

THE 1888 MESSAGE

Newsletter of THE 1888 MESSAGE STUDY COMMITTEE

Volume 4, Number 5

November-December 1988

Andrews University and Minneapolis Observances Close 1888 Centennial Year With Mixed Results

The week of October 22-29, 1988, was very special for the students, staff and church family of Pioneer Memorial Church at Andrews University. The 1888 General Conference session was reviewed intensely. The week-long program told Adventists they had a history in the Minneapolis meeting 100 years ago that needed to be remembered.

The ten meetings listed for the week were launched on Sabbath by senior pastor Dr. Dwight Nelson. He raised the serious question, "was the great disappointment in 1844 or 1888?" Clearly he answered, "in 1844 the church was disappointed that Christ did not come to her. Could it be that in 1888 Christ was disappointed that the church did not come to Him?...Is the disappointment going to go on and on?...When we know Christ the disappointment will be over."

Tuesday morning the speaker for the University chapel service was Dr. Mervyn Maxwell, professor emeritus of church history. For the second time in the week, reference was made to the message sent by the Lord in 1888, which the "little lady" called a "most precious message...to bring more prominently before the world the uplifted Saviour." He assured his

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Minneapolis II: November 2-5 Starting the Second Century

Since the *Adventist Review*, *Ministry* and other periodicals have published factual reports of this historic meeting, we will not duplicate what they have said.

1888 Message Study Committee personnel who attended do not wish to find fault with the efforts of church leaders who sincerely wanted to make this meeting helpful.

The meeting had its ups and downs, its pros

and cons. Some proudly proclaimed how we are now rich and increased with goods inasmuch as our present leadership wholeheartedly accept righteousness by faith in contrast to the Minneapolis I leadership, which did not a century ago. It was a viewpoint strikingly identical to that of the Sligo Bible Conference of 1952, where it was claimed that every speaker proclaimed the message of righteousness by faith more clearly and more powerfully than did the 1888 messengers themselves. Yet the essential spiritual nutriment that made the 1888 message unique and distinctly Adventist did not find expression in the 1952 meeting; this is a matter of documentary record likewise, those essential motifs all but failed to get through at the 1988 meeting.

One speaker made it clear that he believed the 1888 concept of the nature of Christ. An...

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Study Committee Plans Outreach to Adventists and Non-Adventists

As the 1888 Centennial reached its climax with special observances at Andrews University and in Minneapolis, a group of 1888 Message Study Committee members met to consider their future role.

Mixed with gratitude that under God's blessing "the most precious message" has reached thousands of Adventists through seminars, books and the *Newsletter*, was a sense of urgency to share it with every church member and the needy world beyond.

Toward that end the following decisions were made:

1. To make an up-coming issue of the *Newsletter* a special 16-page presentation of the message to be sent to every Adventist home in

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"...the third angel's message in verity."—*Review and Herald*, April 4, 1890. (ISM 372)

1888 Message is Video-Taped for Broadcast, Church and Home Use

Our long-delayed pilot TV project is at last under way. Elder Robert Wieland recorded four half-hour programs for non-Adventists and a fifty-minute question-and-answer session for Adventists in a studio in Lincoln, Nebraska, while he was there for an 1888 Message Seminar sponsored by the student Ministerial Club on the Union College campus.

It is too soon to give detailed plans for use of the programs, cost to individuals who may want to purchase videos, and whether we will proceed with future programs. We hope to make a more complete announcement in our January-February issue, but we can tell you that it will be possible to provide the tapes in 1-inch, 3/4-inch, Beta and VHS. The footage taken last week is now being edited. We believe we will be able to offer the highest quality programs.

Share Truth-Filled Books With Non-Adventists, Dr. Anderson Urges

(Even though a less expensive book will, hopefully, be available months from now, we affirm Dr. Paul Anderson's earnest appeal that we do all we can now to share the blessed truth of Christ's righteousness with the hungry people outside our church doors.)

In 1987 I attended a National Convention of the 1888 Message Study Committee for the first time. I gladly purchased a couple of cases of *1888 Re-Examined* to give to my Adventist friends in response to the Spirit's conviction that the volume contained vital information. After attending the 1988 convention I purchased cases of *Grace on Trial* as well as half a case of A.T. Jones, *The Man and the Message*, again recognizing the need for Adventists to learn the truths contained therein. How I appreciate the fact that these truths are couched in the language and sentiment of *agape* with not a thread of criticism of God's church or its leadership!

Now, something has suddenly dawned on me with great force; something which must be conveyed to those others who have been touched by these truths: if we have bought scores of cases of the books mentioned above for Adventists, it is now time to purchase hundreds of cases of *The Good News Is Better Than You Think*, as this volume in particular contains the good news which must be conveyed to our non-Adventist friends. As we all know, the loud cry will be the revelation of the character of God, and God's character is *agape*. Surely, lifting up the Lord of the Sabbath in this manner would

enable us to then lift up the Sabbath in a way which we have never been able to do before; to lift up the Sabbath is to lift before them creative power which is able to transform lives. We would surely be then giving them the everlasting gospel of Revelation 14, leading them to "worship Him that made heaven..."

Do we in any way realize what we have in the material produced by the Study Committee? Sharing the volumes clarifying the message inherent in the beginning of the loud cry and latter rain is in itself "exalting the standard and

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Study Committee Plans Outreach

North America (175,000) if God opens the way by providing the necessary \$30,000.

2. To place special emphasis during this coming year on giving the "word of reconciliation" to non-Adventists. God has opened the way to proceed with our pilot TV project through the initiative of a young businessman in Lincoln, Nebraska. Whether this will become a continuing outreach will be determined by the financial support provided.

3. To prepare printed materials especially for non-Adventists. In addition to the *Glad Tidings Study Guides* now in use, work has begun on a set of Revelation studies.

Also planned is an adaptation of *Grace on Trial* for non-Adventists. *The Good News Is Better Than You Think* was written with non-Adventists in mind, but because it is published by the Pacific Press we cannot make it available at special quantity prices so that it can be given away by the hundreds and thousands. However, it is an appealing presentation of the Gospel that we should share with our non-Adventist friends as widely as possible.

Money is not presently at hand for any of these projects but God has blessed us in the past with the sacrificial gifts of you who share our burden to spread the Good News, and we believe He will continue to do so.

Other needs include the printing of materials that have been translated into Spanish, French and other languages; books for children; and on-going payments on the farm office property and repairs.

Our *Newsletter* circulation has now reached 12,000, which represents a sizeable expense for each issue (20 cents per copy in the U. S., 42 cents in Canada and much more to Europe, Africa, Asia, etc.) We continue to offer it free of charge, but any of you who wish to continue to receive it can help us by giving \$5 a year to cover your...

own and other names sent to us.

In asking for your help, we do not want to lay an unnecessary burden upon anyone. We are grateful for the faithful, monthly \$5 gifts from retired people living on limited incomes. And we repeat our position that we do not want tithe or regular church offerings. God owns the world and everything in it, and we trust Him to provide for this work which He has so generously prospered since its small beginning at Camp Mohaven.

1888 Message Seminars Scheduled for December Through March

For information about time and place of meetings, including last-minute changes, call numbers listed below or (216) 699-2021.

If you would like to schedule a seminar in your church please contact us as far in advance as possible.

Reading, PA, December 8-11

Kenhorst Blvd. Church. Speaker: Robert Wieland. Call: 215-678-3212

Hamburg, PA, December 11,12

Speaker: Robert Wieland
Call: 215-678-3212

Cookeville, TN, December 9,10

Speaker: Alex Snyman
Call: 615-528-8588

Roseville, CA, December 16,17

Speaker: Robert Wieland
Call: 619-723-7180 or 783-8153

Dayton, OH, January 6,7

Speaker: Alex Snyman
Call: Nate Jenkins, 513-276-2251

Eureka, CA, January 22,23

Speakers: Alex Snyman, Robert Wieland,
Call: Wendell Row, 707-444-2727

Milwaukee, WI, January 27,28

Speaker: Alex Snyman
Call: Tony Phillips, 414-375-3459

Loma Linda University, January 27-29

Speaker: Robert Wieland
Call: 714-796-8781

Rockford, IL, February 3-5

Speaker: Robert Wieland
Call: 815-226-9607 or 399-3399

Burbank, IL, February 10-12

Speaker: Robert Wieland
Call: 312-920-8599

St Louis, MO, February 10-12

Central Church. Speaker: Alex Snyman
Call: Chico Rivera, Jr., 317-664-7477 or
668-7300

Neligh, NE, March 10,11

Speakers: Alex Snyman, Robert Wieland
Call: Dave Crockett, 402-776-2469

Pastor Gresham Reports Action- Packed Trip to France

Pastor Joe Gresham's recent trip to France as a last-minute substitute speaker for meetings that had been scheduled there was a continuous demonstration of providential care. From the cancellation of his TWA flight at O'Hare until he boarded his return flight in Paris, God overruled the enemy's efforts to keep him from meeting with the Adventists who awaited him.

In spite of a severe storm that delayed his departure nine and a half hours, and 36 hours without sleep, he met his first appointment with a group in a little church just outside of Paris. Even the books he had been told would not arrive until the next day were waiting for him mysteriously marked, "Expedite—rush"!

His next meeting was held in Dreux enroute to Vichy, where the three-day 1888 Message Seminar was scheduled. Road repairs, barricades of hay set on fire by farmers and a railroad strike hindered movement from place to place, but Pastor George Vaysse and Jean Pierre were able to get their guest to appointments on time, even making his return flight with minutes to spare.

When the hall that had been reserved was not available for the Thursday night meeting, people brought chairs from their rooms and lined up in the hall outside Elder Gresham's room to hear his sermon. The rest of the meetings were held in the hall that accommodated the 200 people who attended and kept the American visitor up until after midnight every night.

In addition to almost non-stop preaching by Pastor Gresham, the union conference secretary-treasurer gave a study on the Spirit of Prophecy. The seminar closed with "a beautiful testimony and prayer session." As he was leaving, Pastor Gresham was told that some who had left God's remnant church had been at the meetings and as a result had returned to church fellowship.

Elder Gresham attended a committee meeting called to discuss the translation and publication of books for which people are hungry not only in France but in other French-speaking areas of the world.

The blessings and hazards of the trip recall a conversation of Healthier Gresham with her Dad.

"Planes sometimes have accidents," she observed. Pastor Gresham assured her that God would take him safely to his meetings.

"Oh, I'm not worried about that," she replied. "I know God wants you to go over and help those people. It's coming back that I'm worried about."

Personally Speaking

Mailtime brings the rewards that cheer us on when the work is heavy and the problems beyond our solving. A letter from Alaska brought special joy last Sabbath. And today came requests for the *Newsletter* from a young American couple serving in China, an African in Uganda and a student in Fiji.

Rudy wrote, "Several months ago I answered a call to pastor three villages above the Arctic Circle. It has been a privilege to be here. My burden for the North is for the Eskimos to hear the 1888 Message in a simple way so they can grasp it and run!

"Last Sabbath 23 Eskimos came to hear my sermon. Most of them are former SDA's. I laid before them the best I could the grand theme of Christ and how He wants to live in our lives and live victoriously. Souls are being stirred. Just a few hours ago I had a former member come by. He wanted my notes of the sermon; said he never heard it like that before. We had a beautiful visit, we prayed, and then he left." I believe fully this is the message that will stir former and existing SDA's to a revival as never before. My burden now is how to take it to the public.....

"During the summer I am farm manager at the Black Hills Health and Education Center," Rudy wrote.

My mind went back to the beautiful weekend we spent there last fall and Rudy's delightful description of the witnessing he and a friend were doing. Filling their saddlebags with missionary literature, the young men wore their best suits complete with ties as they rode horseback to spots where tourists were gathered. To the questions raised by their unusual attire, they explained that they were on "official business" and proceeded to share the paperbacks from their saddlebags.

As I write, my eyes shift to the picture lying beside my computer. My friend Yoshi has just sent a snapshot from Japan of himself and his lovely bride. Yoshi duplicates the *Newsletters* he receives by air mail and shares them with a mailing list of friends who can read English.

And then there is Carl, whom the Lord has used to open the way for an 1888 Message Seminar on the campus of Union College. And Dale who arranged for the production of our first four videos for non-Adventists. I praise God for the enthusiasm and commitment of these young people and many others. And I thank Him that He uses our inadequate and faulty efforts to share the Good News—that He uses the "foolish things" and the "weak things" to demonstrate that the power and glory are His alone. —HFC



From the Mailbox

Reader Finds Jones Sermons Life-Changing

Disenchanted with the general malaise in the church and my own spiritual condition, I have attended various Independent Ministry programs, searching for answers and truth. Last year at this time a small group of us decided to start studying Daniel/Revelation and praying for revival.

When I showed up for the first meeting, I was told...a man had arrived who had something he felt urgent to share. Basically, he told the

story of coming across A.T. Jones's 1893 sermons in a friend's library and testified what a complete revival and change occurred in his life.

He shared a copy of these sermons with me and several weeks later I finally began reading them. I realized immediately that much of what I was reading I had never heard from any human lips before. I saw clearly my wretchedness and need of Christ. The Lord really spoke to me and I immediately wanted to share this wonderful material with others. Where had this been all these years, I wondered?

Very quickly I heard people warning me to stay away from Jones litera-

ture, that he was an apostate. Very few people have willingly accepted the literature I have tried to share, but those who have are finding a wonderful experience in the message of Christ's righteousness...

Only two weeks ago I came across your book, *1888 Re-examined*, and as I read it my heart was heavy and many times I wept and asked God's forgiveness for the part I have played in this rejection of Christ. I continue to pray for the church....

I am already sharing your book with those who have open hearts and minds and see similar reactions to those I had.... God is raising up a people, I believe, at this time who will accept His gift and not spurn and despise it. I hope the whole church?

Pastor Gives 1888 Message

....A pastor gave a portion of the 1888 Message. It was beautiful. Afterwards I spoke to him. He told me that the 1888 Message has really made a difference in his ministry. There are people in his congregation that are responding to this message. He has had some Seventh-day Adventists who have not been coming to church, now coming after telling them of God's love and grace. —Indiana

Loves Simple Yet Powerful Message

I am more in love with this simple, yet powerful message every day! I only wish I could convey the message better to friends who ask "What am I missing" when they do not seem to find in it what I have. I am beginning to think it would be far better if we all quit looking "for" and "at" the spectacular theories that are abounding in our church today and become satisfied to listen to the "still small voice" whisper the old gospel story of Jesus and His love to our hearts.

Without this sweet love and power, found nowhere else, all the "straight testimonies" we are nowadays bombarded with only tend to discourage and make for legalism. We not only need the "straight testimony" found right within the 1888 Message but the power of the One giving it in order to live it.—Florida

Jewish Convert Delights to "Learn More About the Master"

This letter is in reply to the book you gave me, *1888 Re-Examined*. When I started to read the book my first reaction was curiosity, which soon developed into a passion to continue.

The material answered many questions such as: Why we are still wandering in the wilderness. Why our church hasn't readily seen and enthusiastically accepted this burdenlifting truth....

I appreciate your gift more than you realize. I am now making a study of the wilderness wandering of the Adventist church. Also, I am listening to 1888 tapes once more....I find it is a delight to learn more about the Master, and I am finding more and more the world is truly dung in comparison to the wonderful riches of Jesus.

Seeks Truth That Sets Free

I am a new Adventist, I am a new Christian, I am new! And the 1888 Message is one of profound illumination for all God's people. Your publication has been suggested to me by a close associate from Los Angeles. I am deeply interested in finding the truth that really will set me free.—*Texas*

Glad Tidings Bible Study Guides Have Many Uses

We have been using the Glad Tidings Study Guides for our prayer meeting on Monday night. Now our youth teacher is planning to use them in his Sabbath school class. We gave another set to my sister-in-law in New York, who wants to use it as a Revelation Seminar follow-up. We are so thrilled to see the response to these studies.

Message Brings Joy and Strength

What a joy and strength this message has brought to my life and praise be to God He is using me as a channel to share it with my loved ones and others. Thank you so much. This "most precious message" is going to be used by God to bring us to truth that will convict and reform our lives—hence the church—and God's wonderful love and sacrifice will be known.—*California*

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Minneapolis II

attempt was made to relate "the doctrine of righteousness by faith" with the unique Adventist concept of the heavenly sanctuary, but the panel of theologians failed to articulate the essential 1888 tie-in.

The theologians who presented the doctrine of righteousness by faith were orthodox in their views; little if any so-called "new theology" found expression. The speakers were sounding the themes of "historic Adventism." But the glorious good news of the 1888 messengers as "a most precious message" was exchanged for the substitute of orthodox Evangelicalism. There was no presentation of the Jones-Waggoner concept of justification; the two covenants; the power of the Holy Spirit, who makes it easier to be saved than to be lost; the practical godliness truth implicit in the ministry of the heavenly High Priest in the Most Holy Apartment; and little of the nearness of the Saviour in taking our sinful nature, tempted in all points like as we are, yet without sin. To a man, those who rejected the 1888 message at Minneapolis I were all "historic Adventists."

Huge portraits of Jones and Waggoner looked down on the congregation with Ellen White between them, yet the two men who she said had "heavenly credentials" were not allowed to speak. Granted, dead men cannot speak, and to display their portraits in a place of honor was a gracious gesture. Yet they could have spoken through their writings. A giant screen lay before us throughout the meetings; slides presenting their message could have been projected on that screen and the simple "precious message" as the Holy Spirit indited it a century ago could have been projected on the screen; Minneapolis II could have had the 1888 Message, which Ellen G. White endorsed, accurately and honestly reproduced so that no one could gainsay its truth. The vast congregation would have been blessed as no congregation in this century has been blessed.

We plead with Heaven over and over again to grant us the gift of the latter rain outpouring of the Holy Spirit, yet we continually refuse to let the messengers speak who brought us the "beginning" of that blessing.

However, let it be said with gratitude that the November 3 issue of the *Adventist Review* in the final hours of the Centennial year carried a one-page excerpt each from Jones and Waggoner, the first time they have appeared as authors in an official Seventh-day Adventist journal in some 80 years. Now the world church has been granted a tiny taste of their message on the tip of a teaspoon. Thank God, truly!

The Study Committee appreciated the permission that was given to set up a table of books and *Newsletters* in the lobby, and the opportunity to talk with many individuals who stopped by.

We remember the heart-warming experience of listening to one public prayer offered at Minneapolis II that expressed very obviously sincere contrition for the unbelief which has delayed the honor and vindication of the Saviour for a century. There were few tears shed, but beyond the blare of the microphones could be heard the faint sound of a knocking at the door by One who has yet to be recognized humbly.

In the closing dedication service, Elder Neal Wilson declared that while some people voiced their relief that we can forget about 1888 as the centennial year ends, "1888 will not disappear until we learn the lessons of 1888."

The official printed program called Minneapolis II a "Celebration," yet Elder Bradford's message in the booklet expressed a refreshingly candid assessment of our need: "We desperately need to rediscover and recover what is basic, central and the core of this [1888J message."

Amen and amen!

For this rediscovery and recovery the 1888 Message Study Committee gladly consecrate their all. Perhaps, if the dear Lord can be pleased with our efforts, we can help to make Minneapolis III unnecessary.

Andrews University Closes Centennial Year

audience: "It is one thing to be united; it is something else to be wrong. We want to be united and right. It is never right to be wrong.... Righteousness by faith in connection with the commandments of God involves a sense of need of Jesus as we may never have sensed before, not just a happy relationship, but all of that and more—a victorious working relationship."

Dr. Gary Land, professor of history, on Tuesday evening gave his audience a reasoned historical view of events and books published which present conflicting views. He stated at the outset: "The year 1888 looms very large in the consciousness of Seventh-day Adventists who are theologically and historically minded." He pointed out that our early historians such as M. Ellsworth Olsen, (*History of the Origin and Progress of Seventh-day Adventists*, 1925) did not even mention 1888. However, A. G. Daniells, in 1926, began to bring into focus the 1888 history, but he was followed in 1947 by L. H. Christian, who considered the 1888 message the same as Luther and Wesley had preached. Then came A. W. Spalding in 1949, while 1957 brought the group production, *Questions on Doctrine*. Norval F. Pease followed in 1962 and A. V. Olson (1966) who considered Minneapolis a "victory." Next in this history was LeRoy Edwin Froom's highly publicized volume, *Movement of Destiny*, which denied "denominational rejection" and proclaimed a "new epoch" for the church in 1888.

The most recent work, *From 1888 to Apostasy* by Dr. George Knight, claims "new documentation has appeared" which alters our view of 1888. During his lecture, Dr. Land referred to the work of Wieland and Short no less than fourteen times, with *1888 Re-Examined* being the basis of consideration. He suggested that they had sought to ascertain why Christ has not returned, noting that they considered "self" as the ultimate cause of the rejection of the message

of 1888. He closed with the thought, "we need to recognize that 1888 has become important to us."

On Wednesday evening, Dr. Knight broadened his listed topic to include George I. Butler and Uriah Smith, as well as Alonzo T. Jones and Ellet J. Waggoner, which had been his listed topic. Very early he said: "never forget that the 1880's were a period of crisis for the Adventist Church.... More and more of us are agreeing that Minneapolis was not a success. It was a very definite failure, a failure that in many ways is continuing in the Seventh-day Adventist Church."

He displayed the fashion made popular by A. W. Spalding, who asserted: "personality conflicts in this eschatological crisis were a central element in the struggle that took place at the 1888 General Conference meeting." The contestants were separated by age, geography and authority. "Butler was in a rage over the supposed threat to the denomination.... He was upset particularly that Ellen White would not back him up, as president of the General Conference, ...in putting Jones and Waggoner in their place, intimating that she was in league with them and her son." Ellen White was not impressed. In similar vein, "Smith was not only upset with Waggoner and Jones, he was also at odds with Ellen White in the post-1888 period for supporting the younger men at Minneapolis.... For the next few years...Smith would be a ring-leader in casting doubt upon Ellen White's work.... He was intractable." Dr. Knight presented a wealth of historical data. He observed: "whatever else may be said, the General Conference leaders throughout the 1890's gave the two Minneapolis reformers front billing at the General Conference sessions.... They did something that Adventism desperately needed."

The lecture Thursday night was presented by Dr. Roger Coon, associate secretary of the Ellen G. White Estate. Very early in his introduction, he made a statement that was in harmony with what Dr. Land had said: "'Minneapolis 1888—if those two words should stir even a flicker

of recognition in the eyes of the average Adventist today, it is due undoubtedly to the industry of the two loyal Seventh-day Adventist ministers, Brother Wieland and Brother Short.... They have through the last three decades been very prominent in keeping before the church and raising its consciousness on the subject of Minneapolis, 1888."

Dr. Coon made it very plain that Ellen White was publicly defied at the session. Notwithstanding her counsel against a proposed action, dealing with colporteurs, the delegates ignored her, rebelled, and voted as they pleased. The defiance came from leaders and conference presidents. George I. Butler had previously published a series of articles on degrees of inspiration, the reason being quite obvious. Ellen White wrote to him, protesting. The action at the session to which she objected remains in church policy to this day even though it is not uniformly enforced.

The speaker suggested that perhaps their opposition "could provide them with a handy utility vehicle for demonstrating their personal displeasure at Ellen White's stubbornly, to their point of view, siding with Jones and Waggoner in their opposition to the more traditional position of the main stream church.... If Paul had been at Minneapolis in 1888...he might well have included Minneapolis 1888 among the incidents which he said 'happened unto them for ensamples and they are written for our admonition upon whom the ends of the world are come.'"

The speaker Friday night was Pastor Robert J. Wieland, listed in the program as retired minister, Meadow Vista, California. His meeting had been mentioned during the week by at least two other speakers who urged attendance by all. The service proved to be not only Adventist history but Adventist truth and Adventist reason to exist. Over thirty relevant points were discussed and put in the context of "What Happened on the Cross in My Place?"

Today we have reached a place

where we are content to believe the 1888 session was a squabble over "horns" and "laws," and conflicting "personalities," but Ellen White affirmed to Elder J.S. Washburn, a young minister who attended, that the main issue was "righteousness by faith," and that 'Waggoner can teach it better than I can.... The Lord has laid on him a special burden that He has not laid on me." We now have over 300 Ellen White endorsements of the message and the messengers the Lord sent to Minneapolis.

The speaker emphasized that "here was the message to provide the power that was to transform Adventist imperatives into gospel enablers. She recognized in that message the beginning of the loud cry of Rev. 18, furthermore, the beginning of the latter rain outpouring of the Holy Spirit.... The end could have come

before 1888, but the end could never have come unless first of all the latter rain was poured out. Yet at no time in her long career did Ellen White identify anything else as the beginning of the latter rain and loud cry."

"The Lord Jesus Christ wants to come back. He wanted to come back long ago, but He wouldn't dare come back...until He was sure He had a people ready to welcome Him. And thus He came to the leaders of this church in a test appearance, not personally but in the person of two young messengers. Over and over again Ellen White tells us when those young messengers and their message were rejected, the brethren were rejecting Christ.... That is what this message is all about, a preparation of a people for translation. It is distinctly a unique Adventist message."

"It was God's plan that this humble

little people have a *message* that would lighten the earth with glory—not our institutions, not our money, not our budgets, not our education—it is a *message* the world must hear." "If you understand and you believe the 1888 message of Christ's righteousness, I guarantee you cannot remain a lukewarm church member." "Light is stronger than darkness, love is stronger than hatred, the gospel is stronger than legalism, the Holy Spirit is stronger than the flesh, grace is stronger than sin."

The last regular speaking appointment was taken Sabbath morning by Pastor Morris Venden, revivalist, Southeastern California Conference. He opened with several questions, the chief one being, "Is it possible there is something more important than our salvation? Could it be possible that sanctification is more important than justification? Not for our salvation but for God's salvation? I was thrilled last night as I listened to the gospel. I felt like I was John Wesley on Aldersgate Street in London."

"I don't know of a better description of the 1888 message than is found in this statement." He then read in full Ellen White's notable appraisal of 1888 which other speakers already had twice noted during the week as important:

"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" (*Testimonies to Ministers*, 91, 92). Righteousness by faith is for helpless people.... Repentance is a gift....God does not know a sin He does not hate...a sinner He does not love...a sin He will not forgive."

* * *

The first century following 1888 is now in the past! How long before God's people will accept the gift of repentance? How long before they will hear the True Witness knocking at the door? "He that hath an ear, let him hear what the Spirit saith unto the churches."

E.J. Waggoner: To "Consider Christ" Continually and Intelligently Will Produce a Perfect Christian

In the first verse of the third chapter of Hebrews we have an exhortation which comprehends all the injunctions given to the Christian. It is this: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." To do this as the Bible enjoins, to consider Christ continually and intelligently, just as He is, will transform one into a perfect Christian, for "by beholding we become changed."...

To Nicodemus He said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in Him should not perish, but have eternal life." John 3:14, 15. This "lifting up" of Jesus, while it has primary reference to His crucifixion, embraces more than the mere historical fact; it means that Christ must be "lifted up" by all who believe in Him, as the crucified Redeemer, whose grace and glory are sufficient to supply the world's greatest need; it means that He should be 'lifted up" in

all His exceeding loveliness and power as "God with us," that His divine attractiveness may thus draw all unto Him. See John 12:32.

The exhortation to consider Jesus, and also the reason therefore, are given in Heb. 12:1-3: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." It is only by constantly and prayerfully considering Jesus as He is revealed in the Bible, that we can keep from becoming weary in well-doing, and from fainting by the way.

— *Christ and His Righteousness*,

Centennial Events Are Available on Audio Tape

Audio tapes are available of both the Andrews University and the Minneapolis 1888 Centennial services.

The Andrews tapes are available by contacting Pioneer Memorial Church, Andrews University, Berrien Springs, MI 49104. (Complete set of 13, \$32.50; singles, \$2.50, plus postage.)

The audio tapes which cover the Minneapolis meetings are available from MTOM, General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW, Washington, D. C. 20012. (Single tapes, \$2.50; 5 or more tapes, \$2.00 each, plus \$3.00 postage.)

Snyman's Sabbath School Lesson Tapes Ready for First Quarter, 1989

Just a reminder that Elder Alexander Snyman's Sabbath school lesson tapes are available for the first quarter of 1989, covering the book of Leviticus. More and more people are placing their names on our "perpetual" subscription list so that they are sure to have them as each new quarter begins.

The set of seven audio tapes is available from our Book Distribution Center, 915 Parks Avenue, Paris Ohio 44669. (Price, \$15.75, plus postage from chart, above.)!

Continued from page 2

Dr. Anderson Urges Sharing Truth

pour[ing] forth the straight testimony." (See EW 270.) And what will be the ultimate result? "I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their

We are committed to the support of our beloved Seventh-day Adventist Church. Specifically, all tithes is to be paid to the organized church. We support financially the local church, the Sabbath school and other denominational programs.

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feet. They moved in exact order, like a company of soldiers.... I heard those clothed with armor speak forth the truth with great power. It had effect...." (EW 271) What is then described is the giving of the truth with great power to the world.

Let those who understand the significance of those truths brought back to light by the Study Committee ponder in a positive way what Christ said as He looked over Jerusalem: "...If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace...!" What is happening and could continue to happen belongs to our peace. Let's not waste time conjecturing what might happen if the 1888 Message is again rejected. God has given us great understanding of our very day in EW 269-272.

Understanding this and understanding our time, we know what we ought to do. Let's do it! And let us be sure that we focus beyond what is happening in our church as a result of raising the standard and pouring forth the straight testimony; let's distribute *The Good News Is Better Than You Think* to the world. If we do that, we shall soon have the privilege of participating in the final vindication of God's character; we will indeed follow the Lamb whithersoever He goeth.

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