president's office. I retold what little I could learn of 1888 in one day, and read the authoritative statements from the Spirit of Prophecy that had become a firm anchor to my faith, which had just been severely tested in the crucible of this challenge.

"I then said, 'Sir, you have done me a great service. I am sure this evangelistic campaign will mark a turning point in my own life. I long to know more of my transcendent Lord and preach Him, and His Deity, ever more completely. This is the mission of my church.'

"The minister arose. A hush fell over the audience. He began to speak: 'This is a remarkable statement. I honor you and your church for your stand for Christ. If your church as a whole can stand for such truth, individuals can. And if any of my members leave my church for yours I am satisfied they will know Christ as Lord supreme.' The meeting ended. The crowd was impressed. Tears flowed. Many of his people were baptized. But I had a long, long road ahead of me to learn more fully about the 'fulness of the Godhead' in Christ.

6. NEXT JOIT IN SEMINARY CLASS.—"It was then that I began really to grasp those amazing statements in the Spirit of Prophecy. But I needed to know more. I requested a 'study leave' at the Seminary, then still in Washington, D.C. The request was granted. I was majoring in systematic theology. My concentration was on the Trinity and the nature of Christ. Then came another jolt.

"In my quest I found J. H. Waggoner's book on the *Atonement*, and read his denial of the Trinity, and his Arianlike views on the nature of Christ. Contrasting this with his son E. J. Waggoner's views, I found the depth of these issues becoming ever more apparent. I took the statements to the head of the department, and asked, 'Is it possible that we would ever publish this? Is this really *our* J. H. Waggoner? How do you explain it?' In typical, cryptic fashion he replied, 'Yes, it is *our* J. H. Waggoner. Read on. It is for you to explain.' J. H. Waggoner's also was a *personal* view.

7. UNDERSTANDING HELPED BY HEADQUARTERS LEADERS.—"Arthur White, of our White Publications, opened up the files and patiently explained more of 1888. I read and studied. And now, completely changed in heart and viewpoint, I determined never again to preach legalism, or to conceal our identity, or to try to win by debate. I returned to my field and found that the Christ-centered approach wins more souls, leaves the field with a kindly spirit toward us, and that I could continue much longer in one place, with 'repeat campaigns' and increasing success.

"In due time I was invited to unite with the Ministerial Association of the GC. The warm and precious fellowship with the then secretary and the associate secretary has grown dearer with the passing years. I thank God that while yet young I could associate with these men. I confided to them my longing to extend the Christ-centered and cross-centered preaching emphasis. A new and larger vista opened before me. The earlier burden, vision, and longing of Elder Daniells was shared with me, along with the W. W. Prescott book, *The Doctrine of Christ*, for study.

"This was a tremendous experience for me. My ministry was enriched and enlarged. Later, when D. E. Rebok was president of the Seminary, knowing of these experiences, he invited me to join the faculty, where I developed courses in 'Evangelistic Procedures,' 'Christ-centered Preaching,' 'Preaching for Decisions,' et cetera.

8. MINISTRY ENRICHED AND ENLARGED.—"Forgive this extended recital of my own transformed experience. But, privileged to be a reader of the *Movement of Destiny* manuscript, my heart cried out in exultation over its presentation. I pray it will accomplish in the lives of all who read—especially our theological students—what its principles did in my own ministry. How I wish I had had its message in my early ministerial years! Who can know how many more souls would have been born into the kingdom? And if we had all had the

vision called for, perhaps the work could have been finished and we would all be home by now."

### V. Shuler—From Unbeliever to Christ-centered Evangelist

The transformation of view and emphasis on the part of JOHN L. SHULER,\* veteran American evangelist, from total unbeliever to ardent Christ-centered evangelist, is enlightening. His witness, here used by permission, is likewise from a personal letter. In it a unique experience is unfolded. Indeed, each of the five witnesses here noted—Richards, Anderson, Rebok, Eckenroth, and Shuler—had a totally different background, experience, and field of ministerial activity.

But all were led by the same Spirit, through differing contacts and contrasting experiences, to the same blessed discovery of Christ in a new and joyous relationship and Lordship, and to experimental Righteousness by Faith in Him that definitely remade the life and ministry of each. Indicative of Shuler's emphasis, is his Crusade letterhead reading, "*Christ Is the Answer* CRUSADE."

1. LED TO CHRIST THROUGH BILLY SUNDAY.—"I grew up without any religious instruction or guidance. I never attended any Sunday School, and knew nothing about God, Christ, or the Bible. This was my situation when, at the age of sixteen, I was led to take my stand for Christ in an evangelistic crusade conducted by the famous Presbyterian evangelist of the early decades of this century—Billy Sunday, converted baseball player.

"When I went forward to give myself to Christ, there was no after meeting, no help on how to receive Christ. But when I went home I got down on my knees and prayed to God for the first time in my life. I did not know how to pray. But God understands the longings of a penitent, believing heart.

"The same Hand that was nailed to the cross reached into the depths of my being and changed me on the inside. I was born again while on my knees that night. A work was done within me that has never left me. My sinful habits dropped away like the leaves from a dead tree.

2. FROM METHODIST CHURCH TO ADVENTIST MINISTRY.—"I united with the Methodist Church. I believed that Christ is Lord and God. But for lack of instruction I had taken for granted that Christ began His existence when He was born of the virgin Mary. Later I came in contact with Seventh-day Adventist teaching about the Sabbath. I searched the Bible to find the truth about the Sabbath. And I then discovered that Christ was the Creator of this world. This corrected my faulty concept of dating His existence from His birth at Bethlehem. I also learned that the Sabbath is the sign of Christ as Creator, God, and Saviour. I saw that Christ, as Lord and God, and the keeping of the seventh

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\* JOHN L. SHULER (1887- ) grew up without religious training. Accepted Christ in first sermon ever heard. Became an Adventist in 1903; lay preacher (1907-09). Began evangelistic work Southern Illinois (1909); ordained in 1912. Evangelistic ministry, Cumberland and Florida conferences (1912-17). President Cumberland Conference (1917-18). Southeastern Union evangelist (1918-21). President Florida Conference (1921-26). Southern Union evangelist (1931-34). President, South Carolina Conference (1934-37). Southern Union evangelist (1937-39). Instructor in evangelism, SDA Theological Seminary (1939-1950). General Conference evangelist (1950-52).

day, were in reality inseparable. So I began to keep the Sabbath and united with the Seventh-day Adventist Church.

"I soon became a lay preacher. Then in 1909, at the age of 22, I was licensed to preach in Illinois. Like most Adventist preachers, I 'lectured' on the prophecies, but did not present them as a road leading to Christ. Gradually it dawned on me that God had called me to be an evangelist in order to *lead people to Christ*, and not merely to be a Bible lecturer.

3. INFLUENCED BY BRANSON, PALMER, PRESCOTT, DANIELLS.—"This change of concept came about, first, from being associated with W. H. Branson (later GC president, 1950-54), in a tent meeting in 1912 in Tennessee. The change was reflected immediately in the content, style, and direction of my preaching. About 1919 E. R. Palmer, manager of the *Review and Herald*, suggested that I prepare a manuscript for one of the 128-page 'Crisis' books, on *Christ the Divine One*. The deeper study of Christ and salvation through Him required in preparing this book greatly enlarged my concept of Christ, and of Righteousness by Faith in Christ in all His fullness. In time this was likewise reflected in my preaching.

"Two other significant events took place about this time. I attended a ministerial institute where W. W. Prescott gave ten or twelve studies on Christ as the center of every doctrine. These had a profound effect on my thinking, studying, and preaching. Later on I attended an institute where A. G. Daniells, after his long tenure as General Conference president, led out in presenting many new and wonderful aspects of Righteousness by Faith. This led me into a deeper consecration to Christ.

4. "CHRIST OUR RIGHTEOUSNESS" AND "MOVEMENT OF DESTINY."—"Next, in 1965 I reread Daniells' *Christ Our Righteousness*, and was stirred anew. Out of this personal renewal I was led to prepare a series of articles on 'Justification by Faith and the Third Angel's Message' for the *Review and Herald* in 1967. I found that the subject was so broad and deep that when I had finished writing the ten articles, I still had material for another series—with no repetition of what was in the first ten.

"Finally, during the summer of 1967, I was appointed as one of the readers of the manuscript of *Movement of Destiny*. Again I was greatly moved, because of the even larger concept on the full, unlimited Deity of our Lord. So I was constrained to prepare another series of articles, or studies, on the Deity of Christ. Nothing has ever warmed my heart like these recent experiences. My concept of Christ has been greatly enlarged, and my faith in Him greatly strengthened. I can never praise and thank Him sufficiently in all eternity for His love and grace to me. I thank God for the shaping of my experience for the better, through all the instrumentalities mentioned."

## Our Bounden Mission and Commission

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### I. Movement of Destiny With Designated Earmarks

1. HAVE WE A MISSION FROM GOD?—Just why are we here today as an organized entity? Do we assuredly have an authorized and authentic Commission from God—a Mission and a Message assigned to us that command our respect and demand our all, for the fulfillment of which we are solemnly accountable to God? Have we a designated task to perform, for which we have been explicitly raised up, and which only we are carrying out—a *special Mission and Commission*?

These are highly appropriate questions, calling for equally candid answers. In response, let us here bring into focus the import of the unfolding message we have been tracing throughout these chapters as it has developed over the years of our existence as a distinct Movement. Let us here bring together and tersely restate the basic principles and fundamental purposes that constitute Adventism's Message for the world today, for the faithful giving of which we are accountable to God as His spokesmen in time's last hour.

2. SPECIFIED TASK ASSIGNED.—A *Mission* is a specific undertaking in behalf of another—in this instance the Lord Jesus Christ Himself. This lifts the undertaking to the heights. As His representatives we stand in His stead and speak in His behalf. That is an awesome responsibility, never to be lightly or loosely assumed. Ours is a *divine* Mission, our task a truly hallowed one.

Its performance requires a personal relationship to and with Jesus Christ that is to be close and inviolable. That comes before all else. Such a Mission includes conferment of certain powers and authority for the performance and completion of these specified duties—namely, authority to speak and act for and on behalf of Christ. That is our Commission. But with such authority go inescapably solemn responsibilities, as well as privileges. Get the setting.

3. OUR AUTHORITY VESTED IN CHRIST.—The Great Commission recorded in Matthew 28:18-20 was given by Christ on the eve of His return to heaven, there to complete His vast redemptive and restorative work for man. The terms and scope of that Commission are explicit. Power for its performance is assured. The requisite power and authority, vested in Christ, was to be received from Him through the Holy Spirit.

That was the formal investiture—the official installation—of the Christian ministry. It was activated shortly thereafter at Pentecost. From this divine directive there was to be no deviation or modification, no release or discharge. That Commission was given at the very beginning of the Christian Dispensation, long before the injection of grave deviations during subsequent centuries.

4. "ALL THINGS" SET FORTH IN GOSPELS.—After His declaration that "all power ["authority," R.S.V.] is given unto me in heaven and in earth" (v. 18), Jesus' clear directive then was:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *teaching them to observe all things whatsoever I have commanded you*" (vs. 19, 20).

The "all things" were written out by Matthew, Mark, Luke, and John, and placed on record in the four Gospels. For "teaching them," the R.S.V., Phillips, Weymouth, and others render "make disciples," or evangelize. This Commission thus definitely includes the specifications of Matthew 24:14: "And this gospel of the kingdom"—with its King and government, its principles and royal law—"shall be preached in all the world for a witness unto all nations; and then shall the end come."

It is consequently mandatory until the end.

5. GREAT DEPARTURE AND DIVINE RENEWAL.—That initial Mission and Commission was enunciated for all time. But during the passage of the years there developed digressions, departures, and gross perversions. So grave were these that as we come down toward the end of the Age—the close of the Dispensation—the terms of the original Commission and Mission were divinely renewed—the Everlasting Gospel,

now in explicit and more comprehensive form. These are specifically recorded by Inspiration, that there be no confusion concerning them in these last times—no fatal omissions or failures.

The original terms—given before the great Papal Departure—are reaffirmed, and Christ's original charge repeated. But with this addition: The perversions of the great Falling Away were pointed out and condemned, and rectifications and related aspects specified. The departure had been so serious that there had to be an amplified restatement of both the Mission and Commission of the Church for the clear guidance of its remnant representatives.

Its terms could not be left to faulty human judgment and transmission. They must be restated under Divine Inspiration. There must be no uncertainty or confusion over the final phase of the Mission and Commission of God to His last emissaries on earth. And to these there are now added certain imperatives and correctives—present truths—specifically for these last days. At the same time, His love and compassion and His clemency for the contrite are to be proclaimed to all.

6. COMMISSION RENEWED IN REVELATION 14.—The terms and specifications of this reauthorization and reaffirmation are spelled out in the threefold mandate of Revelation 14:6-12—intimately known to every Adventist. Here the final issues of time and eternity are brought into sharp last-day focus. They are compacted into a Commission so comprehensive, yet so terse, that nothing vital is left out.

We are to operate in the midst of the final coalition of human rebellion, civil and religious insubordination, and treason against the law and government of God.

## II. Proclaim in Distinctly Eschatological Setting

1. WITH UNIQUE "LAST-DAY" EMPHASIS.—The Mission of Seventh-day Adventists is distinctly eschatological in emphasis—*keyed to the last times, the last things, the end events*. In this we of today are altogether unique in the age-long course of the church. For thousands of years the eyes of God's people have looked forward to the distant end of all things—with its far-off hopes, expectations, and perils. They have watched and recognized the passing prophetic waymarks, fulfilled one by one across the course of centuries.

They have recognized and emphasized the great prophetic time periods—those major turning points of secular and church history. These included the events of our Lord's Incarnation on earth—His sinless life, atoning death, vindicating resurrection, and triumphant

ascension following the *First Advent*. They ultimately lead up to and include the closing events of human history, climaxing with the *Second Advent*.

2. NOW NEARING CLOSE OF PROBATION.—We now live and are to bear our witness to the world shortly before the close of human probation. The prophesied end of all things earthly is right upon us. It is a terribly sobering time in which to live and testify. The fate of all mankind—every living individual—is at stake today. Our lives and witness have a direct bearing on the lives of others. To portray the full meaning of these unparalleled times is a bounden part of our Mission and Message today. Failure to stress this crucial feature is to render ourselves culpable as watchmen on Zion's walls.

To set forth this last-day message with conviction, faithfulness, and power—and yet with Christlike winsomeness and heart appeal—is one of the paramount challenges of our existence on earth today, as we sweep on toward the consummating close of the Great Commission. Faithfulness at this time is imperative. Failure here is to be gravely blameworthy. But there is a special cluster of three primary doctrines to which we must give particular attention.

3. PLANTING INSIGNIA OF "PRESENT TRUTH."—Like the celebrated planting of the flag by the intrepid men at Iwo Jima, was the raising of the colors of conquest for God by the little band of founding fathers of the Advent Movement. Three coordinated, basic, last-day truths were unfurled—Sanctuary, Sabbath, and Spirit of Prophecy. These all emerged in the same year—1844—as we have seen.

These three distinctive truths together form the doctrinal foundation of the great present-day composite of truths that constitute the essence of the Advent Mission and Movement. Everything else is built around and into them. And these are built upon and around Christ Jesus, and His closing ministry for man.

4. FINAL TURNING POINT IN HISTORY OF CHURCH.—These are simply the last-day areas of special emphasis of the restored Everlasting Gospel, due for declaration in their time-of-the-end, Judgment-Hour, last-day setting. The hour for proclamation had fully come. And with the coming of the hour appeared the men and their commissioned message. They were bound to appear, in the plan of God.

It marked the final turning point in the long, checkered history of the Christian church. It launched the seventh and final epoch of restoration for God. Unnoticed by the world at large at the time, it was nevertheless the beginning of a movement that, in the manifest prov-

idence of God, would grow in power and significance until it would reach a radiant climax in its triumphant close.

The "Sanctuary truth" would logically be placed first as constituting the vital heart of our Message. But we have just covered this comprehensively in chapter 36. Because this is freshly in mind, we pass immediately to the Judgment phase of the Sanctuary provision.

### III. Awesome Involvements of Hour of God's Judgment

1. JUDGMENT REALITIES AND INVOLVEMENTS.—To Luther the Judgment was some 300 years away. To us today, the Judgment Hour is a solemn present reality, actually in plenary session now—the Great Assize with all its awesome implications and tremendous "*present truth*" aspects. It involves not only Christ's Priestly Ministry in the true Sanctuary in heaven, but embraces the *two phases* of that ministry (Heb. 8:1, 2; 9:24). It thus includes emphasis on the *second and final judgment phase* of that ministry.

It embraces not only applying the benefits of His Atoning Act on the Cross, but now the judicial procedures of the last Judgment. This leads on inexorably to its solemn climax—the close of human probation. This we must faithfully declare. It involves the decision of every case for time and eternity—human destiny determined forever. It is consequently a message of utmost import to every soul on earth.

2. WITNESSING IN JUDGMENT-HOUR SETTING.—Our Mission consequently involves the final proclamation of the Everlasting Gospel, restored in all its fullness and now given in the *Heavenly-Sanctuary, Judgment-Hour setting*. And we are the appointed proclaimers of that Judgment. That, in its inclusive aspects, is our distinctive Mission on earth today. To stress anything less and anything else, in its inclusive scope, is to miss the mark and fail in the expectation of God for this momentous hour.

The Sanctuary setting involves the jurisdiction, sovereignty, authority, and government of God. It involves the basic principles and norm of that Judgment—the Eternal Ten of the moral law, with the Eternal Fourth commandment in the midst of God's judicial system.

It has been the center of attack and the object of mutilation. Nevertheless, these are God's unalterable governing principles—His regulations, precepts, injunctions, statutes. These we must, with fidelity, declare to mankind.

3. INMOST HEART OF EVERLASTING GOSPEL.—More than that, it involves the complete and consistent basis for mercy without miscarriage

of divine justice—mercy, pardon, and grace through the principle of substitutionary Atonement, Christ accepting and receiving the full penalty and substitutional punishment of death for our sins.

Moreover, it likewise involves the substitution of Christ's *perfect obedience* in place of our transgressions, and the substitution of His own spotless *righteousness* in place of our sin and pollution.

That is the inmost heart of the Everlasting Gospel. That is the sole basis for holiness in the sight of a holy God. This is through obtaining it from Christ, not *attaining* by us. It is *His* righteousness, not our achievement. That is the Gospel in glorious operation. That is the First, Second, and Third Angel's Message in "verity."

4. SENSE OF MISSION OUR INCENTIVE.—The complete revival of the Everlasting Gospel, and the total restoration of all its divine principles, precepts, and practices, constitutes our Mission. Faithfulness in the proclamation and application of these provisions in their prophetic and Sanctuary truth setting is our Mission and Commission—comprehended in the Threefold Message of Revelation 14.

We must not, cannot, and will not fail our God. This great sense of mission is to be the incentive in all preaching and teaching, witness and service, as individuals and as a Movement. And this must be given in its true eschatological setting—not far off, but near; immediate.

#### IV. Supreme Obligation of Triple Assignment

1. ESSENCE OF OUR MISSION SPECIFIED.—As we firmly believe, the *Third Angel's Message*—of the three set forth in symbol in Revelation 14:6-12—compasses the special Mission specifically assigned to us as Seventh-day Adventists *today*. It was not applicable in centuries past, for the time for its application and proclamation had not yet come. No "Mark of the Beast" warning was due in Luther's day—not even a Judgment Hour proclamation. But it is definitely due at this time. Our assignment is as certain as if we were explicitly named in Heaven's mandate. That is its pertinence.

The chronological time sequence and relationship of these consecutive Messages—actually one expanding, cumulative Movement—the time of their rise and content of their successive proclamations, is here spread out on the pages of Inspiration before the entire world, that they might be recognized, then declared to mankind.

The eyes of the heavenly intelligences are focused upon the heralds of these Messages. Even the demonic hosts are watching us. And not only watching, they are seeking through every means to thwart their

faithful presentation. Such is the importance and the seriousness of our specific Mission to mankind. It is truly battleground territory.

2. HEAVEN'S MANDATE FOR TODAY.—This Third Message is Heaven's special mandate for this hour, and for us. It is to be brought faithfully before all men—as *God's* mandate, not merely ours. Ours is the bounden obligation of declaring it to *a world in rebellion*. From this responsibility there is no surcease—since we are His commissioned spokesmen to the inhabitants of earth, speaking in His stead, having of our own free will accepted this Commission. Such is the seriousness of our obligation.

The Three Messages are inseparably joined. They are uniquely “threefold”—one merging into the other, with the Third constituting the climax of God's triple assignment. On the other hand, they are simply the expansion and specific application, for this remnant of time, of the ageless Everlasting Gospel—God's eternal *Good News* of full salvation from sin and rebellion, solely through Christ. They are always to be kept in this fundamental framework and setting.

3. MATCH WARNING WITH ENTREATY.—Never are God's warnings to be disjoined from His matching promises and provisions. Never are the “Commandments of God” to be stressed apart from the enabling “Faith of Jesus.” Never are the machinations of the “Beast” to be exposed, separated from the saving provisions of the “Lamb of God”—slain in covenant for man's redemption from the “foundation of the world.” This is God's sole and unfailing solution for the problem of sin and estrangement.

Forget not: Warning is ever to be accompanied by entreaty, threat always with appeal, the negative with the positive, and the dread specifications of punishment with the overtures of pardon and restoration. Never should the two be separated—as too often they have been.

4. MULTIPLE NAMES ESTABLISH ONE POWER.—There must be no confusion over what is involved. First, the *identity* of the “Beast” must never be confused. His act of rebellion, and its far-reaching involvements, must be crystal clear. His multiple names—given for establishing his identity—are all actually synonymous and interchangeable, that there be no mistake in identity. They are unquestionably one and the same.

First, it was the desecrating “Little Horn” of Daniel's original, long-range depiction (Dan. 7:24, 25). Then, the multiple Pauline series followed—“falling away,” “man of sin,” “son of perdition,” opposer of God, usurper of God's place and prerogatives, “working of

Satan," "mystery of iniquity," and "that Wicked." These are the multi-fold designations added by Paul in 2 Thessalonians 2:3-9. It is an incriminating catalog. And to this the apostle John adds the significant term "antichrist" (1 John).

Finally, in the Apocalypse "Beast" is the emphasized name—the Beast of Revelation being beyond question identical with the Little Horn of Daniel 7. Then comes "mystery," "Babylon the great" (Rev. 17:5). And the revelator completes the identifying descriptives with "mother of harlots" and "abominations," and woman in "purple and scarlet," drunken with the blood of Christian martyrs (vs. 3-6). It is an inescapable identification composite.

No single power in the whole range of prophecy has so many names, applications, descriptions, and identifications. There must be no mistaking its identity. And that is imperative because of the gravity of its audacious act of flouting the power and authority of the Most High by actually attempting to "change" the Creator's designated "time," character, and purpose of the commemorative memorial Sabbath enshrined forever in His unchangeable moral law. And with this attempt went persecution for the dissenting saints who remained faithful to God and loyal to His government and law.

5. FINAL CRISIS OVER IMPOSED "MARK."—The climax of the conflict is between the risen "Lamb of God" and the "Beast" power from the "sea" of nations. The confrontation is in the "last days," when the revived Beast-power seeks to impose his usurping sign and chosen mark of authority, compelling acknowledgment and worship because of his desecrating exploit—and now involving all mankind. He has made a common day out of God's Holy Day, and has injected his own resurrection substitute. And the vast majority accept the replacement.

The final contest is over this daring venture—actually rebellion against the law and government of God, and its royal ensign, the Sabbath. Originally established commemoratively back at creation as the designated memorial of His creative power, it was later committed to the custody of the Jews. It was finally stripped of its Rabbinical accretions and reaffirmed by the Incarnate Christ, the Creator and Institutor of the changeless Sabbath. It was still fully in force when Christ launched the Christian church after His death and resurrection.

6. SIGN OF LOYALTY TO GOD.—But in course of time the designated day of its observance was astutely changed by an apostatizing church during the period of its growing dominance. And this Catholic-acclaimed-Sunday-substitute was generally retained and adopted by the various churches of the Protestant Reformation.

The true Sabbath was later recovered and restored by the Seventh Day Baptists. And by them it was transmitted, in and around 1844, to the emerging Adventist Church. And now, in this Judgment Hour period, it is to be presented in its dynamic *prophetic setting and significance*—including the truth about its previous perversion and subsequent restoration—as the sign of loyalty to God in contrast to the opposing mark of allegiance to the prophesied presumptive power of Daniel 7:25. To set this forth in a persuasive, winsome way is now our bounden responsibility before God and man.

The claims of the Sabbath have thus become an inseparable part of the standards and measurements of the Judgment Hour today—in the unchangeable moral law by which all men are judged. Because of this it is now to be brought before all men as the last-day test of loyalty to God and His government, and its unchanged and unchangeable moral constitution.

7. MARK NOT YET FINALLY IMPOSED.—When the issues have been clearly and faithfully set forth before Christendom by God's representatives—and the basic question of loyalty versus treason toward God presented clearly, fully, and faithfully in the final crisis hour—*then*, and not until then, will those who choose treason, through subservience to the subverter instead of fidelity to God, receive the "Mark" of the "Beast." That will become willful rebellion, with all that follows in its disastrous train.

This is soon to become the supreme test in Christendom. It will mark the climax of the conflict between the "man of sin" and the Son of man. And the enemy's most conspicuous "*sin*" is that of willful desecration of the law of God, and open defiance of the Almighty. That is the final test of power and authority in the religious world. It is thus a case of willful rebellion and actual treason—the issue of ultimate allegiance, the supreme and tangible test of fealty.

8. ULTIMATE CONFRONTATION OF ALL HISTORY.—As to this issue there can be no evasion, no mental reservation, no neutral zone, no noncombatancy. That is the terrible seriousness of it all. It is the ultimate confrontation of all history. It is the finale in the diversified conflict of the ages. It is inescapable. We are each involved.

Those who then willfully reject the sovereignty of the eternal Son of God—Creator, Lawgiver, God-man Incarnate, Prophet, Teacher, Redeemer, Mediator, Judge, and Coming King—will have poured out upon them the final judgments of God, with wrath and punishment from which there will be no escape. That is the stark issue of the

“Mark of the Beast” that faces mankind today. This we must present in the framework of God’s amazing love and provision of redemption for all who will respond.

9. BOUNDEN OBLIGATION BEFORE GOD.—These inescapable issues we are under bonds before God to wisely and winsomely declare to mankind. They are to be presented in tenderness yet faithfulness—stressing the mercy, compassion, and forgiveness of God for rebels who acknowledge their sin and defiance, and repent and return. Then, and only then, will our responsibility be discharged, our Mission accomplished, and we be accounted faithful emissaries for God.

This may bring us into personal jeopardy. It may even cost us our lives. But such coercion is part of Satan’s final war strategy on the Remnant (Rev. 12:17). If God so permits, we shall receive the martyr’s glorious reward. It will have been an honor to be so entrusted—even were we compelled to yield our lives. It becomes a public declaration of our undeviating loyalty to the Most High.

10. DIVINE INTERVENTION THWARTS SATAN’S PLOT.—But Christ will intervene at the climactic hour. He will suddenly thwart Satan’s consummate plot. Jesus will appear in blinding Second Advent glory in the clouds of heaven. Our persecutors will be brought face to face with His piercing gaze (Rev. 1:14). The tables will be totally turned. It is they who will be arraigned and sentenced—and the sentence then inexorably executed. That is the assured victory of God, and deliverance of His faithful ones.

That is the Message and the issue of Revelation 14:9-12. That is pre-eminently *the* “present truth” for us, and through us for the world. That is the solemn charge to us as combined watchmen, spokesmen, witnesses, and ambassadors for God today.

## V. Accountability in God’s Last Call to Christendom

1. SECOND CALL “OUT OF BABYLON.”—More than a century ago Millerite leaders were constrained, by the Spirit of God, to cry out against the departures from Bible truth that had come to characterize the nominal churches of the 1840’s. Especially grave was the willful rejection of the message of the Judgment Hour, and their scoffing at the imminence of the Second Advent. This could not pass without rebuke. This the Millerites did by delivering the startling message of Revelation 14:8—“Babylon is fallen!”—combined with the constraining call, “Come out of her, my people.”

The response was amazing. A notable company of some 100,000,

having heard the voice of God speaking to their souls, responded by coming out of the confines of the churches denominated "Babylon." It was an astonishing, remarkable exodus. (See *Prophetic Faith*, vol. IV.)

It was a token of things to come. Just so truly must we of today repeat that summons through an entreating call to mankind in the expanded and intensified message of Revelation 18:1-4, as the final crisis conditions crystallize. Only this time it will be Heaven's *last* declaration to the religious world. We shall witness, increasingly, the ultimate in ecclesiastical departure from God. The churches will, according to Revelation 18, soon become the "habitation of devils" (v. 2). This will be because the malign forces of spiritualism will penetrate and combine with the desecrations of ecclesiastical apostasy—a fearful combination. But this time it will concern not only rejection of the Judgment, *but now primarily of the Sabbath issue.*

2. GOD'S "PEOPLE" TO BE SUMMONED.—The earlier Message—of Revelation 14:8—brought out a host of God's sincere children in the mid-nineteenth century, under the "Seventh-Month Movement" or "True Midnight Cry," of the summer and autumn of 1844. But that was only the token—the forerunner—of that mighty, augmenting "angel" of Revelation 18:1-4, soon to appear with dazzling brightness and startling power, intensifying and amplifying the witness of the Third Angel.

The outshining of that radiant angel will reveal the appalling spiritual darkness that is now descending upon Christendom. Its meaning must be told forth with compassion and sorrow, yet fidelity. A vast host of "my people"—as God tenderly calls them—will assuredly respond under this last divine appeal, delivered through faithful messengers in the radiant climax.

There will be no alternative for the honesthearted. They will come out as surely as God is in His heaven. And this tremendous scene lies shortly before us. The Spirit-impelled Loud Cry is then sounding. We must prepare to carry out with faithfulness our part in relaying that call, expecting and seeing the marvelous response foretold. We are not laboring blindly or futilely. Thousands will respond in a day. Heaven's quota will be reached. That is the declaration of our God.

3. BLOOD OF SOULS FOR UNFAITHFULNESS.—To this grave responsibility we must and will respond with unswerving loyalty. We dare not curry the favor of man at the risk of incurring the frown of God for unfaithfulness as "last hour" watchmen on the ramparts of Zion.

The blood of souls would assuredly be upon us were we to be untrue in the world's supreme crisis. It is obviously Heaven's most delicate mission, and our gravest responsibility. We must win those whom God is calling, not alienate them. We must attract, not repulse. We must see the blessed results that are promised. All this calls for divine wisdom, tact, and understanding. And vastly more than human persuasiveness.

It calls for the manifest operation of the Spirit of God. We dare not cry "peace" or mute our voices while final destruction impends on a worldwide scale. God's last overtures of mercy are soon to be withdrawn from mankind forever. That will bring about a situation of tragic terror and despair among the lost at last—a situation that staggers the imagination. Judgments are already beginning to fall. We consequently have a compassionate witness to bear, a warning testimony to give, an appealing summons to sound. Our words and attitudes must be surcharged with heavenly solicitude and love. The greatest heart appeal of all time must be made by us, as God's heralds of last entreaty.

4. SHARE HIS CONCERN; ECHO HIS VOICE.—We must reach the ears of that great host of God's faithful children still within Babylon's borders. These "other sheep"—His "My people"—must be sought out and brought out. And they will hear and recognize the True Shepherd's voice when relayed by trustworthy undershepherds (John 10:16). But woe to those who fail in their duty, and do not relay His call with fidelity.

Our Mission in all this is crystal clear. Up and down the nations, and throughout the cities and villages of earth, wherever men are found, we must speed—despite unprecedented, harassing conditions—bearing God's final overtures of grace. What a privilege!

But in this we do not go alone. In this last Mission for God the direct operation of the Holy Spirit will be manifest in the Loud Cry and outshining light that will penetrate earth's remotest recesses, reaching every responsive ear and eye. To this end we must be intimately attuned to God. We must acquit ourselves like men of God—Heaven's final emissaries to lost, bewildered, wandering man. In this great work we are partners with God—sharing His concern and echoing His entreating voice.

## VI. Spirit of Prophecy's Divinely Designated Place

1. PROPRIETY AND NECESSITY OF APPEARANCE.—Our Mission likewise includes the frank and faithful setting forth of the Scriptural basis and authority for the presence and propriety, and the timeliness and appropriateness—yes, the very necessity, as well as the sound logic—

of the manifestation of the "Testimony of Jesus," or "Spirit of Prophecy," in the Church of the Remnant.

Concerning this bestowal we should never be embarrassed or apologetic. Never should we feel hesitant or uncomfortable concerning it—any more than the church of Old and New Testament times did concerning the various prophets in their midst. On the contrary, the presence of the Testimony of Jesus is inspired and assuring evidence of God's high favor to us today, His identification with His people now, through this designated channel. It is here in response to His promise and prediction (Rev. 12:17; 19:10). And this despite false manifestations elsewhere, that tend to depreciate or cause confusion over the genuine gift. We should never be on the defensive. Rather, we should be justly but humbly proud of its presence.

Our Mission consequently includes setting forth the Spirit of Prophecy's designated relation to the canonical Scriptures, which *closed with John's Apocalypse near the end of the first century*. It is ever to be presented as a "lesser light," drawing us unvaryingly to the radiance of the Greater Light—the pre-eminent Word of God. This recognized relationship is basic.

2. DIVINELY GIVEN IDENTIFICATION MARK.—It is to be set forth as a divinely designated identification mark of the Church of the Remnant—just as verily as is keeping all the "Commandments of God," and professing the full "Faith of Jesus." Not to have the Spirit of Prophecy in our midst, when it had been Biblically predicted, would mean to be lacking one of the three divinely depicted identification marks of God's Church for today.

In the wisdom of God it was bestowed in the time of the Church's greatest need, to guide and stabilize amid the swirling winds of false doctrine and spiritual confusion in earth's last hectic days.

3. DESIGNATED RELATION TO SCRIPTURE.—The presence and writings of the Spirit of Prophecy today are to be presented as comparable to, and paralleling, those oral and writing prophets of Old and New Testament times who ministered apart from—but in fundamental harmony with—the divinely chosen writers of the Sacred Canon. Their messages of guidance and inspiration, and of warning and entreaty, were confined to meeting the needs of the time in which they lived. They were God's special, localized gift to their own generation. Such was God's solicitous care.

Their messages were not designed for succeeding generations. They were not part of the Bible Canon. But they were received as similarly

and truly inspired of God. They were guiding, molding influences for their own day. But they were not to be pressed out of their designated place and out of their divinely allotted relationship to Scripture and the canonical prophets.

4. MEETS ALL BIBLICAL SPECIFICATIONS.—We should show how the manifestation of this gift, in the Church of the Remnant, appeared precisely on time—*before the close of the year 1844*—the very year in which the Third Angel began its destined flight. That it came exactly on time is unassailable evidence of its divine origin and identification. It forthrightly declared at the outset that its messages to the Church were to exalt the Bible as supreme, not to add thereto or supersede. But they are ever in complete harmony with Scripture.

The Spirit of Prophecy was designed to draw us to the Bible as our norm and platform, and to give us priceless insights into the deeper and fuller intent of Scripture. We are therefore to rejoice in this spiritual gift that God in His love and mercy bestowed for special guidance in the supreme crisis hour of the ages. That should be our candid witness to men today.

5. HELPS KEEP SPIRITUAL EQUILIBRIUM.—The gift was bestowed when the greatest secular perils and ecclesiastical confusion—along with the most subtle satanic deceptions of the ages—would increasingly assail the Church, both from without and from within. That is why it was a necessity, and why it was given. Because of its presence we need not flounder in disarray, as do others without the stabilizing, clarifying aid and influence of this gift. It was to help us keep our spiritual equilibrium and our vision, both individually and as a Movement.

To set forth this blessed fact and truth winsomely and soundly—as we individually and collectively accept and follow its counsels—is likewise an integral part of the Mission and Commission of Seventh-day Adventists. To ignore, conceal, or disdain its messages, or to take extreme and untenable positions thereon, is to dishonor the gift and to impair its influence. This should never be. To present it wisely is an integral part of our Mission, and our responsibility as God's spokesmen for today.

## VII. Trenchant Truths Concerning Particular Points

1. CERTAINTIES IN AGE OF RELATIVITY.—Before continuing with the marshaling of major features that we must emphasize, let us pause to note a composite of specific points, interspersed among the major areas we are traversing. These should not be overlooked. For instance: Our

Mission includes maintaining the truth of creationism in an age of evolutionism. And holding to the finalities of the Word in an age of speculative scientism. We are to press on the truth of Conditional Immortality, so as to disclose the subtleties and travesties of spiritualism, which threaten to engulf both Protestantism and Catholicism with coming disaster.

Our Mission is likewise to present a *saving Gospel*, not an ingenious human philosophy concerning God, life's relationships, and the hereafter—geared primarily to the betterment of man on this tenuous earth. It is to present the divine certainties in an age of relativism, bewildering flux, and accommodationism. It is to foster stability in an epoch of doubt, confusion, and perversity. Irreproachable moral principles and ethical standards must be faithfully maintained in an age of permissiveness and amid the collapse of all the canons of morality and decency, human and divine.

Ours is to be a positive, uplifting, rallying voice. It is to provide an anchor for the soul. We are not to become involved in the acrimonious debates and violent tumults of the day, and the divisiveness and subversiveness swirling all about us, seeking to draw us into the fatal eddies surrounding us.

2. BIBLE SUPREME CRITERION OF TRUTH.—Our Mission is to stress total reliance upon the inspired Word of God as the supreme criterion of truth, instead of searching our innermost insights for individual assessments of truth—as is increasingly prevalent in this age of existentialist substitutionism. It is to exalt the genuine in place of the plausible and the specious. It is not to be swayed by the sophistries of situation ethics. On these some have gone astray.

It is to proclaim anew the complete sufficiency—and efficacy—of the Everlasting Gospel for the salvation of the individual in an age of substitutionary replacement with a social gospel for long-range mass betterment of the human race and gradual evolutionary reclamation of an earthly human society—the enticing social gospel.

We will, of course, ever be the good Samaritan, helping the needy in practical, tangible ways. We will go the second mile in ministering to those in distress, and will do what others fail to do. But the current popular substitution is the outgrowth of repudiation of the imperative of the new birth, the actuality of the Second Advent, the cataclysmic end of the age, and the impending New Heavens and New Earth. Many are simply seeking to compensate for a conscious void.

3. FIDELITY TO REVEALED TRUTH.—Our Mission is to maintain

fidelity to revealed truth in the midst of a world of blurred confusion and stark repudiation of alarming proportions. We are to be the world's foremost adherents to the Word in all its purity, power, and authority—as well as exemplars of practical godliness.

Our Mission is to finish with fidelity the designated work God has committed to us, irrespective of the diverting attacks of malcontents and alluring deviations of subversives—remembering that God is leading an acknowledged and attested *Movement* on to triumph, not self-appointed, independent voices with divergent burdens, tangent goals, and strange proclivities. We are to pity their blindness. But there must be no faltering or compromise over principle or fidelity. We are to walk in the unflinching light set up at the beginning of the pathway, shining clear through, with increasing brilliance, to the City of God. Let us never be drop-offs. Weak and defective as it is, the Church is the object of God's supreme regard.

4. BRING MAN FACE TO FACE WITH GOD.—Our Mission is to bring man face to face with his Maker, His moral government, His moral law—and His fathomless love. It is a priceless privilege and an honor in an age of rebellion and anarchy. It calls for men and women of moral fiber, spiritual stamina and stature. At the same time we are to stress Christ as complete Redeemer, substitutionary Atonement, ministering Mediator, and righteous Judge—thus to preserve the rightful balance between justice and mercy, bestowed righteousness and human endeavor.

It is to bring men face to face with the Judgment and its inexorable standard—but always with Christ as our mediating Advocate, and setting forth the true relationship between faith and works, salvation and character.

It is to bring mankind face to face with Christ as our indispensable resurrection unto life, without whom no man can have eternal life and receive immortality—or even have life “more abundantly” here and now. It is likewise to bring men face to face with that same Christ as Creator, with His designated memorial now under challenge and defiance. And as Lawgiver, with His restored Sabbath Seal and consequent loyalties.

5. COMPLETE REMEDY FOR SIN PROVIDED.—Our Mission is to bring man face to face with the heinousness and pollution of sin, and the necessity of complete cleansing and restoration through the redemptive power of our Redeemer. It embraces justification from its guilt and penalty, and sanctifying deliverance from its power and dominion.

And freedom at last from the very presence and possibility of sin, through glorification at the transfiguring resurrection—or translation for the living—at the Second Advent. This we must tell forth in its power and beauty.

And with it all, we are always to remember that Christ's commands are not only clear directives, but definite enablings. That is the blessed corollary of our Mission. With His Commission goes the provision for performance through His infinite power and authority. He not only commands the legions of heaven but has sovereign control over the powers of earth—including total power over the demonic hosts and their malign leader. They can go only so far, and no farther. Satan is a defeated foe. What Christ needs and wants today are the totally committed lives of all of us—His chosen emissaries—in earth's last hour.

### VIII. Laodicea's Stupefying Malady; Heaven's Complete Remedy

1. LAODICEA INCLUDES ADVENTIST CHURCH.—Nor must the giving of Christ's solemn message to Laodicea be omitted from the mandates of our Mission. Here is inspired counsel specifically for today that must also be faithfully transmitted under the terms of our Commission—this time conveyed primarily to our own people. Fidelity here is mandatory, for lukewarmness may neutralize and cripple the messenger. We must make sure of our own attitudes and relationships.

While the message to Laodicea embraces the professed Christian church in general, it includes and applies to Seventh-day Adventists in particular. We are an integral part of this seventh and last period of the Christian church. We must not presume to pass this warning on as only for others. We must be among the overcomers.

2. THREEFOLD REMEDY FOR THREEFOLD MALADY.—Here is portrayed the stupefying spiritual malady that afflicts all who live in this final epoch of the Church. It is a deadly miasma, a spiritual smog, a dangerous disease—blinding, dulling, hampering, disqualifying. And here is the infallible remedy, specifically spelled out by Inspiration in terms that none should misunderstand. Laodiceanism is a threefold malady, with a threefold restorative remedy—which has as its specific ingredients, *Faith*, *Righteousness*, and the *anointing of the Holy Spirit*.

There, in its simplest terms, is the remedial compound provided by the Great Physician. It is all unfolded in Revelation 3:18—the healing “gold” of Faith, the covering “white raiment” of His Righteousness, and the illuminating “eyesalve” of the Holy Spirit. These are the

indispensables. *Righteousness by Faith is in the pivotal position.* That is because it is the essence of the issue. It explains the meaning of "1888." These three comprehend everything needed for healing today's dread malady. They constitute Heaven's sole and infallible cure. But the prescription must be followed, the remedy applied. And this applies primarily to the Church of the Remnant.

3. MALADY FATAL UNLESS CURED.—But only those who heed the divine counsel and seek and secure this threefold corrective and restorative remedy can recover. Otherwise this lethargy will lead to a fatal outcome—the forewarned spewing out of rejection. Those are the awesome words of Christ Himself (Rev. 3:16). These admonitions we must accept personally, and then transmit to others. It is a delicate task, but an inescapable responsibility.

Here the mandates of our Mission are so specific, and the warning so emphatic, that none need err concerning the diagnosis or fail to obtain the cure from the Great Physician. It is a life-and-death matter, both for those who minister to the afflicted and those to whom the divine, threefold formula is proffered. It is paramount.

4. NAUSEA FOLLOWED BY EJECTION.—To be "lukewarm" means to be tepid, lethargic, without ardor, apathetic, dull, indifferent, listless, indecisive, inactive, insipid, torpid. It means lukewarm and neutral toward God, lukewarm and permissive toward sin, lukewarm and unconcerned over the encroaching perils of the times, lukewarm toward the challenges and the impending Advent, lukewarm toward the plight of our fellow man, lukewarm as regards the remedy God has provided.

Everything spiritually harmful falls under this baleful term—*lukewarm*. It is the predominant characteristic of the times as relates to God, truth, sin, salvation, and responsiveness. It is the supreme religious peril of today. It is like the insidious sleepiness and numbness overcoming one who is unwittingly freezing to death.

Little wonder that pronounced and persistent lukewarmness is nauseating to God. He wants men to be forthrightly for or against. There is greater hope for such, whichever the attitude. Little wonder that He will finally "spew . . . out" those who refuse to respond to His continuing overtures (v. 16), who fail to be transformed by His grace. *And this specifically includes Seventh-day Adventists—if we fail to lay hold of the threefold remedy provided.* Most serious of all, lukewarmness can afflict God's spokesmen—so that they may fail to speak out, and to act in faithfulness and compassion. That is a particular danger. That is actually malfeasance in office.

5. GLORIOUS DELIVERANCE AND ENTHRONEMENT.—But there is a brighter side, a truly glorious side. There always is when we are dealing with God. That is the “overcomer” side. And overcoming is what counts—our responsive action. The Saviour, who has been kept standing and waiting outside the closed door of the heart, has been persistently knocking, seeking entrance. He has called again and again to us, in pleading tones, to “*open the door.*” And He gives assurance that, despite all our hesitancy and delay, “I will come in” (v. 20)—if only we will let Him.

The responsive ones recognize His inimitable knock. They heed His unmistakable voice and fling open the door. He comes in and sups with us and we with Him—now cured, with sight restored, and clad in the robe of His Righteousness. And—wonder of wonders—we actually sit with Him on His throne (vs. 20, 21). That is the wondrous reward for the *responsive* Laodiceans, the “overcomers.” We are to be in, and of, that glad company.

6. CHURCH’S FINEST HOUR IMPENDS.—His word of entreaty must be relayed by us. We are to speak in His name and stead, to plead in His behalf. And the response of a great host of honest hearts will mark the Church’s finest hour. So it is from the hopeless to the highest. Every longing is then fulfilled. Every need supplied. Every hunger satisfied. The battle over. The warfare ended. There is complete and abiding satisfaction in His presence forever. Lukewarmness will have passed out of the universe *for all time.*

### IX. Adoration of the Christ of the “Message”

1. ACCLAIM A PERSON, NOT A “MESSAGE.”—There is grave danger that we may substitute laudation of the Message—stressing the ideals, activities, and achievements of the Message, emphasizing the requirements, sacrifices, and facilities of the Message, and exalting the glory, beauty, and pre-eminence of the Message—*instead of the Christ of the Message.* In other words, giving the honor and praise to a system, organization, or ecclesiastical complex, instead of to a *Person—the pre-eminent Person in and of it all.*

It is only because of *Christ as a transcendent Person*—as God assuming incarnate human flesh in order to save us—that there is a Message, a Gospel, a body of doctrine, an organized activity, and a saving message-truth for today. We must never substitute anything for that *peerless Person.* Christianity is indeed *Christ,* and “Christ is Christianity” (GW 282-3).

Let us center our affection on Him, serve Him, love Him—and

*tell Him so.* And tell all others so. He constitutes our All in all. There is nothing vital apart from or outside of Him. Let us recognize Him as the mainspring of all churchly activity, the essence of all personal godliness. Let us realize that *He* is the Truth—all Truth—personalized, actualized, embodied, Incarnate. There is no real truth or life apart from Him. He alone gives abstract truth and sheer service any validity or efficacy. We are to keep Him in His rightful, central place.

2. INCARNATION OF EVERY DOCTRINE.—He is the origin and embodiment of every doctrinal truth. He is the living incarnation of the Sabbath—as Creator and Sustainer, Sanctifier and Inaugurator. He Himself is the essence and embodiment of the Sanctuary—and all its appurtenances and services as Sacrifice, Priest, and Judge—to cite but two tremendous truths. He is the actuality of the ordinances—baptism and the Lord's Supper. He is owner and possessor of all as regards the tithe. He is the embodied source of all life, resurrection, and immortality. In like manner He is the incarnation of every truth—all truth being actualized in Him.

His transcendent Act on the Cross is the source of our Justification from all past sin, guilt, and punishment. He is our sanctifying victory for all present tests and trials. He is the embodiment of all requisite righteousness, our sole source of holiness, without which no man shall see God and stand in His presence. And soon He will be our glorification. It is all embodied in Him.

His is the wonderful face that all will see first on the resurrection morn. His scars received in our behalf—actually *our* scars on *His* holy brow and hands, His side and feet—will be the eternal deterrent against the uprising of any future sin and rebellion. He is our exhaustless supply of all the requisites of salvation.

3. OUR SOLE HOPE OF HEAVEN.—His transmuted Righteousness, received by living Faith, is our only hope of heaven. It provides our sole and blessed right of entrance and continuance. It is the solitary basis of all holy character, here and hereafter. He is the wellspring of everything desirable and necessary. Moreover, our accountability is directly and supremely to Him. Our eternal welfare is thus in *His* hands. And He is our unfailing Guarantor. We are safe in His keeping.

Mark it: *Our relationship is directly to and with Him.* In comparison the Church, with all its activities and equipment, fades into the background. He is to be the motivation of all our thoughts, words, and acts—the personalized center of all our adoration, activity, and praise.

We are thus to give Jesus His rightful, central, all-encompassing

place here and now—and soon forever. He will prove to be the transforming force in triumphant living, the never-failing spring of successful service—and our wonderful Companion throughout eternity. That is Christianity at its highest dimension. That we are to declare and to demonstrate.

### X. Christ-centered Preaching Marks Radiant Climax

1. EVERY DOCTRINE ACTUALIZED IN CHRIST.—Our Mission involves Christ-centered preaching and teaching in the grand finale, to a degree hitherto unattained. Especially is this to be as we come to the radiant climax of our witness. This is because in Christ is found a “complete system of truth” (R&H, Aug. 15, 1893), with every doctrine centering in and springing from Him. It is like the hub and spokes of a wheel—with the continuous rim providing a complete circle, or system, of doctrinal truth.

Christ is that hub. He is Creator and Sustainer, Institutor of the Sabbath and Lawgiver, Atoning Sacrifice and Priestly Mediator, Redeemer and Justifier, Sanctifier and Glorifier, and Embodiment and Source of Righteousness. He is all-inclusive and all-pervasive. He is not only Sacrifice and Priest, and Mediator and Judge, but eternal Coming King. He is the Resurrection and the Life—the Fountainhead and Bestower of Immortality. He is Truth and Life personified, the living embodiment of both.

Every doctrine and ordinance is to be presented in relation to and as springing from Him. He is the one and only “Way” to God. There is no other. Doctrines are not propositional abstractions for mental assent, but are actualized and personalized, becoming life in Him. Yet this is the day of the increasing denial, the demythologizing and humanizing of Christ all about us. Against all such trends we are to stand as a positive witness for the living Truth.

2. TO BE FOREMOST PREACHERS OF CHRIST.—We are today to become, in all the world, the foremost preachers of *Christ in all His fullness*, demonstrating His divine assurance that, if He be truly lifted up as the world’s Supreme Magnet, He will draw all men everywhere unto Him (John 12:32). A host will respond.

We are called upon to place every aspect of our Message in its true, Christ-centered setting—as positive, vibrant, saving Truth, *because incarnate in Him*. Then, to preach doctrine will always be to preach Christ. This, and this alone, will meet the innermost need of the soul today, and ready the soul to meet God.

3. TO MEET WORLD'S DESPERATE NEED.—That is the emphasis and the reality that will draw men into the “one fold” under the “one shepherd” (John 10:16), to await their returning Lord. That is what the world desperately needs today. That is what multitudes are really longing and waiting for. We must seek out all such longing hearts.

To fail at this point is to fail in the destined emphasis that is to mark the final phase of our Mission. And so much the more as we see the climax speedily approaching.

### XI. Christ's Righteousness Our Indispensable Passport

1. PERSONAL RECEPTION COMES FIRST.—The very nature of our Mission, as Seventh-day Adventists, necessitates that we first receive the Righteousness of Christ individually, as a personal experience. Then that we set it forth as the hope of humanity for standing in the presence of that holy God, both now and through all eternity.

Neither human commitment nor dedication upon our part, neither unreserved activity nor sacrifice—nor training, straining, nor efficiency—can take the place of being individually clothed with the transforming Righteousness of Christ. It is the indispensable Wedding Garment, without which no one can have a place at God's great Wedding Feast (Matt. 22).

This proffered garment of Christ's Righteousness is perfect and complete. It embraces initial Justification by Faith, then continuing transformation through Sanctification. And it is destined to culminate in final Glorification—clothed forever in the garment of Christ's own transcendent Righteousness. In it there is not one thread of human devising, not a strand of our own earthly worthiness or self-achievement. It is wholly the infinite gift and matchless provision of God.

*It is man's indispensable passport to heaven.* There is no other means of entrance. Without it none will gain admission. It is obtained, not attained. It is vested solely in Christ, and received from Him. But the supply is infinite. It is sufficient for all, and free to all who sincerely accept.

2. HEARTTHROB OF FINAL MESSAGE.—This glorious provision is to constitute the inner heartthrob of our final message to men. And it is for the world, as well as the Church. This is the theme that will embrace all others in the grand finale. The warnings will all have been given. The enlightenment of instruction will have been completed. The sense of necessity pressed home. That is as far as we can go. The blessed Christ, through the Spirit, must and will do the rest.

It is *His* perfect life, *His* perfect commandment keeping, *His*

transforming, victorious power and sufficiency, that we ourselves must first experience—and then set forth with the Spirit's promised enabling. This is to comprise our final offer and appeal to men, surcharging and superseding all else. It is to swallow up every other concern and expectation. This alone prepares the soul to meet God—and stand unabashed in His presence. No fault can be found with Christ. This, then, constitutes the final emphasis in our Mission and Message to man. And it is to be a glowing, joyous reality—for us and for all who respond and receive.

## **XII. Climax Comes Under Outpouring of "Latter Rain"**

1. MARKS CONSUMMATION OF WITNESS.—The Mission of Seventh-day Adventists is to reach the climax of its witness under the copious provision of the "Latter Rain"—synonymous with Loud Cry—promised of God. This is set forth in vivid Old Testament types, with their specified times and seasons—specifically the Early and Latter Rains, with their symbolic significance. Also in such meaningful literal prophecies as the outpouring of Joel 2:28-32.

As verily as the Early Rain fell at Pentecost, swiftly launching the Christian church on its destined way under the distinct operation of the Holy Spirit, so the outpouring of the Latter Rain is to mark the speedy close, in triumph, of this Dispensation of the Spirit. And this with a power and worldwide manifestation far surpassing Pentecost.

Our Mission is to be finished, and our commissioned witness and message closed, under the mighty power and unstinted outpouring of the Holy Spirit. He will imbue and enable beyond our present powers of comprehension. He alone can and will finish His vast work on earth through us—in His own time and appointed way.

2. SOLE PROVISION FOR CONSUMMATION.—Be it ever remembered that our Mission will not close through merely intensified human effort, or greater learning, or computerized efficiency—or even influx of funds. These are desirable and needful, but they will never suffice. Nor will it be through supermen, or super plans and methods. Only through the Latter Rain and Loud Cry can our colossal task ever be compassed.

The world is drifting ever farther away from God. Humanity is increasingly harder to reach as the Holy Spirit is withdrawn from individuals and groups. Extraordinary, supernatural, hitherto unexperienced power is imperative in order to overcome the worsening crisis conditions all about us on every hand.

3. UNRESTRICTED CHANNELS FOR SPIRIT'S OPERATION.—God alone has the power and the provision, the knowledge and the wisdom—and

the divine energy—to bring about the consummation. Indeed, therein lies our only hope. This involves the full restoration of all spiritual gifts, as in apostolic times. The age will close as it began—only more intensively and abundantly, and in an unenvisioned fruitage.

That is God's declared provision and method for finishing His commissioned work on earth—despite the population explosion, the breakdown of law and order, the upheaval of nations, the eruption of radical youth, and a score of other hindering impediments. The specifications of our Mission include entering into that supreme experience, through becoming unrestricted channels for the operation of the Spirit of God, as He directs the final movements, which will be unexpectedly rapid ones.

4. ACHIEVEMENTS BEYOND NATURAL ABILITIES.—In the triumphant climax, when the Holy Spirit takes over as promised, we will be enabled to exert an influence all out of proportion to our numbers and facilities—and the human talents of our total personnel—because of the limitless power and direct operation of the Holy Spirit. This divine element we must be prepared to expect and welcome, and to acknowledge before all men—just as did Peter at Pentecost.

Realization of this promise and provision, with its actualization in the time of His own choosing, will come when we have made full commitment, and tarry in unreserved submission, laying hold by faith. That is God's solution for the gigantic problem that confronts us, and His adequate provision for its accomplishment.

### **XIII. Heralding Imminent Advent Our Ultimate Obligation**

I. FOCAL POINT OF THE AGES.—The Second Advent is the focal point of the ages, the culmination of the Gospel in action, the consummation of the plan of Redemption. Though listed last, it is not at all last in all-encompassing importance, for it consummates everything else. It puts the final period at the close of the last page of human history. It will be the most glorious yet most terrifying, the most rewarding yet most overwhelming, event in all the annals of the universe. It finalizes everything. It signals the end of time for the human race, and marks entrance upon eternity.

It is that sublime event toward which all creation has moved ever since the covenant for the salvation of man was made between the Father and the Son, back in the countless eons of the eternal past. And now its consummation is crowding hard upon us. That is its compelling importance, its wondrous anticipation.

It is the consummation of the Incarnate Son's redemptive Act of

Atonement, completed on Calvary at the First Advent. It is the culmination of Christ's subsequent twofold ministry in the Heavenly Sanctuary—the second of which was the Judgment phase, soon to end with the close of human probation, and the pouring out of the seven last plagues. That is both its individual pertinence and its universal involvement. It affects all men—from Adam on to the last of the final generation. It is pre-eminently for us today.

2. UNPARALLELED AGGREGATION OF END EVENTS.—It is concurrent with the resurrection of the righteous dead of all ages, and the translation of all saints living when Christ returns. It marks the epoch-making binding of Satan for the millennial thousand years. It leads inexorably on, from thence, to the destruction of all sin and sinners, human and demonic—including the devil himself—at its inexorable close. It climaxes with the New Heavens and the New Earth forevermore.

*To tell these wonders, and press on these impending certainties, is the central thrust of our Mission. It undergirds all else. Everything else is related thereto. It constitutes the supreme summons to heart preparation.*

The Second Advent is therefore, in itself and its consequences, the most stupendous event—and aggregation of events—in the complex history of the universe. The sin problem is then settled forever. The salvation solution comes to fruition. The saints are redeemed and paradise lost is regained forevermore. That is the grandeur of it all. And it impends!

3. SIN ISSUE SETTLED FOR ETERNITY.—The justice and mercy, and the love and righteousness, of the character of God, are thenceforth vindicated forever. His law and government are justified once for all before the universe—and the decisions of the Judgment. Of this there will be universal acknowledgment. The sin problem will not rise up again. God's just dealings with Satan, fallen angels, and sinning man are all established in righteousness forever.

The desolating sin episode of time is resolved for eternity. It becomes a closed chapter of the past. Time is supplanted by sinless, fadeless, endless futurity. The Second Advent therefore transcends all other episodes and issues in sheer importance and immediate concern to all.

4. MOST STUPENDOUS EVENT OF UNIVERSE.—The Second Advent is consequently the most stupendous event in the course of the universe. It is the converging point of time and eternity, with all that that

involves. That is why the Second Advent is the keynote and keystone of the Adventist Faith. That is why we are Adventists—the *supreme reason why*. In our name, “Seventh-day” is the modifier of “Adventists.”

This we must tell to the whole world. They must know and know speedily. The Second Advent is consequently the center and circumference of our entire *Mission*. It is the overmastering compulsion of our divine *Commission*. It is the motivation of all service, sacrifice, and preparation of soul—the divine compulsion. Tell it we must.

5. MATERIAL GAINS ABIDE NOT.—To be ready for this transcendent event is obviously the most important thing in the world—to be ready ourselves, and to get as many others ready as we can persuade. Saving souls is consequently our supreme business. It is to be uppermost in every thought, plan, and act.

We are not here primarily to build churches, schools, medical institutions, dispensaries, publishing houses, conference headquarters—except as they are a means to the one end of saving souls. All material things—corporeal, mundane, earthly things—will be consumed at the Second Advent, irrespective of their purpose and use.

Redeemed souls alone will leap the abyss separating time from eternity—marked off by the Second Advent—and abide forever. First things are consequently to be put first. To tell and exemplify this is our bounden Mission and Commission. To actualize it is our responsibility. To realize it will be our endless joy and glory.

This sums up *why* we are here, epitomizes our Message to mankind, and reiterates our solemn responsibility to God for its unswerving deliverance in time’s twilight hour.

## His Is the Power, the Provision, and the Glory

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### I. Inescapable Issues Now Confront

1. A PEOPLE OF THE FUTURE.—We are not—and must never allow ourselves to become—a people of the past. We must always be of the future. Our greatest, most searching, and most glorious days are clearly ahead. We stand on the threshold of the great final advance outlined by Inspiration. The past that we have covered must be but the prologue to our future role—with its destined climax as our impelling incentive.

These moving episodes that we have traversed together throughout these chapters have all passed into history. Nothing can change them. *But they can and will change us.* That is the crucial point—either for weal or woe. It remains for us to assess the weight of their significance, and to profit from their priceless lessons, as we press steadfastly on into the future that beckons us ever onward and upward.

2. PARAMOUNT LESSON OF THE PAST.—We of today not only need clear vision, that we may see distinctly and understand truly, but above all else we need the courage to act in harmony with the convictions we have now formed. The basic difficulty as regards the great spiritual issues that we have traced across these pages lies not so much in our limitation of understanding. Rather, it is over readiness to rise to the challenge that confronts us—our resoluteness in responding to new issues and expectations with which God has now brought us face to face. That is the larger challenge that looms.

Such confrontations bring inescapable consequences—either great blessings or tragic losses. We will never be the same as before coming face to face with the over-all issues of the years, as God has set them before us for our learning. It is a sobering thought. And it brings an inescapable accountability.

Conviction, courage, action—these are the essentials as we turn our faces to the oncoming future. There can be no indifference, no neutrality on these fundamental spiritual issues now clearly confronting us. There can be no standing still, no marking time in the shadows, or on the side lines. Self-satisfaction, contentment with the *status quo*, mediocrity, drifting with the tide, or side-stepping the issues will never suffice for us today—and especially tomorrow.

The lesson of 1888, with aftermath and afterglow, is therefore not only timely as a topic in retrospect but is essential for action as we move on into tomorrow. Its principles are imperative for all time that remains. And time is swiftly running out.

3. RESPONSIVE IN "DAY OF HIS POWER."—The issues and the triumphs of 1888 are our heritage and our obligation today. And they have become our criterion for tomorrow. The truths expounded and exalted in '88 have now become our bounden responsibility for renewed and final emphasis. To aid us in sensing their full import, and then to move forward under the divine provisions made available, has been the sole purpose of this survey.

The lessons of the past are specifically for *us*, and no one else. We must act upon principle and right, irrespective of consequences. We must—by His grace—follow through with fidelity. Then the benediction of Heaven will be upon us, and the triumph that God has planned and provided for us will be ours.

God has a people who will be responsive in the prophesied "day of his power." Of that we are assured. But each individual is personally accountable for his own relationship to it all. That is the sobering aspect for each of us.

## II. The Past, the Present, and the Glorious Future

1. PAST GIVES WAY TO FUTURE.—We have watched the unrolling scroll of our history across the years, revealing the rise, development, and vicissitudes of the Movement so dear to our hearts. We have now come to the final segment—the portrayal of that crucial section that is still future. We have covered our history in sequence, beginning back in 1844. So the over-all picture is fairly before us.

We have surveyed the massed facts marking off the various periods.

We have noted the major turning points, and what made them such. And have observed the clearly defined epochs, and the clusters of events that set them off. The outstanding features have unfolded before us in chronological panorama. High lights and shadows have stood out in vivid contrast. The highlands and lowlands of our experience as a people are clearly discernible, with the great 1888-divide—*Before Confrontation* and *After Declaration*—standing out in bold relief.

The bringing in of Christ in His “fullness” made the difference. The crucial and permanent character of this Message has become increasingly apparent as time has passed.

2. NOW AT THE CRITICAL POINT.—The lessons of the past have spoken forth their message. Their meaning is obvious. We can consequently gauge our situation today in the light of 1888 and its aftermath. We have been made aware of weaknesses that have plagued us, as well as strengths and assurances that inspire us.

With all this before us, we can better assess our prospects and our perils, weigh our present situation—and then face the future. That is the critical point to which we have come. We must face it candidly, and with confidence. We must become neither heady nor discouraged.

3. BLESSINGS OF DIVINE OVERSIGHT.—We must now seek to envision the course of things to come, not through mere human hopes and speculations, but through the eye of the special seer that God has placed in our midst to guide and guard us today, and to counsel and point the way—as well as to reveal the perils that beset. Happy our lot to have more than merely human insight and foresight available! We have, instead, the assured blessing of divine *oversight!* The wisdom and counsel of our God has been made available to meet our needs as they arise. We must ever seek them out and be guided by them.

It is clear that we have not journeyed hitherto alone. There is a *Hand* that has led us, a *Person* who has been with us all the way. And we will not have to go through the remaining portion of the heavenward journey without that same divine leading. Happy the lot of such a people—that is, if we heed the divine counsels and walk the charted way.

4. AVOID REPETITION OF PAST MISTAKES.—Think back a bit. We have searched out the past so as to learn its lessons and avoid a repetition of its mistakes. We have sought out the guidelines that will help us not to repeat certain stumblings and shortcomings. We shall thus be established in the great Eternal Verities of the Faith, and the plan of God for each of us.

We have sought to gather strength from past weaknesses, to gain unity from former divisions, and to discover principles of success from former failures. We shall emulate our pioneers' wholesome search for light, and walk in its advancing glow. We will heed J. N. Andrews' classic declaration, back at the outset of the Movement, that he would gladly give up a thousand errors for a single truth. We will remain subject to the clear mandates of authenticated truth through to the end.

We have sought to understand the past that we might sense and shun similar perils that may confront today—especially those of the days just before us. History always tends to repeat itself. The pitfalls of the past must be avoided. The slowness of some to respond to the entreaties of the Spirit of Prophecy must not be repeated. With the whole heart we are to heed the inspired instructions of that spiritual gift to the Church that, when heeded, has been our guiding beacon through the vicissitudes of the past.

We are earnestly to seek out its counsels for guidance today. And all the more so because of the thickening perils and increasing complexities that confront—especially those foretold for tomorrow.

Consequently we need to make a fresh study of the Spirit of Prophecy calls and cautions, particularly the summonses and admonitions that apply to us now. Happily, we have not been left without light upon current problems. Timeless principles have, of course, been enunciated that apply at all times. But specific instructions have also been left for admonition and application just for today—in this last segment of time. These we neglect at our peril. To ignore or to flout them is to invite and incur disaster.

5. SPECIAL TIMINGS OF SPIRIT OF PROPHECY COUNSELS.—There are impressive timings to the Spirit of Prophecy counsels. There are, as mentioned, general portions ever suited and applicable to each advancing step of the way from our very beginning. Others pertained to the crisis years of 1888, and up until 1901. Still others are timed for today—not for the past, or yet the future. These we must seek out and heed and follow. More than ever in the past, we need a clear grasp of these guidelines given for the immediate present, because the lurking perils and the mounting pressures are so much greater today than in the past.

The complexities and the confusions of the hour are so vast that we should, with humbleness of heart, individually and unitedly enter upon a fresh study of God's specific counsels for today. Our strength and stability will depend upon following these specifications of the Blueprint.

We regret that in the past such a search has not been undertaken as thoroughly and systematically as it should have been. But there is no excuse for such neglect today. We are now to get our sense of direction from such study, and press together and move forward under the guidance of these revealed counsels.

6. UNDERSTANDING GOD'S PLAN FOR US.—But there is more. We need not only the lessons and the assurances of the past, and not only the imperatives for today. Above all we need the outline, the pattern, and the vision of things to come—Inspiration's panoramic preview of the final stretch, the closing emphasis, and the protectives that are to mark the finishing of the work of God on earth—and in our own individual lives in relation thereto.

These are to be faithfully received and followed. And how we need to understand God's plans and expectations for us! How we need to sense His all-sufficient provision for the Great Consummation! But as verily as the greatest task of all time lies just ahead—and thus presents our greatest need—just so truly has the promised enduement of needed power and discernment been assured to us.

### III. The Shape and Emphasis of Things to Come

1. UNPRECEDENTED CONDITIONS LOOM.—The final movements, we are forewarned, are destined to be increasingly rapid ones. Not only that but we will—in all probability—be thrown, in time, more on our own. More individual decisions may have to be made, more individual leadings experienced. We must have so learned our lessons, and be so fully established in the great principles of inerrant counsel given to us, that we can move forward in essential unity, even if separated by harassment and the unprecedented obstacles previously noted.

Thus individual strength will make for a combined impact, advancing under the direct power and control of the Holy Spirit—the one Instrumentality who alone can and will finish the work and cut it short in righteousness (Rom. 9:28)—as we become the chosen channels for His mighty power.

That will unquestionably be the time when men of prominence will join us, throwing their talents, influence, and means into the closing phase of our work for the world. It is promised and predicted. And it will come to pass.

2. LESS OF ARGUMENT; MORE OF CHRIST.—The emphasis in our final witness is clearly outlined. First things are to be put first, with Christ in the forefront of all our witness—Christ as "*all the fulness of*

*the Godhead.*" Righteousness by Faith in its larger inclusive scope will constitute the core and essence of it all. There is to be less of argument, and more of Christ and the Spirit's power. We are told that we shall have less to say about some things, with less concern about speculative nonessentials, and more concentration on the great essentials.

The experience of imparted, as well as imputed, righteousness—of keeping, as well as saving, power—is to be vividly real. Christ formed within, as well as exalted in all doctrine, is God's dual provision for us, with the Faith of Jesus uppermost in perfect, enabling balance.

We must remember that the Everlasting Gospel is the essence and the dynamic of our final message to mankind. It is indeed the "verity" of the Third Angel's Message. These constitute the shape of the things that are to come.

3. SOME DESTINED TO DROP OUT.—But there is a solemn admonitory note. The outline is clear. The challenge of the future is unmistakable, and pattern clearly laid out. We neglect or slight it at our peril. If we become so engrossed with the relentless pressures of the day, we may fail to put the emphasis where God wants it. If we fail to advance in the light revealed on the pathway as outlined, we may miss our footing—and thus the final blessing. That is entirely possible.

A responsive ministry and people will march on, though some will drag behind, become confused—and lose out. Ellen White's first vision forewarned of it—dropping off the lighted pathway into the darksome world below. Yes, tragically, there will be some saddening dropouts.

Brilliant lights will go out. *But there will be full replacements.* Others will fill the ranks. There are "eleventh hour" laborers of talent who will come in and take their places. God has His "reserves" that will join us at the right time to implement the final advance. And they will be ample. The final march to the City above will end in glorious triumph.

4. NO EXCUSE FOR MISSING THE WAY.—No one needs to drop out. There is no excuse for being left behind. The Advent Movement is destined to march forward and upward with quickened pace. But those who falter and drag their feet—or become willful and headstrong—will unquestionably be left along the way.

And some may even seek to try out new diversionary trails. But God has marked out the designated path. There is no excuse for missing the way. It is for us to keep our eyes on the City, and our feet on the charted pathway.

This too must never be forgotten: We shall have more to fear from

within than from without. (ISM 122.) This has already begun to manifest itself. And it will probably increase.

5. PETER'S COMEBACK AND PENTECOST.—Another occurrence along the way may well be noted. A seemingly plausible point could be made of the disciples' forsaking of Christ at the crucifixion crisis of the First Advent—how Judas betrayed and Peter denied his Lord, and how the disciples forsook Him and fled from the cross. At the actual crisis they failed to grasp the real meaning of the Cross.

But that tragically human episode was not the burden of the Gospel records. The apostles do not dwell on that regrettable episode that marred the crucifixion hour. The wavering experience of the moment was but a fleeting incident in the over-all picture. It was what followed that counted.

6. NOT TEMPORARY FALTERING, BUT PERMANENT ADVANCE.—There was an impressive comeback. The great scenes of the New Testament followed as a consequence. The greatest spiritual advance in all church history took place following Pentecost—and with Peter as the preacher, but with Judas as the dropout. It is the final outcome that determines the significance of the earlier episode. It is this that must be emphasized—the ultimate advance, not the temporary faltering.

Similarly, the faltering following 1888 is not the main point. That was actually but a passing digression. The comeback and the impending Latter Rain experiences are the great paralleling counterpart of the Early Rain. That will be the triumphant resurgence. This lesson must not be lost upon us. We must keep the emphasis in the right place.

7. MEN OF COURAGE, DARING, AND INSIGHT.—Men of clear vision, of leadership, of complete consecration and loyalty are called for as never before—men of courage and daring, men of genuine insight, men who will seek until they find—until they know what Israel ought to do. Heavenly wisdom is available, for God's hand is not shortened. His power is amply adequate. He is looking and waiting for a responsive, dedicated people through whom to work out His great final design. And He will find them—in His Church of the Remnant, and its reserves.

It is for us to respond, to rise to His expectations, to do God's work in His designated way. God's plan *will* be carried out. And the responsive instrumentalities will triumph with it. The question is: Will we be among them, or must God turn to others? That is the paramount issue.

The searching question for us individually is, Am I willing to pay the price required for such closeness of walk? Am I ready to respond without reservation? Am I prepared to cut the cables that have bound

me to the faulty past concepts, past restrictions, past impediments, past hampering habits—to the pace of yesteryear, the sidelines, the inertia, or the reservations that impede?

8. GOD LEADS ON TO FINAL VICTORY.—The issues and the alternatives are clearly before us: “We have nothing to fear for the future, except as we forget the way the Lord has led us, . . . in the past” (LS 196)—and fail to recognize and respond to His expectations for the present. Because the future is in God’s hands we do not have to fear, if He is fully in control of our lives. The same Hand that has led us hitherto will lead on to final victory.

This Movement that began in a whisper will finish as an impelling Loud Cry, reverberating to the ends of earth. It will assuredly compass its mission. The crucial question is What will be my individual relation to it all? Will I help to swell the Cry? Will I, or will I not, be in that closing acceleration?

The gross darkness of the last days will be penetrated by the light of God as the piercing rays of the Sun of Righteousness break through the dense, blanketing clouds of the final storm. They will reveal to mankind a people being prepared to meet their God, as the light of Truth as it is in Jesus presses back the enveloping darkness.

9. BLAZE OF GLORY; NOT TRAGIC FADE-OUT.—That is the heartening message of Revelation 18:1-4. It is God’s inspired portrayal of the final triumph, the final outburst of augmenting power, with the final issues brought out clearly, wisely, and fully before the whole world, ere the Great Consummation.

The witness of God to the world will close in a blaze of glory, not in a tragic fade-out. There is no failure with God. And we are to be part of His outshining witness. We cannot overemphasize the question: *What, then, is our relationship and responsibility toward it all, individually and collectively?* Let us address ourselves to some specific aspects.

#### IV. Crisis Conditions Confront Because of Delay

1. CHANGED CONDITIONS DEMAND NEW APPROACHES.—Revision of our *approaches* in order to meet the changed conditions and altered attitudes of today is essential. Not a few are still using approaches and techniques of earlier decades. But the world has changed tremendously, and this will accelerate. It has already taken on a breathtaking pace, and an intensely sophisticated attitude.

Belief in the inspiration of the Word, the fundamental facts and

provisions of salvation, the basic concepts of sin, and the integrity of the moral law are all looked upon with disdain by increasing multitudes today. Many choose to accept the evidence of the senses, rather than the testimony of Inspiration. The sophistries of liberalism are on the loose. We must readjust our approaches to meet the subtleties of the hour.

2. COUNSELS MATCHED TO THE TIMES.—We are faced today by a blasé and sophisticated world that puts a new and specious meaning on the Bible, God, Christ, creation, sin, salvation, regeneration, and the supernatural. The interests of multitudes are focused on brotherhood and civic righteousness, the accommodations and compromises of ecumenism, and the fascinations of the social gospel. Ours is likewise a generation gripped with fear, driven by anxiety over thermonuclear threats that could mean the ruin of civilization.

That is the complex that we face. To meet it calls for divine wisdom. That wisdom is available for the seeking. We have counsels matched to the times and the intensifying complex that confronts. And this latter includes the deviations of the neo-Adventism some would inject into our thinking and terminology. Concerning this we must ever be on guard.

3. ASSURANCES OF TRIUMPH ARE OURS.—These are the added barriers that must be penetrated, the new handicaps that must be overcome, the forbidding crisis conditions and “circumstances” that now confront, but which did not obtain following 1888 and throughout the 90’s. We are now in the midst of the terrifying perils of the atomic age—the time of shifting moral values, of crumbling standards, of mounting strife, of seething prejudice, of irreconcilable conflict.

Nationalist and radical racist forces have broken loose. Walls that seem well-nigh impenetrable now frustrate. Youth are in rebellion the world around. Supernatural help is imperative. But it has been promised and provided.

God will lead a responsive and united people on and through to triumph. He will imbue them with the irresistible power of the Holy Spirit. They will be the channels for His own tremendous exploits—for *He* will finish the work. Divine power alone, we would stress, can and will do it. Divine strength must and will make up for our human deficiencies. That is our sole hope. There is no other way. Direct, divine intervention is the way, and the only way, through to victory. *That is the plan and provision of God.*

4. FACILITIES NO SUBSTITUTE FOR SPIRIT’S POWER.—We have me-

chanical facilities that our forefathers did not have—radio, TV, air mail, air travel, mass communication, transistors, tape recorders, computers, the Bible in 1,500 languages and dialects, et cetera. But these are futile without the potency of the Spirit of God.

Our supreme need is the power of the Holy Spirit in the Latter Rain in its Loud Cry fullness, under the outshining of the Augmenting Angel of Revelation 18 in its final world-encircling flight and penetration of every section of the globe.

God has the power, the plan, and the provision. And within that provision is contained the human potentials destined to participate in this final phase of His triumph—a completely yielded people destined to share in its consummation. That is the promise and the certainty that brings this personal challenge. A willing people will respond in the “day of his power.” That is the immutable outcome. Will you, will I, be a vital part of that responsive host? That is the supreme question—and challenge. Think it through.

#### V. Tangible Requirements Included in God’s Call

1. **RE-STUDY, RETHINK, AND RE-EVALUATE.**—In the light of the foregoing conditions and contingencies, we need to *re-study* our attitudes and our approaches, to see whether we are actually touching the thinking of this new age, and of youth. Are we communicating? Or is there a tragic gap? And we need God’s help to distinguish between standards that must not change and methods that may profitably change.

We need to *re-assess* our emphasis, to see whether it squares with the explicit counsels of the Blueprint for these closing scenes of earth, with mankind’s changing attitudes and obsessions. Yet as we seek to communicate with a restless generation we must guard against compromising any element of the instruction given us in the Blueprint.

We need to *re-examine* the terminology we are using, to see whether the message we bear is really getting through to our hearers and readers today. Yet we must never adopt concepts and terminology lately invented by the father of deception and confusion.

We need to *re-evaluate* our understanding of this complex changing world so as to get its ear and penetrate its preoccupied thinking, and strange compulsions and reactions. Yet we must never gain the world’s attention at the cost of embarrassing our Lord and Saviour.

We need to *reappraise* the effectiveness of some of our time-worn topics and tired, threadbare clichés—possibly appropriate decades ago, but ineffectual today. Yet we must pray that we be not of that tragic number who “rashly denied the light behind them” (EW 15).

We need to *rethink* our way through the complex impasse that has been building up against the reception of the message of God for this last hour—in this time of delay before the consummation.

We need to *reconsider* the unprecedented demands and expectations of the times so as really to reach God's great host of hungry-hearted people—specifically called "*my people*"—scattered all through the churches of Christendom. And those outside the churches. Such are waiting to catch the voice of the True Shepherd, which voice the Master assures us they will recognize and heed, when they hear it.

We need to *reinspect* the barriers and walls that have hampered, or even prevented, communication with those restless souls seeking light and truth and life, and who will respond to Heaven's final appeal in the breakthrough.

We need to *ponder* the fact that we may have less to say along certain lines, as we follow the Inspired Counsels. And we are to put this into action.

We need to *analyze* our role, to see if the time has not come to change from so much cold, compulsive evidence and argument, to more of Christ-centered witnessing and appeal, under the tender impress of the Holy Spirit.

We may, perchance, have to *redirect* the course of our lives and service in order to reflect the divine ideals and rightful expectations. God will bring understanding and conviction—and action—if we will permit.

2. NEW FINDINGS AND NEW STRENGTHS AWAIT.—Momentous changes are destined to mark the nature of our last witness to the world—Spirit-indicted approaches through Spirit-filled lives that will bring an influx of thousands into the church in a day, as God sets His hand to finish the work in His own way. Heaven speed the day! But we must be sure as to our part—our yieldedness, our fitness, and our balance.

There are new findings, new facts, new evidences, new confirmations, new strengths, new bases of confidence of which we are scarcely aware, that are awaiting our discovery and employment.

On the other hand, there are questionable quotations floating about that we cannot with propriety continue to cite or quote. And there are arguments that are unsound, and assertions that are invalid, which should never be employed again. There are palpably outmoded approaches that no longer suffice. These we must review and revise. There is a work for each to do.

3. FUNDAMENTAL ADVANCES CALLED FOR.—There are terms and ex-

pressions that give needless offense that we should put away—and this without compromising or in any way weakening our message and vital witness. There is a regrettable negativism that has characterized the emphasis of some, that should be changed to the positive. We should therefore restudy and recast our role, and get away from our all-too-familiar stance as lawyers arguing a case for God—or even as debaters struggling for position—and become witnesses testifying to truth personally experienced and burning within.

We should also probe our hearts to see if we have not too often given the honor, the glory, and the credit to a message rather than to the transcendent Christ of the message—to the Faith of *Jesus*, not simply the Commandments of God.

We should analyze our emphasis and see if we have not all too frequently stressed an intellectual assent to a beautiful but abstract system of doctrinal truth, rather than a heart relation to Him who is the “center and circumference” of each vital and valid doctrine.

4. HARMONIZE WITH CLEAR DIRECTIVES.—We should look over our sermon and Bible-study topics, and their content, and see if we have been dwelling too much upon minor points that amount to practically nothing—and that have no real bearing on salvation—instead of “grappling with great themes,” and the Eternal Verities, as we have been admonished to do.

We need to size up the situation on our knees, and search out our weaknesses, and weigh the merits of better ways and more effective plans.

We need to check, analyze, measure, and then readjust and recast our emphasis in harmony with the clear directives of God for this climactic hour. We should throw out any truly obsolete, time-worn methods—possibly good enough for our forefathers, but which are now utterly inappropriate. Advances commensurate with the hour are definitely called for.

5. FRESH APPROACHES, APPEALS, AND STRATEGY.—We consequently need a fresh approach, a new appeal, a more effective strategy, a more winsome plan of action, a more efficient method that meets the demands of the hour. For this we should search and pray—and follow as and where God leads.

The time has come to present the radiant truth and provisions of God “*more fully*”—centered in Christ and Spirit-indicted, as we are admonished to do. The time has clearly come to break out of the constraints and constrictions that have bound us about, and have hampered us from making the great advance. Tremendous strides are called for.

Unprecedented opportunities are about to open before us, into which we must press. The call is for preparedness and divine fitness, for yielded lives and sanctified discernment.

6. BEWARE OF QUESTIONING GOD'S DECLARATIVES.—Then there is this word of caution concerning the crisis of 1888. We entered the "*time* of the Latter Rain and Loud Cry" in 1888 as verily as in 1798 we entered the "*time* of the end." Though delayed, its fullness is destined to come—and that soon, despite the setbacks we have surveyed. The plan and purpose of God cannot, will not, be thwarted. He who denies that the Loud Cry began to sound in 1888 impugns the veracity of the Spirit of Prophecy. He who asserts the Latter Rain did not then begin to fall challenges the integrity of God's message relayed to us.

The Loud Cry note paralleled the beginning of the outshining of the light of the Righteousness of Christ as "all the fulness of the Godhead." Hampered by a mixed reception at first, it has become increasingly clear and more precious in recent decades. Misunderstood, resisted, and opposed by "*some*," it has weathered its time of trial.

It is being more widely believed and cherished today, and more eagerly studied and entered into now, than at any time since 1888. There is a revival of rejoicing in the provisions of our God that is most refreshing. This is to be the time of full embracement. We stand on the threshold of the great advance foretold. But some will not recognize it.

## VI. Consummation of the "Everlasting Gospel"

1. WONDROUS SCOPE OF RIGHTEOUSNESS BY FAITH.—Righteousness by Faith, we are assured, is to be the all-encompassing emphasis that is to characterize the close of God's final message to man. But with this assurance it is never to be forgotten that Righteousness by Faith is not simply a magic theological term—a slogan, catch phrase, motto, talisman, charm, epigram, axiom, proverb, cliché. It is not merely a unique talking point.

It is the undergirding principle and provision of all redemption—past, present, and future. It is the foundational force of all spiritual life. It is the sole basis of personal salvation. It is thus the great indispensable. It is the ultimate in God's all-encompassing plan of complete redemption.

One may possess superior intelligence and learning. He may be an expert in theological minutiae. He may be adroit in prophetic interpretation detail. He may be a distinguished teacher of abstract truth, and know all the terms and multiple specifications of the Message. He

may be a valiant contender in behalf of Present Truth—and yet be *virtually devoid, personally and in actuality, of the indispensable Righteousness by Faith in Christ*. That would be catastrophic. So the point at issue is crucial.

2. MASTER KEY THAT UNLOCKS HEAVEN.—Righteousness by Faith is not a mere segment or aspect of the Faith. It is the Faith in its *entirety*—the full Faith of Jesus. Ponder its scope. It takes in the entire sweep of salvation. It constitutes the heart of redeeming grace, the essence of the Everlasting Gospel. It is the Third Angel's Message "*in verity*."

No stronger expression, scope, or involvement is possible. It is the most comprehensive and momentous theme of all. Its proclamation is the purpose of our existence as a people and as a Movement. Its acceptance is the sole hope of the Church, and of its component members.

It is the master key that unlocks heaven. But it must be actually and individually realized. It is the spring of all true service, the joy of all Christian life and effective witness. That is why it is to characterize the climax of our witness to the world. Its pre-eminence cannot be brushed aside or played down. It is central, as we face the towering task that remains. It will forge to the front. That is the declaration of God.

## VII. Final Emphasis on "Message in Verity"

1. CLOTHED IN PANOPLY OF RIGHTEOUSNESS.—Not all who come into the Faith during the final "rapid" movements of the Loud Cry phase of the Message—under the constraints of the Holy Spirit—may have time to absorb all the minutiae of our lesser doctrines and applications. They may not be acquainted with all the secondary aspects and sometimes speculations of prophetic interpretation, with which some of our amplified expositions have been invested. But they will be surcharged with the essence of the Advent Faith—its *foundational features*. They will be wholly responsive to, and transformed by, the "Third Angel's Message *in verity*."

They will be fully responsive to the saving truths and provisions of the Everlasting Gospel—the Eternal Verities. They will be in living fellowship with the living Christ. They will be fully clothed in the panoply of His Righteousness—true sons and daughters of God, readied to meet their returning Lord. And they will constitute powerful witnesses to those Verities. The essential truths of the Message will be realized and proclaimed with conviction.

2. ACCESSIONS WILL SURPASS PENTECOST.—The *emphasis* will be

where it ought to be—on the primaries, the great essentials, not on secondaries and inconsequential. The “Everlasting Gospel” will be proclaimed with compelling power. Nothing vital will be left out of that witness. But inconsequential on the periphery—that actually have little or nothing to do with salvation—may be conspicuous by their absence. A “short work,” but a thorough and glorious work, will the Lord make in the earth. Those are Heaven’s assurances.

And the response will surpass any other ingathering of souls in the sevenfold history of the Christian church—far surpassing that of Pentecost. This will mark the climax. A great host will be readied to meet their God, through the operative power of Christ, who will have His rightful place as the “center and circumference” of all truth in the final call of redemption.

That is the focused picture of the “last things” that God would have us get. It is a tremendous prospect. It will be the triumph of truth “*in verity*.” And it is as sure as the Word and veracity of God.

### VIII. Transcendent Person—Supreme Lesson for Adventism Today

1. SALVATION EMBODIED IN A PERSON.—Let us close this portrayal on this very personal note. There is, as noted, a supreme Gospel truth and provision that we, as Adventists—and above all as Adventist workers—need more and more to understand, experience, and proclaim in this final phase of the Church’s message mission. It is one in which we ourselves must wholly trust. It is simple, and foundational to all else. It is just this: It is not knowledge—no matter how sound, satisfying, or complete—that saves, but *faith in a transcendent Person—and in that Person alone*.

It is not ardent intellectual assent to a beautiful but abstract system of doctrinal truth and orthodoxy that saves, but faith in and appropriation of the provisions of redemptive grace embodied and personalized in our transcendent Christ as Saviour. This is paramount to all else.

And more specifically, it is not even belief in the structural distinctives of the blessed Third Angel’s Message that saves, but trust in the eternal, all-sufficient *Christ* of the Message—faith in Him as “*all the fulness of the Godhead*,” Heaven’s “all and in all.”

2. THE TRUTH OF ALL TRUTHS.—Nothing but Christ—no profession or membership, no position or function in the Church of the Remnant, no activity or works however wholesome, no mere human obedience no matter how intense, no expenditure or sacrifice for the cause of God, no matter how great—can in themselves, individually

or collectively, save us. And this is irrespective of how sincere, complete, or ardent these may be. There is danger just at and over this point.

Salvation is based solely on and springs wholly from that "One and Only" Lord and Saviour Jesus Christ. True obedience and active works inevitably follow salvation. But our sufficiency is solely and exclusively in Him. That is the *truth of all truths* for us as Adventists today.

3. NOT ORTHODOXY OR ACTIVITY, BUT A PERSON.—And never should we forget certain paralleling truisms that undergird the foregoing principles: With all due regard for them, the "Testing Truths" of the Third Angel's Message did not *die* for us. The Message, either in whole or in part, did not and cannot *atone* for our sins. Orthodox belief in Adventism cannot *forgive* our sins. Refusing to receive the Mark of the Beast will not *make intercession* for us before the Father.

This principle applies all along the line. Thus a true understanding of the mortality of man, his unconsciousness in death, and the ultimate blotting out of the wicked, will not *bestow immortality* upon us at the first resurrection or translation day. Only He who is Himself the Resurrection and Life Incarnate can and will do that. Life is had only in Christ—life more abundant and eternal, and available as a gift.

Neither can belief in or observance of the true Sabbath assure our salvation. Only trust in the living "*Lord of the Sabbath*" can do that. Sincere affirmation of all the declarations on our uniform Baptismal Certificate, and subsequent immersion preparatory to church membership, will not carry us through the time of trouble into the New Earth. There is something infinitely beyond and above all these that is requisite.

4. CHRIST'S PERFECT OBEDIENCE AND RIGHTEOUSNESS.—Meticulous and intensive obedience to the moral law will never produce the requisite Righteousness in us, without which no one can endure in the presence of a holy God. It is only the perfect obedience and spotless Righteousness of Christ—as God and man—both imputed and imparted to us, that will satisfy the demands of the sacred law and the requirements of a holy God.

Nor will engagement in the ministry, or any other sphere of service in any or all forms in the organization, automatically open for us the gates of the New Jerusalem. Only the redemptive powers and provisions centering in the Person who is Himself the Everlasting Gospel Incarnate, can and will do that. That is basic, invariable, final.

5. ONE PROVISION IN ALL AGES.—There has been only one Way (“I am the way”), and one means of salvation throughout the sweep of the centuries—believing in, coming unto, and receiving Jesus Christ as personal Saviour from sin, and as Lord of the life. Although God’s people can be destroyed through lack of knowledge (Hosea 4:6), salvation has never depended upon the degree or completeness of one’s knowledge of Biblical truth, desirable as that is. In times when apostasy was most devastating and widely prevalent, it was still simple, basic, sincere faith in Jesus that saved, just as verily as today in the full blaze of restored and consummated doctrinal truth.

It was similarly this wondrous provision of simple faith that has made possible the salvation of some who, we are authoritatively told, in gross heathen darkness did not have the printed Word—or even a clear knowledge of the words and wonders of Christ and His teaching—but who truly followed and trusted the heavenly light that lighteth every man that cometh into the world (John 1:9). Such sincere souls will not be lost.

6. CHRIST IS THE ONE INDISPENSABLE.—It is therefore true beyond controversy that one transcendent Person, and one alone, saves—Jesus Christ Himself, the Gospel Incarnate, personified, manifest, actualized, finalized. Apart from this Person there is no escape from spiritual death—no regeneration, no justification, no sanctification, no righteousness, no adoption, no glorification, no immortality, no joyous eternal life forevermore. He is the *one indispensable*. He is indeed our sole means of salvation and our only hope of heaven.

Our relationship to *Him*, then, is crucial and paramount. This we, especially as workers, must realize more and more—personally and experimentally. And into this relationship we must lead both our own people and our converts. There is no substitute or alternative for this. Christianity, then, is in essence *a relationship to a living Person*. That is the heart of it all. That is pinpointing the Everlasting Gospel. That is the Faith of Jesus.

7. MUST REDIRECT OUR EMPHASIS.—In the past we have given too much glory to abstract truth, too much praise to a wonderful Message, too much laudation to human character and activity, too much recognition to desirable attitudes, processes, and provisions apart from Christ—qualities that are to be the *outgrowth and result of saving relation to Christ*.

We must redirect—and in cases we may even have to reverse—some of our emphasis. We must now put first things foremost. We must make

Christ the center and circumference of everything—belief, activity, gratitude, devotion. Everything else will follow in its train, and follow naturally and inevitably.

It is *His* life, *His* faith, *His* obedience, *His* righteousness, *His* character that is substituted for and stands for ours. Yes, that becomes ours. And it is this transference and transformation that saves (Gal. 2:20). That is the Everlasting Gospel. That is our Message.

Christ is thus both the center and the circumference of all true doctrine—a “complete system of truth.” There is no essential doctrine outside the scope and circumference of Christ. At the same time, as seen, He is the center and source and embodiment of all saving doctrine. That is the truth that must motivate and will make radiant our final witness to the world. Such actualized truth will exert the maximum force and appeal in earth’s final hour. It is the ultimate.

8. PROVIDES NEW APPROACH, POWER, AND APPEAL.—With such an experimental understanding, such glad tidings, and such glorious and unlimited Source of living power—and such a living experience—we can go to the world with a new approach, a new appeal, and a new power and fervor to meet an unprecedented need and to fill the aching void in this time of the world’s greatest extremity. We can go with Heaven’s supreme remedy for earth’s final, fatal ills—and humanity’s culminating despair. This is God’s desire. It is His expectation and provision for us.

The divine remedy for sin and separation from God is full and complete. The cure for the fatal ills of sin is sure and sufficient. *And it is all in Christ.* That is the assignment for today, the relationship we must experience, and the imperative that we must bring before mankind in our closing witness. That is the supreme lesson for Adventism today. That is the “Faith of Jesus”—Righteousness by Faith in Christ as “all the fulness of the Godhead.” That is the glorious climax that impends.

# Appendixes

## APPENDIX A

### E. G. White's Report of Minneapolis Conference

Minneapolis, Minn., November 4, 1888

Dear daughter Mary:\*

Our meeting is closed. I have on last Sabbath given my last discourse. There seemed for the first time to be considerable feeling in the congregation. I called them forward for prayers although the church was densely packed. Quite a number came forward. The Lord gave me the spirit of supplication and His blessing came upon me. I did not go out to meeting this morning. This has been a most laborious meeting, for Willie and I have had to watch at every point lest there should be moves made, resolutions passed, that would prove detrimental to the future work.

I have spoken nearly twenty times with great freedom and we believe that this meeting will result in great good. We know not the future but we feel that Jesus stands at the helm and we shall not be shipwrecked. My courage and faith have been good and have not failed me, notwithstanding we have had the hardest and most incomprehensible tug of war we have ever had among our people. The matter cannot be explained by pen unless I should write many, many pages; so I had better not undertake the job.

Elder Olsen is to be president of the General Conference and Brother Dan Jones of Kansas is to help him. Elder Haskell will serve until Brother Olsen shall come from Europe.† I cannot tell what the future may reveal, but we shall remain for about four weeks in Battle Creek and get out a testimony that should come out just now without delay. Then we can see how matters move at the great center of the work. We are determined to do all we can in the fear of God to help our people in this emergency.

A sick man's mind has had a controlling power over the General Conference Committee and the ministers have been the shadow and echo of Elder Butler about as long as it is healthy and for the good of the cause. Envy, evil surmisings, jealousies have been working like leaven until the whole lump seemed to be leavened. . . .

Willie has gone a few miles to Minnehaha Falls—the first time he has had a moment to be off sentinel duty—committees, committees, committees. He has not yet come back.

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\* NOTE: Wife of William C. White.

† In the absence of George I. Butler, president of the General Conference, Elder Haskell chaired the General Conference session. Shortly after the close of the session, W. C. White was asked to serve as acting president, which he did for nearly six months.

We have it quite cool here. We have all had colds, but we have had considerable sunshine and but very little rain. We have had good food and that which we could enjoy. Sarah is some better of her cold. I could not spend any time to nurse a cold for I have been in the harness every day.

Today, Sunday, I have not attended meeting, but have had to visit considerably. I am grateful to God for the strength and freedom and power of His Spirit in bearing my testimony although it has made the least impression upon many minds than at any period before in my history. Satan has seemed to have power to hinder my work in a wonderful degree, but I tremble to think what would have been in this meeting if we had not been here. God would have worked in some way to prevent this spirit brought to the meeting, having a controlling power. But we are not the least discouraged. We trust in the Lord God of Israel. The truth will triumph and we mean to triumph with it.

We think of you all at home and would be pleased to be with you, but our wishes are not to be consulted. The Lord is our Leader, let Him direct our course and we will follow where He leads the way. . . .

Now I shall write you something more as soon as we can after we reach Battle Creek. Excuse this hasty line. Much love to all the family, especially Ella and Mabel.

Mother

P.S. I have one nice warm pair of stockings knit for Willie and I have the second pair almost done.

Just as I was folding this letter this great blotch came to make it look badly.

Mother

(Letter 82, 1888)

## APPENDIX B

### A. T. Jones's Intensified Use of "Substance"

1. EMPLOYED SIMILAR TERMS AND APPROACHES.—While E. J. Waggoner gave the actual studies at the Minneapolis Conference of '88, first on the transcendence of "*Christ*," and then on His consequently all-sufficient "*Righteousness*"—with the two distinctive but inseparably related adequacies—A. T. Jones held virtually identical views, both before and after 1888. One therefore unfolded and amplified the meaning and intent of the other.

Following the '88 Conference they traveled, taught, and preached together on this matchless provision. Gradually, however, Jones became the more prominent in presenting Righteousness by Faith in its varied aspects, particularly in North America. He employed similar approaches and often used identical terms—developing them in his own distinctive way.

For example, Jones pressed hard on the term "*substance*," expanded into "*very substance*," "*substance of God*," and "*substance of substance*." (The latter, of course, harks back to the historic "very God of very God" phrasing of those setting forth the absolute Deity of Christ.) In fact, in his little book on

Hebrews—*The Consecrated Way* (1905)—Jones used varying forms in emphasizing “substance”—which term was first introduced by Waggoner at Minneapolis. Indeed, Jones drafted upon it some sixteen times, with telling and cumulative effect.

2. INTENSIVE AND DEFINITIVE USE OF “SUBSTANCE.”—Here are Jones’s leading declarations, which throw clarifying light on Waggoner’s understanding and intent in his use of this very term, for the concepts of the two men were closely parallel. Citing Hebrews 1:3, Jones used the R.V. margin—the “very impress” of His “substance” (Heb. 1:3). Here are four of his amplifying statements appearing within the compass of four pages:

“The nature of Christ was the nature of God; that He, in His person, in *His substance*, is the very impress, the very character, of the *substance of God*. That is to say that, in heaven, as He was before He came to the world, the nature of Christ was in *very substance the nature of God*.” (*The Consecrated Way*, pp. 13, 14.)

“But unto the Son He [the Father] saith, Thy throne, *O God [sic]*, is forever and ever [“from eternity to eternity,” German translation].” (*Ibid.*, p. 15.)

“In the first chapter of Hebrews Christ is revealed as God, of the *name [sic]* of God, because He is of the *nature [sic]* of God. And so entirely is His nature of the nature of God, that it is the very impress of the *substance [sic]* of God.

“This is Christ the Saviour, Spirit of Spirit, *substance of substance*, of God.” (*Ibid.*, p. 16.)

“And this likeness to God [sic], as given in the first chapter of Hebrews, is likeness, —not in the sense of a mere picture, or representation; but is *like[sic]ness* in the sense of being actually *like [sic]* in very nature,—the very ‘*impress of His substance*,’ Spirit of Spirit, *substance of substance*, of God.” (*Ibid.*, p. 17.)

The intent of his emphasis is so buttressed that it cannot be misunderstood.

3. SUBSTANCE OF GOD; SUBSTANCE OF MAN.—Further major statements, appearing a few pages thereafter, couched in Jones’s characteristic phrasing, embody these expanding thoughts:

“Therefore as in *heaven [sic]* He was higher than the angels, as *God [sic]*; so, on earth, He was lower than the angels, as *man [sic]*. As when He was higher than the angels, as *God [sic]*, He and God were of *one [sic]*; so when He was on the earth, lower than the angels, as *man [sic]*, He and man are ‘of *one [sic]*.’ So that, just as certainly as, on the *side of God [sic]*, Jesus and God are of *one [sic]*—of one Spirit, of one nature, of *one substance*; so, on the *side of man [sic]*, Christ and man are ‘of *one [sic]*’—of one flesh, of one nature, of *one substance*.

“The likeness of Christ to God [sic] is in *substance [sic]* as well as in form. And the likeness of Christ to man [sic] is in *substance [sic]* as well as in form.” (*Ibid.*, p. 20.)

“Christ’s *like[sic]ness* to God is not simply in *form [sic]* or *representation [sic]*, but also in *very substance [sic]*; and the second chapter as clearly reveals that His *likeness [sic]* to men is not simply in form or in representation, but also in *very substance [sic]*.” (*Ibid.*, p. 21.)

This, of course, only emphasizes the primary “substance of God” antecedent.

4. ELLEN WHITE’S CONFIRMATORY SANCTION.—These significant expressions, all appearing within nine pages, reflect the common belief of both Jones and Waggoner, and stand indelibly on record. They were never repudiated. “Substance” was therefore no chance expression, no accidental or random designation. It had a very specific and definitive intent. It assuredly meant “very God of very God”—with all the vastness, closeness, and oneness implied historically, and in their personal belief.

The fact of Ellen White's own use of this identical—and in some ways revolutionary—term throws a unique, confirmatory light on the Waggoner-Jones usage and intent, for she was present when Waggoner originally used the term at Minneapolis in 1888. And, between 1888 and 1890, she heard both men preach on the theme of Righteousness by Faith in Christ as "All the Fullness of the Godhead," and approved their presentations.

## APPENDIX C

### "Deity" Substituted to Maintain Original Intent of "Divinity"

1. USED TO PRESERVE ORIGINAL MEANING.—There is one case of E. G. White "revision" of which we should be aware, and which we need to understand and be prepared to explain. It was not a revision in the sense of a change of thought or teaching. Instead, it was made *in order to preserve the original intent* of a term that, in the passage of time, had undergone a gradual modification of meaning. It involves the words *divinity* and *deity*.

Up to and at the time of the 1888 edition of *The Great Controversy*, *divinity* connoted deity—Godhood in the fullest sense. It was in this sense, in the 1888 edition, that the word *divinity* appeared on pages 524 and 552 of *The Great Controversy*. The following from W. W. Prescott bears out the point:

"It has come to be quite the fashion in some quarters to acknowledge the *divinity* of Christ, using the term, however, only in an accommodated sense, while denying his deity."—R&H, Feb. 11, 1909.

So in the passage of years, under the spread of Modernism and Unitarianism, the thought became widespread that all good men are "divine" in a sense—Christ simply more so. Thus the original thought of *divinity* was weakened, watered down, and emasculated with many. It is obvious, then, that it was to preserve the original intent of *divinity*—as the complete *deity* of Christ—that the word *deity* was substituted in several instances in the 1911 edition of *The Great Controversy*.\*

2. TO MAINTAIN, NOT TO CHANGE, THE THOUGHT.—There was therefore no revision in the sense of changing the original thought and intent. Rather, it was to maintain the original concept. And that was done under the authorization, and then the approval, of Ellen White herself. Therefore any charge that there was a change of thought or intent is untrue. The thought remains identical. The change of the word was to prevent a weakened understanding that the altered meaning had introduced. The revision was wiser and more vital than many understood at the time. In the light of later developments, it is more pertinent today than ever. The revisions were as follows:

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\* *The Great Controversy* was earlier called *Spirit of Prophecy*, volume 4. Issued as *The Great Controversy* in 1884, it passed through a series of printings between 1884 and 1887. It was then enlarged, in the 1888 edition, to 678 pages. In 1911 it was again enlarged and revised, under direct supervision of Mrs. White, that it might become a subscription book—re-illustrated and documented, with appendix notes, and Scripture and subject indexes. (See *Index to the Writings of Ellen G. White*, vol. 3, pp. 3198, 3199; and especially Arthur L. White, "The Story of the Great Controversy," R&H, Aug. 1, 1963.)

## 1888 Edition

"Another dangerous error, is the doctrine that denies the *divinity* of Christ" (p. 524).

"If men reject the testimony of the inspired Scriptures concerning the *divinity* of Christ, it is in vain to argue" (*ibid.*).

"The spirits deny the *divinity* of Christ" (p. 552).

## 1911 Edition

"Another dangerous error is the doctrine that denies the *deity* of Christ" (p. 524).

"If men reject the . . . *deity* of Christ . . ." (*ibid.*).

"The spirits deny the *deity* of Christ" (p. 552).

## APPENDIX D

## Conradi—Tragic End of Scoffer at "1888" Message

1. DISASTROUS HARVEST OF SEED OF DERISION.—At the Minneapolis General Conference of 1888 Louis Richard Conradi was one of the most outspoken scoffers of Dr. E. J. Waggoner's solemn message on Righteousness by Faith, according to the C. C. McReynolds statement of 1930. (See "Highlights and Afterglow—No. 1," sec. V:1, p. 249.) He was surely one of the "some" who resisted and rejected the message as there given.

Because Waggoner's studies were strongly backed by Ellen White, Conradi thenceforth sought increasingly to undermine, and at last bitterly to fight, the Spirit of Prophecy. That is attested by men to whom he made explicit declarations—such as to Pastor Wilhelm Mueller, later president of the Central European Division (1951-62). This Mueller stated to me personally.

Notwithstanding, Conradi continued on in increasingly prominent ministry in the Church—until he broke with us completely in 1932. But wherever he lived and labored and traveled he subtly scattered unsettling seeds of doubt as to the validity of the Spirit of Prophecy—and ultimately came to challenge the fundamental tenets of God's message for these last days.

2. ONE OF THE "SOME" WHO REJECTED.—Conradi consequently comes within the scope of the small group of the "some" leaders whom Ellen White rebuked for their wrong attitude toward the imperative principles of 1888. The tragic outcome of Conradi's fateful stand is attested by the following facts on record. After he was at last brought to account in 1931,\* and left us, Conradi wrote a diatribe against our early leaders—directed particularly against Mrs. White.

This final exhibit of his sad course is seen in the brash and acrid statements compressed within his 79-page attack—*The Founders of the Seventh Day Adventist Denomination*—issued in 1939, the year of his death. Indeed, he died just before the printed copies, published by the Seventh Day Baptist Press in America, could reach him in Germany.

3. "1888" MARKS TURNING POINT.—That 1888 was the turning point in Conradi's life is borne out by the following evidence appearing in the "Bio-

\* A representative committee of leaders—including men like Watson, Evans, Kern, McElhany, Spicer, Wilcox, Daniells, Crisler, Prescott, Haynes, Mueller, and Gilbert—was appointed to meet Conradi at Omaha, Nebraska, on October 13, 1931, prior to the Autumn Council of that year. (*Minutes of the General Conference Committee*, Aug. 10, 1931.)

graphical Sketch" of Conradi, prepared by the late Dr. Corliss Fitz Randolph, of the Seventh Day Baptist Historical Society, and printed in the Seventh Day Baptist *The Sabbath Recorder* in 1940. In "1888," the Sketch states, Conradi was asked by the Seventh-day Adventist leaders to return from Russia to the States to help build up the educational work among the German Seventh-day Adventists in North America, and to conduct a German training school at Milwaukee. ("Rev. Louis Richard Conradi," *The Sabbath Recorder*, Supplement, March 4, 1940, p. 7.)

Upon his return to America, Conradi attended the Minneapolis General Conference in the autumn of '88. Then, on the next page of the Sketch appears this significant paragraph, written by Dr. Randolph, his SDB biographer. Note the precise words:

"Although at the time of his conversion, he identified himself with the Seventh Day Adventists, as early as the year 1888 he found himself differing radically from the teachings of Mrs. James White, their acknowledged prophetess and leader, as to certain doctrinal beliefs. Indeed, it is by no means certain that he ever fully accepted certain of Mrs. White's claims. . . . It does not appear that he ever held the extreme views which characterized Mrs. White and other leading Seventh Day Adventists. It also appears to be fairly clear that converts to Adventism under his leadership had a training somewhat different from that of those accepting those doctrines under other leaderships. He totally rejected Mrs. White." (*Ibid.*, p. 8.)

4. ORGANIZES FORMER SDA'S INTO SDB CHURCHES.—After telling of Conradi's formal separation from the Seventh-day Adventist Church, Randolph quotes Conradi himself as saying, "My departure from the fundamental teachings of Seventh-day Adventist faith was . . . based upon my disbelief of Mrs. White's visions" (p. 9).

This then followed in the record. After being received into the Seventh Day Baptist Church, and becoming one of their ministers, Conradi returned to Germany, and sought out "many [disgruntled SDA] friends there, who, like himself, had found themselves out of harmony with their former church relationships" (p. 9). These Conradi began to organize into small Seventh Day Baptist churches, until there were 27 of such, according to the Sketch—with a membership of 533, including one whole church. (See p. 9.) That is the story from the Seventh Day Baptist angle.

5. COVERT CRITICISM ENDS IN OPEN REPUDIATION.—Pause and ponder, just here, the principles at issue. Many years prior, Ellen White set forth this basic truth in these incisive words:

"It is Satan's plan to weaken the faith of God's people in the *Testimonies*. Next follows skepticism in regard to the vital points of our faith, the pillars of our position, then doubt as to the Holy Scriptures, and then the downward march to perdition." (4T 211.)

And in 1890, shortly after the Minneapolis meeting, Mrs. White made this significant statement, "The very last deception of Satan will be to make of none effect the testimony of the Spirit of God" (ISM 48). Satan, she continues, will attempt to "unsettle the faith of the churches in them." And she adds, "There will be a hatred kindled against the testimonies which is satanic" (*ibid.*). Further, those who leave us "will first give up their faith in the warnings and reproofs contained in the Testimonies of God's Spirit" (E. G. White letter 156, 1903).

This was sadly exemplified in the case of Conradi. A man of exceptional ability, he rose to posts of leadership in Central Europe notwithstanding. He had been attracted to the intellectual, abstract, impersonal side of our doctrinal faith. It was obviously detached from vital, personal life. Evidently, to him truth was primarily a theory, a postulate. He did not know or experience the spiritual, vibrant life of the Movement, and of the individual. His critical attitude, though first held covertly, had its inevitable influence on others. His partially concealed rejection of the Spirit of Prophecy was increasingly sensed by others before it broke out into open warfare. Many exchanges with our leaders, by letter, took place in 1931. (Conradi Documents 96 b, in White Estate files.)

6. BROCHURE BUILT ON GROSS MISREPRESENTATIONS.—Conradi's hostility became increasingly apparent in his later books—such as his *Mystery Unfolded* (1911), with its digressions in doctrine. His final blast was released through his paperback *The Founders of the Seventh Day Adventist Denomination* (1939)—seven years after he left us. It is a tirade filled with accusations, distortions, and blatant repudiation of the fundamentals of Adventism—particularly the Spirit of Prophecy and our teaching on the Sanctuary, the usual targets. At the very outset, on the title page under the foregoing title concerning our founders, Conradi placed a sizable portrait of "O.R.L. Crozier (1820-1913)." The obvious purpose was to cast Crosier in the false role of one of the chief founders of our Church, because of the Sanctuary angle.

And in the opening paragraph in his Introduction, Conradi lists William Miller and S. S. Snow as likewise among our founders (p. 5), but neither of these men had anything to do with the development of *Sabbatarian* Adventism in the decades following 1844. They were part of the pre-1844 Millerite Movement, and its final "Seventh-Month Movement" phase. And in the closing sentence of that opening paragraph Conradi makes the charge, concerning Ellen White, that she "asserts herself as an infallible authority" (p. 5). He thus set up an arbitrary case that he might proceed to demolish it.

7. VENOM DIRECTED AGAINST THE "VISIONS."—After praising the aborted nineteenth-century *British* Advent awakening as "noble," he contrasts the "counterfeit American movement" (p. 8). Then, after twice asserting that Ellen Harmon's "first vision" was on "December 22, 1844" (pp. 11, 22)—though there is no record of the precise day of the vision, simply sometime in December—Conradi refers to her "fanciful vision" (p. 12), and her "fancied vision" (p. 13). He echoes the Canright aspersion of "epilepsy" (p. 12), and castigates her "pretension" to have seen the "person" of Jesus (p. 17). He alludes to another "false vision, invented by her to fit the hypothesis of Crozier [*sic*]" (p. 23).

Then on another page he charges that Mrs. White made a "wild assertion" in an "infallible vision" (p. 18). And on pages 28 and 29, Conradi refers to Mrs. White's vision of April 3, 1847—on the "heavenly sanctuary"—as a "made-up vision" and "feigned vision" (p. 29), calling it a "deception" (p. 29). These are his chosen epithets.

8. ASSERTIONS NULLIFIED BY FACTS.—Conradi's lack of accurate information and his looseness and irresponsibility of assertion are seen in his emphasized statement concerning the *Day-Star Extra* of February 7, 1846—in which he

declared that "neither White's library, nor any other Seventh Day Adventist library, has one single unabridged copy!" (*Founders*, p. 32).

On the contrary, photostats of this Extra were first secured, by this writer, from the Western Reserve Historical Society, of Cleveland, Ohio, before Conradi had seen the original, and were placed in the Advent Source Collection when the Seminary was in Washington, D.C.—and are now housed in the Library at Andrews University. The White Estate and the Review and Herald libraries likewise each have copies, as well as certain other libraries. And this was all before issuance of Conradi's bitter brochure.

Added to this, on page 35 Conradi charges Mrs. White with "shrewdness" in using only part of a quotation, and of a "feigned" vision on August 18, 1848.

9. UGLY CHARGES AGAINST WHITE AND ANDREWS.—Beginning on page 42, James White, as a publisher, is charged with "A Shrewd Process of Omission, Combination, and Fanciful Interpretation" (p. 42). Conradi also refers to "James White's *Duplicity* . . ." (p. 46), as well as his "*stupidity*" (p. 51), and his "*intentional 'pious fraud'*" (p. 54)—illustrated by asserting that he "glosses over" an undesirable point (p. 50).

As to J. N. Andrews, Conradi refers to his "egotistical spirit" (p. 57). He charges that "Andrews Misuses a Statement Never Made by Luther" (p. 57). On the contrary, this very statement cited is sustained and documented in *Prophetic Faith* (vol. 2, p. 278, note 40). Such are some of the declared "reasons" why Conradi broke with the Seventh-day Adventist Church—because of its "egotistical claims" (*Founders*, p. 60).

10. REPUDIATES CLAIMS OF ADVENT MOVEMENT.—He lauds his own *Impelling Force of Prophetic Truth* (1935)—produced after he had left us—but the volume nevertheless contains a whole succession of grave distortions. But in this 1939 brochure, pages 60-62, Conradi claims that it was Luther who first sounded and really gave the message of Revelation 14:6, and the accompanying message, "Babylon is fallen," "Come out of her" (Rev. 18:4).

He contends that "Luther founded his work of the Reformation upon these divine messages in the 14th chapter of Revelation" (p. 64)—thus seeking to nullify the uniqueness and validity of our belated Movement and Message. In closing his attack, Conradi flatly declares that "Mrs. White is a *false prophetess*" (p. 67), and that our denominational claims and positions are founded on "unscriptural fallacies" (p. 68).

Such was the tragic fruitage of Conradi's initial resistance and rejection of the 1888 message of Righteousness by Faith, then followed by repudiation of the warnings and entreaties of the counsels of the Spirit of Prophecy to such rejectors, and thus to him as an individual. It stands as a solemn warning against taking the first step in the path that leads to final repudiation of the Faith.

## APPENDIX E

## Charge of "Leadership Rejection" of Minneapolis Message Invalid

*(Personal Affirmation and Conclusion)*

1. 40-YEAR SEARCH FOR FULL FACTS.—In the spring of 1930 A. G. Daniells charged me, as a young associate, to undertake a comprehensive search covering the true life story of this Movement and its fundamental teachings, especially in relation to the Minneapolis message of Righteousness by Faith in 1888, and after. Ever since that commission I have quietly but persistently been gathering data, assembling evidence, interviewing individuals, asking questions, and seeking answers—and sifting and correlating every item of evidence found. This inquiry was made largely among those who were leaders in the Movement in various posts of responsibility, though the experiences and convictions of others were not neglected.

I was especially concerned over compassing everything that men personally present at the '88 Conference—and who had continued on in various posts of responsibility—had said. These were the men who had personal knowledge of developments, conditions, and attitudes—in other words, the facts in the case. In this I was gratifyingly rewarded. The larger findings of this broad quest have been shared in these pages—especially chapters 14 and 15. One recurring marginal item was the hoary charge that the leadership rejected the message of Righteousness by Faith at and following 1888. This was incidental, but was borne in mind, as to tangible supporting evidence, and who made the allegation.

2. FOUR CATEGORIES OF COMPETENT WITNESSES.—The men involved in the search fall into several categories. First, I have known personally the following presidents of the General Conference: A. G. Daniells (d. 1935), C. H. Watson (d. 1962), J. L. McElhany (d. 1959), W. H. Branson (d. 1961), R. R. Figuhr, and R. H. Pierson. With Daniells and McElhany I was intimately acquainted, even though I was much younger (that is why I have lived to tell the story).

Second, I was closely acquainted with certain men who were themselves present at Minneapolis—A. O. TAIT,\* and in particular W. W. Prescott—and somewhat with L. H. Christian, and have the affirmations of a score of others. With some I had extensive interviews, and correspondence with all. I was closely associated for four years with A. O. Tait—first as my college Bible teacher and then in editorial apprenticeship on the *Signs of the Times*—in a kind of father-and-son relationship.

Third, I have been close to several historical investigators—A. W. Spalding in particular, F. D. Nichol, and more recently A. V. Olson (d. 1963), as well as Norval Pease. And before these, somewhat with historian M. Ellsworth Olsen (d. 1952). Fourth, for years I have enjoyed close working relationships with Arthur L. White, as well as R. L. Odom, whose familiarity with the E. G.

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\* ASA OSCAR TAIT (1858-1941), Religious Liberty advocate, Bible teacher and editor, delegate in 1888, in 1891 Religious Liberty secretary of the General Conference, then supervisor of the International Tract Society. In 1898 he joined the editorial staff of the Pacific Press. Took time out (1910-12) to form the Department of Theology at the newly established Pacific Union College. But from 1913 until shortly before his death he was editor of the *Signs of the Times*, and was a successful trainer of young editors.

White materials is unsurpassed among us. These have added their witness to the point under investigation.

3. PERSISTING "STOCK" CHARGE OF FAITHLESSNESS.—Upon occasion I asked the men in these various groups concerning a persisting "stock" charge that has come to life periodically across the years—seemingly ever since the break-up of the Minneapolis Conference. The accusation of such was to the effect that either the denomination as a whole or at least the leadership of the Movement actually rejected the Righteousness by Faith message of 1888 as brought forward by Dr. E. J. Waggoner.

This claim had usually come from men of critical bent, sometimes those whose aspirations had been thwarted or who felt that they had not been treated fairly by the leading brethren.

In their search for sustaining evidence, they sought out statements—actually out of context—failing to note the *limited group angle* to whom such strictures were directed, and then applying them to the entire church—or at least to its leadership. Audaciously, they pitted their personal views and deductions against a score of our most competent, best-informed, and loyal leaders, men who had access to *all* the facts, and who have made intensive search for the *full and balanced evidence*, and have not found such an assumption sustained by fact.

4. DANIELLS—UNEQUIVOCAL DENIAL FOR ASPERSIONS.—Note these men by categories. First, among General Conference presidents I was intimately associated with Elder Daniells from 1926 onward, for a number of years, and was with him in intensive writing collaboration for the two months prior to his death in 1935. (This is detailed in chapter 24.) In the light of his urge that I undertake what has now been carried out in this volume, I asked many searching questions of many men—and of Daniells in particular—on all related features, including this point.

As General Conference president for a score of years (1901-22), with intimate acquaintance with the men and the problems of that crucial period—as well as those before and after—and as chairman of the Board of E. G. White Estate Trustees (1915-1935), Daniells was emphatic in maintaining that the leadership of the Movement, at and subsequent to 1888, *did not reject* the Minneapolis message. And Daniells had made a more exhaustive study of this than almost anyone realized, and was in a position to know.

He made sharp distinction between the "leadership"—as a responsible continuing group—and the "*some*" at and following '88, pointedly specified by Ellen White, who "rejected" the message of Minneapolis. (Yet some of these rejectors repented, confessed, and changed—though *some* persisted, and went out from us.) Daniells deplored the fact that such aspersions were cast on men who were now "resting from their labors," and unable to speak out and silence those "sniping" at them from the safe distance of time. And Daniells, our outstanding leader from 1901 onward for two decades, lived for 46 years following '88.

5. WATSON AND McELHANY SIMILARLY DENY CHARGES.—C. H. Watson was a clear thinker, and a man of strong fidelity to the Church and basic loyalty to Present Truth. Such a charge of leadership infidelity, he told me on one

particular occasion, was contrary to historical fact as he understood the past, and that such an indictment was emphatically not true in his day.

J. L. McELHANY,\* stalwart believer in the Eternal Verities of the Everlasting Gospel, and the principles and provisions of Righteousness by Faith—and with whom I long had close fellowship—was deeply distressed over such regrettable “loose charges,” as he termed them, feeling that they were unjust because not founded on fact. They were, he felt, based on subjective quibbles and a distorted evaluation of evidence—or of “hearsay” or peeve. He felt such assertions to be unholy slander against past and present leadership, and was strong in his repudiation of the contention.

6. BRANSON—NO INCRIMINATING EVIDENCE.—W. H. Branson, emphatically of the same mind, made considerable search into the attitude, actions, and influence of his predecessors. He felt it to be “cowardly,” as he phrased it, to make charges of unfaithfulness against the “dead,” when he felt there was lack of tangible incriminating evidence. His own clear position of allegiance to the basic principles and provisions of Righteousness by Faith is attested in his books.

7. TAIT EMPHATIC IN HIS DENIAL.—Turning next to men actually present at, and serving on after, the '88 Conference, first in the written responses of more than a score of such, in 1930, who had personally participated in the doings of the '88 Conference—and had acquaintance with the attitudes and actions of subsequent leaders—there was not one that intimated, much less maintained, such a complaint. Their general declarations are presented in chapters 14 and 15.

I had constant association in service with A. O. Tait (d. 1941) for several years—three as his associate editor on the *Signs* (1915-18). Years later, when he learned of my writing commission from Daniells in 1930, he shared with me many intimate details concerning the issues and attitudes of 1888, and the subsequent years. He was in the midst of it all. And he too was emphatic in his denial of the rejection of the provisions and realities of Righteousness by Faith by our post-1888 leaders.

Tait was not only acquainted with the leaders in the decades following '88 but was likewise in close contact with Ellen White, and was the recipient of copies of many of her personal Testimonies to various leaders. These were given to him by Mrs. White that, in the light of such backgrounds and side lights, he might render the most effective service in the position he held. He was another key witness—and steadfastly denied the allegations.

8. PRESCOTT DENIED ANY BASIS IN FACT.—W. W. Prescott (d. 1944) was still another participant in the 1888 Conference. An accomplished scholar, holding a succession of key posts in the Church—president of four colleges, vice-president of the General Conference, editor of the *Review*, author, and finally head of the Bible Department of Union College—he too was closely associated with our leadership from 1888 onward.

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\* JAMES LAMAR McELHANY (1880-1959) was trained at Healdsburg College. Engaged in evangelism in Australia (1903-06), then Manila and New Zealand. After chaplaincies at Boulder and Washington sanitariums, he became, successively, president of the Greater New York, California, and Southeastern California conferences, then the Southern Union (1920-22), Pacific Union (1922-26), North American Division (1926-32), general vice-president (1933-36), and president of the General Conference (1936-1950).

Upon his retirement he lived in Takoma Park. And many were the hours I spent with him during those later years, in his home and library, and in group Bible studies on the great fundamentals of the Everlasting Gospel, noted in chapter 26. Prescott likewise stoutly denied any basis in fact for the allegations of those periodic critics who charged our leaders with malfeasance in spiritual office. This was not to condone the Church's lukewarmness and lethargy, which is vastly different from violation of trust toward vital truth by our post-1888 leadership.

Essentially the same testimony was borne by L. H. CHRISTIAN (d. 1949),\* with whom I discussed the matter on one occasion.

9. SPALDING DENIED ON BASIS OF PERSONAL KNOWLEDGE.—Turning to earlier historical writers, nothing indicating justification of such a charge appears either in J. N. Loughborough's *Great Second Advent Movement* (1905), or M. E. Olsen's *Origin and Progress* (1935). Loughborough had long been in the Movement, and his book was written sixteen years after 1888, while Olsen's book was issued 36 years after Minneapolis.

But with Spalding it was different. I succeeded him in 1922 as editor of the *Watchman*. That was the beginning of close contacts. We were later associated in Takoma Park, and often conferred while he was bringing forth his *Captains of the Host* (1949). He was a student in Battle Creek College during and following '88. Then, as a trusted secretary, was in confidential relationship with our leaders for decades. This stock charge Spalding denied with considerable feeling, for he knew intimately the men that have been charged with unfaithfulness to revealed truth. He knew the falsity of the assertions, and was not timid in saying so.

10. WILCOX AND NICHOL DECLARED, "NO CASE."—F. M. Wilcox, because of his strategic position as editor of the *Review* for 33 years (1911-1944), working in close association with our leaders—sitting in on the General Conference officers' meetings, and chairman of the White Publications Board (1945-51), quiet but firm in attitude—likewise deplored and denied such periodic unsupported charges.

No one will deny the competence and the keenness of F. D. Nichol (d. 1966), long editor of the *Review* (1945-66), as a historical researcher—as attested by his *Midnight Cry*. Nichol was similarly chairman of the White Trustees Board (1963-66). Numerous were the occasions when we discussed the various charges of critics and malcontents—including this haunting assumption of the unfaithfulness of our post-1888 leadership to the message of Righteousness by Faith.

Nichol made thorough search of our history, and had developed some positive opinions, which he did not hesitate to express. To him this type of post-mortem innuendo was repugnant. He looked upon it as subjective fabrication, based on inadequate evidence and loose thinking—usually influenced by personal peevishness.

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\* LEWIS H. CHRISTIAN (1871-1949), administrator, was trained at Union College. After evangelism among the Scandinavians in Illinois and Denmark, he became secretary of the Danish-Norwegian Foreign Department, and helped start the Hutchinson Seminary. He was successively president of the Lake Union (1914-18), secretary of the Bureau of Home Missions (1918-20), vice-president and then president of the European Division (1922-28), president of the Northern European Division (1928-1936). In 1936 he became a vice-president of the General Conference (1936-46). Also taught in our Theological Seminary. Author of several books.

11. PEASE AND OLSON HELD CHARGES UNSUSTAINED.—Norval Pease, with his thorough analysis of the Ellen White writings on Righteousness by Faith in preparation for his B.D. thesis (*By Faith Alone*), did not find this floating contention to be based on fact, but on suspicion or one-sided data.

And lastly, A. V. Olson, likewise in Adventist leadership at highest levels for many years. He too was chairman of the E. G. White Board (1953-63). With the evidence on this allegation fully before him—after painstaking investigation—totally rejected the allegation of leadership rejection of the truth of Righteousness by Faith as based on faulty premises, erroneous conclusions.

12. WHITE AND ODOM—WITHOUT SUSTAINING EVIDENCE.—Turning now to the witness of men in the White Publications Office. As noted, W. C. White (d. 1937), was acting president of the General Conference for the first six months following the Minneapolis Conference. (See chapter 22.) He was the constant helper and confidant of Ellen White for the 26 years following 1888—until her death in 1915.

If anyone during those decades would know of Mrs. White's public and private statements—and printed and oral positions bearing upon such a charge—it would be W. C. White. His response, based on such knowledge, was a decisive "without justification!" This he recorded in letters to Smith Sharp and to O. A. Olsen in November, 1888.

As noted, the two men living today who are both uniquely acquainted with the E. G. White writings in book, periodical, and personal testimony and letter form, are first Arthur L. White, and then R. L. Odom. White knows the content of the total E. G. White writings as does no other individual. And Odom knows the book statements as no one else, because of his three-year, three-volume *Index* of the E. G. White writings.

Arthur White, because of his custodianship of all the E. G. White vault materials, is in an unequaled position to know the facts. And having engaged in almost continuous research in the Ellen White writings now for some 30 years, and with full acquaintance with Ellen White's total written testimony, affirms that there is no statement or statements that bear out the contention that our leadership, at or following 1888, rejected the declared message of Righteousness by Faith, brought afresh to this people in '88. This was made without any hesitancy or reservations.

13. PERSONAL CONCLUSION—IS WITHOUT JUSTIFICATION.—To this impressive array of competent testimony of a score of our ablest leaders, researchers, and historians, with access to the evidence involved, I too—having been aware of this aspersion perpetuated by some for decades, and occasionally coming to the surface, and having made diligent search among the men and the written sources involved in determining the truth or falsity of this and similar charges—must add my own considered opinion and affirmation: *It is that this traditional attack on the integrity of leaders, at and following 1888 and onward, is an assumption without justification in historical truth or fact.*

It is an attempt to sustain from certain Spirit of Prophecy utterances what was never believed or stated by Ellen White, and has no just foundation in Spirit of Prophecy book, periodical article, or personal testimony record. Ellen White had, and declared, confidence in the integrity and loyalty of our post-1888 leadership.

14. PERSISTENCE OF CHARGES SHEER STUBBORNNESS.—In the light of the total evidence, and the undeviating denial of more than a dozen of our most fully informed and strategically placed leaders and investigators—reaching back for a half century—one can only come to the conclusion that persistent clinging to such a charge is sheer stubbornness, based on a personal stance that has been taken and that must be maintained irrespective of the actual evidence and the testimony of facts that persuade all others. And it should be added that no defector or detractor, through the years, has ever produced any such E. G. White statements, or evidence, sufficient to convince unbiased scholars.

In the light of all this, it is my considered view that such a charge of "leadership rejection" stands as invalid and unproved, and is deeply regrettable. It needs to be effectively denied whenever it surfaces, striking as it does at the integrity of our past leaders who stood upon principle in defense of truth, and are now sleeping in Jesus. From my acquaintance with the facts and with the men here noted, I cannot hold otherwise.

## APPENDIX F

### CALCULATING THE DAY OF PENTECOST IN A.D. 31

Three annual feasts and seven *annual* sabbaths marked the first seven months of each sacred Jewish year, during the operation of the ancient typical sanctuary service. Each annual festival in the series fell on a given day of a given month, but not on a uniform day of the week. The day on which it was celebrated therefore varied from year to year, never coming on the same day of the week two years in succession.

The table on the opposite page (constructed on the Biblical stipulations as to sequence and dating) is based on a year in which the Passover (Nisan 14) fell on a Friday, as in A.D. 31. The three feasts and their component parts appear in the left column, their dating in the narrow center column, and the seven annual sabbaths, with their stipulations, to the right. The references for authority appear throughout.

All computations of successive festivals, or solemnities, were based on the initial Passover feast, or Nisan 14. With the Passover, in A.D. 31, thus tied to Friday, the date of the Wave Sheaf (always on Nisan 16), with Pentecost following later, can quickly and accurately be computed.

The first day of Unleavened Bread, always falling on the 15th of Nisan (see Biblical references on the chart), was followed by the day of the Wave Sheaf, which in turn determined the day of the week for Pentecost—falling just fifty days thereafter—and therefore always on the same day of the week as that of Nisan 16. Thus in A.D. 31 Pentecost similarly fell on the first day of the week, as indicated by the diagram on page 688—numbering the fifty days from Nisan 16, according to the Mosaic stipulation. On this chart, the last part of Nisan, the first month, the whole of Iyar, the second month, and a portion of Sivan, the third month, in which the Day of Pentecost came, is given. The fifty days are numbered for checking, with the chart likewise keyed to a Friday Passover for Nisan 14.

	1st Day	2nd	3rd	4th	5th	6th	7th
	<b>NISAN</b>					<b>+</b>	
	9	10	11	12	13	14	15
	1st month					Preparation Day <b>PASSOVER</b>	Unleavened Bread
50 DAYS FROM WAVE SHEAF TO PENTECOST IN AD. 31	<b>16</b>	17	18	19	20	21	22
	<b>WAVE SHEAF</b>						
	23	24	25	26	27	28	29
	30	<b>1</b>	2	3	4	5	6
		2nd month					
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	<b>1</b>	2	3	4	5
			3rd month				
	<b>6</b>	7	8	9	10	11	12
	<b>PENTECOST</b>						

# ANNUAL CYCLE OF TYPICAL SET FEASTS IN A.D.31

3 ANNUAL FEASTS (Pilgrimage Festivals) DATE 7 ANNUAL TYPICAL SABBATHS

(Ex. 12:34; Lev. 23; Num. 28, 29; Deut. 16

("Beginning of Months," Ex. 12:2)

(Lev. 23)

## 1. FEAST of PASSEOVER (Lev. 23:5; Num. 9:3,10; 28:16

**NISAN 14**

(FRIDAY)

(Barley Harvest)

### FEAST of UNLEAVENED BREAD

(Ex. 22:15; 34:18; Lev. 23:6; Num. 28:17, 18)

**NISAN 15**

(SABBATH)

### 1. Unleavened Bread

(Convocation; no servile work, Lev. 23:7, Num. 28:17)

### 7 days } Ex. 12:17, 18 DAY of WAVE SHEAF

(Lev. 23:10-12)

**NISAN 16**

(SUNDAY)  
(Morrow after the Sab., Lev. 23:15, 16)

} 7 days

### CLOSE of UNLEAVENED BREAD

(Lev. 23:15-17; Num. 28:17, 24)

**NISAN 21**

(Ex. 12:18)

### 2. CLOSE OF FEAST

(No servile work, Lev. 23:8; Num. 28:15)

(Josephus - Feast of 8 days)  
Edersheim's Temple

50 Days

(Lev. 23:16)

(Celebration of Wheat Harvest)

## 2. FEAST of WEEKS (Pentecost)

or Harvest, or First Fruit of (Labors Wheat Harvest  
(Ex. 22:16; 34:22; Lev. 23:15, 16; Num. 28:17, 18, 25, 26  
Num. 16:9, 10)

**SIVAN 6**

(Sunday)

### 3. Pentecost, or Weeks

(No servile work, Lev. 23:21)

(2 Loaves with leaven, Lev. 23:17)  
Bread of First Fruits

**TISRI 1**

### 4. Blowing of Trumpets

(Sabbath; solemn rest; holy convocation. No servile work, Lev. 23:41; Num. 29:1)

General Harvest Festival (Wine Oil  
Deut. 16:17 (Common Threshing Floor)

**TISRI 10**

### 5. DAY of ATONEMENT

(No work; not any work, Lev. 23:27, 28; Num. 29:7)

## 3. FEAST of INGATHERING

(Tabernacles) (Ex. 22:16) (Feast of Joy, Thanksgiving)

**TISRI 15**

### 6. Feast of Tabernacles

(Holy convocation; no servile work, Lev. 23:35; Num. 29:12  
Deut. 16:13-15)

7 days } (At end of year Ex. 23:16)  
(At year's end Ex. 34:22)

7th day of Tabernacles

8th day (Solemn Assembly)

**TISRI 21**

Seventh Day of Tabernacles

**TISRI 22**

### 7. (8th) Octave of Tabernacles

(Assembly) (No servile work, Lev. 23:35, 36; Num. 29:35)

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