

THE 1888 MESSAGE

Newsletter of The 1888 Message Study Committee

Volume 4, Number 4

September/October

Days of Fasting and Prayer Called for October 29 and November 5

At the 1888 Minneapolis General Conference, Jesus came knocking at the door of the Seventh-day Adventist Church. He in effect said, "Because I came and took your sinful flesh upon myself, I already know you and I want to marry you. I have already given Myself to you for eternity, but because you don't know Me well enough yet to surrender yourself fully to Me, I'm going to give your leaders a "most precious message" that reveals Me as I truly am. Based on this "light" that reveals My character—the "beginning" of the loud cry—I'm going to let your leaders decide whether or not you will open the door and surrender yourself to Me. If you open the door we will be intimate. I will come inside and sup with you and you with Me."

The beautiful Biblical description of the relationship between Christ and His church as that of a Groom and His Bride has never been more vividly illustrated than in the 1888 experience. The advances of the Groom were rejected at Minneapolis and at our insistence He has remained outside the door knocking. "We" did not appreciate what "we" heard and what "we" saw. By rejecting this light, we insulted His Spirit and treated Jesus in a manner similar to that in which the Jews treated Him (Ms. 24, 1892, Special Testimonies, Series A, No. 6, p. 20).

Although perhaps simplistic, this is the true history of the 1888 Message as revealed in the Bible (Song of Solomon) and in the Spirit of Prophecy. (4 Volume E. G. White Manuscript Release). Tragically the centennial of this "insult" to the Holy Spirit and the rejection of the "beginning" of the loud cry is what "we" as a corporate body are planning to "celebrate" November 5 in Minneapolis.

The 1888 Message Study Committee believes our history needs to be repented of—not "celebrated." It is our conviction that if the plans for the upcoming Minneapolis meeting are carried out in their present format, it will be a modern-

day re-enactment and endorsement of what took place 100 years ago.

God's faith in His people is on trial at this time. Does He have a plan for how we should remember our history in the light of the 1888 Message? The Bible provides the answer.

As Daniel studied the prophecies of Jeremiah and realized that the time for the end of the Jewish captivity was at hand, he prepared for the release of their bondage through prayer and

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National Conference Gives Fresh Impetus to Revival of 1888 Message

How do you measure the "success" of a conference? By the attendance? The Fourth National 1888 Message Conference at Broadview Academy drew about the same number as the previous year—500-600 on Sabbath—half that many during the preceding days. By the sale of books and tapes? They totaled over \$22,000. (Half of the first edition of *Grace on Trial* was gone in four days; as we go to press the original 10,000 are nearly gone.)

The generous offerings on Friday evening and Sabbath, the frequent expressions of gratitude for the privilege of attending (in spite of humid 100°-plus weather) repaid the long hours of hard work that made the conference run smoothly.

But there was something that made it more than just another meeting. Was it the indefinable sense that the Holy Spirit was moving in a quiet but palpable way to "spread abroad [the love of God] in our hearts"? A member of the Committee who was unable to reach the Conference until just as the Friday evening service began later confessed, "As I walked into the auditorium, I felt I was in a holy place."

Perhaps it was the eager, heart-response each time there was an invitation to share what God is doing in our lives that gave the meetings a special quality. Or perhaps it was the number of young people there who have had time to study and mature in their understanding of the "most

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

Non-Adventists Welcome Glad Tidings Bible Study Guides

Convicted that it is time to share the "most precious message" with the honest people outside the Adventist church who are searching for truth, laymen are finding various ways to introduce them to the *Glad Tidings Bible Study Guides*. Through personal contacts door-to-door, newspaper advertisements and invitations by mail, the first lesson is offered with a card to be returned by those who wish to continue to receive the lessons. Literature evangelists are offering the lessons as a free service to interested people.

Little Bible study centers are starting up in the United States and Canada to handle the very encouraging response from people who are eager to study more of these Christ-centered lessons.

The first four Study Guides can be ordered individually in packs of 100. Also, the card provided for people to request additional studies may be imprinted with your return address. See current Price List.

Galatians Comes Alive in Paraphrase

The free paraphrase of the book of *Galatians* for young people is making Paul's powerful presentation of the Gospel come alive for older people as well. The booklet was distributed at the Broadview meeting and made the basis for a four-part series of sermons on *Galatians*.

It has been added to our book list and is available at 75 cents each; 25 copies for \$16.50; 100 for \$60; 500 for \$262.50.

This booklet has been prepared for non-Seventh-day Adventists. As we reach out more and more to people outside our church, this will be a useful and inexpensive way to share the Gospel.

Work Begun on Spanish Translation Of 1888 Materials

Recognizing the urgent need to make the 1888 Message available in printed form for Spanish-speaking Adventists, several people have begun the work of translating.

In order to avoid duplication of effort and to insure the quality of what is produced, the Editorial Committee offer their services to coordinate the work. If you have produced anything in Spanish or are working on translation, please contact Helen Cate, editor of this *Newsletter*. We will do everything possible to facilitate this project, which is long overdue.

We are especially interested in making avail-

able the *Glad Tidings Bible Study Guides*. Norman and Joan Barker, who produce the English version up in Canada, will be glad to add the Spanish edition along with a French edition, which is now in preparation.

The list of languages in which 1888 Message literature is being produced makes exciting reading. So far as we know at this point, it includes French, German, Spanish, Japanese, Indonesian, Czechoslovakian, Polish, Dutch and Russian.

1888 Message Seminars and Conferences Scheduled for 1988

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.

Montreal, QUE., September 30-October 2

Speaker: Alexander Snyman.

Call 416-945-2833

Minneapolis, MN, October 7-8

First Church, 2700 Stevens Avenue

Speaker: Alexander Snyman.

Call: 612-929-5650 or 428-4478

Deer Lodge, TN, October 12-15

Speaker: Alexander Snyman.

Call: 615-528-8588

Chula Vista, CA, October 21-22

Speaker: Alexander Snyman.

Can 619-421-8373

Cedar Falls, CA, October 26-29

Second Western Regional Conference.

Speakers: Gerald Finneman, E.H. Sequiera,

Alexander Snyman, Lewis Walton

Can 714-541-6535

Andrews University, October 28-29

1888 Commemoration.

Wieland invited to participate as a speaker

Huntington Park, CA, November 5

Speaker: Alexander Snyman.

Call: 213-588-4932

Auburn, CA, November 5,12

Speaker: Robert J. Wieland.

Call: 916-878-2444

Marion, IN, November 19

Speaker: Alexander Snyman.

Call: 317-934-2576

Waterford, CA, December 2-4

Speaker: Robert J. Wieland.

Call: 209-537-8121

All who are partakers of the divine nature will escape the corruption that is in the world through lust. It is impossible for those who indulge the appetite to attain to Christian perfection.

—*Testimonies*, Vol. 2, p. 400.

Message of Christ's Righteousness Leads to Victory Over Appetite

Among the moving letters that come to our office, are those that bear witness to the power of the Holy Spirit to give victory over enslaving habits.

From California a reader writes: "It has been through an understanding of God's love and this [1888] message that the Lord has delivered me from a sin that had bound me for 28 years. Praise the Lord!"

From Dayton, Ohio, Melissa Hayden has sent us her testimony :

"I am writing because I wish to share with my brothers and sisters about a victory our great God has accomplished in my life. I had been a slave to appetite as long as I can remember. My life was a miserable battle of weight loss and gain; 50 pounds had been lost and found four different times by age 23.

"And then three years ago I heard Dr. Agatha Thrash share the good news about a God who 'wishes above all things that we may be in health' (3 John 2). That day I beheld a God who cared and who had the power to cause me to walk in His ways and to live out the instruction He has in His great love and mercy given His people.

"And now as I study this 'most precious message' of Christ's righteousness I see again God's mercy as He longs to prepare you and me to receive the fullness of His blessings and prepare a people to meet Him soon. The preparation is physical as well as spiritual. For we are spiritual, physical, mental creatures.

"Jesus cares so much about us He suffered being tempted forty days without food that you and I might have victory over appetite. It is a victory that brings other victories in its train—clear mind, pure heart, health, vitality—do you wish for it? It is yours; believe it and thank your crucified Redeemer. All His biddings are truly enablings."

Uganda Workers and Members Launch Study Group

As a follow-up of the Youth Retreat for university students in Kampala, Uganda, a "chapter of the 1888 Message Study Committee" has been formed.

The chairman and coordinator reports that at the retreat "great interest was awakened among the people with regard to the precious message." As a result, a group "consisting of laymen and church pastors and administrators...meets on Sundays to discuss earnestly

and learn about the message.

"So we kindly request any assistance which will benefit us in the spreading of the message because our group here is steadily increasing and I think you could put us on your special list to receive 5 to 100 copies of [the *Newsletter*]. "We are soon beginning to organize meetings in Kampala about the message....Please pray for us here in Uganda as we try to preach the precious message."

A letter from an executive director in Uganda provides further details of the plans for Uganda:

"...Last night I read the preface [of *1888 Re-examined*]. This morning at our office staff morning devotion I introduced the book to them. I read to them the key texts in the preface and all people loved the book and many who can read English needed to get a copy.

"We realized during our devotion that this was the message Adventist people need at this hour. We as a people are sick, in need of medicine from heaven, but unfortunately, few know that they are sick and are in need of that medicine as Revelation 3:14-18 puts it. We shall organize special studies on Sabbath afternoons at the Adventist Centre Hall and invite workers and members who are concerned and interested to attend. If we do so, many will turn up. Pastor Pedersen may also assist us because he is now a member of the Adventist Centre Church.

"During the University Retreat at the Easter weekend, the 1888 Message was largely discussed. Many students from Kenya and Uganda showed interest in the subject. Pray for us that the 1888 Message may cause revival and reformation among our people here."

A large proportion of all the infirmities that afflict the human family are the results of their own wrong habits, because of their willing ignorance, or of their disregard of the light which God has given in relation to the laws of their being. It is not possible for us to glorify God while living in violation of the laws of life. The heart cannot possibly maintain consecration to God while lustful appetite is indulged. A diseased body and disordered intellect, because of continual indulgence in hurtful lust, make sanctification of the body and spirit impossible. The apostle understood the importance of the healthful conditions of the body for the successful perfection of Christian character. He says, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a cast-away. "...They that are Christ's have crucified the flesh with the affections and lusts."

—*Health Reformer*, March, 1878

Personally Speaking

A recent letter from a reader in California expressed appreciation for the inspiration of a recent seminar and the good news that there are some pastors that are "preaching the message for this end time we live in." Her final paragraph reinforced a growing conviction of ours about the role of laymen in this 1888 revival movement: "Part of this message to the people should be to tell what the Lord has been doing for us in our lives. How He has given us victories as we pray and soul search."

Our pastors and conference leaders need to hear the evidence from the lips and pens of loyal, committed church members that the 1888 message is changing their lives. Or to receive a book with a warm recommendation of the blessing it has brought the giver.

Their schedules are crowded with many responsibilities and there are never enough hours for study. So it is natural that they accept the traditional viewpoint about the history of the 1888 Message and assume that they are preaching it.

Your personal testimony, given humbly and graciously, may be the means the Holy Spirit will use to impress them with the importance of examining the evidence for themselves.

A member in Alabama recently sent a copy of the letter he had just written to his pastor: "I thank God for sending me a wonderful book, which I consider to be the most important book since Ellen White penned her last work, *As Many as I Love....* I believe this message will be accepted and proclaimed by the SDA Church. The Lord said it will happen. It's just a matter of whether we will cooperate with Him at this time or will He have to continue 'knocking at the door' for years to come?"

Ellen White frequently quotes or refers to a verse in the Song of Deborah (Judges 5:23) in urging church members to work more diligently to spread the gospel. One example is in a letter written June 12, 1968:

"It is important that all now come up to the work and act as though they were living men, laboring for the salvation of souls who are perishing. If all in the church would come up to the help of the Lord, we would see such a revival of His work as we have not hitherto witnessed.... A bitter curse is pronounced on those who come not to the help of the Lord. 'Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty.'"

If she were alive today, surely Mrs. White would encourage every layman to bear his testimony, share the literature he has found helpful, lead study groups or spread the Good News in any way the Holy Spirit directs.

Not only with our pastors and fellow church members must we share the Good News, but in our neighborhood, our city, the whole world lying beyond, the "most precious message" must be shared. It is time to move beyond personal enjoyment of books and seminars to a total commitment of our lives and resources in response to the Holy Spirit's bidding.

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Fresh Impetus to Revival

precious message" and are finding many ways to share the "pearl of great price."

Tony Phillips, a young businessman whose first experience in presenting the "most precious message" was in a prayer meeting in his own church now is kept busy responding to invitations from pastors all around

Wisconsin to speak in their churches.

With their pastor's consent, Gary Zintak and Kevin Michalek teamed up to conduct a special Sabbath school class using the *Good News for Laodiceans Bible Study Guides*. Gary's beautifully detailed notebook is evidence of the careful preparation for teaching that resulted in a group of 25 class members rejoicing in a new understanding of the Gospel.

A young literature evangelist

discovered a new joy in sharing "the word of reconciliation" as he watched a retired army officer's awakening enthusiasm that God was "in Christ reconciling the *world* unto Himself...."

Peter McNamee, a barber from Kansas City communicates boyish enthusiasm as he discovers creative ways to share his newfound joy in Christ. He is preparing a packet of bumper stickers with Lesson 1 of the *Glad Tidings Bible Study Guides* included, which he hopes to place in Christian book stores.

Those who have ordered the audio tapes of the conference will find many moving personal testimonies scattered through them, beginning with the close of the first service, when the speaker invited people to come to the microphone with their praise for what God is doing in their lives. They came eagerly to tell of how the "most precious message" saved a marriage, made it possible to forgive and pray for an enemy who threatened at gun point, renewed hope of living to see Jesus come—each life so different and yet unanimous in testifying to the power of *agape*.

We have been invited to return to Broadview Academy next summer, but there is some feeling it would be desirable to find facilities in another part of the country in order to share the blessing with other nearby church members.

But Steven Grabiner expressed the prayer of our hearts, "May the next National Conference be in another country, even a heavenly one."

Mutiny

Spaceship Earth is breaking up.
The Captain calls all hands
To launch the lifeboats.

We choose—how long?—
To paint the decks
And polish the brass.

HFC



From the Mailbox

Couple Dedicate Lives as Lay Preachers

Last September Elder Robert J. Wieland presented the *Good News Is Better Than You Think* in our Safford, AZ, church. We had people from many churches in the area. The message was so helpful and uplifting....

Recently I heard the same thing at our Camelback church in Phoenix. I never get tired of hearing good news. The people who attended were very receptive and these were the thought leaders of the church. This 1888 Good News Message must be preached because not only will it bring healing to our church but it will bring about Christ's second coming.

My wife and I have dedicated the rest of our lives to become lay preachers and give the wonderful message to those that want and need to hear it.

—Arizona

Church Members Excited About 1888 Message

I am very encouraged by some positive and enthusiastic responses by some more members who were becoming discouraged with the church situation. Again, these responses were largely the result of their reading *As Many as I Love*. It is heartwarming to see more church members become excited about the 1888 Message. After I return from my vacation I will distribute the copies of *A. T. Jones: The Man and the Message* and I will order several copies of *Knocking at the Door*, which I am recommending that people read after reading *As Many as I Love*. I am optimistic about our local church family.

—Alabama

"God's Plans Will Go to Triumphant Victory"

I look forward to your Newsletter every month. Truly God is working to finish the work that was thwarted 100 years ago, but I believe that God's plans and purpose will go to a triumphant victory at this late hour. How I thrilled at the progress that I read about in your Newsletter....

I have been head elder in our Peace River church ever since it has been organized, and that is seven years....I have been talking lately on the 1888 controversy and am getting rapt attention from the congregation. I am preaching out of your book *1888 Re-examined* and what a flood of light seems to spread from it.

—Alberta

Chaplain Shares Newsletter

As a member of the Seventh-day Adventist Health Care Chaplain's Assn. I appreciate the good work you are doing in reaching the church with this very present truth (1888 Message of Righteousness by Faith). I have been receiving the *Newsletter* from a friend in another city and would like to be put on your mailing list. Thank you and I will distribute the letter among the other SDA's at the hospital.

—Missouri

Newsletters Distributed in England

I shall definitely be getting into the *Newsletter* distribution project and shall look for every opportunity to increase the list. I feel it is most important to keep up the interest in 1888 in this way.

—England

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Days of Fasting and Prayer

fasting. (Daniel 9) Even though there is no written record that Daniel individually contributed to the sins of Israel which caused their punishment, in his prayer he identified himself as part of the problem. He prayed, "We have sinned, ...neither have we hearkened unto thy servants the prophets,"...but unto us confusion of faces,"...we have rebelled against Him,"..."neither have we obeyed the voice of the Lord."...

In his plea for corporate forgiveness, Daniel prayed, "for we do not present our supplications before thee for our righteousnesses, but for Thy great mercies." The Lord blessed Daniel's repentance and gave him the vision of the seventy-week prophecy.

Like Israel of old, we have been in bondage. Their captivity lasted 70 years; so far ours has continued over

100 years. It is time for our release. But the Lord can't release us unless we want to be freed. It is on this premise that we invite you to join with us in fasting and intercessory prayers of repentance from sunset to sunset on October 29 and November 5.

Unlike Daniel, through the sin of continued lukewarmness each one of us has entered into the same rebellion against the Holy Spirit which was manifest in the 1888 episode. If the record books of heaven record sins that would have been committed had there been opportunity (5BC 1085), and if the guilt of the crucifixion of Christ rests upon every sinner (DA 745), then each one of us was represented by Peter denying his Lord, by the crowd at Jesus' trial choosing Barabbas over Christ, by the soldier nailing Jesus to the cross and by our brethren at the 1888 Minneapolis Conference and the years Spirit and rejected the "beginning" of the Loud Cry. We are part of the corporate body of the Church so each of us will also be represented in Minneapolis at the "celebration" November 5. "There but for the grace of God go I."

Repentance is not a ritual we go through for personal gain or to escape punishment. It is a gift from Christ to His church given through the Holy Spirit. No one should feel worthy of this deep repentance. In fact, some may feel this call to fasting and prayer is premature. It may be. But as Daniel prayed, we repent not because we are worthy but because we know Christ is worthy. Our repentance is for the glory of God that He might be justified when He speaks and be cleared when He is judged. (Ps. 51:4; Is. 4:16)

Like Daniel of old, we have an opportunity to place ourselves where the Lord can choose if this is the time to grant us the beginning of His gift of repentance. Only He can turn a seeming defeat into a glorious victory!

Some suggested readings for personal preparation for the two days of fasting and prayer on October 29 and November 5 are: Daniel, chapter 9; the book of Hosea; Jeremiah 1-33; Ezekiel 34; the chapter on "Repentance" in *Steps to Christ*; and *As Many As I Love*.

Does Ellen White Deny The 1888 Idea of Justification By Faith?

Is it possible to drive a wedge between Ellen White and the clear concepts of the 1888 message?

Any attempt to do so is disastrous for the integrity of the "third angel's message in verity." There is a way that sincere people can unwittingly choke true Adventism in the process.

(a) The problem comes when they insist that the Good News can't be as good as the 1888 messengers said it is. When Christ died on the cross, He could not have achieved a legal justification for "the whole world," "all men," they say. The best He could do was to make a *provision* whereby justification *might* come upon those who themselves first do something to activate it. They fear that the 1888 message will lead to Universalism.

They don't realize they are fueling the fires on which the Evangelical view feeds, adding to its impetus and driving many Seventh-day Adventists into the camp which they say they abhor, that of the "new theology." The fact is that the 1888 views of justification by faith and the "new theology" are as different as day and night.

Briefly stated, the 1888 view says that the sacrifice of Christ on the cross secured for "all men," "the whole world," a *legal* justification, and this is the reason why "all men" can enjoy the gift of life. Every loaf of bread is stamped with the cross of Calvary, and no one, saint or sinner, eats his daily food but he is nourished by the body and blood of Christ (DA 660). "All men" owe everything to Him because the Father imputed their "trespasses" unto Him as He hung on His cross (2 Cor. 5:19). No sinner has ever yet borne the full burden of his guilt. Christ has "by the grace of God" already tasted "death for every man" (Heb. 2:9). That's why "every man" can live here and now.

Therefore it follows that when the sinner hears and appreciates and thus *believes* this Good News, he experiences justification *by faith*, and this *is* a change of heart which forthwith makes him obedient to all the

commandments of God (TM 91-93).

(b) The so-called "new theology" denies this by saying that justification by faith is itself only a *legal declaration* of acquittal. Thus, when the sinner "accepts Christ," his action activates the heavenly computer which *then* proclaims the *legal* pronouncement that God now considers this sinner to be just, when in fact he is not and never will be truly so until either the resurrection or translation at the coming of Christ. Any change of heart takes place not in justification by faith, but in a subsequent process known as sanctification; and because sanctification is never complete, the sinner is doomed never to become fully obedient to the law of God. Thus true obedience so far as the believer is concerned always remains a legal assumption "in Christ," never a reality. Currently this view is published and widely upheld in Helmut Ott's *Perfect in Christ*. It is hailed as an effective rebuttal of "historic" Adventism. The latter is vulnerable if it does not recognize the greater light of the 1888 message.

The Reformationist view could never have made effective headway if "historic" Adventism for the past century had understood and accepted the 1888 view. This is evident as follows:

(1) Justification is a term that no one can honestly deny has a legal meaning. The sinner has transgressed the law of God and thus deserves the consequent legal condemnation of death. For him to be covered, to live even for a moment, therefore requires a legal justification. The question of questions is: *when does this take place?*

(2) The Reformationist and the "historic" Adventist both agree mistakenly on a superficial answer: not until the sinner "accepts Christ." *But if a legal justification takes place only when the sinner accepts Christ, justification by faith has to be only a legal pronouncement.* One moment the sinner supposedly bears the total guilt of all his sins; the next moment after he "accepts Christ," he is considered totally innocent. And the "historic" Adventist doesn't realize that his position has played into the hands of the

Reformationist theology.

(3) The reason is that both views are still mired in the essence of legalism. The sinner has *done* something, performed a work, which makes possible his legal justification. His decision to "accept Christ" has activated the heavenly machinery, which so far as he is concerned has stood idle until this moment. His justification is therefore the consequence of his own initiative. Paul says no: "I do not frustrate the grace of God: for if righteousness [justification, Greek] come by the law, then Christ is dead in vain" (Gal. 2:21). If justification comes by human initiative, then grace is frustrated and "Christ is dead in vain." Failure to embrace the true view negates true faith and thus true obedience as well.

(4) The truth is that justification comes by God's initiative, not man's. When the Saviour hung on His cross, "God was in Christ, reconciling *the world* unto Himself, not imputing their trespasses unto them; and hath committed unto us the word [news] of reconciliation" (2 Cor. 5:19). "The word" is not a mere promise of a provisional "maybe" or "perhaps" contingent on the sinner's initiative. It is Good News of a reconciliation accomplished. Christ "is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2). The text does not say that *provisionally*, possibly, maybe, perhaps, Christ will be the propitiation for the sins of the whole world if and when and not until the sinner "accepts." Christ already *is that propitiation*. "Our Saviour Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 1:10). For all men He has brought "life"; for those who believe, He has also brought "immortality."

(5) The present struggle within the Seventh-day Adventist Church is an extension of a centuries-old battle between Calvinism and Arminianism, which focuses on Paul's statement in Romans 5:18: "As by the offence of one [Adam] judgment came upon all men to condemnation; even so by the righteousness [justification] of one

[Christ] the free gift came upon all men unto justification of life." Calvinism says that justification must be effective, positive, irresistible, and therefore cannot apply to "all men" because many will be lost.

Arminianism says you can't wash that "all men" down the drain so easily. Since many will be lost, justification must be merely provisional, a possibility, not effective or positive. Generally speaking, "historic" Adventism has favored Arminianism.

(6) The reason why Ellen White rejoiced so in the 1888 message of justification by faith is that she saw how it was a breakthrough which solved the impasse of both Calvinism and Arminianism. When Christ died, He accomplished something positive, effective, for "all men." He tasted death for all, suffered the imputation of all their trespasses, was a propitiation for the sins of the whole world, bore the burden of the guilt that should have killed us all, and purchased for "all men" the forfeited gift of life itself.

Furthermore, He delivered this grace to us, placing it in our hands: "In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe." Why then will many be lost at last? Because they choose to resist and reject the justification already given them:

"All who *choose to breathe* this life-giving atmosphere will live, and grow up to the stature of men and women in Christ Jesus" (SC 68, emphasis supplied). For all men that grace is as "free as the rain and sunshine" (MB 97). All owe everything to it (COL 250; 6T 268). Only those who resist it can be lost (SC 31).

(7) By recognizing the truth of the 1888 message, we place justification by faith in its true light as positive, effective, life-changing, transforming the believer into an obedient doer of the law. Ellen White agrees: Christ "took in His grasp the world, ...and... restored *the whole race of men* to favor with God." "He has snatched *the race* as a brand from the fire." "Christ made satisfaction for the guilt of the

whole world" (1 SM 343; COL 169; 1 SM 392).

In her view, our "accepting Christ" does not activate the heavenly machinery that stood idle before. God has already been at work in behalf of the sinner, and "faith ... is belief *rooted in the heart*" (1 SM 391). It is a heart-appreciation of the sacrifice made for "all men" and of the on-going High Priestly ministry in their behalf. "With the heart man believeth unto righteousness," and such faith thus "works a radical change of mind and spirit and action" (Rom. 10:10; *ibid.*, p. 393).

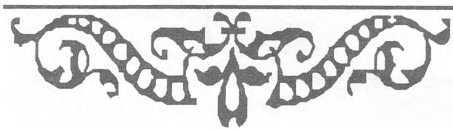
Therefore justification by faith is more than a legal pronouncement. This is why the Reformationist view is wrong, mired in Calvinism and Arminianism. It hasn't embraced the glorious breakthrough that "the Lord in His great mercy" gave to Seventh-day Adventists in the 1888 message. (Dr. Arnold Wallenkampf supports this 1888 view in his new book, *What Every Christian Should Know about Being Justified* [RH, 1988]. He is possibly the first prominent Adventist author to do so in this century).

"Justified by Faith" in 1 SM 389-398 in its entirety demonstrates Ellen White's complete harmony with the 1888 truth. When she speaks of "conditions" for obtaining or retaining "justification," her context is very



By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garments of His righteousness.

—Ellen G. White,
Christ's Object Lessons, p. 312



clearly *justification by faith*. Persistent unbelief (disobedience) must cancel the grace given to "all men." Salvation is due to God's initiative; damnation to man's.



From the Mailbox

Individualist Considers Corporate-Body Concept

I'm a retired electrical engineer who has pushed his own individualism to a point that it was counterproductive. As you can well imagine, the corporate-body concept is an issue really difficult for a life-long individualist to adapt to. But the light is beginning to filter through. I see "men as trees walking" and am repenting and praying for increased faith and grace to turn my life around...

Just imagine what it would mean if each one accepted corporate responsibility not only for the cross but for 1888 and for the alienation and "who me?" attitude prevalent today! There would be an interlocking prayer network that would completely meet the specifications of EW271.

—British Columbia

Lay Leader Discovers 1888 Message Study Committee

As personal ministries leader, I received your special issue...I am glad to know of The 1888 Message Study Committee. Three other office holders received this special issue, but we thought every member should receive this. We would like 30 copies of this and future issues...

I thank you for your messages of encouragement and I'll pray for your work in seeking to prepare God's people to meet Jesus in peace covered with His righteousness. —Indiana

Newsletter Brings Blessing to Personal Ministries Secretary

Your *Newsletter* came to the church addressed to Personal Ministries. As secretary fortunately it came to me.

I'm impressed! It was the greatest spiritual reading blessing I've had in awhile. Thank you! Please put me on your mailing list. Six of my friends want it too. —Arizona

Readers Asked to Help Newsletter Distribution

Our Book Distribution Center is still flooded with orders for the book offer on the back page of the special issue of the *Newsletter*. Many of these orders are from new readers of our first mass mailing.

We would like to give the important information in this special *Newsletter* to many more of our fellow church members. You who now receive the *Newsletter* can provide the most effective and economical way to do so by giving or mailing them to your friends.

Please help us by sending us your order for as many copies of this free literature as you can use effectively. Future issues of the *Newsletter* will also be available in bulk for distribution. Just send us your request.

Bible Instructor's Training Program Offered in Boston

Country Life of Boston is beginning a training program for Bible instructors. Students will have classroom instruction as well as being involved in Bible studies in the field with experienced Bible workers.

Two young churches, a general ministry and restaurant outreach are united to provide an opportunity for ministry in the Boston area.

There will be diverse field training in these ongoing ministries plus medical missionary outreach and a major evangelistic presentation.

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

The 1888 Message Newsletter is distributed free of charge. Those who wish to make tax-deductible gifts toward the work of The 1888 Message Study Committee may make checks payable to "New Start Health Educators, Inc."

Editorial Committee: Helen Cate, Chris Ezell, Steven Grabiner, RJ Gravell, Alexander Snyman, Sidney Sweet.

Design: Greg Owen.

Editorial and business office: 2934 Sherbrook Drive, Uniontown, Ohio 44685. Telephone (216) 699-2021.

Dear Friends

Yom: interest in books and tapes has been tremendous. We have tried so hard to meet the demands that our cash flow for operating expenses has been reduced in order to increase our book and tape inventory. We trust that our friends will help us through this situation while we take time to adjust.

To meet IRS requirements, your donations will be receipted by New Start Health Educators, Inc., which is the parent, registered, non-profit and tax exempt corporation under which The 1888 Message Study Committee operates.

Your treasurer,
Donald W. Cate

A limited number of applicants will be accepted from January through June and August through December, 1989. For an application or more information, write: Steven Grabiner, 91 Adams St., Westborough, MA 01581 or phone, 617-870-0498.

Lost and Found

United Airlines has returned to our Book Distribution Center a carton of books which has no address label. If you are the owner, please contact us.

The following items were found in the auditorium at Broadview Academy at the close of the conference:

3-ring notebook marked Sears-Alma

Packet of 10 *As Many as I Love*
Why Jesus Waits and *Glad Tidings*
Bible Study Guides

Sabbath School Lesson Tapes Available for Fourth Quarter

Sabbath school lesson helps taped by Alexander Snyman are now available for the fourth quarter of 1988. They will be especially helpful as we move into the second half of the review of Seventh-day Adventist doctrines.

Elder Snyman has acquired state-of-the-art equipment so that he can produce high-quality master tapes. The set of seven audio tapes is available from our Book Distribution Center, 915 Parks Avenue, Paris, Ohio 44669-9746. (Price, \$15.75 plus postage.)

To be sure of having your tapes at the beginning of each quarter, we suggest that you place your name on our Sabbath School Lessons Perpetual List to receive your set automatically.

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