

**THE WAY OF THE
ADVENTISTS**

W. EGERTER

Der Weg der Adventisten, W. Egerter

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INTRODUCTION

“Through the chosen nation. God had purposed to bring blessing to all mankind. ‘The vineyard of the Lord of hosts,’ the prophet declared, ‘is the house of Israel, and the men of Judah His pleasant plant,’ Isaiah ?.”—*Prophets and Kings*, pp. 17, 18.

“Of special value to God’s church on earth today—the keepers of His vineyard—are the messages of counsel and admonition given through the prophets who have made plain His eternal purpose in behalf of mankind. In the teachings of the prophets, His love for the lost race and His plan for their salvation are clearly revealed. The story of Israel’s call, of their success and failures, of their restoration to divine favor, of their rejection of the Master of the vineyard, and of the carrying out of the plan of the ages by a goodly remnant to whom are to be fulfilled all the covenant promises—this has been the theme of God’s messengers to His church throughout the centuries that have passed. And today God’s message to His church—to those who are occupying His vineyard as faithful husbandmen—is none other than that spoken through the prophet of old...

“The Master of the vineyard is even now gathering from among men of all nations and peoples the precious fruits for which He has long been waiting. Soon He will come unto His own; and in that glad day His eternal purpose for the house of Israel will finally be fulfilled.”—*Prophets and Kings*, p. 22.

“God’s remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all

enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they ate to cooperate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in.”—*Prophets and Kings*, p. 678.

“In the work of reform to be carried forward today, there is need of men who, like Ezra and Nehemiah, will not palliate or excuse sin, nor shrink from vindicating the honor of God. Those upon whom rests the burden of this work will not hold their peace when wrong is done, neither will they cover evil with a cloak of false charity. They will remember of persons, and that severity to a few may prove mercy to many.”—*Prophets and Kings*, p. 675.

“The work of restoration and reform carried on by the returned exiles, under the leadership of Zerubbabel, Ezra, and Nehemiah, presents a picture of a work of spiritual restoration that is to be wrought in the closing days of this earth’s history.”—*Prophets and Kings*, p. 677.

“The church is God’s fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten Son. From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven. He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people.

“Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. All has taken as He predicted. He has not left His church forsaken, but has traced in prophetic declarations what would occur, and that which His Spirit inspired the prophets to foretell has been brought about. All His purposes will be fulfilled. His law is linked with his throne, and no power of evil can destroy it. Truth is inspired and guarded by God; and it will triumph over all opposition.” –*The Acts of the Apostles*, pp. 11, 12.

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ORIGIN OF THE ADVENT MOVEMENT

Origin of the Advent Movement

“Through the chosen nation. God had purposed to bring blessing to all mankind. ‘The vineyard of the Lord of hosts,’ the prophet declared, ‘is the house of Israel, and the men of Judah His pleasant plant,’ Isaiah ?.” –*Prophets and Kings*, pp. 17, 18.

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“Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. All has taken as He predicted. He has not left His church forsaken, but has traced in prophetic declarations what would occur, and that which His Spirit inspired the prophets to foretell has been brought about. All His purposes will be fulfilled. His law is linked with his throne, and no power of evil can destroy it. Truth is inspired and guarded by God; and it will triumph over all opposition.”—*The Acts of the Apostles*, pp. 11, 12.

n of the same Scripture truths, not simply in four nations of the earth, but in the whole world.

“The Advent doctrine was proclaimed more extensively than many are aware, and to an extent quite sufficient to fulfill the scripture predictions concerning it.” —*Rise and Progress of Seventh-day Adventist*, pp. 9-25.

1843/1844

The message of Christ's return-judgment message

“The message that was to herald the first advent of Christ was stated by the prophet Isaiah in these words: ‘The voice of him that crieth in the wilderness, Prepare ye the way of the Lord,...

“This prophecy was accomplished in the labors of ‘John the Baptist preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand.’ This man, alone, during six months of labor in the one country of Judea, fulfilled this wonderful prediction. While this prophecy limited John’s work as to time and place, it is not so with those prophecies which relate to the heralding of the second Advent; for this work was to be with a ‘loud cry,’ worldwide in its extent.

“This message is introduced in prophetic word by the symbol of a flying angel, in these words: ‘I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.’

“So the prophecy does not introduce any new gospel to be delivered by literal angels, but the angel is a symbol of the concluding part of the gospel, declaring as an incentive to obedience that the hour [time] of the judgment is come.

“The proclamation by the Advent people was not simply the announcement made by Paul before Felix, ‘Righteousness, temperance, and judgment to come;’ nor was it the statement made by Martin Luther, ... Neither was it the statement made by Wesley, when he said he ‘thought the millennium might commence in

about one hundred years.’ The Adventists claimed to be giving the message symbolized in Revelation 14:6,7, ‘The hour of His Judgment is come,’ and the cry of Revelation 10:6, ‘Time shall be no longer.’” –*Rise and Progress*, pp. 25-30.

1844

Signs of divine guidance – the Spirit of Prophecy

“If ever there was a time since the Saviour’s resurrection when His sorrowing and disappointed followers needed to be comforted by His presence and cheering words, it was at that time when some of the sad and persecuted believers were holding on by steadfast faith after the ‘midnight cry’ of 1844; and if in mercy God ever communicated directly to sorrowing souls, it would seem that it would certainly be at such a time, and to such a people...

“He who is not limited in ways and means of working, and who placed the gifts of the Spirit in His church ‘when He ascended up on high,’ promised to be with His followers in preaching the gospel, ‘even unto the end of the world...’

“The Lord chose His own instrument for this purpose, selecting as His agent one who had not only surrendered all for Him, but whose life trembled in the balance, ‘the weakest of the weak.’ Within two months after the passing of the time, Miss Ellen G. Harmon, of Portland, Maine, then only about seventeen years of age, began to receive revelations from the Lord.” –*The Great Second Advent Movement*, pp. 199, 202.

Should one not expect that, if the Lord would want to speak to His people through visions, the revelations themselves would carry clear indications of the divine influence? These signs are known to exist in the visions of Sister White.

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“It was not long after the passing of time in 1844, that my first vision was given me. I was visiting Mrs. Haines at Portland, a dear sister in Christ, whose heart was knit with mine; five of us, all women, were kneeling quietly at the family altar. While we were praying, the power of God came upon me as I had never felt it before.” —*Life Sketches*, p.64.

The first vision was given in December 1844. On the 20th of December, 1845, Sister White wrote down the vision for the first time, and on the 24th of January, 1846, it was published in the *Day Star of Cincinnati*.

“In my second vision, about a week after the first, the Lord gave me a view of the trials through which I must pass, and told me that I must go and relate to others what He had revealed to me. It was shown me that my labors would meet with great opposition, and that my heart would be rent with anguish; but that the grace of God would be sufficient to sustain me through all.

“After I came out of this vision I was exceedingly troubled, for it pointed out my duty to go out among the people and present the truth. My health was so poor that I was in constant bodily suffering, and to all appearance had but a short time to live. I was only seventeen years of age, small and frail, unused to society, and naturally so timid and retiring that it was painful for me to meet strangers.

“For several days, and far into the night, I prayed that this burden might be removed from me, and laid upon someone more capable of bearing it. But the light of duty did not change, and the words of the angel sounded continually in my ears, ‘Make known to others what I have revealed to you’” —*Life Sketches*, p.69.

“The Lord has connected the manifestation of the gift of prophecy with the keeping of His law. Especially is this true with that work which is to ripen the harvest of the earth. The burden of the third angel’s message is, ‘Here are they that keep

the commandments of God, and the faith of Jesus.’ Of the warfare that is to come upon the last church we read, ‘The dragon was wroth with the woman [church], and went to make war with the remnant of her seed [last end of the church in the probationary stage], which keep the commandments of God, and have the testimony of Jesus Christ.’ The angel who spoke to the beloved John in vision on the isle of Patmos, defined the ‘testimony of Jesus’ as follows: ‘I am thy fellow-servant, and of they brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the Spirit of prophecy.’” –*Rise and Progress*, p.121.

1845

The Sabbath question –the Sabbath introduced

“During the ‘midnight cry,’ in 1844, the Lord began to lead the minds of His people to the keeping of the seventh-day Sabbath. This doctrine, among Adventists, arose on this wise: Rachel Preston, a Seventh-day Baptist, moved to Washington, N.H., where there was a church of Adventists. She accepted the Advent doctrine, and that church, composed of about forty members, through her missionary labors accepted the Sabbath of the fourth commandment. . . . In the Cry of September 5, 1844, we read, ‘Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day.’

“‘Last week we found ourselves brought to this conclusion: There is no particular portion of time which Christians are required by law to set aside as holy time. If this conclusion is incorrect, then we think the seventh day is the only day for the observance of which there is any law.’” –*The Great Second Advent Movement*, p. 249.

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“While on a visit to New Bedford, Mass., in 1846, I became acquainted with Elder Joseph Bates. He had early embraced the Advent faith, and was an active laborer in the cause. . . .

“Elder Bats was resting upon Saturday, the seventh day of the week, and he urged it upon our attention as the true Sabbath. I did not feel its importance, and thought that he erred in dwelling upon the fourth commandment more than upon the other nine.

“But the Lord gave me a view of the heavenly sanctuary. The temple of God was open in heaven, and I was shown the ark of God covered with the mercy seat. Two angels stood one at either end of the ark, with their wings spread over the mercy seat, and their faces turned toward it. . . .

“Jesus raised the cover of the ark, and I beheld the tables of stone on which the ten commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it. Said the angel, ‘It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein.’

“When the foundations of the earth were laid, then was also laid the foundation of the Sabbath. I was shown that if the true Sabbath had been kept, there would never have been an infidel or an atheist.” —*Life Sketches*, pp. 95, 96.

“From that time the third angel’s message, as connected with the other two, began to be proclaimed. The Sabbath truth, as connected with the ark of God, and the light developing with reference to the sanctuary, confirmed what had been previously shown, that the past Advent movement was right, and in the order of the Lord.” —*Rise and Progress*, p. 123.

1848**An eventful year**

“The year 1848 was memorable, not only in the advent history, but politically. The truths of the third angel’s message were very well defined, and the way was opening in different directions for the advancement of the work. At this time events in the moral and political world were assuming a shape calculated to arouse anew the attention of the students of prophecy....

“On the 21st day of February, 1848, when the courtiers of Louis Phillippe, of France, were gathered around him, he said: ‘I was never more firmly seated on the throne of empire that I am tonight.’ In the twilight of the next evening, wearing a ‘pea jacket,’ disguised as a hackney coachman, he fled outside the walls of the city of Paris seeking a refuge for his personal safety. The cause of this great and sudden change is said to have been that result of some movement on his part favoring the papal usurpation, which offended his subjects and his soldiers. He had on that day completed, in the city of Paris, a grand military review of the French army; and when their arms were stacked, he retired to the palace, when suddenly a small boy jumped upon a canon, waving a tri-colored flag, crying, ‘DOWN WITH THE POPE! DOWN WITH THE POPE!’ The soldiers taking up the cry, it passed swiftly up and down the lines, gaining strength as it went, until connected with it was the cry, ‘AND DOWN WITH THE KING!’ In few hours all Paris was a scene of wild confusion. The soldiers, with guns in hand, accompanied by a mob, were rushing for the king’s palace. He, on being informed of the turmoil, hastened to escape under disguise.

“The commotion and unrest of France spread rapidly to other countries... Within three months all Europe was astir, and

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over thirty empires and kingdoms were in the greatest disorder. Thrones were burned in the streets, kings and emperors were fleeing and hiding for fear of losing their lives. Politicians predicted that there would be a general revolution of the governments of the world....” –*The Great Second Advent Movement*, pp. 270-272.

The holding of the winds

“Some three months later, the outburst among the nations quieted down, not, however, by a settlement of their grievances, but in a manner that journalists themselves could not explain. Of this trouble, Horace Greeley in the New York Tribune said: ‘It was a great wonder to us all what started so suddenly that confusion among the nations; but it is a greater wonder still what stopped it.’” –*The Great Second Advent Movement*, p. 272.

“While the message has been thus advancing, what has been the condition of the nations? From that time down, in the public journals, we have often been treated to statements concerning the general war that is soon to be in Europe. While there has been strife here, and an outbreak there, the general ‘whirlwind’ is held back –the ‘four winds’ are not permitted to blow all at once, ‘until the servants of God are sealed.’ That the elements of strife and war are there, but do not break out because they are held in check, is evident to all....

“But the whirlwind of war still delays, while the sealing work goes on.” –*The Great Second Advent Movement*, pp. 278, 280.

The mysterious rappings

In the fall of 1847, in a humble house in Hydesville, distinct raps began to be heard. By March, 1848, the rappings were of

nightly occurrence, most frequent near the bed occupied by the two Fox sisters, Kate and her older sister Margaretta.

Wearied by loss of sleep for a succession of nights, on Friday, March 31, 1848, the family made arrangements which they hoped would cause the annoyance to cease, and allow them to obtain much-needed rest. Turning to the place from which the rappings came, Kate snapped her fingers, and said, "Here, old Splitfoot, do as I do!" And the knocking sounds instantly responded.

"Count ten," her mother said, addressing the noise. Ten strokes, distinctly given! "How old is my daughter Margaret? Twelve strokes. "And Kate?" Nine.

"Interest in these manifestations rapidly increased until, on November 14, 1949, by direction of the spirits, a public lecture was given in Corinthian Hall, Rochester." *—Past, Present and Future*, pp. 217-222.

The adherents to this new teaching were called Spiritualists. Therefore, in 1848, there was not only commotion among the nations of Europe but in this same year began the revelations of spiritualism.

In *Early Writings*, p. 59, Sister White wrote the following: "August 24, 1850, I saw that the 'mysterious rapping' was the power of Satan; some of it was directly from him, and some indirectly, through his agents, but it all proceeded from Satan. It was his work that he accomplished in different ways; yet many in the churches and the world were so enveloped in gross darkness that they thought and held forth that it was the power of God."

1849

1849

Clearness on the sealing –Sister White’s vision concerning it

“While those claiming that this stir among the nations in 1848 was to usher in the coming of the Lord, met with a sad disappointment, how was it with Seventh-day Adventists who claimed that the time had now come for the ‘seal of the living God’ to be presented to the people? In reply we quote from a tract published by Elder Joseph Bates in the month of January 1849.

“A small company of brethren and sisters were assembled in a meeting in Dorchester, near Boston, Mass. Before the meeting commenced, some of us were examining some of the points in the sealing message; ...and whereas we had made the publishing of the message a subject of prayer at the Topsham (Maine) conference a little previous, and the way to publish appeared not sufficiently clear, we therefore resolved unitedly to refer it all to God.” –*Great Second Advent Movement*, p. 273.

On January 5, 1849, the following was shown to Sister White in vision: “I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed

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with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, ‘My blood, Father, My blood, My blood, My blood! Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all around Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, ‘Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads.’

“I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth; that the four angels had power from God to hold the four winds, and that they were about to let them go; but while their hands were loosening, and the four winds were about to blow, the merciful eye of Jesus gazed on the remnant that were not sealed, and He raised his hands to the Father and pleaded with him that He had spilled His blood for them. Then another angel was commissioned to fly swiftly to the four angels and bid them hold, until the servants of God were sealed with the seal of the living God in their foreheads.” –*Early Writings*, p. 38.

“Elder James White, in an unpublished letter giving his account of this meeting, writes: ‘...Ellen was again taken off in vision. She then began to describe the Sabbath light, which was the sealing truth. Said she: “It arose from the rising of the sun. It arose back there in weakness, but light after light has shone upon it until the Sabbath truth is clear, weighty and mighty. Like the sun when it first rises, its rays are cold, but as it comes up, its rays are warming and powerful; so the light and power has increased more and more until its rays are powerful, sanctifying the soul; but, unlike the sun, it will never set. The Sabbath light will be at

its brightest when the saints are immortal; it will rise higher and higher until immortality comes.”

“She saw many interesting things about this glorious sealing Sabbath....” –*Life Sketches*, p. 116 (footnote)

“It was after this vision that Mrs. White informed her husband of his duty to publish, and that as he should advance by faith, success would attend his efforts.” –*Life Sketches*, p. 116 (footnote)

“The whole volume of *The Present Truth* consisted of eleven numbers of eight pages, two columns each.” –*The Great Second Advent Movement*, p. 276.

1850

Three important visions

In the year 1850 three important visions were given by Sister White.

To the little flock

“I saw that some of the people of God are stupid and dormant and but half awake; they do not realize the time we are now living in....

“As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die by withholding the necessary means to carry forward the work of God, the sight was too painful....

“I then saw the glorious Redeemer, beautiful and lovely; that He left the realms of glory and came to this dark and lonely world to give His precious life and die, the just for the unjust....

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“Then again was held up before me those who were not willing to dispose of this world’s goods to save perishing souls....

“The mighty shaking has commenced and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth and to sacrifice for God and His cause.” –*Early Writings*, pp. 48-50.

The last plagues and the judgment

“At the General Conference... I was shown that the seven last plagues will be poured out after Jesus leaves the sanctuary. Said the angel, ‘It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners, but they will not then execute the judgment written. The execution of the judgment will be at the close of the one thousand years.’...

“The saints, in unison with Jesus, pass their judgment upon the wicked dead. ‘Behold ye,’ said the angel, ‘the saints, in union with Jesus, sit in judgment, and mete out to the wicked according to the deeds done in the body, and that which they must receive at the execution of the judgment is set off against their names.’ This, I saw, was the work of the saints with Jesus through the one thousand years in the holy city before it descends to the earth. Then at the close of the one thousand years, Jesus, with the angels and all the saints, leaves the holy city, and while He is descending to the earth with them, the wicked dead are raised,...

“Then the wicked say what they had lost; and fire was breathed from God upon them and consumed them. This was the execution of the judgment.” –*Early Writings*, pp. 52-54.

Mysterious rapping

We have already mentioned this vision but will add a few more important points.

“I saw that soon it would be considered blasphemy to speak against the rapping, and that it would spread more and more, that Satan’s power would increase, . . . I was shown that by the rapping and mesmerism these modern magicians would yet account for all miracles wrought by our Lord Jesus Christ, and that many would believe that all the mighty works of the Son of God when on earth were accomplished by this same power. . . and that just before the final deliverance of the saints, God would work powerfully for His people, and these modern magicians would be permitted to imitate the work of God.

“That time will soon come, and we shall have to keep hold of the strong arm of Jehovah; for all these great signs and mighty wonders of the devil are designed to deceive God’s people and overthrow them. Our minds must be stayed upon God, and we must not fear the fear of the wicked, that is, fear what they fear, and reverence what they reverence, but be bold and valiant for the truth.” –*Early Writings*, pp.59, 60.

Other events

“In the autumn of 1850, the first volume of the *Second Advent Review and Sabbath Herald* was published as a semimonthly. . . . The enlarged size of the paper over *Present Truth* was a very good index to the proportionate spread of the truth, the increase of laborers in the cause, and of supporters of the work.” –*Great Second Advent Movement*, pp. 283, 284.

“In 1851, Elder White moved from Paris, Maine, and published the second volume of the *Advent Review*. The name

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of the paper was slightly changed from that of the Second Advent Review... to the Advent Review and Sabbath Herald, the name which... it still retains.

“On May 6, 1852, the first number of Volume III of the Advent Review and Sabbath Herald was published in Rochester, N.Y., and was printed on a press and with type owned by Seventh-day Adventists...

In August there was begun in the Review office the publication of the Youth’s Instructor, a monthly...

“In 1853 Elder Uriah Smith began his labors in the office of the Review and Herald....

“In the Review of Oct. 12 and Dec. 24, 1854, calls were made for a \$500 tract fund to enable the office to furnish ministers with tracts for free distribution in connection with their labors.”
—*Great Second Advent Movement*, pp. 285-287.

Up to the year 1855, the Sabbath was kept from 6:00 Friday evening to 6:00 Sabbath evening. It was understood that the expression “the evening and the morning” referred to 6:00. J. N. Andrews then proved by investigation and eager search in the Scriptures that Biblical chronology points out the day from sunset to sunset. Then, in a vision to Sister White, it was verified that the Sabbath should be kept from sundown to sundown. —*Testimonies for the Church*, vol. 1, p. 116.

1856

Beginning of warnings concerning the decline in spiritual life; calls to repentance

“Dear Brethren and Sisters: The Lord has shown me in vision some things concerning the church in its present lukewarm state, ... Said the angel to the church: ‘Jesus speaks to thee, Be zealous and repent.’ This work, I saw, should be taken hold of in

earnest. There is something to repent of. Worldly-mindedness, selfishness, and covetousness have been eating out the spirituality and life of God's people.

“The danger of God's people for a few years past has been the love of the world. The more they get of this world, the more they set their affections on it; and still they reach out for more....

“Heed the counsel of the True Witness. Buy gold tried in the fire, that thou mayest be rich, white raiment that thou mayest be clothed, and eyesalve that thou mayest see.

“Oh, how precious was this promise, as it was shown to me in vision! ‘I will come in to him, and will sup with him, and he with Me.’ Oh, the love, the wondrous love of God! After all our lukewarmness and sins He says: ‘Return unto me, and I will return unto thee, and will heal all thy backslidings....

Vision of the “Shaking”

“November 20, 1857, I was shown the people of God, and saw them mightily shaken....

“I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people.

“This testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it and be purified.”—*Testimony Treasures*, vol. 1, pp. 59, 60.

1858

The necessity of organization

“In the advancement of the third angel’s message, twelve years had passed (from 1846 to 1858) before our people seemed to realize a necessity for any more normal association than simply the belief of the truth and Christian love. Although the Lord had spoken to His people upon this subject through the gift of prophecy, it seemed to require some adverse experiences to arouse them fully to a sense of the necessity of the organization of conferences and churches and associations for the management of the temporalities of the cause.” –*The Great Second Advent Movement*, p. 343.

1859

The tithe introduced

Along with the necessity of organization came an understanding of God’s plan of systematic support for the ministry. “In the winter of 1858-1859 instruction was given to the effect that the Bible contained a complete system for the support of the ministry, ... Accordingly, a Bible class was held in Battle Creek, over which Elder J.N. Andrews presided. After careful and prayerful study of the Scriptures, an article was prepared and published in the Review of February 3, 1859, presenting a plan that embraced the principle of tithing. An address on that subject was submitted to a large gathering of our people, assembled in a general meeting in Battle Creek, Mich., June 6, 1859, and unanimously adopted by a vote of the entire assembly.” –*The Great Second Advent Movement*, p. 349.

An earnest testimony to the Laodicean church

This same year the Lord sent a very earnest testimony to His people, quoted here in part from *Testimonies for the Church*, vol. 1, pp. 185-190.

“The message to the Laodiceans has not accomplished that zealous repentance among God’s people which I expected to see, and my perplexity of mind has been great....

“I was shown that the testimony to the Laodiceans applies to God’s people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the message time to do its work. The heart must be purified from sins which have so long shut out Jesus. This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect of the message. I saw that this message would not accomplish its work in a few short months. It is designed to arouse the people of God, to discover to them their backsliding, and to lead to zealous repentance, that there may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel....

“God will prove His people. Jesus bears patiently with them, and does not spew them out of His mouth in a moment. Said the angel, ‘God is weighing His people.’... to see if they will obey the counsel of the True Witness....

“If the professed people of God find their hearts opposed to this straight work, it should convince them that they have a work to do to overcome, if they would not be spewed out of the mouth

of the Lord.... Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation....

“I was shown that the people of God should not imitate the fashions of the world.... If God’s professed people had not greatly departed from Him, there would now be a marked difference between their dress and that of the world.... The inhabitants of earth are growing more and more corrupt, and the line of distinction between them and the Israel of God must be more plain, or the curse which falls upon worldlings shall fall on God’s professed people....

“And I saw that the Lord was whetting His sword in Heaven to cut them down. Oh that every lukewarm professor could realize the clean work that God is about to make among His professed people!”

1860

The denominational name

From September 28 to October 1, 1860, a meeting was held in Battle Creek in which “a full and free discussion of legal organization” took place.

“This conference also took into consideration the subject of a name by which our people should be called. This again called forth a diversity of opinions, some pleading for one name and some for another. The ‘Church of God’ being proposed, it was objected to on the ground that it gave none of the distinctive features of our faith, while the name ‘Seventh-day Adventists’ would not only set forth our faith in the near coming of Christ, but would also show that we were observers of the Seventh-day Sabbath. So unanimous was the assembly in favor of the latter name that when put to vote, only one man voted against it, and he soon afterward withdrew his objection.

“In Testimony No. 6 we read: ‘No name which we can take will be appropriate but that which accords with our profession, and expresses our faith, and marks us as a peculiar people. . . .

“‘The name Seventh-day Adventist carries the true features of or faith in front, and will convict the inquiring mind. Like an arrow from the Lord’s quiver, it will wound the transgressor of God’s law, and will lead to repentance toward God and faith in our Lord Jesus Christ.’” –*The Great Second Advent Movement*, p. 351.

1861

Church organization –church covenant resolution

On “October 6, 1861, the Michigan Conference was organized. . . adopting the following as a church covenant:

“We, the undersigned, hereby associate ourselves together as a church, taking the name Seventh-day Adventists; covenanting to keep the commandments of God and the faith of Jesus Christ.”
–*The Great Second Advent Movement*, p. 352.

“At this conference it was first decided that credentials should be granted to all Seventh-day Adventist ministers, . . . and that ministers should carry papers consisting of a certificate of ordination, and credentials signed by the chairman and clerk of the conference, which credentials should be renewed annually.

“It was at this conference, too, that the plan was adopted of paying ministers a certain sum per week for services rendered. The ministers on their part were required to report the time spent in labor in the conference, with their receipts and expenses; and the conference receiving this report was to make proper settlement.”
–*The Great Second Advent Movement*, p. 353.

The founding of the Michigan Conference was a most important step in the organization of the church, as other states soon followed, making way for the establishment of the General Conference in May of 1863.

**PREDICTION
OF THE AMERICAN
CIVIL WAR**

Prediction of the American Civil War

“On Sabbath, the 12th of January, 1861, just three months to a day before the first gun was fired on Fort Sumter, ... the Seventh-day Adventist meeting-house in Parkville, Mich., was dedicated. At the close of the discourse by Elder White, Mrs. White gave a stirring exhortation, after which she took her seat in a chair. In this position she was taken off in vision.... After coming out of the vision she arose, and looking about the house, said:

‘ “There is not a person in this house who has even dreamed of the trouble that is coming upon this land. People are making sport of the secession ordinance of South Carolina, but I have just been shown that a large number of States are going to join that State, and there will be a most terrible war. In this vision I have seen large armies of both sides gathered on the field of battle, I heard the booming of the cannon, and saw the dead and dying on every hand. Then I saw them rushing up engaged in

hand-to-hand fighting [bayoneting one another]. Then I saw the field after battle, all covered with the dead and dying. Then I was carried to prisons, and saw the suffering of those in want, who were wasting away. Then I was taken to the homes of those who had lost husbands, sons, or brothers in the war. I saw their distress and anguish.’ . . .

“In connection with the prediction of that fearful war, Mrs. White further states that Seventh-day Adventists ‘would be brought into straight places in consequences of the war, and that it was the duty of all to earnestly pray that wisdom might be given them to know what to do in the trying times before them.’ . . .

“Four years and more of persistent fighting on the part of the South, until nearly half of all the mustered forces were lost by death in battle or from sickness, shows a striking fulfillment of the above prediction.

“In relating a vision given her January 4, 1862, Mrs. White said:

“ ‘Thousands have been induced to enlist with the understanding that this war was to exterminate slavery; but now that they are fixed, they find that they have been deceived, that the object of this war is not to abolish slavery, but to preserve it as it is.’ ”—*The Great Second Advent Movement*, pp. 337-340.

1863

Position and principle concerning the attitude toward war

The outbreak of the Civil War in America brought a diversity of opinions among the Adventists in their relationship to war. By means of a vision the Lord brought enlightenment for all the future, showing the church what its position and attitude must be during times of war. This direction is in harmony with the

word of God, and serves the church as a principle for all time.

The statement in *Testimonies for the Church*, vol. 1 p. 361, is clear and answers all other explanations on this subject.

“I was shown that God’s people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continued violation of conscience.... The ten precepts of Jehovah are the foundation of all righteous and good laws. Those who love God’s commandments will conform to every good law of the land. But if the requirements of the rulers are such as conflict with the laws of God, the only question to be settled is, Shall we obey God, or man?” –*Testimonies for the Church*, vol. 1, pp. 361, 362.

In *The Great Controversy*, p. 589, we also read: “Satan delights in war, for it excites the worst passions of the soul and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another, for he can thus divert the minds of the people from the work of preparation to stand in the day of God.”

The year 1863 was important in the Advent Movement. It was the year the church finalized its organization and took decided stands on the war question, which was covered in Part 4, and the health message.

Vision concerning healthful living

“On Sabbath, June 6, 1863, Elder White and his wife attended a tent-meeting held by Elder Cornell and Lawrence in Otsego, Michigan. Mrs. White was there given a vision which opened before her the subject of health reform. From that time, articles on health and healthful living were published in the *Review*, and she began to write what had been revealed to her on health.” –*The Great Second Advent Movement*, p. 358.

A.L. White wrote an article which appeared in the German Adventist church paper, *Adventbot*, which retells the story and an argument Sister White had with her stomach.

“She received instructions concerning dress, diet, work and rest and remedies to be used in sickness. To her was shown the benefits of activity, rest, fresh air, a simple diet and trust in God. The light concerning diet and the injuriousness of meat eating were contrary to Sister White’s own opinion that meat was essential for strength and health. Being obedient to the light, she instructed the girl which assisted in the kitchen to bring only such healthful and simple items to the table, that can be prepared from grain, vegetables, nuts, milk, cream and eggs. In addition, an abundance of fruit was to be provided. When the family came to eat, there was plenty of good, healthful food, but no meat. Yet Sister White was craving meat and had no desire for any other food. She then decided to arise without eating. At the next meal, it was no different. The simple food did not appeal to her. When she again came to the table, there again was the simple foods which she had seen in vision as best suited for health, strength and growth. But she was only hungry for meat; for she had become accustomed to it, even though she now knew that it was not best. She says herself that she laid her hands on her stomach and said to it, ‘You can wait until you are ready to accept what is good for you.’”

“It did not take long until Ellen White found satisfaction in the simple foods and with the change in diet her health improved to the extent that during the middle years of her life she enjoyed considerable good health. Health reform proved a great blessing to the White family as it also has to thousands of Adventist families around the world.”

Health reform's increasing light

Because of the importance of healthful living, we shall quote at this point a few additional testimonies which were given in the years following 1863, the year of Sister White's major vision on health reform.

"When we have tried to present the health reform to our brethren and sisters, and have spoken to them of the importance of eating and drinking and doing all that they do to the glory of God, many by their actions have said: 'It is nobody's business whether I eat this or that. Whatever we do we are to bear the consequences ourselves.'

"Dear friends, you are greatly mistaken." –*Testimony Treasures*, vol. 1, p. 183, Battle Creek Michigan, March 6, 1869.

"Because we from principle discard the use of meat, butter, mince pies, spices, lard and that which irritates the stomach and destroys the health, the idea should never be given that it is of but little consequence what we eat....

"Flesh meats will depreciate the blood.... The mince pies and the pickles, which should never find a place in any human stomach, will give a miserable quality of blood.... Flesh meats and rich food, and an impoverished diet, will produce the same results....

"Yet we do not hesitate to say that flesh meat is not necessary for health or strength. If used, it is because a depraved appetite craves it." –*Testimony Treasures*, vol. 1, pp. 190, 195, 1870.

"On December 10, 1871, I was shown that the health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body....

"Therefore He has permitted the light of health reform to

shine upon us, that we may see our sin in violation the laws which He has established in our being.... To make plain natural law, and urge the obedience of it, is the work that accompanies the third angle's message to prepare a people for the coming of the Lord.”
—*Testimony Treasures*, vol. 1, pp. 320, 1872.

In the following years, the Spirit of Prophecy directed much attention to the proclamation of the message. Enlarged plans were made, and more attention was given to public efforts. Sister White herself visited and traveled from state to state and country to country as the work beyond the United States was begun. Europe was visited, and there the threefold message took root.

Despite the wider acceptance of the message, the Lord did not fail to warn the church and reveal its true condition.

1873

Harnest testimonies to the Laodicean church

“The message to the church of the Laodiceans is a startling denunciation, and is applicable to the people of God at the present time....

“The Lord here shows us that the message to be born to His people by ministers whom He has called to warn the people, is not a peace-and-safety message. It is not merely theoretical, but practical in every particular. The people of God are represented in the message to the Laodiceans as in a position of carnal security....

“The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God.... The message of the True Witness breaks their security by the startling

denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and His testimony must be correct.

“It is difficult for those who feel secure in their attainments, and who believe themselves to be rich in spiritual knowledge, to receive the message which declares that they are deceived and in need of every spiritual grace....

“The plain message of rebuke to the Laodiceans is not received....

“But the message of the True Witness reveals the fact that a terrible deception is upon our people, which makes it necessary to come to them with warnings, to break their spiritual slumber, and arouse them to decided action.

“In my last vision, I was shown that even this decided message of the True Witness had not accomplished the design of God. The people slumber on in their sins. They continue to declare themselves rich, and having need of nothing.” –*Testimonies for the Church*, vol. 3, pp. 252-254.

God’s concern for the church was more than the opening up of new fields. He was also very concerned with the spiritual condition of the church. For this reason, earnest testimonies were given by Sister White regarding their true condition so the Advent believers might awake to their real spiritual peril. Under the title, “The State of the Church,” the following testimony was given. Quotes from other sources follow regarding the same subject, as found in the following testimonies.

1875

“There is great necessity for a reformation among the people of God. The present state of the church leads to the inquiry: Is this a correct representation of Him who gave His life for us? Are these the followers of Christ and the brethren of those who counted not their lives dear unto themselves?” —*Testimony Treasures*, vol. 1, p. 401.

1876

“The Laodicean message applies to the people of God who profess to believe present truth. The greater part are lukewarm professors, having a name but no zeal. God signified that He wanted men at the great heart of the work to correct the state of things existing there and to stand like faithful sentinels at their post of duty. He has given them light at every point, to instruct, encourage, and confirm them, as the case required. But notwithstanding all this, those who should be faithful and true, fervent in Christian zeal, of gracious temper, knowing and loving Jesus earnestly, are found aiding the enemy to weaken and discourage those whom God is using to build up the work. The term ‘lukewarm’ is applicable to this class. They profess to love the truth, yet are deficient in Christian fervor and devotion. They date not give up wholly and run the risk of the unbeliever, yet they are unwilling to die to self and follow out closely the principle of their faith.

“The only hope for the Laodiceans is a clear view of their standing before God, a knowledge of the nature of their disease. They are neither cold nor hot; they occupy a neutral position, and at the same time flatter themselves that they are in need of

nothing. The True Witness hates this lukewarmness. He loathes the indifference of this class of persons.... Like lukewarm water, they are nauseous to His taste. They are neither unconcerned nor selfishly stubborn.... The internal work of grace is wanting in their hearts.”

1882

“The great day of the Lord is near, it is near, and hasteth greatly” (Zephaniah 1:14); but where do we behold the true advent spirit? Who are preparing to stand in that time of temptation which is just before us? The people to whom God has entrusted the sacred, solemn, testing truths for this time are sleeping at their post. They say by their actions: We have the truth; we have ‘rich, and increased with goods, and have need of nothing;’ while the True Witness declares: Thou ‘knowest not that thou art wretched, and miserable, and poor, and blind, and naked.’” Revelation 3:17.

“With what fidelity do these words portray the present condition of the church: ‘Knowest not....’

“Actions reveal principles and motives.... A whole church may sanction the wrong course of some of its members, but that sanction does not prove the wrong to be right. It cannot make grapes of thorn berries....

“The church has received warning after warning. The duties and dangers of God’s people have been plainly revealed. But the worldly element proved too strong for them. Customs, practices, and fashions which lead the soul away from God have been for years gaining ground in defiance of the warnings and entreaties of the Holy Spirit, until at last their ways have become right in their own eyes, and the Spirit’s voice is scarcely heard.”
—*Testimony Treasures*, vol. 2, pp. 13-16.

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“The very contempt that is shown to the law of God insufficient reason why His commandment-keeping people should come to the front and show their esteem and reverence for His downtrodden law....

“Soon God’s people will be tested by fiery trials, and the great proportion of those who now appear to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers.... Shall we be less firmly attached to God’s law because the world at large have attempted to make it void?...

“Now is the time for God’s people to show themselves true to principle....

“We have wandered away from the old landmarks. Let us return. If the Lord be God, serve Him; if Baal, serve him. Which side will you be on?” –*Testimony Treasures*, vol. 2, pp. 30-32.

“The standard of holiness is the same today as in the days of the apostles. Neither the promise nor the requirements of God have lost aught of their force. But what is the state of the Lord’s professed people as compared with the early church? Where is the Spirit and power of God which then attended the preaching of the gospel?...

“The Lord planted His church as a vine in a fruitful field.... But this vine of God’s planting has inclined to the earth and entwined its tendrils about human supports....

“The Lord has bestowed great blessings upon His church. Justice demands that she return these talents with usury. As the treasures of truth committed to her keeping have increased, her obligations have increased. But instead of improving upon these gifts and going forward unto perfection, she has fallen away from that which she had attained in her earlier experience. The change in her spiritual state has come gradually and almost imperceptibly. As she began to seek the praise and friendship of the world, her

faith diminished, her zeal grew languid, her fervent devotion gave place to dead formality. Every advance step toward the world was a step away from God. As pride and worldly ambition have been cherished, the spirit of Christ has departed, and emulation, dissension, and strife have come in to distract and weaken the church....

“Those who have step by step yielded to worldly demands, and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men....

“We are not God’s people unless we are such entirely....

“The light has been shining clear and definite upon her pathway, and the light of 1882 calls her to an account.” –*Testimony Treasures*, vol. 2, pp. 81-84.

Earnest study of the Testimonies of the Spirit of Prophecy with an honest desire to know the workings of God within His church reveals much light by which the Lord intended to lead His people onward. Near the year 1888, these messages and warnings became more impressive. The light and truth then shining on the way of the Advent movement were to prepare the people for a great event. The knowledge, if followed, would bring about necessary changes in the church and in the lives of its members, which would enable them to remain true in the time of the overwhelming apostasy.

The Advent pioneers waited for this event. Uriah Smith had expressed the following from his study of Revelation 18: “The angel of verse 1, we understand, has not yet entered upon his mission, though he cannot be far distant, as the conditions which call for his work are so nearly supplied; and the movement of the prophecy now before us must take place in connection with the latter.” –*Daniel and the Revelation*, 1885 ed., p. 739.

1887

1887

The Warning Messages

“The testimonies of the Spirit of Prophecy which were received during the year 1887 gave warning of danger. They named again and again a specific evil, a deception into which the church was falling. That deception was pointed out as the fatal mistake of drifting into formalism; the substitution of forms, ceremonies, doctrines, machinery, and activities for that heart experience which comes alone through fellowship with Christ Jesus our Lord. Throughout the entire year this specific danger was kept before ministers and people by messages which appeared in the Review and Herald. In order that the seriousness of the situation at that time may be realized and the warnings better understood, we quote a few paragraphs, giving the dates of publication:

1. ‘It is possible to a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you are lacking in essential qualifications that constitute Christian character.’ –*Review and Herald*, Jan. 11, 1887.

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2. Two weeks later another message declares: “The observance of external forms will never meet the great want of the human soul. A mere profession of Christ is not enough to prepare one to stand the test of the judgment.” —*Review and Herald*, Jan. 25, 1887.

3. Three weeks following this it was clearly stated: “There is too much formality in

the church. Souls are perishing for light and knowledge. We should be so connected with the Source of light that we can be channels of light to the world.... Those who profess to be guided by the word of God, may be familiar with the evidences of their faith, and yet be like the pretentious fig tree, which flaunted its foliage in the face of the world, but when searched by the Master, was found destitute of fruit.” —*Review and Herald*, Feb. 15, 1887 (as quoted by A.G. Daniells in *Christ Our Righteousness*, pp. 28, 29.)”

The underlying message of 1887 was that formalism had taken over the church. Too many were building on externals, ceremonies, theories, organization and uninterrupted activity. The messages, of course, were genuine and should have left a deep impression. Yet formalism is something deceptive and treacherous. It is that hidden, unexpected reef upon which the church has over the centuries often foundered.

It was against this deception that the Spirit of Prophecy repeatedly warned in 1887. The message of Righteousness by Faith, if accepted, would have saved the church from formalism’s results.

“A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work....

1887

“We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. . . .

“There is nothing that Satan fears so much as that the people of God shall clear the way by removing every hindrance, so that the Lord can pour out His Spirit upon a languishing church and an impenitent congregation. If Satan had his way, there would never be another awakening, great or small, to the end of time. But we are not ignorant of his devices. . . .

“But it is our work, by confession, humiliation, repentance, and earnest prayer, to fulfill the conditions upon which God has promised to grant us His blessing.” –*Review and Herald*, March 22, 1887.

The earnest messages proclaimed throughout the year did not cease, but increased in clearness and certainty on into the next.

1888

An important year in Advent history

“Without the presence of Jesus in the heart, religious service is only dead, cold formalism.” –*Review and Herald*, July 24, 1888.

“The facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and they are drifting away to sea, without chart or compass.” –*Review and Herald*, July 24, 1888.

A few weeks before the General Conference in Minneapolis, the Lord sent the following message as an impressive highlight of all instructions, which He had given every month concerning the subject of “Christ Our Righteousness”: “What is the work of the

minister of the gospel? It is to rightly divide the word of truth; not to invent a new gospel, but to rightfully divide the gospel already committed to them.... The burden of our message should be the mission and life of Jesus Christ.” –*Review and Herald*, Sept 11, 1888.

It is clear that ample opportunity had been given for preparation to receive the timely and enthusiastic message of revival and reformation, especially since the Spirit of Prophecy had proclaimed the very same message of justification by faith with such impressive earnestness.

The following was first established: “Who can tell what would have come to the church and the cause of God if that message of Righteousness by Faith had been fully and wholeheartedly received by all that time? Eternity alone will reveal the whole truth regarding this matter.” –*Christ Our Righteousness*, p. 40.

In the book *Christ Our Righteousness*, this message of 1888 is called a “message of sublime importance,” and the following explanation was given: “In 1888 there came to the Seventh-day Adventist Church a very definite awakening message. It was designated at the time as ‘the message of Righteousness by Faith.’ Both the message itself and the manner of its coming made a deep and lasting impression upon the minds of ministers and people, and the lapse of time has not erased that impression from memory....

“From the very first, the Spirit of Prophecy placed the seal of approval upon the message and its presentation at that time.” –*Christ Our Righteousness*, p. 23.

Reports from eye-witnesses and extracts from the General Conference Bulletin of 1893 show how important and how decisive the message was. The manner in which this message was received has influenced all further development within the Advent movement.

The message of “Christ Our Righteousness” The testimony of Elder Nash

“The writer of this little tract attended the Minneapolis conference in 1888 and saw and heard many of the various things that were done and said.

“Mrs. E.G. White from California was present, also Dr. E.J. Waggoner and Elder Alonzo T. Jones from California were there. It fell to the lot of Jones and Waggoner to conduct each morning the consecration services of the conference. They taught us in the most kind and simple way that Jesus the Lamb of God took upon Himself all our burden of sin and gave His life for us. That He paid the whole debt and set us free. That He took all our sins and in exchange gave us His righteousness. That He took our filthy robes and gave us His white robe of righteousness in its place. What a wonderful exchange!...

“When Christ was lifted up as the only hope of the church and of all men, they met united opposition by nearly all of the senior ministers. They tried to stop the messengers from further presentations or discussion of Righteousness by Faith, and when Mrs. E.G. White told them God’s providence had led Elders Jones and Waggoner to cry aloud on the subject, the opposition selected a man to speak their minds in opposition.

“Elder J.H. Morrison was their spokesman. It was arranged that Elders Jones and Waggoner should reply.

“Elder Morrison’s discourse was clearcut on the two covenants covering the Apostle Paul’s allegory of the bond woman and the free-Ishmael and Isaac representing the people of the old covenant and the new covenant. Sarah, the freewoman demanded, ‘Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.’ Genesis 21:10.

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“ ‘So Abraham obeyed and Hagar departed and wandered in the wilderness of Beersheba.’

“Elder Morrison claimed that we had always believed in ‘Justification by Faith’ and were children of the free woman. He taught that the subject had been overstressed at the conference and seemed to be fearful that the law might lose the important place that belonged to it.

“Mrs. E.G. White says, ‘As a people we have preached the law until we are dry s the hills of Gilboa that had neither dew nor rain. We must preach CHRIST in the law, and there will be sap and nourishment in the preaching that will be as food to the famishing flock of God. We must not trust in our own merits at all, but in the merits of JESUS of Nazareth.’ –Christ Our Righteousness, p. 64. When Elders Jones and Waggoner came to reply to their opponents, they stood side by side with open Bibles.

“Doctor Waggoner began reading Jeremiah 23:5-7. [Some of the more impressive texts will be quoted here for a better understanding.]

[“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt.”]

“Elder Jones read Eph. 2:4-8.

[“But God, who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And has raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might show the

exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”]

“Doctor Waggoner read Gal. 2:16-21.

[“Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore, Christ the minister of sin? God forbid. For if I build again the things which I destroyed, I make myself a transgressor. For I through the law am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave Himself for me. I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain.”]

“Elder Jones read Romans 11: 1-33.

“Doctor Waggoner read Romans 1: 14-17.

[“I am debtor both to the Greeks, and to the barbarians: both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written. The just shall live by faith’]

“Elder Jones read Romans 2: 12-29.

“Doctor Waggoner read Gal. 3: entire.

“Elder Jones read Romans 3: entire.

“Doctor Waggoner read Gal. 5: 1-6.

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[“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.”]

“Elder Jones read Romans 9: 7-33.

“Doctor Waggoner read Gal. 2: entire.

“Elder Jones read Romans 4: 1-11.

“Doctor Waggoner read Romans 5: entire.

“Elder Jones read Romans 4: 13-25.

“Doctor Waggoner read Romans 6: entire.

“Elder Jones read Romans 1: 15-17.

“Doctor Waggoner read Romans 8: 14-39.

“Elder Jones read 1 John 5: 1-4.

[“Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth Him that begat loveth Him also that is begotten of Him. By this we know that we love the children of God, when we love God, and keep His commandments. For this is the love of God, that we keep His commandments: and His commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.”]

“This was their answer, and without a word of comment, they took their seats.

“For the entire time of the reading there was hushed stillness over the vast assembly. This made an everlasting impression upon the writer that time can never efface. . .

“The church at Minneapolis was small for so large a delegation and was usually crowded. On one occasion the writer was standing by the side of Elder R.M. Kilgore in an aisle of the church at the opening of consecration meeting. Elder Kilgore asked for recognition. When recognized, he said: ‘To the delegates assembled at this conference I want to say a few words that I think is of the utmost importance at this time. As some of you know Elder George I. Butler is detained at Battle Creek on account of his sick wife and cannot be here until later on, and I would like to move that we stop this discussion on the subject of Righteousness by Faith until the president of the General Conference can be present.’

“Mrs. E.G. White, who had been seated on the platform arose to her feet and when recognized said: ‘Brethren, this is the Lord’s work. Does the Lord want His work to wait for Elder Butler? The Lord wants His work to go forward and not wait for any man.’ There was no reply to what she said.

“Elders Jones and Waggoner went on with their message....

“From Mrs. E.G. White’s attitude and words, she stood 100% behind Elders Waggoner and Jones in presenting God’s message at the Minneapolis Conference....

“At the Minneapolis Conference is where this opposition began. For one, the writer sincerely prays and hopes that this opposition may so cease and turn about face and so labor ‘under the Holy Spirit’s dictation’ that the light of that ‘other angel’ may soon cover the whole earth. Revelation 18: 1, 2.”

From the book *Christ Our Righteousness* we read: “The message of Righteousness by Faith came clearly and fully into the open at the General Conference held at Minneapolis, Minn., on November, 1888. It was made the one great subject of study in the devotional part of the Conference....

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“The message was not received alike by all who attended the Conference; in fact, there was serious difference of opinion concerning it among the leaders. . . .

“This difference of views among the leaders led to serious results. It created controversy, and a degree of estrangement which was most unfortunate.” —*Christ Our Righteousness*, pp. 41, 42.

“I shall never, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy. But in the rooms occupied by some of our people, we heard ridicule, criticism, jeering, laughter. The manifestations of the Holy Spirit were attributed to fanaticism. Who searched the Holy Scriptures as did the noble Bereans, to see if the things they heard were so? Who prayed for divine guidance? The scenes which took place at this meeting made the God of heaven ashamed to call those who took part in them, His brethren. All this the heavenly Father noticed and it is written in the book of God’s remembrance.” —*To Elder Olson, Cooranbong, N.S.W.*, May 31, 1896, by E.G. White.

A report by A.T. Jones

“There is a thought again that we had the other night, that when it was presented four years ago and all along since, some accepted it just as it was given, and were glad of the news that God had righteousness that would pass the judgment, and would stand accepted in His sight. A righteousness that is a good deal better than anything that people could manufacture by years and years of hard work. People had worn out their souls almost, trying to

manufacture a sufficient degree of righteousness to stand through the time of trouble, and meet the Saviour when He comes; but they had not accomplished it. These were so glad to find out that God had already manufactured a robe of righteousness and offered it as a free gift to everyone that would take it, that would answer now, and in the time of the plagues, and in the time of judgment, and to all eternity, that they received it gladly just as God gave it, and heartily thanked the Lord for it. Others would not have anything to do with it at all; but rejected the whole thing. Others seemed to take a middle position. They did not fully accept it, neither did they openly reject it. They thought to take a middle position, and go along with the crowd, if the crowd went that way. And that is the way they hoped to receive the righteousness of Christ in the message of the righteousness of God. Others deliberately discounted the message about fifty percent, and counted that the righteousness of God. And so, all the way between open and free deliberate surrender and acceptance of it—all the way between—the compromisers have been scattered ever since; and those who have taken that compromising position are no better prepared tonight to discern what is the message of the righteousness of Christ than they were four years ago.

“Some of these brethren, since the Minneapolis meeting, I have heard, myself say ‘amen’ to preaching, to statements that were utterly heathen, and did not know but that it was the righteousness of Christ. Some of those who stood so openly against that at that time, and voted with uplifted hand against it, and since that time I have heard say ‘amen’ to statements that were as openly and decidedly papal as the papal church itself can state them.”
 —*General Conference Bulletin*, 1893, pp. 243, 244.

A.G. Daniells concludes that “there was serious difference of opinion concerning it among the leaders. This division of opinion may be classified as follows:

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“Class 1-Those who saw great light in it and gladly accepted it; who believed it to be a most essential phase of the gospel, and felt that it should be given great emphasis in all efforts to save the lost. To this class the message appeared to be... the great truth of being made righteous by faith in the Son of God... the most pressing need of the remnant church in preparing for translation at the second advent.

“Class 2-There were some, however, who felt uncertain about the ‘new teaching,’ as they termed it. They seemed unable to grasp it. As a result, their minds were thrown into a state of perplexity and confusion....

“Class 3-But there were others who were decidedly opposed to the presentation of the message....” –*Christ Our Righteousness*, pp. 41, 42.

Then, as can be read further, “...confusion... had resulted by the opposition raised against it.” –*Christ Our Righteousness*, p. 44.

“How sad, how deeply regrettable, it is that this message of righteousness in Christ should, at the time of its coming, have met with opposition on the part of earnest, well meaning men in the cause of God! The message has never been received, nor proclaimed, nor given free course as it should have been in order to convey to the church the measureless blessings that were wrapped within it. The seriousness of exerting such an influence is indicated through the reproofs that were given....

“What a mighty revival for true godliness, what a restoration of spiritual life, what a cleansing from sin, what a baptism of the Spirit, and what a manifestation of divine power for the finishing of the work in our own lives and in the world, might have come to the people of God if all our ministers had gone forth from that Conference as did this loyal, obedient servant of the Lord!” –*Christ Our Righteousness*, p. 47.

“The division and conflict which arose among the leaders because of the opposition to the message of righteousness in Christ produced a very unfavorable reaction. The rank and file of the people were confused, and did not know what to do....” –*Christ Our Righteousness*, p. 50.

“Back of the opposition is revealed the shrewd plotting of that master mind of evil, the enemy of all righteousness. The very fact of his determination to neutralize the message and its inevitable effects, is evidence of its great value and importance; and how terrible must be the results of any victory of his in defeating it!” –*Christ Our Righteousness*, pp. 50, 53, 54.

Added to this, Sister White wrote: “The enemy of man and God is not willing that this truth [justification by faith] should be clearly presented; for he knows that if the people receive it fully, his power will be broken....

“Our present position is interesting and perilous. The danger of refusing light from heaven should make us watchful unto prayer,....” –*Christ Our Righteousness*, p. 54.

“I have traveled from place to place, attending meetings where the message of the righteousness of Christ was preached. I considered it a privilege to stand at the side of my brethren, and give my testimony with the message for the time; and I saw that the power of God attended the message wherever it was spoken.” –*Review and Herald*, March 18, 1890.

The happenings of 1888 were decisive for the future of the Advent people. It was predominantly the leading brethren who refused to accept it. This brought insecurity and confusion, preparing the way for further heresies which, during the course of time, have entered in!

Sister White, however, was on the side of the brethren who accepted the message. This is very important, as we shall see. “Careful study of the instruction given by the Spirit of Prophecy

leads to the deep conviction that the coming of the message of Righteousness by Faith at the Minneapolis Conference, was a signal providence of God—a providence designed to initiate the beginning of a new era in the finishing of His work. The following statement, written just four years after the Minneapolis Conference in 1888, affords basis for this conclusion:

“ ‘The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.’ —Review and Herald, November 22, 1892.” —*Christ Our Righteousness*, p. 56.

1888: The beginning of the angel of Revelation 18:1

This movement, which began inside the church, with which Sister White identified herself, has continued to fulfill its task inside the Adventist Church. The brethren who accepted the message followed the light and fulfilled their responsibility by accepting the calls to repentance and by heeding the warnings and admonitions given to the church. We cannot help but notice that the Spirit of Prophecy again and again presented the true condition of the church as being that which is clearly expressed in the message to Laodicea in Revelation 3: 14-19.

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Further calls to repentance

In 1893, Sister White wrote: “The message to the Laodiceans is applicable to Seventh-day Adventists who have had great light and have not walked in the light. It is those who have made great profession, but have not kept in step with their Leader, that will be spewed out of His mouth unless they repent.”
–*Selected Messages*, vol. 2, p. 66.

The remnant church not Babylon

We find an article concerning this in *Testimony Treasures*, vol. 2, pp. 355-363. Because this article is not given in its entirety as it was written and published by Sister White, we would like to explain the reason for this article as well as some important

omissions. Then the reader can nearly see that these statements do not apply to this Reform Movement.

In 1893, a certain former Brother Stanton brought accusation in a publication against the Adventist Church in which he used testimonies from Sister White to support his statements. To these accusations Sister White took her stand in four different articles, which were published in the *Review and Herald* in 1893. These four articles are collected in the book *Testimonies to Minister and Gospel Workers*, pp. 32-62.

To clarify matters, we shall now give some important omissions not found in *Testimony Treasures*: “I have been made very sad in reading the pamphlet that has been issued by Brother S. and by those associated with him in the work he has been doing. Without my consent, they have made selections from the *Testimonies*, and have inserted them in the pamphlet they have published, to make it appear that my writings sustain and approve the position they advocate. In doing this they have done that which is not justice or righteousness. Through taking unwarrantable liberties they have presented to the people a theory that is of a character to deceive and destroy. In times past many others have done this same thing, and have made it appear that the *Testimonies* sustained positions that were untenable and false.

“I have had light to the effect that the position taken by Brother S. and his sympathizers is not true, but one of the ‘lo, heres’ and ‘lo, theres’ that will characterize the days in which we are living. As a sample of the way in which Brother S. has compiled this pamphlet, I will give the following incident: I wrote a private letter to one of our ministers, and in kindness, thinking that it might be a help to Brother S., this brother sent a copy of it to him; but instead of regarding it as a matter for his personal help, he prints portions of it in the pamphlet as an unpublished *Testimony*, to sustain the position he had taken. Is this honorable? There was

nothing in the Testimony to sustain the position Brother S. holds; but he misapplied it, as many do the Scriptures, to the injury of his own soul and the souls of others. God will judge those who take unwarrantable liberties and make use of dishonorable means in order to give character and influence to what they regard as truth. In the use of a private letter sent to another, Brother S. has abused the kindly efforts of one who desired to help him. The parties publishing the pamphlet on the Loud Cry, and the fall of the churches, give evidence that the Holy Spirit of God is not working with them. 'By their fruits ye shall know them.'

"Those who received the pamphlets advocating these false positions, will receive the impression that I sustain these positions, and am untied with these workers in proclaiming what they term the 'new light.' I know that their message is mingled with truth, but the truth is misapplied and wrested by its connection with error. I would say to the brother who sent to these men a copy of a letter I had written him, that I have not one thought of censuring you, and no one should cast the least blame upon you concerning the matter. If I should misjudge and censure you, when your motives and intentions were good, I should incur the displeasure of God. If the brother you desired to help has taken liberties, and has betrayed your confidence, do not blame yourself and grieve over the results of his unfaithfulness....

"There are matters in the Testimonies that are written, not for the world at large but for the believing children of God, and it is not appropriate to make instruction, warning, reproof, or counsel of this character public to the world. The world's Redeemer, the Sent of God, the greatest Teacher the children of men ever knew, presented some matters of instruction, not to the world but to His disciples alone. While He had communications designed for the multitudes that thronged His steps, He also had some special light and instruction to impart to His followers which He did not

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impart to the great congregation, at it would neither be understood nor appreciated by them. He sent His disciples forth to preach, and when they returned from their first missionary labor and had various experiences to relate concerning their success in preaching the gospel of the kingdom of God, He said unto them, ‘Come ye yourselves apart into a desert place, and rest awhile.’ In a place of seclusion Jesus imparted to His followers such instruction, counsel, cautions and corrections as He saw were needed in their manner of work; but the instruction He then gave them was not to be thrown broadcast to the promiscuous company, for His words were designed for His disciples only....

“The Lord Jesus thought it necessary to make many things clear to His disciples which He did not open to the multitude. He plainly revealed to them the reason of the hatred manifested toward Him by the scribes, Pharisees, and priests, and told them of His suffering, betrayal, and death; but to the world He did not make these matters so plain. He had warnings to give to His followers, and He unfolded to them the sorrowful developments that would take place, and what they were to expect. He gave to His followers precious instruction that even they did not comprehend until after His death, resurrection, and ascension. When the Holy Spirit was poured out upon them, all things were brought to their remembrance, whatsoever He had said unto them....

“It was a betrayal of sacred trust to take that which Jesus designed should be kept secret, and publish it to others, and bring upon the cause of truth reproach and injury. The Lord has given to His people appropriate messages of warning, reproof, counsel, and instruction, but it is not appropriate to take these messages out of their connection and place them where they will seem to give force to messages of error. In the pamphlet published by Brother S. and his associates, he accuses the church of God of being Babylon, and would urge a separation from the church. This is

a work that is neither honorable nor righteous. In compiling this work, they have used my name and writings for the support of that which I disapprove and denounce as error. The people to whom this pamphlet will come will charge the responsibility of this false position upon me, when it is utterly contrary to the teachings of my writings and the light which God has given me. I have no hesitation in saying that those who are urging on this work are greatly deceived.”

With these statements we see clearly why a stand was taken against the publication of Brother Stanton, and why an explanation given concerning it was justified at that time (1893). Likewise it is unjustified to use the statements against Brother Stanton against the Reform Movement today. To do this is to misapply the Spirit of Prophecy—the very thing Sister White was writing against. The following shows that the article was solely directed against the publications of Brother Stanton, and not against the Reform Movement: “As those who have been stewards of means and ability, you have been misapplying your Lord’s goods in disseminating error.”—*Testimony Treasures*, vol. 2, p. 356.

Concerning this article the Botschafter (German S.D.A. publication), No. 8, 1956, remarks: “They make the ministerial office an ordinance invented by the priests, and a laughing-stock.” There is no possible way to ascribe such a position to the Reform Movement.

To take a further stand concerning the publications of Brother Stanton at that time, Sister White wrote: “This class of evil workers have selected portions of the Testimonies, and have placed them in the framework of error, in order by this setting to give influence to their false testimonies. When it is made manifest that their message is error, then the Testimonies brought into the companionship of error share the same condemnation; and people

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of the world, who do not know that the Testimonies quoted are extracts from private letters used without my consent, present these matters as evidence that my work is not of God or of truth, but of falsehood. Those who thus bring the work of God into disrepute will have to answer before God for the work they are doing.” –*Testimony Treasures*, vol. 2, p. 357.

It need not be mentioned that such derailments can never be applied upon us as the Reform Movement.

A further omission may also sever to explain that the Reform Movement could never be accused in the mentioned article, but that only the group of Stanton was addressed: “Those who are carrying this message of error, denouncing the church as Babylon, are neglecting their God-appointed work, are in opposition to organization, in opposition to the plain command of God spoken by Malachi in regard to bringing all the tithes into the treasury of God’s house, and imagine that they have a work to do in warning those whom God has chosen to forward His message of truth. These workers are not bringing greater efficiency to the cause and kingdom of God, but are engaged in a work similar to that in which the enemy of all righteousness is engaged. Let these men who are rising up against the ways and means ordained of God to forward His work in these days of peril divest themselves of all unscriptural views concerning the nature, office, and power of God’s appointed agencies.” –*Testimonies to Ministers and Gospel Workers*, p. 53.

Such a position has never been taken nor held in any of the publications of the Reform Movement to this very day!

On p. 362 of *Testimony Treasures*, vol. 2, a testimony from *Testimonies for the Church*, vol. 7, p. 16, is added, which does not at all belong to the four articles that give an answer to the article of Brother Stanton. Also added was the first paragraph on p. 363 of *Testimony Treasures*, vol. 2. But the thing which is so important in this paragraph must be emphasized. It is written later, in the

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year 1905, and has nothing to do with the four articles. It also mentions that “We cannot NOW enter into any new organization,” with emphasis placed the word “NOW,” which means in 1905, during the Kellogg crisis, which had nothing to do with the Stanton case of two years before. It was absolutely correct that no new organization could be entered into, because the apostasy was not yet present.

This conscious deception and addition to the overall article speaks for itself. Likewise, the last paragraph on p. 363 does not belong to the original testimony, “The Remnant Church Not Babylon.”

1900

An earnest call to repentance

“Our Redeemer sends His messengers to bear a testimony to His people. He says, ‘Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to Him, and will sup with Him, and He with Me.’ Revelation 3:20. But many refuse to receive Him. The Holy Spirit waits to soften and subdue hearts, but they are not willing to open the door and let the Saviour in, for fear that He will require something of them. And so Jesus of Nazareth passes by. He longs to bestow on them the rich blessings of His grace, but they refuse to accept them. What a terrible thing it is to exclude Christ from His own temple! What a loss to the church!” –*Testimonies for the Church*, vol. 6, p. 262.

1901

An important session of the General Conference

When in 1901 it was suggested that there be a reorganization, what happened was, unfortunately, very different from what has been claimed in recent years. There was no change in the work pertaining to the organization as such; only the mechanisms of cooperation within the branches and the work in general were affected. It is interpreted that a change took place in the leadership of the work. If this had been the case, it would not have been possible for Sister White to be a delegate to the General Conference meetings. She would have spoken against the elections of 1901. So we see that this idea is not correct, especially since every organization has a “head” which is active even in the non-prophetic movements of today.

We read early in *Testimonies for the Church*, vol. 5, p.534 (1885): “One point will have to be guarded, and that is individual independence. As soldiers in Christ’s army, there should be concert of action in the various departments of the work.”

And in 1895 Sister White wrote: “O How Satan would rejoice if he could succeed in his efforts to get in among this people and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor.” —*Gospel Workers*, p. 487.

The result of this was described in *Life Sketches* of Ellen G. White, pp. 385-387, as follows:

Reorganization

“In order that the cause of God might prosper, it was imperative that the administration of affairs be such as to permit the widest possible development in all lines of service. ‘God desires His work to be a rising, broadening, enlarging power,’ Mrs. White declared during a council meeting held the day preceding the formal opening of the Conference session. ‘But the management of the work is becoming confused in itself...God calls for a change.’

“On the opening day of the Conference, Mrs. White spoke further regarding these matters: “Greater strength must be brought into the managing force of the Conference...God has not put any kingly power in our ranks to control this or that branch of the work. The work has been greatly restricted by the efforts to control it in every line. Here is a vineyard presenting its barren places that have received no labor. And if one should start out to till these places in the name of the Lord, unless he should get the permission of the men in the little circle of authority he would receive no help. But God means that His workers shall have help. If a hundred should start out on a mission to these destitute fields, crying unto God, He would open the way before them....

If the work had not been so restricted,...it would have gone forward in its majesty. It would have gone in weakness at first, but the God of heaven lives; the great Overseer lives....’

“ ‘There must be a renovation, a reorganization; a power and strength must be brought into the committees that are necessary....’

“ ‘The Lord God of Israel will link us all together. The organizing of new conferences is not to separate us. It is to bind us together. The conferences that are formed are to cling mightily to the Lord, so that through them He can reveal His power, making them excellent representations of fruit bearing.’”

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Thus we see that a new order of things was made and new conferences (districts and unions) were created, but all was done “in harmony with the light given.”

Therefore the report given in the following years was:

“In later years, as these plans were carried out more or less fully by brethren in responsibility, Mrs. White on many occasions rejoiced in the success that was crowning the efforts of an army of workers whose preparation for service had been gained in strong training centers in North America, Europe, and Australasia. . . .

“As God opened the way in fields that in former years had been difficult to enter, she urged the brethren in responsibility to do all in their power to cooperate with the heavenly agencies manifestly at work in the dark places of earth. At the same time she continued to encourage those having to do with institutional work, . . . Thus the home land, whether in America, in Europe, in Australasia, or in other favored lands, was to be linked closely with regions beyond; and all the agencies established for the advancement of the cause of God were to cooperate for the accomplishment of one purpose—the preparing of a people for the coming of their Lord.” —*Life Sketches*, p. 387.

For further explanation and presentation, so that everyone can understand the need for “reorganization” at that time and the contrary explanations spread in our time, we quote from the appendix of the book *Rise and Progress of Seventh-day Adventists*, which has been retranslated from a newer German edition.

“The main topic during the last General Conference, which convened in April 1901 at Battle Creek, and which was so heavily attended that even the large tabernacle, which can seat 4,000 people, at times could not hold all the hearers, was a reorganization of the denomination which would better coincide with the growth of the work and would advance it even more in all its branches. Already in times before the necessity was

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realized...to line up a further member between the Conference and the General Conference by dividing the United States into six Districts, also Europe and Australia into two more, and placing the remaining fields subject to the Mission Board. Along with this, District Presidents were appointed which, with the presidents of the local unions, watched over them and made the work of the President of the General Conference easier. But now one further step was taken by converting these districts into Union Conferences, having their own sessions and committees, and acquiring their own corporate rights in order to take over and manage the institutions themselves which heretofore were held by the General Conference Association. In like manner, special committees were created for the German and Scandinavian work in North America to watch over them.... In this the General Conference became relieved of all the local matters which were pending between and within the different Union Conferences. In future sessions, the General Conference could occupy itself more with the work as a whole, and turn its attention completely to the vast mission fields which had hardly been touched in the past.”

1902

1902

Fire in Battle Creek-further calls for repentance

“The Lord has blotted out two of our largest institutions* that were established in Battle Creek, and has given warning after warning, even as Christ gave warning to Bethsaida and Capernaum. There is a necessity of giving earnest attention to every word that proceedeth out of the mouth of God.” –*Testimony Treasures*, vol. 3, p. 414.

What were the reasons for these catastrophes? On January 5, 1903, Sister White wrote a letter to the brethren at Battle Creek, as follows: “At the General Conference, held in Battle Creek in 1901, the Lord gave His people evidence that He was calling for reformation. Minds were convicted, and hearts were touched; but thorough work was not done. If stubborn hearts had then broken in penitence before God, there would have been seen one of the greatest manifestations of the power of God that has ever been seen. But God was not honored. The testimonies of His Spirit

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were not heeded. Men did not separate from the practices that were in decided opposition to the principles of truth and righteousness, which should ever be maintained in the Lord's work. . . .

"It has been asked if I have any advice to give. I have already given the advice that God has given me, hoping to prevent the falling of the fiery sword that was hanging over Battle Creek. Now that which I dreaded has come—the news of the burning of the Review and Herald building. When this news came, I felt no surprise, and I had no words to speak. What I have had to say from time to time in warnings has had no effect, except to harden those who heard; and now I can only say, I am so sorry, so very sorry, that it was necessary for this stroke to come. Light enough has been given. If it were acted upon, further light would not be needed. . . ."—*Testimonies for the Church*, vol. 8, pp. 97-99.

She continued on January 7, 1903: "We have all been made very sad by the new of the terrible loss that has come to the cause in the burning of the Review and Herald Office. In one year two of our largest institutions have been destroyed by fire. The news of this recent calamity has caused us to mourn deeply, but it was permitted by the Lord to come upon us, and we should make no complaint, but learn from it the lessons that the Lord would teach us.

"The destruction of the Review and Herald building should not be passed over as something in which there is no meaning. Everyone connected with the office should ask himself: 'Wherein do I deserve this lesson? Wherein have I walked contrary to a "Thus saith the Lord," that He should send this lesson to me? Have I heeded the warning and reproofs that He has sent? Or have I followed my own way?' . . .

"God's people have departed from Him; they have not followed his instruction, and He has come near them in correction, but He has not brought extinction of life. . . ."—*Testimonies for the Church*, vol. 8, pp. 101, 102.

“God’s design in the establishment of the publishing house at Battle Creek was that from it light should shine forth as a lamp that burneth. This has been kept before the managers. Again and again they have been told of the sacredness of God’s office of publication and of the importance of maintaining its purity. But they have lost true understanding, and have united with the force of the enemy by consenting to print papers and books containing the most dangerous errors that can be brought into existence. They have failed to see the evil influences of such erroneous sentiments on typesetters, proofreaders, and all others engaged in the printing of such matter. They have been spiritually asleep.

“By some of the outside work brought into this institution the science of Satan has been presented to the minds of the workers. The printing of such matter is a dishonor to God. It has done its part in deteriorating the minds of the workers. The managers have agreed to print it at a low figure. The gain would have been loss if the very highest figure had been asked for the work.

“I have received a letter from Elder Daniells regarding the addition of another building to the Review and Herald Office. The answer I make to this is, No, no, no. Instead of making any additions to the buildings already erected, cleanse the office of the trash of satanic origin, and you will gain room in every way....

“The presses in the Lord’s institution have been printing the soul-destroying theories of Romanism and other mysteries of iniquity. The office must be purged of this objectionable matter....

“You have given matter containing Satan’s sentiments into the hands of the workers, bringing his deceptive, polluting principles before their minds....

“It is high time that we understood what spirit has for years been controlling matters at the Review and Herald Office. I am horrified to think that the most subtle face of Spiritualism should

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be placed before the workers, and that in a way calculated to confuse and perplex the mind. Be assured that Satan will follow up the advantage thus given him.

“The Review and Herald Office has been defiled as the temple was defiled, only the result has been tenfold more disastrous.... Worse even than the defilement of the temple has been the defilement of the publishing house by the printing of matter which should never have been placed in the hands of the workers in God’s institution.

“God’s law has been transgressed, His cause betrayed, and His institution made a den of thieves. The work of printing and circulation stirring appeals for the truth, which should have been placed first, to which the time and the talent of the workers should have been devoted, has received little or no attention....

“Some have so long sacrificed principle that they cannot see the difference between the sacred and the common. Those who refuse to give heed to the Lord’s instruction will go steadily downward in the path of ruin. The day of test and trial is just before us. Let every man put on his true colors.... Show your colors to men and angels. We are safe only when we are committed to the right. Then the world knows where we shall be found in the day of trial and trouble.

“If the work begun at the General Conference had been carried forward to perfection, I should not be called upon to write these words....

“Unless there is a reformation, calamity will overtake the publishing house, and the world will know the reason.” – *Testimonies for the Church*, vol. 8, pp. 90-92, 96.

The acceptance and heeding of the extremely important message of “Righteousness by Faith,” which would have caused a complete return, could have prevented all this. Instead of opening the way for a reformation and preparing the path for it, the enemy

1902

was permitted to bring “the soul-destroying theories of Romanism and other mysteries of iniquity” into the ranks of the Advent people. By the “reading material of Satan” his principles were brought before the souls, and we can understand very well why the apostasy that came in in spite of all warnings and corrections, continued.

Sister White wrote: “When the Battle Creek Sanitarium was destroyed,...God was appealing to His people to return to Him. And in the destruction of the Review and Herald Office,... He makes a second appeal to them.” –*Testimonies for the Church*, vol. 8, p. 102.

“‘Nevertheless I have somewhat against thee, because thee has left thy first love. Remember therefore from whence thou are fallen, and repent, and do the first works; or else I will come into thee quickly, and will remove thy candlestick out of his place, except thou repent.’ I am instructed to say that these words are applicable to Seventh-day Adventist churches in their present condition....

“God calls for a spiritual revival and a spiritual reformation. Unless this takes place, those who are lukewarm will continue to grow more abhorrent to the Lord, until He will refuse to acknowledge them as His children.” –*Review and Herald*, February 25, 1902.

1903

The book *The Coming King*, p. 168, described the situation at that time, extending a serious warning to the readers: “Today Europe is a vast camp, and the young men of the nations are withdrawn from peaceful pursuits, where in the wicked life of the camp they receive a training distinctly cruel and unchristian.”

1904

The true condition of the church

“Instead of leading the world to render obedience to God’s law, the church in uniting more and more closely with the world in transgression. Daily the church is becoming converted to the world....

“Let a church become proud and boastful, not depending on God, not exalting His power, and that church will surely be left by the Lord, to be brought down to the ground. Let a people glory in wealth, intellect, knowledge, or in anything but Christ, and they will soon be brought to confusion.” –*Testimonies for the Church*, vol. 8, pp. 119, 127.

And another testimony in connection with a sad event in the year 1904 is explained to us: “In the daily papers of various cities there have appeared articles which represent that there is a strife between Dr. Kellogg* and Mrs. Ellen G. White as to which of them shall be leader of the Seventh-day Adventist people. As I read these articles I felt distressed beyond measure that anyone should so misunderstand my work and the work of Dr. Kellogg as to publish such misrepresentations. There has been no controversy between Dr. Kellogg and myself as to the question of leadership. No one has ever heard me claim the position of leader of the denomination.” –*Testimony Treasures*, vol. 3, p. 240.

On this occasion another plain testimony was given concerning the leadership of the work. The year was 1901: “God has not set any kingly power in the Seventh-day Adventist Church to control the whole body or to control any branch of the work. He has not provided that the burden of leadership shall rest upon a few men. Responsibilities are distributed among a large number of competent men....

1902

“I write this that all may know that there is no controversy among Seventh-day Adventists over the question of leadership. The Lord God of heaven is our King. He is a leader whom we can safely follow, for He never makes a mistake.” –*Testimony Treasures*, vol. 3, pp. 240, 242.

Simultaneously with all these calls of admonition and repentance we find also the first warning call to the church about coming events which were to be critical for Seventh-day Adventists.

“Soon grievous troubles will arise among the nations—trouble that will not cease until Jesus comes. . . .

“The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war.” –*Review and Herald*, November 24, 1904.

We can understand that Sister White, after speaking in this testimony in clear language that could not be misunderstood concerning the anticipated events, did not fail to sound appropriate warnings and the requirements of God.

1905

Call for a spiritual revival and reformation

“God calls for a spiritual revival and a spiritual reformation. . . . A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change of ideas, theories, habits, and practices. . . . Revival and

reformation are to do their appointed work.” –*Special Testimony*, 1904. (Quoted in “The Time and the Work,” p.6.)

“The time has come for a through reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer, and will banish from the church the spirit of discord and strife. . . .

“Unless the church, which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself. When she resists the evil and chooses the good, when she seeks God with all humility and reaches her high calling in Christ, standing on the platform of eternal truth, and by faith laying hold upon the attainments prepared for her, she will be healed.” –*Testimonies for the Church*, vol. 8, p. 251, 250.

As the urgency increased and calls for a reformation continued, an article was published to present a clear picture.

1906

Position taken when the original doctrine

In that year a treatise on The Church and the Word appeared in the (German) “Christian Friend of the Home” (Christlicher Hausfreund).

“The church of Christ should always be inseparably connected with the Word of God. She is the body of believers which are called, as it is pointed out by the Greek word ‘ecclesia.’ They have been called out by the word; and as long as they adhere to the word, they are led by God and fulfill the purpose for which God has separated them from the world. But when they neglect the word of God and turn away from Him to walk in their own ways, they work counter to His purpose concerning them, and

although they maintain the outward appearance, they will soon cease to remain in a position where God can recognize them as His church. . . .

“We read the history of the church in the wilderness, when the angel talked to Moses on Mount Sinai (Acts 7:38), and see the almost continual actions of apostasy which marked their course up to the time when the measure of their wickedness was full in the rejection of Christ, as reported by the death of Stephen as a martyr. And if we would have the history of the church since that time written down by inspiration, it would only vary in detail from the former, and not in general principle. There would be seen the same tendency of departure from God, the same hatred, and the same intolerance against the righteous, and the rejection of the counsel of those whom God has sent to show them their errors.

“And when the church continued on in her apostasy, when men were called to choose between the church and the word, then those who decided to obey God left the church in order to be where they could worship God in a way which the word directs.

“When this took place, a reformation in the church was effected; no, not a reformation of the church, for no church has ever been reformed. Reformation and conversion can only be applied to individuals, not organizations. There were some good men in the days of Luther who imagined that the church of Rome could be reformed, until they discovered their error. The Reformation was not a reformation of men and women who were in her association and who took part in her false teachings.

“So it has been with all reformations before and after this time. The church has continued on with her external forms and ceremonies, and even increases in riches and members, for a church is always popular to the degree that she conforms to worldly life standards, so that the large masses of the world can be brought with an easy step into the assumed portals of salvation.

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“But love, truth, faith, and all the elements important for the true church of Christ remain with the individuals who come out from the body that has departed from God, and these then become the church.” –March 12, 1906.

We have a parallel in the time of Huss and Jerome. The opposition shown by the Hussites against the papal ringleader was great. Then came the time of negotiation! An agreement was reached which apparently granted freedom of conscience to the Bohemians! But they were betrayed into the power of Rome. Four points were given as conditions. Rome agreed with them to accept the four articles of the Hussites; but the right of their interpretation, or the definition of their real meaning, was to be vested in the Council. On the basis a treaty was made.

“Those who remained faithful to the gospel were subjected to a bloody persecution.

“As their former brethren, entering into compact with Rome, imbibed their errors, those who adhered to the ancient faith had formed themselves into a distinct church, taking the name of ‘United Brethren.’ This act drew upon them maledictions from all classes. Yet their firmness was unshaken.” –*The Great Controversy*, p. 119.

If we include the time of the Waldenses, the Spirit of Prophecy gives us information in the book *The Great Controversy* concerning the position of the faithful ones toward Rome, that “They were determined to maintain their allegiance to God, and to preserve the purity and simplicity of their faith...

“Their religious belief was founded upon the written word of God, the true system of Christianity.... ‘The church in the wilderness’ and not the proud hierarchy enthroned in the world’s great capital, was the true church of Christ, the guardians of the treasures of truth which God has committed to His people to be given to the world.” –*The Great Controversy*, p. 64.

This explains and clearly presents when an apostasy and when a reformation are to be expected.

As soon as there is apostasy from God's commandments, from the teachings of Christ, from the word of God and all its instructions, a reformation is called for. This does not constitute a new church era, or, to speak in today's terminology, the reformation does not form an eighth church, but they are the faithful ones during the Laodicean period. They are the guardians of the pure doctrine, the old principles, for the foundation is the word of God and the testimonies. In an article in the *Herold der Wahrheit* (Herald of the Truth) of August 6, 1906, the old principle of faith can be read:

"...Then Adventists abhor the shedding of human blood as a sin unto death and would for this reason refuse obedience if they would be commanded as a soldier to shoot on others."

It was regarded as a sin unto death to forsake this principle of faith. This position coincided with the testimonies. "David's power had been given him by God, but to be exercised only in harmony with the divine law. When he commanded that which was contrary to God's law, it became sin to obey. 'The powers that be are ordained to God' (Romans 13:1), but we are not to obey them contrary to God's law." —*Patriarchs and Prophets*, p. 719.

In order to avert the danger of apostasy in which the church was soon to find itself, Sister White wrote in 1908: "If we are self sufficient, and think that we may go on just as we please, and yet hope to come out on the right side finally, we shall find that we have made a terrible mistake." —*Review and Herald*, July 9, 1908.

A second earnest warning was given to Seventh-day Adventists the following year.

1909

1909

General Conference

Session

“From the opening day of the session, Mrs. White bore a heavy burden in behalf of the spiritual interests of the various classes of believers encamped on the grounds. In several of her public talks she urged the brethren and sisters to lay hold on God, and to seek Him most earnestly for guidance and blessing. Those in attendance were to gather courage and inspiration for the carrying forward of a mighty work throughout the world. . . .

“Men and women are going forth more and more to carry the gospel message. We thank God for this, but we need a greater awakening.” —*Life Sketches*, pp. 417, 418.

In the small booklet “*The Time and the Work*” the earnest warning call was given: “In 1909, the representatives of the General Conference assembled were solemnly charged to prepare their hearts for the terrible scenes of strife and oppression beyond anything they had conceived of, soon to be witnessed among the nations of the earth. The message then was: ‘Very soon the strife and oppression of foreign nations will break forth with an intensity that you do not now anticipate.’ —*General Conference Bulletin*,

1909, p. 57. Five years after this prediction was made, the great World War was precipitated.”

“Mrs. White solemnly charged the brethren who had come to the meeting as representatives of the cause of present truth from every part of Europe, from Asia, Africa, South America, Australasia, and the islands of the sea, to prepare their hearts for terrible scenes of strife and oppression beyond anything they had conceived of, soon to be witnessed among the nations of the earth. ‘Very soon,’ she declared, ‘the strife and oppression of foreign nations will break forth with an intensity that you do not now anticipate. You need to realize the importance of becoming acquainted with God in prayer.... What we need is the truth. Nothing can take the place of this—the sacred, solemn truth that is to enable us to stand the test of trial, even as Christ endured.’”
—*Life Sketches*, p. 421.

This same year a further warning and admonition appeared in the Sabbath School Lesson of May 8, 1909. “The chief men of Judah had committed intercourse with Tobiah, until they could no longer distinguish spiritual things. History repeats itself, and those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time, the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy, will then go out in darkness.”

1909

The importance of health reform reaffirmed

“It was during the 1909 General Conference that Mrs. White read a manuscript calling for loyalty to the principles of health reform; and she also spoke to the delegates on the same subject.” —*Life Sketches*, p. 422.

This manuscript was later published in *Testimonies for the Church*, vol. 9, pp. 153-166. It is found in *Testimony Treasures*, vol. 3, pp. 354-365 (now out of print).

“I am instructed to bear a message to all our people on the subject of health reform, for many have backslidden from their former loyalty to health reform principles. . . .

“Those who have received instruction regarding the evils of the use of flesh foods, tea and coffee, and rich and unhealthful food preparations, and who are determined to make a covenant with God by sacrifice, will not continue to indulge their appetite for food that they know to be unhealthful. . . .

“If we could be benefited by indulging the desire for flesh foods, I would not make this appeal to you; but I know we cannot. Flesh foods are injurious to the physical well-being, and we should learn to do without them. Those who are in a position where it is possible to secure a vegetarian diet, but who choose to follow their own preferences in this matter, eating and drinking as they please, will gradually grow careless of the instruction the Lord has given regarding other phases of the present truth and lose their perception of what is truth; they will surely reap as they have sown. . . .

“There are many who feel that they cannot get along without flesh foods; but if these would place themselves on the Lord’s side, resolutely resolved to walk in the ay of His guidance, they would receive strength and wisdom as Daniel and his fellows. . . .

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“More than forty years ago [1909], the Lord gave us special light on health reform, but how are we walking in that light? [Look again at what is written under 1863.] How many have refused to live in harmony with the counsels of God! As a people, we should make advancement proportionate to the light received. It is our duty to understand and respect the principles of health reform... and yet there are among us well-instructed members of the church, and even ministers of the gospel, who have little respect for the light that God has given upon this subject. They eat as they please and work as they please.

“Let those who are teachers and leaders in our cause take their stand firmly on Bible ground in regard to health reform, and give a straight testimony to those who believe we are living in the last days of this earth’s history. A line of distinction must be drawn between those who serve God and those who serve themselves.

“I have been shown that the principles that were given us in the early days of the message are as important and should be regarded just as conscientiously today as they were then....

“We are not to make the use of flesh food a test of fellowship, but we should consider the influence that professed believers who use flesh foods have over others.... Shall we not bear a decided testimony against the indulgence of perverted appetite? Will any who are ministers of the gospel, proclaiming the most solemn truth ever given to mortals, set an example in returning to the fleshpots of Egypt? Will these who are supported by the tithe from God’s storehouse permit themselves by self-indulgence to position the life current flowing through the veins? Will they disregard the light and warnings that God has given them?...

“But in Joseph and Daniel, in Moses and Elijah, and many others, we have noble examples of the results of the true plan of living. Like faithfulness today will produce like results.”
—*Testimony Treasures*, vol. 3, pp. 354, 357-360, 365.

But now the attempt is often made to soften all this, and to quiet the members by saying that Sister White herself had eaten meat. But Sister White wrote: “It is reported by some that I have not followed the principles of health reform as I have advocated them with my pen; but I can say that I have been a faithful health reformer. Those who have been members of my family know that this is true.” –*Testimony Treasures*, vol. 3, p. 359.

Warnings of coming tests

In the chapter “A Time of Trial Before Us,” more important intimations were give in 1909 to pay attention to the tests soon to be anticipated. No one would have an excuse. Sister White warned incessantly! No one would come face to face with the test suddenly, without warning.

“A season of great trial is before us....

“The time is right upon us when persecution will come to those who proclaim the truth. The outlook is not flattering;... In all ages of the church God’s appointed messengers have exposed themselves to reproach and persecution for the truth’s sake....

“Soon there is to be trouble all over the world. It becomes everyone to seek to know God....

“He suffers no affliction to come upon the church but such as is essential for her purification, her present and eternal good. He will purify His church even as He purified the temple at the beginning and close of His ministry on earth....”

[In regard to the death of Christ, Sister White continued:]
 “Similar events will take place in the near future. Men will exalt and rigidly enforce laws that are in direct opposition to the law of God....

“None should disobey His command in order to escape persecution....

“The truth must not be muffled now. Plain statements must be made. Unvarnished truth must be spoken, in leaflets and pamphlets, and these must be scattered like the leaves of autumn.”
—*Testimony Treasures*, vol. 3, pp. 391-394.

1913

An earnest message of Sister White to the General Conference assembly

“To the brethren assembled in General Conference in 1913, Mrs. White wrote freely of some of her experiences during the four years that had passed since she had her opportunity at the 1909 Conference of speaking to them personally.

“ ‘For a number of months after the close of that meeting,’ she wrote, ‘I bore a heavy burden, and urged upon the attention of the brethren in responsibility those things which the Lord was instructing me to set before them plainly. . . .

“ ‘I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God’s call. My brethren, the Lord is speaking to us. Shall we not heed His voice? Shall we not trim our lamps, and act like men who look for their Lord to come? The time is one that calls for lightbearing, for action.’” —*Life Sketches*, p. 425.

The last message from Sister White to the assembled General Conference was read by A.G. Daniells on Tuesday, May 27, 1913. It was titled, “Courage in the Lord.” (*Testimony Treasures*, vol. 3, pp. 435-449.)

We read here, among other things:

“We are to raise the banner on which is inscribed: ‘The commandments of God, and the faith of Jesus.’ Obedience to

1909

God's law is the great issue. Let it not be put out of sight. We must strive to arouse church members, and those who make no profession, to see and obey the claims of the law of heaven. We are to magnify this law and make it honorable."

These were the same words of admonition that were passed as a resolution at the founding of the organization, and by which the Adventist Church was to be known! The OBEDIENCE TO GOD'S COMMANDMENTS was very clearly accentuated! Along these same lines, she wrote: "I pray earnestly that the work we do at this time shall impress itself deeply on heart and mind and soul. Perplexities will increase; but let us, as believers in God, encourage one another. LET US NOT LOWER THE STANDARD, BUT KEEP IT LIFTED HIGH, looking to Him who is the Author and Finisher of our faith."—*Testimony Treasures*, vol. 3, p. 439.

1914

THE YEAR OF DECISION—OUTBREAK OF WORLDWAR I—REVEALING THE APOSTASY FROM GOD'S COMMANDMENTS

This year was the most important and decisive year of the Advent movement, and yet the saddest in the entire Advent history.

Beginning with the year 1914 well into our days has this apostasy been going on, and still today this erroneous position is defended.

To the angel (leadership) of the church the counsel is given by the True Witness, "I counsel thee to buy of Me gold tried in the

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fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyesalve, that thou mayest see.”

This counsel was not accepted, and thus the shame was revealed. It appeared that at given times the faithfulness towards the law and Word of God was not kept. Also the testimony concerning “The Message of Reproof to Laodicea is Not Accepted” was disregarded.

In divine foresight the Lord, once more, gave a last warning in the Sabbath School Lesson of August 8, 1914:

“Lesson No. 6

“Duties Towards the Government—Warnings for the Last Days

“Romans 13: 1-14.

“Question:

“1. “To whom is everyone to be subject?

“Romans 13: 1 first part, Note No. 1

“2....

“3....

“Note No. 1: “By subject, be joyfully obedient; follow neither the rebellion of the heathen, nor take up the rebellious spirit of the Jews, for all authority is ordained of God or permitted. His instructions are for a government that exists, may it be what it will. We are duty-bound to obey her in all legal matters.... When the civil government recommends violence to transgress God’s law, then we must obey God more than men.... This distinction must be made by the Christian with the wisdom imparted in the different circumstances in life; human affairs are subordinated to the great obligation to obey the law; and even if a law is hard and not sensible, then not disobedience but legitimate protest is the duty of the Christian.”

If the reference made had been heeded by learning the new lesson the Sabbath prior perhaps in the afternoon, the Lord could have prevented many things.

After the counsels and warnings of the Spirit of prophecy were not heeded, they felt themselves obliged voluntarily to send the following writing to the (German) Ministry of War:

Charlottenburg, August 6, 1914

“Right Honorable Sir.”

“Your Reverence Lord General and Minister of War:

“Since often our position in regards to the attitude towards the government, as well as to the general military duty to serve, is misunderstood, and especially since the refusal of service in times of peace on Saturday (Sabbath) is regarded as fanatical, I take the liberty, your Excellency, to humbly present to you the following principles of the German Seventh-day Adventists, especially in the present war situation. While we are standing on the foundation of the Holy Scripture and are eager to live up to the principles of the Holy Scripture, and for this reason are keeping the rest day (Sabbath), which God ordained and avoid all work on this day, yet we feel ourselves duty-bound in this present serious time of war to oblige ourselves to defend the fatherland, and to use the weapon also on Saturday (Sabbath) under these circumstances. On this point we rely on the word of the Scriptures in 1 Peter 2:13-17:

“Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; or unto governments as unto them that are sent by Him for the punishment of evildoers, and for the praise of them that do well. . . . Fear God. Honour the king.”

“We have this principle of ours announced to our church members, and besides this have petitioned all churches to arrange for special prayer meetings to implore God for victory to the German arms. But if it should happen that drafted Adventists

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refuse the service on the Sabbath or the taking of weapons, we would feel thankful to your Excellency if the appointed subservient commanding offices will be informed of this our principle.

“In connection with this I take the liberty to inform your Excellence that we have placed our sanatorium and our missionary seminar at Friedensau, near Magdeburg, as well as 250 tents erected with a doctor and a number of medically trained nurses for the placement of about 1,400 wounded ones, at your disposal. With the desire that God may give the righteous cause the victory, I have the honor to remain.

Your Excellency’s most humble (signed) H.E. Schubert.

CALL TO ARISE BY ELDER A. STOBBE

In a tract “Call to Arise for the Last Church,” written by the ordained Elder A. Stobbe, who at that time was a member of the Adventist church, but later, because of the apostasy, decided for the Reformation (see Protocol, p.27, original), the events that occurred in the days of August, 1914, and later, are amply illustrated. His presentation show clearly the erroneous position and the falling away from the principles, which resulted in confusion and insecurity with the members. The participation in war, the avocation of it, and the wrong decisions in those days are also the result of the wrong actions in disfellowship from the church those members that stood loyal and steadfast in defending the truth and its principles, which is explained by Bro. A. Stobbe in his statements. We cite from this Call to Arise:

“... How is it, my dear fellow believers, that God’s people have sunken so deep and are running with Babylon, from which the Lord so marvelously had led us out. (Rev. 14:6-12.) The Lord, since 1844, has rejected Christianity as a church, and is ever since this time calling His children out of this spiritual Babel. Now, if

we as God's children can take part in everything, then we could have remained in Babylon. Let us read in Testimonies, Vol. 6, pp. 9-13, "The Outlook." He wishes that those that follow his holy instructions, should be separated people. . . . As we all know, there has occurred a split among the Seventh-day Adventists since the outbreak of the war. One part believes they can go with Babylon, while the other part remains with the three-fold angel's message, and wishes to remain faithful to God's commandments under all circumstances, which, according to God's law and Testimony, alone is correct. On Sabbath, August 1, a unanimous resolution was made on many places not to go with Babylon. Sunday, August 2, a public lecture was held in Bremen-Altstadt by Bro. Staubert (ordained minister); at the close we followed with a short season of prayer, in which Bro. Staubert mentioned among other things that we, as Adventists, had a specially difficult time, since we as God's children could not kill, as the commandment says, 'Remember the Sabbath day.' What was said is, that God would be with us if we would stand faithful to Him and keep His commandments, which the writer of this still believes today, and which he, with many others, has experienced. (Rev. 22:14; Ps. 19: 8-12.) But when during the course of the first week of the war the writing from Hamburg arrived, the churches became confused, the holy law was trodden underfoot, the present truth was placed under a bushel. (Isa. 58:12,13; Matt. 5:15,16; Isa. 40:9,10; Isa. 62:6,7. . .) If we look at the writing from Hamburg and investigate it with the law and testimony, we can safely reject it, since it is human tradition (well meant), but not found true according to the test of the law and testimony. All doctrinal points, even if they have been embraced as truth, should be brought before the law and testimony; if they cannot stand this test, there is no light in them.

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“As mentioned above, to test it means to pass sentence upon it according to the ten commandments and the prophets.

“The sixth commandment does not permit any child of God to transgress it. In the Sabbath commandment we find no clause that we, during these confusions, are freed not to keep it. Now if we take the prophets, besides the testimonies of Sis. White, to hand, we likewise find no evidence that now we may do these abominations. Quite to the contrary, we find terrible threats of punishments if we forsake the Lord our God, disregard His law and even teach others to transgress it, which has been done through the many circular letters by so many of our leaders. I remind of a circular in which is written that it would be insanity not to go along. Gods word says, Blessed are they that keep His commandments (Rev. 22:14), and here in this circular letter it says that it is insanity if one holds solid to the commandments of God now in the wartime. President Bro. M. said among other things, necessity knows of no commandment, and in wartime one may make exceptions. Minister G. says, We shall not kill the enemy, but only wound him.

DISFELLOWSHIPMENTS FROM THE CHURCH

“It has gone that members are being disfellowshipped that do not wish to fall in line with the new position; thus in Kray the church was dissolved and approximately 40 members were not reinstated, in Essen and Bremen members were disfellowshipped. In Bremen, Neustadt, a church of about 75 members, two members were disfellowshipped by only 13 votes; three weeks later five members were disfellowshipped by only seven votes, without any questions asked!”

1915

1915 Highlights

Another letter to the Ministry of War

Seven months had passed since the letter of August 6, 1914 was sent to the War Ministry in Berlin, and the leading brethren had time to reflect and acknowledge that their attitude toward the law of God and the principles of the church had been a great departure from the Lord. But then another statement was sent to the General Command of the VII Army Corps at Dresden on March 5, 1915, and this proves that the leadership continued on in the wrong track that it had taken: “As to the ordinance No. 856 III of February 22, 1915, concerning the prohibition of Adventist meeting in Dresden, the undersigned take the privilege to make the following declaration: ‘Already some years ago the undersigned presented to the Military Office the oral and documented declaration that it remains a matter of the individual conscience as to how one should conduct himself in times of peace toward military service on Saturday (Sabbath).

“ ‘But at the outbreak of the war the leadership of the Adventist denomination in Germany has, out of their own initiative,

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furthermore given the counsel to their members in the military draft in the whole country, that they, in view of the present state of emergency of the fatherland, should faithfully perform their citizen's duty to the state in accordance with the Holy Scriptures also on Saturday (Sabbath), as all other warriors do on Sunday. The enclosed copy of the petition to the honorable Prussian Ministry of War of August 6, 1914, may serve as proof. This position, already, taken years ago, is herewith verified and humbly signed. For the European Division, Headquarters Hamburg, Grindelberg 15a, signed L.R. Conradi, President; For the East German Union, Headquarters B-Charlottenburg, Uhlandstr. 189, signed H.F. Schuberth, President; For the Saxon Association, Headquarters Chemnitz, Eschestr. 9, signed P. Drinhaus, President.”

In May, as already mentioned by Brother Stobbe, the church at Kray was dissolved.

On July 16, 1915, Sister Ellen G. White was laid to rest just when her counsel was being disregarded. We find a parallel in the death of Samuel: “It was when the nation was racked with internal strife, when the calm, God-fearing counsel of Samuel seemed to be most needed, that God gave His aged servant rest.”
—Patriarchs and Prophets, p. 664.

On September 21, the Koelnische Zeitung (Cologne News) reported: “Among the adherents of Adventism there occurred a separation after the outbreak of the war. The majority wanted to see the existing doctrine made powerless for the duration of the war, while the remaining part demanded on the other hand the sanctification of Saturday also during this time of stress. The opposing factions finally led to the disfellowshipment of the adherents to the old faith out of the church.”

On September 23, the following appeared in the Christlicher Hausfreund (Christian Friend of the Home), the official organ of the German Seventh-day Adventists in the United States: “A

Christian cannot at the same time carry the carnal sword of the state in one hand, and in the other the sword of the Spirit; this only an apostate church can do, one that has lost the principles of Christ's kingdom out of his heart and conforms to the power of the state.

“But the Christian, faithful to principle and defenseless fights for ‘the faith that once was delivered unto the saints. (Jude 3.) And since he keeps the commandments of God and the faith of Jesus, he cannot according to the sixth commandment kill his fellow man; he will rather act on the command of Jesus, to put his sword into its sheath, saying, ‘We must obey God rather than men.’ Acts 5:29. The defenseless Christian will die for the gospel's sake and receive eternal life, rather than act against the will of God and die nevertheless and in addition forfeit life everlasting.”

In this statement the Adventist Church pronounced its own judgment-that through participation in war it has become an apostate church.

Arrests of faithful church members-letter of W. Richter, Bremen

Oct./Nov. Arrest of Brother Hosfield

Writing of Protest of the protesting Adventists by Wilhelm Richter, church leader in Bremen.

“Since we have the mind of our Saviour to live in peace with everyone, we make the proposal to arrange for a Conference in general where both parties can discuss matters. We appeal to all churches and ministers of the S.D.A in a cordial manner to support this proposal in this important matter of faith and in such a serious time, and with all available strength participate in such a meeting where the well-being and woe of the church can be counseled about. If ministers and leaders should not accept this proposal;

if they will not grant us freedom of conscience in matters of faith and safeguard it, then we shall live up to our principles according to the Holy Scriptures, without fearing the consequences and false accusations. Our prayer shall be: ‘Lord, give us leaders like Moses, who regarded it higher to suffer affliction and persecution with God’s people, than to support Egypt.’

“If they wish to drag us before the authorities, bring us before the Sabbath Schools to recant or to be disfellowshipped, threaten us with withdrawing of the canvassing we shall say with Luther, ‘Here we stand, we cannot do otherwise; may God help us! Amen!’

“In the name of the Adventists of the Seventh-day who pre protesting against human dogmas of faith, as before mentioned, Wilhelm Richter, church Leader of Bremen.”

We can recognize from the Protocol of Friedensau, page 14, that the brethren of the S.D.A. did not honor this request, although the discussion of this earnest matter was of the utmost importance.

December 1915

The S.D.A. Church published the pamphlet “The Christian and the War,” by J. Wintzen, which contained many false interpretations, led many to participate in the war, and no doubt cost many lives on the battlefield. How can the church answer for this? Here is an excerpt from that pamphlet:

“Thus we have shown by all that was said that the Bible teaches, firstly, that participation in war is not a transgression of the sixth commandment; secondly, also, that warfare on the Sabbath is not a transgression of the fourth commandment.

“Whoever asserts the opposite, should bring only one sentence from the Holy Scripture or the Testimonies.” (Page 18.)

This proof can easily be furnished from the Bible and from the Testimonies as well. How deplorable it is that the publishers went into such darkness.

How far things can go when the commandments and God's word are forsaken, is told in Matthew 10:21, 22: "And the brother shall deliver up the brother to death,... And ye shall be hated of all men for My name's sake: but he that endureth to the end shall be saved." This has happened among Adventists, as is reported in the following:

"When brethren from the Reform Movement would come, church elders were ordered to hand them over to the police, and if someone would not have the courage to do this, they should detain them long enough for the leading minister to be informed, after which this could be accomplished by telegraph."

In one court session, where a sister was arrested during the war at the instigation of an Adventist minister, and was brought before a court martial, the following occurred.

"The minister had this sister arrested on the street in Cologne and then appeared as a witness in court. It was a court martial, and the minister declared at that time that killing in a war was permitted and that the few Adventists who were of an opposing opinion were fanatical extremists disfellowshipped from the church or had left by themselves. In a second trial, this sister was condemned to nine months' imprisonment.

"In Berlin in 1915, two brethren were sentenced to five years in prison. It was learned from witnesses' accounts that an Adventist minister, P. St., Bremen, had one of these brethren publicly arrested on the street in Bremen. He accused these brethren before the court as swindlers. But they had been punished because of the Sabbath, and because they would not perform any war service as Christians."

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From the *Erzieher* (Educator), No. 4, 1915, in an article titled "We and the War," we again see that the Bible text of Matthew 24:20 is wrongly interpreted to justify fighting on Sabbath. We quote the following excerpt: "...In Matthew 24:20, the Lord instructs us to pray that our flight may not be on the Sabbath day. He wants to keep us from the disagreeable things that are connected with such a disturbance of Sabbath observance. But if the necessity arises to flee on the Sabbath or to fight, then the Sabbath should not pose a hindrance to save life, as is taught in Luke 14:5. Is man not more than an ox or an ass?"

The S.D.A. General Conference grants full liberty

It is often objected that the position in favor of war was taken only by the leading men in Germany. But the announcement in the *Zionswaechter* (Zion's Watchman), No. 6, of March 20, 1916, p. 90, shows differently. The General Conference of the S.D.A. granted to all countries on earth full liberty to adapt themselves to the existing laws (including war), and thus the highest leadership led the work in general and world wide into the apostasy and afterward sanctioned the participation in war by the European Division.

"The Union Committee confesses itself to the Biblical position concerning military service and weapons use as a purely civilian demand, to which the government ordained of God is entitled, according to 1 Peter 2:13, 14, and Romans 13:4, 5. To this position the General Conference Committee also gave consideration by declaring during the session held in November 1915 that it would leave all the different countries on earth full liberty to conform to the lawful ordinances in question, as in the past, so henceforth."

1915

Wherever Reformation sprang to life, it wasn't long before men arose who brought in erroneous and fanatical teachings to discredit the true cause of Reformation and truth. Martin Luther had to contend with this. (We can read about this in *The Great Controversy*, pp. 190, 193.)

In October 1916, the so-called "Feast of Tabernacle Movement" came into being through a false vision of a Sister Kersting, who invited believers to celebrate their first feast of tabernacles at Kassel. But this was a false cause. According to God's word in Daniel 9:27, middle; Matthew 27:51; Galatians 4:10, 11; and Colossians 2:16, 17, every Bible student will know that the shadow festivals of the Old Covenant ended at the death of Christ.

1918

Justifying participation in war-surplus church money invested in war loans

On April 12, 1918, the following appeared in the "Dresdener Neueste Nachrichten" (Dresden Latest News) page 3: "Adventist Ministers and Fatherland. At the beginning of the war our denomination divided into two parts. While 98% of our membership took the position on the basis of Bible research, that it was a duty of conscience to defend the fatherland with weapons, and this also on the Sabbath, and gave expression to this position, taken by all of the leaders, to the Ministry of War, 2% did not fall in line with the overall resolution, and finally, on the basis of their unchristian attitude, had to be disfellowshipped. This irrational element make themselves preachers and tried, with little success, to make propaganda of their foolish ideas. They call themselves, falsely, preachers and Adventists. They are not; they are deceivers.

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If such elements find their deserved punishment, we count it indeed a favor. Our leadership has up to this day invested the surplus church monies in war loans, in the solid assurance that Germany, with God's help, will come forth from the heavy battle as victor. Everywhere our members share the self-evident duty to give into the hands of the fatherland the needed means. The Adventist men are nearly all in the field or army service, faithfully fulfilling their duties, and except a just estimation and treatment as thanks from the fatherland.”

But what actions were taken in other countries, including America? There “...the leadership of our denomination requested not only faithful performance of duty in all other measures in our church publications, but also a general purchasing of Liberty Bonds, as the North Americans call their war loans.”—Kein Falsch in Ihrem Munde, pp. 16, 17, by Conradi.

August 24, 1918. As can be seen from the above statement in the Dresden newspaper, the leadership went out of their way to make their position of participation in war known in the worldly newspapers, by which means the truth of the Bible was maligned and the name of Seventh-day Adventists brought to shame. This was further repeated in another announcement in the “Berlinger Lokalanzeiger” (Berlin Local News), No. 432, of August 24, 1918, and the leadership verified this in a published declaration by Brother L.R. Conradi, Hamburg; H.F. Schuberth, Charlottenburg; G.G. Schubert, Munich, from which we quote the following:

“At the outset of the struggle of nations, the church remained solid on the draft law used in times of peace, and only wished for the privileges, if possible, that were given to others under the same circumstances. Thousands of their male members are standing in the army, many of whom have already fallen on the field of honor....

“Also in regard to distinction and promotion they do not stand behind others.... At the beginning of the war many of their men and women members reported voluntarily for medical service, and the denomination made their vast missionary institutions available as hospitals to the army management. The Missionary Society has also done its duty with war loans. It has also organized a far-reaching war relief for the families of war participants.

“During the process of war there were also individual members, as with other movements, who neglected to confess openly their conscientious scruples toward the government, but rather withdrew secretly from their duties, and beyond this passed from place to place to cause others by word and writing to take the same steps. Called to account by the church for doing this, they had to be disfellowshipped from the church because of their stubborn endurance in their position and as threatening the internal and external peace.”

It is shameful that especially those who were once commissioned by God as defenders of the truth now yielded and had illicit relationships with the world; also that they presented the members who stood up personally for Christ and His law as disturbers of the internal and external peace!

1920
(1 PART)

1920

The discussions at Friedensau

**Report Of the Negotiations
with the Opposition Movement
from July 21 to 23, 1920, in Friedensau**

THE WAY OF THE ADVENTISTS

I. session on Wednesday, July 21, 1920, at 7 o'clock in the evening in the great hall of the new school in Friedensau.

Present: The members of the three German union committees as well as committee members from Holland, Czechoslovakia, Poland, and Hungary, altogether 51 members under the chairmanship of Bro. L.R. Conradi; further 16 members of the opposition movement.

From the General Conference committee, the brethren A.G. Daniells, L.H. Christian, F.M. Wilcox and M.E. Kern.

Chairman: Bro. A.G. Daniells.

Prayer was offered by Bro. Wilcox.

As interpreter, first, Bro. L.R. Conradi; in the following sessions, in turns, the brethren M.H. Wentland and W.C. Ising.

A.G. Daniells: We have sent for Bro. Ising but will not wait for him as an interpreter and will begin.

We have come together to discuss certain differences in views which have arisen during the war. We have heard of these different questions in America. We were sorry to hear of these different opinions of the brethren in Germany. It is our desire to attain unity and close touch among each other in the whole world. We have not gone into your matter in America so that we have made no decision whatever. We felt that we could not do this at a great conflict and all the difficulties which were connected with it, to go into the matter and to draw our conclusions. We wanted to leave this till we should come here to discuss everything face to face.

Now the time is here, we are here together, and I prayed to the Lord for this gathering. I can tell you all that we have come here without any prejudice in our heart. We have come as brethren of all, and have also a good feeling toward everyone. We are well disposed towards everyone. In our correspondence we did not allow one hard word against one or the other to fall. I often

spoke to Bro. Spicer about this matter. He always said this one thing, "We must try to come together, we must try to see matters in God's light and in God's ways." I only wish that Bro. Spicer could be with us. But he only arrives with Bro. Knox in Antwerp on August 4, to take part in the session in Zurich. But we must put ourselves in the Lord's hand and carry on this discussion in the Spirit of Christ and also in the truth.

As you know, I only arrive this noon and was spoke to the brethren of the General Conference committee as to when we could have this session, we agreed to have it as soon as possible. Our time is short, and we thought that as Christian brethren it would be better to discuss beforehand, before we speak to anyone else. There are only three or four persons here with whom I have spoken concerning this, and today I have spoken to no one about the matter. I have also not spoken to any committee in Europe about it. When a brother (from the Opposition Movement) met us in Geneva and wanted to present the matter to us I advised him that we could do it better, not there with one individual, but here, when al are together. Thus we have done all we could eliminate every prejudice in order that we could deal wit the matter in all quietness and justice. A few minutes ago a note was given me (from the representatives of the Opposition Movement) in which they express the request to have a special discussion with the American brethren before this meeting,. But as I have not spoken to a committee before from the other side I thought that we could also let this drop ad discuss the matter here in general.

Now a word about the manner in which we should discuss the matter. The first thing we should have in view is the truth in the matter, to arrive at what is right, not what I think or how I view it, but that which is really right. This is the aim which we should all have in view. This is the thing which takes first place in my thoughts: What is right? What is God's will? And: That we should

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do His will in this matter. Another thing is the spirit in which we should counsel together. We should counsel as brethren, as such we are. We have a great message which brought us out of the world and has united us. The end is very near. We have only a short time in which to labor to finish the work of God. Therefore, we cannot spend out time quarrelling among ourselves. We must come together in the spirit of mercy, goodness and love. We are all human beings, and in a short time we should either be laid in the grave, or we shall meet the Lord and Saviour, and so we must come together in the spirit of pity and love in order to help each other. I think that is the way in which we should discuss everything.

Now we want to do what is just and good in this matter. We have a lot to do and therefore we must try to be brief, nevertheless we should like everyone to have the liberty to say briefly all that he has to say. Though we are asking the brethren to be brief and only to mention the main points we do not wish in any wise to take away freedom of speech and I am asking and requesting this of every brother in the house. For those who have nothing special to say it is better to be silent, and those who feel a burden should have liberty to express it. I wish I knew the circumstances sufficiently to say in which way one could discuss everything comprehensibly point by point, but I am not able to do this. In general, I should like to say that we want to view this matter from both sides. On the one hand, the mistakes that we think were made, a false judgment that has been pronounced, or wrong course that has been taken, that is one side in consideration; on the other hand, the remedies which we think would help in the matter. I mean the manner, the course and the way we should take in order to remedy the matter. This is something of the way I will propose to lead out in this discussion.

The first thing is not doubt the query as to what mistakes have been made in the affair in question. I think that is all I have to say in the introduction. Naturally I should like to give the brethren who have come (Opposition Movement) the first opportunity to speak, and I expect that you [turning to them] have chosen someone to present your case. I have asked for the whole thing to be taken down in shorthand. It may not be necessary for us to have it written down because it takes a long time but later, if any questions should come up about any point, then we can refer to the report that has been made. But I hope that we shall never need it. And I hope that the Lord will guide our thoughts and hearts that we shall attain to unity in the matter. He is able to do this if we go according to His ways. As far as the past is concerned, the Lord can put that in order. I will tell you what I used to say to young people when they first sought the Lord. They felt a great burden because of their past sins and mistakes which they had committed. They did not see how they could become Christians, and they could also not see how the Lord could accept them because of their sins. But I said to them: It is not the past that troubles the Lord, it is the future for which the Lord has the greatest interest. He can forgive our past sins and make them as white as snow. He can bring the past in order, and He must do it with every soul whom He saves. But the difficulty is for us to subject ourselves fully and completely to Him so that He can help us for the future. The main thing is for us to come so far that the Lord can help us in the future. Let us pray to the Lord that He may come into the meeting and be the invisible leader of this meeting.

(Bro. Wentland as interpreter.)

E. Doerschler: As an International Missionary Society and people, we have chosen a chairman, namely, my humble self during this time, while Bro. Welp answers to the questions for Germany. We are grateful to the Lord to hear such words from Bro. Daniells,

and we hope too that the peace of God may be among us throughout the whole meeting. First, I should like to read something. We are standing in this place for the cause of the great God and are in His presence. The solemn responsibilities which we as sinful beings are taking upon ourselves is so great, that we, on the basis of our past experiences cannot do other than to present the followings as conditions. In order that our discussion may be to the honor of God and that our stand towards the law and the Testimony may be clear to everyone, we would ask for an orderly and objective consideration of the principles which come into question, free of both sides from all personal attacks. Should this condition for an objective discussion, which our position before God demands, not be carried out, then it will be impossible to complete our responsible mission. All are fundamental principles which united us as people and have now separated us. We have nothing to do with all the errors which arose since 1914 through the scattering, and refuse any discussion on this point. This is the introduction. Then we have the following main points to mention:

1. What position does the General Conference take concerning the decision which was made by the German leaders since 1914 in regard to the 4th and 6th commandments. In these points we are referring to the following written declarations. First, the document from the German Union to the War Ministry (he repeats the first sentence after further inquiry from A.G. Daniells, then continues): the following documents may serve as evidences or for discussion. The document to the War Ministry from the German Union, then the document by Bro. Dail in Hamburg, then the tract, *The Christian and the War*, by Bro. Wintzen in Berlin, then the Explanation which appeared in the newspaper *Berliner Lokalanzeiger*, from the Seventh-day Adventist leadership, then a document *For Clarification*, published by the leadership. This is the first point.

The second Resolution: What proof can be shown us that we have not taken the biblical course towards the brethren, a reproach which was brought against us in the last Zion's Watchman (Z-W. No. 13,14, July, 1920)? (Various inquiries from Bro. A.G. Daniells.) We wish to prove to the brethren that we invited the brethren to a council before. We shall bring this later.

3. What position does the General Conference of the American brethren take towards the Testimonies of Sister White, today. Firstly: are they inspired by God or not? Secondly: Should we continue to proclaim health reform (which she brought to us) as the right arm of the message or not? (After inquiry by Bro. Daniells the preceding words in parentheses were omitted.)

Point 4. Is our message according to Revelation 14:6-12 national or international? We have here various numbers of the Zion's Watchman were it cannot be seen that we are an international people. Zion's Watchman No. 5, March 3, 1920, page 35, by the school leadership. Our resolutions have herewith been presented, and we would like to ask the American brethren to give an explanation on these questions which have now been set forth point by point.

A.G. Daniells: We must have time to examine this in the presence of two brethren from both sides.

E. Doerschler: We have a lot of material and would like to put it at the disposal of Bro. Daniells with two of our brethren so that they can examine it. There are many documents. I believe that it would be quite right and acceptable if two from this side and two from the other side were present during the time these documents are being read through. It is too tiring for Daniells today, we have time till tomorrow.

A.G. Daniells: Have you anything more to lay before us today?

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E. Doerschler: Yes, this is the first mission which we have.

A.G. Daniells: If you have other resolutions to present later, I should like to hear them.

E. Doerschler: We will present them later.

A.G. Daniells: I should like to see the various periodicals and tracts which contain the proofs, It is better to adjourn for this evening.

E. Doerschler: It is all right with us.

A.G. Daniells: When can we meet tomorrow morning? The time is fixed for o'clock on Thursday morning. Brethren Doerschler and Spanknoebel from the Opposition Movement Party will take part.

Prayer: Bro. Frauchiger. Adjourned.

II. Session: Thursday morning at 6 o'clock

Present: The members of the General Conference committee, the German Union presidents, and three representatives of the Opposition Movement.

Prayer: Bro. H.F. Schuberth.

(Bro. Ising as interpreter.)

A.G. Daniells: In looking over the list, I find that I have seen most of these documents. The first is the document from Bro. Dail. I have seen that. We do not need to read that again because I have already seen it and know the contents. The session this morning is only for the purpose of looking through the documents which are mentioned. We do not need to look again through the documents which we know. Is this now the documents by Bro. Schuberth which went to the War Ministry, or is there something else? We have already seen that too.

(The tract, The Christian and the War by Bro. Wintzen is looked through, especially the parts marked by the Opposition Movement.)

E. Doerschler: Can I say something? This tract has been widely distributed and has caused much sensation. This tract has been confirmed in the Zion's Watchman.

L.R. Conradi: Only Bro. Fischer expresses his approval in the Zion's Watchman, but the three Union presidents have already stressed their agreement in the introduction.

A.G. Daniells: Is the writer of this tract here? Is Bro. Wintzen present at Friedensau?

L.R. Conradi: Yes, but he is sick.

A.G. Daniells: To what part (turning to the Opposition Movement) do you object?

Some parts are quoted. Page 18 top part is especially referred to.

This part is as follows: "In all that we have said we have shown that the Bible teaches, firstly, that taking part in the war is no transgression of the sixth commandment, likewise, that war service on the Sabbath is not a transgression of the fourth commandment.

"He who maintains the contrary should bring one single expression from the Holy scriptures or the Testimonies. If he cannot do this then he should beware of making assertions and accusations which he cannot prove."

E. Doerschler: This is the conclusion that we get out of this tract.

Further the statement from the Berliner Lokalanzeiger, Aug. 23, 1917.

E. Doerschler: These and other articles appeared in Germany, and this in particular was published in the largest newspapers. Further, the one from July which is signed by the

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brethren (the explanation which was given in). Here it is stated that we as Adventists wish to have the same rights as the others who observe Sunday.

Some parts are quoted from the Explanation.

A.G. Daniells: The next is no doubt the Zion's Watchman of July, 1920.

E. Doerschler: That belongs to the second point. Before we go over to the second point of the evidences we should like to ask the brother a question. You said yesterday (addressing to Bro. Daniells) that you had not spoken much about it and that you had also given no declaration that you are in agreement with us or with the leaders in Hamburg about the war question. Then something which has been said is not true. It was stated here, namely, that the American leaders shared the standpoint of the leaders here on the military question! (After an inquiry as to when that had been said, he replied: Yesterday evening in the introduction.)

Spanknoebel: Yesterday evening he (Bro. Daniells) stated that they had been neutral in regard to the position, but here there is a resolution from the Zion's Watchman No, 5, from the year 1916.

It concern resolution 3 of the Hessian conference. It is as follows: "The delegates of the Hessian Conference agree with the biblical position of the leadership of the work in regard military and war service, as being a purely civil duty to which the government, appointed by God according to 1 Peter 2:13,14 and Romans 13:4,5, is entitled.

"The General Conference committee also made allowances for this position at their session which took place in November, 1915, when in rely to an inquiry from the leading brethren of this country, they expressed their standpoint that in this civil matter they grant to the different countries of the world full liberty to adapt themselves to their respective lawful statutes as they had done up till now."

A.G. Daniells: Now to the next matter.

E. Doerschler: Here now is a list which has been made of heroes in military service.

F.M. Wilcox: Why has this list been made?

E. Doerschler: I should like to rely. This has been made to show the state how many heroes we have among us and thus to procure a guarantee from the state for the church.

G.W. Schubert: Please, proofs for this!

E. Doerschler: The proof is obvious.

G.W. Schubert: I think that those who made the list must know the motives. These people are continually assigning other motives to us for our actions. They not only do so in this matter but in other things too. We made this list so that we could establish how many of us were in the war and also in order that we might be able to care for the families. We only wanted to have a statistic of how many of our people were in the war and , if necessary, to use it in public because we have been accused very much in public. We have been compelled to do this through the activity of these brethren who traveled here and there preaching desertion. On account of this, we have had many difficulties. Many of our churches were closed because of this, and so we had a list made in order to have something on hand if necessary, to show that we do not belong to those who preach desertion

L.R. Conradi: What my motives were and what I desired, and something which Bro. Schubert has not mentioned, is that for 20 years we have been trying to get our young people freed from military service on Sabbath. What I wanted and the reason why we put in the two points was so that this faithful fulfillment of duty might be a ground for reaching the goal for which we were striving in Germany—to get Sabbath off.

E. Doerschler: Bro. Conradi tells us that this was to help them reach the goal for which they were striving as far back as 20

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years ago. This it is proved that this was done to show the state that we were willing to take part. On the inquiry form especially it is stated: War decorations and of what kind? Bro. Schubert has said directly that we preach desertion, We preached a message, and naturally through this message also, „thou shall not kill.“

Spanknoebel: We believe that this matter of getting Sabbath free is of human reasoning. But we believe that the Scriptures show us another way to liberty: If the Son therefore shall make you free, ye shall be free indeed.

G.W. Schubert: I should like to say something to this.

A.G. Daniells: We pass over this. No more arguments.

E. Doerschler: In regard to the first point, we have here still an explanation from Bro. Conradi personally, Zion's Watchman Dec. 2., 1918.

A.G. Daniells: We have now gone through the periodicals which were under No. 1. We wish to see the last number.

The Zion's Watchman of July, 1920, is mentioned with the reference that the Opposition Movement did not take the biblical course. They protest against this.

E. Doerschler: Already in the year 1915 we invited the brethren to a discussion through this pamphlet. They did not agree to it.

The document by Bro. Richter Protest against the Advent People is read which refers to a discussion.

A.G. Daniells: That is enough for now. We must have another meeting for a further hearing to give the other side an opportunity of bringing the matter forward too.

E. Doerschler: We also some documents for the other two points.

A.G. Daniells: What were the points?

E. Doerschler: Concerning point 4, we refer to the article of the school leaders in the Zion's Watchman.

The article is read.

The sentence by Bro. L.R. Conradi from the article of the school leaders is as follows: "It is a question of learning and showing that our message is not just an English-American one but an indigenous one."

A.G. Daniells: What did you want to show by this?

E. Doerschler: We want to show what the writer is saying.

Spanknoebel: This is from an address by Bro. Conradi.

E. Doerschler: We want to show that in such idioms as here there is a national matter. It says here that it is a question of learning that our message is not an English-American one but an indigenous one.

Spanknoebel: It is to show that it is not an indigenous but an international.

E. Doerschler: It depends here on the translation. It says a national.

Spanknoebel: While revelation 14 shows tat it is a message for all, free from all state and national differences, yet a statement such as this turns it into a national matter.

E. Doerschler: It is obvious from this.

G.W. Schubert: The things he is able to read out of it!

A.G. Daniells: What else is there?

E. Doerschler: Those are our documents. Here is another, NO Guile in their Mouth (this is looked through).

A.G. Daniells: Have you now presented the whole thing? When can we meet again as a full committee?

E. Doerschler: Let Bro. Daniels decide that.

A.G. Daniells: (After a little pause for consultation) What we are saying is that the order brethren should choose speakers and present their matter clearly and then we will discuss it further. Then we will come together at 2 o'clock this afternoon, just as yesterday.

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L.R. Conradi: Do you wish to leave the reading mater with Bro. Christian?

E. Doerschler: Yes.

Spanknoebel: We have another request. We attach special importance to the general discussion being short and completely to the point, because all who are here know the truth. Just now the brethren mentioned that we are reading things out of these periodicals to suit ourselves. We have the right to read what we read and the others have a right to read for themselves what they want to read. All we want is to have clear answers to our four questions.

E. Doerschler: Then there is **NOTHER QUESTION**. There was an American brother in Switzerland who wanted to have our Watchman. Here are the periodicals. (Bro. Christian takes them.)
Adjourned.

1920
(2 PART)

III. Session: 2 o'clock in the afternoon

Present: The same as at the first full meeting.

Prayer: Br. M.H. Wentland.

Chairman: Bro. A.G. Daniells.

Interpreter: Bro. W.C. Ising.

A.G. Daniells: The committee which was nominated yesterday to examine the documents has been sitting since 6 o'clock this morning. After we had gone through these, we agreed to meet again at this time. We were also agreed that the brethren (turning to us) who represent this conference should give an explanation. In this explanation they should explain the mistakes, whatever kind they may be, of which the brethren are accused. Yesterday, I was very pleased to see the quiet and good spirit in which the meetings were conducted. I think that we should strive to conduct all our councils in a quiet and Christian spirit. It is right and good to mention the facts but we should do so in the right way. Today we should get as far as possible in this matter. We have a great number of members here for a special purpose and it is important for us to make the most of the time. We should not deviate from the purpose of this meeting if we desire to receive a spiritual blessing and we should not concentrate on points of lesser importance. I therefore wish to ask each one of you to help to speed up the matter. The others will now have an opportunity of giving their explanation.

L.R. Conradi: As the brethren have asked me to bring this matter before the General Conference committee, I have sought

out the necessary documents pertaining to this subject. I will first bring an introduction and then I will take the liberty of laying nine questions before the General Conference. Needless to say, we are extremely sorry that such a thing has happened. If there was ever a time then we should have obeyed the instructions of our Lord and the testimonies, to stand together, that time was during the war, even though a difference of opinion of this kind existed. For 28 years we have as people admonished our young folk that they should stay in the country in the interests of the work, and that they should do their duty to the government, that they should bear arms but if possible try to get Sabbath free. We have taken the same position toward those who attended school on Sabbath. No one wanted this position but we have had to submit to the things as they were. When the war broke out a great number of the people acted according to these principles. I was in England when the war broke out. I was not here when Bro. Dail made these statements. I was not here at the time and was only able to contact Bro. Schubert by telephone, but already on September 21, 1914, I wrote in the Zion's Watchman an article about it in which I carefully stated our standpoint and expressed our joy that a great number of our young people had the opportunity of coming together on Sabbath. That was all that they could do under those conditions. On October 19, I quoted a more lengthy explanation from the Review and Herald in the Zion's Watchman and a further explanation to Bro. Spicer from the South America according to our principles which were laid down for our people at that time. On November 2, of the same year, I admonished our members to preach the Word and not to mention political things, and I then took large quotations from the Review and Herald. (This quotation from the Review and Herald begins with the words, "Thousands today are looking with fear into the future. They are wondering what the end of the present conditions will be and how this great

European conflagration may end. What is the meaning of this present situation? S.D. Adventists who feel called to interpret the prophecies are asked by many for answer to this question. Through this, an opportunity which we never had before is given to us to explain to our fellow men the special truths for this time. We could not be doing our duty if we did not take advantage of these golden opportunities today. However, there is a great danger connected with this for us as Christian workers, namely, that we might be carried away with the spirit of speculation which is at present so rife in the world and might go beyond what the Holy Scriptures warrant.”) So far I should like to state this as being our standpoint, as far as it lay in our power, up to January 1, 1915. I have a number of documents which further helped to increase our difficulties. A man was imprisoned in Berlin because he himself refused to be vaccinated. He maintained that he had certain visions and sent the manuscript to Hamburg for printing, in which he stated that this was the last war, and that the Lord would come before the end of 1915. We did not print this in the Zion’s Watchman so he had it printed in Bremen. This was the real cause of the difficulty. We could not believe such a vision and could not support it. In a pamphlet, *The Testimony of the Last Church*, Rev. 3:14-22, he began to tell us that the leaders of the work had forsaken the truth. There appeared then, a further pamphlet about the same time in which it was stated to be wrong for our people to buy articles of food. In March 1915 there appeared a further explanation which was from the first man again, and he repeated that we had departed from the truth, and that the Latter Rain would not fall upon the official church, but on little groups which were outside the church. In April 1915 then followed another publication in Zurich by a certain Herms in which he expressed himself similarly to the first.. There then came a further explanation which stated that the end of the world was at hand. In July 1915 this pamphlet was published

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in its 100,000 edition and distributed. German law demands that the name of the author and the place where it is printed should be stated. Neither of these were there, but there was a remark on the last page that similar pamphlets could be ordered from the International Tract Society in Hamburg. In my articles I had taken heed to what the Review had stressed, namely, that one should not publish such strong declaration at such a time. Because of this pamphlet which was to bring the last message to the world, the police were about to close the house in Hamburg. We further took the liberty of printing the Readings for the Week of Prayer, not for everyone, especially during the war. Sometimes they contained things which applied only to North America. There were eight Prayer readings for 1914 and we only needed seven so we omitted the one by Bro. Farnsworth. We were reproached for suppressing the articles by Sister White. We had no other aim in view than to give our people what was good. Later, we published the whole reading in our periodicals. In the Autumn of 1915 this other periodical appeared in which they sought for a meeting with us. But we were not interested in a discussion because we could not see that it would be good. We were the accused and also the accusers and who should make the decisions? At the same time as these documents were published, the brethren H.F. Schuberth, G.W. Schubert and J.G. Oblander made the following declaration in May, 1915, in the Zion's Watchman. (The special parts are read. They are from Early Writings. There we read on page 97, "Men whose lives are not holy, and who are unqualified to teach the present truth, enter the field without being knowledgeable by the church or the brethren generally, and confusion and disunion are the results." On page 98 we read, "Those men who are not called of God, and that their labors are very important.") At the same time the Swiss committee: Prieser, father Erzberger and G.W. Schubert (Zion's Watchman of June 7, 1915) gave the following

declaration. (It is read.) As these documents appeared in our name, I wrote an article in which I explained the whole matter. Then another man arose who had belonged to us for a longer time, published in 1916 this pamphlet Signs of the Times and maintained that in 1914 the end of all things had come. He published further things that we were apostatized, etc. We had visited Bremen several times. We tried as much as possible to restore peace. There were three brethren there who were free as they were working in the ambulance corps. But what we could not agree with was that they had not stated their conviction so openly to the government, but went away from home and into our churches to excite them and maintained that their visions that the end of the world was imminent were from the Lord. We were not to plough the fields; tithe and gifts were to be used to support these people. Then another article from these people appeared in July. We could not let these things stand as they were and as I had been in America at that time (1916) I had met the brethren there. I made a report from there and what I said was that the brethren there had told us that under the circumstances and conditions we had done our best. That was all that I could say. In July 1916 the same Mr. Herms from Zurich had published a declaration in which he called us Judas and said further, "For forty years these men have tried to estrange us from our earthly fatherland. . . Dear reader, I ask you, have you ever heard one of these Americans and their helpers praying for the victory of the German arms?" In another place in the same article The Last Warning Cry he says, "We have been chosen by God to uphold the right teaching, not an American one." I was an American and I was always accused by these men, yes, they threatened that they would see that I left the country. Then in 1915 there came another periodical from Holland, and in the year 1916 in April, I wrote a detailed report in this little pamphlet in which three points were dealt with and in which the

reproaches against our whole denomination were refuted because of personal attacks, etc. In May 1916 old father Erzberger wrote a further article.

In February 1918 a workers meeting of this Movement was held in Cologne. They resolve in this session that service in the Red Cross was “devil service.” In a later meeting they explained the former standpoint that only Red Cross service at the front was still “devil service.” Because they had drawn up this resolution I was called as a witness before court. Then Bro. Doerschler said - may he excuse my mentioning his name - in the pamphlet A Clarification on February 28, 1918, “Because in this world might goes before right, they have succeeded in taking our publishing houses and missionary institutions and still have the impudence to accuse the rightful owners of theft when they use something which belongs to them.” In 1918 there appeared a further document by these brethren in which it was stated that the Lord would come in 1918. Here is the reckoning. (It is shown.) In order to make the connection, I should like to say that in 1916 we printed an explanation—we were compelled to, because of these things—ad stated that the great difficulties were caused, not because these brethren had such conscientious doubts, but because they had not expressed them at the right place and at the right time to the church officers. In 1916, not only en were called to service, but men and women had to render auxiliary service. We sent out a declaration in which we gave the assurance that we were willing to do everything, but that we wanted the Sabbath fee. In 1917 we gave a further declaration. After we said that war or peace is still an open question, we repeated that in spite of the movement everyone had complete liberty of conscience, that we would respect each one’s conscientious conviction. In the year 1919, there appeared a special number of the Watchman of the Truth, 10,000 copies of which were distributed, the title

was, *The Apostasy Among the Advent People with the pictures, The True Church, the Persecuted One—and the Fallen Church, The Persecutor*. In this periodical they addressed the Advent people. They began with Rev. 15, *Babylon is Fallen* and tried to prove from Sister White's writings that this text applies to us. This *Watchman of the Truth* was not only distributed among our people, but also where we were holding public lectures which were attended by hundreds and hundreds of strangers, two or three of their colporteurs stood in front of the door and distributed them. In one place they said, "This is the sermon (extract) which Mr. Conradi has held." Several persons heard this and can confirm it, and when they were challenged they said, "You can twist it for the truth's sake." Because they represented us thus, I had to answer and wrote the explanation of 1919, *No Guile in Their Mouth*. There I wrote that they should have stated the truth, and I further briefly summed up the truth and for the first time gave them an explanation as to how we had come to this conviction. At that time the war was over and I could write several things which I was not able to write before. We received documents from the government marked "Confidential" and we were not able to write these, as well as other things, and therefore I undertook to wait till the time would come when it would be possible. I could here bring further expressions from Sister White which they wrest by saying that they are in their favor. In 1919, there appeared another pamphlet from one of their men, *To all Adventists in answer to my pamphlet No Guile in Their Mouth*, and we were called pious rogues. We have never used such language. I also do not need to say that the movement split up and the various parties fought against each other and accused each other of not telling the truth. This separation hurt us, but they organized themselves then, and founded their own unions. Then came the Skodsborg meeting. Moreover, Bro. Spicer was still here in 1917, but no call to the

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General Conference was made. When I came to Geneva, we knew that you brethren (turning to the Opposition Movement) would now come here, that there would be an opportunity for discussion and (turning to the members of the General Conference committee) for an appeal to you, then this document was printed, in which the former accusations were repeated and in which also the letter of H. Miller of America is quoted and that there are similar reports from 10 states. It was also mentioned in it that that had written to you. The document circulated in all unions and this caused us to mention the matter concerning the invitation here in the Zion's Watchman because we believe that was not right way. Instead of appealing to the General Conference they kept on bringing the conflict into churches. Then we felt ourselves called to bring up the matter in the Zion's Watchman. Brethren, I have not been able in the short time to translate our questions to the General Conference into English. (Some questions put by Bro. Daniells are answered, such as, where the headquarters of the Opposition Movement are, upon which Wuerzburg and Frankfurt are given, as well as some questions about that had been previously said.)

L.R. Conradi: We have now some questions for the General Conference which I here present.

1. Has our leadership in Europe made a mistake that it tolerated military service by our brethren in peace times as well as tolerated the attendance of our children at school on the Sabbath?

It must be hereby noted that all were desirous of getting the Sabbath free for both parties if possible. Our brethren were in prison for years, not because they refused military service, but in order to get Sabbath free.

2. Under the difficult circumstances, was it right for the leaders of the Opposition Movement to stir up our churches continually, to cause unrest, to tear them down and to found their own churches, although we stressed from the beginning that

each individual was free to act according to his conscience and to remain in the churches only they should openly confess their position to the government?

3. Question: Was it right for the Movement to publish pamphlets at such critical time and to distribute them by thousands among the people, that the end of the world will follow, immediately after this war and besides this, instead of putting their own name and publishing house, they pointed to our Hamburg publishing house?

4. Question: Had the Opposition Movement a right to call our brethren, who did military service according to their own conviction during the war, murderers and Sabbath breakers?

It should be noted that our brethren did their best to get Sabbath free or to be of use in the ambulance corps, but through this strong propaganda of the Opposition Movement, they had the greatest difficulties.

5. Question: Had they a right to accuse us of robbing them of their publishing houses and missionary institutions?

6. Question: Had they further a right, without contacting the leadership of the General Conference which was represented here still in 1917, to publish periodicals and to found their own union, to ordain ministers and to call themselves, International Missionary Society of the Seventh Day Adventists?

7. Question: Is it biblical to quote the Testimonies of Sister White as they did in their periodicals and then to distribute them among non-Adventists, or are the Testimonies only written for the church of God?

8. Question: Had they further the right to distribute the afore-mentioned periodicals, which describe us as the Fallen Babylon, openly to the public after our meetings as though they were quotations from our lectures and in which they use the Testimonies falsely for this purpose?

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9. Question: According to their report of February 1918 and their session of September 29, 1918, had they a right to take the position that all ambulance service is “devil service” or, according to the altered resolution, ambulance service at the front is still “devil service”?

(These questions are translated into English.)

L.R. Conradi: I am sorry, brethren, that such questions are brought up for discussion. They have caused us much pain. Nearly every week we had the police in the house. I was very much hindered because I was an American. Most of our ministers were away and most of our church officers with these things to tear them down.

A.G. Daniells: Is this the whole explanation which you wish to give (turning to us) at this time? If so, then we will also take these documents to look through them and to study them. We have now the questions which were put to us from both sides and we should like to give the best possible answers to these questions as early as possible. The brethren think that perhaps this evening at 7:00 o'clock we would be ready and able to give an explanation. Is there any objection to this?

E. Doerschler: Does that concern the time or the documents?

A.G. Daniells: There is still an opportunity to say something about these four questions and the nine which the others have put.

E. Doerschler: We should also like to take our position to these pamphlets. They are not all from us. We have a wish concerning these documents which have been handed in. We should like to examine these in the same way as ours have been examined because there are things here which have nothing to do with us.

A.G. Daniells: If it is possible for you to meet with the committee just as this morning, then we will arrange for the same

meeting, as now at 7:30 pm and the members from the morning can remain here now.

E. Doerschler: We should like to have the sister here who understands English. (This is allowed.)

Prayer: G.W. Schubert.

Extra Session as a Continuation of the Full Session

Present: The members of the forenoon session.

Chairman: A.G. Daniells.

A.G. Daniells: These are the documents which have been handed to us by Bro. Conradi. They are to show how matters stand with this Movement. We can pick out those which you do not consider belonging to your Movement. The first writing is by Wieck.

E. Doerschler: He did not belong to this Movement. I have had the privilege of being with this Movement from the beginning.

A.G. Daniells: How does it stand with the second document by Stobbe?

E. Doerschler: Yes, he belongs to us. (No. 3 The Testimony for the Last Church, is acknowledged as belonging to them.)

The little pamphlet, Peace and the Present Truth is again by the first writer, Wieck. The fifth document, The Loud Cry, by E. Herms is again acknowledged as belonging to them.

E. Doerschler: I should like to give a short explanation about this. Some people came to us who were very unreasonable. We were not able to tell what kind of people they were and they printed pamphlets without asking the committee because we were not so organized in the beginning.

A.G. Daniells: Since when did you begin your organization?

E. Doerschler: Since 1915. Just as in 1844, it took 10 years, so now we are able to say that our organization is complete.

A.G. Daniells: Did Herms belong to you?

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E. Doerschler: For a short time. We immediately marked the people when they did this behind our back.

Herms also wrote the sixth pamphlet, Supplement to the Loud Cry. The seventh pamphlet, The Last Message of Mercy to a Fallen World published in July 1915 without saying who is the author, or the printer, is acknowledged as belonging to them.

E. Doerschler: This pamphlet is from us, We acknowledge that it is a mistake that the name is missing.

The eight pamphlet, A Prayer Reading, is also published by them, the next pamphlet too. The tenth pamphlet, Signs of the Times by Hossfeld is also acknowledged as from them, with the remark that the writer is now disfellowshipped.

A.G. Daniells: How long has the man been disfellowshipped?

E. Doerschler: It is two years now since he was disfellowshipped?

A.G. Daniells: He belonged to the Movement. Did he publish this when he was with you?

E. Doerschler: Here again we must say that it was not presented to the committee. He made a time reckoning with which we are not agreed.

G.W. Schubert: Who was the committee at that time?

E. Doerschler: Bro. Welp and I. I cannot say others, but Hossfeld was not in the committee.

A.G. Daniells: Is the man still alive?

E. Doerschler: Yes, he was a minister with us, but he is no longer a minister.

P. Drinhaus: Who distributed the pamphlet is no responsible writer wrote it?

E. Doerschler: The conditions were so at that time: As we were refugees, we were scattered everywhere and it was distributed as in a moment. We said, a part of it is very good, but we are not agreed with the time reckoning.

G.W. Schubert: Did you withdraw this in some later writing?

E. Doerschler: Yes.

G.W. Schubert: Where?

The next pamphlets, some numbers of the Watchman of the Truth, are acknowledged as published by them. The further pamphlet No. 14, The Last Warning Call, by Herms also.

E. Doerschler: After the man is disfellowshipped by us, he has nothing more to do with us.

A.G. Daniells: You said you disfellowshipped him. Why?

E. Doerschler: Because he did things which were against us.

A.G. Daniells: In which way did you disfellowshipped him?

E. Doerschler: We met together in the committee and we presented the matter to him but he did not want to see it. Then we said, "it is no longer before us, but before you." [sic]

G.W. Schubert: Where there not some shady money matters in connection with Herms?

E. Doerschler: Not with us.

A.G. Daniells: You brought the man before your committee and pointed to his teaching and told him that he does not represent your standpoint, and that he is not right also in the matter with the visions which he had had.

E. Doerschler: We had no faith in the matter from the beginning. He wrote terrible accusations against Bro. Conradi. That is not right.

A.G. Daniells: He was proud and did not accept your counsel and you disfellowshipped him from the church.

The next pamphlet No. 15 is your publication in Holland, also published by you.

E. Doerschler: Yes.

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G.W. Schubert: Had the committee been asked?

The next pamphlet is a periodical published by them in Holland and also belonging to them.

The 17th pamphlet is the minutes of the worker's meeting of September 29, 1918, in which the duty in the medical corps is called "devil service." This is also published by them.

Spanknoebel: I was present and some brethren of the committee did not share this standpoint, but the majority voted for it. A short time later it was altered, that is to say, it was dropped completely.

A.G. Daniells: Is it therefore so as is stated in the minutes?

Spanknoebel: Yes.

No. 18 is a writing by E. Doerschler himself, in which he writes that we had taken possession of the publishing houses and missionary institutes, but that they were the rightful owners of them

E. Doerschler: I still take the stand today that wherever the principles were given, since 1844, that is where the publishing houses, and (other institutions) like Friedensau, etc. belong. They belong to the brethren who hold fast to them [the principles].

A.G. Daniells: I want to put some questions. First, do you assert that the denomination has taken some institutions which belong to you?

E. Doerschler: In as much as they no longer stand for the principles.

A.G. Daniells: Your standpoint is that the brethren here (turning to us) have departed from the original principles, and you assert that the organization which you represent holds to the principles and for that reason the institutions are transferred to you.

E. Doerschler: We have not yet received an answer to our questions. It depends on what answer the brethren of the General Conference give.

A.G. Daniells: All My questions are only for the purpose of becoming quite clear as to what your standpoint is.

L.R. Conradi: You have it on you letter headings and papers that you are the denomination which has remained standing since 1844.

A.G. Daniells: Do you want to keep this name.

E. Doerschler: That depends on the answer to the questions which we have put.

The next pamphlet, To All Adventists by Schamberg is acknowledged by them.

E. Doerschler: This man also belonged to us but is no longer a brother. He worked for us.

A.G. Daniells: How long has he been out already?

E. Doerschler: Half a year.

A.G. Daniells: Did you disfellowshipped him?

E. Doerschler: Just as Herms.

A.G. Daniells: Where is he now?

E. Doerschler: He is a shoemaker in Krefeld.

The next pamphlet No. 19 Signs of the Times by Balbierer containing the time reckoning which goes to 1918 belongs to them.

E. Doerschler: The man is here.

A.G. Daniells: Is that the man who called on me in Geneva?

E. Doerschler: Yes, Bro Daniells can now convince himself that he regrets it today. He wrote it without asking us. But it has not been distributed. It is personal matter of itself.

G.W. Schubert: This document has been distributed for a year in the South German churches.

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Spanknoebel: That is not true. I came into contact with the brother when he was proclaiming this. I showed him his error. He was repeatedly admonished by the committee and thus he had time to distribute these copies. But when the decision was put before him that he should be dismissed as a worker, he let it drop.

A.G. Daniells: All these documents have an influence on our work. He still belongs to your Movement. The fact that he has repented does not repair the damage.

E. Doerschler: I should like to say a word about this. As long as I know the truth this happened also in former times and before 1914. (I was on various committees.) Those damages also were not made good.

Spanknoebel: During the time I was at school I noted down these things myself.

L.R. Conradi: The thought came at that time from Bro. Pieringer who was employed at the school

Their periodical Watchman of the Truth is next. Some questions are asked concerning its publication.

E. Doerschler: I am the publisher in Holland and Bro. Welp in Germany. We are completely responsible for the periodical.

No. 1, special number, 1919, shows the true and the fallen church on the frontispiece.

A.G. Daniells: Are you of the opinion that this picture (the true church) represents your organization, and that the other picture (the fallen church) represents our organization?

E. Doerschler: We do not know about America whether they are standing on the old principles or not. But in Germany, unless they withdraw the documents to the Ministry of war, then we form the one picture (refers to the right church) and they the other.

Spanknoebel: When we sent this out, other men whom we did not know stood up and said the same. As in Switzerland; we did not know the man.

E. Doerschler: Just other word. Some months ago we received a writing from America from a Bro. Miller who has a leading position there, he shares our views fully and wholly.

A.G. Daniells: I know Bro. Miller

E. Doerschler: There are some pamphlets from Australia.

No. 23 and 24 of the pamphlets were also published by them.

Spanknoebel: We wanted to awaken the people to take their position in regard to these questions. It may not have been the right way but we acted according to our best conviction.

A.G. Daniells: In the last writings, you printed the letter from Bro. Miller. Do you know him?

E. Doerschler: No.

A.G. Daniells: Supposing that he is not quite a sincere character

E. Doerschler: We saw in this letter that he too wishes for a reformation among the advent people, and we also realize this, and we cannot judge whether the man is sincere or not. But as he holds a leading position, because he wrote that he was over a field, therefore we supposed that he... (he does not complete the sentence).

A.G. Daniells: Supposing,, because Herms took a position against you, you dismissed him, and you rejected Wieck. Supposing, somebody comes and says, you must not accept that as a testimony, they are not sincere people. Now you come and tell us something about the character of these people. Surely you do not want us to swallow the matter before you tell us what kind of people they are. Do you not also think that you should be just as careful in translating such things before you have proved them? If you would come to us, we would tell you several things about this man. At that time, I had to sacrifice a whole day because of difficulties which he caused the committee. He has not leading

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position in a field, he was only a minister in Chicago, but he made so much trouble that we brought him before the committee. In most cases, we did not go as far as you did and we did not disfellowship him. We wanted to give him a trial and took him away from Chicago and gave him a further opportunity in another city.

M.E. Kern: And the man was so much in favor of the German army that we feared the American state would imprison him.

E. Doerschler: We do not want to speak about this. We are sorry that we printed this so quickly and will be more careful in the future.

A.G. Daniells: That is what I supposed.

E. Doerschler: He lied. He wrote that he had a leading position.

A.G. Daniells: All He imagines that he has a high position. He has put himself in this position in his thoughts.

E. Doerschler: It has happened with many like that in this Movement, and all has been blamed on us.

P. Drinhaus: But also here a difficulty was born and difficulties have their aftereffects, because the pamphlets with the false statements have been distributed by the thousands.

A.G. Daniells: I think I understand the situation.

Adjourned

1920
(3 PART)

**V. Session. Full Meeting,
on Thursday evening at 7:30 o'clock.**

Present: All members of the first session.

Prayer: Bro E. Frauchiger.

Chairman: Bro. A.G. Daniells.

Interpreter: Bro. W.C. Ising.

A.G. Daniells: The committee has taken time this afternoon to examine the documents presented by Bro. Conradi, and we have decided that this evening we should come together again to sum up our study and to give our judgment. We have been able to go forward so quickly because the question is not quite new to us. The brethren in America have been able to study the problem of the war in its different phases from the beginning. We were confronted with almost the same problem as you here. It is true that we had another government, a republican one, and therefore the military question was not so marked as with you, but in general our questions were the same as with you here. Then we find that we are informed of the main points and details of the various persons in general. So we believe that we are just as well in a position to give our judgment this evening as if we would occupy ourselves with it a day longer. There are for questions which were given by the brethren of the Opposite Side if we want to call them so. For reason of expediency we want to say so. We have here nine more questions which are from the brethren of the other side. There are two ways in which we could deal with them. The one way

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would be to give a brief answer, to say either, “yes” or “no,” and if I would accept this plan, we would be finished in ten minutes. Another plan is to clarify the most important principles which are connected with this question and that we explain the questions through the experiences which we have gathered in the course of time. This latter way will take more time. I believe, however, that it will be the better way. We are not a military body, and are not before a court of law. We are here as brethren who want to study the principles more than technical matters. If we say “yes” or “no,” then nobody would be satisfied. But if we present the questions before us and consider more closely their underlying principles, then it will be possible for us to come nearer together on this matter. And surely it should be our main desire to come nearer together. This should be our greatest desire. I now want to present the first question which the brethren have submitted to us and that is, 1. What position do the brethren take in regard to the resolution of our German brethren concerning the fourth and sixth commandments?

I can only explain this question clearly when I clarify the general principles of our work. We have found it very difficult to give a general basis in the case of war. The problem is a much more complicated problem than perhaps others which we have. It is not so simple as the ten commandments is exceedingly broad and we are not able to grasp its full meaning, nevertheless we can understand it sufficiently to be able to take a clear position regarding the ten commandments. John says, “God so loved the world...” Surely we can understand this easily. But for the war problem we have no such lines of direction in the Holy Scriptures, as for example concerning our citizenship or the government. Jesus says, “Render therefore to Caesar the things which are Caesar’s, and unto God the things which are God’s.” However, when we study the question of rendering to Caesar the thing that

are Caesar's, then we find that this is very complicated. As soon as the war began in Europe we studied the subject carefully in America. Compared with you, we had very great advantages. The war, came suddenly upon you, suddenly, as over night. It surprised you with such rapidity you had to act, to do something, and you could not delay one day. But over there, we had two years time in which to study this question before the war started. On this point, therefore, we had a great advantage over you which made it possible for us to take up a well considered position.

After we had studied this subject carefully however, we found that it confused us very much. We called our most experienced men together brethren Spicer, Knox, Wilcox and his brother, the editor of Signs of the Times, brethren Prescott and Thompson, our leading men in America, who occupy the highest positions and have gathered great experience. Brethren, I can tell you that these men found very many perplexing and difficult questions which made it very hard to them to form a decision. It was a question of taking a position upon which all could be united and that was the following – that we as a denomination accept the principles of non-combatants. Non-combatancy was our watchword. This was our position as denomination. We went back to the Civil War in order to confirm this position. Thus our brethren took up this position after long study and discussions. This did not remove all our difficulties which appeared were: What do we understand by non-combatants? What course should a non-combatant take? What part should he take in the war? In what relationship should he stand to the government? If anyone thinks that these questions are as easy as a turn of the hand, the he has not experience in the matters pertaining to the authorities. I should now like to tell you the matter turn out with us. There were some brethren in U.S.A. (I do not mean to say on our committee) who, as soon as we took our position as non-combatants, said: This

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means that I have nothing to do with the war. I shall not go into the camp (barracks) when I am called up. They did not offer any resistance. When the truck came into the camp, they had to lift them out of it. Then they were given a uniform. The authorities then put them into a cell, but they did not want to make their bed or sweep the floor. They accepted food, but did not go any further. They wanted to fight out their idea of non-combatants and we allowed them. It means that if this was their conviction then well and good. We took the attitude that everyone should act in this matter according to his conscience. Then we had brethren who did not go so far. When they were called up, they went to camp (barracks), but when arrived there, they refused to don uniform. They did some work but they refused to put on the uniform because it was against their views. Upon this they were put into prison and punished. Then we had others who did all except the military drill; only when the gun was handed to them they refused to accept it. They took a broom stick or some other stick and carried out all exercises. That was their conscience and their concept of non-combatancy. Then we had other brethren who went further, taking the gun and performing all military drills that they could do, but they told their officers that they were non-combatants and could not go to the front. Now we have had all the ideas and gradations on non-combatancy. Then we had some brethren who had the spirit of love for their country and they went to the front and fought. They came to England and France and went into the trenches, and I do not know what they did when they were there, but they served and returned when the armistice came. What now was our position towards our brethren with their various attitudes? We have stated that we do not want to conscience for other people. We declared our position as non-combatants. We are not concerned with going to war. We regret the war and are opposed to it. But we must allow every citizen to take his position toward the government

according to his own conscience. Not one of these people has been disfellowshipped from our denomination, not one of them has been treated as if he were not a Christian. Our brethren have maintained the spirit of liberty, the spirit of love and forbearance and mercy. We had the feeling that we are not permitted to stand between the conscience of men and the denomination. We believe that we can state certain leading principles, that we can grasp them, but we can not control the judgment of a person. We can not control his own conviction. We do not believe that we could go so far as to say, "You must not act according to your conviction but according to mine." As soon as you tie up the conviction of another, you take away from him his courage and decisiveness. There is a great danger that somebody who is thrown into prison on the grounds of my conviction and not of his own, will not stand. He will only be able to maintain his position when he stands there on the grounds of his own conviction and his own conscience. So we believe that we would have to exercise the spirit of forbearance and patience with these brethren who had their views on the non-combatant position. However much our own opinions differed on this point in America. There occurred no division and no separation in America. There was not opposition formed through this amongst us. Our brethren are standing together just as they did before the war. The brethren went and came again and we treated them as brethren of a great brotherhood. Although we on the committee or as individual members differed from another in our various views towards the government, yet we felt that it would be the greatest mistake to allow a separation to arise on account of these insignificant questions. I have heard brethren expressing views about the war with which I did not agree, but what should we do in this time of stress? During the conflict and the war, it was not time for division on questions of conscience and questions of conviction. The brother whose conviction differs from mine is just as

conscientious as I am myself. As long as we have no certain limits nor any pronounced rules in regard to our position towards the government, it must be left to each one to act in accordance with his conscience. The brethren in America took the same moderate and tolerant stand as our brethren in Europe. We followed the same course as our brethren in England, France and other countries. In these lands some declaration were given in, which scarcely seems good to us. I should like to say that the declaration by Bro. Dail, when it came to us in America, did not seem right and we regretted this. We received letter from members who condemned it very severely and asked that we should rise and condemn it. We told them that they should be quiet and cautious. This matter broke upon our brethren in Hamburg as suddenly as a windstorm. We could imagine how all our young men in the country would be thrown about in the midst of the great difficulty. We could imagine that the brethren in the leading position in which you found yourselves towards the government here. I should like to tell you what our strongest and best men said. "We would not have given in such a declaration, we would not have it distributed, but during the war we do not want to raise our hand against the brethren who have come into affliction and distress. We want to pray for these brethren, and when the storm is over then let us come together and discuss the matter quietly, but let us avoid every division and split. And thus, brethren, I have never used my pen to publish a condemnation of this declaration, neither has Bro. Spicer. He is non-combatant through and through. And he is also the man who has the courage of his conviction. He has a conviction with regard to the war and would even stand at the mouth of a cannon without moving and inch out of the way. But he said: "Let us not condemn the brethren in Germany and Europe in their distress. Bro. Prescott took the same view. Perhaps some of us exaggerated it somewhat, but I can tell you that he has tolerance, love and forbearance

enough not to call forth a separation. And so I could say in general about the document to the war ministry by Bro. Schubert the following: There were expressions in it which we regretted and we believe that if he had had a year's time to think over the matter and if he had had the time to talk with the young brethren, then he would have composed it differently. We had time over there, but in spite of our views which we had concerning this declarations which was given in, we sent no word of reply. We believe that it would be wise to wait till we came over and discuss it face to face, and we did so. And thus brethren when we had the opportunity to come together and see each other face to face, we are in a position to delve deeper into the matter and still to remain together. I believe that if you had had more time here and the matter had not broken upon you so suddenly, the declaration could have been composed in such a way that they would have caused less difficulties. While we cannot completely approve these statements, yet we have not lost confidence in the sincerity and affection of these brethren. A man may make a mistake and yet have the sincerest conviction and desire in his heart to do right. The Bible teaches us to exercise Christian charity and patience in such matters. I believe now that I have made known the feeling and attitude in America towards what happened in Europe. After all, we have the conviction that our brethren here take the non-combatant position also. We have spoken to brethren who went to the war and I can tell you that we did not find a greater military spirit among any of our brethren in Europe than in America. And I can also tell you that our brethren in Europe are as faithful in spirit and in their actions as our brethren in America. To express everything once again in other words: We regret some of the declaration which were sent out, but when we go back to the spirit and motives which led up to them, then we find that these brethren are standing as faithfully and sincerely to the work as are. And according to what should the individual be

judged? Is it by the spirit or is it by the motives or is it by the declarations that are sent out? You will perhaps expect some declaration from the brethren who took up a contrary position on this question. Now we do not wish in any way to call in questions the intentions of the brethren who stand on the opposite side; we do not wish to judge the motives. But brethren during the time in which we studied the question in more detail, we came to the conviction that the course taken is not quite right. If the main motive in regard to non-combatancy had been right, nevertheless, according to our conviction which we gained over in America, the course followed is not quite... (the word was inaudible) ... Now we must say that each individual has had the right to form his own conviction and to make it a matter of conscience in regard to the war. And if your conscience does not allow you to put on a uniform, then it is your privilege to lay it off and you can stop at any place where your conscience tells you. But this must be a matter of conscience. When, however, you take your conscience as a standard and want to compel others to act according to your conscience, then you overstep your rights. In America we said: Do not evade the law, be men, do not draw back from the call up, go to the government and tell them how you stand. I do not know of one case over there where anyone had evaded the mustering. There were men in the world over there who evaded the mustering and these are still being arrested and condemned. But I know of no Adventist who is being sought for today because he had evaded the mustering. A man who refused to put on the uniform on conscientious grounds, went straight to the government and said that he cannot wear the uniform. They answered him that he would go then to prison, upon which he replied, that he was ready to do so. That was the right position. Is it right for someone to evade the authorities? We further took the stand that no man, whatever kind of conscience he might have, should go so far as to make his

conscience a standard for others. So we always believe that on this point opposition made a great mistake. We felt that during the war this point was a basis for waging war against their other brethren. It is bad enough that war should be among the nations, but when Christian wage war among themselves, it is much worse. Supposing that the documents which were sent out by the three brethren were wrong, what then? Let each live according to his conviction, and when the storm is over, then let us come together to express our views. It troubles us very much that such papers (from the Opposition Movement) were printed against our brethren at such a time. Brethren, it is a dangerous thing to do this. It calls forth a split too easily among the members who do not understand and grasp the situation. That calls forth a split in the church. And besides this, as long as the military laws are in force there still exists the great danger that the government will misunderstand us. We had to appear repeatedly before the government to explain our standpoint. We desired that the government should understand us. We had no fear regarding the consequences. We did not wish them, however, to misunderstand our position as citizen and Christians. But while all these documents were being printed and came even in the hands of the government, there was great danger that disaster would break upon the work. We have big institutions and interests in properties. Now when our fulfilment of duty demands that we relinquish them, then good, but we must know that we are doing our duty. And our brethren in America are of the opinion that it was not good to write these documents and distribute them and to bring all our institutions and establishments into danger. In America we had the same thing, but our brethren were very careful that nothing should be made public which would cause suspicion. The work was more important than personal views. I can live according to my conscience without waging war against me brethren. What I would like is to show the difference

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between someone who simply lives according to his conscience and someone who takes a belligerent position towards his brethren. We regretted these two things, first, the open opposition which arose against the brethren who had the leadership in their hands and then the publication and distribution of documents which were aimed at causing division among the brethren.

There is still another step which we believe is not right, and that is the formation of a separate organization to draw brethren (members) to itself and also the tithe and other offerings. We knew little about this till we came here and were informed. But that is no new principle which we had to consider and over which we had to decide. We have had opposition movements as long as our work has existed and men have always developed separate organizations in these opposition movements. In their efforts they have tried to draw in as many people as possible. They have tried to draw out as much money as possible from our churches. Our denomination has always opposed this matter and we ourselves as a people have never done this. It is true that we did come out of other churches and denominations, but how did we go out? Brethren, we went straight out and outside we created our own foundation. We never tried to take the meeting house or the monies of a denomination to which we belonged. I often heard Sister White speaking about this principle. It was in Australia. There were people who believe that the others were in error. They also believed that I was in error, and they decided to found an independent union in order to save the work. I was president of a field. When I learned about it they had already more or less drawn one whole church over their cause. They had also obliged the treasurer of the church to go out with the tithe. But we gathered the church together and explained the principles in question which were connected with it. By the grace of God there were more than a hundred who condemned this standpoint. Only fourteen people went with these two men. Sister

White was with us in Australia at that time. She went later with me to the church and this is the principle which she developed for us: Each one must follow his conviction and his conscience. If he cannot agree with the Adventist then he must go. But there is a right way to go. He can take his things and go and leave us in peace. Let them go and live out their own principles. She (Sister White) told how she and her husband went out of the Methodist church and how Joseph Bates left the Baptist church. When they received new light and their conscience no longer allowed them to remain there, they went out and waged no war and strife whatever in the denomination in which they had been up to then. They then developed for themselves their views as to how they should be taught. They began to build right from the bottom and they trusted in God to give them success if they were right. She then said thus: Brethren, never wage a conflict against those with whom you are connected. If you cannot walk together in peace with them, then withdraw. Now brethren, we regret very much. I do not want to speak in a condemnatory tone. I have also no bitter feelings in my heart, but if we could sit down and make it plain to the brethren who have been in this confrontation, then we would say: Brethren, you should not establish an organization among our people. You should not publish the papers and distribute them everywhere and then establish a new denomination in our own ranks in order to draw people out tithe and offerings from our people in this way. We as people have had to do pioneer work in this country. We in America have had to give thousands of dollars in order to take up the work here. The brethren have come over here to sacrifice their lives. None of you younger men have helped to establish the work. You received the truth from those who have done pioneer work and this organization is the work of those who labored here before and we regret it very much that this matter and this confusion has come upon us. (From now on Bro. Wentland translates.) Brethren,

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I do not want to take up too much time in speaking. I can stop at any time and begin again. But I think very seriously about these things and I am very concerned about them and I should like to throw light on this matter from many sides so that we may get to know it properly. Perhaps I should not say too much about it and should not dwell too long on it. I should perhaps now go over to the second question.

What proofs can be brought that they did not take the biblical course? I believe that I have already gone into this point rather thoroughly. Our denomination has the following principles according to which it acts in similar circumstances. It is also in harmony with the counsel which Moses gave those who helped in the leadership of the work. There is a way to bring our matter before the brethren in order to be heard. Let us start with the church. Some members of the church may be somewhat offended about the officers or presidents. There may be something in the administration of a church with which they cannot agree. What should they do now? Should they immediately set up another church and separate? I say no. Bring your difficulties before the Field committee, and now let the brethren of the field committee know your matter. Now supposing that this is done and the members of the church concerned are not satisfied with the decision which was made, then they can go to the Union. Supposing they are satisfied with the decision of the Union, then they can go to the General Conference committee. We had a similar matter to settle in our spring session. A church brought a matter before the Field committee and also before the General Conference committee. The General Conference committee chose a committee from their midst which examined the matter and this committee then gave a report. This was thoroughly considered by the General Conference committee and also accepted. This report was then sent to the church. That is one way to settle our difficulties and one can say

that in nine cases out of ten any further separation or difficulty is avoided. Supposing that the church refuses to accept the decision of the General Conference – it has a right to do this – then those in question must go. But they must withdraw in a Christian manner and leave us alone. They have this privilege. But when they turn round to fight against us that does not show a Christian spirit and can never prosper, and that is the reason that up to now no organization which took a position against us was able to stand. We have an experience of 75 years and I challenge anyone to name me a single movement that was able to coexist beside us after its followers had left us. We do not say that someone who has left us is not able to lead a Christian life. I should not like to take that standpoint. But I will say this, that no single organization could stand beside us. They all came to an end. The brethren here in Germany as well as everywhere else had the privilege to appeal to the General Conference. They had the privilege of formulating and expressing their views and to give the same explanation to the General Conference and we would certainly have given the matter our fullest attention. We would certainly have given the best advice which we could. And this could have happened in the greatest quietness without letting it come to a breakaway in our church, without bringing the members out of their course and without weakening their confidence and then we could have all remained together. But if it had then not been possible to work together, we could have separated in a Christian manner. Brothers and sisters, I know for certain through many years of experience what the position of the General Conference is concerning this matter. Had it been possible for us to speak to you right at the beginning about this difficulty, we would have said to you: However much brethren may have erred, be careful and quiet and commit it to the Lord and let Him care for it and do not let it come to a split. Do not fight against you brethren. Do not print or distribute any papers which

could bring us and our institutions into difficulties. And when the storm and the difficulties are over, then we can come together and discuss this matter and arrive at a goal. That is the way we acted in America and the blessings of the Lord rests upon His people and because we held together the Lord blessed the work and it is going better now than ever before. With this I have answered the second question.

The next question is: Should we proclaim health reform in the future as the right arm of the message? Brethren, our position in regard to this health reform is the same today as it has ever been. Perhaps we are paying even more attention to this reform matter than we did formerly. We have a medical missionary department and have a secretary, Brother Hansen. He is laboring to organize this work in all churches better than only the food which we eat. This is really only a small part of the whole which we are endeavoring to lead forward. We have just now made new plans to bring the medical mission more into the missions. Brother Christian presented the matter before us in a certain manner when we were in Romania and he put it before the brethren here that if possible they should take four nurses there to instruct the peasants as to how they should live and to show them what right diet and general cleanliness is, and how everything should be done in accordance with health, to instruct them in the care of the body, on the treatment on infants and on contagious diseases and also as how mild illness can be treated. All these points are included in health reform. But also in this matter we must allow the spirit of love and tolerance to rule. We cannot exercise pressure or force upon members who do not do it as we wanted to do it. Many have a very limited view on health reform. They do not consider that there are various diseases in the human body. They do not consider the different countries, the geographical position, the scarcity of food and the difficulties. We believe in proper medical

health reform as we have always done, and I believe that we shall make it a still stronger right arm than ever before. And we shall continue in this and when we have carried out this program so we shall be a greater blessing to the people than before.

I just notice that I have missed out part of the question: “What position does the General Conference take in regard to the Testimonies of Sister White? Are they inspired by God or not?” I am glad to be able to say that the General Conference has not changed its position toward the Testimonies in the last fifty years. If we have made any expressions in the sessions, nevertheless, we take the same standpoint as formerly. But I will say that individual persons may have changed their views about it. You well understand that the view of a single person can be somewhat different from that of the General Conference. We had people among us who had very extreme views. They were radical in both directions. But the General Conference has never taken such a radical position. May I take a few minutes to show how they were radical in both directions. First: too much in favor of the Testimonies. There are some brethren among us who believe in a verbal inspiration. They have come so far that they believe in the infallibility of Sister White. I know of some brethren who, when they read something from her Testimonies, wrote it down and put it on the same level as the Bible. I know of people who studied her writings right through, that is to say personally, and then wrote her answers in a book and then considered these words as the Bible. I know people who placed these two things, the Bible and the Testimonies, beside each other and appreciated them equally. The General Conference has never done this and has never made a resolution which would prove this. She herself (Sister White) never claimed such a thing. Nor did she ever maintain that when she wrote her books or held an address that her words were inspired. She always warned people not to accept her answers as the final decision. Some people who

took such a radical position towards the Testimonies have now take up a more moderate position. I will not linger too long upon this. But I will say that the position concerning the Testimonies remains as it has been up to now. (Bro. Kern said: "And more of her books are sold now in he church than ever before.") I should like to go more deeply into this question, and that before all, if we should have time before all our work. In the worker's meetings all over the world we said: We should like to present the absolute truth about the Testimonies and the person of Sister White. We all know that the Lord called her to this position when He began the work, and I believe there are few Seventh-day Adventists in the world who would question this. The difficulties which some have, come about in this way: these brethren interpret the Testimonies after their manner and want to force others to accept their interpretation and thus difficulties arise. These are the greatest difficulties which I had concerning the Testimonies in the last 25 years. I can well accept them as they are; but the manner in which some want to interpret them, this bring me difficulties.

The fourth question: "Is the message national or international?" We have read the statement in the Zion's Watchman of March 1920. Brethren, it is really no question whatever for this denomination. If we believe anything, then we believe that it is a worldwide message for all nations and languages. We find that what the mentioned Zion's Watchman says is in no way different from this. In the sentence which has been read nothing can be found which would make the cause a national one. We understand the contrary. The history of the Reformation movement always shows that the Lord calls out people from all over the world to the light. People in England, France, Germany and everywhere, equally pious and devoted have been led by God to the light. The cause did not only begin in Germany, it did not have its central point in England only. God awakened a Wycliffe but also called

Luther and pious men in France. Thus it was in our movement, this it was in 1844. At that time light penetrated into various lands, but it came in a kind of flood upon America. The movement itself, however, is worldwide and international. It seems to me as if my conscience was saying that I should now stop. I consider it to me a great privilege that I could speak to you and present these principles before you. I admit that I have done somewhat imperfectly. If I have made the tome and the strength to write it down and to read it to you, it would have turned out better. It would have been weighed better, but time did not allow it. I have been almost the whole year on journeys from one place to another and I have had meetings always from morning till evening. I have little rest and after 20 years of labor I cannot bear so much as formerly. But I am glad of the good spirit which has prevailed in this deliberation. I do not wish to say one word which would wound the heart of anyone. I know that my opinions differ from those of some who are here present. What I have said here may not be acceptable to everyone but I have tried to present the views of my brethren and I know that they are sincere. I hope that the good Spirit of God will lead us to unity. We need not be surprised that is has also disconcerted us a little. But brethren, (to the Opposition Movement) we should be very conciliatory and try to come back to the right way. Now we cannot share this opinion with you that our denomination is on the wrong way. We also cannot share the opinion tat our denomination is Babylon. We do not admit this for a minute. (This sentence is spoken with special emphasis.) We cannot admit that all our members in all countries and fields have departed from the right way.

* Bro. Kern means a certain brother Garmire [sic] to whom sister White addressed an open letter at that time which was published in the Review and Herald of September 12, 1893, and in which the following can be read:

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“My brother, I heard that you take the position that the Seventh-day Adventist church is Babylon and that all who wish to be saved must go out of it. You are not the only one whom the enemy has mislead on this point. For the last 40 years, one man after the other has arisen and has maintained that the Lord has sent him with the same message; but let me tell you, as I have told them, that the message which you proclaim is one of the satanic deceptions intended to cause confusion among the churches. My brother, you have surely left the right road. . . If you teach that the Seventh-day Adventist church is Babylon, you are in error. God has given you no such message.”

M.E. Kern: Sister White once reprov'd a brother very decidedly who maintained in America at that time that our denomination was Babylon. *

* The statement within brackets appears in the original. - EDITOR

A.G. Daniells: The numerous persons have arisen who maintained that we were Babylon and have called, “Come out!” We have a tract, written by Sister White, in which she warns of this and says, we may make mistakes, but the Lord has chosen His people, and He says: This is my precious possession in the world. And if He has led them out He will not forsake them. He will try them and sanctify them and purify them, but He will never reject the remnant of His people. Our opinion is that here in this case it is a great mistake to maintain such a thing in spite of the fact that we are prepared to admit that we are fallible men. Bro. Dail has often said to me: Bro. Daniells. I wish I had not sent out my statement! And he is a Christian man and fears God. He is ready to sacrifice everything and to live for the Lord and no for himself. We are prepared to admit that we are fallible and can err, but we

cannot admit for one minute that we (to say, as a denomination) have turned from the right way and that another movement must take our place. We maintain that we are still on the original path of this work. Perhaps you can still remember the vision which Sister White had concerning an iceberg and a steamer sailing on the sea which meets the iceberg and then sinks. That is what she saw in a vision concerning such movements. Then [she saw] a reversed relation. She saw the ship tremble from one end to another as it struck the iceberg and she saw how it then again reregained its balance and sailed on and finally entered the harbor. [That is to say, the iceberg, in this case, represents such opposition movements, the ship represents the church. While, in the other case, the ship sinks and the iceberg swims on, the opposite happens in this case: the iceberg (Opposition Movement) melts or sinks, but the ship (church) reaches harbor.]* She told this to me in a time of crisis and great difficulties and said, "Brother Daniells, sound an encouraging note everywhere in the whole world. We will enter the harbor." This is our position in the whole world. We should all humble our hearts before God and try to do right and to act right. We should never be ashamed to confess where we have erred, but brethren, it is the greatest of all mistakes to separate ourselves from the work, to organize a new movement and to try to carry through such a thing. I tell you it can only bring confusion and finally it must perish and those who were connected with it will come back or remain lying by the way. Therefore we say: Let us go forward together. Bro Spicer's last words to me in America were, "You will be seeing the brethren in Germany, hen bring them back. Bring about a reconciliation if possible." Nevertheless, he stands firm in relation to the movement, and while he admits that technical mistakes (that is to say, mistakes in the handling of our principles) have been committed on the part of the brethren, yet I firmly believe that the brethren of the opposition side have

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committed fundamental mistakes (that is to say, offenses against the principles of truth). This circumstance would destroy and overthrow the whole thing even if they were right regarding questions of practice. My prayer is that we shake hands and be reconciled now that the war is over. May the Lord help us to do this. Amen.

I believe that we should offer an earnest prayer to the Lord before we close. We are here and have a great work to do, but we have a great enemy who seeks to bring us destruction. Christ is our only hope and we should ask Him to help us before we close.

Prayer: Bro. Paul Drinhaus.

Adjourned.

1920
(4 PART)

**VI. Session. Friday, July 23, 1920,
7 0'clock in the morning**

Present: All members of the last session (full meeting).

Prayer: Bro. J Muth.

Interpreter: Bro. W.C. Ising

A.G. Daniells: We have assembled together in order that the brethren (of the Opposition Movement) may have an opportunity to reply yesterday's meeting. We will time no time for an introduction but will give them an opportunity at once.

E. Doerschler: We have come there as representatives of the people and have presented four questions to the brethren. We had still more questions but yesterday evening we had these four answered. Now first of all I must still ask a question which can perhaps be answered briefly. Is this the final answer of the General Conference?

A.G. Daniells: Should an answer be given to this?

E. Doerschler: Yes.

A.G. Daniells: I do not know properly how this is to be understood.

E. Doerschler: Whether Brother Daniells passed the final decision of the entire General Conference committee yesterday?

A.G. Daniells: I think, brethren, that we had to give this judgment as far as we are concerned. I am trying to say that this means that the matter could not be discussed in a larger session. I do not wish to be hard and to break of the matter at once. As far as

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our conviction and our judgment goes, as far as we are concerned, we believe that is our final judgement.

E. Doerschler: Is there a higher authority?

A.G. Daniells: There is no higher authority, at the most, a larger number of brethren. In our Autumn meeting we will have a larger number of brethren who will assemble together. But it would only be a body of these members of the General Conference committee.

E. Doerschler: We regret very much that we did not ask this yesterday evening. We like to be very careful in these things also. I for my part judge at this moment that we should wait with our final decision till the time when more brethren (a larger number of members) can judge this matter.

A.G. Daniells: How do you want to present the matter before a larger body there in Washington?

E. Doerschler: Again through a representation. We have heard that a meeting is to take place in Switzerland again.

A.G. Daniells: It should be just the same body as here. There will be no further persons in addition to those that are here, only Brethren Spicer and Knox will come over from America.

E. Doerschler: Would it not be very important for brethren to come together from the whole world for this final decision? For we must consider that this then would prevent a conflict to the utmost.

A.G. Daniells: Brethren, we have such an ample experience in all the steps which you have taken in separating yourselves from the main body. You have waged a conflict with the body as whole, a special conflict. We have gone through everything in detail so that we have a good knowledge of the standpoint of each individual. I am sure that the brethren (of the General Conference committee) would pronounce the same judgment as we have done yesterday evening. As regards the differences of opinion and

motives by which you have allowed yourselves to be led, it might be that they would pay more attention to this point. But this we have also tried to do here with the greatest care. But regarding the whole course which you have taken, we are clear what it means to the denomination. I spoke about this in detail to Bro. Spicer. He was here at the time. He said: We can never allow this, for it is contrary to the whole history of our denomination. We have counseled about this matter repeatedly and can never give our consent to it, and I am certain that this would be the answer of all our brethren. I believe we should not lose either time or money to give you false hopes in regard to the outcome of the matter. We are not disturbed with regard to a conflict to the utmost. We have often gone through such difficulties and the opposition has always come to a very sad end. A few years ago we had a matter in Serbia, but when we brought the whole affair before the delegation, 35 of the 75 members who were present left. The rest remained. We are not worried about this, but what we regret is the loss of members. We do not wish to see any human wrecks, not more than is absolutely necessary. We do not want to refuse the possibility of calling together a larger body, but we wish to tell you that the matter can take no other course by this. In this case we would also wish you to send your documents and letters instead of your coming to Washington.

Spanknoebel: Dear Brethren, you see by our presence here and the discussions, that it is our sincere wish to proclaim the message in unity. Because of this we made a proposal before we separate completely from the whole denomination. The responsibility for what will follow rests on you. But we want to say a brief word about this declaration, and this can either further our proposal to you or bring a refusal. Our hearts are very moved at this hour. We wish to follow Jesus, we wish to be saved and to help others through this message. Now I should like to reply

briefly to the four questions which were answered yesterday: We asked: How do the brethren of the General Conference stand concerning the 4th and 6th commandments with reference to the war question? The different counsels here and in America testify that there was no complete clarity among the Advent people on this question until the wartime. We have a positive message for God and this message regulates all our relations to the authorities and saves us into the kingdom of glory. Now, if a position were taken against the sixth commandment in Germany but not in America, it is not possible for both to be right. The law of God can be understood by anyone who wants to understand it, both great and small. It is a revelation of God. Now, if the problem were so great that it would need perhaps decade of experience, then it would be impossible for us to proclaim the message of God. We believe that we, in order to follow Jesus at this time according to the Scriptures and the Testimonies, cannot go to war. We allow liberty of conscience to everyone. In heaven there is also liberty of conscience, but not a liberty of conscience which overthrows the principles of the law of God. We find now that the brethren in America allowed liberty of conscience to such an extent that the law of God was transgressed. In Germany there was open violation of the law, and the brethren in America understood that that is not right, and now we do not know why the decision was made in this way or in that way. Here are now brethren who, through earnest prayer, have received clearness from the Lord. Here are brethren who have spent three years in prison for the Lord. Some have died in prison and have given a good testimony for Jesus. Should not our message continue to educate such soldiers of the cross? But when is that possible? The message must be proclaimed in all its precision so that a peculiar people, a united people may fight and be victorious under the banner of the Lord. We are thankful to God that we can have certainty in this message and we believe that in

the coming storms and difficulties, in order to be able to stand and to be united with Christ or King, we must fight under His banner and encourage others to do the same. Now if we proclaim the law of God as it is in Christ, many will prepare themselves for the conflict. But if we continue along this road as in the past, we will be an unprepared people in the coming storms. Now we wish to follow our Saviour further in the way in which I have stated regarding this point

Now regarding the second point, when the decision against the law of God was made in Germany and various brethren were disfellowshipped from the body because of their conscience, we had to continue on our way with this message according to our conviction, and the fact that we held repeated meetings to discuss these important things is proof that the biblical way has been adhered to and we as a people are justified before God and the church. That now in this movement many people arose with erroneous teachings and fanaticism, this is very regrettable and where we as men have made mistakes we want to ask all brethren and sisters to forgive us. But we cannot depart from this way upon which the Lord has placed us and we feel a burden to proclaim this message. We would very willingly hand over this responsibility to someone else but we can do no other. We must proclaim it.

Now with regard to the third question, we believe concerning the Testimonies, that they are inspired by God. Regarding these things Sister White writes that there is no half way. The Testimonies are either from God or from the devil. We believe that they are from God. We do not place them above the Bible but we heed and obey what she (Sister White) says. We do not idolize the person. She was only an instrument and her words are inspired by God. Through heeding her words we can attain sanctification in Christ. By this message the Lord will gather a united people from all nations, and He is gathering this people

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and in His grace He wishes to give us a share in it. We cannot complete the work, but He will do it in a wonderful manner, and we rust in Him, and if only a few of us are standing here, then we can only say that we can do no other and may the Lord help us. We are not hostile towards you brethren because of this today. We want to part as friends. We do not wish to fight against you but desire to use the liberty which God has given us for our salvation and for the saving of souls, and may the Lord give us grace that when Jesus comes in the cloud of heaven He may be our king and we may enter in with Him. This is our desire for us all. Amen.

E. Doerschler: I am thankful to God that I can inform you that we as representatives of the people were of one heart and of one mind. We knew that in the future we must carry the message unitedly, hand in hand, also regarding the fourth commandment, the Sabbath, which was transgressed during the four years and is also transgressed today. [We knew] that it shall be proclaimed more fully, as Sister White also writes that the Sabbath shall be proclaimed more fully and we should like to act in accordance with Isa. 8:20,21 which says, "To the law and to the testimony: if they speak not according to this word, it is because there is not light in them. And they shall pass through it, hardly bestead and hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward." The other class is meant by this. Amen

A.G. Daniells: (after a short recess): Brethren, I am extremely sorry that you are not inclined to follow the counsel which the brethren who have much experience have given you. I feared that you would not. It is very rare for brethren who have taken such a course to accept such counsels. In general, these appeals which are to us are not made to obtain our advice, but mostly only to obtain our concessions and our consent, and when this is impossible for us, the naturally a separation takes place. But

we always take time to examine openly, carefully and with patience the matter that the brethren put before us. We believe that you are completely in error in the views which you represent. We believe in the fourth commandment just as much as we have always done, but we are not in the position to agree with your interpretation of it. What you have said about Moses, if, after the law had been given from Sinai, he had commanded you a few days later to kill the king of Bashan and all men and women and children. Would you have accused him of murder? But God commanded him to transgress the sixth commandment. You see that there are many things to be found in the interpretation of the commandments, and we must have liberty to read and understand the commandments and not to be bound to the way some small body may interpret them. Now regarding the counsel of Sister White and the position which the brother (turning to Spanknoebel) takes: Now, brother, I believe that if you have only half the faith that you profess to have in the Testimonies, then you would have ceased long ago to belong to this Opposition Movement. I cannot think that you have studied her advice concerning unity and the danger and the mistake which lies in separating. If you would follow the advice given by her, then you would need many years before undertaking such a separation. It is just this apparatus which has been organized together with Sister White which had led to the denomination holding together. I was a young man at the time when the division began.* It also happened in our conference in which I was. The president and secretary were at the head of this apostate movement. Brother and Sister White hastened to get there and she presented before them the warning which the Lord has given her against this movement. And two thirds of the conference were then on their side. But first Sister White had stood alone there with a small minority, and I tell you also in the name of the Lord that you will not go through.

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These apostate movements are not of God and you will certainly not be able to stand. Those people at that time did not want to accept the counsel. They felt that they had to go on. I believe that not a hundred remain of those who were connected with it, but the small minority of that time today numbers three thousand in the conference. And thus it has happened repeatedly. Separations began already in the time of Moses. On the part of the children of God mistakes always have been made. We are all fallible, and

*[In this translation, we give the quotation in the footnote as it appeared in the original English publication, rather than from the German language edition. – EDITOR] “During the fall of 1853 a few disaffected ones in Michigan joined together and began the publication of a sheet called the Messenger of Truth. The mission of this sheet and its conductors seemed to be to tear down and defame instead of to build up. Many falsehoods were inserted in its pages, which annoyed us in our work in the message; and as it was our first experience with such an open attack, we thought it our duty to refute their slanderous statements. Doing this occupied time that should have been spent in advancing the truth committed to our trust, and suited well the purposes of Satan, who was undoubtedly the instigator of this opposition. And thus the state of affairs continued until the evening of June 20, 1855, when Elder White and his wife, Elder Cottrell, and myself had just closed a meeting in Oswego, N.Y. We had been annoyed in our meeting by one Lillis, who came in and circulated those slanderous documents among the people. Again the question as to our duty in this matter came up. All previous efforts at answering their falsehoods had only resulted in their manufacturing more.

“At a prayer-meeting held that evening at the house of John Place, in the city of Oswego, Mrs. White was given a vision in which she was shown that if we would keep at our work, preaching the truth, regardless of any such people as the “Messenger party,”

they would go to war among themselves and their paper would go down, and when that should happen we would find that our ranks had doubled. Believing this testimony to be from the Lord, we began at once to act in harmony with it.

“The cause of truth advanced rapidly, while the “Messenger party” got into trouble among themselves. In a brief space of time the party were scattered, many of their leaders having given up the Sabbath...” – J.N. Loughborough, *The Great Second Advent Movement*, pp. 325,326

Those who only wish to point out certain mistakes and errors can well do so. But they do not form a reason for separation. They did the same with Moses formerly but without success. God calls for unity and therefore we should settle our difficulties together. But separation does not settle the difficulty. I sincerely beg you not to follow a false course, a false conception and a false light. Do not do this. I know exactly this morning what the result of this course will be what it will be after ten years if the Lord has not come by then. The controversial question among us was this: You want that we, as brethren of the General Conference should give our seal of consent to your machinations. That would lead to our supporting all the efforts for division in the whole world. But that would bring us away from the foundation of our denomination. It would cause a thousand of such divisions. Some time ago I received a letter from one of your brethren I believe he said in it that about 15 different bodies have been formed from those who went away at that time. That is what it always leads to and you will have more and more of it. You will always Disfellowship more people from you and finally the whole thing will be dispersed like water in the sand. Brethren, do not take such a course. Give your full attention to this matter; say like Ruth, “Thy God is my God, and thy people shall be my people; whither thou goest, I will go.” I beg you to take this course. But if you believe that you are not able to do

so, then you are free to go your own way and we shall have to appeal to our own selves. We shall explain our standpoint and our position to our people and will have to safeguard them. Naturally, we cannot sit still inactive without informing our members of the result of this council here. For we cannot allow any to come into our churches brethren and to bring about a separation movement without giving an admonition and warning about it. Some months ago I spoke already to a party who had also caused a separation – it had nothing to do with the military question – and I said to them: If you want to go away then we can do nothing against it, and if you go out quietly and stand on your own foundation you will not hear anything from us, and we will not pursue you to your disadvantage. We shall not make any public statement, but if you continue your propaganda in our churches and if you produce literature and try to distribute it in our churches, then you will hear from us. We will not make difficulties for anyone who goes away from us in a quiet manner. But we will never sit still and allow people to enter into our churches without our giving warning. We do not want to be enemies and I pray to God that He may lead us in His ways.

1922

1922

Attempt by faithful brethren to rectify matters at the General Conference Session in San Francisco

A last attempt was made on the occasion of the General Conference Session of May 11 to 31, 1922, in San Francisco, to come to an agreement, according to the law and Testimony, on the former principles of truth.

A few excerpts from the writings of the brethren of the Reformation explain these happenings:

“...For our conscience’ sake we cordially herewith petition the General Conference, in view of the insufficient discussion [the

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discussions at Friedensau], to give us now, during the General Conference Session from May 11 to 31 of this year in San Francisco, an opportunity to have our questions of conscience presented before all of the delegates of the General Conference, that we might receive an answer through clearcut resolutions according to the law and Testimony. We have chosen and authorized two brethren to carry out the discussion of the religious questions.

“It is our heart’s desire to follow Jesus, and to build His cause in the light of ‘present truth.’ We are therefore ready to retract in all teachings where we can be proven to be in error according to the law and Testimony. It is our prayer these days that the Lord may help this discussion to serve, as did the one in Acts 15, to advance the work of preparation for the coming of Jesus, that soon the promise of Revelation 18:1 may be realized, and our Saviour can soon come in the clouds. Amen.

“Greeting you are your brethren in Christ from the Reform Movement in Germany, Switzerland, Holland, Sweden, Denmark, Estonia, Poland, Czechoslovakia, Hungary, Rumania, Yugoslavia.

“The brethren, delegated by us, will arrive early enough, God willing, and make all necessary preparations with you. Wuerzburg, March 1, 1922, (signed) H. Spanknoebel Secretary.”

After Brethren O. Welp and h. Spanknoebel, by God’s help, arrived in New York on April 21, they sent the following notice to Washington:

Dear Brethren in Christ:

“1 John 4:7, 8. Grace and peace be with you! ATT: Brother A.G. Daniells.

“With this writing we, the undersigned brethren, make known to you that we, as delegates of many believers of European S.D. Adventists sent to the General Conference, have by God’s help arrived here safely. Our coming was already announced by writing from Wuerzburg. On our way to San Francisco we intend

to speak in Detroit with brethren and sisters who have separated in this country. The General Conference, according to church order, is the sole authority to make resolutions concerning the principles of the denomination, and we regret very much that this opportunity is given too late today.

“We are inspired by the cordial longing and the spirit of the love of Christ alone to present our questions of conscience, which still separate us from our mother church, that we may arrive at oneness in the truth.

“To save greater expenses besides the many sacrifices which our dear believes have made to send us to the General Conference, we petition the brethren to give us an opportunity of a discussion at the beginning of the Conference.

“While asking you for information about the place and the set time for our assembly in San Francisco, and to send it to us to the following address, we greet you very cordially as Brethren in Christ, O. Welp, H. Spanknoebel.”

To our first writing and also the foregoing letter we received no answer at all. In full confidence in the Lord, the brethren arrived in San Francisco on May 11 where they, unitedly with brethren of the Reformation in America, handed the following appeal at 6 o'clock p.m. to Brother A.G. Daniells: “San Francisco, May 11, 1922.

“A Public Appeal to the General Conference of the Seventh-day Adventists, assembled at San Francisco (Calif.), May 11 to 31, 1922.

“As greetings 1 Corinthians 1:9, 10.

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“In view of the silent attitude on the part of leading brethren, as well as the Conference of Seventh-day Adventists concerning the appeals sent to them by believers and groups that are interested in a Reformation, which during the last eight to ten years has developed and is now working organizationally in this, as well as many other lands, this appeal appears to us needful and justified. Let not only the wishes of the undersigned delegated brethren give weight to the appeal, but also the fact that letters of encouragement and inquiry are reaching us from all parts of the world, and from a large number of leading brethren, ministers, and lay members as well.

“We place this appeal before you, who, at this time, are invested with authority by using the following quotation:

“ ‘God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing, is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church, in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work.’ ” –Testimonies for the Church, vol. 9, p. 261.

“With this warning before us we believe that we have a right before God and men to make this appeal in the name of thousand of brethren and sisters whom we represent; we expect a public and truthful answer to the following questions, which, as an evidence for the right, or an acknowledgment of wrong or error, will show that ‘the time has come for a thorough reformation to take place.’ ” –Testimonies for the Church, vol. 8, p. 251.

“1. Does the leadership of the Seventh-day Adventists still stand by the fundamentals of our faith in the following:

“a) By declaring that it is the duty of Seventh-day Adventists to do military service in time of war?

[Copies of the writings of August 6, 1914 to the Ministry of War, and of March 5, 1915 to the General Command in Dresden were attached.]

“b) By appealing to the members to break the Sabbath in doing military service?

[Now follows the announcement in the Cologne News of September 21, 1915.]

“c) By giving holy means to the state for the promulgation of war, which were intended for the furtherance of the gospel?

“d) By disfellowshipping church members from the church, because they protested against these things?

[Now follows the published announcement of leading men in the Dresden Latest News April 12, 1918.]

“e) By justifying those who actually did the above things?

[To this was added the statement of Brother A.G. Daniells at Friedensau: “We believe that you are completely in error in the opinion which you hold. We still believe in the fourth commandment as before, but we are not in the position to concur with you in your explanation concerning it. What would you have said about Moses when, after the law had been given on Mount Sinai, he would have commissioned you a few days later to kill the king of Bashan, and all the men, women, and children? Would you have accused him of murder? But God commissioned him to transgress the sixth commandment. As you can see, there are very many things found in the interpretation of the commandments, and we must have freedom to read and understand the commandments, and must not be bound to how a small body may interpret it.”
–Protocol, p. 59.]

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“Concerning this point, to justify the participation in war in the New Testament time of today with the wars of the theocratic, Old Testament era, is very objectionable and might bring many members of the church into confusion. Many Bible texts, including Zechariah 9: 9, 10; Matthew 5:44; Matthew 26:52, and many testimonies show this viewpoint to be false.

“2. Will you, as the General Conference, justify this chosen path, or will you here reject it, and appeal to the subordinate conferences to do the same?

“3. Do you hold up the principles of faith in teaching and live according to the Bible and Testimonies, or is there a difference in teaching and application in the following areas?

“a) Because health reform, as the right arm of the message, is disregarded by many ministers and doctors, so that many believers do not receive the right education and example?

“b) Because our schools are not free from lessons books which undermine faith and hinder the development of character in our children?

“c) Because our sanitariums, instead of clinging to the original principles, are conforming more and more to worldly principles in teaching and application?

“4. Is the disfellowshipment of church members, taking place under the pressure of the leadership, considered in order, while neither in the teaching or life of these people was anything contradictory, and when in none of the churches was a desire for a separation form either side, and without a public hearing, such disfellowshipment took place?

“We are instructed the following way:

“5. ‘Unless there is a decided reformation among the people of God, He will turn His face from them.’

“Concerning this Reform Movement, will you show us publicly the following:

“a) In what do any of the appeals, directed to you, oppose the original principles of this message, or have directions been chosen which are opposed to the individual efforts of the reform prophesied in the Testimonies? Or

“b) Where in the denomination is there a movement which in all details matches these efforts, on which we can place our hopes?

“If the one or other thing is lacking, then we can lay claim to the assertion that the denomination has turned her back on Jesus Christ, her Head, and is on the way to Egypt.” –Testimonies for the Church, vol. 8, p. 217.

“Knowing that this appeal for a public hearing before the assembled body is already looked forward to with a sympathetic appreciation on the part of many of the assembled delegates with the sincere prayer to God for the guidance and presence of His Spirit-if it should be granted us-we remain your Brethren and representatives of the International Missionary Society of the Seventh-day Adventist Reform Movement of Europe and America.”

Many additional details could expand these happenings and explanations of the apostasy.

Although Brother A.G. Daniells had promised an answer after Sabbath, we had to again write to him after a week passed without a word. “San Francisco, Calif., May 18, 1922.

“To the leading Brethren of the S.D. Adventist General Conference Session, May 11-31, 1922: Greetings: Isaiah 52:1, 2.

“We refer to the writing already handed to Brother A.G. Daniells on May 11, 6 o’clock p.m., an answer to which we are still awaiting.

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“As delegates of several thousand souls in Europe and in this country, we ask again with these lines that you not underestimate the seriousness of these questions which brought separation in many countries.

“More important than all the plans for future work and elections is the unity of the church in regard to the principles of faith which form the foundation of the church. We believe that the objects of the appeal called for are too serious to be disregarded or to be left to the last.

“We therefore ask the brethren of the leadership to notify us of the decision made before Sabbath begins at the address given below as to when and where we can place our questions before the delegates for a decision.

“We again base our proposal on the quotation of the Spirit of Prophecy on Testimonies for the Church, vol. 9, p. 261. Besides this, Brother A.G. Daniells already acknowledged in Friedensau before the German brethren the position that ‘a larger number of brethren forms the highest authority for the estimation of the questions before us.’

“If because of our decided presentation of incoming errors and the apostasy of the church no hearing should be given us, then it is all the more deplorable, since the brethren have an opportunity here to prove where we are in error.

“The reformation, longed for by many brethren, makes a careful treatment of these separating questions necessary, for according to the testimonies only a through reformation will bring a change in the church.

“We believe finally that a rejection of these questions of conscience means a spiritual guardianship and domination over the church. The church of Christ, as guardian of the truth, has no reason to evade the discussion of important questions concerning the law of God.

“Praying to God that you might act as Jesus would do in your place, and waiting for certain for your reply till tomorrow noon, we greet you as your Brethren in Christ of the Reform Movement for Europe and America.”

On August 24, Brother A.G. Daniells gave us personally the following information: ‘We cannot let these questions come before all of the delegates.’

“Made sad by this decision, we placed the Testimony of Jesus to Laodicea as an awakening into the hands of the believers, which was composed under the words: ‘Jesus Weeps over His People!’ Matthew 23:37.

“Many of the brethren present at the General Conference very much wanted a discussion of these very serious question of conscience. Thus several brethren protested at the meeting held May 24, in the afternoon, against the linking with the State during the war.

“Brother N.J. Waldorf, B.A.S.T.B., Bible Instructor at Loma Linda School, with 450 other brethren placed the following proposal before the leadership of the General Conference: [re-translated]

“ ‘Proposal:

“ ‘Of the opinion that the unity of the church is dependent on the same interpretation of the ten commandments in all the world, irrespective of nationality, we request the Committee of Plans to bring before the world delegation of the Seventh-day Adventists the following as a reinstatement of our attitude as noncombatants in a wartime.

“ ‘Proposal made by Prof. N.J. Waldorf, B.A.S.T.B., supported by C.P. Bollmann, Editor of Liberty, and unanimously accepted by about 400 people, consisting of ministers, delegates, and laymembers.

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“ ‘To Prof. Longrace, Chairman of the Religious Liberty Department of the General Conference.

“ ‘The reason why this proposal is introduced is the following:

“ ‘The reason why Christ was crucified is that he was a noncombatant. In John 11: 47, 48, the Pharisees say that, if this man Jesus would continue to present His teachings and show His wonders, the Romans would come and take away the land and people. The Pharisees trusted in power to free themselves from the might of the Romans, but Jesus taught love to all men.

“ ‘So it was until about 175 A.D., whom Celsus, the Roman juryman, wrote that the Barbarians would conquer the Roman empire since they would not serve in the Roman army. He therefore used essentially the same reasoning as the Pharisees, when they condemned Jesus to death. The report about Celsus was found with Origenes, one of the church fathers, who undertook to answer the charges of Celsus. From the year 175 to the years 303-323 a general apostasy set in, and when at the beginning of the fourth century, during the civil wars between four candidates for the Roman scepter, Christians were found in every one of the imperial armies-fighting each other-what a contradiction to their once pure and sacred faith, but now hopelessly torn in the political struggles of the world.

“ ‘And yet we can, from then till now, trace throughout all the centuries a people who clung to the apostolic faith of noncombatancy, and now it is the opportune time to petition the world delegation of the Seventh-day Adventists to re-establish by vote our original position of non-participation in combat during times of war.

“ ‘This resolution was unanimously accepted by about 450 people. (signed) N.J. Waldorf.’”

If the brethren of the highest leadership in the General Conference had really been for a conscientious defense of

Christ's teachings, it would not have been hard for them to place a discussion of these important questions before the delegates of the General Conference on their daily agenda—for if it is truth, we need it. But after the president of the General Conference had declined to accept this proposal, we knew that they did not want to defend the new position they had taken. Otherwise it would have been announced that they would stand by the old principles.

Since it was a conscientious matter with our protesting believers in 1914/15 to observe the commandments of our Lord Jesus according to Matthew 18: 15-17, they protested:

1. In the local churches against the apostasy of the leadership in participating in war and giving up the Sabbath by those partaking in war.

2. In the year 1920 they came together with the leading brethren of the German Union and representatives of the General Conference in Friedensau to again speak about these differences in questions of doctrine.

After the General Conference President A.G. Daniells, as Chairman, said in closing, "...But not for one minute can we admit that [the denomination] have departed from the right path..." This attempt to re-establish the old doctrine could be considered as having foundered.

3. Yet according to the words of Jesus, and because it was desire of the brethren of the Reformation, two authorized brethren made the third and last attempt to present their case at the General Conference, in session, before the delegates of the worldly body, to come to an understanding on these important questions of doctrine and faith.

Then when the General Conference President A.G. Daniells gave the final answer, "We cannot let these questions come before all of the delegates," the last attempt to discuss these important questions was frustrated.

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The General Conference, the highest leadership of the entire work, had now made its final decision. It carries the blame before God and the people that it did not come to a unity on the basis of the Bible and the Testimonies. After this declaration was made by General Conference President A.G. Daniells in the presence of our authorized representatives, the last opportunity given to the Adventist denomination by God had been refused.

Now the time had arrived for the Reform Movement, brought to life by God, to take up its work as “the people of God,” according to the Bible rule of Matthew 18:15-17.

1923

1923

The resolution of Gland

The following documents make reference to the General Conference Committee Resolution of November 1915, in which each country was granted full liberty by the Seventh-day Adventist Church to conform to the lawful ordinances in question, as in the past. But the leadership of a church, including every minister, which grants to the members freedom to interpret the commandments of God however a person wishes lays violent hands on the law of God. The church's responsibility before God is to uphold obedience to His law, based on Scripture.

“Our position toward government in peace and war

“The Committee of the European Division Conference of the Seventh-day Adventist denomination gathered for a Conference in Gland (Switzerland) from December 27 to January 2, 1923. After careful counsel concerning Sabbath observance, military service, and the use of weapons in times of peace and war, the members of the committee declared themselves unanimously

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in harmony with the general teaching of their brethren of the denomination in all the world as follows:

“We acknowledge government as ordained of God to safeguard the blessings of order, justice, and peace to the people, and that in the pursuit of their legal exercise of office such governments should be supported by their citizens in a loyal manner.

“We regard it as a Christian duty to give to the government taxes and tribute, as well as show them honor, as recommended in the New Testament.

We honor the law of God as contained in the ten commandments, and as it is explained by the apostles and the example of Christ. We therefore observe the seventh-day-Sabbath-Saturday-as sacred time. On this day we refrain from all secular work, yet gladly perform good works that are necessary and merciful, and which in times of peace and war serve for the alleviation of suffering and the elevation of humanity. We refuse to participate in violence and bloodshed.

“But we grant to every church member the absolute liberty to serve the state at all times and in every place in accordance with the dictates of his own personal conscience. Gland, Switzerland, January 2, 1923, (signed) J.E. Jacques, Chairman; J.H. Schilling, Secretary.”

1924

Results of the Gland document

Just one year later the results of the Gland document became evident, as expressed in a declaration of the Russian Adventists. As the Germans later did on the calendar page of April 20, 1940, published by the Advent Verlag (Advent Publishing House),

glorifying Adolf Hitler as a ruler who had sown in blessing and reaped in blessing, the All Commissary Republic was praised by the Russian Adventists:

“Moscow (Kremlin)

“To the Central Executive Committee of the Socialist Federal Republic, form the 5th Joint Council of the Federal Congress of Seventh-day Adventists, August 16 to 23, in Moscow, in House 3 of “The Federation.””

Declaration. “Principles, Faith and Organization of the Seventh-day Adventists... Their relationship toward the Socialist Federal Republic:

“Right after the appearance of the Federal Government in the territory of the former Russia, the Seventh-day Adventists living in the Socialist Federal Republic have not doubted for a minute that the slogans of the Commissary Federal Government in the change-over from ‘capitalism to socialism’ - ‘all ruling power to the Commissariat,’ ‘the rural country to the working farmer,’ ‘equal opportunities and self-government of individual nations,’ ‘one who does not work should not eat,’ ‘freedom of conscience, religious and anti-religious propaganda,’ ‘separation of church and state, and of the school from the church, introduction of the new style and new correct writing’ -are the magnet which unites all rational thinking men and nations into one strong Federal Republic.

“Seventh-day Adventists, who were persecuted during the time of Czarism and remember all their experiences, saw, in the change and the effort to abolish all causes for despotism and suppression of nations, that the Federal Republic is the legal government, and acknowledged it as such, which also has a right to rule in the framework which God has designated and with authority. Therefore, on the basis of the Bible, the Seventh-day Adventists have, up to now, rendered all taxes and dues to

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the Federal Commissary Republic for the strengthening of the Republic, and shall continue to do so in the future. They are completely convinced that, as long as the Federal Government acts according to the principles laid down in the constitution and laws, she will not permit any oppression of nations or persecution of sincere believers, and will be the strongest government in the whole world. For this reason the Seventh-day Adventists pray sincerely to God that, in the future also, He may give to the Federal Government the needed wisdom to lead the different nations, that it may be able to execute the principles of freedom and justice that are in view. [Compare this with the writing of 8/6/1914 to the German Ministry of War by H.F. Schubert.] By taking all the above into consideration, which are based on the safeguarding of life and the freedom of men, the Seventh-day Adventists hail the disarmament of all nations, as is proposed by the Federal Government. They express to the organizers of the Federal Government their respect for guaranteeing to us civil and religious freedom, and we regard it as necessary to comply with our state duty, civilian as well as military. [Could such a statement ever be recalled?] We welcome the decree, published on January 4, 1919, and newly verified on December 14, 1920, as singly existing in the world and worthy of imitation by all nations. It shows us that the Federal Government is really intent on assuring us full freedom of conscience, since it permits us to fulfill our duties toward the state in accordance with our conviction of conscience before God, as well as before the Federal Government.

“The teaching of Seventh-day Adventists guarantees their church members freedom of conscience on this question, and does not prescribe for them how they should act, since every person is responsible for himself in accordance with his own conviction on the military question, and the Congress does not hinder such members who serve at the front, if their conscience allows it.

The service entered upon the everyone must conscientiously and faithfully perform as a civilian duty.”

Our Wishes. “Looked at from the principles of the divine rulership of the world, we are convinced that God, through His providence, has directed the heart of our never-to-be-forgotten W.J. Lenin, giving him and his close co-workers wisdom for the creation of the only progressive and timely state apparatus in the world. We, as delegates of the fifth General Federal Congress of the Seventh-day Adventists, express to the government of the Socialist Federal Republic and all the co-workers in our land, in the headquarters as well as in the provinces who are solidly united under the banner of work and freedom, our acknowledgment, and thankfully appreciate all conquered freedoms, and petition:

[Now follow the different points, but we mention only point 3.]

“In the future it may be possible for us to cooperate in the construction of the Socialist Federal Republic, wherever the ability, energy, and experience of the Seventh-day Adventist organization may be useable.

“The Congress expresses special respect to the representatives of the Federal Republic and with joy welcomes the 13th point of the thesis of the chairman, General Kalinin, and the 17th and 18th resolution of the 13th Congress of the R.K.B.(B0, in which the participants are ordered to cooperate in the building up of the state. For this reason the Seventh-day Adventists wish to be a rose in the bouquet of the believing citizens of the Socialistic Federal Republic. Board of Directors of the Congress; Chairman: H.J. Loeb sack; Chairmen: J.A. Ljw ow, G. Zirat; Secretaries: W.S. Dyman, W.G. Tarasewsky.”

[Read in this connection Gospel Workers, pp. 391-396, titled “Our Attitude in Regard to Politics.”]

What strikes us in this declaration to the Russian Socialist Federal Republic is that the leadership of the Seventh-day Adventists not only wrote to the government on its own initiative and committed its members to service on the front, but also glorified this socialist system as the only one progressive and timely in the world!

1925

How did churches in general consider the apostasy from God's commandments?

PASTOR D. Steinlein (Ansbach) wrote in the *Allgemeine Evangelisch-Lutherische Kirchenzeitung* (General Evangelical-Lutheran Church News), No. 37, 1925, concerning a struggle in the Adventist Church under the title, "Dissension Among Adventists":

"In 1915 the 'International Missionary Society of the S.D.A. (Seventh-day Adventists), Reform Movement,' was founded with its headquarters in Wuerzburg, standing in sharp contrast to the official Adventist Church. The dissension was caused by a pamphlet issued by the official leadership of the Adventists during the war, 'The Christian and the War,' which was to be only for church members and was kept secret from the public. It stated that the strict keeping of the Sabbath commandment was not required during the war, and that one may also fight on the Sabbath; also that the commandment 'Thou shalt not kill' was not to be applied in war. If one considers how otherwise the absolute keeping of the Sabbath commandment has always been stressed—which is sufficiently proven by utterances made by Mrs. White, honored as a prophetess, and by the German Adventist leader Conradi—one can only marvel at this annulment of the basic commandment. It can

1923

be explained because they feared that otherwise the state power would ruthlessly intervene. But, as can be seen, this pamphlet led to a separation. The Wuerzburg persuasion now uses the same expressions against official Adventism which otherwise were freely used against other churches (Babylon)... Besides this there are other points that are significant. Those of Wuerzburg are adherents to strict health reform, and condemn eating meat, vaccinations and the like. In the publication ‘Awakening and Reformation; the complaints against Adventism are more explicitly illustrated under bold-faced titles such as, ‘A Terrible Apostasy.’ The dispute is instructive in that it shows that even the Adventists were not able to uphold the legal, literal interpretation of the Bible. A strong weapon against the church has thus been taken out of their hands.”

This is how the Lutheran Church looked at the forsaking of principles. What a deplorable conclusion for the S.D.A. Church!

1926

What has historically been the position of faithful Christians toward war?

The English Prime Minister wrote the following about “The First Christians and War,” in the Dresden Latest News, June 14, 1926: “The early Christians refused at first to enter into military, since war jeopardized the teachings of the Lord. Yet after three centuries, political necessity drove them to abandon their position completely; and all of the middle ages furnished devastating evidence how totally they had become unfaithful to the faith of their fathers. The endless wars and butcheries of these centuries and, if I may say so, even the events of our enlightened age, are overwhelming evidence of the total departure from the teachings of the first church.”

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But who would have believed that Seventh-day Adventists would follow the same path by abandoning the faith of the first Christians from the days of Jesus to the third century in regard to objection to war, and follow the fallen churches?

1933-1945

The time of the national socialist rule

1933

A new, terrible apostasy

It is well known to everyone what path the German people took when Adolf Hitler became their leader. Thus, the members of the Reform Movement watched with great interest to see what position the Adventists would take, especially since it had been said after World War I that the European brethren had made a mistake and this would never be repeated. As Europe now came under the banner of war again, Adventists had an opportunity to rectify the shame of the First World War by faithfulness in this new test. The leaders were given an obvious opportunity to place themselves on the side of the immutable principles of God even, if need be, by yielding their own life. Yet what a sad picture unfolds before our eyes! We see a repeated, new apostasy of such enormous proportions that a pen can hardly describe it.

Along with the political upheavals in Germany and the beginning of the tyrannical rule, the leadership of the S.D.A. Church attempted to inform the new government of its cooperation.

“Berlin, December 20, 1933: To the Imperial Ministry of the Interior, Berlin.

“Memorial Statement of the Seventh-day Adventist denomination in Germany.

“...The denomination carries out through its affiliated organization ‘Advent Missionary Society, Incorporated’ far-flung missionary activity among non-Christian nations. It regards this task as a sacred duty by referring to the missionary commission of Christ as mentioned before. Through the activity of its missionaries, German culture and sentiment are nourished and advanced in the different parts of the world. Just recently missionary activity in the former German East Africa (Tanganyika) was resumed, with the hope and expectation that Germany will soon have administration over it again....

“We have sent to all our church members an appeal concerning the people’s decision and the imperial parliament elections, to assent to this decision with their votes. At Friedensau, district of Magdeburg, which is an Adventist colony, it was approved 100%.

“In this matter we have also successfully worked counter to the horror propaganda in foreign countries through our international relations. (Enclosures have been remitted.)

“For the Seventh-day Adventist Denomination in Germany, with the German salute, XXXXXXXX.”

In 1933, when the Nazis came to power, a large number of Adventists marched under the symbol of the heathen sun-wheel in different political affiliations. The freedom of conscience proclaimed at Friedensau was shown to mean that every member had full liberty to serve the state as far as his conscience would permit. What the testimony says is true-what one does once becomes easier the second or third time.

1934

In “Our Youth in Time of War,” 1934, p. 6, it was stated: “...The church does not attempt to dictate to its members individually, but each person must stand upon his own conscientious convictions.”

The law is our measuring-stick, not the conscience of the individual. What happened to the certain sound of the trumpet?

1936

The Reform Movement prohibited

As in World War I, the faithful believers put their lives on the line for the truth and God’s law—some perished and others were imprisoned—so it could not fail that the adherence to Biblical standards would finally come to the notice of the German government, and thus it happened; in April 1936, the Reform Movement was prohibited. Note the wording of the dissolution and prohibition order:

“On the basis of S1 of the VO of the imperial president for the protection of people and state of 2/28, 1933 (Imperial Law Folder 1, p. 83) the sect of the ‘Seventh-day Adventists (Reform Movement)’ is dissolved and forbidden in the whole of the imperial territory. All funds will be confiscated. Counteractions to this edict will be punished on the basis of S4 of the VO of 2/28, 1933.

Reasons: “The ‘Seventh-day Adventists (Reform Movement)’ under the garb of religious activity is striving for aims that counteract the world outlook of National Socialism. The adherents of this sect refuse armed service, and desist to use the

German salute. They declare openly that they know of no fatherland, but are international, looking upon all men as brothers. Since the attitude of this sect tends to the confusion of the populace, its dissolution was necessary for the protection of both people and state.

As Representative: (signed:) Heydrich

Verified: (signed:) Chancery Employees.”

At a meeting of the leading brethren of the S.D.A. Reform Movement, it was decided to direct a written appeal to the government offices and seek discussion. At the second discussion in the offices of Heydrich, it was declared to the brethren that it was in their hands how matters would be acted upon. In answer to some questions as to the denomination’s attitude toward war service and the German salute, it was declared: ‘We must decline a form of greeting which contains a political confession.’ Concerning killing: ‘We go by the words of Christ in Matthew 5:44, ‘Love your enemies; bless them that curse you; do good to them that hate you, and pray for them which despitefully use you, and persecute you.’” At this Heydrich answered: ‘‘Then, of course, you decline war service!

‘‘We are bound to God’s word and must decline demands that are against it.’’

Following another appeal, the final decision was given August 12, 1936: ‘‘The explanations in your writing of 7/27, 1936, as well, give me no reason to invalidate the prohibition of the sect of the ‘Seventh-day Adventists (Reform Movement).’

(Stamped signature:) Heydrich

Verified: Kehn Chancery Employees.”

‘‘It is reported that in 1936 the former Seventh-day Adventist General Conference President, C.H. Watson, was asked by a prominent leader about Hitler’s government. He replied: ‘We can thank God that we have the present government. Hitler received his power from God.’

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“In answer to the question, ‘Can an Adventist join in the German liberty movement?’ he answered, ‘Why not?’” (Excerpt and answers to questions from Bible studies of May 20, 21, 1936.) This reply was totally contrary to God’s word.

“What are we to do, then? Let political questions alone. ‘Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?...or What part hath he that believeth with an infidel?’ What can there be in common between these parties? There can be no fellowship, no communion.”—Gospel Workers, p. 392.

1937

1937

In the Adventist publication of the South American Division “La Revista Adventista,” November 1937, it was announced: “Difficulties in Europe... In one country, Yugoslavia, a child must present a baptismal certificate to be able to go to school. Therefore all Adventist children are baptized by a Catholic priest to receive this certificate. All young people must serve from 1 ½ to 3 years with weapons. Sabbath observance is unthinkable. Military service occupies the young people during those years when they can be most influenced, bringing them into the worst possible circumstances, without any religious assistance....”

According to this report, the trials were great. But it is only by taking a decided stand for the truth, and an unyielding position toward the demands of the state in matters of our faith, that we can stand before God.

1938

In the spring of 1938, when Austria was occupied by Germany, the following interesting exchange of telegrams took place between the Adventist Publishing House in Hamburg and

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the Publishing House in Vienna: “ ‘We greet you as co-workers at home and in the field as those rejoined in the united great fatherland. Operations Manager and Staff of the Advent Publishing House.’ We received the following written answer from the Adventist Publishing House in Vienna:

“ ‘We, as co-workers in the Publishing House and in the field, thank you heartily for your sympathy in the historical events which move our hearts deeply. The eternal God has done more than we have dared to hope and believe. . . . In the last hour a strong arm has pulled back the German land from the rim of the precipice. . . . Our energetic leader, Adolf Hitler, according to God’s selection and assistance, became the liberator of Austria. No one else could or should accomplish this great work. . . . For the Christian, it is no question that he, aware of his national ties, fulfills his duties as a citizen of the state, and on election day will cast his vote for Germany and its Leader. That we belong to this society is a gift of God, and the political organization is according to God’s order.’ ”
—Der Adventbote (The Advent Messenger), April 15, 1938.

Is it not strange that, even though there was no occasion for it, they conformed to the governments and paid ???? to them, as was also the case in Austria? How could they honor Hitler as a liberator of Austria when, against God’s will, he invaded a country which, according to Daniel 2:44, was to stand as an independent nation (one of the ten toes), and then even great them by telegram?

The nationalistic spirit even took over the Adventist schools, as the following excerpt from an article in the Advent Messenger of November 1, 1938 shows: “The present position of the school question. . . . We have been placed as citizens of the state in our community, and the school is obligated to foster the national socialist spirit. The greater part of the pupils belongs to the Hitler youth, the association of German girls, and the Red

1937

Cross. Every day between the third and fourth hour, we gather for some time as teachers and pupils in the school room, to receive, in addition to the current scholastic announcements, a daily review of the political and economic conditions and events of the past day, to read national socialist and other thoughts of value, and to sing our German songs. This short assembly serves our education as a people.”

1939

World War II

When World War II broke out, we again saw more yielding of God’s commandments and cooperation of the leadership of the Adventist Church with the government, as was the case in World War I, even though it had been claimed that this would never happen again. Once more, a Worship Calendar note on January 30, 1939, read: “The Fuehrer [Hitler] found means and ways to make Germany, and with it us, great again. Where before was retrogression and destruction, now one looks forward confidently to the future. But we are filled with one thought, one sentiment-overwhelming thankfulness to God and the Fuehrer.”

The Advent Messenger of October 1, 1939, showed their attitude toward the war events, and it is a delusion which deserves pity: “We are now standing in the storm of world-moving events. . . . A great time must find great people. . . . For this reason we not only willingly but gladly join in every required service. Whoever loses his life in doing so, to him the words may be used in memory, ‘Greater love hath no man that this, that a man lay down his life for his friends.’ John 15:13. Let us remember all our fighting men, and especially our brethren, who venture their lives for the homeland and those who are left behind! We also want to pray for the Fuehrer [Hitler] and his co-workers.”

1940

“For all people will walk every one in the name of his god.” (Micah 4:5.)

“Today we are experiencing another day which gives to our people an opportunity of glad remembrance. We remember thankfully and proud the day in which a people, out of dishonor and distress, experienced its regeneration and freedom. Our thankfulness is first directed to the Lord in Heaven who from His mercy and grace helped the will of a Man to a victorious breakthrough. And we thank our Fuehrer at this hour that he did not give in or despaired in the heavy battled but in the strength of his faith over the powers of wretchedness raised himself victoriously. New light was breaking through the heavy, dark clouds of inner separation and animosity. The battle for the acknowledgment and respect of our people went into the world, and broke more and more the chains and bonds which had fastened around the body of our people. Border posts, against justice, had to fall, and German brothers and sisters found their way home again into the great fatherland. How much cause for thankfulness fills all the hearts today of those who can be happy for the strong protection of the German empire. And blessed is he who in this thankfulness does not forget to praise and honor Him, under whose protection our Fuehrer has places his work. May we remember that we are dependent on the blessing of God, which must safeguard life and health for the Fuehrer and his co-workers to the people.”—Calendar Reading of Jan. 30, 1940.

In addition the Calendar Reading of March 10, 1940:

“All those who gave their life in the service of the fatherland and the movement have become to us living ones salvation, their dying a reason for a new life, their sacrifice the dawning of a new day. We therefore honor them in deep thankfulness. Their

blood has dedicated the insignia of our flag a new, the emblem of our ancestors, which recognized in it a symbol of victorious heroism.”

These announcements, just quoted, are such great ways of error, not understandable, that they must call forth terror in a truth-loving Adventist. The word in Lamentations 4:1 have in this case been literally fulfilled: “How is the gold become dim! How is the most fine gold changed! The stones of the sanctuary are poured out in the top of every street.”

Calendar Reading of April 15, 1940: “Therefore we thank God for the wise and mighty leading Head which He has presented to our German people. The Lord of history did not wish that we should glide deeper into the abyss, as it happened after the lost World War. He therefore sent us a saviour who, after so many lucky undertakings which, almost against all historical experiences, has cost none, or very few sacrifices of blood, has been elected to lead our people through the hardest test of its existence. The past year of life of the Fuehrer was richly blessed with success, and now we shall unite in the heartfelt intercession that God may not fail to give him, and with it us also, His blessing in the new year of life.”

Furthermore the Calendar Reading of April 20, 1940:

“ ‘He which soweth bountifully shall reap also bountifully.’
2 Cor. 9:6.

“If millions of hearts are bowing today in deep thankfulness to God, to ask for the welfare and blessing for their Fuehrer, then the word of the Apostle is fulfilled: ‘He which soweth bountifully shall reap also bountifully.’ It was the confidence to which gave formerly the strength to the Fuehrer to wage the heavy battle for the freedom and honor of Germany. The unshaken faith of Adolf Hitler made him perform the great deeds which made him

outstanding before all the world. His work was a bountiful sowing. He wrestled unselfish and faithful for his people, and he stood valiantly and proudly for the honor of the nation. In Christian humility he gave the glory to the Lord in heaven in all great hours which he could celebrate with his people, and he felt dependent on the blessing of God. This humility made him personally great, and this greatness was the source of blessing from which he could always draw for his people. Only a few statesmen are standing so brightly in the sunlight of a blessed life, and surrounded with rejoicing by his people as our Fuehrer. He has sacrificed much in the years of his struggle, and little thought of himself in the wearing work for his people. We are comparing the untold words in which he has appealed to the people with a glowing heart, with seed kernels which have now sprung up and are bearing precious fruit. This shall be the Fuehrer's blessed reward and most valuable present on today's day of honor to know: It was not in vain! God has blessed the work and has crowned the effort with precious addition. Sown in blessing, and harvested in blessing."

Advent Messenger, of July 15, 1940 (in part): "We shall never forget the hour when the enforcement of the armistice with France was announced to us, and following it the first stanza of the Choral of Leuthen, the songs of the nation, and the Netherland's hymn of praise were sounded.... And who would not have thanked with all his heart in view of a victory which had no equal in the history of ours! We have taken courage, have worked, and—when we saw the necessity—fought as never before.... It shall remain this way in the final phase of our struggle, which, with victory over our last opponent, will bring us peace.

"How glorious is the hour of victory! We, who once have been so treacherously defrauded of the victory and just peace, have tested it with deep joy and without any arrogance.... Fighting and sacrifice is still ahead. What for is fully clear...."

1937

But what did the Seventh-day Adventists say in countries that were at that time conquered?

Besides this, in the year 1940, shame upon shame was heaped upon the holy name of God, and the name “Seventh-day Adventist” became of ill repute. And yet, during this hard time of the Hitler rule and World War II there was a small remnant who determination it was to stand up faithfully for the God’s holy truth. Praise the Lord!

1941

We read from the Adventist publication of the South American Division “La Revista Adventista” of March 17, 1941:

“In Rumania, for instance, the president of the Union, the presidents of the fields, secretaries and treasures, men of the departments, pastors and canvassers, the leaders of the institutions and the employees of them, as well as also the offices of the churches, forsake their posts repeatedly to follow the call of the country. Many of them were in the army since the beginning of the war.... Right now he (the Union president) and all presidents of the fields are in the service. In some fields all canvassers, including the leader, are a part of the army...”

Jotting down this report, we are forcefully reminded of the apostasy of the first Christians after the second century. The report from the tract “The First Christians and War,” from the religious Society of Friends, Philadelphia, USA, illustrates this as follows: “This general apostasy from the first faithfulness came not along suddenly. Slowly this rottenness spread like any other. During the first two centuries nothing is mentioned of a single Christian soldier. In the third century, when Christianity was partly spoiled already, Christian soldiers come more and more to view. And

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sins since the manifold vices were increasing, their number grew, until finally, in the 4th century, ‘Nominal Christians’ stepped into the army without reluctance. Nevertheless, ever now and then a voice for the sake of peace was heard from an old church father; but there were less and less of these fathers, until finally the last one left the world, and the doctrine ‘War is Illegal’ had ceased to be a tenet of the confessing church....” Should this perhaps be repeated today?

In South America, as well, this same weakness and apostasy can be seen, as can be noticed from the following publications of the same Adventist paper:

“While we have our freedom guaranteed here in South America, we must work. We must show all reverence for the national (patriotic) holidays and for the national emblem, and show by our life that we are the best of citizens owned by the fatherland.” (La Revista Adventista of -----)

“Up to this moment there are some hundreds of our church members, among them teachers, evangelists, and lay members that are in the front of the battle.... I have heard that many other teachers and evangelists had to leave the church schools, and also groups of brethren with them, to march into the front of military operations.” (It refers to the war-participation of the Adventists in the war of Bolivia—Paraguay.) (La Revista Adventista, of Dec. 5, 1932)

During later years we must perceive, sad to say, the same identifying marks in the book “God’s Hand in the World Events,” issued by the Saatkorn-Publishing House, Hamburg, by a false identification of antichrist which does not harmonize with the Holy Scripture. Even though it is out of fear of this power, yet it is a leading astray of the readers and a denial of truth. Should we not give the trumpet a certain sound, no matter what might happen to us? First the wording from this book: “Many Christians ask

themselves today who among the powers of the present time is the antichrist. About this the Scripture does not give us information by name, yet it marks the antichristian power distinctly by the number 666, the three-fold placed number of a man, which stands opposite to the number 7, the number of divine fullness. Have we not already experienced something which carried an antichristian expression? Let us remember the days when it was voiced, ‘The Fuehrer is always right!’ ‘Il Duce a sempre ragione!’ was written on the white faces of the houses and walls in the small Italian town. Shall we remember that the ‘loyal’ could not be overdone to glorify mortal humans, that were subjected to error, and often enough lived a way of life which in no manner was worth of imitation. And yet divine infallibility was ascribed to it, and the ‘Fuehrers’ were pleased with it. We have all this already experienced in Germany in a general test of antichrist. Are the powers which by the help of the masses of human beings brought the ‘Fuehrer’ to the top, really not existing any more? Even though the form of the state may change, the carrying masses still exist and, together with their ‘Fuehrers’, which are only presenting the masses, mark the time then present. Is it perhaps different in the religious realm? Christ, again, is a genuine Fuehrer, who does not expect of His disciples opportunisms (meaning to conform to the situation then present; ed.), but confession....”

In all this has it been forgotten how a few years prior just this “Fuehrer” received homage from them?

The author of this book writes that the Holy Scriptures does not give us information by name. If there were no possibility for this definition who the antichrist is, then it could be said, God has left us in uncertainty. But this is not so! We read clearly in Revelation 13: 3-8, 12 last part of 18, as well as Daniel 7: 24-26, that this power, which is the papal, blasphemes the Most High, destroys the saints of the Most High, and thinks itself able to change

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times and law, and further, that this power carries the number 666. In this name only “Vicarius Filii Dei,” (Representative of the Son of God) the number 666 is contained according to the Latin value of numbers. The papacy even admits that she has changed the Sabbath, the rest day of God, in into the first day of the week, Sunday. We also know that the papacy has been the persecutor of the true Christians, and millions of martyrs are written on her account of guilt. Added to this we can read in Rev. 17: 1-11, where such clear characteristics have been given by the prophet John, that it may easily be known who the antichrist is. We point especially to verse 9, that this woman sits on seven hills. And although much more extensive can be written about this, this short proof may suffice to show, who the antichrist, described in the Bible, is.

1942

1942

Letter to President Roosevelt of January 7, 1942:

“Dear Mr. President:

“At this serious moment in the affairs of the United States, we believe it fitting for all citizens to declare their allegiance to lawfully instituted government, and to express their willingness to help sustain those noble institutions of freedom which have made this country great, and have inspired men and women everywhere to live and die for liberty....

“We take this opportunity to assure you as President of the United States that you may depend upon the obedience and loyalty of our church membership throughout the country during this time of national emergency. Our men of military age will serve cheerfully and faithfully in all branches of non-combatant service. Eight thousand of them are trained as medical cadets. Four thousand more are now in training, and new classes are being constantly formed. This is evidence of their readiness to face the same dangers as confront their comrades who actually bear arms....

“By official action we have counseled our people to volunteer their services to the Office of Civilian Defense....

Most respectfully, (signed) J.L. McElhany
President General Conference of the S.D.A.”

1947

ADVENTIST SOLDIERS

Adventist Publication “La Revista Adventista” of January 27, 1947:

The Death-march at Bataan: “Suddenly World War II broke upon the Philippines, and the young people of the Philippines were called upon to defend their fatherland. Of course there were many Adventists that were called. . . . Thousands of young people marched to Bataan and into death. I saw them salute courageously when they left without understanding that the majority of them would never return. Soon they found themselves amidst that fierce battle for life and death between the forest and the mountains of Bataan. During three months time one could see the battle from the school (Adventist Seminar). . . . The battle even increased for a whole day and late into the night. . . . Suddenly, toward the morning, silence set in, and our hearts were asking, Has all been ended? How have our brave boys stood the test? ‘Bataan has fallen,’ writes Dr. L.M. Stump, Director of the Educational Department of the South American Division, who at that time was in the Philippines, in the Adventist publication mentioned. What might have happened to our boys (referring to the Adventist soldiers)? But no, they gave them no rest. They were herded together, and without rest, without food or water they were forced to start on the horrible march to Bataan. . . . Many of these who became sick and were wounded, not being able to march on, fell on the side of the road and died there. During this time 43,000 died of hunger, sickness, and ill treatment. There young Adventists were found, students of the school of the Philippine Union, that partook in the death-march and were in this field. Yes, it was indescribably horrible! Men which marched and fell down on the side had to die without mercy.”

1942

In the face of these horrors of war, where nothing but disregard, cruelty, and harshness reigns, is it not irresponsible for the leadership of the Adventist Church to grant their members freedom to participate in the shedding of blood, instead of warning them as the Lord does, “Thou shalt not kill!” Who will be responsible for this? “O Israel, thou hast destroyed thyself; but in Me is thine help.” (Hosea 13:9.)

1952

Adventist Soldiers: Missionaries in Uniform. “In the different departments of the American military forces, wherever they may be, whether in Germany, Japan, Korea, whether in the camps or trenches, or on the ships of the navy, everywhere we find Adventists in uniform. They are more than soldiers or marines. Many still see another duty in their service, namely to acquaint their comrades by word and deed with the three-fold angel’s message, the last message of the gospel. They are our missionaries in uniform. . . .” (Advent Messenger, of August 15, 1952.)

1953

From an article “Our Adventists in Korea” by E.N. Dick:

“It has been my happy privilege to visit our Seventh-day Adventist servicemen in Korea. Gen. Maxwell D. Taylor, commander of the Eighth Army, was very courteous and hospitable. He gave me every opportunity to visit our boys and to hold a meeting with them. The chaplain of the Eighth Army, Col. Luther Evans, conducted me on a three-day tour of the front lines, where I was able to see our boys in action.

THE WAY OF THE ADVENTISTS

“A considerable number of our men serve in the front lines. There they live with the infantry in sandbag dugouts, commonly called bunkers. . . .

“The larger part of the Adventist men in the Eighth Army are in the medical battalion..

“The crowning event of my visit was a gathering of the men from the Eight Army to Sabbath services. An order from General Taylor directed that all Adventist men should, where the military situation would permit, be sent to Seoul to worship on Sabbath, March 7. To many of the Adventist men the first notice of such a meeting was a call from the headquarters of their military unit ordering them to leave their posts and prepare to attend this meeting. One man happily remarked, ‘That was the first time I was ever ordered to go to church!’

“They came bringing their helmets and towels, for we were to celebrate the ordinances of the Lord’s house. Some were in dress uniform, with shined shoes, but many had come directly from the front, and fatigue clothes and rubber foot-wear were the common uniform of the occasion. . . .

“It was the first time that many of the men had the opportunity of participating in this service in months. As brother knelt before brother and washed his feet in a steel helmet, a spirit of brotherly love pervaded the service such as one rarely sees.”
—Review and Herald, April 30, 1953.

1955

One could read in the Advent Messenger of November 1, 1955:

“What would Christ do if He were here today? When He walked on earth He healed the sick and raised the dead. He

1942

reached a healing hand to the enemy (Luke 22: 50, 51.) and prayed for those that crucified Him (Luke 23:33, 34). I believe that if He were here today, and if He would not heal, as long ago, by a word or a touch, He would take the training of the Red Cross, as it is demanded by the Central European Division. I believe that He, thus trained, would go into the battle field to serve friends and foes alike. It is this very thing which the Seventh-day Adventist Church recommends to their young men of military age....”

1956

“To our young people which come in question for a possible draft to the Federal defense, two possibilities are open, according to the present situation: Medical service or civilian labor supply. In view of the experiences made we have occasion to recommend to our young people, in case of their draft, to decide for medical service and to be trained therefore. Youth which believes not to be able to do this service, or consider themselves incapable to do it, may choose civilian labor supply service, which stands open to them as a second possibility. Looking back into the past we believe nevertheless to give the medical work the priority.” (Resolution of the Central European Division of 12/13, 1956, taken from “Handreichung fur Wahrpfligtige” (Guide for Draftees), p.16.

This recommendation of the Adventist leadership for our young people is wrong, and has, and will yet, cost the life of many young brethren. Says the Lord, “Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood.” –Great Controversy, p.589.

1958

POSITION ON HAIR STYLE

In the Advent Messenger of 9/15, 1958 the following appeared under the title:

“Do our Sisters wear hair, spoiled by cutting? ‘But now, since it is an evil thing that a woman wear hair, spoiled by cutting, or even is shaven, let her therefore cover her head.’ (1 Cor. 11:6; Luke 7:37, 38.) (Lutheran translation)

“Here, now, is the question raised, Is it therefore wrong if our wives (sisters) wear their hair different according to fashion, as it was in vogue this time? ... This heart-felt cordiality with the Saviour, as Mary made it known, may not, and should not be bound to a rigid form, as is has been done occasionally in hinting at the hair-styles of our sisters. In the report of the Evangelist it is not concerning the long or short hair, but about humility. In no case brethren, because of their views concerning existing hair-styles, should be led astray to hurtful expressions in the face of our sisters. But let us give the letter to the Corinthians another look. The arrangements there made make it clear that they were given to the churches in the Mediterranean territory at that time, and never were to be binding for all of Christianity in all the world and for all times.... That matters are different today only shows that all is dependent on continual change, which is especially as a result of the influence of western civilization....”

In the realm of fashion, as well, the Adventist Church has broken down and made room for the world. If such twisting of the Bible and false explanations are given into the hands of Adventist readers, then one need not marvel when door and gate is opened to fashion and worldly styles and influences to enter in. What about living up to the Bible word, “For the priests lips should

keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts.” (Mal. 2:7) “I counsel thee...anoint thine eyes with eyesalve, that thou mayest see.” (Rev. 3:18.)

1959

**ESEEM OF THE POPE
PARTICIPATING IN CHURCH UNION**

How far things may go when one cannot distinguish any longer between right and wrong (!) can be visualized in the following article:

“If we look back at the time in office of Pius XII, we, as Protestant Christians, cannot help but pay due respect to the pious, reverence-installing personality of the deceased pope... John XXIII, whose motto is *Obtemperantia et Pax* (obedience and peace), is at the helm of the Catholic Church in troublesome times. I am convinced that also the prayers of the Protestant world for a good pope are on their mind. May his decisions be able to stand before a Higher One.” (Youth’s Guiding Star), Vol. 21, No. 1, January, 1959.

The Advent Messenger of December 15, 1959, brings the following report from China:

“Church Amalgamations in China. Of late the notifications of church amalgamations and unifications are multiplying. How an amalgamation appears on a local basis is shown by the guiding principle for the unification of the Church of Christ and the Seventh-day Adventists in Chinchow, Liaoning province, which we here quote verbally from the ‘China Bulletin; of the Far Eastern Department for the foreign mission of the National Christian Counsel of the USA. 1. Both of the past church names

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are dropped, and in future the church is simply called: Christian Church of the City of Chichow. 2. Organization, buildings, property, and personnel are united. Surplus property is flowing to the socialistic construction work. 3. The Adventist habit to give the tithe is dropped; every one shall give what he wishes. 4. After the unification, patriotic resolutions, made prior, will be adopted to the new conditions. Provisions are made for the thought-reform of the individual church members. In answer to the appeal by the government for steel production the church will establish and run its own factory, owned by the people.”

To this must be said, “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” (2 Cor. 6:14.)

“The Church Between Gethsemane and Calvary.”

This is the title of an article in the “Haagse Courant” of January 27, 1962. The author describes the recent religious developments, especially of the Protestant confession, in Red China. For several years already the communists are exerting a strong pressure upon the leaders of different churches and denominations. Some have shown heroic resistance, even unto death, while others have denied their connection with the mother church and have accepted the communistic doctrine.... It is also reported about the Adventists:

“The Seventh-day Adventists were one of the first denominations which corrected itself and joined with the communistic church. Other churches soon followed, but not all. Two large churches stayed away. They were Chinese Orthodox churches, the one led by Pastor Wang, and the other by Pastor Watchman Nee.” When we continue reading that Pastor Wang became a symbol for thousand of Chinese believers by his resistance against the pressure of the party, and that this man was

incarcerated many times, we feel great sadness. How would we have loved to read that it had been the carriers of the three-fold angel's message that had dared to rise up against the red Chinese danger.

MILITARY CHAPLAINS IN THE ARMY

Jugendleitstern (Youth's Guiding Star), No. 2, of February, 1959. The article is under the heading: Worldwide Work.

“Washington. –At the present about 2,000 young Adventists are serving their military service in the American army. They are scattered all over the world. There are in the American army nine Adventist military chaplains. On both of the two places of worship within the army are furthermore four civilian pastors officially employed, to stand at the side of young Adventists with counsel and action. At the Adventist health groups (Median Cadet Corps) 600 young men receive yearly their adequate pre-training. There was an organizational change made at the last Worker's Study Group of the world in Cleveland in so far that the branch of the military pastoral duties were placed under the youth division.”

Clemens of Alexandria calls his Christian contemporaries the “Disciples of Peace”... Origenes says, “War is illegal.” Tertullianus, speaking of a part of the different Roman armies which comprised more than a third of the war might of Rome, says with emphasis, “Not one single Christian can be found among them.” But at the Adventist Church it is specified as a “worldwide work” that Adventists are scattered in the army all over the world. “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.” (Luke 19:42.)

“After the soldiers had been fighting for weeks and lived in the trenches of Okinawa, there came a day of refreshing. Right

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then the news spread around that a worship service would be conducted at the slope of the mountain, where a cave would afford protection against a sudden fire attack. The men left their hidden quarters, fully armed, unshaven, disheveled, tired, and covered with yellow, clay-like dirt. In a cave serving as chapel, the helmets used as a possible seat, the am munitions box for a pulpit, and the rock as an altar, thus the hungry men, tired and needful, worshiped the mighty God. For many this was the last worship in their lives.” (Published by the Adventist “Pacific Press Publishing Association, Christobal, Canal Zone, “under “Embajadores,” pp.6, 7. Re-translated from the Spanish.)

Again and again while reading these reports we, as brethren from the Reform Movement, are filled with sadness and pity for these deceived brethren, of whom many really had to give their life, and besides this for an earthly, unjust cause instead of for Christ. The expected question is coming up at every true Adventist: Is there not one of the leading brethren who will venture all to make an end to this sacrifice of brethren? Who shall answer for this blood guiltiness?

1963

1963

PARTICIPATION IN POLITICAL ELECTIONS

Not only that they take part in warfare or in the preparatory training in army service, we notice also again and again that they, against the word of God, take part in the elections, even at the Missionary Seminary of Friedensau, as the following newspaper report says:

“I have been called to declare in the name of all the pupils of the Seminar that we on Sunday already at 8:30 A.M. have to unitedly take care of our voting duty.’ This a youth expressed in a election meeting of the Minister’s Seminar of the Seventh-day Adventists at Friedensau (Prov. Burg), in which the whole educational staff of the Minister’s Seminar, with its representative leader Dr. Gunter Luepke, participated.” —“Volksstimme” (People’s Voice), organ of the provincial leadership of Magdeburg of the Socialistic Unity Party of Germany, Schoenebeck 30564—Saturday, October 19, 1963.

1965

S.D.A. CHAPLAINS IN UNIFORM

“The number of Adventist servicemen grows daily. The number on duty in Vietnam grows daily. The government has opened to the church additional assignments of chaplains to take care of the growing number of Adventist servicemen. We thank God for the ministrations of our chaplains in uniform...” (Review and Herald, December 23, 1965.)

“He [Christ] stood in our world as the Head of the great spiritual kingdom that He came to our world to establish—the kingdom of righteousness. His teaching made plain the ennobling, sanctifying principles that govern His kingdom.” (Gospel Workers, p. 396.)

CATHOLIC BISHOP PREACHES IN S.D.A. CHURCH

A report reaches us from Argentina that a high personality of the Catholic Church, Bishop Monsignore Devota, spoke in the house of worship of the Seventh-day Adventists denomination to an Adventist congregation on the subject: “The Great Achievements of the Council.” Here the Ecumenical Council is meany.

UNITY EFFORTS

There are before us, for example, two printups from the church in Africa which reveal their alliance in Africa. In the united committee formed the Adventists are included. The composition is as follows:

1963

1. African Methodist Episcopal Church, 2. African Reformed Church, 3. Anglican Church; Diocese of Zambia, 4. Baptist Mission of Zambia, 5. Baptist Union of Central Africa, 6. up to No. 13 follow all different churches by name. Then under 14. Seventh-day Adventist Church. Now follow the name of more churches up to number 22.

The unifying efforts of the Adventist leadership with other churches, sad to say, has been set in motion. It is the beginning of a terrible ending. Concerning this we hear furthermore:

1967

In the newspaper “Tribuna Ludu” of Friday, 12, 15, 1967, No. 347 it says among other things, “The Adventists are working closely together with the Ecumenical Council in Poland.” Beyond this further material proof is furnished from the magazine “Biuletynach informacyjnych” P. R. E. No. 15, of May 16, 1967, and No. 17 of June 18, 1967, as well as No. 8, of January 9, 1967 and February 15, 1967.

It also follows clearly out of the report of the session of the Ecumenical Committee of February 23, 1967 in Warsaw that the Seventh-day Adventists, as the first denomination, announced their declaration concerning the “akoes” and their joining into the P. O. Ch. K. P., though Pastor Dombrowski, President, and Pastor Lyko (Secretary). With other words: By this contribution they entered publicly into the Eumene.

We read in the same magazine, No. 15, of May 16, 1967; “...that Pastor Dombrowski and Pastor Lyko were honored with the token which was bestowed on occasion of the ‘Thousand Years of Christianizing’. Besides this they belong to the Presidium of Christianity at the ‘Conference of Peace.’”

All this stands in crass contradiction to the word of God: “Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Rev. 18:4.)

1970

REPORTS FROM THE GDR

And now, in the year 1970, reaches us another newspaper report from the GDR (Central Germany) which shows a new that there, also, the Seventh-day Adventists knowingly are working together actively in the committees and laboring circles of the National Front, as well as other social organizations. It is not hard to realize what reason the Adventists leadership in the GDR published a large article in the newspaper “The Christian of our Time” of Saturday, July 18, 1970. A saddening balance must be drawn: Again and again the same apostasy and the same flirting with the powers of the world, as is witnessed in other lands also. Jesus as always wounded a new. For lack of space we can only bring some of the things. The article is really big entitled: “Thus we Fulfill the Commission.”

“A Report of the World Conference of Seventh-day Adventists.

“Participating in the recently held World Conference of the Seventh-day Adventists denomination at Atlantic City (USA) were the representatives of this free-church religious denomination in the GDR, President of the GDR churches, Minister Manfred Bettger, as also his secretary, minister Egon Hennig. Both these delegates sent to us after their return a report of the first single appearance of GDR representatives at a World Conference of the Seventh-day Adventists, which we publish in the following:

“From June 11 to 20 the 51st General Gathering of the Seventh-day Adventists denomination took place. . . .

(Subtitle:) “Testimony of Church Activities.

“For the first time since World War II the members of the Seventh-day Adventist denomination of the GDR were represented by two delegates at the General Meeting. Of the leadership of this religious denomination the president, minister Manfred Boettger, Berlin, and the secretary and branch leader, minister Egon Hennig, Berlin, took part in the World Conference. With this the existence of the Seventh-day Adventist denomination in the GDR, and at the same time the presence of the German Democratic Republic came to knowledge of the many visitors and delegates from all the world. The president, Manfred Boettger, reported to the full assembly of delegates concerning the activities of the churches of the Seventh-day Adventist denomination in the GDR. He bore witness of the busy life of the church of the Seventh-day Adventists, and the farreaching activity of the church members in all realms of social life. Seventh-day Adventists are working knowingly and actively along in committees and laboring circles of the National Front, as well as in other social organizations. Minister Boettger also mentioned in his report the good cooperation of our religious denomination with the Federal service centers of our Republic.

“The large, high worship services on both Saturday during the time of the Conference, were visited by over 30,000 believers at times, who had come from the surrounding cities and countries, as well as from overseas. Present at the Conference were over 1,700 delegates from 190 countries. Among them were also the representatives of the socialistic countries of Poland, Hungary, Rumania, and from the CSSR. At the festive marching in of the delegates with their national flags, the flag of our Republic was self evidently carried along. For Seventh-day Adventists do not close themselves off from political realities; for them there exists

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no discrimination of any state. This was revealed again and again during the course of this conference.

“Thus the General Conference respected the self-existence of the Seventh-day Adventist denomination in the GDR, and gave to us the possibility of our own exhibition in the large exhibition hall. . . . In this was made clear that the denomination in the GDR, with the assistance of Federal places, is issuing literature, worthy of notice in its outer form and in its contents. This was surprising to many visitors of the exhibition. Through this many prejudices, which exist in the capitalistic foreign lands concerning the German Democratic Republic, could be removed. . .

(Now follows a little later a photo with the following end sentence:)

“The Federal flag of the GDR was carried by the opening ceremony of the World Conference of Seventh-day Adventists by the GDR delegate, Minister Hennig, through the streets of the USA city Atlantic City. Minister Boettger during the marching in is in the picture in the extreme left.”

There were also two further leading brethren marching behind the flag.

1971

Now there appeared in the last time a renewed announcement in the newspaper “Neus Zeit” (New Time), No. 268, from which can be seen that the Seventh-day Adventists again are appearing in conjunction with the different churches and denominations. The title is:

“Needful Decision.

“Hans Seigewasser at a symposium of ecclesiastical officials.

“Berlin (NZ). Ecclesiastical officials and university theologians raised yesterday a passionate protest in the capital of Berlin against the fascistic murder provocation in West Berlin during a symposium, to which the magistrate and the provincial committee of the National Front had invited. ‘Because of our responsibility for relaxation and peace and Europe,’ it says in one of the signed declarations of the participants, ‘we are joining in the worldwide rebellion against this peace-endangering deed and demand that the Senate of West Berlin will finally call a halt to the neo-fascist activity in its sphere of interest.’...

!Among the 120 participants of the symposium, which is the fourth of its kind, and has carried on a good tradition already by continuing its annual row of events, were found leading officers of the Evangelical Church of Berlin-Brandenburg, like President of the synode Burkhardt, and Consistory President Kupas, the General Secretary of the Covenant of the Evangelical Churches in the GDR. High Consistory Counselor Stolpe... (others are following)... Pastor Boetther, President of the Seventh-day Adventists in the GDR, Bishop Pusch from the New Apostolic Church (etc.)...

“ ‘Many theologians, pastors, and officials,’ the State Secretary Seigewasser noticed in his initial talk, ‘have understood that their Christian faith does not and should not hinder them whatsoever to participate as representatives of the church actively in the anti-imperialistic battle for peace among the nations.’... ‘Would it not be a self-evident matter that also our churches demand publicly and with emphasis the just acknowledgment of the GDR as a nation?’ In view of the worldwide dispute among the classes between socialism and capitalism, the decision for the officials of the church in the GDR as also the churches themselves should not be hard: ‘It is the decision for the sake of peace and humanism.’

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O, that all the warnings of the Spirit of prophecy would have been heeded by the Leaders of the S.D.A. Church, then many matters would look entirely different today.

In addition a testimony from Sis. E.G. White: “It is a mistake for you to your interests with any political party, to cast your vote with them or for them. Those who stand as educators, as ministers, as laborers together with God in any line, have no battles to fight in the political world. Their citizenship is in heaven. The Lord calls upon them to stand as separate and peculiar people. . . .

“God does not call upon us to enlarge our influence by mingling with society, by linking up with men on political questions, . . .” (Gospel Workers, pp.394.)

“The GDR belongs into the UNO

“President of the Adventist World Organization welcomed by Wolfgang Heyl and Hans Seigewasser.

“Berlin (NZ). Wednesday the Vice Chairman of the CDU (Christian Democratic Union), Wolfgang Heyl, welcomed the President of the General Conference of the Seventh-day Adventists, Robert H. Pierson (U.S.A.), presently staying in the GDR (German Democratic Republic), to a talk at the Otto Nuschke house in which the President of the Seventh-day Adventists denomination in the GDR, Minister Manfred Boettger, his representative Minister Manfred Boettger, his representative Minister Johannes Mager, the Secretary of the denomination Pastor Egon Hennig, and Dr. Wulf Trende, co-worker at the secretary’s office of the headquarters of the CDU participated.

“The American guest, during the talk which was held in a very cordial atmosphere, said he was greatly impressed by the success of the reconstruction of our republic. His special interest centered on the confidential cooperation of Christians and Marxists in the establishment of socialism in the GDR. Wolfgang Heyl presented President Pierson with the Albert Schweizer medal as an honorable gift from the CDU.

“On the same day, the Secretary for church affairs, Hans Seigewasser, and his representative Fritz Flint welcomed the President of the church in the GDR. In a cordial and confidential discussion, the guest from the U.S.A. reported on the activities of the Adventist churches in the world and on his visit to different conferences in different cities of our republic.

“That which impressed him most—this President Pierson emphasized—was that there was no racism in the GDR. Also the facts that in contrast to other countries the crime rate is minimal and pornography is outlawed fills him with deep satisfaction. The President welcomed expressly the visible policy of peace of the GDR, and in conjunction with this acknowledged the demand for cooperation in obtaining the same rights in the UNO (United Nations Organization). He had been able to convince himself that this state is desirous of peace and is serving all people in the spirit of human relations.” –Neue Zeit (New Time), Berlin, August 13, 1971.

Shall we read a Report from Poland:

“Seventh-day Adventist Church

at the 25th anniversary of the close of World War II

“On May 17 of this year (1970) the Central Academy in Breslau conducted a meeting. The event was organized by the Seventh-day Adventists in Poland in honor of the 25th anniversary of the close of World War II, and the return of the Western and Northern provinces to the motherland. In the meeting of the academy participated the members of the Church Council, the management of the Union (Diocese), representatives of all Polish Adventist Churches and pastors, numerous believers, as well as guests from foreign countries.

“The National Council of the city of Breslau was represented in person by the President of the Department for Confession Matters, Sir Dr. A. Michalek. After the words of greeting by the

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West Union President, Pastor L. Malarka, the Chairman of the Adventist Church, Pastor S. Dabrowski, took over the meeting. In his word of introduction he underlined the important meaning of the national anniversary after 25 years of peace have passed.

“The next speech with the title, ‘25 Years of Victory and Peace.’ was made by Pastor Z. Lyko, who at the same time is Secretary of the church, and Chief Editor of the magazine ‘Znaki Czasu’ (Signs of the Times). The speaker reminded of the day to be remembered, the end of World War II, and concluded that in the space of time of 25 years a gigantic progress was made in all realms of life.”

A CLOSING WORD

A CLOSING WORD

Dear Brethren and Sisters of the Adventists Church:

We place this historical documentation about the Way of the Adventists into your hands with the one desire, that the Lord may show us His way, and give us strength to walk with it to the final goal. The pointing out of these documents is not born of the longing to criticize, nor of the glee to have found the “mote in the brother’s eye.” We also do not find satisfaction in this, to constantly point to the errors of the past. Yet, as Seventh-day Adventists who see in the three-fold angel’s message, as given at the beginning of the Adventist history, the way of God for this time, we feel duty-bound to warn our fellow believers because this original way has been forsaken.

Sister White saw already in her first vision the path as “cast up high above the world.” (Early Writings, p. 14.) In “Life Sketches,” p. 191 the travel on this path is described. It says there among other things: “Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow. We then suspended nearly our whole weight upon the cords, exclaiming: “We have hold from above! We have hold from above! The same

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words were uttered by all the company in the narrow pathway. As we heard the sounds of mirth and revelry that seemed to come from the abyss below, we shuddered. We hear the profane oath, the vulgar jest, and low, vile songs. We heard the war song and the dance song. We heard instrumental music, and loud laughter, mingled with cursing and cries of anguish and bitter wailing, and were more anxious than ever to keep upon the narrow, difficult pathway.”

To every sincere Adventist, who has read the foregoing documentations with interest and without prejudice, it will not be difficult to find out whether the Adventist Church is still walking in this primitive pathway. On the road, high above the world, where the war song and the dance song are not known, because it comes from the abyss, from where also the popular music, loud laughing, and the cries of anguish from the wounded come.

According to the dear word of the Saviour (Matt. 7: 13, 14) there are but two ways, but only one of them leads to eternal salvation. It therefore compels us, to draw your attention, dear brethren and sisters, to the departure from the original path by the responsible brethren. The Lord says, “Cry aloud, spare not, lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.” (Isa. 58:1.) We thus believe that we have not only a message to the world, but in first line to our brethren and sisters in the Adventist Church.

Under the chapter “God’s Purpose for His Church” we read in “Acts of the Apostles,” p. 11: “Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten Son. From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had his watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work.”

A CLOSING WORD

Added to this Sister White wrote in all clearness: “Ministers who are preaching present truth should not neglect the solemn message to the Laodiceans. The testimony of the True Witness is not a smooth message. The Lord does not say to them, You are about right; you have borne chastisement and reproof that you never deserved; you have been unnecessarily discouraged by severity; you are not guilty of the wrongs and sins for which you have been reproved.” (Test. Treasures, I, p. 332.)

“This message must be borne to a lukewarm church by God’s servants. It must arouse His people from their security and dangerous deception in regard to their real standing before God. This testimony, if received, will arise to action, and lead to self-abasement and confession of sins. The True Witness says, ‘I know threes works, that thou art neither cold nor hot.’ And again, ‘As many as I love, I rebuke and chasten; be zealous therefore, and repent.’ Then comes the promise, ‘Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.’ ‘To him that overcometh will I grant to sit with me in My throne, even as I also overcame, and am sat down with My Father in His throne.’” (Testimonies, Vol. 3, pp. 260, 261.)

It is our sincere desire and our prayer to God that to every one of us the promise might be fulfilled, “Well done, thou good and faithful servant: enter thou into the joy of thy Lord.” (Matt. 25:21.)

Your Brethren and Sisters of the
Reform Movement.

APPENDIX

Following up the presentations made thus far, we would like to add this much more:

On page 10 it spoke about efforts for unity. We will follow up with some more about “The Meaning of Dialogues between the Ecumenical Council of the Churches and the Seventh-day Adventists” (1965-1969), from the pamphlet by the same name. It is a special edition of the “Deutsches Pfarrerblatt” (German Pastoral News), No’s 15, 16, Vol. 70, of August, 1970.

“The Ecumenical Council of Churches is standing in contact by dialogue with a great number of churches and Christian denominations that are not associated with her. In this connection, also, the talks with the Seventh-day Adventist Church are seen, of which is reported here. During regular annual meetings together many questions of importance for both sides were touched upon. In spite of differences of approach, in several points a coming closer was achieved...

“...The first meeting took place in the year 1965... The talks began in a fully informal manner and under the sole responsibility of those present. Later meetings carried a more official character, since the partaking of the S.D.A. speaking partners was approved and financed by their respective offices... The General Conference of the S.D.A. was regularly informed about the meetings. They took nevertheless no direct, active part in the talks, except through their three European branches.”

“The discussions concerning religious liberty brought farreaching understanding. From both sides an increased cooperation in this realm was advocated....

A CLOSING WORD

“Since 1968 the General Conference of the S.D.A. has sent a representative to the annual gatherings of the ‘Secretariat of the Confessional World Federation.’ This is for the most part the result of the ECC/S.D.A. talks and meetings which were started on occasion of the General Assembly at Uppsala....

“Since the beginning of the talks it has become a habit with the S.D.A. Church to send observers to the General Assembly of the ECC (Ecumenical Council of Churches). These observers were not only formally present, but took active part in the different meeting. The General Conference took a further step when they, as a confession or church, were having themselves represented as observers at the session of the Central Committee at Canterbury (1969).

“The immediate result of the talks was the appointment of an Adventist as a member of the Commission for Faith and Church Order of the Ecumenical Council of Churches. Members of such Commission are not churches as such; much rather certain theologians are elected as members for their person’s sake. Thus the S.D.A. Church is not a member of the Commission for Faith and Church Order. And yet the membership of an Adventist theologian means that the Commission is informed in this manner concerning valid comments of the S.D.A.’s; in turn the S.D.A.’s receive the opportunity to profit from the discussions of the Commission for Faith and Church Order....”

“It is interesting to establish that the contacts in the field of the ECC find, to a certain degree, also their fulfillment on a national scale. We mention as an example the contacts of the S.D.A. with the British Council of Churches, with the Finnish Council of Churches, with the Secretariat of the Work Commune of Christian Churches in Germany. There

are many other contacts existing, but we mentioned here only those which—at least to a certain degree—came as a result of the talks at Geneva.”

“As concerning the understanding of prophetic and apocalyptic texts “it was established that the S.D.A. are today generally more careful to identify certain events as was the case in past generations.”

“Besides this a position concerning this cooperation together is taken in the booklet ‘The Time of Judgment’ or The Judgment of Time’. We quote from this:

“...that for example since 1965 a number of informal contacts have been made between his denomination (meant are here the S.D.A.) and members of the ECC, that ecumenical presentations of the Adventist denomination have appeared, in which Adventists have authoratively co-operated, that Adventists even co-operate in the Ecumenical Council of Churches. There is of course hardly anything reported about these things in the Adventist denomination (at least not in Germany), much less is there any earnest discussion about it. Many strict Adventists would certainly be terrified if they would hear of such a weakening of personal prophetic knowledge. Or is this not taken so earnestly any longer?” (page 38.)

In the pamphlet, issued by the Ecumenical Center at Frankfurt, Bockenheimer Landstrasse 109, “The Ecumenical Council of Churches—What is this?” the following may be read:

“The Ecumenical Council of Churches unites today more than 220 Orthodox, Protestant, Old-Catholic, and Anglican churches, which, according to the Holy Scripture, confess the Lord Jesus as God and Saviour, and therefore try unitedly to fulfill their calling to the honor of God the

A CLOSING WORD

Father, the Son, and the Holy Spirit. To this “basis” of the Ecumenical Council the joint churches—among which are three Pentecostals—assent. Because of certain historical reasons some Protestant churches (for instance the Lutherans of the Missouri Synode, the Southern Baptists in the USA, and the Adventists) and the Roman Catholic Church belong not to the members, but they send official observers to the ECC and are full members in some committees.”

In the pamphlet “Time for the Judgment or The Judgment of Time” the author takes a position by giving an example under the chapter “Education and Human Behavior in the Adventists Conception.” He writes:

“The largest American magazine of the Adventists, ‘Signs of the Times,’ carries in every issue a Counseling Column, in which, on the request of readers, Adventist counsel is given on ethical and other existing questions of conduct. In No. 6, 1968, an apparently young reader asks, ‘Many young Americans, because they put in question the engagement of the government in Vietnam, have burnt their draft cards in the last time, while others have evaded their draft call by immigration. It has come to my knowledge that some pastors of other churches have even supported these things publicly, because they consider it a legitimate protest against an unjust war. What would you say to these hostile protest?’

“After an involved quotation of Romans 13 in connection with Acts 5:29 the god counsel climaxes in the following statement, ‘Christians cannot help any other way but that they feel sorry about the animosity and bloodshed. They can at the most accept its inevitableness in a sinful world, and try to alleviate suffering. The questions which you brought up you must decide for yourself on the basis of the Words of God.’”

THE WAY OF THE ADVENTISTS

Is this not pitiful that the writer then states in his position,

“Indeed, a better contribution to the conformity to this world, a more valuable service to those that rule them, the ‘unpolitical’ Adventists could hardly give with their ‘Christian education, in which force is recommended as ‘wholesome,’ when the belief is to fight the tyrant in man right down to infancy.”

We regret deeply that outsiders can publish such position of the S.D.A. denomination, today, when the Spirit of prophecy tells us,

“The gospel is to be given in its purity. The stream of living water is to deepen and widen in its course.”...

“The judgments of God are in the earth, and, under the influence of the Holy Spirit, we must give the message of warning that He has entrusted to us. We must give this message quickly, line upon line, precept upon precepts.” (Testimony Treasures, II, pp. 332, 345.)

And if “no part of the message is to be weakened,” then it is our duty to show the apostasy and lead to true repentance, that they might be made glad by the presence of Jesus and be prepared for the loud cry of the third angel. As this message moves upon the heart, it will lead to deep humility before God.

From the statements shown the reader can see for himself the position that is taken today, and whether the S.D.A. are still standing in accordance with the testimony, mentioned at the beginning, as reformers! We remind once more of the testimonies of the Spirit of prophecy mentioned in the Introduction.