

# Minneapolis 1888



**Heb 10:38, 39: Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.**

---

**Ro 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.**

**Hab 2:4 Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith.**

**Question:**

**My acceptance in the final judgment will be based on:**

**a) My character**

**b) The character which Christ worked out within me**

**c) The forgiveness of sins**

# **Seventh-day Adventists and the 1888 Conference**

- **A milestone in their history**
- **A major turning point in their theological development**

## **Minneapolis 1888**

- **Ministerial Institute October 10-16**
- **General Conference session Oct 17-  
Nov 4**



**Adventists are still sharply divided over the meaning and the significance of the 1888 meetings:**

- Some regard Minneapolis as a major victory**
- Others view it as the denomination's greatest tragedy.**

# Landmark Truths:

**Sanctuary**

**Spirit of Prophecy**

**3 Angels' messages**

**Conditional  
immortality**

**2nd Advent**

**Law–Sabbath**

## Alonzo T. Jones (1850-1923)



### THE MAN JONES

**“Jones was a towering, angular man, with a loping gait and uncouth posturings and gestures. . . [He] was aggressive, and at times obstreperous, and he gave just cause for resentment.” (Arthur W. Spalding, *Origin and History of Seventh-day Adventists*, 4 vols. (Washington, D.C.: Review and Herald, 1962), 2: 291, 292.)**

# Alonzo T. Jones (1850-1923)

Elder A. T. Jones, Dear brother,--

I attended a meeting of the conference after you spoke yesterday, and I could not roll off the burden which came upon me. The way in which you spoke did not leave the best impression upon the people. That night I was greatly burdened, and One of authority said to me, "Say to my servant, Alonzo Jones, that he is to stand as a representative man. He is to put on Christ Jesus, and is to be guarded in his attitude and words, so that he shall not give others an excuse for being dictatorial and overbearing. The spirit of harshness, of a desire to rule, must be put away from our ministers, our teachers, and the managers of our institutions. The meekness of Christ must be revealed. {1888 1755.1}

You have naturally a dictatorial spirit, and it has increased in your efforts to eradicate the evils which have come in since the Minneapolis meeting. Your great strength and power lies in linking up with Jesus Christ. John Corliss and your self are men through whom God can work if you will let the knowledge of the truth be a burning and a shining light. However wrong the course of others, let no thrusts be made, no yokes laid upon the neck of any one. You are to break every yoke. God calls upon you to be tender-hearted, pitiful, and courteous in presenting the blessed invitations of the gospel. Let every word be that which, under similar circumstances, would be spoken by the Saviour. {1888 1755.2}

## **Alonzo T. Jones (1850-1923)**

**It is essential for you to soften and subdue your manner of address, else you will do harm. Do not exhibit your natural traits of character, but be clothed with humility. You have most powerful truth to present, and it will exert its influence if your life testifies to your close relation to Christ. {1888 1756.1}**

**There is no use of putting harshness into the voice. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another." {1888 1756.2}**

**"I feel myself so condemned before God that I repented, and in contrition of spirit asked him to forgive me for every word I had spoken which, though truth, it would have been better not to speak." {1888 1756.3}**

## Alonzo T. Jones (1850-1923)

**We have every evidence that the Lord is using Elder Jones, Elder Waggoner, and Professor Prescott; and with this evidence before us, it pains my heart that any of my brothers in the faith should feel impatient and bitter toward them, and refuse to draw in cords of love and unity with them. Strife must cease. We must have unity. These representative men must respect one another, and work in harmony. You have a most responsible position, and the Lord will greatly bless you if you walk in humility before Him. But do not, my brother, expect every mind to be constituted like your own. Do not expect that your brethren will see everything in the same light, and attach the same importance to some matters that you do, for you will certainly be disappointed. {1888 1156.2}**

## **Alonzo T. Jones (1850-1923)**

**Elder Jones, walk carefully before God. "Ye are a spectacle to the world, to angels, and to men." Be careful not to present in the paper views which you know will clash with Elder Smith; for he feels that he is in authority to control the articles which appear in the REVIEW; but if he makes an attempt to close the door that light shall not come to the people, then, sad as it may be, the Lord will remove him. But the Lord loves Brother Smith, and be careful that no occasion shall be given, by publishing articles that he has not seen. If after he sees the articles and publishes them without seeing and speaking with the author of the article, then he has no right to put in the paper an opposite view; for he hurts the cause of God. This is no time for dissension; press together; seek to be a unit. There should be a breaking down of icy reserve and a mutual confidence and freedom exercised. Each must guard his words. Avoid all impressions which savor of extremes; for those who are watching for a chance will seize hold of any words strongly expressed to justify them in their feelings of calling you an extremist. {1888 1037.3}**

To Elders M. and H. Miller

God has sent you a message which He wishes you to receive--a message of light and hope and comfort for the people of God. It is not for you to choose the channel through which the light shall come. The Lord desires to heal the wounds of His sheep and lambs, through the heavenly balm of the truth that Christ is our righteousness. May God forbid that it shall be said of you, "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost."  
{1888 405.1}

## To Elder S.N. Haskell

Some will ask why it is that these messengers who fed us with the bread from heaven, should make a mistake? They will say, Why did we accept some things that we needed, and why did we accept other things that we should have let alone? Why was not the danger-signal lifted? There has been danger for years. Men who have been chosen of God to do a special work have been imperiled because the people have looked to the men in the place of looking to God. When Eld. Butler was president of the General Conference, ministers placed Eld. Butler and Eld. Smith and some others where God alone should be. The brethren made grave mistakes, and the Lord sent messages of truth to correct their errors, and to lead them into safe paths. But in spite of the reproofs that have been given to the people, they still make men their trust, and exalt and glorify the human agent, and this grave error is repeated again and again. The Lord has chosen men to bear light and messages of great importance to the people in these last days. After years of perseverance under difficulties, the Lord has given marked success to his truth, and the "lo, here! and lo, there!" have arisen on every side, and yet the message has sounded on.

## To Elder S.N. Haskell

Every inch of the ground had to be fought in presenting the present message, and some have not been reconciled with the providence of God in selecting the very men whom he did select to bear this special message. They ask, why it is that he has not chosen the men who have been long in the work? The reason is that he knew that these men who had had long experience would not do the work in God's way, and after God's order. God has chosen the very men he wanted, and we have reason to thank him that these men have carried forward the work with faithfulness, and have been the mouth-piece for God. Now because they have not seen all things distinctly, because they were in danger, the Lord sent them a warning, and let every soul who loves God, thank the Lord for his mercies. What! Shall we thank God that these men were going too fast, and were endorsing productions that were not of heavenly origin?--No, but thank the Lord that they did not resist the message of warning that the Lord saw fit to give them, and thus they did not repeat the grave error that some have made for years in resisting the Spirit of God.

## To Elder S.N. Haskell

Thank God they did hear his voice, and at once obeyed it. In this matter, the churches have the greatest evidence that these men are chosen of the Lord. He has given them a message, and has wrought through them; for they knew the voice of counsel from heaven, and have obeyed it. The voice of warning, of counsel, of instruction has appealed to men who have been intrusted with sacred duties, and who bear weighty responsibilities in the Review And Herald office, and yet, though God has warned them early and late to do certain things and to leave certain things undone, all have not heard the voice, or listened to the words of instruction. Did the men who have thus been warned step quickly into the path that was marked out for them, as these two brethren have done?--No, they did not. They chose to follow in their own selfish, human counsel, and have led others into false paths.

## To Elder S.N. Haskell

Some who have been warned have imperiled their souls, some will never more see the way, because darkness has come upon them, and they have virtually said, We went not thy way, O God, we went our own way. Now had the men who had been intrusted with God's word, walked with fearfulness and trembling before him, and not in the imagination of their own hearts, God would have been glorified, and souls would have been saved unto eternal life. Let them now engage in close searching of heart; Let them examine themselves as with a lighted candle; for the perils of the last days are upon us. LET NOT THOSE WHO HAVE NEGLECTED TO RECEIVE LIGHT AND TRUTH TAKE ADVANTAGE OF THE MISTAKE OF THEIR BRETHREN, AND PUT FORTH THEIR FINGER, AND SPEAK WORDS OF VANITY, BECAUSE THE CHOSEN OF GOD HAVE BEEN TOO ARDENT IN THEIR IDEAS, AND HAVE CARRIED CERTAIN MATTERS IN TOO STRONG A MANNER. We have need of these ardent elements; for our work is not a passive work; our work is aggressive.

## To Elder S.N. Haskell

Had these men of experience who have failed to do their part, stood in the paths of God's choosing, and followed not the counsel of men but the counsel of God, they would have connected with the men who were chosen to give the message which the people needed in these last days. God would have worked through them, and the work would have advanced much more rapidly and solidly than it has done. They could have done a most precious work, if they had not cherished a spirit that was not pleasing to God, and that closed their hearts to the working of the Holy Spirit. They entered into temptation, and did not yield to evidence, but began to question, to find fault and to oppose. This was their attitude, and because of their unbelief, God could not use them to his name's glory. They grieved the Spirit of God time and again.

## To Elder S.N. Haskell

Had they walked in obedience to the light sent them from heaven, their experience in the rise and advancement of the third angel's message would have been of great value in helping to make complete the work for this time; but they refused to fill the position for which they were fitted, and failed to do the work for which God had qualified them, and they stood as criticizers and thought they could discern many flaws in the men whom God was using. The chosen agents of God would have been rejoiced to link up with the men who held aloof from them, questioning, criticizing, and opposing. If the union had existed between these brethren, which Christ in his lessons has enjoined upon his disciples, some mistakes and errors which have occurred would have been avoided.

## To Elder S.N. Haskell

**But if the men who should have used their experience in furthering the work, have labored to hinder it, and mistakes have occurred that would not have occurred if they had stood in their allotted place, whom will God hold accountable for these late errors? He will hold the very men accountable who should have been gathering light and united with the faithful watchmen in these days of peril. But where were they?--They were holding themselves in the position of those who were non-receivers of the light for themselves, and intercepting the light that God would send to others. They placed themselves between God and the light, and they have lost the precious light and peace which they did have, and have lost also, the most precious draught from the fountain of light and life. They have placed themselves where reliance could not be placed upon them as upon God's chosen men of opportunity. {1888 1244.1}**

## **To Uriah Smith, September 19, 1892**

**It is quite possible that Elder Jones or Elder Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had had no message from God, or that the work that they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God. They walk in the sparks of their own kindling, and cannot distinguish between the fire they have kindled, and the light which God has given, and they walk in blindness as did the Jews. Letter 24, 1892, p. 5. (To Uriah Smith, September 19, 1892.) {1MR 143.1}**

**In the week-long  
Ministerial Institute that  
preceded the General  
Conference, two issues  
divided the ministerial  
work-force:**

**A. Conflict over the ten  
horns in Dan 7**



- **U. Smith in the *Review and Herald* and in his book on *Daniel & Revelation* claimed that the 10th horn were the Huns.**



- **A. T. Jones in a *Signs* article stated that the 10th horn were the Alemanni.**

## **A.T. Robinson 1931 - A. T. Jones DISRESPECTFUL LANGUAGE:**

**Elders U. Smith and A. T. Jones were discussing some features in connection with the ten kingdoms into which western Rome was divided. One day, Elder Smith, in his characteristic modesty, stated that he did not call originality in the view he held on the subject, that he had taken statement such men as Clark, Barnes, Scott, and others mentioned, and drawn his conclusion from such authorities. In opening his reply, Elder Jones, in his characteristic style, began by saying, "Elder Smith has told you he do not know anything about this matter. I do, and I don't want you to blame me for what he does not know." This harsh statement called forth an open rebuke from Sister White who was present in the meeting. {1988 EGWE, MMM 336.6}**

## B. Conflict over the Law in Galatians

**Gal 3:24** “Wherefore the law was our schoolmaster (*paidagoges*) to bring us unto Christ that we might be justified by faith.”

**O. A. Johnson:**

**“The law in Galatians is the ceremonial law”**

**(“The Two Laws,” *Review & Herald*, 1886.)**

---



**E. J. Waggoner:**

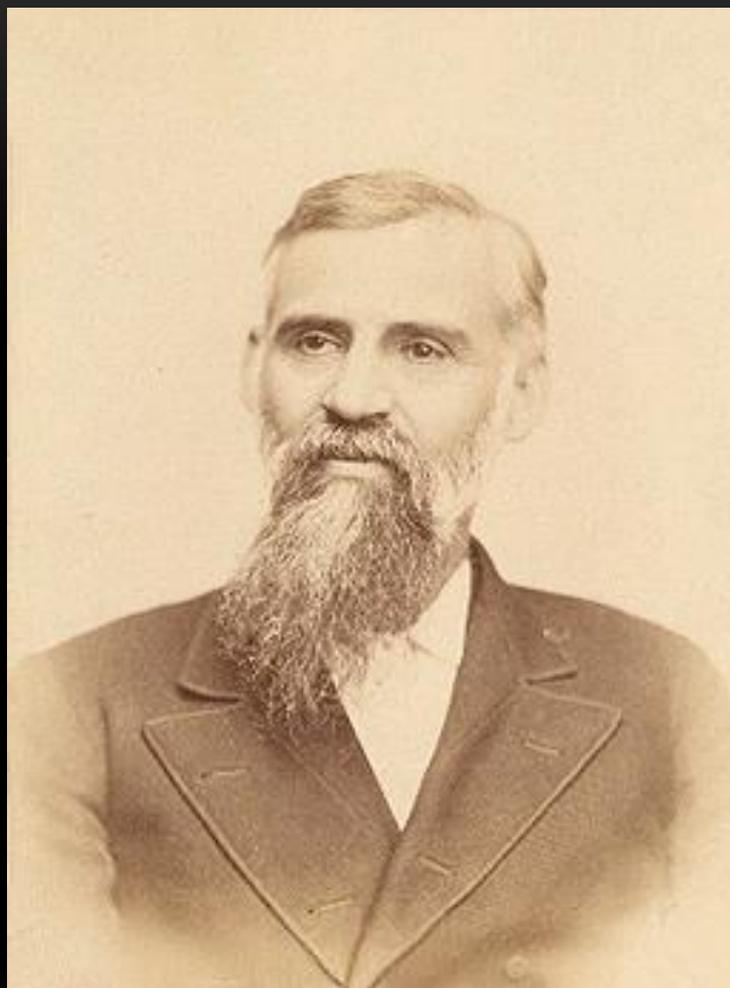
**Series of nine articles in the *Signs* in which he claimed that the law in Galatians is the moral law.**

**Conflict between the  
prophetess and George Ide  
Butler**

---



**Ellen G. White (1827-1915)**



**George Ide Butler 1834-1918**



**Ellen G. White**

**Shortly after the appearance of Butler's article Ellen White told Butler that she had not sent him a copy of her letter to Waggoner and Jones to use as a weapon against them, but that he and Smith, who published the article, should follow the same caution in bringing disagreements to the public's attention.**

**1. Resolved – That the Law in Galatians is the Ceremonial Law.**

**Signed: J. H. Morrison  
(Iowa Conference President)**

**2. Resolved – That the Law in Galatians is the Moral Law**

**Signed:**

.....

## E. G. White in 1896:



**“In this Scripture (Gal 3:24), the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee to Him for pardon and peace. . . .” (1 SM 234)**

## To Mary White

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 B.C. 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. {1888 182.3}

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. {1888 183.1}

Elder Butler, we think, has been in office three years too long and now all humility and lowliness of mind have departed from him. He thinks his position gives him such power that his voice is infallible. To get this off from the minds of our brethren has been a difficult matter. His case will be difficult to handle but we trust in God. {1888 183.2}

Battle Creek, Mich. December 9, 1888 Dear Brother Healey:

I have not had a very easy time since I left the Pacific Coast. Our first meeting was not like any other General Conference I ever attended. The thought that some of our brethren ventured to entertain some ideas contrary to those of the leading brethren filled the minds of some of our brethren with such prejudice that they could not with any fairness even come to an investigation of the positions of our faith with anything like Christian feelings. It was more after the order developed by the priests and rulers and Pharisees in the days of Christ. Because I came from the Pacific Coast they would have it that I had been influenced by W. C. White, Dr. Waggoner, and A. T. Jones. {1888 186.1}

**Battle Creek, Mich. December 9, 1888 Dear Brother Healey:**

**Brother Butler wrote me a letter of a most singular purport, and made wonderfully strong statements in it. He called these men whom God has appointed to do a special work in His cause fledglings. He moreover said that he had received letters from Northern and Central California, saying that they would not send their children to the college if the views of E. J. Waggoner and A. T. Jones were brought in. Well, I will not attempt to tell you all about this matter; but I learned that you were one who wrote letters of warning to Elder Butler. I asked him if I might see the letter, but he said that he had destroyed it. Strange proceedings! My brother, Is the Lord leading you? or is the enemy working upon your mind as upon the minds of others? I have come to the conclusion that this is the case. I HAVE NOT CHANGED MY VIEWS IN REFERENCE TO THE LAW IN GALATIANS, BUT I HOPE THAT I SHALL NEVER BE LEFT TO ENTERTAIN THE SPIRIT THAT WAS BROUGHT INTO THE GENERAL CONFERENCE. I have not the least hesitancy in saying it was not the Spirit of God. If every idea we have entertained in doctrines is truth will not the truth bear to be investigated? Will it totter and fall if criticized? If so, let it fall, the sooner the better. The spirit that would close the door to investigation of points of truth in a Christlike manner is not the Spirit from above. {1888 186.2}**

## To R.A. Underwood

I did not desire to definitely state these particulars in the conference for the delegates to garble and misconstrue; but I said enough in regard to what the Lord had been pleased to show me. I stated that I was a stock holder and I could not let the resolution pass, that there was to be special light for God's people as they neared the closing scenes of this earth's history. Another angel was to come from heaven with a message and the whole earth was to be lightened with his glory. It would be impossible for us to state just how this additional light would come. It might come in a very unexpected manner, in a way that would not agree with the ideas that many have conceived. It is not at all unlikely, or contrary to the ways and works of God to send light to His people in unexpected ways. Would it be right that every avenue should be closed in our school so that the students could not have the benefit of this light? the resolution was not called for. {1888 239.1}

Battle Creek, Mich. December 9, 1888 Dear Brother Healey:

You wrote that plans were all laid, and that A. T. Jones, Dr. Waggoner, and W. C. White, had things all prepared to make a drive at the General Conference. And you warned Elder Butler--a poor sick man, broken in body and in mind,--to prepare for the emergency; and in that conference Elder Butler felt called upon to send in telegrams and long letters, "Stand by the old landmarks." Just as though the Lord was not present at that conference, and would not keep His hand on the work! {1888 187.1}

My testimony was ignored, and never in my life experience was I treated as at that conference; and I give you, my brother, with some others of our brethren, the credit of doing what you could to bring this state of affairs about. You may have thought that you were verily doing God service; but it served the cause of the enemy rather than the cause of God. {1888 187.2}

To O.A. Olsen

**When a new view is presented, the question is often asked, "Who are its advocates? What is the position of influence of the one who would teach us who have been students of the Bible for many years?" God will send His words of warning by whom He will send. And the question to be settled is not what person is it who brings the message; this does not in any way affect the word spoken. "By their fruits ye shall know them."  
{1888 1023.3}**

To W.C. White and Wife

**I have no brakes to put on now. I stand in perfect freedom, calling light, light, and darkness, darkness. I told them yesterday that the position of the covenants I believed as presented in my Volume I [Patriarchs and Prophets]. If that was Dr. Waggoner's position then he had the truth. We hope in God. {1888 617.5}**

## E.G. Sermon Talk

**Now, we want to be a people who carry with us joy and gladness and we never can do it unless we carry with us Jesus Christ. If we sin, we have an Advocate with the Father, even Jesus Christ the righteous. Then I do not need to be mourning all the days of my life, for Christ has risen. He is not in Joseph's new tomb, He is with the Father. And how is He there? As a Lamb slain, and He bears in His hands the marks of the crucifixion. "I bear them on the palms of my hands." O, if this does not fill us with hope and gratitude, what will? {1888 348.3}**

**I have had the question asked, "What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last 45 years--the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen. {1888 348.4}**

## E.G. Sermon Talk

I was invited to speak the next Sabbath in the tabernacle, but afterwards--because the impressions were so strong that I had changed--I think the brother felt a little sorry he had asked me. Two elders visited me on Sabbath morning, and I was asked by one what I was going to speak upon. I said, "Brethren, you leave that matter with the Lord and Sister White, for neither the Lord nor Sister White will need to be dictated to by the brethren as to what subject she will bring before them. I am at home in Battle Creek, on the ground we have broken through the strength of God, and we ask not permission to take the desk in the tabernacle. I take it as my rightful position accorded me of God. But there is Brother Jones, who cannot feel as I do, and who will wait an invitation from you. You should do your duty in regard to this matter and open the way before him." {1888 355.2}

The elders stated they did not feel free to invite him to speak until they had consulted Brother Smith to know whether he would sanction it, for Elder Smith was older than they. I said, "Then do this at once, for time is precious and there is a message to come to this people and the Lord requires you to open the way for the light to come to the people of God." {1888 356.1}

## E.G. Sermon Talk

**I say, through the word given me of God, Those who have stood so firmly to defend their ideas and positions on the law in Galatians have need to search their hearts as with a lighted candle, to see what manner of spirit has actuated them. With Paul I would say, "Who hath bewitched you, that you should not obey the truth?" Galatians 3:1. What satanic persistency and obstinacy has been evidenced! I have had no anxiety about the law in Galatians, but I have had anxiety that our leading brethren should not go over the same ground of resistance to light and the manifest testimonies of the Spirit of God, and reject everything to idolize their own supposed ideas and pet theories. {1888 841.2}**

**I am forced, by the attitude my brethren have taken and the spirit evidenced, to say, God deliver me from your ideas of the law in Galatians, if the receiving of these ideas would make me so unchristian in my spirit, words, and works as many who ought to know better have been. I see not the divine credentials accompanying you. I am warned again and again of what will be the result of this warfare you have persistently maintained against the truth. {1888 841.3}**

**Elder E. J. Waggoner had the privilege granted him of speaking plainly and presenting his views upon justification by faith and the righteousness of Christ in relation to the law. This was no new light, but it was old light placed where it should be in the third angel's message. What is the burden of that message? John sees a people. He says, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Revelation 14:12). This people John beholds just before he sees the Son of man "having on his head a golden crown, and in his hand a sharp sickle" (verse 14). {1888 211.2}**

## To Elder Smith

**The first thing recorded in Scripture history after the fall was the persecution of Abel. And the last thing in Scripture prophecy is the persecution against those who refuse to receive the mark of the beast. We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world. This is the most terrible feature of unchristlikeness that has manifested itself among us since the Minneapolis meeting. Sometime it will be seen in its true bearing, with all the burden of woe that has resulted from it. {1888 1013.3}**



◇ In May of 1888 Senator H. W. Blair of New Hampshire introduced a bill (Blair Bill) for the observance of the Lord's Day (Sunday) in the US Senate.

◇ This was for Adventists a sign of the imminent end of the world. Revelation 13 was being fulfilled. This was not the time to make changes.

# Minneapolis 1888





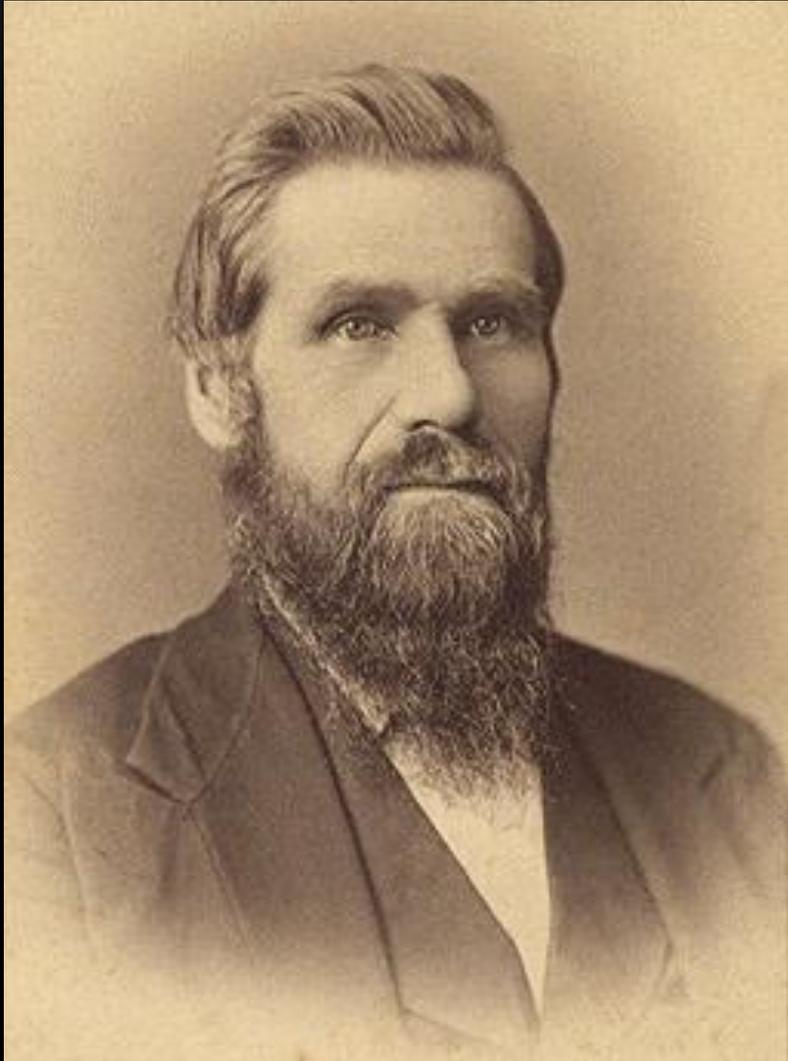
◇ In May of 1888 Senator H. W. Blair of New Hampshire introduced a bill (Blair Bill) for the observance of the Lord's Day (Sunday) in the US Senate.

◇ This was for Adventists a sign of the imminent end of the world. Revelation 13 was being fulfilled. This was not the time to make changes.

# **The 1888 General Conference**



**The General Conference convened Wednesday,  
October 17, at 9 am.**



**Stephen . N. Haskell  
(1833-1922) was the  
temporary chairman in  
the absence of G. I.  
Butler, who was sick.**

- **About. 90 delegates represented 27 000 church members.**
- **The progress of new mission fields,**
- **the distribution of labor,**
- **city evangelism,**
- **a new ship for the South Pacific (Pitcairn), and many other items were taken up.**



## **Ellen White:**

**“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones . . . . It presented justification through faith in the surety (Christ). It invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.”  
(TM 91-92.)**

# Christ and His Righteousness



E. J. Waggoner

# **GENERAL CONFERENCE DAILY BULLETIN**

---

**VOL. IMINNEAPOLIS, MINN., OCT. 19,  
1888 NO. 1**

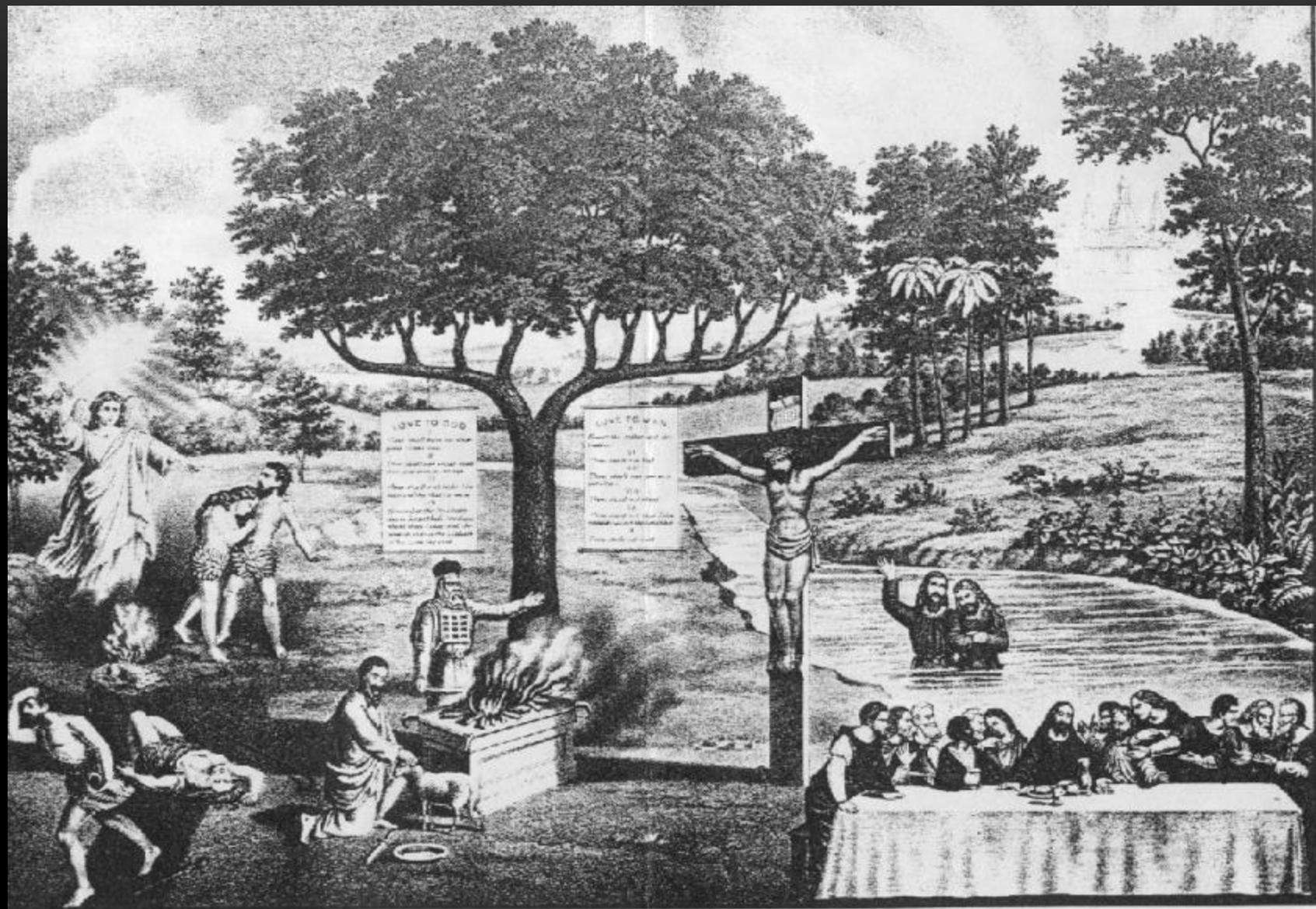
---

**At 2:30 p.m. Elder E. J. Waggoner discussed the question of the Law of God and its relation to the Gospel of Christ. The discussion was based principally on the Epistle to the Romans.**

**J. White wrote in *Present Truth*:**



**“The keeping of the fourth commandment is all-important present truth; but this alone, will not save anyone. We must keep all ten of the commandments, and strictly follow all the directions of the New Testament, and have living active faith in Jesus.” (Present Truth, July 1849.)**



## THE WAY OF LIFE

FROM PARADISE LOST TO PARADISE RESTORED



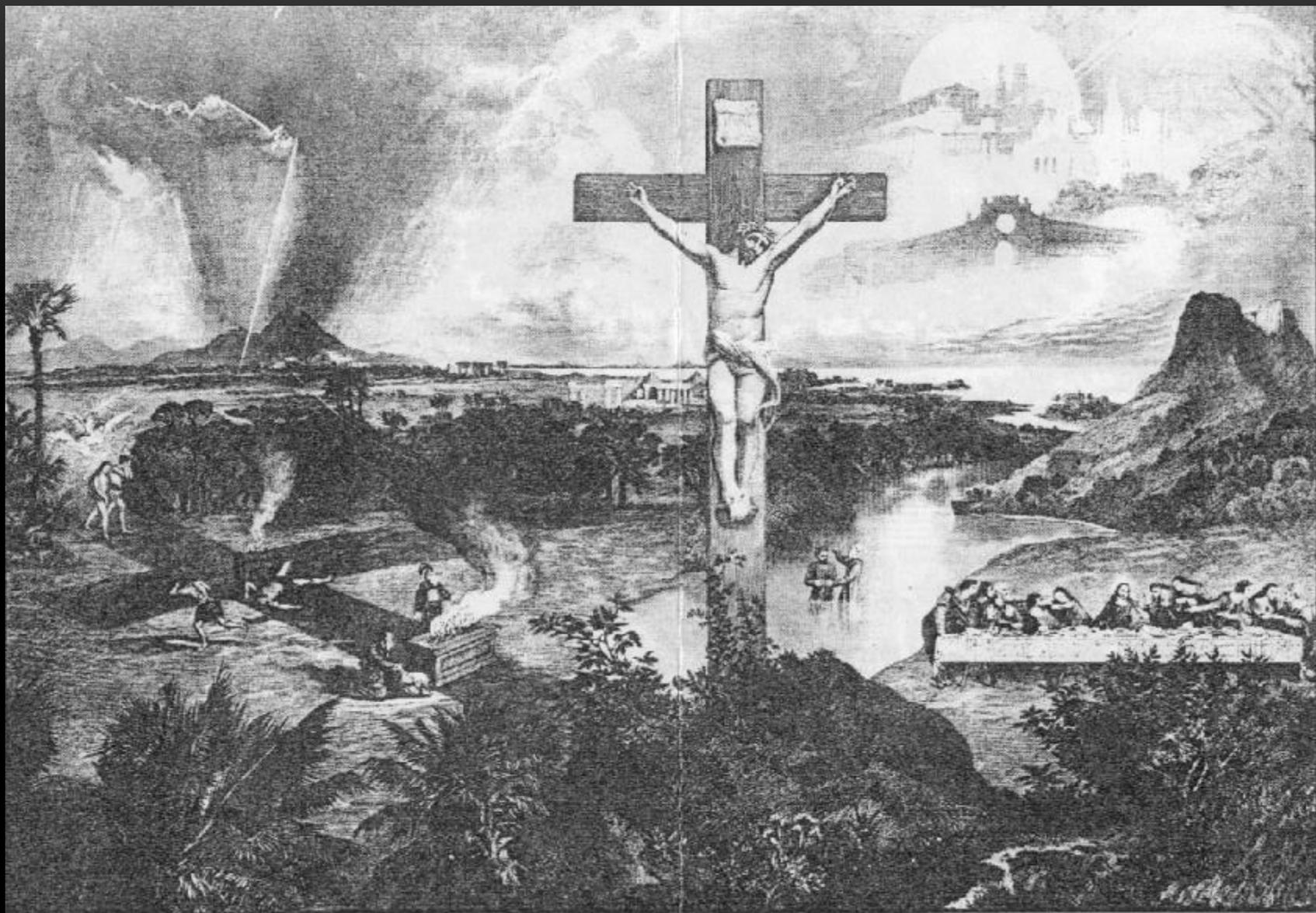
**Ellen Harmon-White**  
**(1827-1915)**

**"As a people we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law" (Review & Herald, 11. 3. 1890.)**

# Ellet J. Waggoner (1855-1916)

Ellet J. Waggoner (1855-1916)





CHRIST, THE WAY OF LIFE



**In 1887 she wrote from Europe: "A revival of true godliness among us is the greatest and most urgent of all our needs."  
(*Review and Herald*, 2. 3. 1887.)**

# The Setting

I have had some things clearly opened to me night before last. How much better position would you be in today had you believed the words that God gave me for you at Minneapolis and how much you might have done to stop the tide of unbelief that was flowing so swiftly at that meeting. I presented before you the things which the Lord had presented before me while in Switzerland as well as in 1882. {1888 600.1}

---

# The Setting

- "Personal Experience written by Dr. E.J. Waggoner"

- **“Christ is primarily the Word of God, the expression of God’s thought; and the Scriptures are the Word of God simply because they reveal Christ.** It was with this belief that I began my real study of the Bible thirty-four years ago (1882). At that time Christ was set forth before my eyes ‘evidently crucified’ before me. I was sitting a little apart from the body of the congregation in the large tent at camp meeting in Healdsburg, one gloomy Sabbath afternoon. I have no idea what was the subject of the discourse. Not a word nor a text have I ever known. All that has remained with me was what I saw. Suddenly a light shone round me, and the tent was, for me, far more brilliantly lighted than if the noon-day sun had been shining, and I saw Christ hanging on the Cross, Crucified for me. “In that moment I had my first positive knowledge, which came like an overwhelming flood, that God loved me, and that Christ died for me. God and I were the only beings I was conscious of in the universe. I knew then, by actual sight, that God was in Christ reconciling the world unto Himself; I was the whole world with all its sin. I am sure that Paul’s experience on the way to Damascus was no more real than mine.... I resolved at once that I would study the Bible in the light of that revelation, in order that I might help others to see the same truth. **I have always believed that every part of the Bible must set forth, with more or less vividness, that glorious revelation (Christ crucified).**”

- (Written shortly before his death May 28, 1916) - "Personal Experience written by Dr. E. J. Waggoner"

## The Setting

Many years ago, the writer sat in a tent one dismal, rainy afternoon, where a servant of the Lord was presenting the Gospel of His grace; not a word of the text or texts used, nor of what was said by the speaker, has remained with me, and I have never been conscious of having heard a word; but, in the midst of the discourse an experience came to me that was the turning point in my life. Suddenly a light shone about me, and the tent seemed illumined, as though the sun were shining; I saw Christ crucified for me, and to me was revealed for the first time in my life the fact that God loved me, and that Christ gave Himself for me personally. It was all for me. If I could describe my feelings, they would not be understood by those who have not had a similar experience, and to such no explanation is necessary. {1900 EJW, EVCO 5.1}

I believed that the Bible is the word of God, penned by holy men who wrote as they were moved by the Holy Ghost, and I knew that this light that came to me was a revelation direct from heaven; therefore I knew that in the Bible I should find the message of God's love for individual sinners, and I resolved that the rest of my life should be devoted to finding it there, and making it plain to others. The light that shone upon me that day from the cross of Christ, has been my guide in all my Bible study; wherever I have turned in the Sacred Book, I have found Christ set forth as the power of God, to the salvation of individuals and I have never found anything else. {1900 EJW, EVCO 5.2}

## *Second Day's Proceedings*

**At 9 a.m. Elder E.. J. Waggoner gave another lesson on the law and gospel. In this lesson the first and second chapters of Galatians, in connection with Acts 15, were partially represented by him to show that the same harmony existed there as elsewhere; that the key to the book was "justification by faith in Christ," with the emphasis on the latter word, that liberty in Christ was always freedom from sin, and that separation from Christ to some other means of justification always brought bondage.**

**He stated incidentally that "the law of Moses" and "the law of God" were not distinctive terms as applied to the ceremonial and moral laws, and cited Num. 15:22-24, and Luke 2:23-24, as proof. He closed at 10:15 by asking those present to compare Acts 15:7-11 with Rom. 3:20-25. Appeals were made by Brother Waggoner and Sister White to the brethren, old and young, to seek God, put away all spirit of prejudice and opposition, and strive to come into the unity of faith in the bonds of brotherly love.**

**Friday, Oct. 19, 1888.**

**At 9 a.m. Elder Waggoner continued his lessons on the law and gospel. The Scriptures considered were the fifteenth chapter of Acts and the second and third of Galatians, compared with Romans iv. and other passages in Romans. His purpose was to show that the real point of controversy was justification by faith in Christ, which faith is reckoned to us as to Abraham, for righteousness. The covenant and promises to Abraham are the covenant and promises to us.**

**Wednesday, Oct. 25, 1888.**

**A series of instructive lectures has been given on "Justification by faith" by Eld. E. J. Waggoner. The closing one was given this morning. With the foundation principles all are agreed, but there are some differences in regard to the interpretation of several passages. The lectures have tended to a more thorough investigation of the truth, and it is hoped that the unity of the faith will be reached on this important question.**

**An opportunity was given for both Jones and Waggoner to respond, and when the time came they stood up front, "side by side with open Bibles," alternating in the reading of sixteen Bible passages, primarily from the book of Romans and Galatians. This was their only answer, and without a word of comment, they took their seats. During the entire time of the readings "there was a hushed stillness over the vast assembly." The Bible spoke for itself. [Return of the Latter Rain by Ron Duffield pg. 135, 136]**

## A Comparison

***GC Daily Bulletin***

***Christ and His  
Righteousness***

**Galatians 1 and 2**

**1 reference to Acts 4:12**

**Acts 15  
4:4-5)**

**2 to Galatians (1:15-16;  
4:4-5)**

**Numbers 15:22-24**

**7 to Romans**

**Luke 2:23-24**

**26 to the Gospel of John**

**Acts 15: 7-11**

**21 to Hebrews.**

**Romans 3:20-25**

**Acts 15**

**Galatians 2 and 3**

**Romans 4**



**The fact that Christ took upon Himself the flesh, not of a sinless being, but of sinful man, that is, that the flesh which He assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject. (E. J. Waggoner, *Christ and His Righteousness* [Oakland, CA: Pacific Press, 1890], 26-27).**

**A.V. Olson:**

**The real burden of the message on righteousness by faith as presented by them, but primarily by Elder Waggoner, at the Minneapolis session was to affirm the truth that the only way righteousness can be obtained is through a living faith in the Lamb of God, whose blood was shed on Calvary's cross as a propitiation for the sins of the world. (A.V. Olson, *Through Crisis to Victory: 1888-1901* [Washington, D.C.: Review and Herald, 1966], 35.)**

**No one can enter the kingdom of God without being clad in the spotless robe of Christ's righteousness. This robe can neither be purchased with silver or gold nor earned by good works. This message was a clarion call to make Christ and His righteousness the center of all our living and our preaching. It placed special emphasis on righteousness by faith as a real personal experience rather than a mere theory. (A.V. Olson, *Through Crisis to Victory: 1888-1901* [Washington, D.C.: Review and Herald, 1966], 35.)**

# Obedience to The Commandments





Uriah Smith (1832-1903)

**The law is spiritual, holy, just, and good, the divine standard of righteousness. Perfect obedience to it will develop perfect righteousness, and that is the only way anyone can attain to righteousness . . . there is not a Seventh-day Adventist in the land who has not been taught better than to suppose that in his own strength he could keep the commandments, or do anything without Christ. (Review & Herald, June 11, 1889.)**

**◇ Sanctification was seen as the basis of salvation.**

**◇ The work of Christ in justification was seen primarily in regard to our sins of the past:**

## *Signs of the Times*

**As all have violated God's law and cannot of themselves render obedience to His just requirements, we are dependent on Christ, first for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to His Holy law in time to come. (Anonymous, "Fundamental Principles," *Signs of the Times*, June 4, 1874.)**

**The word of God clearly portrays the way of righteousness by faith; the writings of the Spirit of prophecy greatly amplify and elucidate the subject. 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 righteousness of Christ for revealing the divine nature in human flesh. {1941 AGD, COR 6.1}**

## **Waggoner:**



- 1. Man's obedience can never satisfy God's law.**
- 2. Christ's imputed righteousness alone is the basis of our acceptance by God.**
- 3. We constantly need the covering of Christ's righteousness, not just for our past sins.**

## **E. J. Waggoner in *Christ and His Righteousness***



**Let the reader try to picture the scene. Here stands the law as the swift witness against the sinner. It cannot change, and it will not call a sinner a righteous man. The convicted sinner tries again and again to obtain righteousness from the law, but it resists all his advances. It cannot be bribed by any amount of penance or professedly good deeds. But here stands Christ, "full of grace" as well as of truth, calling the sinner to Him.**

**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 obtained, 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. (E. J. Waggoner, *Christ and His Righteousness* [Oakland, CA: Pacific Press, 1890], 62.)**

**We hear so many things preached in regard to the conversion of the soul that are not the truth. Men are educated to think that if a man repents he shall be pardoned, supposing that repentance is the way, the door, into heaven; that there is a certain assured value in repentance to buy for him forgiveness. Can man repent of himself? No more than he can pardon himself. Tears, sighs, resolutions--all these are but the proper exercise of the faculties God has given to man, and the turning from sin in the amendment of a life which is God's. Where is the merit in the man to earn his salvation, or to place before God something which is valuable and excellent? Can an offering of money, houses, lands, place yourself on the deserving list? Impossible!**  
**{1888 817.2}**

**There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith? "The substance of things hoped for, the evidence of things not seen." Hebrews 11:1. It is an assent of the understanding to God's words which binds the heart in willing consecration and service to God, who gave the understanding, who moved on the heart, who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven. {1888 818.1}**

**Many commit the error of trying to define minutely the fine points of distinction between justification and sanctification. Into the definitions of these two terms they often bring their own ideas and speculations. Why try to be more minute than is Inspiration on the vital question of righteousness by faith? Why try to work out every minute point, as if the salvation of the soul depended upon all having exactly your understanding of this matter? All cannot see in the same line of vision. You are in danger of making a world of an atom, and an atom of a world. {1888 897.4}**

## **Reaction of his listeners:**

- 1. Some accepted the message and supported Waggoner: E. G. White, Willi White, Haskell, Wilcox, etc.**
- 2. Some rejected the message: U. Smith, J. H. Morrison, Conradi, etc.**
- 3. The majority was undecided, they did not know what to believe.**



**As I saw that the hearts with which I longed to be in harmony were padlocked by prejudice and unbelief, I thought best for me to leave them. My purpose was to go from Minneapolis the first of the week. Brother Kilgore came with a request that I should speak the next day, but I said, "No, my brother, I can say nothing that many of my ministering brethren consider to be of any value to them. I must not work and exhaust my strength needlessly. I must go away and see what the Lord has for me to do elsewhere, for I know I have a message to bear to His people." {1888 229.1}**

**For me to stand ready to advise and counsel my brethren who have no faith in my judgment and counsel, would be a waste of time and strength. Let me labor with those who have not been leavened with prejudice and unbelief, and who have not taken decided positions to make of none effect my words which I know were given me of God for their benefit. The Lord's work is not to be trifled with. It is not yea and nay: but yea and amen in Christ Jesus. I wish not to subject myself to any such an experience as I had at Minneapolis unless the Lord shall signify to me that it is my duty. I have not changed in ideas or spirit since then. Have you changed? If so, please let me know. I know not what testimony the Lord may give me for you, and I should have to speak the word the Lord would give me, for I am not my own, I am under the control of my master, Jesus Christ. The words he gave me to speak at Minneapolis. I shall speak, whether it pleases or displeases. Frequently I do not anticipate saying the things I do say when I am speaking before the people.**

**God may give me words of reproof, of warning, or encouragement as he sees fit, for the benefit of souls. I shall speak these words, and they may cut across the track of my brethren whom I sincerely love and respect in the truth. To have these words distorted, misapprehended by unbelievers, I expect, and it is no surprise to me, but to have my brethren who are acquainted with my mission and my work, trifle with the message that God gives me to bear, grieves His spirit, and it is discouraging to me. To have them pick out portions that please them in the testimonies which they construe to justify their own course of action and give the impression that that portion they accept as the voice of God, and then when other testimonies come that bring rebuke upon their course, when words are spoken that do not coincide with their opinions and judgment, they dishonor God's work by saying, "Oh, this we do not accept. It is only Sister White's opinion, and is no better than my opinion or that of any one else. This is dishonoring to God and grievous to His spirit. {1888 254.1}**

**When I have been made to pass over the history of the Jewish nation and have seen where they stumbled because they did not walk in the light, I have been led to realize where we as a people would be led if we refuse the light God would give us. Eyes have ye but ye see not; ears, but ye hear not. Now, brethren, 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. I see your danger and I want to warn you. {1888 152.5}**

**Now, this is the last ministers' meeting we will have unless you wish to meet together yourselves. If the ministers will not receive the light, I want to give the people a chance; perhaps they may receive it. God did not raise me up to come across the plains to speak to you and you sit here to question His message and question whether Sister White is the same as she used to be in years gone by. I have in many things gone way back and given you that which was given me in years past, because then you acknowledged that Sister White was right. But somehow it has changed now, and Sister White is different. Just like the Jewish nation. {1888 152.6}**



**At one stage E. G. White was so discouraged she wanted to leave, but the angel of the Lord told her:**

**“Not so; God has a work for you to do in this place. The people are acting over the rebellion of Korah, Dathan, and Abiram.”**

**(Letter 2a 1892 (Olson, 43).)**



**I could but have a vivid picture in my mind from day to day of the way reformers were treated, how slight difference of opinion seemed to create a frenzy of feeling. Thus it was in the betrayal, trial, and crucifixion of Jesus-- all this had passed before me point by point. The Satanic spirit took control and moved with power upon the human hearts that had been opened to doubts and to bitterness, wrath and hatred. All this was prevailing in that meeting. I decided to leave the meeting, leave Minneapolis. I refused to speak again to our people, but consented to speak to the Scandinavians. {1888 309.2}**

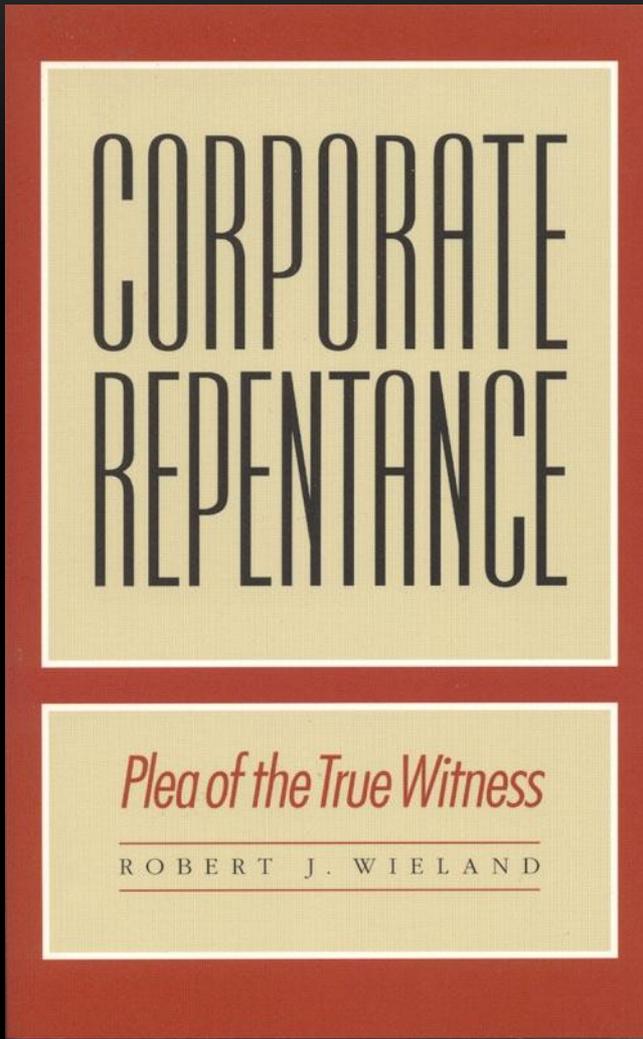


**My brother, how can I hope to labor in harmony with you when Minneapolis with its experiences is so plainly before me? My ministering brethren came to that conference with a spirit that was not the Spirit of God. They were under a deception in regard to me. If the Spirit of God had impressed and controlled their hearts they would not have taken a position so wide of the mark in judging me, my position and work. After plainly stating my position I said that as long as my brethren thought that I was influenced in my judgment and work by W.C. White, A. T. Jones, or Dr. Waggoner, they need not send for me to attend their camp-meetings or conferences for I could do them no good if I did come. {1888 240.1}**



**Ellen White in 1889:**

**“I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement.”** (*Review & Herald* March 5, 1889 (Olson, 64))



**Some say the church as a whole rejected the Message of Minneapolis and call for corporate repentance.**

THE EXODUS AND ADVENT MOVEMENTS

IN TYPE AND ANTITYPE

TAYLOR G. BUNCH

COPYRIGHT 1917 BY TAYLOR G. BUNCH

**T. G. Bunch, *Forty Years in the Wilderness: In Type and Antitype* (1934).**

**He equated the Minneapolis experience of Adventism with the Kadesh-Barnea experience of ancient Israel.**

**What Happened at Kadesh-Barnea?**

**Nu 13:26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.**

**Nu 32:8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.**

**The People rebelled just 11 days to the land of Canaan and were forced to spend 40 years in the wilderness**

**There is a lack of moral and spiritual power throughout our Conferences. Many churches do not have light in themselves. The members do not give evidence that they are branches of the True Vine, by bearing much fruit to the glory of God, but appear to be withering away. Their Redeemer has withdrawn his light, the inspiration of his Holy Spirit, from their assemblies; for they have ceased to represent the self-denial, the sympathy and compassionate love of the world's Redeemer; they have not love for the souls for whom Christ has died. They have ceased to be true and faithful. It is a sad picture,--the feeble piety, the want of consecration and devotion to God. There has been a separation of the soul from God; many have cut off the communication between him and the soul by refusing his messengers and his message. {1888 764.9}**

**There is a bracing of the mind, an opposition of the soul brought to the investigation of the Scriptures. This leaves such souls where Satan can impress them. In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the "old landmarks" when it was not moving a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks. {1888 518.1}**

**The Review and Herald Office is not in a right position before God. The Lord requires that every one of His servants do His bidding, but there is a great neglect of this. The atmosphere in the Review Office is not healthful. The managers are not fervent in spirit, serving the Lord. While they profess to believe the Bible they fail in practicing its teachings. They are hearers but not doers of the Word. The heavenly graces are not in the heart and woven into the character. The requirement is, "Seek ye first the kingdom of God, and his righteousness." Matthew 6:33. The truth as it is in Jesus will lead men to make Christ first and the world second. They will not engage in the sacred work of God without most earnestly seeking heavenly direction, because Christ has said, "Without me ye can do nothing." John 15:5. {1888 934.4}**

## To Elder Smith

**Do not labor so hard to do the very work Satan is doing. This work was done in Minneapolis. Satan triumphed. This work has been done here. {1888 604.1}**

**Night before last I was shown that evidences in regard to the covenants were clear and convincing. Yourself, Brother Dan Jones, Brother Porter and others are spending your investigative powers for naught to produce a position on the covenants to vary from the position that Brother Waggoner has presented, When you had received the true light which shineth, you would not have imitated or gone over the same manner of interpretation and misconstruing the Scriptures as did the Jews. What made them so zealous? Why did they hang on the words of Christ? Why did spies follow him to mark His words that they could repeat and misinterpret and twist in a way to mean that which their own unsanctified minds would make them to mean. In this way, they deceived the people. They made false issues. They handled those things that they could make a means of clouding and misleading minds. {1888 604.2}**

## To Elder Smith

The covenant question is a clear question and would be received by every candid, unprejudiced mind, but I was brought where the Lord gave me an insight into this matter. You have turned from plain light because you were afraid that the law question in Galatians would have to be accepted. As to the law in Galatians, I have no burden and never have had and know Brother Smith, Porter, Jones or any one will never be prepared to receive light, either to establish or refute their position until every one of you are men truly converted before God. {1888 604.3}

I would not now after the manner you have, all of you, treated the light God has given you, depend upon your knowledge or interpretation of the Scriptures, believing you to be under the control of the Spirit of God, unless you should fall upon the Rock and be broken. If you turn from one ray of light fearing it will necessitate an acceptance of positions you do not wish to receive, that light becomes to you darkness, that if you were in error, you would honestly assert it to be truth. I speak the things I know. {1888 605.1}

# To Elder Smith

Now I tell you here before God, that the covenant question, as it has been presented, is the truth. It is the light. In clear lines it has been laid before me. And those that have been resisting the light, I ask you whether they have been working for God, or for the devil. It is the clear light of heaven, and it means much to us. It means to show us that you can not depend upon your own smartness and your criticisms, but you must hang your helpless soul upon Jesus Christ, and upon Him alone. God help you to see. God help you to understand. The angels of God will be round about us, if we will only cling to the right. Wherever Christ is, there are angels. Wherever Christ abides there are angels to communicate the power and the grace and the glory. I honor my Lord and my Master. I want to carry the banner of truth to the very close of this message. And when the message shall triumph, I want to triumph with it. No more will my lips be sealed. I have been watching to see what course these men would take, how much light would come into their souls. I have been watching to see. I told Brother Dan Jones, I will not tell you my opinion; my faith.

# To Elder Smith

**Dig in the Bible. Sink the shaft of truth to find out what is truth. But I tell you today, while I have been keeping in silence, the Lord has been revealing night after night, the position of individual cases before me. The converting power of God is needed in our midst. He will work through our ministers as he did in Bethlehem. He will shed his light and his glory upon us if we will only give him a chance. But when you begin to talk with them they will make your words mean something else. The Devil is at their side. He is just as much at their side as he was at the side of those men of Nazareth when Christ proclaimed that he was the anointed one. The power of God, the Holy Ghost, the great Convictor, said it was so, and they said right out it was so. But the Devil said, Think of this; why, His mother and his brethren are right here with us. Well, then, Satan followed up the track, and what next? They were ready to pitch him over the precipice. It is not best to set the feet an inch in the powers of darkness. But God help us right here on this ground to surrender to Him. I have born testimony after testimony, but it has not had any weight. They have rejected everything but their own ideas. May God help you to not close your hearts and minds to this testimony. May God help you to accept and receive it as truth. {1888 596.2}**

## To Elder Smith

The long standing in the way of the work of God as you have done is not that you have not had light and evidence, but your stubborn will, like steel would not give up your will and your way to God's will and God's way. You made the statement in the first meeting we held in the room Brother Jones occupied that you did not oppose Bro. A. T. Jones speaking in the tabernacle on the religious Sunday movement. Will you consider this matter because Brethren Prescott, Amadon, and Sicily brought a united testimony on this matter which called forth from me about a fifteen minutes talk as pointed and earnest as I ever made in my life. I answered, Well, if Elder Smith takes that position God will surely remove him out of the way, for God has not given him the authority to say what shall come into the tabernacle from our own people and what shall not. But if he holds that position we will secure a hall in the city and the words God has given Bro. Jones to speak the people shall have them. {1888 847.1}

## **To Mary White**

**Elder Smith and Butler are very loathe to have anything said upon the law in Galatians, but I cannot see how it can be avoided. We must take the Bible as our standard and we must diligently search its pages for light and evidences of truth. {1888 67.2}**

## **TO Assembled Brethren**

**The debating spirit has come into the ranks of Sabbathkeepers to take the place of the Spirit of God. They have placed finite men where God should be, but nothing can suffice for us but to have Christ dwell in our hearts by faith. The truth must become ours. Christ must be our Saviour by an experimental knowledge. We should know by faith what it is to have our sins pardoned, and to be born again. We must have a higher, deeper wisdom than man's to guide us amid the perils surrounding our pathway. The Spirit of Christ must be in us just as the blood is in the body, circulating through it as a vitalizing power. {1888 168.3}**

## **Distressing Experience**

**This meeting has been the saddest experience of my life, and yet I feel the peace of Christ sustaining me. I see that which fills my heart with very disagreeable forebodings. I had presented before me in Europe chapters in the future experience of our people which are being fulfilled during this meeting. The reason given me was, want of Bible piety and of the spirit and mind of Christ. The enemy has been placing his mold on the work for years, for it certainly is not the divine mold. {1888 179.2}**

## **Distressing Experience**

**That men should keep alive the spirit which ran riot at Minneapolis [SEE APPENDIX.] is an offense to God. All heaven is indignant at the spirit that for years has been revealed in our publishing institution at Battle Creek. Unrighteousness is practiced that God will not tolerate. He will visit for these things. A voice has been heard pointing out the errors and, in the name of the Lord, pleading for a decided change. But who have followed the instruction given? Who have humbled their hearts to put from them every vestige of their wicked, oppressive spirit? I have been greatly burdened to set these matters before the people as they are. I know they will see them. I know that those who read this matter will be convicted. {TM 76.3}**

## Distressing Experience

Here is Elder Smith and Elder Van Horn, who have been handling the truth for years, and yet we must not touch this subject because Elder Butler was not here. Elder Kilgore, I was grieved more than I can express to you when I heard you make that remark, because I have lost confidence in you. Now, we want to get right at what God says; all this terrible feeling I don't believe in. Let us go to the Lord for the truth instead of our showing this spirit of combativeness. God has given me light, and you have acknowledged it in times past. {1888 153.3}

## To S.N. Haskell

Then our good Brother Smith gives the trumpet a counter blast, to make of none effect the warnings given in the same issue. Even if he did see that Elder Jones was too fast, what was his work? Go to Brother Jones, talk with him before his piece was inserted in the Review. This would be doing the works of Christ; but to put that article in the paper from Elder Jones and then Elder Smith write, as he has done, an article in the same issue, is entirely contrary to the light which the Lord has given me. Better let the articles of Elder Jones remain unpublished than, in the face of our enemies and the world which are watching to see something which they can use against believers, to present them in an unfavorable light to the world. This, I was shown, should not be done. That there will be alienation and disunion, I do not doubt, for this is the very work Satan is determined shall be, but which cannot be if the professed believers will heed the words of Jesus Christ. {1888 1000.1}

## **To W.C. Whiter, J.E. White and Wife**

**I know that Elder Smith and Elder Butler and Morrison and Nicola have been doing a work in their blindness that they will not wish to meet in the judgment. [WITHIN THE NEXT THREE YEARS (1890-1893) ALL FOUR OF THESE MEN MADE CONFESSION OF THEIR WRONG COURSE AND ACCEPTED THE LIGHT ON CHRIST'S RIGHTEOUSNESS PRESENTED AT MINNEAPOLIS. SEE A. V. OLSEN, THIRTEEN CRISIS YEARS, PP. 87-119.] I feel thankful to the Lord I have peace with Jesus Christ. I have the power of His Holy Spirit as I speak to the people at Norwich. The prejudice was swept away from many minds, and I know the Lord gave messages for them and the testimony of the Spirit of God cut its way through everything like prejudice and unbelief. But the brother so intent on his new light did not come to hear me but once. {1888 740.1}**

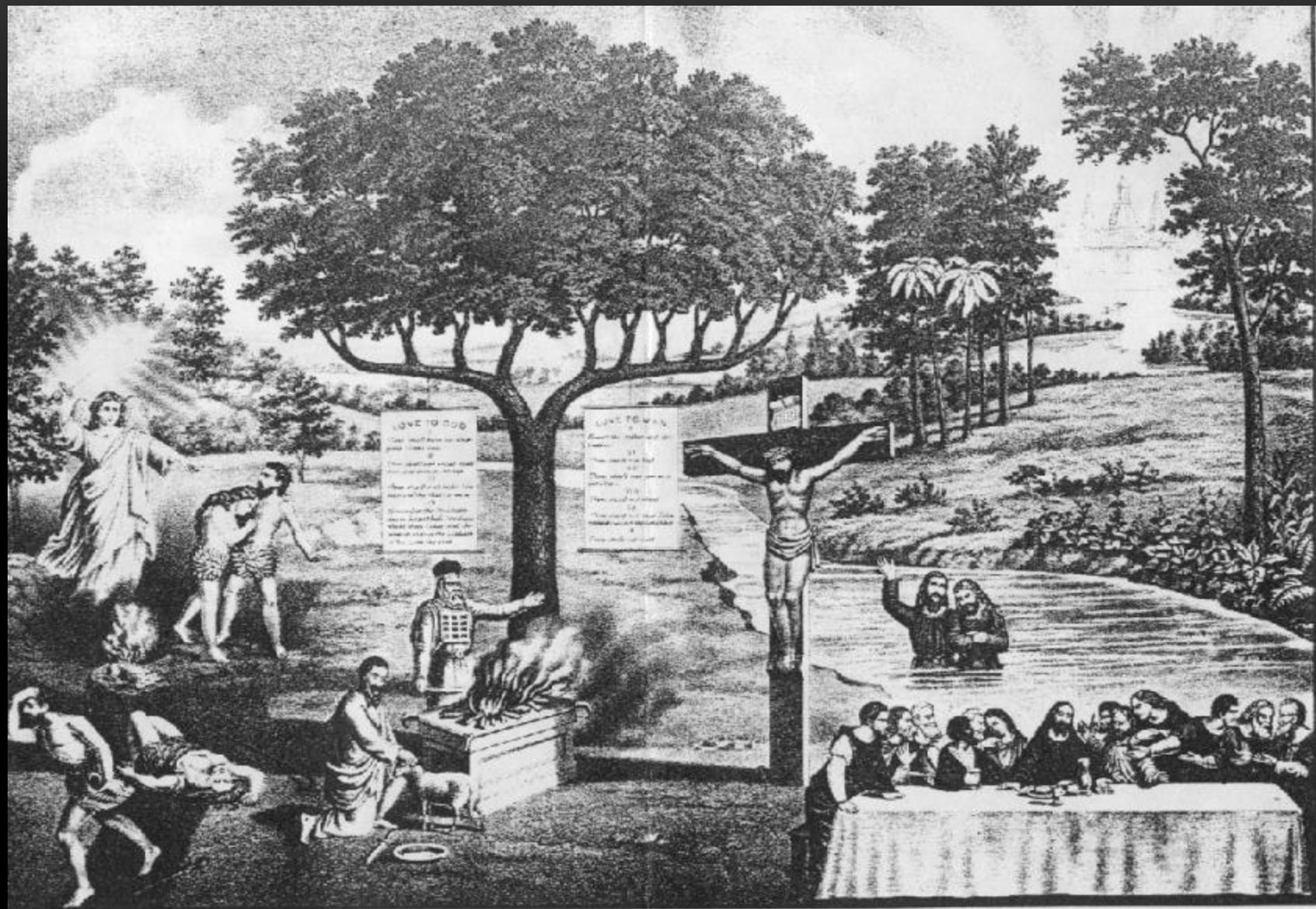
# Minneapolis 1888



**J. White wrote in *Present Truth*:**



**“The keeping of the fourth commandment is all-important present truth; but this alone, will not save anyone. We must keep all ten of the commandments, and strictly follow all the directions of the New Testament, and have living active faith in Jesus.” (Present Truth, July 1849.)**



## THE WAY OF LIFE

FROM PARADISE LOST TO PARADISE RESTORED



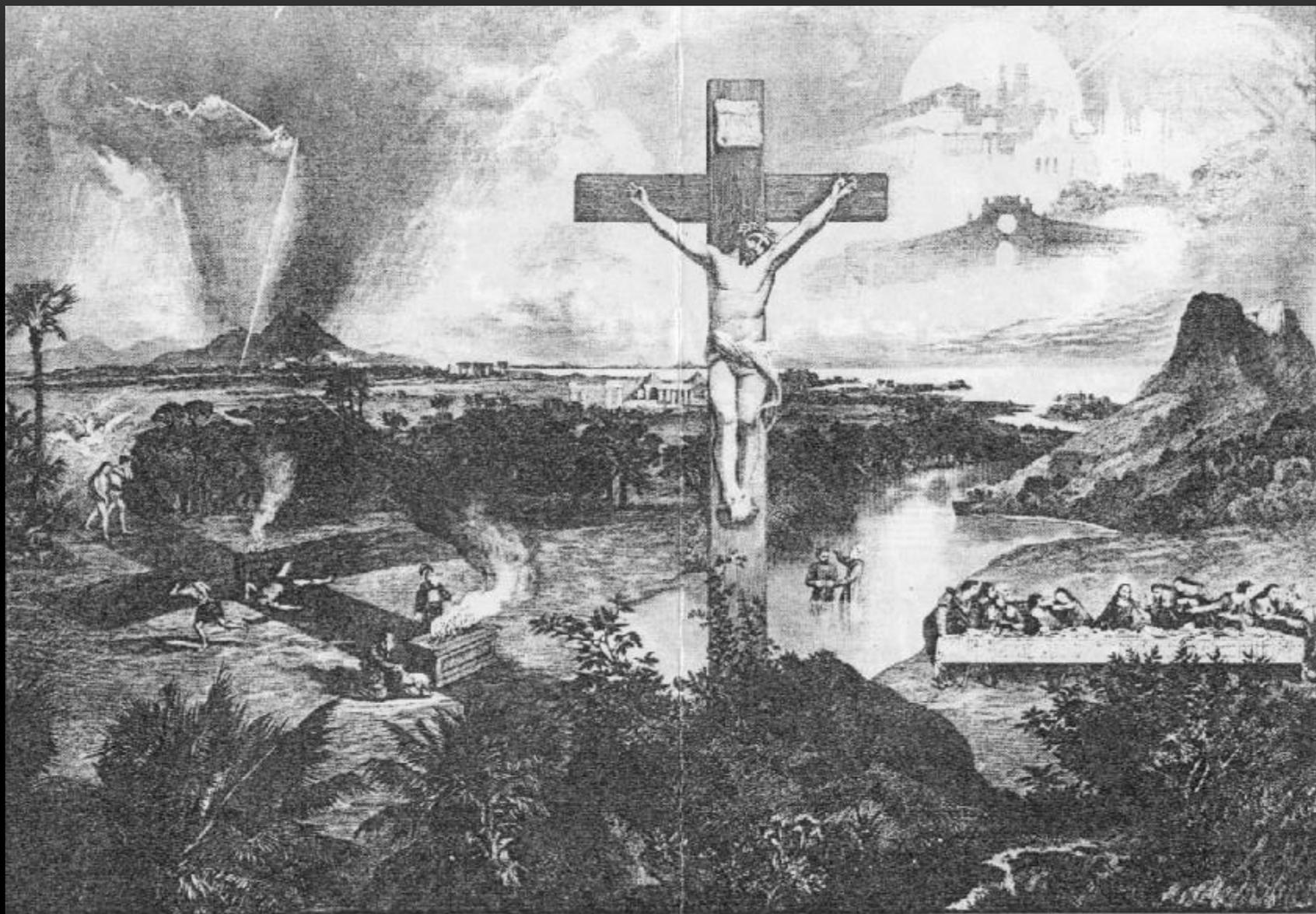
**Ellen Harmon-White**  
**(1827-1915)**

**“As a people we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach Christ in the law”** (*Review & Herald*, 11. 3. 1890.)

# Ellet J. Waggoner (1855-1916)

Ellet J. Waggoner (1855-1916)





CHRIST, THE WAY OF LIFE



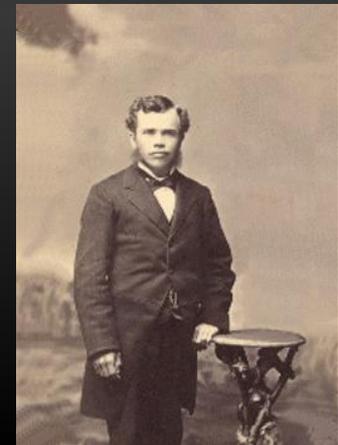
**In 1887 she wrote from Europe: "A revival of true godliness among us is the greatest and most urgent of all our needs."  
*(Review and Herald, 2. 3. 1887.)***

**THE  
NATURE  
OF CHRIST**





**“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.”** (E. J. Waggoner, *Christ and His Righteousness* [Oakland, CA: Pacific Press, 1890], 21-22)



**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. {1890 EJW, CHR 12.1}**



**A complete offering has been made; for "God so loved the world, that he gave his only-begotten Son,"-- not a son by creation, as were the angels, nor a son by adoption, as is the forgiven sinner, but a Son begotten in the express image of the Father's person, and in all the brightness of his majesty and glory, one equal with God in authority, dignity, and divine perfection. In him dwelt all the fullness of the Godhead bodily. {ST, May 30, 1895 par. 3}**

In 1888 in the General Conference held at Minneapolis, Minn., the angel of Revelation 18 came down to his work, and was ridiculed, criticized, and rejected, and when the message he brings again will swell into a loud cry, it will again be ridiculed and spoken against, and rejected by the majority. (*Are Seventh-day Adventists Doing God's Will?*, p. 10)

I suppose the average, denominational Seventh-day Adventist would not want to recognize a statement like this, because it is one of the clearest statements that we can find, which speaks of a clear apostasy which took place in 1888 and that will continue, and will intensify, and reach its peak in the last days. What was Ellen White talking about?

Ellen White, however, was in no doubt as to the importance of the message which these two men had brought. Concerning the message she wrote:

***This is the message that God commanded to be given to the world. It is the third angel's message,*** which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. (*Testimonies to Ministers*, p. 92)

I have had the question asked, What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last forty-five years—the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen.—Manuscript 5, 10. (Sermon, Rome, New York, June 19, 1889.)

In the first six chapters, the divinity of Christ is Waggoner's focus to a great extent. He is trying to prove that Jesus was not created; He was not a lesser being than God. The one who redeemed us is truly a divine being. That was his focus. He was trying to show man the great and exalted work that has been done on our behalf. It was not a lesser being that died for humanity, but One who was higher than anything that created intelligence can fathom. The price paid for us is infinitely great! Waggoner realized that people needed to understand who Christ was. They needed to have Christ exalted as He truly was, if they were ever to relate to Him in the right way. Notice how Ellen White agreed that this was what Waggoner tried to express to the people:

Messages bearing the divine credentials have been sent to God's people; the glory, the majesty, **the righteousness of Christ, full of goodness and truth, have been presented; the fullness of the Godhead in Jesus Christ has been set forth among us with beauty and loveliness,** to charm all whose hearts were not closed with prejudice. We know that God has wrought among us. We have seen souls turn from sin to righteousness. We have seen faith revived in the hearts of the contrite ones. (*Review and Herald*, May 27, 1890)

The other version, embraced by the present Seventh day Adventist church says that Christ is God because He is one of three Gods. He always was and always will be. There are these three Beings who just happened to be there from all eternity.

But Waggoner was teaching something else, and when he taught this something, Ellen White, preaching a sermon at Rome, New York, June 19, 1889 said:

When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen. (*Manuscript Releases*, vol. 5, p. 219)

**WHY IS THAT  
MESSAGE SO  
IMPORTANT?**



**WHY IS THAT  
MESSAGE SO  
IMPORTANT?**



“The **humanity of the Son of God** is **everything** to us. It is the golden linked chain which binds our souls to Christ and through Christ to God. **This is to be our study.**

**Christ was a real man**, and He gave proof of His humility in becoming a man. And **He was God in the flesh.**

When we approach the subject of **Christ's divinity clothed with the garb of humanity**, we may appropriately heed the words spoken by Christ to Moses at the burning bush, **‘Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.’**

Seventh-day Adventist Bible Commentary, vol. 7, 904, 905.

**It helps and brings to light and understanding of**

- 1. Phil 4:13**
- 2. 1John 3:9**
- 3. 1John 5:18**
- 4. Jude 24, 25**
- 5. John 1:12, 13**
- 6. 2Corinthians 5:16, 17**

**That which we lost when Adam fell, we get back through faith in Jesus Christ. We become the seed of Christ that's Adam restored. And humanity combined with divinity does not sin. THE SECRET OF VICTORY OVER SIN**

**But must works come first? No, it is faith first. And how? The cross of Christ is lifted up between heaven and earth. Here comes the Father and the whole train of holy angels; and as they approach that cross, the Father bows to the cross and the sacrifice is accepted. Then comes sinful man, with his burden of sin, to the cross, and he there looks up to Christ on the cross of Calvary, and he rolls his sins at the foot of the cross. Here mercy and truth have met together and righteousness and peace have kissed each other. And Christ says, "I, if I be lifted up, will draw all men unto Me." {1888 344.1}**

**Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery--the blending the two natures, the divine and the human. It can never be explained. Man must wonder and be silent. And yet man is privileged to be a partaker of the divine nature, and in this way he can to some degree enter into the mystery. This wonderful exhibition of God's love was made on the cross of Calvary. Divinity took the nature of humanity, and for what purpose?--That through the righteousness of Christ humanity might partake of the divine nature. This union of divinity and humanity, which was possible with Christ, is incomprehensible to human minds. The wonderful things to take place in our world--the greatest events of all ages--are incomprehensible to worldly minds; they cannot be explained by human sciences. The powers of heaven shall be shaken. Christ is coming in power and great glory, but His coming is not such a mystery as the things to take place before that event. Man must be a partaker of the divine nature in order to stand in this evil time, when the mysteries of satanic agencies are at work. Only by the divine power united with the human can souls endure through these times of trial. Says Christ, "Without me ye can do nothing." Then there must be far less of self and more of Jesus. {1888 332.1}**

**In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. . . . Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?--Review and Herald, May 25, 1905. {Ev 610.3}**

**We hold no doctrine that we wish to hide. To those who have been educated to keep the first day of the week as a sacred day, the most objectionable feature of our faith is the Sabbath of the fourth commandment. But does not God's word declare that the seventh day is the Sabbath of the Lord our God? True, it is not an easy matter to make the required change from the first to the seventh day. It involves a cross. It clashes with the precepts and practices of men. Learned men have taught the people tradition till they are full of unbelief and prejudice. Yet we must say to these people: "Come and see." God requires us to proclaim the truth and let it discover error. {6T 38.2}**

## 1888 – LITTLE HISTORY

### JUDSON SYLVANEOUS WASHBURN (1863 – 1955)

Washburn was the son of Sabbatarian Adventist pioneer Calvin Washburn who had joined the Advent movement during the Millerite movement of the 1840s. As a youth J. S. Washburn had many opportunities to meet the founding pioneers of the Seventh-day Adventist Church. Washburn claimed a rich SDA heritage. **He was converted by J. N. Andrews at 11, baptized by James White at 12 and began preaching Adventism at 21. He worked in the Iowa Conference.** It was from here that he came as a delegate to the 1888 General Conference Session. The spiritual struggles that occurred at this meeting left him groping about his own spiritual life--a problem that he later sorted through by counseling with Ellen White. **About this time he also began a correspondence with Mrs. White that lasted through the rest of her life (until her death in 1915).** Rejuvenated spiritually by the message of righteousness by faith Washburn went as a missionary to England. Up until that time the work in England had been struggling, but his creative tactics for drawing crowds and holding their attention literally changed the face of the church there from a small company of believers to literally hundreds who were converted at a time

## 1888 – LITTLE HISTORY

### JUDSON SYLVANEOUS WASHBURN (1863 – 1955)

- There is evidence that British Adventism may not have survived but for his contribution as a powerful and creative evangelist. In addition to his intense study of the Spirit of Prophecy and desire to obtain “everything that Sister White wrote,” Washburn's amazing memory enabled him to memorize much of the Bible and Spirit of Prophecy writings. By 1918 he claimed to have memorized Revelation, Romans, James and Second Peter. He noted that his memory improved “with the study of the Bible and spirit of prophecy.” *By 1948 he claimed to have memorized the entire New Testament and was working toward committing Isaiah to memory.*

## 1888 – LITTLE HISTORY

### JUDSON SYLVANEOUS WASHBURN (1863 – 1955)

- There is a most remarkable story regarding Washburn, 1888, and Ellen White:
- J. S. Washburn, who was a nephew of George I. Butler, was twenty-six years old in the year of 1888, the year when Brother Waggoner and Jones delivered to the Adventist Church the special message of 'Righteousness by Faith'. **When he first heard the message he rejected it, because he felt that it was contrary to the established teachings of the Adventist Church concerning the law of God; thus he sided with Brother Uriah Smith and J. H. Morrison in their disavowal of the doctrine.** It was during this time that he first realized that Sister White was in full agreement with Jones and Waggoner, this knowledge led him to **question** Mrs. White's position as the Lord's special messenger. **After a short time of struggle, he met with Sister White and His doubts were dissolved.** He later recalled:

## 1888 – LITTLE HISTORY

### JUDSON SYLVANEOUS WASHBURN (1863 – 1955)

- “So I went to have a visit with her in her tent at the Ottawa meeting. I told her I had always thought and believed that she was a prophet. But I was disturbed by the Minneapolis episode. I had thought Uriah Smith and J. H. Morrison were right. "Do you know why J. H. Morrison left the Conference early?" she asked me. I replied, "Yes." Then she told me just what Morrison had said to me--and the revelation of her apparently superhuman knowledge of that private, confidential conversation frightened me. I **realized that here was one who knew secrets**. Sister White told me of her Guide in Europe, who had stretched His hands out, and said, "**There are mistakes being made on both sides in this controversy.**" Then she added that the "Law in Galatians" is not the real issue of the Conference. The real issue is Righteousness by faith! "**E. J. Waggoner can teach righteousness by faith more clearly than I can,**" said Sister White. "Why, Sister White," I said, "do you mean to say that E. J. Waggoner can teach it better than you can, with all your experience?" Sister White replied, "**Yes, the Lord has given him special light on that question. I have been wanting to bring it out more clearly, but I could not have brought it out as clearly as he did. But when he brought it out at Minneapolis, I recognized it.**" Report of interview with Elder J. S. Washburn by R. J. Wieland June 4, 1950}

## 1888 – LITTLE HISTORY

### JUDSON SYLVANEOUS WASHBURN (1863 – 1955)

- After this meeting, J. S. Washburn and his wife became dear friends with Ellen White. Brother Washburn was the Pastor of the Seventh-day Adventist Church in Washington. Mrs. White was a visitor in their home on occasion and the Ellen White Estate has on record several letters that Sister White wrote to the couple. “May the Lord continue to bless the church in Washington is my prayer. I know the Lord blessed me when I was with you, and He blessed His people. Much love to all in your household, and much love to those with whom we took sweet counsel together in our precious meetings. The Lord lives and reigns, praise His holy name”. {*The E. G. W. 1888 Materials*, p. 853, Chapter Title: To J. S. Washburn and wife}

## 1888 – LITTLE HISTORY

### JUDSON SYLVANEOUS WASHBURN (1863 – 1955)

- It was the Conference's rejection of the special message of 'Righteousness by Faith', first given in 1888 that caused the writing of several letters from Mrs. White to the Washburn's. This rejection greatly sorrowed Sister White, and she wrote to Brother J. S. Washburn to encourage him to continue in the 'rays of the Sun of Righteousness', for she knew that he had now fully accepted the message. **Mr. Washburn became known as a true believer in the Spirit of Prophecy, and Ellen White considered him a defender of the Faith, which was once delivered unto the saints.**

**CAN WE  
CONFIDENTLY  
AFFIRM THE  
FOLLOWING  
STATEMENT??**



In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord 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. (Ellen G. White, *Life Sketches* [Mountain View, CA: Pacific Press, 1915], 196).

# BLESSINGS

