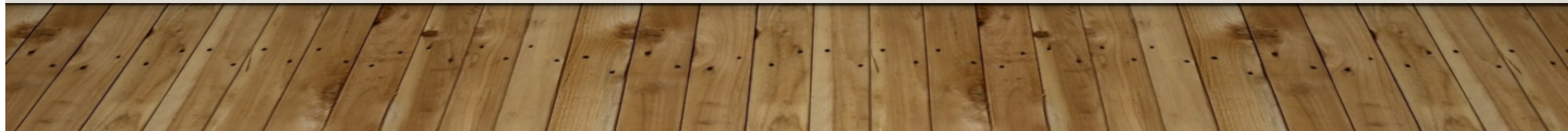


RIGHTEOUSNESS IN REMISSION: DAMAGE CONTROL

CHRIST OUR RIGHTEOUSNESS: 6

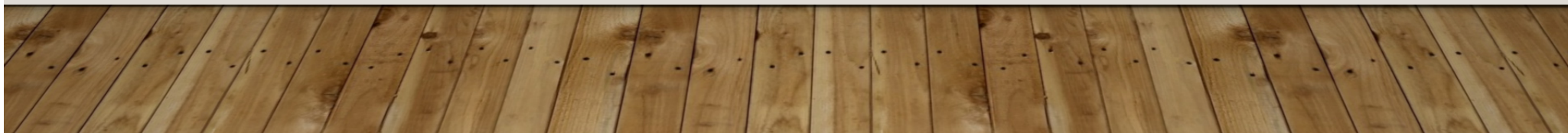
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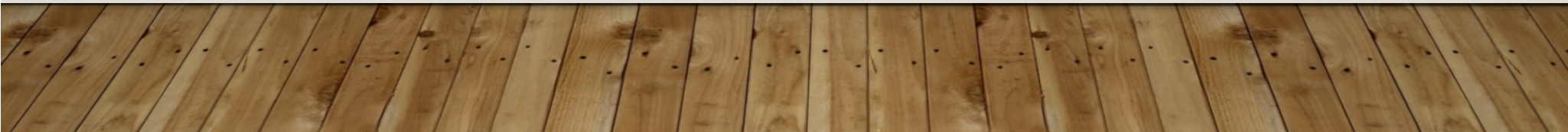
REVIEW & PREVIEW

- The early years of the 1900s saw an unprecedented attack on the foundations of the movement. The root issue was selfishness with its ego battles, and the landmark that suffered the most was **the cleansing of the sanctuary**. Every ministry of the church was affected.



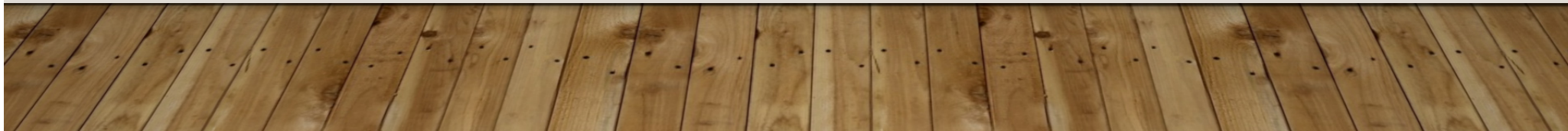
REVIEW & PREVIEW

- Ellen White's focus began to address the theme we could describe as (using the construction metaphor), "If you are not going to finish the house, at least do not tear up the foundations." She continued to point to the importance of the pioneers and the foundation work God had done in the early years.
- At the same time there were exceptions, as individuals ran with the Loud Cry Message.



1904

- May 23: Magan and Sutherland resign from Emmanuel Missionary College, and the next month with **Ellen White** buy the property for the *Madison School* in Tennessee. This will be the first *educational* and *medical* institution joining the mission not owned by the *organization* of the church, and the only one on whose administrative board Ellen White ever sat. (See appendices in *Studies in Christian Education* by E.A. Sutherland. Book also in Portuguese and Spanish. Audio in English and Portuguese at www.EllenWhiteAudio.org)




E. A. Sutherland

E. A. Sutherland

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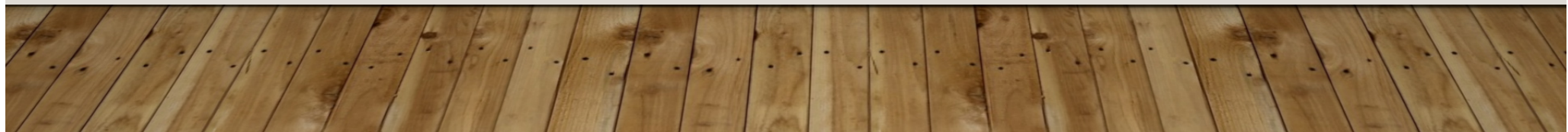
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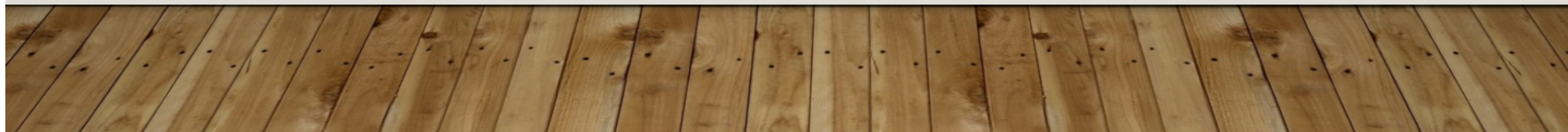


1904

- July 14: Crisis: “make of no effect the truth for this time”; “not a stone is to be moved in the foundation of this truth—not a pillar moved” (Lt. 237, 1904; in *Manuscript Releases*, Volume 19, page 311.3)

1904

- December 15: **Ellen White**'s article "A Call to Repentance" is *published* in the *The Review and Herald* (based on a 1902 manuscript she wrote) in which she again applied the Laodicean Message to us. "I can not fail to see that the light which God has given me is not favorable to our ministers or our churches. You have left your first love. Self-righteousness is not the wedding-garment. A failure to follow the clear light of truth is our fearful danger. The message to the Laodicean church reveals our condition as a people." (par. 9).

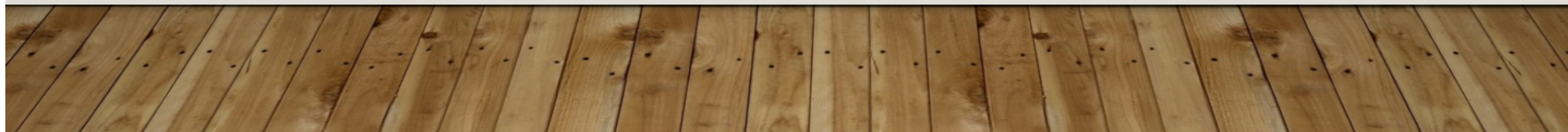


1904

- In the article she explained Christ's feelings. "In every church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description.... Christ is humiliated in his people." (par. 8)
(See *Manuscript Releases*, Volume 18, page 192.1&2, for 1902 manuscript.)

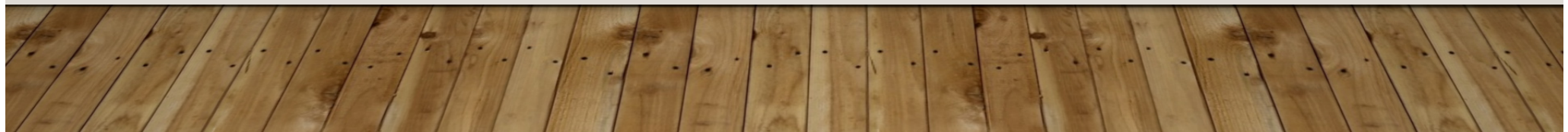
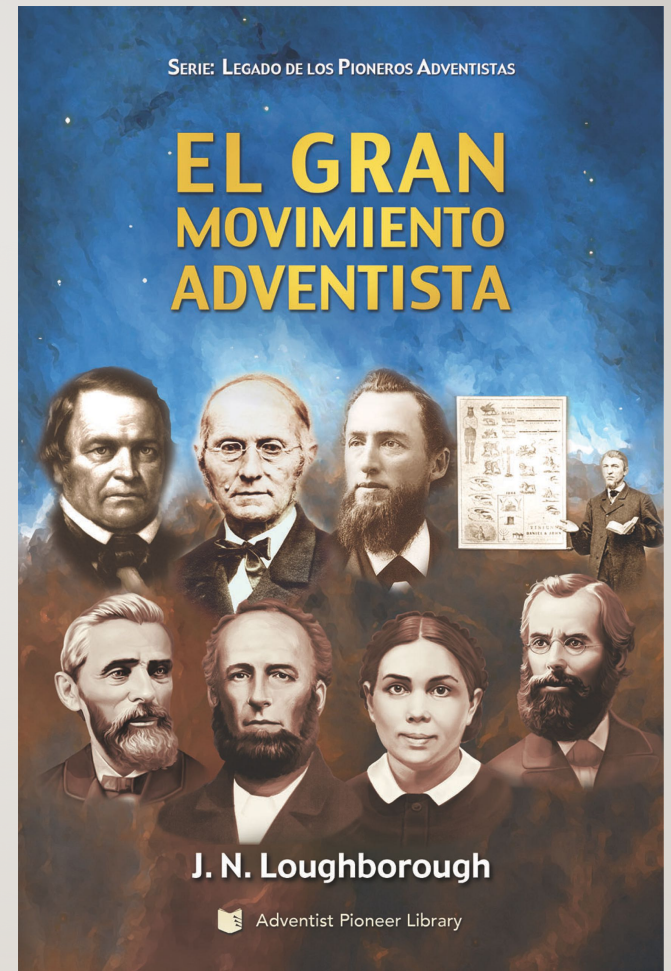
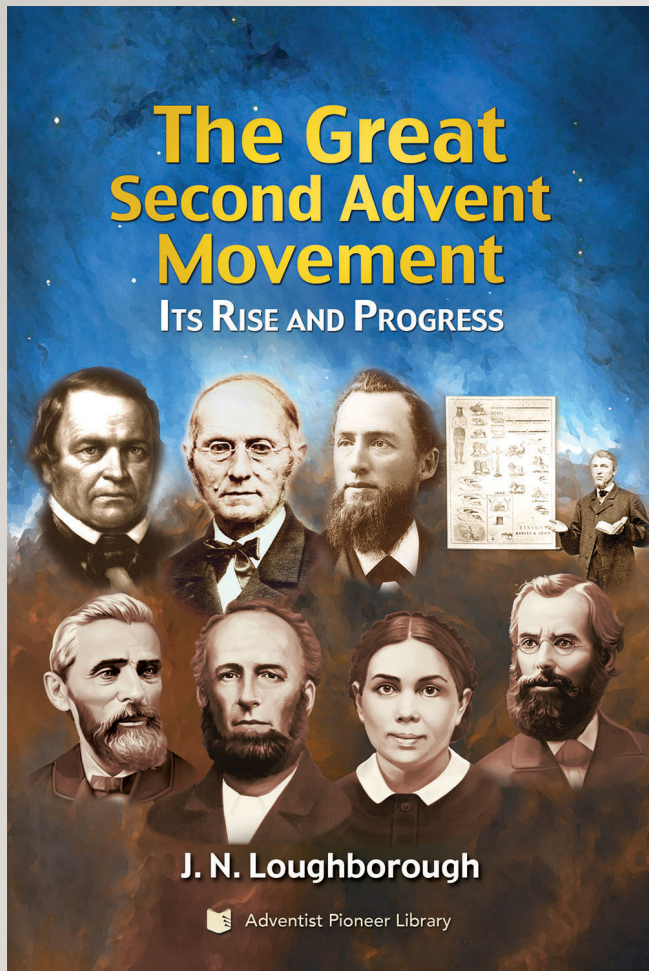
1905

- Ten documents written addressing the need to reaffirm the foundations—“the fundamental principles that are based upon unquestionable authority”—reprint; repeat; reproduce; Kellogg “under Satan’s special guidance”; Ballenger “led by satanic agencies” (*Manuscript Releases*, Volume 10, page 45.1; *Manuscript Release*, Number 760, page 14.2 and 4.4; see *Lest We Forget*, Volume 12, Numbers 1 & 2 for extracts of these ten documents.)



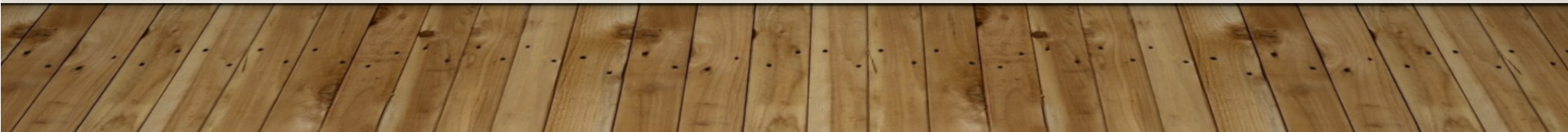
1905

- **J. N. Loughborough** publishes *The Great Second Advent Movement*, an updated version of his 1892 history book. (Also in Portuguese and Spanish; audio book available in English and Portuguese at www.EllenWhiteAudio.org.)



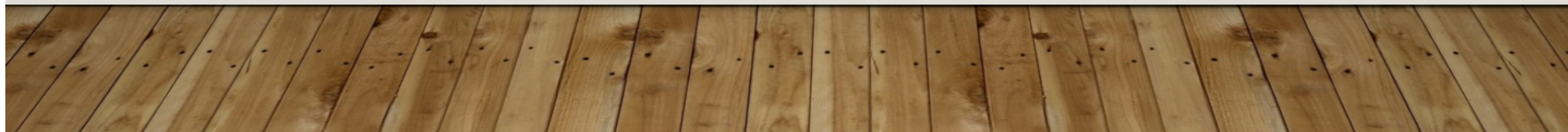
1906

- Five documents with the continued call to “strengthen our belief in the past experience” (Lt 40, 1906; in *Manuscript Release*, Number 760, pages 20.4 (See *Lest We Forget*, Vol. 12, No. 2 for extracts of these five documents.)



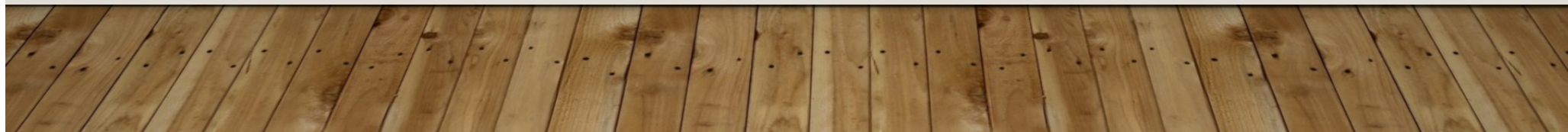
1907

- July 7: Need to “vindicate the advent message, the most important message that will ever come to the world... God bids us give our time and strength to the work of preaching to the people the messages that stirred men and women in 1843 and 1844....



1907

- “Instead of going over and over the same ground to establish the faith of those who should never have accepted a doubt regarding the third angel's message, let our efforts be given to making known the truth to those who have never heard it. God calls upon us to make known to all men the truths that have made us what we are--Seventh-day Adventists.” (Ms. 125, 1907; in *Manuscript Release*, Number 760, page 30.1&2)

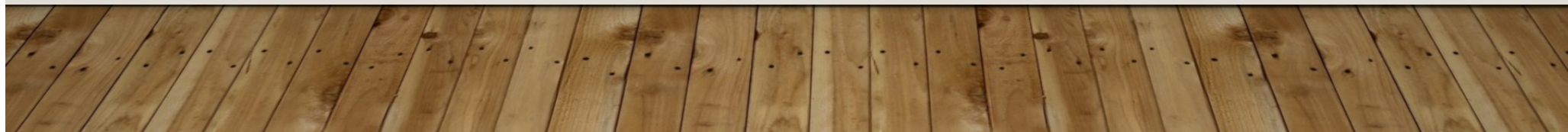


1908

- March 25: Need “to *publish* the early experiences of the cause of present truth” (Ms. 13, 1908; in *Spalding-Magan Collection*, page 426.4)

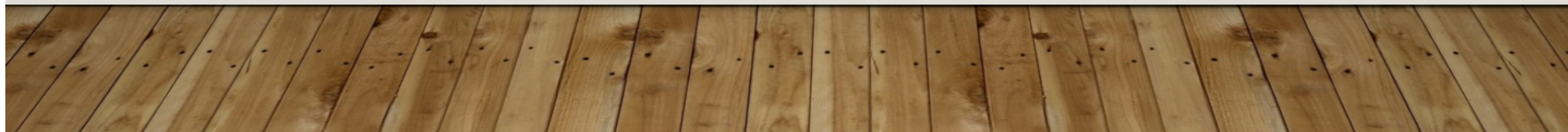
1908

- October 11: In a document titled “An Appeal to Ministers and Church Officers” **Ellen White** addresses the mixed picture of progress and delay during the 1890s and 1900s: “As I read the reports of labor *published* in the Review and our other denominational periodicals from week to week, my heart is rejoiced over the progress of the third angel's message in the home field and abroad. Our workers are having many remarkable experiences.



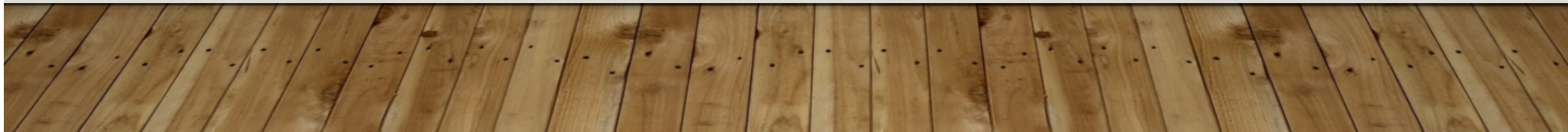
1908

- “The Lord is going before them, preparing the way, and the cause of present truth is making rapid advancement. This should be a source of profound gratitude to God. As we contrast the present prosperity of the work with the early years of poverty passed through by the **pioneers** of this cause, when our numbers were but few and our resources were limited, we can but exclaim, ‘What hath God wrought!’



1908

- “And yet there remains much to be done. In the past we have not been as diligent as we ought to have been in seeking to save the lost. Precious opportunities have been allowed to pass by unimproved. This has delayed the coming of our King. Had the people of God constantly preserved a living connection with Him from the beginning of the great advent movement, had they obeyed His word and advanced in all His opening providences, they would today be in the heavenly Canaan.” (*Pamphlet Number 10*, page 3.1&2; DELAY)

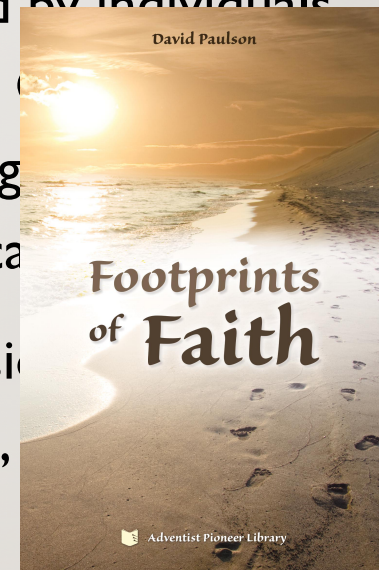


1908

- See “Entry of Seventh-day Adventists into World Countries” under Reference Section in light of the two decades after Minneapolis.

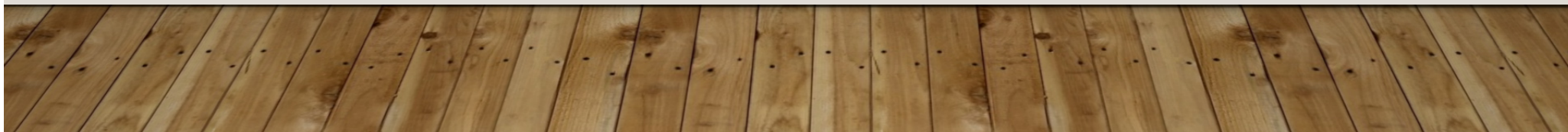
1909

- It appears the significant progress was fueled by individuals who had received the beginning of the Loud Call as fire in their bones. Trace for example the good references in the work of these three medical missionaries.
- Dr. David Paulson (1868-1916): medical missionary in the Chicago area (*Footprints of Faith*, pages 21-23,



1909

- Ferdinand Stahl (1874-1950): committed to work in South America in 1909 (*In the Land of the Incas*, pages 15, 129, 134, 136, 146, 188, 229, 271, 280, 281, 285)
 - 1926: in Mount Holly, New Jersey, directed Arthur and Martin Bischoff into nursing
- Drs. Daniel & Laurretta Kress (1862-1956): medical missionary work in England, Australia, USA (*Under the Guiding Hand*, pages 64, 87-90)
 - 1930-33: in Takoma Park, Maryland, Martin Bischoff trained under Daniel Kress; 1950s: in Avon Park, Florida Martin would treat him

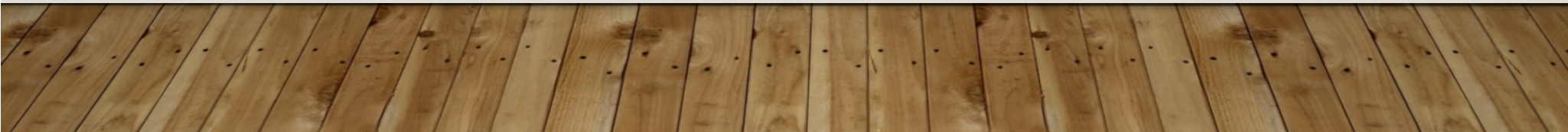




c. 1953, Dr. D. H. Kress with Tom and Fred Bischoff

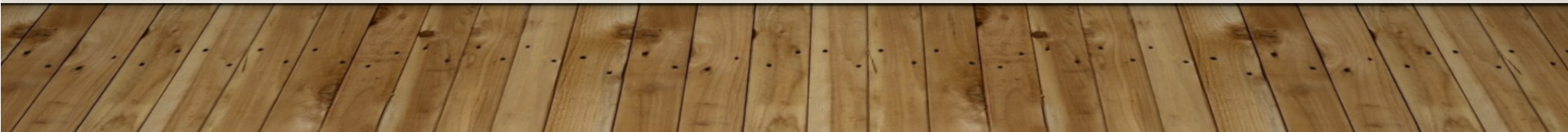
1910

- By 1910, ***E. J. Waggoner*** and ***A. T. Jones*** are out of the church, choosing to work with Dr. Kellogg who was also out of the church by then (*Ellen G. White*, Biography Volume 5, pages 348.4, 420.5). However, recall the September 1892 warning against the "fatal delusion" of rejecting the message if the messengers lost their way.



1910

- M. L. Andreasen visits Ellen White at Elmshaven to check on portions of her writings he was sure she had not written. He becomes convinced of the divine origin of this gift of the testimony of Jesus. (*Without Fear or Favor*, Virginia Steinweg, pages 73-78).

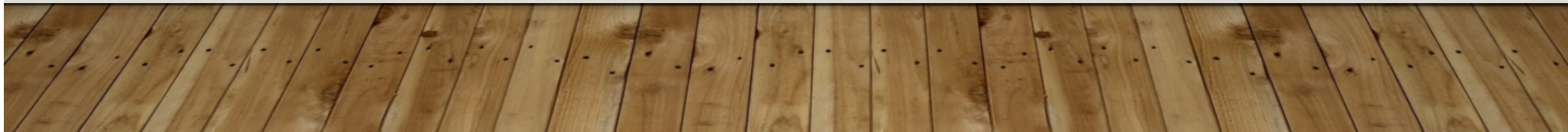


1910

- “The messages which the Lord gave us in the past are very important at this stage of the earth’s history.” (Lt. 130, 1910; in *EGW* 1888, pages 1811.4)

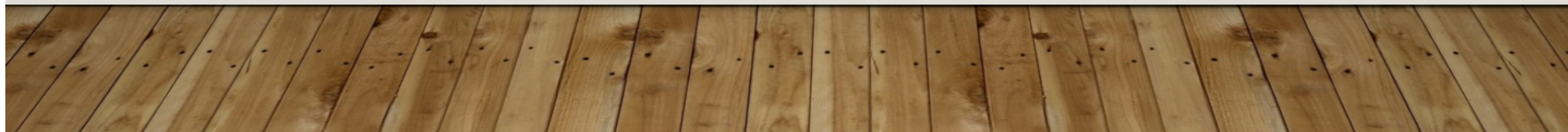
SUMMARY THOUGHTS ON THE DELAY

- The response to the messages causes the delay.
 - Unbelief can be manifested by refusing the practical application of the messages.
 - One cannot give what one does not have.
 - An imbalance in the landmarks causes the message to be marred in our hands. (See *EGW* 1888, page 367.)



SUMMARY THOUGHTS ON THE DELAY

- The importance of our history increases as the delay increases.
 - There is increasing need to explain what has happened, and explain the evidences for the delay.
 - The question of God's leading becomes vital.
 - Those things that “know no haste and no delay” (*Desire of Ages*, page 32.1) need to be differentiated clearly from those that properly answer such a question as, “Why has the Lord so long delayed his coming?” (*Review and Herald*, March 27, 1894, paragraph 14), and that carefully unwrap titles like “Why the Lord Waits” (*Review and Herald*, July 21, 1896).



THOUGHT QUESTION

- What can you do to cooperate with God to end the delay?