

Session, emphasis on certain inseparably related truths followed inevitably.

Thus the truth of the Trinity was set forth in tract form by the Pacific Press—where E. J. Waggöner was editor—in February, 1892. This was just three and a half years after Minneapolis. It was not written by one of our own men, but by “the late Dr. Samuel Spear.” This was reprinted, “by permission,” from the New York *Independent* of November 14, 1889. The fact is, we had nothing in print on the question at the time.

2. SCOPE OF HELPFUL COVERAGE.—This sound and helpful tract by Spear—*The Bible Doctrine of the Trinity* (1892)*—necessarily deals with the complete Deity of Christ. He is “truly divine and truly God in the most absolute sense” (p. 3). It also covers the “distinction between God the Father and Christ” (p. 4), and the absolute “unity of the Godhead” (p. 5). It exposes the fallacy of the “Arian” view of Christ (p. 6). It notes the “diversity in offices, relations, and actions toward men” on the part of the Godhead (p. 9), and how “Trinitarians are not tritheists” (p. 9).

It touches on the *one* all-encompassing “name” (singular) in the baptismal formula, and the “‘one Spirit,’” “‘one Lord,’” and “‘one God and Father of all’” (p. 10)—the “‘divine Trinity’” (p. 14). It was simple, but adequate, as the first step in recognition and declaration. It was the logical aftermath of 1888.

V. 1898—Last Major Book Advocating “Derived” Christ

1. TWO BOOKS IN IRRECONCILABLE CONFLICT.—It is not without significance that Ellen White’s *The Desire of Ages* and Uriah Smith’s *Looking Unto Jesus* were both published in the same year, 1898—ten years after Minneapolis—one in the West, the other in the East. The contrast, and the variance, between the positions of these two books—as concerns the eternal pre-existence and complete Deity of Christ, the Trinity of the Godhead, and the Personality of the Holy Spirit—was incisive and epoch-making. *The Desire of Ages*, of course, presented an inspired depiction, and was consequently destined to become the denominationally accepted position.

Though Smith made wholesome confession of earlier wrong attitudes as regards the Spirit of Prophecy, he apparently never changed his fundamental views on the Godhead—that is, concerning Christ as a

* The entire tract—*The Bible Doctrine of the Trinity*—was reproduced in full in M. L. Andreesen’s *The Book of Hebrews* (1948), pages 115-124. The tract was in turn a reprint from the New York *Independent*, Nov. 14, 1889.

derived Being, the Holy Spirit as *merely an influence* and not a Person, and *denial of the Trinity*. These still appeared in his 1898 *Looking Unto Jesus*. *Looking Unto Jesus* was the last declaration, in book form, of the minority constricted-view concept of our Lord, who is in reality "all the fullness of the Godhead bodily."

The appearance of *The Desire of Ages*, with recognized authority, is doubtless the reason why there were no further printings of *Looking Unto Jesus* in North America, and only one small issuance overseas in Australia. It exerted but little influence. *The Desire of Ages* has had a circulation (up to 1968) of approximately 1,250,000 copies, and has been issued in seventeen languages. It is one of the most highly esteemed books of the denomination—a recognized classic, even publicized in such a Catholic journal as the *Universal Fatima News*, for September, 1965.

2. CLEAR DECLARATIONS OF "THE DESIRE OF AGES."—Illustrative of the contrasting positions, here are eight key quotations from *The Desire of Ages* on the eternal pre-existence and complete Deity of Christ. These stand permanently on record, setting forth the true denominational, Spirit-of-Prophesy-attested position, and thenceforth invalidating the unfortunate *Looking Unto Jesus* constrictions. Here, among others, are eight clear declarations of Ellen G. White:

(1) "From the days of eternity the Lord Jesus Christ was one with the Father." (DA 19.)

(2) "He [Christ] was the incarnate God, the light of heaven and earth." (P. 23.)

(3) "It is the 'Son of man' who shares the throne of the universe. . . . *The mighty God*." (P. 25.)

(4) "Jesus claimed equal rights with God." "[He] had declared Himself equal with God." (P. 207.)

(5) "I am the Son of God, one with Him [the Father] in nature, in will, and in purpose." (P. 208.)

(6) "The Son of God, One with the CREATOR of the universe." (P. 210.)

(7) "In Christ is life, original, unborrowed, underived. 'He that hath the Son hath life.' 1 John 5:12. The divinity [Deity] of Christ is the believer's assurance of eternal life." (P. 530.)

(8) "Christ had not ceased to be God when He became man. Though He had humbled Himself to humanity, the Godhead was still His own." (Pp. 663, 664.)

So 1898 unmistakably marked another step in the progressive triumph of truth on the complete Deity and eternal pre-existence of Christ. Such could never be justifiably questioned after that—except by resistant voices. And be it never forgotten that the ultimate accept-

ance was definitely influenced by the Spirit of Prophecy, which had never veered from this position, though not as completely and conclusively expressed as in these concentrated 1898 utterances.

VI. Church—Object of God's Ardent Love to the End

1. ASSURED OF LOVE, GUIDANCE, TRIUMPH.—The regrettable charge is still bandied about that because "some" rejected the message of 1888 at that time, God has turned away from all of His people and has hidden His face from them. According to this unwarranted contention, we have since been without His special leadership and blessing, guidance and protection. The time and actuality of the Loud Cry and the Latter Rain have been not only deferred, such affirm, but provisionally canceled.

But such a contention does not tally with frequent Spirit of Prophecy declarations since 1888. In fact, it is in direct conflict with a continuing series of clear affirmations. It is strange how some will not acknowledge them, but cling to a few pet phrases with which they cancel out all affirmative declarations.

It will therefore be well, ere we close this chapter, to listen again to a few of these assurances of love, constancy, and triumph. Here are samples, listed in their sequence over the years, from Minneapolis onward—though there are many, many more.

2. THE DECLARATIONS OF INSPIRATION.—Here are some written between 1892 and 1913. These should ever be kept in mind:

1892—Loud Cry being heard in 1892 (R&H, Nov. 22, 1892; 1SM 363)

Christ's regard for His Church declared (TM 15)

1893—Outpouring of Holy Spirit seen in 1893 (TM 23)

Remnant Church will not be disorganized or broken up (2SM 68, 69)

Spirit poured out on SDA Church in '93 (TM 23)

On General Conference (TM 49)

At Battle Creek (1SM 129, 130, 143)

Humble confessions noted (TM 22, 23)

Van Horn* accepts reproof with weeping (*Messenger to Remnant*, p. 19)

1894—God will correct and bring back to right position (FE 290)

1900—Christ's love for His Church expressed (SD 13)

1902—"Only object" on which Christ "bestows His supreme regard" (Ms. 155, 1902; 2SM 396)

* I. D. VAN HORN (1834-1910), was treasurer of General Conference (1865-68), editor of *Instructor* (1864-67). (Sergeant A. T. Jones was one of his converts at Walla Walla, in the Northwest.) Was president of Michigan Conference (1888-91). On the wrong side of the issue in 1888. Accepted reproofs in 1893. Became supporter of Righteousness by Faith.