



Volume 3, Number 5

November-December 1987

GLAD TIDINGS STUDIES PREPARED FOR NON-ADVENTISTS

Like our Master, we must "work while it is day for the night cometh when no man can work." (John 9:4) There is probably no better way to share the Good News than by means of the two new Bible Study Guides now available. Good reports are beginning to come in from pastors, Bible instructors and laymen who are using the new *Glad Tidings Bible Study Guides*.

The thirty-two-lesson set presents a broad spectrum of Bible truth, always in the setting of Jesus' agape love and His righteousness.

Norman and Joan Barker, who produced the first printing in their home in Ontario in time for the Andrews conference, now have available a second, improved printing so it (Continued, Page 8)

NEWSLETTER STAFF EXPANDS

As we approach the centennial year, interest in the 1888 message is spreading through the Adventist church. This is reflected in the heavy volume of mail—orders for books and tapes, requests for the *1888 Message Newsletter*, inquiries of various kinds, including letters from overseas.

In response, the 1888 Message Study Committee has called its first paid worker to assist Don and Helen Cate with the heavy load of work at the *Newsletter* office.

Greg Owen, artist and printer, and his wife Jo Lynne, whose computer expertise is much appreciated, with their little son Eva have come to help with the production and distribution of publications and tapes. God has signally blessed in finding a place in the country for

them to live which provides office and book storage space.

To meet the expense of this advance move as well as the heavy cost of postage for our growing mailing list and the requests from abroad, Elder Harold Coats, chairman of the Finance Committee, has initiated the 1000 CLUB. Already those who want to share the blessing of spreading the Good News are joining the club by pledging \$5.00 or more a month.

It is heartening to see this tangible evidence that the Holy Spirit is bringing conviction to many of God's people that the hour has come to revive the "most precious message" that was the beginning of the loud cry and latter rain one hundred years ago.

The active agency of the Holy Spirit has been manifest recently in opening channels through which the Good News is reaching grateful church members in Japan, England, Germany, Uganda, and the Philippines. In response they are ordering boxes of books for distribution. As we humble our hearts in repentance for the delay that has kept Christ waiting, carrying the burden of our sins so many unnecessary years, His gracious response is bringing new hope and courage to many.

WHITE ESTATE RELEASES 1888 RECORD

The White Estate has just released a four-volume set of *The Ellen G. White 1888 Materials*. The 1,812 pages provide a complete record of what Ellen White wrote in relation to the 1888 message and experience. (A few over-looked entries will be provided in a supplement.) Price, \$34.95 plus \$2.00 postage from the *Newsletter* office, or from Elder Robert Wieland, 2065 Combie Road, Meadow Vista, CA 94722, for readers on the West Coast, or from your ABC.

"LAODICEA" STUDIES ARE GOOD NEWS FOR ADVENTISTS

If you long to be more effective in sharing the "most precious message," which began the loud cry and latter rain 100 years ago, discover for yourself that it still has the same power to awaken sleeping Laodiceans.

You don't have to be a trained Bible instructor or pastor to spread the Good News. Invite a few Adventist friends to join you in a small study group, using the new set of 10 study guides entitled, *1888: Good News for Laodicea*. Pastors, Bible instructors and laymen who are using them to present the pure gospel in the setting of the 1888 message, are reporting that they receive a good response.

They are finding that the beautiful message of these lessons is the key to revival for discouraged or complacent fellow members. An Indiana pastor who is using them in prayer meeting in his little church reported that attendance increased from 3 to 21, and one member had asked for rebaptism. To order, see *page 8*.

1888 MESSAGE BRINGS DEEPER LOVE FOR JESUS

Six weeks ago a friend asked me to read a book. I dread situations such as this. Being a former pastor and Bible teacher I have had books of every conceivable nature urged upon me. However I ordered *1888 Re-examined* and looked over the introduction. Soon I was reading every spare moment.

Many of the quotes were familiar. But never had they been seen in their historical context as clearly as they are here presented. *1888 Re-examined* drove me to my knees as I saw more clearly how far we have wandered from the ways in which the Lord wants us to go. We are truly modern Israel in the wilderness.

Yet it is not a discouraging book but a book of courage and hope. The church as an organization is never condemned or called "Babylon." The wonderful love of God for us shines as a bright light all the way through.

It wasn't long before my friend loaned me another book, *The Word Was Made Flesh*. After reading the first twenty pages, I skimmed it quickly but thoroughly so that I could return it. I then ordered a copy for myself so that I could

mark as I read. Again I found God speaking to my heart as confusing statements came into perfect harmony.

Having a copy of *Glad Tidings*, I pulled it from my shelf but refused to read it until I had restudied the books of Galatians and Romans from beginning to end. I felt the leading of God as the glorious plan of salvation took on a new and deeper meaning. I found that taking the Word of God to mean what it says is often hard for us to do when we have been taught that certain phrases mean certain things. But close study and a willingness to believe whatever God says brings a thrilling experience. Jesus and His love for me have taken on newer and deeper meanings than I had imagined possible.

I have watched closely to see what the results of the "message" would be. Would it turn my eyes to Jesus or toward self? By their fruits ye shall know them. I have not found a single trace of self evident in the message anywhere. Everything is centered in our one and only Hope, the Lord Jesus. Only God can lead in this confusing hour of earth's history, but, since He has promised to finish the work He has started, we need fear only that we may remove ourselves from His care.

I wanted to say "Thank you" for being the means by which such a wonderful message is being shared with those in such need of a clearer view of our Saviour.
—Bruce Ullom

APPOINTMENTS CALENDAR

- Camp Cedar Falls, CA, Nov. 26-29**
Western Regional Conference.
Speakers: Gerald Finneman, Alex Snyman, Lewis Walton, Robert Wieland.
For information, call Lorin Cook, 714-541-6535.
Jackson Heights, NY, Nov. 27, 28
Weekend seminar. Speakers:
Steven Grabiner, David Grams.
Jackson Heights Adventist church,
72-25 Woodside Ave.
For information, call 718-424-4544.
- Chicago, IL, Dec. 4, 5**
Weekend seminar. Speaker: Robert Wieland.
Korean Adventist church,
300 E. 55th St., Westmont.
For information call 312-852-9316.
- Barberton, OH, Dec. 11, 12**
Weekend seminar. Speaker: Robert Wieland.
Barberton Adventist church,
432 Wooster Rd, N.
For information, call 216-699-2021.
- Camp Winnekeag, MA, Dec. 31-Jan. 1** New England Regional Conference. Speakers: Gerald Finneman, Alex Snyman, Robert Wieland.
For information, call: 617-870-0498 or 617-528-5160.

QUESTIONS PEOPLE ASK

What is different about the 1888 concept of justification by faith?

Ellen White saw something in it that Luther and Calvin never saw: It "is made manifest in obedience to all the commandments of God" (TM 91, 92). That was no superficial statement on her part, for "*agape* is the fulfilling of the law" (Romans 13:10). In other words, genuine justification by faith is "rooted and grounded in *agape*," because faith is a heart appreciation of it. Catholics and Protestants cannot clearly see this beautiful truth. Why?

No one who believes the natural immortality of the soul can possibly have an adequate appreciation of *agape* ("adequate," in the sense of preparing the grain for the harvest. We are not talking about those millions or billions who have prepared for death—Adventism is concerned also about a preparation for translation, or it is nothing). Luther believed the truth about the nature of man and thus could begin to break down the synthesis of *agape* and self-centered love that Augustine had developed. But his followers reverted to the pagan-papal doctrine, as did Calvin, and even the Wesleys.

Parallel with the Day of Atonement comes a restoration of *agape* (EW 55, 56); but the popular churches do not see it, though they verbalize the word. Neither Anders Nygren, Michael Harper, or Leon Morris in their books on *agape* is able to sense the real significance of what happened on the cross. What is missing is the truth of the cleansing of the sanctuary and the nature of man. "Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world," because we stand unique in holding those truths. Thus the fog is rolled away that hides the reality of the cross and the atonement. In this time of the cleansing of the sanctuary, this gives those who appreciate it a unique view of justification by faith. The 1888 messengers began to see it.

Was the 1888 message "new light"? Some say it was merely a "re-emphasis" of old light.

(a) We must turn to Ellen White for answers. Her characterizations of the message include "new light" (RH Dec 6, 1892), "new settings" (Ms 13, 1889), "new forms" (B57, 1889), and "a new framework" (RH July 23, 1889).

She equates "new settings" and "new framework" with the following: "the first clear teaching of the subject from any human lips I had heard" (Ms 5, 1889); "more light," "increasing

light" (RH June 18, 1889); "things new and old from the treasure-house of His word" (RH Sept 3, 1889); "old yet new truths to be added to the treasures of our knowledge" (RH Feb 25, 1890); "more light for us as a people," "light that is new to us," "light that is yet to come to us, ... new ideas" (RH June 3, 1890); "the truth as it is in Jesus in a light in which they had never before viewed it" (RH March 5, 1889); "much light yet to shine forth from the law of God and the gospel of righteousness ... will lighten the earth with its glory;" "precious old truths in a new light" (Ms 15, 1888); "truths . . . new to the majority of the congregation" (RH July 23, 1889).

(b) It is a law of research that an author's later statements must modify or elucidate earlier ones. In the RH of November 15, 1892, Ellen White spoke of the 1888 message as "not new truth, but old, old truth." But one week later comes this: "The loud cry of the third angel has already begun in the revelation of the righteousness of Christ. . . . This is the beginning of the light of the angel whose glory shall fill the whole earth." Four years later she calls it "the light that is to lighten the whole earth with its glory" (1 SM 234, 235).

The real question therefore does not concern the message of Jones and Waggoner *per se*, but, Is the light of the Revelation 18 message "new light" or "old light"? In one sense it is indeed "old light" because Solomon says "there is no new thing under the sun." Even Jesus did not teach "new light." But oh, by any human standard of evaluation His message was "precious new light" for this dark world! "As something strange and new, [Christ's] words fall upon the ears of the wondering multitude" (TMB 17). Ellen White often says virtually the same regarding Jones' and Waggoner's message.

(c) For nearly 40 years there has been an obsession with the idea that the 1888 message was not "new light" but was merely a reemphasis of what the Protestant churches taught in the 19th century. Yet Ellen White never identified it as a "re-emphasis," and such a position requires logically that the Protestant churches taught "the third angel's message in verity."

No generation of God's people have ever been translated without seeing death; never before has "the harvest of the earth" been "ripe" for the Saviour's sickle. It was the Lord's intention that the 1888 message prepare a people for translation and for the harvest. Would that not require that the message be more mature and developed than any previous generation had ever perceived?

The true question remains: will the light of the loud cry message contain truths not enunciated

by Luther, Calvin, Wesley, Moody, Spurgeon, the Keswick speakers, Billy Graham, Robert Schuller, Oral Roberts, etc., etc.— yes, even by the Apostle Paul?

While Ellen White says that Luther taught justification by faith "clearly," she also states that he did not proclaim the *full gospel* as it must yet be proclaimed, for "this message is a part of the gospel which could be proclaimed only in the last days.... The Reformers did not proclaim it" (GC 356). If the Reformers did not proclaim that full gospel, did they have all the light?

It is proper therefore to recognize that the message that is to prepare the grain for harvest must include "a part of the gospel" which the Reformers did not proclaim. "The gospel" is righteousness by faith, and the third angel's message *in verity* is the same. The light which the Reformers did not see and proclaim would obviously be "new light" so far as the people of 1888 were concerned.

Ellen White adds the shocking statement, "Paul, as we have seen, did not preach it" (*idem*). Preach what? "A part of the gospel which could be proclaimed only in the last days." That "part of the gospel" is not cold mathematical calculations of the 2300 days. The genius of the 1888 message was its relation of justification by faith to the unique judgment hour truth of the cleansing of the sanctuary (cf. EW 254). "Paul ...did not preach it." The cleansing of the sanctuary is surely "a part of the 'ever- lasting gospel.'"

She says that Jones and Waggoner "discovered the precious ore in the rich veins of truth ... that have been hidden for ages" (R&H June 3, 1890). No "precious ore" is ever "new," because it is always old ore that has been buried in the earth since creation. But by all the standards of human communication, something "discovered" that the world has never seen before is "new."

Ellen White was impressed with this reality concerning Paul. She says that "great truths that have lain unheeded and unseen since the day of Pentecost, are to shine" in the future (FCE 473; 1897). Since when? Luther's day? Paul's day? No. "Since the day of Pentecost." Therefore it follows logically that there are some "great truths" "of the gospel" that Paul did not teach, because the day of Pentecost preceded Paul's ministry.

Then why did Ellen White say that the 1888 message was not "new light"? The answer is obviously in her context. It is apologetics. (a) She is defending the message against its critics who derided it as "novel" or false doctrine dreamed up by two young enthusiasts; and (b) her appreciation of the message later grew until she could identify it as the message of

Revelation 18:1. That larger appreciation must illuminate her earlier statements.

FROM THE MAILBAG

Hendersonville, North Carolina

It's a beautiful message and just what we are needing. I'm sure it will bring a revival among God's people and hasten His coming. We pray for you.

Kampala, Uganda

We have something very interesting coming up here. I have been studying our truth with a small group of University students (SDA's) in Kampala every Sabbath, and we have gone through some of the thorny issues in contemporary SDA theology. They will be a part of a Student Retreat program for next year here in Kampala, and their committee, created to decide the theme...asked me if I could provide enough materials for a "Laodicean theme." ...I have provided them with the books you sent me previously plus other publications.

Lapeer, Michigan

How good to hear that so many were blessed by this year's conference. It is impossible not to be fed and blessed as you hear this message God has so graciously given us. Praise His holy name.

Bracknell, Berks, England

I have recently made a commitment to God that I will use my time, energy, skills and means to further the 1888 message in any and every way I possibly can in this country and on the continent, and I hope with all my heart to get deeply involved in the promotion of this "most precious message," especially after I retire when I will have all the time in the world....

A good deal of material—books, tapes and pamphlets—about 1888 has come into my hands by one means or another over the years, and the more deeply I get into it the more I love the message and the Lord who sent it a hundred years ago. I have given out dozens of copies of The 1888 Message: an Introduction over the years, many to Newbold students who have gone back to their own countries and, I hope, have taken the message with them.

The message warmed my heart as nothing else has ever done from the moment I began to read that book. And so the years have gone by and

little did I ever think that God would let me play a small part in promoting it in a larger way and much more widely. So I am thrilled beyond measure at what is happening, and I pray with all my heart that the work that you and Brother Wieland have been doing for so many, many years, and which at long last is being shared and taken up by others, will continue to be blessed and grow and grow until the latter rain and loud cry return to bless a waiting, prepared people who have no motive other than the vindication of God's character.

Grand Rapids, Michigan

...In learning the message God has entrusted to you, I rejoice because this message is awakening me out of sleep, and I can give without reserve.

In a little time I will be taking my second trip to the Philippines.... Are there brethren there studying this message? When I was there, several times they asked me to speak from the pulpit though I was not accustomed to that experience. If they would accept this message, would you let me establish a printing press there to print the books? English is commonly spoken. I hope to come to Uniontown to get a good supply of your literature before I go over.

Ndola, Zambia

I got some pamphlets from the same ministries (1888), which have enabled me to form a small group of 20 in number to study the contents of the message at our local church (SDA). Though many do not understand or heard about the 1888 message, we are determined to teach and explain the message. That's why we take this opportunity to request you assist us with more materials in the form of books and pamphlets to speed up the message.

We would like to keep in close contact with you and would appreciate it if you would help us with the following books: As Many as I Love, Knocking at the Door, 1888 Re-examined.

[This is one of several similar letters received from the same place about the same time—apparently from members of the study group. A set of the books was shipped air mail to share with the group.—Ed.]

Ooltewah, Tennessee

Here is money for the 1888 books (1 case) we got at the meeting at Andrews. We really were blessed by all we learned and have been sharing what we are learning as opportunities

"For years I have borne my testimony to the effect that when anyone arises claiming to have great light, and yet advocating the tearing down of that which the Lord through His human agents has been building up, they are greatly deceived, and are not working along the lines where Christ is working. Those who assert that the Seventh-day Adventist churches constitute Babylon or any part of Babylon might better stay at home. Let them stop and consider what is the message to be proclaimed at this time. In place of working with divine agencies to prepare a people to stand in the day of the Lord, they have taken their stand with Him who is an accuser of the brethren, who accuses them before God day and night." —Ellen White, *Review and Herald*, August 22, 1893.

come by. Thanks for keeping all this good news available. May the Lord continue His good work through you.

Mt. Vernon, Maine

We've already distributed the 12 copies of 1888 Re-examined which you so promptly sent by UPS. But I've not yet offered them to the other church in our district, where I'll be speaking next Sabbath. And I feel certain there will be a good number there who will want copies. So, please rush another 12 copies to me.

Kokomo, Indiana

Prayer meeting has increased markedly in both churches using the lessons for Laodicea. Our people are really hungry for a deeper experience. We have proclaimed peace, peace, when there is no peace in Laodicea.

Danielson, Connecticut

I enjoyed your presentations at the Southern New England camp meeting very much. I first heard the 1888 message at Rehoboth, MA, and have been studying it since then. Jesus seems much closer now as a loving Saviour and God as Father.

This message has also contributed to us, my wife and I, deciding to enter the medical missionary work. We are going to move to Wildwood to serve as lifestyle counselors. We are in the Day of Atonement, and that presentation was a true blessing and helped to clarify the reason for our health message.

WASHBURN RECALLS 1888 MEETING

Elder J. S. Washburn, interviewed by Robert J. Wieland, recalled his first-hand observations of the 1888 General Conference in Minneapolis. The written report of the interview was signed by Elder Washburn on June 4, 1950, with the notation, "True Report of Interview."

THE MINNEAPOLIS CONFERENCE, 1888: Elder J. H. Morrison was put up to answer E.J. Waggoner, to defend the "old" view of the law in Galatians. I was present at the conference. E.J. Waggoner and A.T. Jones were about 35 then [actually, Jones was 38]. Morrison defended the law as ceremonial and Uriah Smith defended the Huns as one of the ten horns. When A.T. Jones made his bold remark, asking the delegates not to blame him for what Uriah Smith said he did not know, Ellen G. White rebuked him saying, "Not so sharp, Brother Jones, not so sharp."

A.T. Jones had a wonderful Christian experience. I went to the Conference prejudiced in favor of the old view of the law, in favor of Morrison and Elder G.I. Butler. But I was perplexed to hear Jones praying and said to myself, "That man prays as though he knows the Lord!" I couldn't understand how such a bad man as Jones must be in opposing Uriah Smith so sharply, could pray like that Jones was very keen and logical. But Uriah Smith was sort of an idol to me.

[James White was the head of his household, and let his wife know he was. Ellen G. White was a great walker. She was walking down the street near the office in Battle Creek, when James called, "Ellen!" and she returned obediently. Often she would rebuke her husband, saying, "Too sharp!" and he would always take it.]

J.H. Morrison was father to Elder H.A. Morrison of Takoma Park [in 1950 H.A. Morrison was prominent there].

When my wife saw Ellen G. White she said, "Isn't she homely!" Sister White would stand by A. T. Jones and E. J. Waggoner and would say, "Brethren, there's great light here." She would hear Waggoner all the way through, but would get up and go out before Morrison would finish the rebuttal. So I asked Morrison, "I know those two men are wrong." "Of course they are," he said. "They were all in California together, including Sister White with them."

"Well," I thought, "she's no prophet if she will be persuaded by men to follow them. We don't really have a prophet!"

At that meeting, I received a call to go to West Virginia. I went with J. H. Morrison (president of the Iowa Conference at the time) to see Sister White about my going to West Virginia. She would give no counsel; said, "Brethren, my counsel has no weight in Iowa!"

Morrison, in his belittling the Spirit of Prophecy, would reason that not all that Ellen G. White said was inspired. When she said, "I saw," all right; but otherwise she is not inspired any more than other people's utterances, "is 'pass the potatoes' inspired, simply because she would say so? He would ask.

So I decided to go to her alone. She was always talking about faith. "What is faith?" I asked her. "Why," she replied, "don't you believe what your father and mother tell you? Well, believe God in just that way!" I marveled at such a simple answer.

I was on the wrong side at Minneapolis. But I couldn't understand how A. T. Jones could pray as he did if he were so wrong.

Afterwards, in a discussion with a Campbellite preacher in my work, I won out, but soon afterwards, the old doubts of Minneapolis came back. "We don't have a prophet! She can't be one and those two men influence her like that," I reasoned to myself. Then I went west to College Springs to have a series of meetings. The National Reformers came to fight against us at the time of my meetings there. The National Reform agitator said there were four steps to be taken in making this nation "Christian": 1st, agitation; 2nd, petition; 3rd, ballot; 4th, sword and bullet if necessary. I answered him sharply and strongly but lost my crowd. I only baptized four or five from that meeting. The old doubts returned strongly.

I knelt outside one starlight night, praying desperately. I reasoned out that if this people keep the commandments of God, they must also have the Spirit of Prophecy. But they couldn't have it if the prophet were swayed by two young men to go their way. And if we don't have a prophet, how can we believe the Bible is truly inspired either? "If there be a God, let me believe!" I prayed. It seemed like a voice reasoned with me, "Well, look at the stars." But the devil replied, "How do you know they are stars? How do you know they are not just a dream?"

J.H. Morrison had said he would go home before the session [1888] was ended. He said, "They are going to try to force me to acknowledge that I am wrong. So I am leaving." So I went to my father, a worker, a "stubborn debater," a wrestler. I told him of Morrison's going home. My father said, "If he is right, why is he going home? He ought to stay and defend the right."

Ellen G. White tried desperately to bring in a revival before the close. S.N. Haskell stood loyally with Jones and Waggoner, but three-fourths of the workers stood against the new light.

Later, Sister White accompanied Jones and Waggoner in revival meetings. They went to Ottawa, Kansas. I was among the delegates who went to that Institute. I went on the train with my wife.

A.T. Jones had been to Washington for a hearing on the Blair Sunday bill. Jones was too much for Senator Blair. He was a great historian, also a great man for faith. When I got on the train, lo, there was A.T. Jones! It was the spring of 1889. I was only 26. I had been interested in being a lawyer and in politics. Jones' victory at Washington had impressed me in spite of the fact I had doubts about his being "straight." "There is something to that man," I reasoned, "in spite of the fact that he is wrong along with Waggoner."

I introduced myself to Jones somewhat fearfully but found him very friendly and kind. I learned to like him, went with him to meeting, spent a weekend with him, walked up and down the river with him, talking a great deal. Jones preached that Sabbath, "seek ye first the kingdom of God and His righteousness." He preached the truth clearly, showed how Christ had sinful flesh as we have, tempted in all points just as we are, yet without sin. Thus He was our righteousness, He could live in our flesh. Previous to the Minneapolis meeting, I had read D'Aubigne's *History of the Reformation* and had rejoiced in an understanding and acceptance of "justification by faith" from reading that work. This preaching of Jones recalled that experience, and the warmth and joy of it returned. I then recognized that what Jones was preaching was truth. All the previous horror of a great darkness was now gone.

Then Ellen G. White came. She was "great" on early morning meetings. "We don't want any of that Minneapolis spirit down here!" she said. "If J. H. Morrison and Henry Nicola don't repent

and become converted, they'll never be saved," she added. I was shocked to hear her talk so bluntly of their Iowa leaders. "She's wrong!" I was upset again and the old doubts returned, the old Minneapolis spirit returned to me. I determined to have a visit with Sister White to settle matters. So I wrote her a note, asked if she would see me. She replied in the kindest manner with a note inviting me. [He said he did not think he still had the note.]

So I went to have a visit with her in her tent at the Ottawa meeting. I told her I had always thought and believed that she was a prophet, but I was disturbed by the Minneapolis episode. I had thought Uriah Smith and J.H. Morrison were right. "Do you know why J.H. Morrison left the Conference early?" she asked me. I replied, "Yes." Then she told me just what Morrison had said to me, and the revelation of her apparently super-human knowledge of that private, confidential conversation frightened me. I realized that here was one who knew secrets.

Sister White told me of her Guide in Europe, who had stretched his hands out and said, "There are mistakes being made on both sides in this controversy." Then she added that the "Law in Galatians" was not the real issue of the Conference. The real issue is righteousness by faith. [That apparently to Washburn was a deeper insight than he had yet realized as to the fundamental issue at Minneapolis.] "E.J. Waggoner can teach righteousness by faith more clearly than I can," said Sister White. "Why, Sister White," I said, "do you mean to say that E. J. Waggoner can teach it better than you can with all your experience?" Sister White replied, "Yes, the Lord has given him special light on that question. I have been wanting to bring it out more clearly, but I could not have brought it out as clearly as he did. But when he brought it out at Minneapolis, I recognized it."

Signed, J.S. Washburn

"In order to render to God perfect service, we must have clear perceptions of His will. This will require us to use only healthful food, prepared in a simple manner, that the fine nerves of the brain be not injured, making it impossible for us to discern the value of the atonement and the priceless worth of the cleansing blood of Christ."

—Ellen G. White, *Healthful Living*, p. 43.

1888 RE-EXAMINED TO BE REPRINTED

A second printing is in preparation for *1888 Re-Examined* as heavy demand for the book continues. The ABC's are ordering it, and people who attended the Andrews conference took home cases (28 copies) for resale or giving to pastors or friends.

A group of laymen in Canada provided the funds and worked together to mail a copy of the book to every worker in the Canadian Union Conference. Dr. Harry Weber has sent it to every pastor in the Arkansas-Louisiana Conference and offers financial assistance to anyone who would like to do the same in his conference.

A Supplementary Annotated Index of *1888 Re-Examined* has been prepared by the authors. A limited edition of 500 copies on thin paper to fit inside the book is available to those who wish to have the contents of the book more readily accessible. Price, \$.75.0

GLAD TIDINGS STUDIES, (CONTINUED from page 1)

has been possible to fill the orders waiting at this office. Their next project is to provide an edition in smaller type half the size of the original 8-1/2 x 11 format. This will make it possible for us to offer the guides after January 1 at a reduced price. Because many people are ordering them to share with non-Adventists and other Adventists, quantity prices will be as low as possible.

The guides can be used very effectively in small study groups as well as with individuals. Hearts are touched as the gospel unfolds in the

opening topics: Jesus, Come and Meet Him! / Does God Really Care? / The Nearness of the Saviour / Two Loves as Different as Night and Day / Learning About Agape / God Is Agape / It's Easy to Be Saved but Hard to Be Lost.

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STEINWEG OFFERS SUPPLEMENT TO LARSON BOOK

Bruno Steinweg has done a study on "The Doctrine of the Human Nature of Christ Among Adventists Since 1950." It provides a supplement to Dr. Ralph Larson's landmark research of the Adventist position on the nature of Christ from 1852 to 1952, published as *The Word Was Made Flesh*. (Elder Steinweg's paper is available from this office for \$4.00 a copy.)

If you have not had a chance to visit a book display at a seminar or conference, you may find it helpful to request the annotated booklist Elder Donald Short has prepared of publications related to the 1888 Message.

We are committed to the support of our much-loved Seventh-day Adventist Church. Specifically, we hold to the teaching that the title should be paid to the local church where one's membership is held. We wholeheartedly encourage the financial support of the local church, 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 cost of 1888 Message publications may make checks payable to—

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