



LEST

WE



FORGET

**Getting to Know the People
Who Helped Shape the
Seventh-day Adventist Church**

Volume 3

An Integrated Unit by Larry Robbins



Contents

Purpose.....	2
The Issues Of 1888.....	3
1888.....	12
The Faith Of Jesus -- Neglected Landmark -- Core Of The 1888 Message.....	17
The Faith Of Jesus -- Neglected Landmark -- Core Of The 1888 Message -- Part 2.....	19
A Letter To Waggoner And Jones.....	28
Ellen G. White Reports On The Minneapolis Conference.....	32
The Special Work Of A. T. Jones and E. J. Waggoner.....	35
Stephen N. Haskell.....	38
G. I. Butler.....	42
Righteousness By Faith and G. I. Butler.....	47
Broken On The Rock.....	52
A. T. Jones.....	54
Ellet Joseph Waggoner.....	59
The Rise and Decline Of Ellet Joseph Waggoner.....	62
The News From Minneapolis.....	68
The News From Minneapolis - A Skit.....	71
Works Cited.....	86



PURPOSE

Lest We Forget is a continuation of a unit about the beginnings of our church's history. More men and women who, through divine inspiration of God, helped establish the Seventh-day Adventist Church as we know it today will be introduced in this unit and future units.

Ellen G. White told us, "We have nothing to fear for the future, except as we forget the way the Lord has led us, and His teaching in our past history." *Life Sketches*, p. 196.

In this unit, we will look at the General Conference of 1888 held in Minneapolis, Minnesota, and how important an event it was for our growing church. We have looked at this event from a number of different perspectives. We will also look at the major players involved in the Minneapolis Conference. This was the first time in the brief history of our church that such a major division took place. We will look at the major issues, as well as what part each person played.

Each unit may include an overview of the life of the men and women, as well as some of the specific accomplishments each attained. Feel free to add to any area as you use each unit.

A unit on James White was published in the *Teacher Bulletin* four years ago. For a copy of that unit or the first two units in this series, please contact the Atlantic Union Conference Office of Education at www.atlantic-union.org.

This unit is designed for both junior high and academy students. Activity pages and quizzes/tests have been made for both groups. This unit can be used in its entirety or in sections. Feel free to use what you think will work for your students.

A source that was quite helpful was the 22 compact discs from the Lake Union entitled *Pathways of the Pioneers, Origin of the Seventh-day Adventists*. <http://luc.adventist.org/pathways>

I want to especially thank those who are involved in publishing "Lest We Forget," a periodical published by Adventist Pioneer Library. Some of the material included in this unit has come from that periodical. Their Web site is: www.aplib.org. Permission of the publisher has been given for material used.

A list of resources used can be found at the back of this unit.

LEST WE FORGET



THE ISSUES OF 1888

Justification by faith, the
tion through Christ, is the
to keep in the experience
of profession, but elusive
of the inherent pride and

HAVE FAITH

commonly ascribes his salvation to his good works, and as commonly denies that he does so. Either he strives meticulously to observe the letter of the law, or he boasts that he is not under the law but under grace, and all his works are good. These two apparent opposites are in reality at one on the fundamental issue. Both are in opposition to God's law; the one a slave, the other an outlaw. The antithesis of these positions is the truth as it is in Jesus: that the infinite life of God, manifested in Christ, keeps perfectly the immutable and holy law of God, and that life through Christ is ministered to the Christian. This has been the fundamental issue in the church in every age: on the one hand salvation by works - ostensible obedience, confession, absolution, indulgences, penances, ascetic practices; on the other, hand salvation through the imputed and imparted righteousness of Christ, with the consequence that obedience springs from the new life. It has marked not only individuals but parties, systems, and churches. Often justification by faith has been imperfectly perceived by those who espoused it.

foundation truth of salva-
most difficult of all truths
of the Christian. It is easy
in application. Because
self-sufficiency of man, he

Justification - the forgiveness of sin, the making of a man to be righteous in God's sight - is an experience, not an argument. It is the new birth. The babe may not understand how he was born, but he knows that he is alive. Afterward he may or he may not learn the science; just now he is enjoying the effects. The mind may help the soul to understand the theology of the new birth, but there have been many born into the family of God who have never been able to explain the process. Without doubt a knowledge of true theology clarifies the science of Christianity; and they who can add to virtue, knowledge, are better able to give a reason for their faith and to be teachers of men. Yet many there are who, like the thief on the cross, have a promise of heaven without a theological course, and who, like the children upon whose heads Jesus laid His hands, are the pattern of the kingdom.

Sweep away all the dialectics of sectarians, and you come to the kernel of the science of salvation, which is Christ. Receive Christ into the life, and you live. Out of that life come all the virtues, all the graces, all the powers, all the wisdom of the Christian. And how to achieve this experience? By reception of the Word of God, illumined and vitalized by the Holy Spirit. Christ is the life and the love of God. He is revealed partly in His works, more fully in His Word. Study the Bible, drink in its revelations and its teachings, open the mind to the lessons of God in nature, study the controls of the Divine Hand in human history, and you are receiving Christ. This process, continued day by day, year by year, transforms the man from his natural self into the image of the Divine. Christ dwells within, and there is harmony with God; the law of God is kept. This ensures justification by faith; this brings sanctification; this induces Christian service. No other formula, no other process, can make the Christian. Like the creation of God, it is simple, yet profound. With it, man lives; without it, no matter how learned in theology, man dies.

The men and women who founded the Seventh-day Adventist Church had an experience in Christ. Their conversion was in the order of the Spirit; Jesus was precious to their souls. Through trials



and privations and persecutions they endured as seeing Him who is invisible. They kept the law of God because that law was written in their hearts by the indwelling Christ.

Some there were who joined them who had less of the Spirit, whose religion was will worship; and these were the loiterers, the stragglers, the apostates. Some there were who saw Jesus walking on the water and cried, "Lord, if it be thou, bid me come unto thee"; and He said, "Come." If they kept their eyes fastened upon Him, they too walked; but if they took their eyes off Him to behold their own accomplishments, they sank. If, in consciousness of their error, any cried, "Lord, save me," the all-powerful hand was stretched out. But others, trusting in their own righteousness, perished.



Yet it was not strange that, as men are, many should lose sight of the Saviour and look to themselves and their studied obedience to the law as their hope of heaven. Seventh-day Adventists were the advocates of the immutability of the law of God, the whole law, and particularly, because of its being flouted, that part of the law which revealed the Sabbath. They engaged in battle in its behalf; they were beset on every side by their foes. Like the Dauphin at Poitiers, they cried out to their father, between thrust and parry; "Have a care on your right, sir! Have a care on your left!" As Samuel Rhodes wrote to James White, "Be of good cheer, my dear tried brother, and in Jesus' name press the battle to the gate!"

Without a doubt the fathers of the Second Advent cause believed in the atoning grace of Christ as the sole means of salvation. It was acknowledged by Andrews, Waggoner, Smith, Loughborough, Cottrell, James White. And perhaps every member said amen. Yet, because in the minds of most the doctrine was assumed as the basic truth rather than emphasized as the dominant truth, it was in great measure lost sight of. The trend was to legalism. "Surely, Christ saves us; but whoever knowingly breaks the Sabbath cannot be saved." A half truth on an unsound base. The implication was that whoever observed the seventh day as the Sabbath thereby earned a part of his salvation; therefore, it was by his works that he was saved--with the help of Christ. True enough, Sabbathbreaking is an evidence of unregeneracy; but the unregeneracy comes before the Sabbathbreaking, and it is the state of unregeneracy, rather than its works, which prevents salvation. The unregenerate man has no power to keep the law. He must first receive Christ; he will then be a new man to keep the law of God, including the fourth commandment. He is not saved because he keeps the Sabbath; he keeps the Sabbath because he is saved; and Sabbathkeeping is more than observing the day. The curse of the law, which is the curse of God, is upon them who disobey; but Christ saves, and by His imparted obedience brings the saved one out from under the curse. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

The complacency which was settling upon this church, and the superciliousness which is the peculiar temptation of a people condemned by the world but conscious of a special mission for God, were rudely shattered when, in 1856, James White and Ellen G. White led out in the application of the Laodicean message to Seventh-day Adventists. Before that, the church had blithely placed the onus on those they called first-day Adventists. These were the "Laodiceans," who

were "lukewarm," conceited in the belief that they were "rich, and increased with goods, and have need of nothing," but who were ignorant of the truth that they were "wretched, and miserable, and poor, and blind, and naked,"

It was a shock to be told, you, we, are the Laodicean church. We have prided ourselves on our knowledge, our obedience, our faithfulness, and we have neglected to put on Christ, who alone can take away the filthy rags of our own righteousness, and clothe us with the white raiment of His purity, who alone can anoint our eyes with the eyesalve of His Spirit, and make us to see and know the truth.

Like an electric shock the Laodicean message ran through the ranks. "I accept," "I accept," "I accept," ticked off the message from all quarters to the common exchange of the church. It revived the doctrine of the sanctuary; it turned the eyes of the people from themselves to their true source of peace and power, Christ. It was a cleansing message, and it wrought mightily in the hearts of Seventh-day Adventists. There was a turning to God, a clearing of their skirts from Pharisaism and self-righteousness, a greater zeal in heralding the message. It was a lifting up of the doctrine of justification by faith, the first reformation on the fundamentals of Christian truth. If it had free course, it would soon have finished the gospel message in glory.

But the work done was not thorough enough. The people generally were content with half measures, a little stirring, and then a settling back on the lees. Like that king of Israel whom Elisha bade smite the ground with his arrows as the sign of his victories over his enemies, and who "smote thrice, and stayed," they were content with a little victory. And being so content they backslid.

Their ministers engaged in debating with their opponents, and they triumphed over them on the question of the perpetuity of the law. To their credit be it said they did not often seek debate, for not only were they mindful of the warnings by Mrs. White against its influence on them, but in themselves they sensed the threat of polemics to the Spirit of Christ. But they were frequently challenged, and they did not fear to fight. The regularity of their triumphs begot in some of them, as they were warned it would, a spirit of self-sufficiency and personal prowess that was the ruination of their Christianity. Some of their great debaters passed out from their ranks. Case was an example. Moses Hull was another, an able and eager debater. Snook and his second, Brinkerhoff, were ready to take on all comers. Canright gloried in polemics. And it came to be the pride of many lay members that their champions were unbeatable on Bible grounds. It was likewise a byword in the religious world: "No one loves a fight," it was said, "like a Seven Day Advent, except a Campellite."



Again came the rebuke of the True Witness. Seventeen years had passed after the first application of the message to the Laodicean church, when in 1873 it was repeated. "As a people, we are triumphing in the clearness and strength of the truth. We are fully sustained in our positions by an overwhelming amount of plain Scriptural testimony. But we are very much wanting in Bible humility, patience, faith, love, self-denial, watchfulness, and the spirit of sacrifice. We need to cultivate Bible holiness."

What the repentance was that was called for from the Laodiceans, Mrs. White portrayed in her teachings and writings. It was the forsaking of trust in their own righteousness and the finding of salvation in the merits of Christ, the receiving of the law of God into the heart and life and living it forth as befitted the new creature. "The same law that was engraved upon the tables of stone, is written by the Holy Spirit upon the tables of the heart. Instead of going about to establish our own righteousness, we accept the righteousness of Christ. His blood atones for our sins. His obedience is accepted for us. Then the heart renewed by the Holy Spirit will bring forth 'the fruits of the Spirit.' Through the grace of Christ we shall live in obedience to the law of God written upon our hearts."

During the eighties, alongside the dangerous indifference and lack of spiritual perception of some, there went on in others a deepening conversion to the great truths embodied in justification by faith. New men were coming on the scene, men with a message bearing the ancient truth of salvation by grace cast in new language and with renewed power.

Most emphatic was the instruction from the pen of Mrs. White during this period. Her addresses at the camp meetings, her articles in the church paper, the *Review and Herald*, and in the missionary paper, *Signs of the Times*, and her expositions in certain of her books now coming forth - all stressed the impotence of man's efforts for himself, the gracious provision made for his salvation, the necessity of his wholly consecrating himself to God, and the glorious privilege of oneness with Christ.



Out on the Pacific Coast that veteran editor and writer, J. H. Waggoner, one of the pioneers, who had as early as 1868 published in *The Atonement*, a clear exposition of justification by faith, grasped the importance of the current issue. He took younger men, and filled them with the vision of Christ. His own son, E. J. Waggoner, was one of these; A. T. Jones was another. And when in 1887 the elder Waggoner was called to Europe, these two young men particularly rose with might to carry on the message.

Unlike as garden fruit and apples of the desert were these two, yet they teamed together in close fellowship and cooperation. These two caught the flame of the gospel together, and they went forth supplementing and reinforcing each other in the work of setting the church on fire.

The General Conference of 1888 was appointed to meet in Minneapolis, Minnesota, October 17. It was well understood that there would be conflict there. The preaching of Waggoner and Jones was trying to some of the older men in the cause. They took exception particularly to Waggoner's exegesis of Galatians. Paul's assertion that "Christ hath redeemed us from the curse of the law," apparently so contradictory of his presentation of "the law" in Romans as "holy, just, and good," had led them to apply the law in Galatians to the ceremonial law, which was fulfilled and abrogated by the sacrifice of Christ. But Waggoner was applying the law in Galatians, in general, to the moral law, eternal yet incapable of redeeming lost man through an obedience he could not effectuate, the law which served to bring men to Christ but could do no more. This seemed to them like treason to the historic Adventist position on the two laws.

Then there was another issue. It was a minor matter, indeed, but it rubbed already stubborn fur the wrong way. Jones had made history and the fulfillment of prophecy in history a special field for himself; and he came up in comment on Daniel 2 and 7 and Revelation 12, with a list of the kingdoms or nations represented by the ten toes and the ten horns, a list somewhat different from the list that Uriah Smith had presented. In place of Smith's Huns, Jones put the Alemanni.

To argue this trifling historical issue, in the presence of the tremendous subjects of the atonement and the law of God, was like concentrating several corps on the capture of a cabin while the fate of the battle was trembling over the field. But to Smith the possession of the cabin seemed important. It was his cabin; if he should retire from this point, he might be routed everywhere.

The conflict, indeed, involved personalities quite as much as preaching. Jones, and especially Waggoner, were young men, and their voices, with the note of authority in them, were resented by not a few of the older men. George I. Butler was president of the General Conference, but eight years of service through one of the most strenuous periods had told upon his vitality. Once during the term he had broken down and had to retire for a rest cure.

Jones was aggressive, and at times obstreperous, and he gave just cause for resentment, yet most of his hearers could forgive occasional crudities in view of his evident sincerity and his forceful presentation. Not so with some of the older ministers. Uriah Smith was a modest man, unobtrusive, retiring. He always preferred an obscure seat to the limelight; yet his ability had kept him in the front ranks of the church's theologians, and his lovable qualities made him friends from high to low.

Some of these men rallied about him at the conference, such leaders as J. H. Morrison, I. D. Van Horn, W. H. Littlejohn, R. A. Underwood. Others, with not less affection but greater disinterestedness, sought to discern the truth through the veil of human imperfections, and especially were they guided by the counsels of Mrs. White, which never shone with clearer luster than at the Minneapolis Conference. Of that class were S. N. Haskell, W. C. White, O. A. Olsen, R. M. Kilgore, W. W. Prescott, J. O. Corliss. Many others vacillated, torn between previously held views plus personal pique at the messengers, and a growing conviction that there was truth above and beyond the accustomed level of their thinking and study.

The net result was confusion, wrangling, deterioration of Christian spirit, the threat of a split which would tear the church a sunder. Never before in the history of this people had there been an issue so grave, in which not one party alone, but both parties, were at fault. The conservatives, crying, "Stand by the old landmarks," branded the new teachers as radical, subversive, undisciplined; the progressives, shouting, "Christ is all," declared that the church could not stand except on the truth they were proclaiming; and yet, however much they were justified, they gave evidence that they were not wholly sanctified. Mrs. White wrote, "I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in present truth."



At the end of the meeting Mrs. White wrote, "I never was more alarmed than at the present time. Now I have been taken down through the first rebellion [of Lucifer] and saw the workings of Satan, and I know something about this matter that God has opened before me, and should

not I be alarmed? And then to take the position that because Elder Butler was not here that that subject should not be taken up? I know this is not of God, and I shall not feel free until I have told you....

It was after the conference adjourned and men had had time to reflect more calmly on the issues, that there came a gradual turning to the right and a resulting unity. Yet that reform was not immediate. The people throughout the field were waiting, wondering. Some hailed the new light joyously; others waited for their respected leaders to guide them.

As we look back on the controversy we perceive that it was the rancors aroused by personalities, much more than the differences in beliefs, which caused the difficulty. The party of Butler, Smith, and Morrison believed in the theory of justification by faith, and they only failed to make clear the proper relation between faith and works, thus seeming to elevate works into a cause rather than a result. The party of Waggoner and Jones believed in the performance of good works; but, perceiving that good works had attained in the minds of the brethren the position of the means rather than the effect of salvation through faith in Christ, they bore almost exclusively upon faith as the factor in salvation. Minds which could calmly reason could harmonize these views, but neither side was disposed to consider the other side calmly.

The conflict between the two concepts neither originated in the eighties nor was concluded in the nineties. It is a time-lasting conflict, the controversy between Christ and Satan. And it continues today. Some of the extreme teaching of Jones and Waggoner is observable still in the mystical pronouncements of those who make faith all and works nothing, and who, seeking to explain the mystery of the new birth, make it less profound by making it less comprehensible. But far more subtle is the conviction set in the minds of most professed Christians, and expressed by some, as it was in the cognition if not the philosophy of Smith, that man must strive to be good and to do good, and that when he has done all he can, Christ will come to his aid and help him to do the rest. In this confused credo of salvation partly by works and partly with auxiliary power, many trust today. The Laodicean message is for such.



But the eighties and the nineties saw the revival and restatement in power of the indispensable, prime doctrine of Christianity, that justification and sanctification are through the reception of Christ in the life. That teaching was sorely needed then; and even though sent through imperfect channels, it became an inspiring message which rescued the church from the danger of legalism, and opened minds to the sublime reaches of the gospel. The last decade of the century saw the church developing, through this gospel, into a company prepared to fulfill the mission of God.

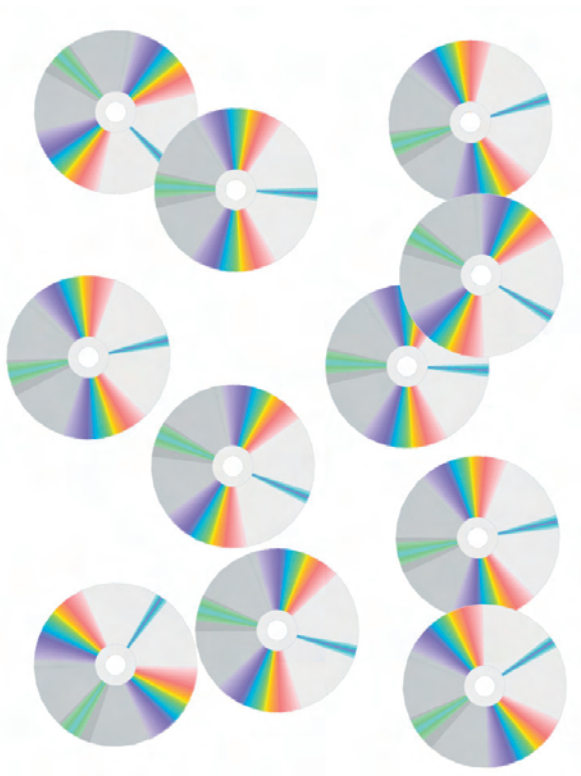
It was not a final accomplishment. As twice before the church had been redeemed from inactiv-

ity and self-satisfaction through the message of the sanctuary and through the message to the Laodiceans, so now it was aroused by the revival message of justification by faith. Yet it requires constant renewal in the consciousness of the church and of every individual. For satisfaction with truth inherited is the peculiar danger of the Laodicean church. Let them who think they stand, beware lest they fall.

Courtesy of *Origin and History of Seventh-day Adventists*, Review and Herald Publishing Association, Washington, D.C., 1962.

ACTIVITIES:

1. Listen to Volume 13, Numbers 4 and 5 of the *Pathways of the Pioneers* compact discs to gain insight as to what was really happening during the time period surrounding the General Conference of 1888.
2. Find the meanings of the following words: polemics, penances, antithesis, espoused, dialectics, unregeneracy, complacency, trifling, obstreperous, legalism. (Use the following worksheet to record your answers.)
3. After finding the meanings of the words in Number 2, reread the article for better understanding.



Name _____

1. polemics: _____

2. penances: _____

3. antithesis: _____

4. espoused: _____

5. dialectics: _____

6. unregeneracy: _____

7. complacency: _____

8. trifling: _____

9. obstreperous: _____

10. legalism: _____



Name _____ KEY _____

1. polemics: **controversial discussion**

2. penances: **an act of self-punishment as reparation to guilt**

3. antithesis: **the direct opposite**

4. espoused: **adopted or supported**

5. dialectics: **the act of investigating the truth**

6. unregeneracy: **unable to improve the moral condition**

7. complacency: **self-satisfaction**

8. trifling: **unimportant, petty**

9. obstreperous: **turbulent, unruly**

10. legalism: **excessive allowance to law or formula**



1888

THE MINNEAPOLIS GENERAL CONFERENCE

By Bruno W. Steinweg

General Conference of 1888, held in Minneapolis, Minnesota, is considered one of the most important General Conferences ever held by the Seventh-day Adventist Church. During this Conference, Seventh-day Adventists began to emphasize the message of Righteousness by Faith. In spite of the misunderstandings this Conference generated, it was a turning point in the important teaching of Righteousness by Faith. There were those who claimed the subject was not important because it was not among the "land-marks" or "pillars" to be given the world. But in Revelation 14:12, the Three Angels' Messages close with these words: "Here is the patience of the saints, here are those who keep the commandments of God and the faith of Jesus."



REASONS FOR THE CONTROVERSY AT MINNEAPOLIS

The tension at the Conference did not come directly from the presentation of Righteousness by Faith. Rather it came from divergent views held on other subjects by Alonzo T. Jones and Ellet J. Waggoner, who led out in the presentation of Righteousness by Faith. E. J. Waggoner, editor of the *Signs of the Times* (then a weekly), believed that the law spoken of in Galatians 3:24 was the Moral Law, whereas the almost unanimous position held by denominational leaders at that time was that Galatians spoke of the Ceremonial Law. A. T. Jones believed that the Alemanni and not the Huns, should be counted among the ten horns of the fourth beast in Daniel 7.

Several denominational leaders held that these differences should not be aired at the conference. Mrs. Ellen G. White felt that they should be discussed in a spirit of humility because they had been made public in our denominational journals and other publications prior to the conference. She felt that the truth could not lose anything by close investigation. On August 5, 1888, Mrs. White stated that she was impressed that the upcoming General Conference would be the most important meeting that the members had ever attended.

However, those who led out in the 1888 conference did not manifest the kindest spirit. Mrs. White declared, "My heart was pained to see the spirit that controlled some of our ministering brethren, and this spirit seemed to be contagious. There was much talking done.... I became the subject of remarks and criticism.... The spirit I had seen manifested at the meeting was unreasonable. I insisted that there should be a right spirit, a Christlike spirit manifested, such as Elder E. J. Waggoner had shown all through the presentation of his views...."

Opposition to the message of Righteousness by Faith was due not only to its being presented by those holding divergent views on the horns of Daniel 7 and on the law as presented in Galatians. Those who opposed "regarded this message as a veiled accusation against themselves, their belief, and their preaching...[as inferring] that Righteousness by Faith was something new,

something that our ministers had never understood, believed, or preached."

Mrs. White felt she had done all that she could do at the conference in presenting the light the Lord had given her. Such was the rebellion that she considered quietly withdrawing from the conference. But "the Angel of the Lord stood by me, [she declared,] and said, '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. I have placed you in your proper position, which those who are not in the light will not acknowledge.... It is not you they are despising, but the messengers and the message....'"

Based on this divine counsel, she remained at the conference where she had to confront not only the opposition of leaders of the Church towards the men who were bringing the message of Righteousness by Faith, but also their alienation towards her. She pointed out regarding their attitude that "prejudice, and unbelief, jealousy and evil-surmising barred the door of entrance...." [and] "... a delusion was upon our brethren. They had lost confidence in Sister White, not because Sister White had changed but because another spirit had taken possession and control of them.... If our brethren had been divested of prejudice, if they had had the Spirit of Christ and spiritual discernment, reasoning from cause to effect, they would not have ...made the statement that Sister White was influenced by W. C. White, A. T. Jones, and E. J. Waggoner." Happily, this attitude was not diffused through all who attended the General Conference at Minneapolis in 1888. "Many delegates later maintained that 'their true Christian experience in the gospel' began at this time."

Ellen White later noted that this contentious attitude originated with Satan. He sought to distract from important business that should be accomplished at this conference. "New missions had been opened...new churches organized. All should be in harmony freely to consult together as brethren at work in the great harvest field.... If ever there was a time when, as a conference, we needed the special grace and enlightenment of the Spirit of God, it was at this meeting. There was a power from beneath moving agencies to bring about a change in the Constitution and laws of our nation, which will bind the consciences of all those who keep the Bible Sabbath...."



"Satan had a council as to how he should keep pen and voice of Seventh-day Adventists silent. If he could only engage their attention and divert their powers in a direction to weaken and divide them, his prospect would be fair.

"Satan had been having things his own way but the Lord has raised up men and given them a solemn message to bear to His people.... This message Satan sought to make of none effect, and when every voice and every pen should have been intensely at work to stay the workings and powers of Satan, there was a drawing apart; there were differences of opinion."

The conference ended with Ellen White's strong support of the message brought by Jones and Waggoner. They had been God's instruments to bring forth in a clear, dynamic and gentlemanly manner, the truth that she had been teaching all along. About eight months after the Minneapolis Conference, on June 19, 1889, while at Rome, New York, Ellen White preached the following

regarding the light the men had been presenting. "I have been presenting it to you for the last 45 years - the matchless charms of Christ.... 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.... And when another presented it, every fiber of my heart said, Amen.'"

Though O. A. Olsen was not present in Minneapolis in 1888, he was elected president of the General Conference at that time to replace Elder George Butler. Seven years later, Mrs. White commented to Elder Olsen: "The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It represented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, so that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure."

This powerful truth Mrs. White soon amplified in the book *Steps to Christ*; "Since we are sinful, unholy, we cannot perfectly obey the holy law of God. 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 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."

"More than this, Christ changes the heart. He abides in your heart by faith. You are to maintain this connection with Christ by faith and the continual surrender of your will to Him, and so long as you do this, He will work in you to will and to do according to His good pleasure.... We have no ground for self-exaltation. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought by His Spirit working in and through us."

TAKING THE MESSAGE TO THE CHURCHES

Ellen White revealed her enthusiastic support of the message presented at the General Conference by joining A. T. Jones in carrying the glorious truth of Righteousness by Faith to the churches. In early 1889 they held meetings in South Lancaster, Massachusetts. They attended camp meetings at Williamsport, Pennsylvania; at Rome, New York, and at Ottawa, Kansas.

At the Kansas camp meeting, there was, at first, resistance to the revival emphasis, but in the end "great victories" were gained. In South Lancaster, "as our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; he was ready to strengthen his people. The meetings continued a week beyond their first appointment.... Elder Jones came from Boston and labored most earnestly for the people, speaking twice and sometimes three times a day.... The very message the Lord has sent to the people of this time was presented.... The flock of God were fed with soul-nourishing food."



General Conference, 1889, Battle Creek. The spirit of contention present at Minneapolis was absent, and harmony and brotherly love prevailed throughout the meeting. "Ellen White noted a major difference: 'The spirit that was in the meeting at Minneapolis is not here....' Instead of the ridicule and jesting... there were many testimonies 'that the past year has been the best of their life; the light shining forth from the Word of God has been clear and distinct - justification by faith, Christ our righteousness.'"

After that conference, Ellen White went to the field again, working alone or with Elders Jones and Waggoner. She wrote, "I consider it a privilege to stand by the side of my brethren and give my testimony with the message for the hour; and I saw that the power of God attended the message whenever it was spoken."

THE MESSAGE SET FORTH BY THE PRINTED PAGE

The message of Righteousness by Faith was set forth in books so each member could study for himself. In 1890, E. J. Waggoner wrote *Christ and His Righteousness*, a 96-page presentation. Some of the chapter headings from this book are: Is Christ God? Is Christ a Created Being? God Manifest in the Flesh; Important Practical Lesson; Christ the Lawgiver; The Righteousness of God; The Lord Our Righteousness; Acceptance With God; The Victory of Faith; and Bond-Servants and Freemen.

The following books by Ellen White "which had woven in their pages, in simple but effective form, the great truths of man's need to depend completely upon Jesus for both justification and sanctification," were published during the decade of the 90s:

Patriarchs and Prophets (1890); *Steps to Christ* (1892); *Thoughts from the Mount of Blessing* (1896); *The Desire of Ages* (1899); and *Christ's Object Lessons* (1900).

Elder L. E. Froom includes in his list of books on Righteousness by Faith a college textbook written by W. W. Prescott in 1930, *The Doctrine of Christ*. Elder Prescott felt that "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."

A. G. Daniells, after his 21 years as President of the General Conference (1901-1922) took a special interest in the subject of Righteousness by Faith as it was emphasized in the General Conference of 1888. The results of his study appear in *Christ Our Righteousness*, a 128-page book published by the Ministerial Association of SDAs in 1926. Daniells led out at the Ministerial Institute of the General Conference session of 1926 held at Milwaukee, Wisconsin.

CONCLUSION

The controversy still rages today just as the enemy managed to manipulate in 1888. Great energies are diverted from the pressing urgency to unite together to finish the work. Battle lines are drawn between those who say that the church rejected the Message of Justification of Faith in the Righteousness of Christ presented in 1888 and those who deny this assertion. The facts remain that many delegates to the conference, in fact, received the message gladly. In addition to this, important leaders resisted the message in 1888 and influenced others to do the same. Most of



those leaders, including Uriah Smith, George Butler, I. D. Van Horn, Leroy Nicola and J. H. Morrison, later confessed their error (particularly in opposing E. G. W.) and asserted to confidence in the message, although they varied in their success in grasping and revealing the evidence of the message in their lives.

The challenge today is to "remember the way the Lord has led us, and His teaching in our past history." "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world. The proclamation of the third angel's message calls for the presentation of the Sabbath truth. This truth, with others included in the message, is to be proclaimed; *but the great center of attraction, Christ Jesus, must not be left out. It is at the cross of Christ that mercy and truth meet together, and righteousness and peace kiss each other.* The sinner must be led to look to Calvary; with the simple faith of a little child *he must trust in the merits of the Saviour, accepting His righteousness, believing in His mercy.*" As Elder A. G. Daniells so aptly challenged, "Shall we not do all in our power to redeem the past?"

Courtesy of *Lest We Forget*, Vol. 7, Number 4, Loma Linda, CA, 1997.

ACTIVITIES:

1. Use a map of the United States and find some of the locations mentioned in this article. Some of the places are:

South Lancaster, Massachusetts

Williamsport, Pennsylvania

Rome, New York

Ottawa, Kansas

Minneapolis, Minnesota

Battle Creek, Michigan

2. For a long-term project, do a book review on one of the following books:

Patriarchs and Prophets

Steps to Christ

Thoughts from the Mount of Blessing

The Desire of Ages

Christ's Object Lessons



THE FAITH OF JESUS

Neglected Landmark -- Core Of The 1888 Message

By Fred Bischoff, compiler

Introduction

"Stand by the landmarks." Elder G. I. Butler telegraphed the delegates to the 1888 Minneapolis General Conference Session. He erroneously believed that the traditional view of the law in Galatians was an old landmark. In 1890, however, Ellen White revealed the mistake in such thinking in the manuscript entitled "Peril in Trusting in the Wisdom of Men." She declared, "The law in Galatians is not a vital question and never has been. Those who have called it one of the old landmarks simply do not know what they are talking about. It never was an old landmark, and it never will become such. These minds that have been wrought up in such an unbecoming manner, and have manifested such fruits as have been seen since the Minneapolis meeting, may well begin to question whether a good tree produces such evidently bitter fruit." (EGW 1888 *Materials*, p. 841)

The year after Minneapolis Mrs. White wrote an entire manuscript on the topic, "Standing by the Landmarks."

Notice how she lists in order what the SDA pioneers had been led to discover in scripture. "The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the faith of Jesus.' One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The nonimmortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is imaginary." (*Ibid.*, p. 518)

The "faith of Jesus" is the neglected landmark found in the heart of this list. This is part of the banner of the third angel's message. This neglected landmark the 1888 message was to bring to the world. Note here more important references by Ellen White to this landmark.

Looking Back At Minneapolis, December 1888

"The faith of Jesus has been overlooked and treated in an indifferent, careless manner. It has not occupied the prominent position in which it was revealed to John. Faith in Christ as the sinner's only hope has been largely left out, not only of the discourses given but of the religious experience of very many who claim to believe the third angel's message. At this meeting I bore testimony that the most precious light had been shining forth from the Scriptures in the presentation of the great subject of the righteousness of Christ connected with the law, which should be constantly kept before the sinner as his only hope of salvation.... (*Ibid.*, p.212.)

"The third angel's message is the proclamation of the commandments of God and the faith of



Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness." (*Ibid.*, 217.)

"What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Savior. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. Faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus. (*Ibid.*)

Experience Following the Minneapolis Conference, June 1889

"The message that was given to the people in these meetings presented in clear lines not alone the commandments of God - a part of the third angel's message - but the faith of Jesus, which comprehends more than is generally supposed.... If we proclaim the commandments of God and leave the other half scarcely touched, the message is marred in our hands." (*Ibid.*, p. 367.)

"God was working with me to present to the people a message in regard to the faith of Jesus and the righteousness of Christ." (*Ibid.*, p. 370.)

"The Lord is not pleased to have man trusting in his own ability or good deeds or in a legal religion, but in God, the living God. The present message that God has made it the duty of His servants to give to the people is no new or novel thing. It is an old truth that has been lost sight of, just as Satan made his masterly efforts that it should be. The Lord has a work for every one of His loyal people to do to bring the faith of Jesus into the right place where it belongs - in the third angel's message. The law has its important position, but it is powerless unless the righteousness of Christ is placed beside the law to give its glory to the whole royal standard of righteousness. 'Wherefore the law is holy, and the commandment holy, and just, and good.'" (Romans 7:12) (*Ibid.*, p. 375.)

Counsels to Ministers, September 1889

"The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power.... The faith of Jesus is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. 'Let this mind be in you, which was also in Christ Jesus.' Phil. 2:5." (*Ibid.*, p. 430.)

To Brethren in Responsible Position, December 1890

"Let Jesus be our theme. Let us with pen and voice present, not only the commandments of God, but the faith of Jesus. This will promote real heart piety as nothing else can.... Through patience, faith, and hope, in all the changing scenes of life, we are forming characters for everlasting life. Everything shall work together for good to those that love God." (*Ibid.*, p. 728.)

Courtesy of *Lest We Forget*, Vol. 8, Number 1, Loma Linda, CA, 1998.

ACTIVITIES:

1. Elder George I. Butler sent the message, "**Stand by the landmarks.**" Write a one-page paper listing and describing what you think are the "landmarks" of our church.



THE FAITH OF JESUS

Neglected Landmark -- Core Of The 1888 Message Part 2

From the Writings of E. J. Waggoner

The Lord Our Righteousness

(From *Christ and His Righteousness*, page 61, Pacific Press Publishing Co., 1890.)

The scripture just been (Rom. 3: but another verses 21, the declaration of the deeds of shall no flesh righteous.... righteous- without the fested, being the law and even the of God which

of Jesus Christ unto all and upon all them that believe." God puts His righteousness upon the believer. He covers him with it, so that his sin no more appears. Then the forgiven one can exclaim with the prophet: "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels." Isa. 61:10.

that we have considering 24-26) is statement of 22, following tion that by the law there be made "But now the ness of God law is mani- witnessed by the prophets; righteousness is by the *faith*

FAITH AROUSES THE GOOD

But what about "the righteousness of God without the law?" How does that accord with the statement that the law is the righteousness of God, and that outside of its requirements there is no righteousness? There is no contradiction here. The law is not ignored by this process. Note carefully: Who gave the law? Christ. How did He speak it? "As one having authority," even as God. The law sprang from Him the same as from the Father, and is simply a declaration of the righteousness of His character. Therefore the righteousness which comes by the *faith of Jesus Christ* is the same righteousness that is epitomized in the law, and this is further proved by the fact that it is "witnessed by the law...."

"The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. 34:5-7.



This is God's name. It is the character in which He reveals Himself to man, the light in which He wishes men to regard Him. But what of the declaration that He "will by no means clear the guilty"? That is perfectly in keeping with His long-suffering, abundant goodness and His passing by the transgression of His people. 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, so that the one formerly guilty does not need to be cleared - he is justified and counted as though he never had sinned.

Let no one cavil over the expression, "putting on righteousness," as though such a thing were hypocrisy. Some, with a singular lack of appreciation of the value of the gift of righteousness, have said that they did not want righteousness that was "put on," but that they wanted only that righteousness which comes from the life, thus depreciating the righteousness of God, which is by *faith of Jesus Christ* unto all and upon all that believe. We agree with their idea insofar as it is a protest against hypocrisy, a form of godliness without the power; but we would have the reader bear this thought in mind: It makes a vast deal of difference who puts the righteousness on. If we attempt to put it on ourselves, then we really get on nothing but 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.

1891 General Conference Sermons

Study #1: Romans 1, A Review

"The just shall live by faith." Here is the whole thing,. Nothing can be added to the preaching of the righteousness of God by *faith of Jesus Christ*. What about these doctrines, as the Sabbath, immortality, etc.? Since the "kingdom of God and His righteousness" is the one thing needful and since there is nothing unimportant in the Bible, all of these doctrines are simply division lines depending upon that one thing - all summed up in the doctrine of righteousness by faith. We can preach nothing else, for everything outside of this is sin.

Study #6: A Review, paragraphs 2-4.

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth and the sea and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image and received his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night who worship the beast and his image and



whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that kept the commandments of God and the *faith of Jesus*.

We are accustomed and rightly so, to speak of these three messages as one threefold message. The word which is rendered "followed" means properly, "went with." Thus rendered the text would read, "and the third angel went with them." It is the same word that is used in 1 Corinthians 10: 4, "And did all drink the same spiritual drink: for they drank of that spiritual rock that went with them (margin), and that rock was Christ." Thus the first angel sounded, the second joined him, and the third joined them both, and together they all three go sounding the message. There is therefore but one message for us to consider, and that one comprises all three.

The message prepares a people who are described in the twelfth verse: "Here is the patience of the saints; here are they that keep the commandments of God and the *faith of Jesus*." There are three points which these people have -- patience, keeping the commandments, and the *faith of Jesus*. While they are all combined in one, I think we may consider them in a reverse order to that in which they are stated: faith, obedience, and patience. For faith is the foundation upon which everything is built and out of which everything grows. Faith that works obedience and the crowning grace is patience, for the apostle James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. When patience is perfected in the saints, then they themselves are perfect. So it is that this threefold message brings out a people who are perfect before God. They are just what the Saviour says they must be, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.

How Righteousness by Faith Becomes Practical

(Original from: *Signs of the Times* Articles from October, 1895 through September, 1896), page 179.

Faith a Gift of God. That faith which God deals to man is indicated in Revelation 14:12: "Here is the patience of the saints; here are they that keep the commandments of God, and the *faith of Jesus*." God does not give faith to the saints only, any more than he gives the commandments to them alone; but the saints keep the faith, and others do not. The faith which they keep is the *faith of Jesus*; therefore it is the *faith of Jesus* that is given to men.

Faith Given to Every Man. Every man is exhorted to think soberly, because God hath dealt to every man the measure of faith. Many people have a notion that they are so constituted that it is impossible for them to believe. That is a grave error. Faith is just as easy, and just as natural, as breathing. It is the common inheritance of all men, and the one thing wherein all are equal. It is as natural for the child of the infidel to believe as it is for the child of the saint. It is only when men built up a barrier of pride about themselves (Ps. 73:6) that they find it difficult to believe. And even then they will believe; for when men disbelieve God, they believe Satan; when they disbelieve the truth, they greedily swallow the most egregious falsehoods.



In What Measure? We have seen that faith is given to every man. This may be known also by the fact that salvation is offered to every man, and placed within his grasp, and salvation is only

by faith. If God had not given faith to every man, he could not have brought salvation within the reach of all.

The question is, In what measure has God given every man faith? This is really answered in the fact already learned, that the faith which he gives is the faith of Jesus. The faith of Jesus is given in the gift of Jesus himself, and Christ is given in his fullness to every man. He tasted death for every man. Heb. 2:9. "Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. "Christ is not divided; therefore to every man is given all of Christ and all of his faith. There is but one measure."

How Righteousness is Obtained (1899) page 8.

"But now the righteousness of God without the law is manifested." Ah! that gives hope. But, hold! Are we not in danger of being led astray? Dare we trust in a righteousness that is obtained apart from the law? Well, since we can't get anything from the law itself, we shall have to get it apart from the law if we have any at all. But don't be alarmed, for remember that this righteousness which we are to get without, or apart from the law, is "the righteousness of God." Why, that's just what the law is! Exactly; there can be no real righteousness that is not the righteousness of God, and all that righteousness is set forth in His law. We are going to have this righteousness which the law requires yet not out of the law. Where and how we are to get it we shall see presently; but note first that it is "witnessed by the law and the prophets." It is such righteousness as the law will give its sanction to. Now where is it to be obtained?

"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." And so we have the strongest evidence that we shall not be put to shame before the law, if we can only obtain this righteousness. For we know that Christ, as part of the Godhead, is equal with the Father. He is the Word, and is God. As the Word, the manifestation of Him whom no man hath seen, He spoke the law with His own voice. He spoke it "as one having authority," "for in Him dwelleth all the fullness of the Godhead bodily." Therefore if we get the righteousness of God through Jesus Christ, it is evident that we shall have the righteousness which the law requires, because we get it from the Fountainhead. Our righteousness comes from the same source that the righteousness of the law does.



How do we get it?--By faith. How else could we get it? Since it is impossible for any to get righteousness by the deeds of the law, it is evident that it must come by faith, as a gift. And this is in keeping with the statement that "the gift of God is eternal life, through Jesus Christ our Lord."

Someone says that it doesn't seem possible that we could get righteousness in that way. But think a moment; "sin" and "righteousness" simply denote our relation to God. Now if there is a way by which He can, consistently with His justice, count us righteous, He has a right to do so. Who shall say that He may not do what He will with His own?

"God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. In giving His only begotten Son for the world, it was the same as though He gave Himself; He did give Himself. And since

the Just died for the unjust (1 Pet. 3:18), God can be just and count as righteous the one who will have *faith in Jesus*.

The Everlasting Covenant (1900), pages 457-458, Again in Captivity.

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

Reinforcements. As soon as they began to sing, the enemy was overthrown. A panic seized the host of Ammonites and Moabites, and they beat down one another. It may well be that, when they heard the songs and shouts of joy, they thought that Israel had received reinforcements, and such was the case. The people of Israel had such reinforcements that they did not need to do any fighting themselves. Their faith was their victory, and their singing was the evidence of their faith.

The Lesson for us. This is a lesson for us in our conflicts with our adversaries - principalities and powers and wicked spirits. "Resist the devil, and he will flee from you;" but we are to "resist steadfast in the faith." Only such resistance will cause him to flee, for he knows that he is stronger than we; but when he is resisted in the *faith of Jesus*, he must flee, for he knows that he has no strength at all against Christ. And so we learn again that "the redeemed of the Lord shall return, and come with singing unto Zion." In such experiences as that just considered, the Lord was showing Israel how they should overcome, and that He was always waiting and anxious to complete the promise made to the fathers.

**The Glad Tidings (1900), page 72.
Perfect Unity.**

Many professed Christians, sincere persons, suppose that it is almost a matter of necessity that there be differences in the church. "All can not see alike," is the common statement. So they misread Eph. 4:13, making it read that God has given us gifts, "till we all come into the unity of the faith." What the Word teaches is that "in the unity of the faith, and of the knowledge of the Son of God," we all come "unto a perfect man, unto the measure of the stature of the fullness of Christ." There is only "one faith" (Eph. 4:5), "*the faith of Jesus*," as there is only one Lord; and those who have not that faith must necessarily be out of Christ. It is not at all necessary that there be the slightest difference upon any question of truth. Truth is the Word of God, and the Word of God is light; nobody but a blind man ever has any trouble to see a light that shines. The fact that a man has never in his life seen any other light used at night, except that from a tallow



candle, does not in the least stand in the way of his recognizing that the light from an electric lamp is light, the first moment he sees it. There are, of course, different degrees of knowledge, but never any controversy between those different degrees. All truth is one.

Ibid., pages 79-80.

Much is lost, in reading the Scriptures, by not noting exactly what they say. Here we have literally, "the faith of Christ," just as in Rev. 14:12 we have "*the faith of Jesus*." He is the Author and Finisher of faith. Heb. 12:2. God has "dealt to every man the measure of faith" (Rom. 12:3), in giving Christ to every man. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17), and Christ is the Word. All things are of God. It is He who gives repentance and forgiveness of sins.

There is, therefore, no opportunity for any one to plead that his faith is weak. He may not have accepted and made use of the gift, but there is no such thing as "weak faith." A man may be "weak in faith," that is, may be afraid to depend on faith, but faith itself is as strong as the Word of God. There is no faith but the faith of Christ; everything else professing to be faith is a spurious article. Christ alone is righteous; He has overcome the world, and He alone has power to do it; in Him dwelleth all the fullness of God, because the law - God Himself - was in His heart; He alone has kept and can keep the law to perfection; therefore, only by His faith, - living faith, that is, His life in us, - can we be made righteous.

But this is sufficient. He is a "tried Stone." The faith which He gives to us is His own tried and approved faith, and it will not fail us in any contest. We are not exhorted to try to do as well as He did, or to try to exercise as much faith as He had, but simply to take His faith, and let it work by love, and purify the heart. It will do it; take it!



Ibid., pages 147-148.

Let me speak from personal experience to the sinner who does not yet know the joy and freedom of the Lord. Some day, if not already, you will be sharply convicted of sin by the Spirit of God. You may have been full of doubts and quibbles, of ready answers and self-defense, but then you will have nothing to say. You will then have no doubt about the reality of God and the Holy Spirit, and will need no argument to assure you of it; for you will know the voice of God speaking to your soul, and will feel, as did ancient Israel, "Let not God speak with us, lest we die." Then you will know what it is to be shut up in prison, - in a prison whose walls seem to close on you, not only barring all escape, but seeming to suffocate you. The tales of people condemned to be buried alive with a heavy stone upon them, will seem very vivid and real to you, as you feel the tables of the law crushing out your life, and a hand of marble seems to be breaking your very heart. Then it will give you joy to remember that you are shut up for the sole purpose that "the promise by *faith of Jesus Christ*" might be accepted by you. As soon as you lay hold of that promise, - the key that will unlock any door in Doubting Castle, - the prison doors will fly open, and you can say, "Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped." Ps. 124:7.

Ibid., pages 148-150.

We have just read that the Scripture hath shut up all under sin, that the promise by *faith of Jesus Christ* might be given to them that believe. Before faith came, we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. We know that whatsoever is not of faith is sin (rom. 14:23); therefore, to be under the law is identical with being under sin. We are under the law solely because we are under sin. The grace of God brings salvation from sin, so that when we accept God's grace we are no longer under the law, because we are freed from sin. Those who are under the law, therefore, are the transgressors of the law. The righteous are not under it, but are walking in it. The Law a Jailer, a Taskmaster.

"So that the law hath been our tutor unto Christ, that we might be justified by faith." The words "to bring us" are marked both in the old version and the new as having been added to the text, so we have dropped them out. It really makes no material difference with the sense whether they are retained or omitted. It will be noticed also that the new version has "tutor" in place of "schoolmaster." This is better, but the sense is still better conveyed by the word that is used in the German and Scandinavian translations, which signified "master of a house of correction." The single word in our language corresponding to it would be jailer. The Greek word is the word which we have in English as "pedagogue." The pedagogos was the slave who accompanied the boys to school to see that they did not play truant. If they attempted to run away, he would bring them back, and had authority even to beat them to keep them in the way. The word has come to be used as meaning "schoolmaster," although the Greek word has not at all the idea of a schoolmaster. "Taskmaster" would be better. The idea here is rather that of a guard who accompanies a prisoner who is allowed to walk about outside the prison walls. The prisoner, although nominally at large, is really deprived of his liberty just the same as though he were actually in a cell. The fact is that all who do not believe are "under sin," "shut up" "under the law," and that, therefore, the law acts as their jailer.

It is that that shuts them in, and will not let them off; the guilty can not escape in their guilt. God is merciful and gracious, but He will not clear the guilty. Ex. 34:6,7. That is, He will not lie, by calling evil good; but He provides a way by which the guilty may lose their guilt. Then the law will no longer be against them, will no longer shut them up, and they can walk at liberty.

Christ says, "I am the door." John 10:7, 9. He is also the sheep fold and the Shepherd. Men fancy that when they are outside the fold they are free, and that to come into the fold would mean a curtailing of their liberty; but it is exactly the reverse. The fold of Christ is "a large place," while unbelief is a narrow prison. The sinner can have but a narrow range of thought; the true "free thinker" is the one who comprehends with all saints what is the length, and breadth, and depth, and height of the love of Christ, which passeth knowledge. Outside of Christ is bondage; in Him alone is there freedom. Outside of Christ, the man is in prison, "holden with the cords of his sins." Prov. 5:22. "The strength of sin is the law." It is the law that declares him to be a sinner, and makes him conscious of his condition. "By the law is the knowledge of sin;" and "sin is not imputed when there is now law." Rom. 3:20; 5:13. The law really forms the sinner's prison walls. They close in on him, making him feel uncomfortable, oppressing him with a sense of sin, as though they would press his life out. In vain he makes frantic efforts to escape. Those commandments stand as firm as the everlasting hills. Whichever way he turns he finds a commandment which says to him, "You can find no freedom by me, for you have sinned." If he seeks to make friends with the law, and promises to keep it, he is no better off, for his sin still remains. It goads him and drives him to the only way of escape - "the promise by *faith of Jesus Christ*."



In Christ he is made "free indeed," for in Christ he is made the righteousness of God. In Christ is "the perfect law of liberty."

"But," says one, "the law says nothing of Christ." No; but all creation does speak of Christ, proclaiming the power of His salvation. We have seen that the cross of Christ, "Christ and Him crucified," is to be seen in every leaf of the forest, and, indeed, in everything that exists. Not only so, but every fiber of man's being cries out for Christ. Men do not realize it, but Christ is "the Desire of all nations." Only in Him can relief be found for the world's unrest and longing. Now since Christ, in whom is peace, "for He is our peace," is seeking the weary and heavy-laden, and calling them to Himself, and every man has longings that nothing else in the world can satisfy, it is evident that if the man is awakened by the law to keener consciousness of his condition, and the law continues goading him, giving him no rest, and shutting up every other way of escape, the man must at last find the Door of Safety, for it always stands open. He is the City of Refuge, to which every one pursued by the avenger of blood may flee, sure of finding a welcome. In Christ alone will the sinner find release from the lash of the law, for in Christ the righteousness of the law is fulfilled, and by Him it is fulfilled in us. Rom. 8:4. The law is so far from requiring men to keep it in order to be saved, as some suppose, that it will not allow anybody to be saved unless he has "the righteousness which is of God by faith," the *faith of Jesus Christ*.

Ibid., page 224-225.

Here again we see that the controversy was not whether or not the law should be kept; that never at that time came into the mind of anybody professing godliness. But the question was concerning how it could be fulfilled. The Galatians were being led astray by the flattering teaching that they themselves had power to do it, while the heaven-sent apostle strenuously maintained that only through the Spirit could it be kept. This he showed from the Scriptures, from the history of Abraham, and from the experience of the Galatians themselves. They began in the Spirit, and as long as they continued in the Spirit, they ran well; but when they substituted themselves for the Spirit, immediately the works began to manifest themselves, which were wholly contrary to the law. The Holy Spirit is the life of God; God is love; love is the fulfilling of the law; the law is spiritual. Therefore whoever would be spiritual must submit to the righteousness of God, which is witnessed to be the law, but is gained only through the *faith of Jesus Christ*. Whoever is led by the Spirit must keep the law, not as a condition of receiving the Spirit, but as the necessary result.

Courtesy of *Lest We Forget*, Vol. 8. Number 4, Loma Linda, CA, 1998.

ACTIVITIES:

1. Write a two-page paper and present your findings to the class on the following question: How does Righteousness by Faith become practical?
2. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Present a five-minute talk describing what a person is like who is an example of the above statement.
3. "Resist the devil, and he will flee from you." James 4:7 Do you really believe this? With a partner, discuss a time when you resisted the devil and he fled from you.



4. What is the difference between "weak faith" and "weak in the faith"? Divide into two groups. One group will present a scenario exhibiting "weak faith" and the other group will exhibit "weak in the faith".
5. Research **pedagogos**. Present to the class your findings.
6. Explain the statement, "Faith is just as easy, and just as natural, as breathing." Write a page on your thoughts.
7. "Whoever is led by the Spirit must keep the law, not as a condition of receiving the Spirit, but as the necessary result." What does this mean? Write a page on what you think is the difference between "righteousness by faith" and "salvation by works."

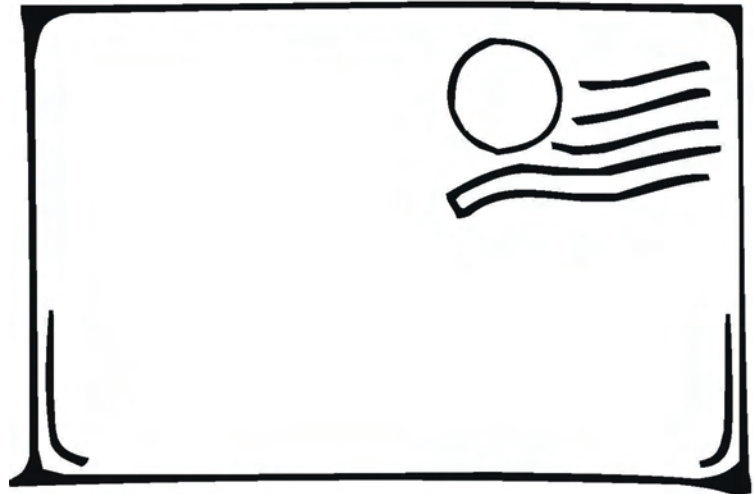


A LETTER TO WAGGONER AND JONES

From Ellen G. White

Elder Butler has had such an amount of burdens he was not prepared to do this subject justice. Brother E.J.W. [Waggoner] has had his mind exercised on this subject, but to bring these differences into our general conferences is a mistake; it should not be done. There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth, and to take differences into our conferences where the differences become widespread, thus sending forth all through the fields various ideas, one in opposition to the other, is not God's plan, but at once raises questionings, doubts whether we have the truth, whether after all we are not mistaken and in error.

The Reformation was greatly retarded by making prominent differences on some points of faith and each party holding tenaciously to those things where they differed. We shall see eye to eye ere long, but to become firm and consider it your duty to present your views in decided opposition to the faith or truth as it has been taught by us as a people, is a mistake, and will result in harm, and only harm, as in the days of Martin Luther. Begin to draw apart and feel at liberty to express your ideas without reference to the views of your brethren, and a state of things will be introduced that you do not dream of.



My husband had some ideas on some points differing from the views taken by his brethren. I was shown that however true his views were, God did not call for him to put them in front before his brethren and create differences of ideas. While he might hold these views subordinate himself, once they are made public, minds would seize [upon them], and just because others believed differently would make these differences the whole burden of the message, and get up contention and variance.

There are the main pillars of our faith, subjects which are of vital interest, the Sabbath, the keeping of the commandments of God. Speculative ideas should not be agitated, for there are peculiar minds that love to get some point that others do not accept, and argue and attract everything to that one point, urging that point, magnifying that point, when it is really a matter which is not of vital importance, and will be understood differently. Twice I have been shown that everything of a character to cause our brethren to be diverted from the very points now essential for this time, should be kept in the background.

Christ did not reveal many things that were truth, because it would create a difference of opinion and get up disputations, but young men who have not passed through this experience we have had, would as soon have a brush as not. Nothing would suit them better than a sharp discussion.



If these things come into our conference, I would refuse to attend one of them; for I have had so much light upon the subject that I know that unconsecrated and unsanctified hearts would enjoy this kind of exercise. Too late in the day, brethren, too late in the day. We are in the great day of atonement, a time when a man must be afflicting his soul, confessing his sins, humbling his heart before God, and getting ready for the great conflict. When these contentions come in before the people, they will think one has the argument, and then that another directly opposed has the argument. The poor people become confused and the conference will be a dead loss, worse than if they had had no conference.

Now when everything is dissension and strife, there must be decided efforts to handle, [to] publish with pen and voice these things that will reveal only harmony. It is a melancholy and dispiriting thing to observe how little effect the solemn truths relating to these last days have upon the minds and hearts of those who claim to believe the truth....

Elder [J. H.] Waggoner has loved discussions and contention. I fear that E.J.W. [Waggoner] has cultivated a love for the same. We need now good, humble religion, E.J.W. needs humility, meekness, and Brother Jones can be a power for good if he will constantly cultivate practical godliness, that he may teach this to the people....

We are one in faith in the fundamental truths of God's word. And one object must be kept in view constantly, that is harmony and cooperation must be maintained without compromising one principle of truth. And while constantly digging for the truth as for hidden treasure, be careful how you open new and conflicting opinions. We have a worldwide message. The commandments of God and the testimonies of Jesus Christ are the burden of our work. To have unity and love for one another is the great work now to be carried on. There is danger of our ministers dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects when their own soul needs practical godliness.



There has been a door thrown open for variance and strife and contention and differences which none of you can see but God. His eye traces the beginning to the end. And the magnitude of mischief God alone knows. The bitterness, the wrath, the resentment, the jealousies, the heart burnings provoked by controversies of both sides of the question causes the loss of many souls.

May the Lord give us to see the need of drinking from the living fountain of the water of life. Its pure streams will refresh and heal us and refresh all connected with us. Oh, if the hearts were only subdued by the Spirit of God! If the eye was single to God's glory, what a flood of heavenly light would pour upon the soul. He who spake as never man spake was an educator upon earth. After His resurrection He was an educator to the lonely, disappointed disciples traveling to Emmaus, and to those assembled in the upper chamber. He opened to them the Scriptures concerning Himself and caused their hearts to be bound with a holy, new, and sacred hope and joy....

I wish that finite minds could see and sense the great love of the infinite God, His great self-denial, His self-sacrifice, in assuming humanity. God humbled Himself and became man and humbled Himself to die, and not only to die, but to die an ignominious death. Oh, that we might see the need of humility, of walking humbly with God, and guarding ourselves on every point.

Were it not that I know [that] the Captain of our salvation stands at the helm to guide the gospel ship into the harbor, I should say, Let me rest in the grave.

Baptized with the Spirit of Jesus, there will be a love, a harmony, a meekness, a hiding of self in Jesus that the wisdom of Christ will be given, the understanding enlightened; that which seems dark will be made clear. The faculties will be enlarged and sanctified. He can lead those He is fitting for translation to heaven to loftier heights of knowledge and broader views of truth. The reason that the Lord can do so little for those who are handling weighty truths is that so many hold these truths apart from their life. They hold them in unrighteousness. Their hands are not clean, their hearts are defiled with sin, and should the Lord work for them in the power of His Spirit corresponding with the magnitude of the truth which He has opened to the understanding, it would be as though the Lord sanctioned sin.

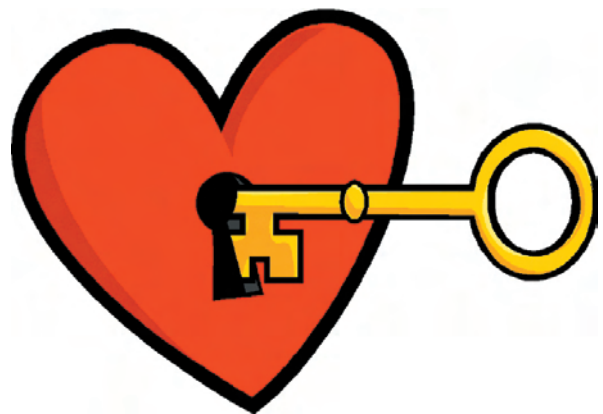
That which our people must have interwoven with their life and character is the unfolding of the plan of redemption, and more elevated conceptions of God and His holiness brought into the life. The washing of the robes of character in the blood of the Lamb is a work that we must attend to earnestly while every defect of character is to be put away.

Thus are we working out our own salvation with fear and trembling. The Lord is working in us to will and to do of His good pleasure. We need Jesus abiding in the heart, a constant, living well-spring; then the streams flowing from the living fountain will be pure, sweet, and heavenly. Then the foretaste of heaven will be given to the humble in heart. I know that Satan's work will be to set brethren at variance.

Truths connected with the second coming of Christ in the clouds of heaven will be talked of, written upon, more than now. There is to be closed every door that will lead to points of difference and debate among brethren. If the old man was purged from every heart, then there would be greater safety in discussion, but now the people need something of a different character.

There is altogether too little of the love of Christ in the hearts of those who claim to believe the truth. While all their hopes are centered in Jesus Christ, while His Spirit pervades the soul, then there will be unity, although every idea may not be exactly the same on all points.

The Bible is but yet dimly understood. A life-long prayerful study of its sacred revealings will leave still much unexplained. It is the deep movings of the Spirit of God that is needed to operate upon the heart to mold character, to open the communication between God and the soul, before the



deep truths will be unraveled. Man has to learn himself before God can do great things for him. The little knowledge imparted might be a hundredfold greater if the mind and character were balanced by the holy enlightenment of the Spirit of God. Altogether too little meekness and humility are brought into the work of searching for the truth as for hidden treasures, and if the truth were taught as it is in Jesus, there would be a hundredfold greater power, and it would be a converting power upon human hearts, but everything is so mingled with self that the wisdom from above cannot be imparted. Letter to E.J.W. & A.T.J., 1887, *The Ellen G. White 1888 Materials*, pages 23-27, and 29-31.

Courtesy of *Lest We Forget*, Vol. 8. Number 2, Loma Linda, CA, 1998.

ACTIVITIES:

1. "There is danger of our ministers dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects when their own soul needs practical godliness." Make a list of what topics you would like to hear preached about by your pastor. Share them with him/her.
2. What is true humility? Write a one-page paper describing a truly humble person. Give how one would act, speak, walk, etc.
3. What is selfless existence? How could you change your life so that people may consider you selfless? Share with a partner your thoughts. Then share with the class/group what was discussed.
4. "Harmony and cooperation must be maintained without compromising one principle of truth." How does one follow this counsel? Share with a partner your thoughts.
5. Is arguing ever good? Is debating ever good? Share your thoughts with a partner.



ELLEN G. WHITE REPORTS ON THE MINNEAPOLIS CONFERENCE

Selected Messages, Volume 3, 174-177, 181-182

Questions were asked at the time. "Sister White, do you think that the Lord has any new and increased light for us as a people?" I answered, "Most assuredly. I do not only think so, but can speak understandingly. I know that there is precious truth to be unfolded to us if we are the people that are to stand in the day of God's preparation."

Then the question was asked whether I thought the matter had better drop where it was, after Brother Waggoner had stated his views of the laws in Galatians. I said, "By no means. We want all on both sides of the question." But I stated that the spirit I had seen manifested at the meeting was unreasonable. I should insist that there be a right spirit, a Christlike spirit, manifested such as Elder E. J. Waggoner had shown all through the presentation of his views: and that this matter should not be handled in a debating style. The reason I should urge that this matter should be handled in a Christlike spirit was that there should be no thrust made against their brethren differing with them. As Elder E. J. Waggoner had conducted himself like a Christian gentleman they should do the same, giving the arguments on their side of the question in a straightforward manner....



The remark was made, "If our views of Galatians are not correct, then we have not the third angel's message, and our position goes by the board; there is nothing to our faith."

I said, "Brethren, here is the very thing I have been telling you. This statement is not true. It is an extravagant, exaggerated statement. If it is made in the discussion of this question I shall feel it my duty to set this matter before all that are assembled, and whether they hear or forbear tell them the statement is incorrect.

The question at issue is not a vital question and should not be treated as such. The wonderful importance and magnitude of this subject has been exaggerated, and for this reason - through misconception and perverted ideas - we see the spirit that prevails at this meeting, which is unchristlike, and which we should never see exhibited among brethren. There has been a spirit of Pharisaism coming in among us which I shall lift my voice against wherever it may be revealed...."

I could see a great want of wise discrimination and of good judgment. The evil of such things has often been presented before me. The difference of opinion was made apparent to both believers and unbelievers. These things made such an impression upon my mind that I felt that my brethren had met with a great change. This matter had been set before me while I was in Europe, in

figures and symbols, but the explanation was given me afterwards so that I was not left in the dark in regard to the state of our churches and of our ministering brethren....

I returned to my room questioning what was the best course for me to pursue. Many hours that night were spent in prayer in regard to the law in Galatians. This was a mere mote. Whichever way was in accordance with a "Thus saith the Lord," my soul would say, Amen, and Amen. But the spirit that was controlling our brethren was so unlike the spirit of Jesus, so contrary to the spirit that should be exercised toward each other, it filled my soul with anguish.

In the next morning's meeting for the ministers I had some plain things to say to my brethren, which I dared not withhold. The salt had lost its savor, the fine gold had become dim. Spiritual darkness was upon the people and many evidenced that they were moved with a power from beneath, for the result was just such as would be the case when they were not under the illumination of the Spirit of God.

What pages of history were being made by the recording angel! The leaven had indeed done its sharp work, and nearly leavened the lump. I had a message of reproof and warning for my brethren, I knew. My soul was pressed with anguish. To say these things to my brethren causes me far greater anguish than they caused those to whom they were addressed. Through the grace of Christ I experienced a divine compelling power to stand before my ministering brethren, in the name of the Lord, hoping and praying that the Lord would open the blind eyes. I was strengthened to say the words which my secretary took in shorthand. Manuscript 24, 1888.

The Lord was testing and proving His people who had had great light, whether they would walk in it or turn from it under temptation, for but few know what manner of spirit they are of until circumstances shall be of a character to test the spirit which prompts to action. In many the natural heart is a controlling power, and yet they do not suppose that pride and prejudice are entertained as cherished guests, and work in the words and actions against light and truth. Our brethren who have occupied leading positions in the work and the cause of God should have been so closely connected with the Source of all light that they would not call light darkness and darkness light....

Holding up Christ as our only source of strength, presenting His matchless love in having the guilt of the sins of men charged to His account and His own righteousness imputed to man, in no case does away with the law or detracts from its dignity. Rather, it places it where the correct light shines upon and glorifies it. This is done only through the light reflected from the cross of Calvary. The law is complete and full in the great plan of salvation, only as it is presented in the light shining from the crucified and risen Saviour. This can be only spiritually discerned. It kindles in the heart of the beholder ardent faith, hope, and joy that Christ is his righteousness. This joy is only for those who love and keep the words of Jesus, which are the words of God.

Were my brethren in the light, the words that the Lord gave me for them would find a response in the hearts of those for whom I labored. 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....

I wished to meditate, to pray, [that I might know] in what manner we could work to present the



subject of sin and atonement in the Bible light before the people. They were greatly needing this kind of instruction that they might give the light to others and have the blessed privilege of being workers together with God in gathering in and bringing home the sheep of His fold. What power must we have from God that icy hearts, having only a legal religion, should see the better things provided for them - Christ and His righteousness! A life-giving message was needed to give life to the dry bones. Manuscript 24, 1888.

On Sabbath afternoon, many hearts were touched, and many souls were fed on the bread that cometh down from heaven. After the discourse we enjoyed a precious social meeting. The Lord came very near, and convicted souls of their great need of His grace and love. We felt the necessity of presenting Christ as a Saviour who was not afar off, but nigh at hand. When the Spirit of God begins to work upon the hearts of men, the fruit is seen in confession of sin and restitution for wrongs. All through the meetings, as the people sought to draw nearer to God, they brought forth works meet for repentance by confessing one to another where they had wronged each other by word or act....

There were many, even among the ministers, who saw the truth as it is in Jesus in a light in which they had never before reviewed it. They saw the Saviour as a sin-pardoning Saviour, and the truth as the sanctifier of the soul. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."...

As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; He was ready to strengthen His people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of seeking the Lord. Elder Jones came from Boston, and labored most earnestly for the people, speaking twice and sometimes three times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory....

I have never seen a revival work go forward with such thoroughness, and yet remain so free from all undue excitement.

Courtesy of *Lest We Forget*, Vol. 8. Number 3, Loma Linda, CA, 1998.

ACTIVITIES:

1. Read the Book of Galatians. Write a book review either on the whole book or on separate chapters. Prepare to share your book review with the whole class during a Book Share.



THE SPECIAL WORK OF A. T. JONES & E. J. WAGGONER

By Ellen G. White



As our brethren and sisters opened their hearts to the light, they obtained a better knowledge of what constitutes faith. The Lord was very precious; he was ready to strengthen his people. The meetings continued a week beyond their first appointment. The school was dismissed, and all made earnest work of seeking the Lord. Elder Jones came from Boston and labored most earnestly for the people, speaking twice and sometimes three



times a day. The flock of God were fed with soul-nourishing food. The very message the Lord has sent to the people of this time was presented in the discourses. Meetings were in progress from early morning till night, and the results were highly satisfactory. Page 267.

Elder A. T. Jones should attend our large camp meetings, and give to our people and to outsiders as well the precious subject of faith and the righteousness of Christ. There is a flood of light in this subject. Page 291.

I never labored in my life more directly under the controlling influences of the Spirit of God. God gave me meat in due season for the people, but they refused it for it did not come in just the way and manner they wanted it to come. Elders Jones and Waggoner presented precious light to the people, but prejudice and unbelief, jealousy and evil-surmising barred the door of their hearts that nothing from this source should find entrance to their hearts. Pages 308, 309.

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. Pages, 348, 349.



03/10/1890 to W. C. White and wife. Since I made the statement last Sabbath that the view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds. Page 623.

04/15/1892 to J.H. Kellogg. The many cautions that in the loving kindness of the Lord have been sent to you lead me to write you now in this matter. Be careful how you take a position against Elder Waggoner. Have you not the best of evidence that the Lord has been communicating light through him? I have, and the people where he has labored have been greatly blessed under his labors. Page 977.

09/19/1892 to Uriah Smith. Some have made confession, yourself among the number. Others have made no confession, for they were too proud to do this, and they have not come to the light. They were moved at the meeting by another spirit, and they knew not that God had sent these young men, Elders Jones and Waggoner, to bear a special message to them.

It is quite possible that Elder Jones or 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. Pages 1043. 1045.

The message given us by A. T. Jones and E. J. Waggoner is the message of God to the Laodicean church, and woe be unto anyone who professes to believe the truth and yet does not reflect to others the God-given rays. Page 1052.

11/05/1892 to Frank and Hattie Belden. When you are enlightened by the Holy Spirit, you will see all that wickedness at Minneapolis as it is, as God looks upon it... for your soul's sake, for the sake of Him who died for you, I want you to see and confess your errors. You did unite with those who resisted the Spirit of God. You had all the evidence that you needed that the Lord was working through Brethren Jones and Waggoner; but you did not receive the light; and after the feelings indulged, the words spoken against the truth, you did not feel ready to confess that you had done wrong, that these men had a message of God, and you had made light of both message and messengers. Page 1066.

Circa 1893 to the *Review and Herald* Office. The Lord has raised up Brother Jones and Brother Waggoner to proclaim a message to the world to prepare a people to stand in the day of God. The... principles of purity, lowliness, faith, and the righteousness of Christ. This is the power of God unto salvation to every one that believeth. Page 1814.

01/09/1893 to W. Ings. We know that Brother Jones has been giving the message for this time - meat in due season for the starving flock of God. Those who do not allow prejudice to bar the heart against the heaven-sent message, cannot but feel the spirit and force of the truth. Brother Jones has borne the message from church to church and from State to State; and light and freedom and the outpouring of the Spirit of God have attended the word. Page 1122.

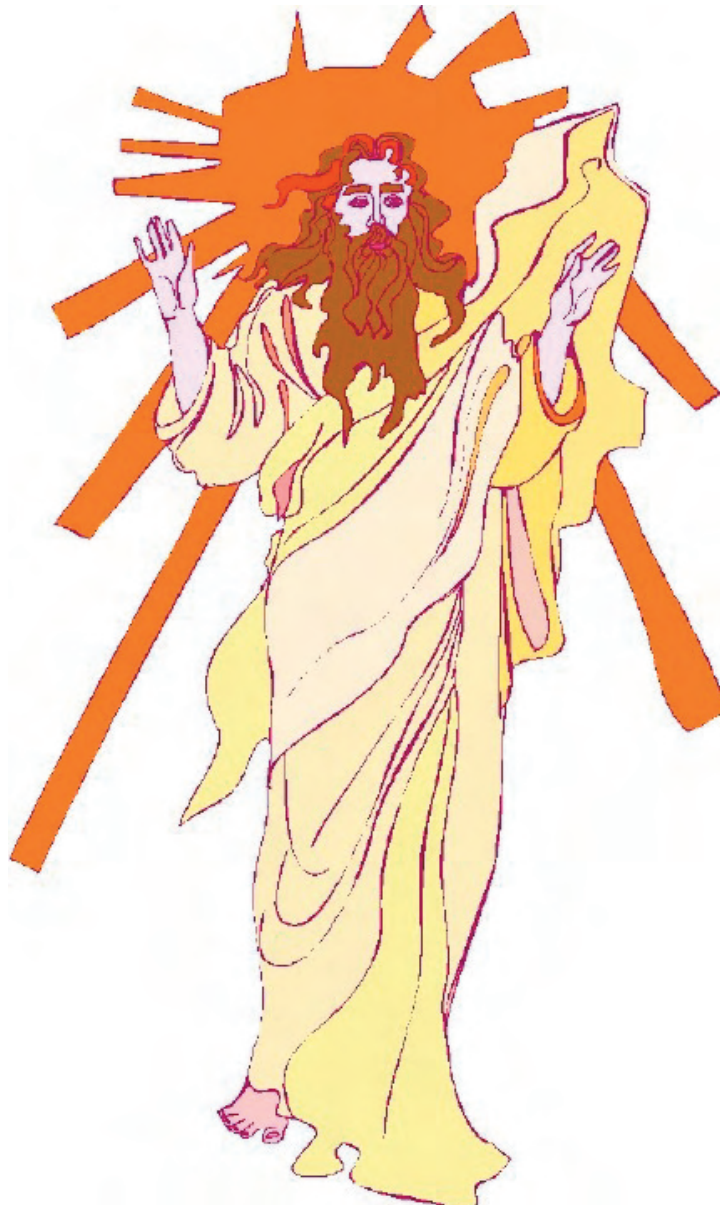


05/01/1895 to O. A. Olsen. The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones.... This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure. Pages 1336,1337.

Courtesy of *Lest We Forget*, Vol. 8, Number 4, Loma Linda, CA, 1998.

ACTIVITIES:

1. Consider the quote from above: "...woe to anyone who professes to believe the truth and yet does not reflect to others the God-given rays." What can you do to change your habits and ways so that you will reflect to the others the God-given rays during the next seven days? Be specific. Write your thoughts on paper and share with a partner.



STEPHEN N. HASKELL

A PIONEER IN MISSIONARY PROMOTION AT HOME AND ABROAD

By Marlene Steinweg



"Promise me," the dying man begged. "Promise me you'll take care of Mary when I'm gone. She's so helpless and she'll be all alone in the world."

Seventeen-year-old Stephen Nelson Haskell listened to the old man's plea. Mature beyond his years, Haskell solemnly promised to care for Mary, the daughter of the old man, his friend, Farmer How. Mary How was extremely ill and suffered from partial paralysis. Haskell worked for her father, who was now dying. When Farmer How died, he left his farm in Haskell's care. Partially to fulfill his promise to the dying man, but mostly because he cared deeply for her, Stephen asked Mary to become his wife. The year was 1850. Mary was twenty years older than Stephen. They would share nearly 45 fulfilling, though childless years, before Mary would pass away to her rest.

This youth had learned to move forward when God opened a doorway of opportunity or duty to him. Little did he realize that in his future God would open many doors to him which would lead him to far-away countries like India, China, Japan, New Zealand, Africa, and Switzerland. He would become a leader of leaders, an esteemed evangelist, an outstanding administrator, and ...a pioneer in missionary promotion at home and abroad. He would learn, believe and follow ...the third angel's message with all his heart and soul, as Christ's last message to men; and the one business of Seventh-day Adventists, to his mind...[would be] to give this message to the world.

S. N. Haskell... was born the 22nd of April, 1833, in the little town of Oakham, Massachusetts. Haskell's parents were members of the Congregational Church. At the tender age of eight, young Stephen signed a temperance pledge, and after his conversion at age 15 in 1848, he joined his parents' church. Haskell learned soap making as a trade and also hired out to Farmer How to help maintain his farm.

In 1852, about two years after his marriage to Mary How, Haskell heard his first advent sermon, which deeply interested him. He talked of that sermon to every one he met, and was presently asked by a neighbor why he himself did not preach.... Haskell was at first unsure, and preached his first sermon under great embarrassment. ...from that time on, [he] combined part-time advent preaching with selling the soap he manufactured.

In 1853, the *Review* began to publish a little tract entitled simply 'Elihu on the Sabbath.' This tract was to play a large role in making Stephen N. Haskell a Sabbath-keeping Adventist. While traveling to Canada to visit a group of Adventist believers, Haskell changed trains in Springfield, Massachusetts. He thought it would help if he could store his trunk there and travel lighter. Wil-

William Saxby, who had a shop near the railroad, kindly offered to store...Haskell's trunk.... By tactful home missionary work... [Saxby sowed] the seeds of Sabbath truth in the visitor's somewhat stubborn heart.

Saxby gave Haskell a copy of the little tract "Elihu on the Sabbath" which convinced him of the Sabbath truth. Brother Haskell decided on his knees in a Canadian forest, that he would follow the Bible and obey the Sabbath commandment.

He attended an Advent Conference in Worcester, Mass., in the summer of 1854, fully persuaded that he could convince every member that it was his duty to keep the seventh day.... [However] his friends would not even listen to him. One exception to the general reaction of the First-day Adventists who held this conference gave him courage. Thomas Hale, of Hubbardston, Mass., invited the young Sabbath keeper home with him, and in a short time he and his family, another family of four members, and certain others began the observance of the Sabbath.



Some time later Joseph Bates suddenly appeared at Haskell's door, announcing himself as a friend of William Saxby. Before Bates left, the Haskells had accepted all the doctrines the captain had presented and sent along with him an order for every tract and paper published by the *Review*. Stephen Haskell was 21 years old -- his wife, Mary, was 41. From this time on, they dedicated their lives to advancing this newly beloved, life-changing message.

Haskell had a burden to distribute Seventh-day Adventist publications everywhere. Because of this, he helped inaugurate the first regular church tract and missionary society plan in 1869. This is perhaps the accomplishment for which Stephen N. Haskell is best known because of its far-reaching results. He also believed women should be included in spreading the gospel. One way he encouraged women was through their active participation in the tract societies that were organized all over North America.

In 1870, Brother Haskell promoted the purchase of a tent for evangelism. That summer, he and a friend, P. E. Rodman, of Rhode Island purchased a fifty-foot tent and pitched it on the ground of the first New England camp-meeting near South Lancaster, Massachusetts. Haskell invented a special tent stake removing tool that is in use today, and is still called the "Haskell."

At the camp-meeting the four States, New Hampshire, Massachusetts, Rhode Island, and Connecticut, were organized into one conference. Haskell was ordained and, much to his surprise, elected president of the newly-formed conference.

His organizational and administrative talents developed further in his new position. Elder White visited Haskell's field in November, 1871, and observed ...under the well-directed efforts of Brother Haskell, our people are in advance of those in any other part of the field, in systematic, energetic action for the advancement of the cause of truth. He further suggested that Elder Haskell be sent to another field like New York or Michigan, or even the Western Conference to ...give others the benefits of his financial talents. Three times Haskell was president of the California Conference,

once from 1879-1887, in absentia.

Haskell also traveled to many countries. Mary, whose health had greatly improved, waited at home, praying for his safety and success. One of the first places he visited was England, in 1882, where he reported that God's providence had opened the way for distribution of publications to passengers on ships to London and for shipment of tracts to other parts of the world. From England, he toured Switzerland and France where he visited a very feeble J. N. Andrews. He commended the success of the work among the French made possible by Andrew's publications and sought to inspire other workers to do the same for the Italians.

In 1885, Haskell traveled to Australia by way of New Zealand. While in New Zealand, Haskell prayed aloud behind closed doors in the room he rented in the home of the "Hare" family. Brother Hare eavesdropped as Haskell prayed for him and his family. He and many other members of his family accepted the present truth. By August, Haskell was in Australia, where he suggested that the church establish a mission in Sydney to distribute literature to islands around the world.

Haskell traveled to Norway in 1887. There he attended the first camp meeting and first European Council. Reporting to *Review* readers, he recommended a two-way exchange of workers. His vision was that American laborers be sent to Europe and European converts be sent to America for training. Returning to America through England, Haskell learned that in London the work was expanding rapidly. Steps had been taken to secure a publishing office at 451 Holloway Road and a building for training laborers.

Haskell was also involved in the development of Seventh-day Adventist education at schools like Battle Creek College (which later moved and is now Andrews University), Nashville Agriculture and Normal Institute (later Madison College), Healdsburg College (later moved and is now Pacific Union College), South Lancaster Academy (which later became Atlantic Union College), and Avondale College (originally Avondale School for Christian Workers).

Haskell had a burning desire to reach more countries for Christ. He took an extensive trip during 1889-1890 to Western Europe, Southern Africa, India, China, Japan, and Australia. Some 28 years later...he related that on that world tour he baptized one individual in China and another in Japan, the first [S.D.A. converts] in these countries.

He was again president of the California Conference from 1891 to 1894. His first wife died in January of that year [1894]. He was 61 years old and by no means ready to retire. In fact, in just two years, in 1896, he was on the move again to Australia where he helped establish the new school at Avondale.

He remained single for about three years, but feeling the need of a help meet, he wrote to an old friend, Hetty Hurd, and asked her to come to Australia and marry him, which she agreed to do. They married in 1897 and honeymooned in a tent on the new campus. Hetty and Stephen Haskell were blessed with 22 years together listening for [and following] God's directions in their lives.

In 1903, Haskell, who captained a diverse corps of workers in the country's metropolis [New York City], set forth a plan for the comprehensive and well-articulated city campaign. It contained the following.... That house-to-house literature work be conducted, opening doors for Bible studies



by competent instructors; that health service and education be given through vegetarian restaurants, hydropathic treatment rooms, and lectures; that when the groundwork had been sufficiently done, there follow evangelistic meetings, that all these workers be united, and so far as feasible resident, in a central workers' school, in charge of the director of the city work....

This they did not only in New York but in other cities, creating churches and building or purchasing meeting-houses. Restaurants and treatment rooms were established in main cities. The bulk of the city work...[was] literature distribution, Bible studies, and evangelistic preaching.

From 1908 to 1911, beginning when Haskell was 75 years old, he and Hetty moved to California where he was again elected president of the California Conference.

Haskell was by no means a man who never made mistakes. Ellen White had to reprove him as she did many other leaders of the Seventh-day Adventist Church after receiving messages from God for them. Haskell was willing to listen and to allow God to work in his life. During his long, productive life he kept but one purpose in mind - to complete the Gospel commission.

Haskell died in December, 1922, just under 90 years of age. Until Christ returns, Seventh-day Adventists throughout the world will continue moving forward in the same purposeful spirit of earnest labor, as that of Stephen N. Haskell, proclaiming the same message of faith in God, and revealing the same belief in the triumph of the work of God. This is the legacy of pioneers like Stephen N. Haskell. Our tribute to Elder Haskell will not be complete until the work he loved is completed

Courtesy of Lest We Forget, Vol. 7, Number 2, Loma Linda, CA, 1997.

ACTIVITIES:

1. What would society think of a person today who married someone 20 years older than they are? Discuss this in small groups. Then share your group's thoughts with the rest of the class.
2. Research what a "Haskell" is. It is a special tent stack removing tool.
3. S. N. Haskell recommended a two-way exchange of workers with Europe. Does this happen today in our church?
4. Research how student-missionaries and full-time missionaries are selected and how the location the travel to is selected. Would you want to be a student-missionary? Why or why not.



G. I. BUTLER

A MAN OF INFLUENCE

By Marlene Steinweg

George Ide Butler, minister, evangelist, administrator, and twice General Conference president, was a renowned pioneer in the multifaceted history of the Seventh-day Adventist Church. Butler has been held at least partially responsible for the negative response of many who attended the 1888 General Conference in Minneapolis, Minnesota, towards the message of righteousness by faith presented by Dr. E. J. Waggoner and A. T. Jones.

Butler's family was deeply rooted in American history. His grandfather, Ezra Pitt Butler, Sr., served in the American Revolution, was governor of the state of Vermont from 1826 to 1828, a councilman, judge, university trustee and pastor of the Waterbury, Vermont, Baptist Church. His father, Ezra Pitt Butler, Jr., was a captain in the War of 1812. He supported temperance, anti-masonry and abolition of slavery. Into this conscientious, patriotic family, George Ide Butler was born November 12, 1834, the second of six children.

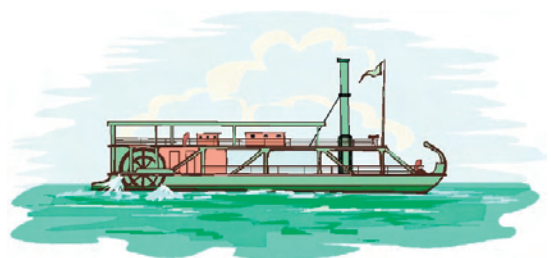
He was five years old when his parents accepted the news of the soon coming of Christ preached by the Millerites. His father became a "very zealous worker in the '44 movement." Miller visited their home on several occasions.

Butler was nearly 10 years old at the time of the Great Disappointment in 1844. The family remained faithful through the disappointment, though seeds of doubt began springing up in Butler's young mind.

By 1848, after studying with Captain Bates, Butler's mother began keeping the Seventh-day Sabbath "all alone...in her bedroom with her Bible and little paper." In the Autumn of 1850, Butler's father studied with Bates, accepted and began keeping the Sabbath. Before long he was ordained to the ministry, though he considered himself to be merely a witnessing farmer.

By age 18, Butler said he had become a "proud, stiff, stubborn infidel, passionate, hot headed, with little reverence for God or man...a shy, skeptical, proud-spirited youth." Nevertheless, it is gratifying to note that he "valued honesty and morality and determined to shun card playing, ...tobacco and liquor." In 1853, he traveled to the Northern Wilderness, got a job with surveyors in Wisconsin, and west of Minneapolis, took a claim which he later sold.

While traveling on a river boat to Kansas City in 1856, George got off at "Rock Island, where the steamer had tied up for freight...to pace the town...." By the time he returned to the steamer, he had made his decision to follow the good parts of the Bible." Back in his cabin, upon his knees, he gave his life to God." Upon his return to Waukon, he was baptized by J. N. Andrews. Later M. E. Cornell preached at Waukon convincing him that Ellen



White's testimonies were from God rather than hypnotism.

Butler began teaching school and continued courting Lenthia Lockwood, whom he had dated since 1855. He well remembered when Mrs. White "took Lenthia off into the bedroom, I suppose to talk about me...which was not a circumstance calculated to make me happy at the time." He and Lenthia were married March 10, 1859, and by 1864 had a family of three children: Annie and twin boys, William Pitt and Hiland George.

Butler was elected president of the Iowa Conference in 1865. He worked earnestly to counteract the splintering effect of B. F. Snook and W. H. Brinkerhoff, who were criticizing the Whites. These men, previously president and secretary of the newly organized Iowa State Conference, had initiated an apostasy throughout the state that began with the congregation at Marion. Butler personally visited from church to church teaching the members the truth, counteracting their influence. Under his able leadership, the church in Iowa grew very strong.

Butler was ordained to the ministry in 1867, and soon his family moved to Mount Pleasant, Iowa, where they lived for 16 years.

Butler became president of the General Conference in 1872. A task voted at the Conference was for him to convert into a college G.H. Bell's private school, established in 1868 at Battle Creek.



December 31, 1873, the deal was set to purchase a 12-acre site for the new college. This site was chosen over two more adequate parcels of land of 120 and 50 acres. Immediately after its purchase, the twelve-acre property was reduced to seven by the sale of five acres of side located lots. \$50,000 in pledges were raised to erect a red brick building. August 24, 1874, classes temporarily commented in the *Review* building and moved into the completed building by January 4, 1875.

The early 1870s were a dismal period for the Adventists. The Battle Creek Church was disciplined. Uriah Smith and George Amadon were discharged from their duties at the *Review*. At this time Butler produced an essay on leadership whereby he hoped to obtain reconciliation. In this essay he noted that God had set apart with specific leadership gifts certain men of the Bible who acted with more authority. Ellen and James White were that kind of leader he said, and recommended that the Church give Elder White "room to exercise his leadership as long as he does not conflict with moral principles." Ellen White wrote that in his essay he was wrong to assign such authority to one man. Butler resigned his presidential responsibilities in August 1874, because he felt unjustly criticized and James White replaced him as General Conference president by November.

Butler was sent to California in 1875 where he helped raise \$22,000 to establish the Pacific Press. A year later he was elected president of the newly formed Nebraska-Iowa Conference. While visiting a very ill Ellen White in Battle Creek in 1880, Mrs. White advised him to again accept the presidency of the General Conference. He wept, but agreed to do so.

Butler's second presidential term, beginning in late 1880, is described by one church historian as entering a "volcano's crater." Perhaps his greatest challenge was to carry out leadership under the influence of James White, who could not or would not let go. In spite of this pressure, when Brother White died of malaria on August 6, 1881, Butler wept as he would have for his own father.

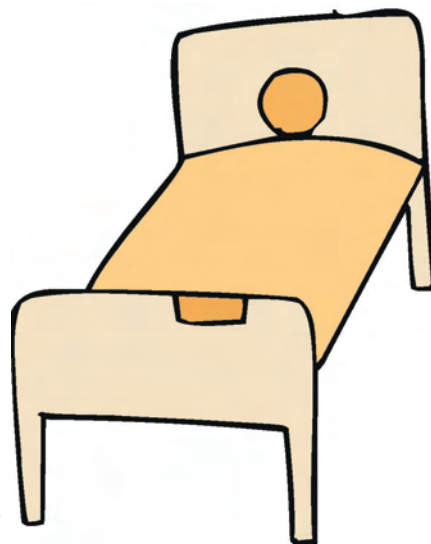
Butler wrote a series on the Spirit of Prophecy for the *Review* which classified inspiration using an hierarchical rating. While this series seemed to support Ellen White, she felt it criticized the Bible by implying that the Psalms and Books of History were mere literature and history and not divinely inspired.

Butler began traveling abroad in 1883. In Europe, he promoted more effective evangelism, visited the Waldensian territory and Naples, Italy, Romania, Germany, the Scandinavian countries and Switzerland. He encouraged the brethren to establish publishing houses, found training schools for the youth and increase the number of colporteurs and house-to-house visits. Butler visited Australia and New Zealand in 1885.

From 1881 to 1889, Butler was president of the Review and Herald Publishing Association. "In this capacity, he exerted a mighty influence for the building up and expansion of the publishing interests of the denomination." During this time, several new youthful leaders came into prominence and varying views emerged regarding the law as expressed in Galatians. E. J. Waggoner, editor of the *Signs*, and A. T. Jones, editor of the *American Sentinel*, published their views on this subject in the *Signs*. At the 1886 General Conference, Butler sought to prevent such open publication of contrary views. He convoked a theological committee that met and studied "the law" in Galatians, and voted that that "law" referred to the "whole law." The General Conference Board then adopted a policy prohibiting "doctrinal views not held by a fair majority of our people, to be...published in our denominational papers...before they are examined and approved by the leading brethren of experience."

Ellen White counseled that they not air their controversial views in public, particularly using opposing Seventh-day Adventist presses, and that Butler should play fair. "Dr. Waggoner should have just as fair a chance as you have had."

Due to ill health, Butler did not attend the 1888 General Conference. However, having been forewarned that "A. T. Jones, Dr. Waggoner, and W. C. White had things all prepared to make a drive at the General Conference," he wrote letters and telegrams urging the leadership to stand firm for the "old landmarks." When Elder Jones and Dr. Waggoner presented their views of righteousness by faith, it thrilled Ellen White. But it was not accepted by the general body of delegates due to the influence of leaders like Butler. In her last sermon at that General Conference, she declared, "I see the beauty of truth as the doctor has placed it before us.... This message, understood in its true character...and proclaimed in the Spirit, will lighten the earth with its glory.... You have no right to entertain feelings of



enmity, unkindness and prejudice toward Dr. Waggoner...."

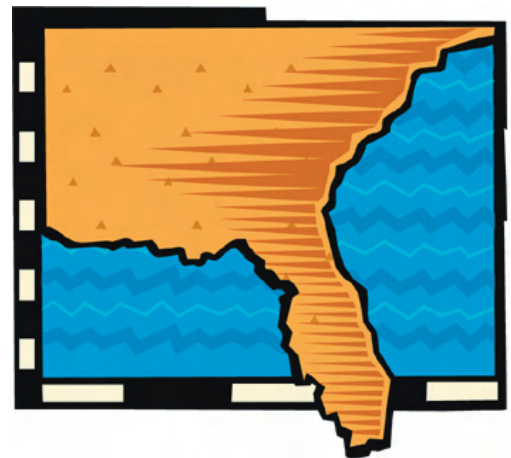
Elder O. A. Olsen was elected to replace Butler as president of the General Conference. Butler felt rejected by the conference and by Ellen White. Discouraged, he and his wife moved to a 110-acre farm in Bowling Green, Florida. There his wife suffered a stroke and George cared for her until her death in November 1901. He had a lot of time to think. He corresponded with friends and fellow workers like S. N. Haskell. In 1893, he wrote to Haskell acceding that "great good had come to the church in the added light of Christ's Righteousness."

Butler was elected president of the Florida Conference in 1902 and held that office through 1904. From 1902 to 1907, he was president of the Southern Union. He served as a member of the General Conference Executive Committee. As a result of his able leadership, the publishing plant (Southern Publishing Association) was moved in 1906 to Nashville. Eight schools were established during his leadership with an enrollment of 300 students by 1908. Elder A. G. Daniells gave Butler credit for his labors, noting "the percent of increase in the membership and funds during the last six years has been greater than in any other union conference.... The whole work has been put on a more substantial basis."

Butler did not agree with the theology of Kellogg's book *The Living Temple*. However, he did all he could through personal interviews and letters to dissuade Dr. J. H. Kellogg from breaking away from the church. Kellogg separated from the Battle Creek Church in 1907. Then, "in 1908 most of the active SDA leaders were dropped from the sanitarium association by a small group of members, most of whom were connected with the management of the sanitarium...." This action effectively removed the sanitarium from SDA control. Responding to A. T. Jones' declaration that he would stand by the sanitarium, testimonies or no testimonies, Butler countered, "I shall stand by the testimonies, *sanitarium or no sanitarium*."

October 8, 1907, Butler married Elizabeth Grainger, a sixty-two-year-old widow and former missionary to Japan. The couple moved to Twin Magnolias, an orange and pecan farm, at Bowling Green, Florida. Three months later, in early 1908, he retired.

Retirement didn't keep Butler out of the pulpit. He spoke at camp meetings about the "Early Pioneer Work" and the visions of Ellen White. He was invited for preaching appointments and dreamed of doing tent evangelism.



Elizabeth was treated for tuberculosis in 1911 at the Florida Sanitarium. In September 1916, she left Florida on an extended trip in her battle against tuberculosis and didn't meet up with Butler again until March 1918, at the General Conference in San Francisco.

Butler's health had declined considerably by then. In June, his doctor diagnosed he had cancer. He died July 25, 1918, in the home of his wife's daughter and son-in-law. The funeral service honoring Elder Butler revealed he was greatly appreciated. "Thirteen fellow ministers conducted the service, six more stood as honorary casket bearers."

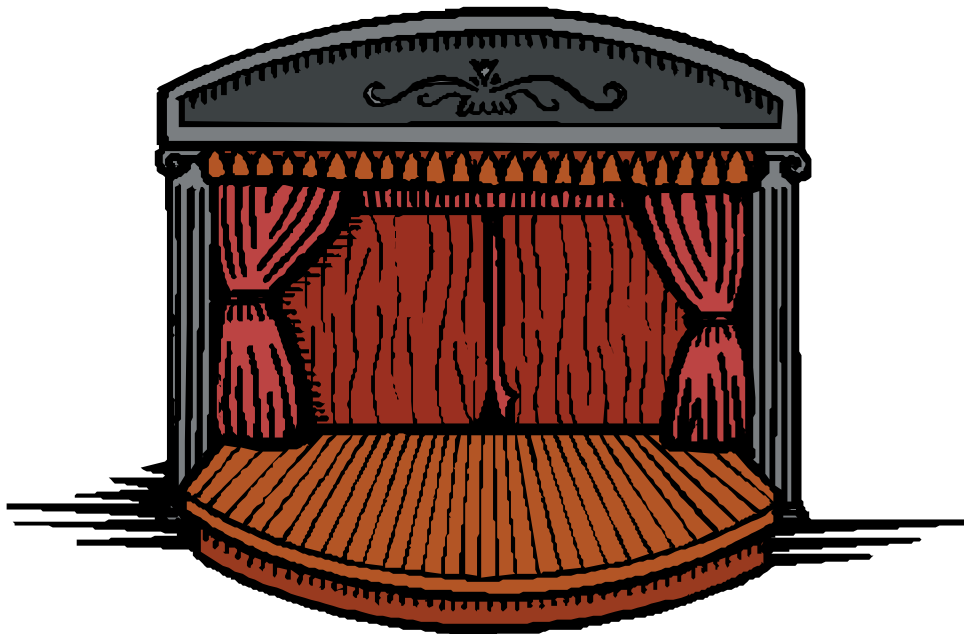
Butler's faithfulness in the face of opposition and his dedication to building up the publishing and educational work and to defending the truth inspires to similar action believers today who face the monumental final events in the history of this earth.

Butler's resistance to the counsels of Ellen White and the grave error he made in opposing the 1888 Message of Righteousness by Faith should motivate God's people today. They must be willing to listen to and accept God's testimonies in the Bible and in the writings of Ellen G. White - willing to accept and proclaim in the Spirit of God that special Message, that the whole earth may be lightened with its glory and Jesus coming may be hastened.

Courtesy of *Lest We Forget*, Vol. 7, Number 3, Loma Linda, CA, 1997.

ACTIVITIES:

1. Read *Rugged Heart* by Emmett K. Vande Vere. Select a passage and create a skit on some aspect of Butler's life. Present the skit to the class.



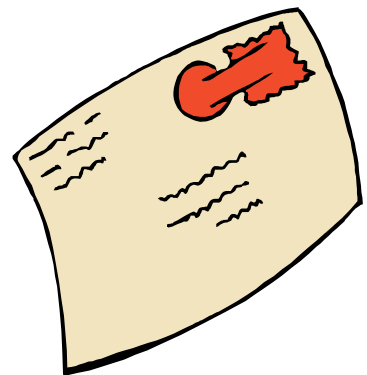
RIGHTEOUSNESS BY FAITH and G. I. BUTLER

By Fred Bischoff

There was little evidence of the "faith of Jesus" in the Adventists of the 1880s. The "faith of Jesus" encompasses an understanding of the gospel that Scripture outlines and a confidence in the testimony of Jesus. It is revealed by a personal embodiment of the character qualities of God disclosed to us in both of the above. We will review these qualities in the life of Elder Butler, age 52 to 81 (from 1886 to 1915).

Elder George I. Butler took strong exception in 1886 to E. J. Waggoner's teaching on the law in Galatians 3. That year he wrote Ellen White at least four times lamenting what Waggoner was doing, and asking for her opinion. He felt this issue was one of "the principles of our faith." In one of his first letters to her, Butler manifested a healthy openness on his part. If he were shown to be wrong, he declared, "I felt sure I would accept it..." Every other statement showed an inflexibility that helps to explain the deep depression into which he later lapsed. He believed he was standing firmly for the right, while Ellen White was shown instead that he was resisting light. In a letter to Butler and Uriah Smith in April 1887 she said, "I do not wish the letters that I have sent to you should be used in a way that you will take it for granted that your ideas are all correct and Dr. Waggoner's and Elder Jones's are all wrong."

His reaction to this letter further illustrated how unbelief drains one of spiritual vigor, while diverting enormous energy into self-directed endeavors. A year and a half later from his sick bed he wrote a 41-page letter to Ellen White, just before the Minneapolis General Conference session. In it he blamed her for his illness. "It was sadness of heart...by the position you took that gave me that four months' sickness." He stubbornly asserted, "I have not, Sister White, been able to see the justice of your letter of April 5, 1887, and never expect to..."



In response, she wrote him from Minneapolis that his spirit was "not Christlike," and he had "not kept pace with the opening providence of God." She pointedly stated, "If my letter caused so great consequences to you...I shall not be held accountable for it; for if you had received it in the right spirit, it would have had no such results." Regarding the 1886 General Conference, she emphasized, "My guide...stretched out his arms toward Dr. Waggoner, and to you Elder Butler, and said in substance as follows: 'Neither have all the light upon the law, neither position is perfect.'" The guide also told her, "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." This identifies vital aspects of the message, connecting it with the angel of Revelation 18, and showing it to be the loud cry message.

In December 1888, Ellen White wrote to Elder Butler and his wife identifying three causes of his physical illness and spiritual blindness:

1. his wife's ideas and feelings;
2. his "spirit of warfare" on health reform, his "habits in eating and in labor"; and
3. his "pride of soul" and "large amount of self."

Butler's 12 years of isolation in Florida caring for his invalid wife, "passing through severe trials" were a fulfillment of what Ellen White was shown back at Minneapolis, that Elder Butler's "stubbornness and unbelief was sinful and God would bring his afflicting hand heavily upon him if he did not repent and have another spirit, and if he still held his perversity and stubbornness, he would come nearer still to him in affliction."

During 1890 and 1891, Mrs. White addressed the desperate spiritual needs of Uriah Smith and George Butler in several letters. They were "ensnared by the enemy" and "unfaithful." Their position and work was "to unsettle the faith of the people of God." They had left Ellen White alone, and she felt it more than the death of her husband James. They had despised the message and the messengers of righteousness by faith and were "warring against the light." Smith made a confession in January of 1891 that was in the right direction. In contrast, Butler saw no need to do so. Butler wrote to Ellen White in September stating, "what you charge me with...I cannot make it seem to me to be so, and really it seems otherwise."

In January 1893, she wrote how Butler and Smith were holding themselves "aloof, not blending...with the work that brethren Jones and Waggoner" were led of God to do. With such a course, Butler and Smith, "who might have received the richest blessings," she stated, "will meet with eternal loss, for though they should repent and be saved at last, they can never regain that which they have lost through their wrong course of action." They continued "standing in the way of others" and "retarded the work."

In April, Butler wrote to Elder Haskell, still not seeing any sin in his actions, and ascribing Ellen White's evaluation of him to her own opinion.

In May, Ellen White was yearning that Butler "would come out from the shadow of death and into the chamber of light and brightness." She added, "I have no call to write to him anything. Poor man, I feel so sorry for him."

June 13, in an article in the *Review and Herald*, Butler admitted God was leading in "the greater agitation of the doctrines of justification by faith." In the article he contended, "I never, for a moment since my conversion, supposed I could be saved by my own good works...." Yet he admitted "that additional light of great importance has been shining upon these subjects."

The next month, Ellen White said Butler and Smith were cherishing the same spirit from Minneapolis, and had "little appreciation" of heavenly light. Significantly, she differentiated Elder Butler's position. "No greater light or evidence will come to any one of you except to Elder Butler. He

**You Should
Always Give
Thanks For
All Your
Blessings**



has not been directly in the channel where light from the throne has come upon him. The Lord looks with compassion...in a special sense upon Elder Butler."

In the August 15, 1893 *Review and Herald* he reviewed Ellen White's new book, *Steps to Christ*, and accepted every part of her precious volume.

In 1895, Ellen White wrote, "If Elder Butler had heeded the warning, the entreaties of the Spirit of God, if he had walked in the counsel given him of God, he would now have been walking in strength and efficiency."

A transition came toward the end of the 1890s. Ellen White had one of the first copies of her new book *Desire of Ages* sent to Butler. He replied late in 1898 with gratitude that she would think of him. April of the next year she in turn wrote him, "You misapprehend me when you suppose I have lost all hope of you. This has never been the case.... I would be pleased to see you take hold of the work again and move forward...in the rich truths which God has given us."



The crisis years of the early 1900s show what may appear as contradictory events and counsels. In 1901, after the death of his wife, Brother Butler returned to active church work. However, in January 1902, Uriah Smith printed articles in the *Review and Herald* still strongly opposing the views of Jones, Waggoner, and Ellen White, according to A. G. Daniells.

In February 1902, Ellen White directed the church to the contribution the pioneers offered. She affirmed their need for Elders Butler and Smith, and stated regarding Elder Butler, "We welcome him into our ranks once more, and regard him as one of our most valuable laborers."

The *Review and Herald* Board removed Smith from position as head editor in March. Butler came to his defense, taking what Daniells described as "a most unreasonable position," and being "unnecessarily severe in his criticism."

In May, Ellen White strongly affirmed that as a result of his years of affliction, "Elder Butler is strong in physical and spiritual health. The Lord has proved and tested and tried him.... I see in Elder Butler one who has humbled his soul before God. He has another spirit than the Elder Butler of younger years...."

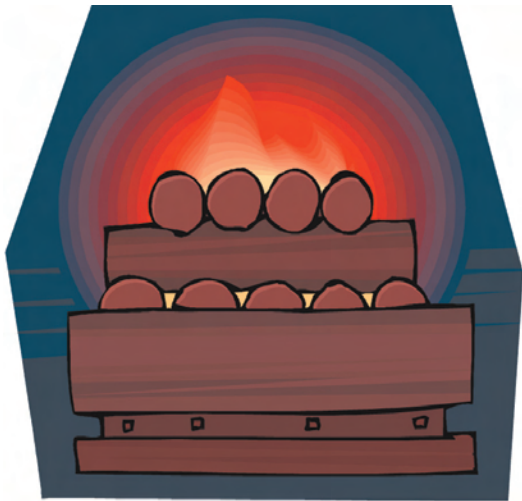
In April 1903, she again wrote, "I rejoice that Brother Butler is with us in this work.... God desires the gray-haired pioneers, the men who acted a part in the work when the first, second and third angels' messages were first given, to stand in their place in His work today." She wrote him in June, "We must now do a work that should have been done long ago.... The...experience through which the people of God passed in the early history of our work must be republished."

In 1904, she wrote him regarding the foundational crisis. "At this crisis all are called upon to take their position.... Not a stone is to be moved in the foundation of this truth - not a pillar moved." She repeated this again to him as late as 1910.

Brother Butler's work in supporting the Madison and Loma Linda schools showed a new confidence in the Spirit of Prophecy. In 1915, his speech at the Autumn Council of the General Conference held at Loma Linda helped to save the new medical school.

Reflection

The refining fire had done its work with Brother Butler. His wife's illness and death, and his personal illness and trials impressed upon him the importance of health reform, and humbled his view of himself. Through it all, he remained loyal to the church and learned to put greater confidence in the Spirit of Prophecy.



In his experience we can see how a theory of the truth can co-exist with persistent resistance against it. We understand how the Lord often uses great trials to break through our self-confidence and deception, until we begin to see the deeper issues of our needs and the gospel solutions. The missed opportunities of 1888 corporately added up to what Ellen White described as "insubordination," and resulted in the church having to remain in this world many more years.

The message of righteousness by faith brought Jones and Waggoner in the 1880s could have prepared a people to meet Christ. When this message and work was hindered, the spiritual confusion led to heresies that attacked the very foundations of the church. Upon her return from Australia, when after the 1901 General Conference Ellen White saw no deep spiritual change in the church, she began to realize that the window of opportunity had passed, and turned her attention to damage control and preservation of the foundations of the church.

She called Smith and Butler to assist her from 1902 onward in preserving these foundations. These men were pioneers who had remained faithful to the cause, though blinded in part to the advancing providences of God. Her affirmation of God's leading both of these men to have a place in His work right to the end of their lives was in spite of the fact that they did not understand the message of righteousness by faith in all its dimensions.

They were valuable for other aspects of the message, particularly their "pioneer" perspective and unwavering loyalty to the movement. It was as if she said to the church, "Since you are not going to finish the house, at least leave the foundations. Another generation will come, and finish the house." Some of the pioneers who were called to help her in this work were the very ones in part responsible for the lost opportunity. And so they were called to counter the consequences of their own actions. It appears they did this loyally and willingly, though they never regained what she said was their "eternal loss." May we affirm the foundations, and plead with the Lord to finish the house, cooperating with Him in this most important work.

Courtesy of Lest We Forget, Vol. 7, Number 3, Loma Linda, CA, 1997.

ACTIVITIES:

1. If Elder George I. Butler truly thought that Ellen White was a true Prophet of God, how could

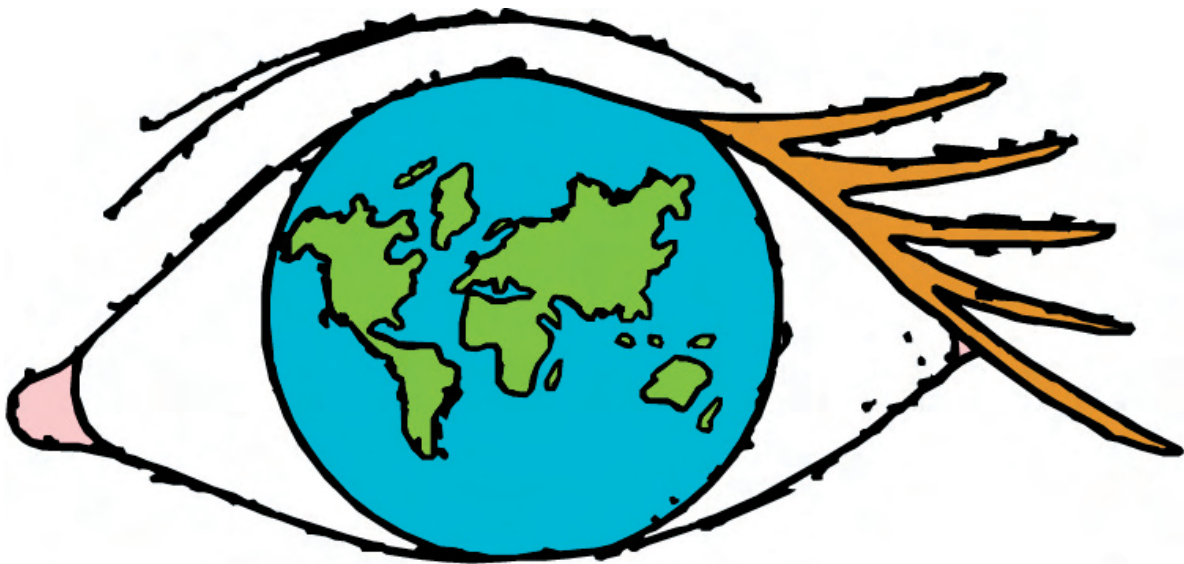


he write to her firmly deny what she was telling him?

2. If Elder Butler was being led by God, would he have uttered the words, "It was sadness of heart...by the position you took that gave me that four months' sickness"? Why do you think this?

3. Consider the following statement. "...for though they [Smith and Butler] should repent and be saved at last, they can never regain that which they have lost through their wrong course of action? Does this help you understand that every moment of your life should be consecrated to the Lord and His work? Discuss with a partner your thoughts.

4. It is stated, "The missed opportunities of 1888 corporately added up to what Ellen White described as 'insubordination,' and resulted in the church having to remain in this world many more years." Write the answers to the following questions. What is insubordination? In life? Within the church? What does it mean that "the church having to remain in this world many more years"?



BROKEN ON THE ROCK

By Marlene Steinweg

Apparent heart trouble caused Ellen White to return to Battle Creek at a time when Elder Uriah Smith could be impressed by the Holy Spirit. She arrived December 30, 1890, and could not sleep that night. Next morning she wrote a 12-page appeal to Elder Smith (Letter 40, 1890, *1888 Material*, pp. 790-801) opening up to him the peril of his course.



She spoke Friday night, January 2, to a full house at the Tabernacle and again on Sabbath, January 3. "I spoke from Matthew 11:16-27. I made a decided application of this lesson to those who had great light, precious opportunities, and wonderful privileges, and yet their spiritual growth and advancement was not in accordance with the blessings of the light and knowledge given of God. There was a solemn impression made upon the congregation...." Letter 32, 1891, published in *Manuscript Releases*, Volume 1, p. 5.

If anyone fit this description, it was Uriah Smith, whose influence since the 1888 General Conference in Minneapolis was against the message on righteousness by faith brought forward by A. T. Jones and E. J. Waggoner.

January 5, Elder Smith and Ellen White had an earnest talk. He expressed his desire to come into harmony with the testimonies of the spirit of God. January 6, he requested her presence at a meeting of a select few. At this meeting he "read the letter... to them all, and said he accepted it as from the Lord. He went back to the Minneapolis meeting and made a confession of the spirit he had occupied...."

"Brother Smith has fallen on the Rock, and is broken, and the Lord Jesus will now work with him. He took my hand as he left the room, and said, 'If the Lord will forgive me for the sorrow and burdens I have brought upon you, I tell you this will be the last.... The testimonies of God shall hold this place in my experience.'" Letter 32, 1891, *2MR*, p. 6.

On several following Sabbaths, January 10 and 17, Elder Smith made public confession of his error. Mrs. White wrote, "This work of confession going forward will clear the King's highway.... Our confidence in him [Brother Smith] is restored." Diary entry dated Battle Creek, Jan. 20, 1891, *3MR*, p. 200.

Although Smith made a beginning, he and other leading brethren could never regain what they had lost. (See *1888 Materials*, p. 1128.) In his future work he did not fully place his influence on the side of the message of righteousness by faith. Ellen White told him, "If you had received the truth...God would have given you a testimony clear, powerful, and convincing." Letter 24, 1892, *1888 Materials*, p. 1052.



"The Laodicean message has been sounding Justification by faith and the righteousness of Christ are the themes to be presented to a perishing world. O that you may open your heart to Jesus! ...My desire is that you shall triumph with the third angel's message." *Ibid.* p. 1054.

Courtesy of *Lest We Forget*, Vol. 7. Number 1, Loma Linda, CA, 1997.

ACTIVITIES:

1. Prepare and present to the class a talk using Matthew 11:26-27.
2. Have you ever had to make a public apology? If you would like, share with a partner what the incident was.



A. T. JONES

EDITOR, AUTHOR, PREACHER

Pastor Alonzo Trevier Jones is one of the most controversial Seventh-day Adventists who ever lived. He and Dr. Ellet J. Waggoner initiated in 1888 a powerful spiritual revival the impact of which is reverberating even today. The life of A. T. Jones perplexes Bible and Church History scholars who seek to trace how this brilliant, dedicated author, editor and preacher finally disfellowshipped from the church. His life demonstrates that when God uses human instruments to exalt truth to His people, this does not guarantee the message will be received as it should. Nor does the message safeguard that person's relationship with Christ unless it is taken into the heart and lived in the life. Man is still allowed freedom of choice, as was A. T. Jones.

Jones was born in Ohio on April 21, 1850 (some authors says April 26.) His early childhood and youth are practically unknown. This biography begins with an anecdote that occurred when Jones was in the United States Army, stationed at Fort Walla Walla, Washington.

Troops from Walla Walla under the leadership of General E. R. S. Canby were agitated because their leader had fallen in battle. He was gravely wounded by members of the rebellious Modoc Indian Tribe led by Chief Kintpuash, also known as "Captain Jack". The Modoc Indians had not been able to support their families at the Klamath reservation where they had been moved in 1864. In 1872 the Indians returned to their native Lost River Valley on the California-Oregon border. Troops from Fort Walla Walla were sent to quell the rebellion and force them to return. During the battle, General Canby was gravely wounded. Sergeant A. T. Jones joined other soldiers in providing cover by firing over the heads of the team that rescued their mortally wounded General. The Indians fled, but Kintpuash was eventually captured and hanged, and the rebellion ended.



Alonzo T. Jones served for five years in the United States Army. He spent much of his free time studying religious books and his Bible. He obtained Seventh-day Adventist publications and came out from the Fort to attend evangelistic meetings held by Elder Isaac Van Horn, who had recently begun working in Oregon.

On August 8, 1874, in Walla Walla, Washington, the largest town in the Territory, he surrendered to his Lord in baptism. Mrs. Adelia Van Horn reported to the *Review and Herald* (August 25, 1874, p. 78) that six souls had been baptized by Elder Van Horn. She described each baptismal candidate but without giving their names. She referred to Jones when she said, "The next one that came forward was a young man, a soldier from the garrison." She described this soldier's conversion: "For weeks he has been earnestly seeking the Lord, and a few days hence received

bright evidence of sins forgiven. After being buried with Christ he arose exclaiming with upraised hands, 'Dead to the world, and alive to thee, O my God!'" He completed his enlistment term and fourteen months after his baptism, on November 2, 1875, he was discharged from the Army with the rank of sergeant.

Jones dedicated his life to winning others to the precious truths he had found. This new convert was nearly six feet tall, angular, with a fair complexion, hazel eyes and light brown hair. Although he was naturally abrupt, and some described him as having uncouth posturing and gestures, singularity of speech and manner. Within a few years, God was using him in the gospel work in the Oregon-Washington Territory. He helped Elder Van Horn raise up churches and served as tentmaster during evangelistic meetings.

Jones met Elder Van Horn's sister-in-law, Miss Frances E. Patton and formed a special friendship. On April 15, 1877, he and Frances were married.

In October 1877, the North Pacific Conference was formed. Elder Van Horn was president; his wife was secretary; A. T. Jones was treasurer. In Oregon the following year, Jones was ordained to the ministry along with two other ministers, Elders I. D. Van Horn and W. L. Raymond.

Two years later, in 1880, he became the first secretary of the newly-formed Upper Columbia Conference. Since there were only two pastors in the Conference, he himself and G. W. Colcord, the president, Jones was the only possible choice for the position. Around 1880 he also helped establish a church at Damascus, Oregon, just east of Portland.



In 1883, while living in Farmington, Washington, a very small town on the eastern border of the state, he and Frances had their first child, Laneta. Sad for his family, Laneta was retarded, and her care often caused difficulties and tension in their marriage.

J.H. Waggoner, Ellet's father, was impressed with Jones' ability with words and invited him to work at the Pacific Press Publishing Association in Oakland, California. In 1885, he became assistant editor of *Signs of the Times* and began teaching Bible at Healdsburg College. In one of his favorite classes, he reviewed the ten horns of the fourth prophetic beast in Daniel 7. Soon he was convinced that one of the ten horns of the prophecy was the Huns rather than the Alemanni as traditionally taught by Uriah Smith.

At the Pacific Press he met and worked with E. J. Waggoner. These two West-coast men became co-editors of the *Signs* in 1886 when Elder J. H. Waggoner went to Europe to help out in the work in Switzerland. Soon articles appeared in the *Signs* teaching Jones' theories regarding the ten horns of the prophecy in Daniel 7 that directly disagreed with Uriah Smith's view. This caused objections to arise from the *Review and Herald* and General Conference leadership. A vote was taken during the 1887 General Conference that no Seventh-day Adventist press should

print controversial points of doctrine.

In 1887, Jones and his wife had a second daughter, Desi. This same year he and Waggoner began editing the *American Sentinel* and became active in the movement to oppose Sunday laws. For a time, Jones was pastor of the Healdsburg SDA Church.

At the General Conference of 1888, pre-conference session, Jones spoke his views regarding the 10 kingdoms which succeeded the Roman Empire. He supported his colleague E. J. Waggoner in his presentation of Righteousness by Faith. When it was moved that the discussion regarding Righteousness by Faith be postponed for another time, Jones and Waggoner read a series of verses that greatly impressed the hearers and avoided postponement.

In 1889, Jones traveled with Ellen White, speaking at camp meetings and ministerial institutes.

He was the first Seventh-day Adventist who, with J. O. Corliss, spoke before legislators in Washington, D.C., for the cause of separation of church and state. In 1890, Jones gave instructions on Righteousness by Faith at a special ministerial institute held at Battle Creek.



Mrs. White cautioned him in 1893 that he was in danger of expressing extreme views on the relationship between faith and works.

In April of 1894, Jones made the grave error of announcing at the Battle Creek Tabernacle his full support of Anna Rice Phillips who claimed to have the gift of prophecy. Mrs. White reproved him for supporting her, and he was quick to acknowledge his error (*RH*, July 4, 1949, p. 10, W. M. Adams). Regardless of this error in judgment, Jones co-edited the *American Sentinel* with C. P. Bollman from 1894 to 1896 and edited the journal during 1896 and 1897.

In 1897, Jones was elected as a member of the General Conference Committee. He was also appointed as editor of the *Review and Herald*, so that "instead of speaking to comparatively few of our people in annual gatherings, he will address all of them every week" (*RH*, October 5, 1897, p. 640). This appointment ended in 1901 when he was released from that position, so he could "be free to engage in evangelistic work in the field" (*RH*, May 14, 1901).

Jones supported the organizational changes Ellen White advocated in 1901, including the adoption of a 25-member executive committee to oversee the church in lieu of a president. A. G. Daniells was chosen to chair the 25-member committee, but always considered himself to be the church's president.

Some people are amused to note that, while Jones supported the move to eliminate "kingship", he accepted the presidency of the California Conference, and continued through 1904. He was also a member and president of the SDA Educational Society that "stimulated the move of the original college out of Battle Creek on the basis of Mrs. White's testimony." (Knight, p. 211)

In 1902, Jones refused to accept leadership of the General Conference Committee.

E. G. White wrote a letter April 16, 1903, to Dr. Kellogg and asked A. T. Jones to take it to the medical meetings in Battle Creek. She asked Jones to pray with Kellogg and when the moment was right to give him the letter and help him see his danger. He followed her instructions; and apparently a great reconciliation was made between Dr. Kellogg and the leaders there. Later, Ellen White was shown that, in fact, Kellogg had not changed.



During the summer of 1903, Jones returned to Battle Creek at Kellogg's invitation to teach Bible at the American Medical Missionary College. Ellen White strongly counseled against this move. He did not believe her warning that such a move would lead to his downfall. In August, he accepted the presidency of Kellogg's college. In an attempt to recover Jones, Ellen White, in 1905, counseled him to join the religious freedom efforts in Washington, D.C.

In 1903, Jones wrote a tract entitled, "One-man Power" denouncing the decision made during that General Conference to reinstate the office of president. He viewed this as reestablishment of a "czardom."

In an attempt to recover Jones, Ellen White, in 1905, counseled him to join the religious freedom efforts in Washington, D.C. He went and successfully helped stop a move to teach religion in the public schools. By mid-April he had returned to Battle Creek on the pretext that his wife needed help caring for their elder daughter. Ellen White had a vision of his case showing that he really did not believe the testimonies.

At the 1905 General Conference, Jones' credentials were renewed. He was elected as a member of a group that presented a copy of the conference's stand on civil government and religious liberty to President Roosevelt in a White House ceremony.

March 1906, Jones gave a public talk on his differences with the church. That same month, Ellen White wrote to the Farnsworths that Jones was demonstrating bitterness in very strange speeches. By June, she wrote to the Amadons that Jones' bitterness was as gall, and that he was doing the very work he was warned to avoid doing. In October, she declared that Jones had apostasized. She issued a warning to leaders and members not to be influenced by him. A committee was established to examine whether or not to renew his credentials. On May 22, 1907, the General Conference Committee voted unanimously to ask him to turn in his credentials. (RH, June 27, 1907, pp. 5,6)

The following year Jones was disfellowshipped from the Berkeley, California, Seventh-day Adventist church at the recommendation of S. N. Haskell. (Knight, p. 243, 244.) Some writers say his wife was disfellowshipped at this time, and this may be true. Yet records reveal she was a member of the SDA Church when she died in 1946.

In 1909, at Jones' request, the General Conference Committee granted a review of his case at a public hearing. At this meeting, A. G. Daniells pled with him to put aside his grievances and take his place again as a worker in the cause, and though he seemed close to doing just that, in the end, he refused.

In 1912, Jones joined a Kalamazoo, Michigan, Seventh-day Adventist reform movement. This church gave him ministerial credentials, but in 1914 disfellowshipped him from their movement. Undaunted, he moved in 1915 to Washington, D.C., where he joined the African American People's Church. But first, he influenced them to separate from the SDA Church.

Soon he started a private journal, the *American Sentinel of Religious Liberty*, which he used until 1923 to oppose religious legislation, church federation and organization, and to sling mud at the Seventh-day Adventist Church. In 1921 Jones retired to Battle Creek, but continued publishing the *Sentinel*.

In 1923, Jones became ill and was admitted to the Washington Sanitarium and Hospital. He had nearly recovered from this illness, when he suffered a stroke that took his life, on Sabbath, May 12. He was buried in Kalamazoo, Michigan.

Thus ended the life of this messenger whom God had powerfully used to emphasize the doctrine of Righteousness by Faith. Opposition to this message and the resulting bitterness this caused him, combined with his loss of faith in the Testimonies, and the extreme view he urged of what constituted individual and corporate freedom, had completely succeeded in separating this talented preacher from the Seventh-day Adventist Church.

Courtesy of *Lest We Forget*, Vol. 7, Number 4, Loma Linda, CA, 1997.

ACTIVITIES:

1. Was it important that Jones believed one of the ten horns was the Huns versus Uriah Smith thinking one of the horns was the Alemanni? Research this issue and come to your own conclusion. List the ten horns and who each horn represents. Write a paper on the subject.



ELLET JOSEPH WAGGONER

PRIOR TO 1888

By Richard Cooper

"The advent movement was born with its eyes on Jesus. 'Jesus is coming soon' was the watchword of the Millerites. 'What is Jesus doing now?' was the question that followed the disappointment.... Seventh-day Adventism is basically a message about Christ and what He has done and is doing to save sinners." Thus commented retired Church History Professor, C. Mervyn Maxwell on these early years of growth in the church. (*Tell It to the World*, p. 231.)

Into this church developmental milieu, Ellet Joseph Waggoner (EJW) was born in Wisconsin, January 12, 1855.

He was the sixth child of Joseph Harvey Waggoner and Margaretta Hall whom he had married on April 30, 1845. EJW had four brothers and five sisters. His father joined the Adventist Church in 1852, and was an active preacher and writer until his death in 1889.

There is little information about EJW's early years. He resided in Burlington, Michigan, for a while. He attended Battle Creek College and studied medicine at Bellevue Medical College in New York City. He married a college friend, Jessie Fremont Moser, and they had two daughters, Bessie and Pearl. After spending some time at Battle Creek, the family moved to California about 1880. Although Waggoner completed his medical studies, he apparently had a strong interest in preaching, possibly as the result of seeing his father's example.

An Important Occasion

In 1882, Waggoner attended a camp meeting in Healdsburg. He recalled how he became unaware of the speaker and the message being delivered, and continued telling of his experience, *"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 [as have,] no explanation is necessary."*

"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



sinner, 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 that Christ set forth as the power of God, to the salvation of individuals and I have never found anything else." (E. J. W., "The Everlasting Covenant," p. 5.)

In 1883, EJW was called to assist his father in editing *Signs of the Times*. In 1884, he met A. T. Jones. The two became lifelong friends, sharing a passionate interest in justification by faith. In assessing the influence of Waggoner's work in the next few years, it is well to remember that Adventist beliefs were still being studied and clarified. Their understanding of the person and work of the Holy Spirit was not complete. Adventist preaching was significantly shaped by issues of prophecy and eschatology. A strong emphasis was placed on law keeping, and the tension between this and the role of Christ in salvation was not in a healthy balance.

In the next few years, EJW wrote numerous articles in *Signs of the Times* dealing with such issues as the law and the gospel, justification and sanctification, and the role of Christ in relation to these issues and individual Christian experience. The following is a brief synopsis of the areas he explored.

He believed that justification through Christ's sufferings was real, and that Christ's perfect life, as well, was lived for us. When the sinner believes this, he is transformed and obeys from the heart.

"Christ also had to keep the law in His life so that His perfect obedience could be counted as ours.... He was absolutely good, the embodiment of goodness, yet he was counted as a sinner. ...Herein is the unspeakable love of Christ, that the innocent should assume the crimes of the guilty, and die in his stead." (*Signs of the Times*, September 18, 1884.)

Waggoner also set out his belief that the law in Galatians was the moral law. He knew that this position was directly opposed to that of General Conference leaders, G. I. Butler and Uriah Smith. Sensing the increasing friction of opposing positions, the then General Conference Theological Committee voted a resolution that there should be no publication made of views contrary to those *"held by a fair majority of our people"* until *"examined and approved by the leading brethren of experience."* (December 10, 1886.) Butler published and distributed at the 1886 GC Session a booklet entitled *"The Law in the Book of Galatians."*

Despite this, the two sides continued to publish their ideas. By February 10, 1887, Waggoner had completed a 71-page letter to Butler and Smith entitled *"The Gospel in the Book of Galatians: A Review."* Ellen White wrote a letter to Waggoner dated February 18, 1887, in which she commented, *"Even if you are fully convinced that your ideas of doctrine are sound, you do not show wisdom that that difference should be made apparent. I have no hesitancy in saying that you have made a mistake."*



"You have departed from the positive directions God has given upon this matter, and only harm will be the result. This is not in God's order. You have now set the example for others to do as you have done, to feel at liberty to put in their various ideas and theories and bring them before the public, because you have done this. This will bring in a state of things that you have not dreamed of.... It is no small matter for you to come out in the Signs as you have done, and God has plainly revealed that such things should not be done. We must keep before the world a united front. Satan will triumph to see differences among Seventh-day Adventists.... There are those who do not go deep, who are not Bible students, who will take positions decidedly for or against, grasping at apparent evidence; yet it may not be truth, and to take differences into our conferences where the differences become widespread, thus sending forth all through the fields various ideas, one in opposition to the other, is not God's plan, but at once raises questionings, doubts whether we have the truth, whether after all we are not mistaken and in error."

Waggoner's response was to delay publication of his letter until December 1888. Butler and Smith, however, responded to this silence by publishing more material opposing Waggoner's views.

In response to this action on the part of Butler and Smith, Ellen White wrote, *"I have sent copies of letters written to Brethren Waggoner and Jones to Elder Butler in reference to introducing and keeping in the front and making prominent subjects on which there are differences of opinion. I sent these not that you should make them weapons to use against the brethren mentioned, but that the very same cautions and carefulness be exercised by you to preserve harmony as you would have these brethren exercise. I believe now that nothing can be done but open discussion. You circulated your pamphlet; now it is only fair that Dr. Waggoner should have just as fair a chance as you have had.... If we have any point that is not fully, clearly defined and can bear the test of criticism, don't be afraid or too proud to yield it."* (Letter 13, April 5, 1887, also in *Manuscript Releases*, Volume 16, 281-284.)

In 1886, alone, EJW wrote at least 33 articles in *Signs of the Times*. He spoke of the sinner's continuing obedience as *"sanctification...the work of a lifetime...not an instantaneous, but a progressive work."* *Signs of the Times*, April 1886. Writing again the next month he said, *"Having accepted Christ, His righteousness is imparted to us, which makes us clear before the law."*

While Waggoner may not have been wise in developing his thinking in such a public forum, he certainly made a strong effort to understand and explain what he saw as key issues. He tried to balance the roles of man and Saviour in justification and sanctification, stating, *"If Christ dwells in our hearts by faith, then we can exhibit in our actions the righteousness of the law, for if we have Christ in the heart, we must have the law there also. And having lived thus, when we are brought before the judgment-seat, and God fixes upon us His piercing gaze. He will see, not us, but the image of Christ, and because He lives we shall live also."* *Ibid.*, February 10, 1887.

Courtesy of *Lest We Forget*, Vol. 8, Number 2, Loma Linda, CA, 1997.

1. "We must keep a united front," in regards to the church. Do you agree with this? Share with a partner your thoughts on the statement.



THE RISE AND DECLINE OF ELLET JOSEPH WAGGONER

By Richard Hammond

The meteoric rise of a medically trained physician who opted for the pulpit, classroom chair, and editors' desk presents a most fascinating study for even a casual student of denominational history, and/or doctrinal development. One of the early Advent pioneers, Ellet J. Waggoner provides just that.

Waggoner inherited a literary bent from his father which he used effectively in the preparation of editorials, articles, sermons and books. His resident classical studies at Battle Creek College from 1876 to 1878, were followed by further training, although in a different discipline, at New York's prestigious Bellevue Medical School. For whatever reason, he did not long pursue the practice of medicine as a profession, calling, or livelihood, although he did serve for a time on the staff of the Battle Creek Sanitarium, and later as the manager of St. Helena Sanitarium.

At the Healdsburg camp meeting in 1882, Waggoner experienced a most extraordinary conversion, which is almost parallel to that of John Wesley, who on May 24, 1738, while attending a religious service in London's Aldersgate Chapel felt *"his heart strangely warmed."*



Like Wesley, Waggoner sensed, as never before, the outpouring of divine love for his own personal salvation. From that mystical, yet very dynamic experience, may be traced this personal testimony: *"I saw Christ hanging on the cross, crucified for me...[and] that moment, [I] had my first positive knowledge which came like an overwhelming flood, that God loved me and that Christ died for me."* He continued to grow, not only in grace, but in responsibility as a burgeoning minister, writer and editor.

He taught Bible classes at Healdsburg College, then gravitated toward editorial work in the offices of the Pacific Press, publisher of *Signs of the Times*, located in Oakland, California.

Waggoner and his close associate, Alonzo T. Jones, were younger men, and held some interpretations of scripture that were viewed with reservation of many of the older, and more established "guard" in Battle Creek, particularly Uriah Smith, editor of the *Review and Herald* and George I. Butler, president of the General Conference. Difference in opinion on some doctrinal matters threatened to fester into a conflict of personalities. As near as we can determine, E. J. Waggoner took the high road, and did not descend into the regrettable lapse by some via rhetoric, caustic barbs, and bristling retaliation. Certainly this was true during the 1888 meetings in Minneapolis. Nonetheless he did not escape receiving his share of verbal shrapnel in the crossfire that followed.

It was during these very meetings in 1888 that matters came to a head. Jones and Waggoner presented a series of studies on "Righteousness by Faith." During the era preceding, as well as following the 1888 convocation, Sister White had occasion to give counsel to both camps. Notwithstanding, she gave unstinting endorsement to the spiritual thrust of these west coast editors whose new wine was not cordially received by some custodians of the old bottles. Their presentations rekindled in her own heart the joy of an ever deepening gratitude for that love found in the "matchless charms of Christ." Every nerve ending in her spiritual soul wanted to cry "Amen" to the victory assured in that "most precious message," so ably presented and compelling in its appeal. Following that historic Conference she was not hesitant to endorse their message, nor to appear with them at many camp meetings where their presentations were in demand.

Her repeated endorsements over the following ten years included declarations that this was *"the very message the Lord has sent to the people of this time"*, *"the message that God commanded to be given to the world"*, and *"the light that is to lighten the whole earth with its glory"*.

During the ensuing General Conference in 1889, Elder Waggoner was a delegate at large. In addition to the joy of being in "Christ, our righteousness," the doctor was also a champion of religious liberty, and shared A. T. Jones' zeal in this sphere. He knew the power of words fitly spoken and articulated thus: *"Truth has a natural, irreconcilable repugnance for error and falsehood, but wickedness can be fostered only by deceit."* This declamation accompanied the exposure of the proponents of the Blair Sunday Bill, who were enlisting children in churches on Sunday to sign the petition in favor of the Blair Bill. It is not insignificant that the messengers of righteousness by faith saw so clearly the application of the gospel principles to the issue of religious freedom in a secular sphere, and were powerfully used by God to help to thwart the attempt to pass a national Sunday law. They realized that the gospel touches all of one's life. Waggoner and Jones had to meet over and over again the heavy handed attempt within the church to restrict their liberty to speak under God. As Ellen G. White repeatedly pointed out during the following decade, *"The question of religious liberty needs to be clearly comprehended by our people in more ways than one. With outstretched arms men are seeking to steady the ark, and the anger of the Lord is kindled against them because they think that their position entitles them to say what the Lord's servants shall do and what they shall not do. They think themselves competent to decide what shall be brought before God's people, and what shall be repressed. The Lord inquires of them, 'Who has required this at your hand? Who has given you the burden of being conscience for my people? By what spirit are you guided and controlled when you seek to restrict their liberty? I have not chosen you as I chose Moses - as men through whom I can communicate divine instruction to my people. I have not placed the lines of control in your hands. The responsibility that rested on Moses - of voicing the words of God to the people - has never been delegated to you.'"*

Truth, Equality, Justice



Not a great deal is recorded of Elder Waggoner's activities between 1888 and 1891, other than in 1889 at the School for Ministers. He taught Bible classes during the summer term, as well as

church history and Hebrew. In 1891 at the General Conference he presented a series of 16 Bible studies, all of which are recorded in the GC Bulletin. (See these Bible studies in the "Words of the Pioneers: CD ROM, 2nd Edition.)

Waggoner's advanced views of righteousness by faith, powerfully endorsed by the messenger of the Lord, naturally led him to take a new look at the perspective the church had held on many of its doctrines and practices. The blending of law and gospel was one area to which Ellen G. White had directed attention repeatedly. *"...On the one hand religionists generally have divorced the law and the gospel, while we have, on the other hand, almost done the same from another standpoint. We have not held up before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, brought in theories and reasonings, and preached argumentative discourses."*

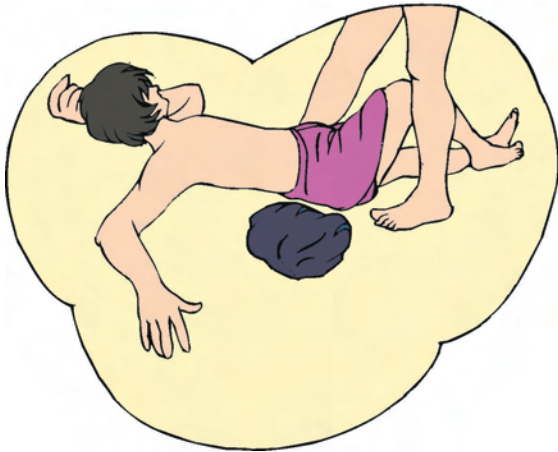
It appears from his *Confession* (written the day he died; see WDF File 236.) that Waggoner began to question as early as 1891 the church's views of the sanctuary and pre-advent judgment that *"divorced the law and the gospel."* However, since the Bible concepts that made up our "pillars" had been discovered by a group process led by the Lord, any new corporate view needed a united approach, which was never realized. It was particularly this lack of "pressing together" that left those in the advance ranks of God's leading particularly vulnerable to misinterpretations and misapplications. This "aloneness" was caused by many leaders refusing the light, and resulted in the messengers having to endure both neglect and persecution. It is not surprising then that Waggoner, as well as Jones and Prescott, so ready to accept new light, were more susceptible in later years to concepts that were not part of God's providence. Note how Ellen G. White addressed one instance of this. *"During the General Conference of 1901 the Lord warned me against sentiments that were then held by Brethren Prescott and Waggoner. These sentiments have been as leaven put into meal. Many minds have received them. The ideas of some regarding a great experience supposed to be sanctification have been the alpha of a train of deception. Because of some overdrawn expressions frequently used by Brother E. J. Waggoner at the conference, I was led to speak words intended to counteract their influence."*



Following the 1891 General Conference, Elder Waggoner was appointed editor of our publication in England, *The Present Truth*. In 1897, he represented England as a delegate to the General Conference. In retrospect there may be traced in his editorials certain trends that deviated from his posture, so effectively proclaimed just a few years earlier. His was the preference for an unrestricted free spirit, and he did not always take kindly to, nor follow denominational administrative procedure when deployment or employment of personnel were concerned. This trait, the desire to be free from organizational restraints, also surfaced in some of the policy decisions proposed by A. T. Jones and Dr. John H. Kellogg.

Waggoner's independence and self-determination brought a letter of timely counsel from Sister White. It was while serving in England that Elder Waggoner apparently re-thought and revised his earlier positions, which later was tantamount to a denial of certain basic tenets of Sabbath-keeping

Adventists. Many of his associates, readers and hearers, at first did not perceive any change of significance. Nevertheless it was during these years that Sister White expressed written concern regarding the direction his concepts were leading. Although he was a credentialed minister in good and regular standing, there were small craft warnings that arrested the attention of God's messenger. In 1892 she wrote: *"It is quite possible that Jones and 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 have 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."*



Three weeks earlier, in another letter to Uriah Smith, she made this point of responsibility: *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."*

Some two years later, she further explained the reason behind why some stumble. *"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 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. 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 his 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 stand 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."*

During the General Conference of 1897, he conducted a series of 19 Bible studies. At the Conference in 1899, he was again invited to present a series of studies. During 1899 and 1900, he teamed up with W. W. Prescott in the conducting of a training school.

It was at the General Conference in 1899, held in South Lancaster, Massachusetts, that he

detonated a real bomb shell. As a delegate from England, he had gone on record as recently as 1896 as having no brief on pantheism. At this meeting, however, he reflected the undeniable influence of Dr. John Harvey Kellogg, who was the pivot man in this new school of thought. Pantheism, when taken to its ultimate conclusion, nullifies the need of a Saviour. Speaking to the delegates in South Lancaster, Waggoner began; *I thank God, brethren, that the Lord has taught me something in the last few months, and enabled me to teach something of how to live forever.*" He was asked by some in the audience, *"Do you ever expect to be sick?"* His reply was, *"No. I expect to live forever."*

Ellen White sent a message from her home in Australia to the delegates at the 1899 meetings. Only God could have revealed to her knowledge or information that pantheistic teachings would be presented in that very session. As Waggoner spoke he framed his thoughts in the structure of pantheistic philosophy. His remarks carried the supportive approval of at least part of the audience.

Elder Waggoner continued his editorial ministry in England until his permanent return to the States in 1903, and as an attendee at the General Conference session. Some changes and detours in his quest for theological truth, led to a departure, not readily apprehended, from many articles of faith he had earlier and vigorously espoused. His embrace of pantheism was but another step in the theological scenario. During those critical years, 1891 to 1894, he received timely messages from Sister White, sent in the hope of saving him from himself.

Before leaving England Elder Waggoner became intrigued, or perhaps fascinated with what became known as "spiritual affinity," which, being interpreted, says "that one not rightfully a marriage partner here might be one in the life to come, and then allowed a present spiritual union."

To such subtle, specious reasoning God's messenger dispatched these lines: *"You have been represented to me as being in great peril. Satan is on your track, and at times he has whispered to you pleasing fables, and has shown you charming pictures for one whom he represents as a more suitable companion for you than the wife of your youth, the mother of your children...he hopes to wean your affection from your wife for another woman."*

Perhaps hoping for the unlikely, she appealed to him to join the faculty at Emmanuel Missionary College, the successor to Battle Creek College, now removed to Berrien Springs, Michigan. Perhaps this would provide him both time and opportunity to reflect on his values and course of action. He remained one term, and returned to Battle Creek, where he would join a community now permeated with pantheistic thinking, combined with an increasing skepticism toward the Spirit of Prophecy. Although he had once declared to the delegates at the General Conference in 1899 that he intended to live forever, he succumbed to a heart attack in late May 1916 at the age of 61.

It is not the purpose of this brief treatise to trace in detail the disappointing changes in Elder Waggoner's journey in search of truth, or to recite the regrettable circumstances that led to the break-up of his home. It is with sincere sadness that we discover his repudiation of the "investigative judgment," and the ministry of Christ in the heavenly sanctuary, to mention but two. Such reservations as these are often accompanied by the rejection of inspired testimonies God has been pleased to give to his people in the manifestation of the Spirit of Prophecy.

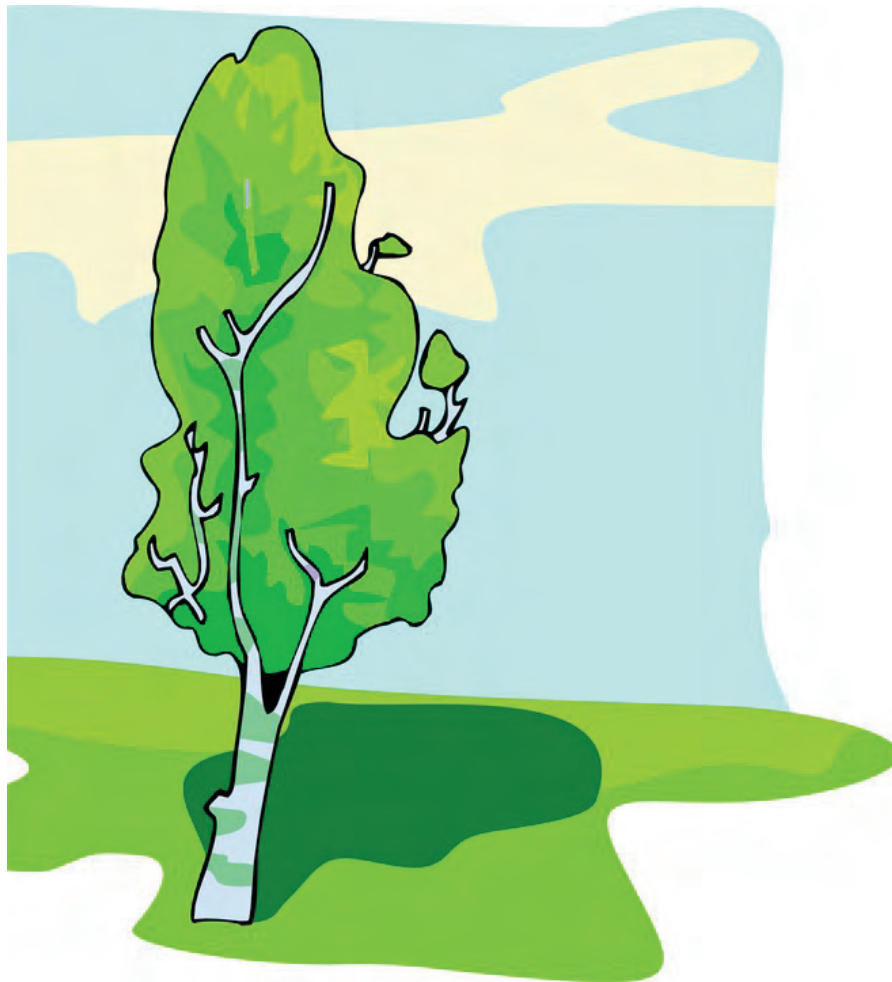


We can be thankful for the joy and freedom in Christ that Elder Waggoner and his associate, A. T. Jones, brought to this church in 1888 and the months immediately following. That message, Christ our Righteousness, will never lose its power, and warrants daily renewal in the experience of each professing disciple.

Courtesy of *Lest We Forget*, Vol. 8, Number 3, Loma Linda, CA, 1998.

ACTIVITIES:

1. On the first page it is stated that "E. J. Waggoner took the high road, and did not descend into the regrettable lapse by some via rhetoric, caustic barbs, and bristling retaliation." How can you be sure that you never lapse into the negative characteristics listed above when you get into discussions where there is disagreement?
2. Use the internet and research "Pantheism." What is it? E. J. Waggoner was accused of being a pantheist. Find information to either confirm this accusation or not. Present your findings in written form to your teacher.



THE NEWS FROM MINNEAPOLIS

The personalities and issues of the 1888 General Conference.

CHARACTERS

George I. Butler
Stephen Haskell
Dewitt Hottel
R. M. Kilgore
Uriah Smith
Isaac Van Horn
Ellen White
Jeremiah Wilson
Mrs. Willis

Several other unnamed delegates

H. Grant
J. P. Henderson
Alonzo T. Jones
J. H. Morrison
R. A. Underwood
Ellet J. Waggoner
William C. White
Gray, a reporter
William Hersey

Synopsis of THE NEWS FROM MINNEAPOLIS

This play tells the story of the most eventful General Conference Session in the history of the Adventist Church, the Minneapolis Conference of 1888. The issues were complex, the personalities numerous, and the ramifications of the event reach down to our time.

The play opens in the editorial offices of a city newspaper, the *Minneapolis Journal*. Reporter Gray has been assigned to cover the upcoming Seventh-day Adventist Conference, and as the story unfolds from this point we become observers alongside him.

The second and third scenes introduce us in succession to the "inside" personalities on both sides of the doctrinal controversy. At the church headquarters in Battle Creek, Michigan, we encounter the middle-aged conservatism of *Review and Herald* editor Uriah Smith and church president George Butler. Then, over in the west we focus on two bright and ambitious young men, Alonzo Jones and Ellet Waggoner, who edit the church's missionary paper, *The Signs of the Times*. We are introduced to the theological issues which will polarize the upcoming conference, as well as the unique role played by Ellen White.

Scene four takes us right into the conference itself. Reporter Gray is there with us, interviewing delegates before and between sessions. We are part of the 1888 audience as Elder Haskell leads us through the formal opening session, uneventful perhaps except for the ill-conceived telegram sent by the ailing President Butler to the assembled delegates. Soon we are part of a debating session, as feelings build up to a crescendo. The protests and appeals of Ellen White are unheeded as delegates lampoon and vilify one another. But as the shouting of the meeting dies away, we hear the voice of Ellen White confessing that this conference has been "one of the saddest chapters in the history of the believers."

In the final scene, we are back with reporter Gray, interviewing some of the delegates as they leave Minneapolis for their home states. Gray sums up for us what the conference has done, and



what the church might yet become if it heeds the message of righteousness by faith in Jesus.

HISTORICAL BACKGROUND

The General Conference Session held at Minneapolis, Minnesota, during October-November 1888 was a turning point in the history of the Seventh-day Adventist Church. For more than forty years, in their preaching and publishing, Adventists had placed emphasis on the Law of God and the Sabbath. These were distinct and fundamental truths which gave Adventism its uniqueness and purpose. In evangelism, these unique doctrines were the focus of prophetic interpretation.

But something was lost in all the heavy emphasis on Sabbath, Sanctuary, and Second Coming - the recognition of "justification by faith" as the basic doctrine of Christianity. Ellen White saw legalism taking hold among Seventh-day Adventists, and she voiced her concern in letters and admonition to church leaders. Some accepted her messages, others held firmly to their traditional stance, fearing that a change of emphasis would undermine the church's platform of truth. By the mid-1800s it was a case of the "old guard" (leaders such as George I. Butler and Uriah Smith) versus younger men like Alonzo T. Jones and Ellet J. Waggoner, who vigorously pressed their viewpoints in *The Signs of the Times*.

The doctrinal controversy came to a head at the 1888 General Conference Session. Delegates took sides, and some sessions were stormy to say the least. Throughout the Conference, Ellen White herself presented a series of addresses on the themes of the gospel and justification, bringing spiritual revival to the hearts of many. Others refused to budge from their "time-honored" viewpoints, and carried an acrimonious spirit back to their home churches. The conflict between law and grace in the Seventh-day Adventist Church continued on into the 1890s and even beyond into our own time.

CHARACTERS

George I. Butler President of the General Conference from 1871 to 1874 and from 1880 to 1888. He saw himself not only as a strong leader, but also as a theological watch-dog for the denomination. He was not able to attend the Minneapolis Session because of ill health, but sent a telegram advising the delegates to "stand by the old landmarks!"

H. Grant President of the Minneapolis Conference in 1888.

Stephen Haskell Haskell was appointed chairman of the meetings in Minneapolis. He also preached at the 11 o'clock service on Sabbath, October 20, 1888.

Dewitt Hottel An Adventist minister who served in the Virginia Conference in the late 1880s. Hottel attended the 1888 General Conference Session. He kept a sketchy diary of his experiences there. This diary offers a day-by-day account of the events that took place between October 13 and November 4, 1888.

Alonzo T. Jones Formerly a frontier army sergeant, Jones was co-editor of *The Signs of the Times* and *The American Sentinel*. His theological emphases were perceived as a threat to some aspects of Adventist doctrine and traditional Scriptural interpretations.



Uriah Smith Editor of *The Review and Herald* with offices in Battle Creek. Having been with the *Review* since the early 1850s, Smith had by 1888 served as its editor for nearly twenty-five years. Like Butler, he also viewed himself as guardian of theological orthodoxy.

Isaac Van Horn President of the Michigan Conference from 1888 to 1891. Van Horn supported the conservative views of President Butler.

Ellet J. Waggoner At 33 years, he was the youngest of the major contestants at Minneapolis. He earned an M.D. degree in New York City in 1878, but became dissatisfied with medical practice and entered the ministry. His in-depth study of the Book of Galatians brought him into direct confrontation with the Smith-Butler forces at the 1888 Session.

Ellen White Prophetess of the Adventist Church, Ellen White attended the Minneapolis Conference. She foresaw that a debate was inevitable and gave public counsel on several occasions throughout the meetings.

William C. White Son of Ellen White. Accompanied his mother in her travels to Europe and Australia.

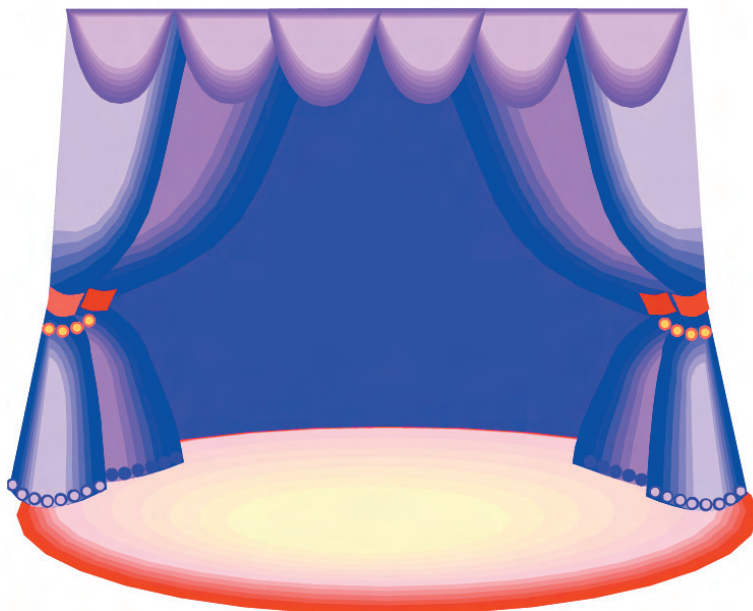
J. P. Henderson Delegates to the Minneapolis General Conference.

J. H. Morrison

R. M. Kilgore

R. A. Underwood

Imaginary Characters *Jeremiah Wilson, Editor of Minneapolis Journal*
Gray, a reporter for the Minneapolis Journal
Mrs. Willis, a secretary
William Hersey and several other unnamed delegates



THE NEWS FROM MINNEAPOLIS

SKIT

SCENE 1. Office of Jeremiah Wilson, Editor, *Minneapolis Journal*, Minneapolis. Wilson is seated at his desk when there is a knock at the door.

Wilson: Come in. (*Enter a reporter, Mr. Gray.*) Ah yes, Gray, I want to talk to you about a new assignment.

Gray: Good. (*Sits*) You want me to cover the federal election campaign?

Wilson: Wrong! No, I've already assigned that. I've got something quite different for you to work on. Have you ever heard of the Seventh-day Adventists?

Gray: (*Ponders a moment.*) Are they the people who have the Scandinavian church over on Sixth Street?

Wilson: Right, but their main church is on the edge of town, on the corner of Lake Street and Fourth Avenue South. It's the largest church they have, except for their head-quarters church in Battle Creek, Michigan. But the interesting thing is that the Seventh-day Adventists are coming to Minneapolis for their annual conference, starting next week.

Gray: Really?

Wilson: Yes. These Adventists are a strange people, Gray - they worship on Saturday instead of Sunday, they wash each other's feet, they preach that the world is coming to an end real soon. There are only about 25,000 of them, but they have members all over the world. At this conference they will have representatives from several countries.



Gray: They have quite a congregation of Scandinavians right here in Minneapolis.

Wilson: They also have a prophetess, a Mrs. White, and I understand that she will be here for the conference.

Gray: So you want me to cover this Seventh-day Adventist conference for the *Journal*?

Wilson: Very astute, Gray! According to information I have, their conference will last about two weeks, starting October 17. I want you to report the conference on a day-to-day basis for our readers.

Gray: Where can I go for background information?

Wilson: Well, I have a little inside information on the Adventists because I have a doctor friend in Chicago who is one of them. They publish two main journals. (*Picks up copies.*) This one is *The Review and Herald* - you can call it the official journal of the Adventists. It's edited in Battle Creek by a man named Smith. This other one is *The Signs of the Times*. It is printed over in California, and one of its editors is a fellow named Jones.

Gray: So we have Smith in the east and Jones in the west.

Wilson: That's right, and from the little information I have, Smith and Jones don't get along very well.

Gray: In what way?

Wilson: Well, it's like this. In the east at Battle Creek you have the church leaders, older men like George Butler, the President of the Seventh-day Adventists, and Uriah Smith, the editor of their official paper here. You could call them the "Old Guard" of the church. Then out in the west, in California, you have two young men - in their thirties I believe - Jones and Waggoner. They edit *The Signs of the Times*, and print some ideas which the Old Guard doesn't like.

Gray: What kind of ideas?

Wilson: I don't know. That is something for you to find out, Gray. Whatever the issues are, they will probably show up during the conference.

Gray: You have me interested, sir. I'll take the assignment.

Wilson: Good! Take these papers and see what clues you can get from them. And I'll be looking for your stories once the conference gets under way.

Gray: Thank you, sir. (*Both get up and move off stage together.*)

SCENE 2. The office of Uriah Smith, Editor, *The Review and Herald* in Battle Creek, Michigan. The scene opens with Uriah Smith and Elder Van Horn entering Smith's office together. Smith waves Van Horn to a seat, and picks up paper from desk.

Smith: Here is the copy of *The Signs of the Times* that I was telling you about, Brother Van Horn.

Van Horn: (*Takes copy and peruses it.*) Brother Smith, I am surprised and perplexed that Waggoner and Jones would publish this kind of thing so soon after the 1886 conference here in Battle Creek. Well, I guess this time it is Waggoner rather than Jones.

Smith: Oh, they are both in it together. These two men are doing their best to split the church with their doctrinal heresies.

Van Horn: Is Jones still pushing his views on the ten horns?



Smith: Why, sure he is! For the last several years he has been teaching them to his Bible classes at Healdsburg College. We've believed for the last forty years that the Huns were one of the ten horns on the beast of Daniel 7. But Jones insists it was not the Huns, but the Alamanni. It is an erroneous conclusion.

Van Horn: Does he not recognize, Brother Smith, that you are the church's authority on the Book of Daniel? Your thoughts on Daniel have been in circulation for fifteen years now. Does Elder Jones not respect your authority?

Smith: Jones has no authority but himself in these matters. But of course it's Waggoner who is writing this new series in the *Signs*.

Van Horn: With Waggoner it's the question of the meaning of the law in Galatians, is it not? He is arguing that in Galatians Paul is talking about the moral law, while we as a church have always held that Paul is referring to the ceremonial law. That has been our position now for....

Smith: For forty years, Brother Van Horn! And Elder Butler has answered all Waggoner's false ideas in his pamphlet which we printed here at the *Review* two years ago. (*Takes booklet from shelf.*) He shows conclusively that the law in Galatians is not the moral law, but he ceremonial law.

Van Horn: If I am not mistaken, Elder Waggoner's father, J. H. Waggoner, taught the same thing for a time, and Sister White came out firmly against it. That was back in the 1860s.

Smith: How I wish that Sister White would come out again on the subject. If ever her words of reproof were needed, they are needed now. But she is silent on these matters. I have written several times to Sister White, and I know that Elder Butler has done the same, but we hear nothing.

Van Horn: Why does the Lord stand by and let these young men bring division in the church? I don't understand.

Smith: There are many things that we don't understand, Brother Van Horn. But we must trust the Lord, even when we do not understand His ways. Perhaps He will yet speak through His servant and correct these wrongs.

Van Horn: I trust so, Brother Smith. Thank you for your time. I must be on my way.

Smith: Goodbye, Brother Van Horn.

(*Smith picks up the Signs again, and reads for a moment or two, shakes his head, and puts it down with a sigh. There is a knock, and Elder Butler comes into the office.*) Elder Butler, it's good to see you this afternoon. Please sit down. (*Butler is obviously upset about something.*)

Butler: I trust that I haven't interrupted you unduly, Brother Smith, but there is something that I must share with you. It is something which I could not share with anyone else.



Smith: I can see that something is on your mind, Elder Butler.

Butler: Excuse me, Brother Smith, but I do feel upset at this moment. (*Pause*) How should I begin? You are too well aware, Brother Smith, of Brother Waggoner's teaching and writing concerning the law in Galatians, and how he has used every avenue possible to publish his views.

Smith: Indeed, Elder Butler! Why, Elder Van Horn was here with me just a few minutes ago, and we were discussing that very thing, and how well your own little book answers every false teaching.

Butler: I should never have allowed that book to be printed.

Smith: Whatever do you mean by that?

Butler: This morning I received a letter from Sister White. I have it here with me. It is too long to read all of it to you, and much of it is special counsel on various matters. But Sister White has sharply reprimanded me for my position regarding the law in Galatians. Let me read you just a little of what she says:

"I have been reading your pamphlet. The principles that you refer to are right, but I cannot see how this can harmonize with your pointed remarks to Dr. Waggoner. I think you are too sharp. I want to see no Pharisaism among us. The matter now has been brought so fully before the people by yourself as well as Dr. Waggoner, that it must be met fairly and squarely in open discussion. I see no other way. You circulated your pamphlet; now it is only fair that Dr. Waggoner should have the same chance you have had. I think the whole thing is not in God's order. But we must have no unfairness." [EGW *Letter* 13, 1887]

Smith: I consider that you have been most fair, Elder Butler. After all, Brother Waggoner has been publishing his views for at least two years now in the pages of the *Signs*. I do not see wherein is the unfairness.

Butler: (*Stands and speaks heatedly.*) For my part I am about sick to death of this policy in which young fledglings who have just got seated in the editorial chair can attack any point of faith without the least hesitation, no matter how long it has been settled! Brother Smith, forgive me. I have no right to be going on like this. (*Sits again.*) But these are settled matters of doctrine!

Smith: I hardly know what to say.

Butler: I have said enough. I must be on my way, and you have much work to attend to. But I fear what will take place when our General Conference meets in Minneapolis.

Smith: I share the same fear, Elder Butler. Many of our people will take sides in matters of this sort. It is not a pleasant prospect.

Butler: Brother Smith, your support means much to me. Please pray for me. I must be on my way. (*Both exit.*)



SCENE 3. Editorial office of E. J. Waggoner and A. T. Jones, co-editors, *The Signs of the Times*, Oakland, California. Waggoner enters, removes his hat and coat, and takes his seat at his desk. Moments later his secretary, Mrs. Willis, enters.

Willis: Good morning, Elder Waggoner. Have you checked the proof for your new book on Galatians?

Waggoner: Good morning, Mrs. Willis. Yes, here it is. (*Hands it to her.*) I want to have this printed as soon as possible. I want to take copies with me when I go to Minneapolis for the General Conference -- at least enough for all the delegates.

Willis: Thank you. Oh, and here is a letter for you. (*Hands him a letter, then leaves.*)

Waggoner: A letter from Switzerland? (*Opens letter.*) Why, this must be from Sister White. (*Reads letter. After a few moments, Jones enters, carrying an opened letter.*) Good morning, Alonzo. I've just received a letter from Sister White.

Jones: Oh, you too? She has probably sent identical letters to both of us.

Waggoner: What do you make of it then?

Jones: Well, she is certainly disturbed because the *Signs* and the *Review* are not saying the same thing. As editors of *The Signs of the Times*, you and I have been at least mildly censured. Did you read what she said here?:

"You should never have pursued the course you have, in advancing your ideas in the *Signs*. Especially at this time should differences be repressed. These young men are more self-confident and less cautious than they should be." [EGW *Letter* 37, 1887]

Well, so much for your series of articles on the Book of Galatians!

Waggoner: And yours on the ten horns!

Jones: I don't find horns mentioned anywhere in the letter.

Waggoner: Nor do I find any objection to our position concerning the law in Galatians. Seriously, though, Sister White is concerned that as a church we present a united front to the world. She remembers how my father, J. H. Waggoner, used to love to debate and discuss, and she believes that I have inherited his method of attack. And she is right, Alonzo. This is something I must consider prayerfully.

Jones: I need the same admonition. But you can't just bury truth and forget about it. I am convinced from my study that Elder Smith's conclusions about the horns of Daniel 7 are quite wrong. Quite erroneous! Does that mean that I should pretend he is right, and say nothing about it? I can't accept that!



Waggoner: Nowhere in this letter does Sister White say that what we are teaching is false. I haven't read that. She does say that everything we do and say must be Christlike, and reflect love and concern for the flock.

Jones: So what about your new book on Galatians? And your plans to lecture on the Law and the Gospel at the coming Minneapolis conference?

Waggoner: Well, my book has already gone to press. And to answer your second question - yes, I will go ahead with my plans for the series at Minneapolis, but by God's grace I will place the emphasis on Jesus Christ and the Gospel in Galatians, rather than on the law.

(As the scene ends, and Waggoner and Jones leave the stage, the voice of Ellen White is heard, off-stage.)

Voice of Ellen White: "As you shall assemble together at this general meeting, I beseech you to remember that we are one in faith in the fundamental truths of God's Word. Harmony and cooperation must be maintained without compromising one principle of truth. While constantly digging for the truth as for hidden treasure, be careful how you open new and conflicting opinions. There is danger of our ministers dwelling too much on doctrines, preaching altogether too many discourses on argumentative subjects, when their own souls need practical godliness. The correct interpretation of Scripture is not all that God requires. He enjoins upon us that we should not only know the truth, but that we should practice the truth." [EGW *Letter 20*, 1888]

SCENE 4. The interior of the Seventh-day Adventist Church in Minneapolis. The scene opens as delegates arrive for the meeting, sometimes greeting each other, while others prepare the rostrum for the opening session. Reporter Gray from the *Minneapolis Journal* appears on the scene, and stops one of the delegates, Elder Hottel, on the floor in front of the stage.

Gray: Good Morning, Sir, my name is Gray, and I'm a reporter from the *Minneapolis Journal*. I take it you are here for the opening session of this conference?

Hottel: That's right. My name is Hottel, Dewitt Hottel.

Gray: Where do you come from, Mr. Hottel?

Hottel: I am a Seventh-day Adventist minister from Quicksburg, Virginia. I arrived here in Minneapolis last week. We've been attending a Ministerial Institute for the past week.

Gray: I see. And you are an official delegate to this conference?

Hottel: Yes. I am one of nearly one hundred delegates, and I represent the Virginia Conference.

Gray: Are you staying in one of the hotels here in town?

Hottel: No, no. Most of the delegates are being housed in a boarding hall or in private homes.



Gray: I see many tents pitched, army-fashion, across the street.

Hottel: That's right. Some delegates are staying in those, too. I am one of the luck ones.

Gray: Where do you get meals, Mr. Hottel?

Hottel: We take our meals in the big dining room across the street. And they are good meals, too. This morning we had oatmeal porridge and piles of Graham Bread.

Gray: Well, I see the meeting is ready to begin. Thank you for allowing me to talk to you, sir. Have a good day.

(Both men find seats as the session is ready to begin. On the platform are the following: Uriah Smith (at a table), Stephen Haskell, Elder Grant, W. C. White, and Ellen White. Smith calls the meeting to order.)

Smith: Brethren, it is time to begin our conference session. This is the 27th Annual Session of the General Conference, and we are most happy to welcome a record number of delegates to this Session -- ninety-six in all have been seated. *(Amens)* You have come from far and near for this most important gathering, and we warmly welcome you to Minneapolis.



Most unfortunately, our President, Elder Butler, is unable to be here at this conference, due to illness. It is distressing to him that he cannot be here today. We request your prayers on his behalf, and if the Lord so wills, he may be able to come for the latter part of our conference. In his absence, it falls my lot as conference secretary to welcome you this morning, and to declare this 27th Annual Session open.

I will introduce the members of our rostrum party this morning. Here on my left is Elder Haskell, who has recently returned from pioneer evangelistic work in England. Before that he helped to start the work in Australia. Sister White, I believe, needs no introduction, but we are glad that she was able to come from California to attend these meetings. Prior to that she spent two years in Europe. Seated beside Sister White is her son, Elder W. C. White, who will have our prayer this morning. On my far right is Elder Grant, who is the President of the Minnesota Conference, our host conference for this session.

Let us open our meeting by singing together No. 1191 in Hymns and Tunes -- "Revive Us Again."

(The audience join in singing the hymn.)

W. C. White: We invite the congregation to kneel in prayer. *(All kneel)* Lord, we kneel in Thy presence today as delegates and believers from all over the world. Thy work is ever onward,

and for its progress we praise Thee. (*Amens*)

Lord, we pray for Thy blessing on this great conference session, that the plans we make here may be in harmony with Thy will. (*Amens*) In a special way we pray for our president, Elder Butler. Thou knowest that he is sick at this time, and we pray that Thy hand of healing may be upon him. (*Amens*) We ask all this in the name of Jesus, Amen.

Grant: As President of the Minnesota Conference, I wish to add my warm welcome to each delegate to this General Conference Session. (*Pause*) At this time, our offering for missions will be taken. Our work beyond the shores of America is onward. Let us give to support it.

(The offering is taken.)

Smith: In the absence of our President, Elder Butler, I have asked Elder Haskell to chair our conference session. Elder Haskell, we welcome you to the desk this morning.

Haskell: Thank you, Elder Smith. May I also say welcome to the delegates this morning. Most of you have come long distances to be here today, and we trust that you are comfortable, whether on bunks in the hall across the street, or on camp cots in the tents.

Our program will be a full one. We have much business to do, and there are many excellent meetings planned. Sister White will have the early morning devotional period at 5:30 each morning. I am sure no one will miss those meetings. Elder Waggoner will also have a series on the law and gospel in Galatians.

This opening Session will be short, as we have only one or two items of business to take care of. First, we have a petition from the newly organized Arkansas Conference to be admitted into membership of the General Conference. Elder Henderson represents the Arkansas members. Would you stand, Elder Henderson? Would you like to move that the Arkansas Conference be welcomed into the General Conference?

Henderson: I so move, Brother Chairman.

W. C. White: I will second the motion.

Haskell: It has been moved and seconded. All in favor please show by the uplifted hand. (*All delegates raise hands*) That is carried. We welcome the Arkansas Conference into membership.

(At this time, a delegate hands a telegram to Uriah Smith, who is seated at the secretary's table.)

Now we also have a petition from the Australian Conference for membership. Our work in Australia began only three years ago, and already there have been several hundred baptisms. (*Several amens*) As one of the pioneer missionaries to Australia, I will move the acceptance of Australia into our sisterhood of Conferences.



Grant: Second the motion.

Haskell: Thank you, Elder Grant. All in favor, show by the uplifted hand. (*Hands raised.*) Thank you, that is carried. May the Lord continue to bless our work in Australia. (*Amens*)

That completes our short agenda this morning. At this time we will take a short break, and then reassemble for a discussion meeting. (*Smith hands Haskell the telegram.*) Oh, here is one more item. Elder Smith has just handed me a telegram from our President, Elder Butler. It reads very simply: "Stand by the old landmarks, brethren!" (*Amens from some delegates.*)

(*While the platform party reorganizes, there is a short break, as delegates move about and greet one another. Reporter Gray is immediately on the scene, and interviews another Adventist, William Hersey, on the floor at front of stage.*)

Gray: Excuse me, sir, I'm from the *Minneapolis Journal*. What is your name?

Hersey: William Hersey. I'm a rancher from California.

Gray: California! You have certainly come a long way to attend this conference. Tell me, what in your opinion are the main issues for discussion at this conference?

Hersey: The Huns versus the Alamanni.

Gray: (*Puzzled*) Sounds like a ball game to me.

Hersey: The horns of Daniel 7.

Gray: Horns? Oh, I thought you said Huns.

Hersey: I did say Huns. Some say that the Huns were one of the horns. Elder Uriah Smith teaches that.

Gray: Do you believe that?

Hersey: No, no! I'm not a Hun, I'm an Alamanni. I believe that the Alamanni were one of the horns, not the Huns. So that makes me an Alamanni.

Gray: Who teaches that?

Hersey: Elder Jones does. He really know his Bible.

(*At this moment, Waggoner comes by on his way to the platform, and stops to greet Hersey and Gray.*)

Waggoner: Good morning, brethren, and welcome to the conference.

Hersey: Good morning, Dr. Waggoner.



Waggoner: We're so glad that you're here. (*Waggoner moves on.*)

Gray: You called him Doctor Waggoner. Is he a Doctor of Divinity then?

Hersey: No, no! You couldn't be a Doctor of Divinity and a Seventh-day Adventist at the same time. No, he was trained as a medical doctor, but believe me, Elder Waggoner is a great Bible student.

Gray: I think I saw a book on sale, which he has written. Something about Galatians.

Hersey: That's right. About the law in Galatians. There is disagreement as to which law is mentioned in Galatians 3, but Elder Waggoner says it is the moral law.

Gray: The moral law? (*Pause*) Is the other one the immoral law?

Hersey: No, the other one is the ceremonial law.

Gray: Why do Seventh-day Adventists talk so much about laws?

Hersey: Well, the law of God is the foundation of our message. The Sabbath truth is based on the law of God, and we must keep the commandments in order to be saved.

(*The meeting is now ready to resume, and Haskell's voice from the rostrum interrupts the conversation.*)

Haskell: We would like you all to take your seats, brethren, so that we may begin our meeting. (*Pauses*) We have some new people here on the platform -- Elder Uriah Smith you already know, and Sister White. We also have Elder A. T. Jones and Elder Waggoner.

Elder Smith will introduce our discussion session this morning. I need hardly remind you that Elder Smith is an authority on the prophecies of Daniel. His book *Thoughts on Daniel* is very well known. He is of course well qualified to discuss the meaning of the horns on the beast of Daniel 7. Elder Smith.

Smith: Thank you for that introduction, Elder Haskell. You mention the horns of Daniel 7, but really that topic is an unnecessary one, and tends to argument. I don't claim any special authority concerning the horns. You see, the Millerites years ago identified all ten of the horns, and their view has stood the test for forty years. My study has merely confirmed their conclusion.

Henderson: (From audience, stands.) Let's hear what Elder Jones has to say on the horns.

Smith: I have no objection to that. Brother Jones? (*Smith sits down, and Jones steps to the desk.*)

Jones: I'm certainly happy to comment on the horns. Elder Smith has just admitted to us that he is not really an authority on the ten horns. I want to assure you that I have given this subject



a great deal of study, and I can make up for Elder Smith's ignorance on the topic.

Ellen White: (*Stands and steps forward.*) Brother Jones, your manner of speaking distresses me. Whatever your knowledge may be on this subject, I do not believe it is in order for you to cast aspersions upon others. (*To audience*) Brethren, we need to respect one another, and treat one another with brotherly love. There is much I could say on this subject, but I will say no more at this time. (*Sits*)

(Jones is about to continue, but Haskell comes forward.)

Haskell: Thank you, Brother Jones. Brethren, I wonder if we might come back to the topic of Daniel 7 in a later meeting. I wish we would each consider the question prayerfully, and be prepared to come with an open mind. (*Jones returns to seat.*) I know that Elder Jones is scheduled to speak on this topic later in the conference. Elder Waggoner is on the platform this morning, and I will ask him to take a little time to introduce his series of meetings on the Book of Galatians. Would you do that, Elder Waggoner?

Waggoner: Thank you, Elder Haskell. In preparing this series on the Book of Galatians, I have spent much time in prayer and soul-searching. There has been much controversy among us as a people concerning the law that Paul speaks about in Galatians chapter 3. I want to say right here that my discussions will center on the gospel message in Galatians. It is not my wish to cause controversy, but rather to point us all to Jesus Christ, who must become the central point of our preaching. (*Few amens.*) I propose to spend several meetings on the beautiful doctrine of justification by faith as Paul presents it in Galatians.

Morrison: (*From audience, stands.*) Elder Waggoner tells us that he intends to preach about justification by faith. I have no fault with that. I could enjoy his preaching on that subject, but many of us know that all this is just paving the way for the presentation of his position on the law in Galatians. Elder Waggoner's view on that subject is well known, and out of harmony with the church's teaching of the past forty years! (*Some loud amens as he sits.*)

Kilgore: (*From audience, stands.*) I agree with Elder Morrison. As you all know, Elder Butler is detained at Battle Creek on account of illness and cannot be here until later on. I would like to move that we stop any discussion on the much vaunted doctrine of justification by faith until Elder Butler can be present. (*Amens*)

Ellen White: (*Stands and comes forward.*) Brethren, I must speak on this matter. 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. Brother Waggoner has a most precious message of justification by faith that we need. (*Amens*)

As a people, we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. (*Amens as she sits.*)

Waggoner: A moment ago someone referred to "the much vaunted doctrine of justification by faith." Brethren, does anyone know of any other means of justification?



Kilgore: (*Stands*) We are also justified by our obedience to the perfect law of God!

Waggoner: No, indeed! "By the works of the law there shall no flesh be justified." (*Amens*)

Van Horn: (*Stands*) Elder Waggoner, you claim that the law in Galatians chapter 3 is the moral law. In pursuing this, you are undermining the authority of the Sabbath. (*Amens*) (*Remains standing.*)

Henderson: (*Stands*) That is nonsense! Paul in Galatians does not undermine the Ten Commandments. (*Remains standing.*)

(Ellen White gets up and leaves the meeting at this time.)

Underwood: (*Stands*) Our President has admonished us to "Stand by the old landmarks!" Elder Waggoner and his supporters are removing the landmarks altogether! (*Remains standing.*)

Henderson: Brother Underwood, you don't know what you are talking about! You should try listening for a change!

Kilgore: The Ten Commandments are the foundation of our faith. Elder Waggoner is undermining them!

Jones: (*Stands*) The Ten Commandments are not the foundation of our faith. Jesus Christ is the foundation of our faith! (*Remains standing.*)

(At this point, the meeting bursts into uproar. Delegates stand and shout at the speaker and at one another. The following conversations are going on simultaneously throughout the audience. If the audience is large, have eight participants instead of four -- two taking each line, but in different parts of the audience. Previously named delegates on the platform and in the audience should also repeat their arguments during this time.)

Delegate A: The Book of Revelation says that only those who keep the commandments will have a right to the tree of life!

Delegate B: But Paul says that we are justified by the grace of God! Didn't you hear what Elder Waggoner said?

Delegate A: Elder Waggoner is not my authority! We have always taught that we must keep the commandments to be saved!

Delegate B: Elder Waggoner is not my authority either! But at least I have an open mind on the subject!

Delegate C: I believe Elder Smith! Galatians 3 is talking about the ceremonial law.

Delegate D: That is nonsense, brother! Paul is talking about the moral law of the Ten Commandments!



Delegate C: You've been reading too much from *The Signs of the Times*. You can't believe anything you read in the *Signs* anymore!

Delegate D: Listen! Jones and Waggoner have the truth for this time! I want to be open to the truth....

(The above uproar continues for several seconds, until the voice of Ellen White is heard from off-stage. The arguing ends abruptly, and as she speaks, the delegates take their seats one by one until all are seated.)

Voice of Ellen White: "I have been instructed that the terrible experience at the Minneapolis Conference is one of the saddest chapters in the history of the believers in the present truth. A 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. God forbid that anything should ever take place again like that which transpired at Minneapolis!" [EGW *Letter* 14, 1889, and *Letter* 2, 1892]

SCENE 5. The Conference is over, and several delegates cross the platform, with their baggage, on their way to the train station. Reporter Gray appears and intercepts Van Horn.

Gray: Excuse me, I think I recognize you as one of the delegates?

Van Horn: That's right, my name is Van Horn, from Michigan.

Gray: Mr. Van Horn, I won't keep you very long. I'm wondering how you would sum up this Minneapolis Conference?

Van Horn: Well, I have attended several General Conference Sessions, but his one was definitely the worst.

Gray: Why do you say that?

Van Horn: Never before have we had young and inexperienced men come and undermine what we have believed all our lives! I'm talking about those two young Turks from California, Waggoner and Jones.

Gray: It seemed to me that Mrs. White -- "Sister White" as you call her -- came out in support of Dr. Waggoner.

Van Horn: Well, I'm sure they influenced her. I heard several delegates refer to Waggoner as "Sister White's pet." If Elder Butler had been here, none of this would have happened!

Gray: I don't want you to miss your train to Chicago. Thank you, Mr. Van Horn. Good-bye, sir.

(Van Horn moves off stage. Other delegates with cases cross the platform, and Gray recognizes Elder Hottel.)



Gray: Mr. Hottel, you may remember me -- from the *Minneapolis Journal*?

Hottel: Of course! At last I'm on my way home to my wife and family in Virginia.

Gray: I know you are anxious to get home. Mr. Hottel, what did you think of the conference?

Hottel: It was a wonderful experience! For the first time in my life and ministry, I understand the wonderful doctrine of righteousness by faith.

Gray: How did that happen?

Hottel: As I listened to the beautiful sermons that Sister White presented every morning, I felt drawn to Jesus Christ as I have never been before. You know, for too long, we Adventist ministers have preached the law, mainly I think because we wanted to convince the people of our Sabbath truth. But in doing that we have neglected the real truth of righteousness by faith. I praise God for my experience here!

Gray: Thank you, Mr. Hottel. Have a safe trip home now.

Hottel: Good-bye. *(He is the last delegate to leave with his suitcase. Gray pauses a moment, then commences writing in his notebook as he speaks, facing the audience.)*

Gray: So there you have it. As we wrote in our first news report, these Seventh-day Adventists are indeed a strange people.

These people profess to believe that Jesus Christ is coming soon, and that their commission is to warn the whole world to get ready. And yet they spend so much time bitterly arguing about trivia such as the horns on a seven-headed beast. Some of these delegates have become enemies for life!

The Seventh-day Adventists should listen to their prophet, Sister White. She has told them several times that they must focus on what Jesus has done for them. She preached right throughout the conference on the topic of Christ's righteousness. These Adventists must stop arguing over trivia. They must learn to accept truth for what it is rather than because of who said it. If they do all that, they may become quite a force in the world. *(Pause)* They might even hasten the end!

(Gray closes his notebook, puts it in his briefcase, then walks briskly out of the building.)

Courtesy of *Playing Our Past*, Campus Ministries, Canadian Union College, Alberta, Canada, 1989.

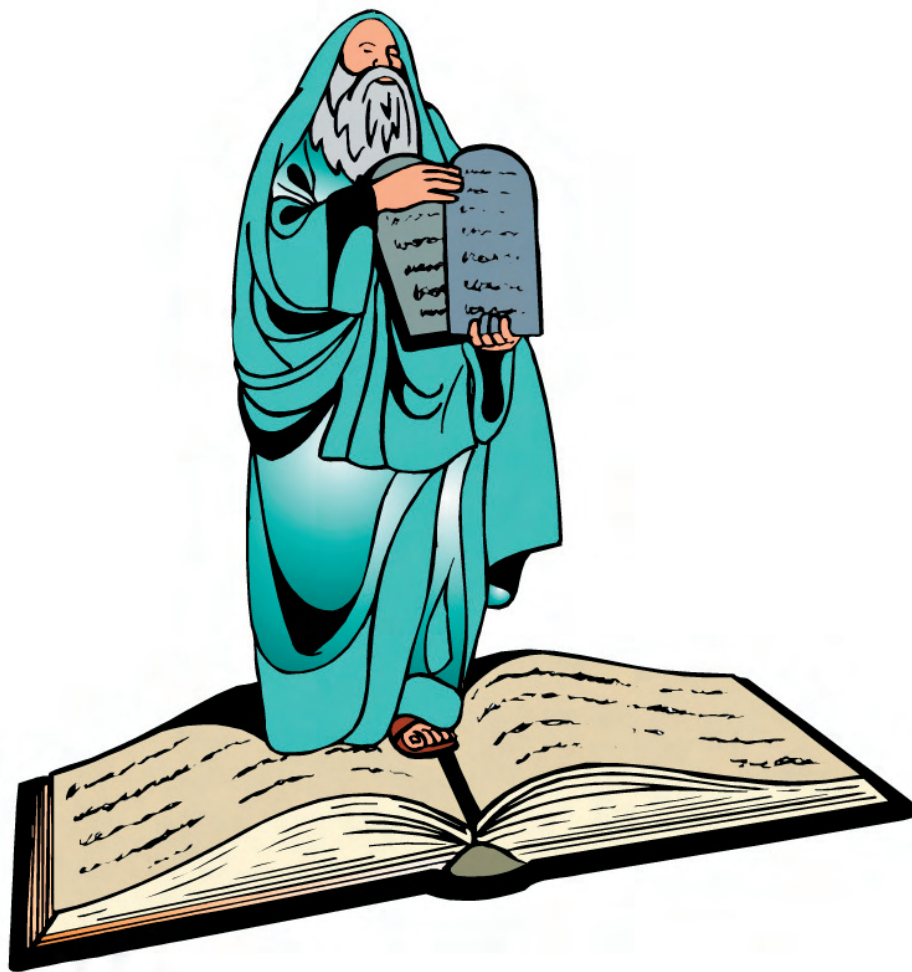
ACTIVITIES:

1. Study more into the controversy surrounding the General Conference Session of 1888.
2. What was the main controversy?
3. Discuss the following questions: Why didn't the older leaders want to listen to the younger



leaders? Why didn't the younger leaders want to listen to the older leaders? Who was right and who was wrong? What became of the main people involved in the controversy of 1888?

4. Perform this skit for your local church(es).



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