

Chapter 9, *The Return of the Latter Rain*

"The 1889 Revivals - 2"

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May 14: G. I. Butler: "The Righteousness of the Law Fulfilled By Us," *Review* article (in middle of Ottawa, Kansas camp meeting): "only believe" contrasted to "duty to keep ... the moral law of God"

May 17,: A. T. Jones: "Keeping the Commandments," Ottawa, Kansas sermon. "... We must be made good, be made righteous, before we can do good or do righteousness.... Christ's righteousness starts at the beginning and makes the action what it ought to be.... And we finally have so much of Christ's divine nature in us that we can draw the bow strongly enough to hit the mark, and then we will be keeping the commandments of God. Then is it not Christ's work from the beginning and all his divine power?" {May 1889 ATJ, KCMS 5.1}

Williamsport, Pennsylvania: **June 5-11** 1889

			5 Wed	6 Thu	7 Fri	8 Sab
9 Sun	10 Mon	11 Tue				

... As the precious message of present truth was spoken to the people by Brn. Jones and Waggoner, the people saw new beauty in the third angel's message, and they were greatly encouraged. They testified to the fact they had never before attended meetings where they had received so much instruction and such precious light. They were now determined to return to their homes and to their churches to impart to their friends and neighbors the light they had received. They felt that they now understood better how to win souls to Christ. {RH, August 13, 1889 par. 5}

God has raised up men to meet the necessity of this time.... Their work is not only to proclaim the law, but to preach the truth for this time,--the Lord our righteousness.... {RH, August 13, 1889 par. 16}

June 11: Uriah Smith: "Our Righteousness," *Review* article: "Perfect obedience to it [the law] will develop perfect righteousness, and that is the only way any one can attain to righteousness...."

Rome, New York: **June 11-18** 1889

		11 Tue	12 Wed	13 Thu	14 Fri	15 Sab
16 Sun	17 Mon	18 Tue				

When the doctrine of justification by faith was presented at the Rome meeting, it came to many as water comes to the thirsty traveler. The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, seemed a precious thought. {RH, September 3, 1889 par. 12}

June 14, EGW letter to Uriah Smith: This morning I have read your article in *Review*. Now there was no call whatever for you to write as you did. You place Elder Jones in a false position just as Elder Morrison and Nicola and yourself and others place him in at Minneapolis. {1888 336.2}

June 19, EGW sermon "Christ and the Law": But must works come first? No, it is faith first. And how? The cross of Christ is lifted up between heaven and earth. Here comes the Father and the whole train of holy angels; and as they approach that cross, the Father bows to the cross and the sacrifice is accepted. Then comes sinful man, with his burden of sin, to the cross, and he there looks up to Christ on the cross of Calvary, and he rolls his sins at the foot of the cross. Here mercy and truth have met together and righteousness and peace have kissed each other. And Christ says, "I, if I be lifted up, will draw all men unto Me." {1888 344.1}

"Then," says one, "you cannot be accepted unless you repent." Well, who leads us to repentance? Who is drawing us? Here the law of God condemns the sinner. It points out the defects of his character. But you can stand before that law all your lifetime and say, "Cleanse me. Fit me for heaven," but can it do it? No; there is no power in law to save the transgressor of law in sin. Then what? Christ must appear in that law as our righteousness, and then Christ is lifted up. "And I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). {1888 344.2}

God has opened to us our strength, and we need to know something about it and be prepared for the time of trouble such as never was since there was a nation. But here is our strength, Christ our righteousness. {1888 347.2}

Brethren, do not let any of you be thrown off the track. "Well," you say, "What does Brother Smith's piece in the Review mean?" He doesn't know what he is talking about; he sees trees as men walking. Everything depends upon our being obedient to God's commandments. Therefore he takes those that have been placed in false settings and he binds them in a bundle as though we were discarding the claims of God's law, when it is no such thing. It is impossible for us to exalt the law of Jehovah unless we take hold of the righteousness of Jesus Christ. {1888 348.1}

I have had the question asked, "What do you think of this light that these men are presenting? Why, I have been presenting it to you for the last 45 years--the matchless charms of Christ. This is what I have been trying to present before your minds. When Brother Waggoner brought out these ideas in Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband. I have said to myself, It is because God has presented it to me in vision that I see it so clearly, and they cannot see it because they have never had it presented to them as I have. And when another presented it, every fiber of my heart said, Amen. {1888 348.4}

"Camp-Meeting at Rome, N.Y." [Report in September 3, 1889 *Review*] The present message--justification by faith--is a message from God; it bears the divine credentials, for its fruit is unto holiness. Some who greatly need the precious truth that was presented before them, we fear did not receive its benefit. They did not open the door of their hearts to welcome Jesus as a heavenly guest, and they have suffered great loss. {RH, September 3, 1889 par. 10}

It has been necessary to exalt the great standard of righteousness, but in doing this, many have neglected to preach the faith of Jesus. If we would have the spirit and power of the third angel's message, we must present the law and the gospel together, for they go hand in hand. {RH, September 3, 1889 par. 17}

June 1889: Manuscript 30, "Experience Following the Minneapolis Conference" (see Chapter 7)

July 2: Uriah Smith: "Our Righteousness Again," *Review* article: "... In exalting the faith side of this question, which is all right in itself, ... many have come to think that the [law] is obsolete and [obedience] of no consequence."

Wexford, Michigan: June 25 to July 2 1889

		25 Tue	26 Wed	27 Thu	28 Fri	29 Sab
30 Sun	1 Mon	2 Tue				

Brother Miller, why did you and your brother Howard appear so listless at the Wexford Meeting? The Spirit of the Lord was manifestly at work; but you did not recognize the fact. You bore no testimony that harmonized with the testimony of those through whom God was working. Why did you come to the meeting, have your expenses paid, your time recompensed, when you could offer nothing that would bring light to the souls of others? Did you think your indifference would be counted a virtue? {1888 389.1}

The light of truth is shining upon us as clearly as it shone upon the Jewish people, but the hearts of men are as hard and unimpressible as in the days of Christ, because they [know] not what they oppose. Many who claim to be standing in the light are in darkness and know it not. They have so enshrouded themselves in unbelief that they call darkness light, and light darkness. They are ignorant of that which they condemn and oppose. But their ignorance is not such as God will excuse, for He has given them light, and they reject it. They have before them the example of the past, but they will not be warned, and unbelief is enclosing them in impenetrable darkness. They refuse to accept the testimonies they ought to believe and are ready to accept tidbits of gossip and testimonies of men showing their credulousness and readiness to believe that which they want to believe. {1888 408.2}

The character, the motives and purposes of the workmen whom God has sent, have been, and will continue to be, misrepresented. Men will catch at words and statements that they suppose to be faulty, and will magnify and falsify these utterances. But what kind of work are these lookers-on doing? Has the Lord placed them on the judgment-seat to condemn His message and messengers? Why do not these opposers lay hold of the work, if they have so much light? If they see defects in the presentation of the message, why do they not present it in a better way? If they possess such farseeing discernment, such caution, such intelligence, why do they not go to work and do something? {1888 423.1}