

# **The Prophesied Reform Movement**

**By**

**Pastor Idel Suárez, Jr., Ph.D.**

**A Short History on the birth  
of the SDA Reform Movement**



## Dedication

To the Martyrs of the Reform Movement who, like August Holmström and Anton Brugger, “overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.” Revelation 12:11.





## Preface

It gives me great joy to release this study on "The Prophesied Reform Movement." It is the result of 10 years of research. One decade ago, as a 19 year old church leader, I found myself preparing for a debate with a renown Adventist Minister on the right to exist of the Reform Movement. I felt too young, too unexperienced, and ignorant to defend the truth. I-for days, I searched the Scriptures and the Testimonies for pertinent references for those living in the Laodicean period. Since that monumental debate from which several Adventists took their stand with the Reform, a large green notebook full of copies from the Testimonies and Adventist published statements were compiled, translated, and cataloged.

Now, by the grace of God, here you have an abstract of that green large notebook in English. The truths are presented chronologically under relevant subtitles for easy access. This material has been shared with many during important debates and discussions with our dear Adventist brethren and has led to their decision to join our beloved Reform Movement. All personal commentary has been kept to a minimum. An objective attitude was strived for during its composition. The Bible, the Testimonies, and Adventist historical documents herein serve as three witness for Reformation. The Appendix includes actual photocopies of some of the Adventist documents quoted in the text to allow the serious student to examine their context. Each Adventist document is preceded by the symbol "s" for easier recognition.

I wish to thank some friends who contributed significantly to its content, namely Elder Henry Dering, ex-Vice President of the General Conference of the Seventh-day Adventist Church Reform Movement, who provided me with copies of valuable documents, Elder Branko Cholich, the North American Union President of this denomination whom I consider my spiritual mentor and whose ideas appear explicitly throughout this historical summary, and Elder Oscar Kramer, who at the time of this publication is still among us as a living witness of the events of 1914-1918 and to whom I have turned for advise and counsel on doctrinal and historical matters. without the help of these and many others this booklet would not be possible. May God be praised for the opportunity and privilege of having learned from these humble servants.

This 'Short History on the Birth of the S.D.A. Reformation' will be most useful for Bible studies, debate, and discussion with Adventists which are searching for the Remnant as the nominal Adventist church continues to go out to sea further and further without a compass nor a map. May the love and grace of God accompany this printed work and bless each sincere Christian whom it reaches. Jesus is still at the Laodicean door and is calling earnestly, will you welcome Him in for a revival and a thorough reformation? I pray you will. Amen.

Idel Suarez, Jr., Ph.D.  
Tampa, Florida August 11, 1993



## Table of Contents

Dedication .....	3
Preface .....	5
Table of Contents .....	6
1. Who will understand the message? .....	10
2. God has only one visible church.....	10
3. The Advent Movement was prophesied .....	11
4. The Civil War crisis of 1861-1865.....	11
5. Christians cannot partake in war or join the military .....	12
6. Christians will not even join the military as medics .....	12
7. All war is prompted by Satan and his angels .....	13
8. Allegiance to God is above all worldly governments .....	13
9. What did the church do with those who enlisted in the Union army in 1865? .....	14
10. A lukewarm spirit entered the church between 1865 and 1888 .....	15
11. The 1888 Minneapolis Conference .....	16
12. Few understood the 1888 message .....	17
13. God called for a reformation and revival .....	17
14. The burning of the two biggest Adventist institutions.....	18
15. The alpha and the omega .....	18
16. A terrible war crisis was prophesied.....	19
17. The majority would leave the church during crisis—they would be spewed out .....	21
18. The crisis of World War I, 1914-1918 .....	22
19. The church becomes a harlot when participating in war .....	23
20. Liberty of conscience to transgress God's law .....	23
21. The shedding of more blood in more wars .....	25
22. Collective Guilt.....	26
23. Limit to God's mercy.....	26
24. Weighed in the balances .....	27
25. The basis of all true reformations .....	28
26. An invitation to leave the nominal Adventist church.....	29
27. During the final crisis, which side will you be on? .....	30
28. One final appeal.....	30
<b>Appendix A</b> – <i>Review and Herald</i> , September 23, 1862 .....	36
<b>Appendix B</b> – <i>Review and Herald</i> , March 7, 1865 .....	37
<b>Appendix C</b> – <i>Advent Review</i> , February 28, 1930 .....	38
<b>Appendix D</b> – <i>Seventh-day Adventist Encyclopedia</i> , Volume 10, p. 1332, 1333 .....	40
<b>Appendix E</b> – <i>Adventist Bible Commentary</i> , Vol. 10, pp 978, 979 .....	42
<b>Appendix F</b> – Protocol 1920, p. 50-51.....	44
<b>Appendix G</b> – <i>Spectrum</i> , Volume 8, Number 3, p. 15, 1977 .....	47
<b>Appendix H</b> – <i>Time Magazine</i> , September 4, 1950.....	48
<b>Appendix I</b> – <i>Review and Herald</i> , February 28, 1963 .....	49
<b>Appendix J</b> – <i>Spectrum</i> , Volume 21, Number 2, p. 7, March 1991 .....	51
<b>Appendix K</b> 25 Years After “Baby Fae” .....	53





## The Prophesied Reform Movement

A Short History on the Birth of the S.D.A. Reform Movement, by Idel Suarez, Jr., Ph.D.

### **1. Who will understand the message?**

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand." Daniel 12:10.

God has promised that the wise will understand the message for the time of the end. They are those who fear Him reverently and lovingly.

"If any man will do his will, he shall know the doctrine, whether it be of God, or whether I speak of myself." John 7:17.

Those who are willing to do the will of God will understand the message. We must be willing to yield our will to follow His truth.

"He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." John 8:47.

Those who are not of God will not understand the message. They are considered as deaf.

"Those who are seeking to know the truth and to understand the will of God, who are faithful to the light and zealous in the performance of their daily duties, will surely know the doctrine, for they will be guided into all truth." *-Testimonies for the Church*, vol. 3, p. 427.

### **2. God has only one visible church**

"I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the

sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:14-16.

There is only one Shepherd and one true visible church. Yet many of those who will be saved are in other denominations. They belong to His invisible church made up of all sincere believers, including the visible church. These souls in other churches will hear the last message and join God's church.

"We should all feel our individual responsibility as members of the visible church, and workers in the vineyard of the Lord." *-Testimonies for the Church*, vol. 4, p. 16.

"God has a church upon the earth who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people." *-Testimonies to Ministers and Gospel Workers*, p. 61.

"God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing, and another having faith and views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will come to the unity of the faith." *-Testimonies for the Church*, vol. 3, p. 446.

### **3. The Advent Movement was prophesied**

"And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Daniel 8:14.

At the end of the 2,300-year prophecy, the Adventist Church was born. In 1844, those who understood that Jesus had passed into the Most Holy Place formed His visible church on earth.

"And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isaiah 58:12.

The S.D.A.s were instrumental in restoring the importance of the law of God, which was lost sight of during the Dark Ages.

"And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." Revelation 10:11.

The S.D.A. pioneers opened the book of Daniel before the world and explained the prophecies for the end of time.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightings, and voices, and thunderings, and earthquake, and great hail." Revelation 11:19.

They restored the sanctuary truth to the body of Christ. They preached the doctrines of the Spirit of prophecy, health reform, and the Sabbath truth, symbolized by Aaron's rod, the bowl of manna, and the law of God, respectively. Each of these three items was kept inside the ark of the testament in the Most Holy Place of the sanctuary.

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Revelation 14:12.

The commandments of God and the faith of Jesus are the banner of the remnant church.

"Commandment-keeping Adventists occupy a peculiar, exalted position. John viewed them in holy vision and thus described them: 'Here are they that keep the commandments of God, and the faith of Jesus.'" *-Testimonies for the Church*, vol. 2, p. 450.

"The name of Seventh-day Adventists ... is to be borne through the world to the close of probation. In describing the remnant people of God, John says, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.' Revelation 14:12. This is the law and the gospel." *-Manuscript 15, 1896, quoted in Selected Messages*, vol. 2, p. 385.

### **4. The Civil War crisis of 1861-1865**

"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Revelation 13:10.

It is during war times that God's people are severely tested. The patience and faith of every believer is tried.

"I have been very anxious to know duty respecting the war...

"Consequently, I have written to Bro. White, to know if it is allowable for us to go into the ranks.... Now, brethren, let us all stop pestering Bro. White on this subject and go to God for guidance. I have no doubt that when the time for drafting arrives, God will send light on the path of the S.D. Adventists. We have the gift of

prophecy, and if we look to God, he will guide our leaders, and they will walk in the light." –"Praise the Lord," by Joseph Clark, *Review and Herald*, September 23, 1862. [See Appendix A.]

### **5. Christians cannot partake in war or join the military**

"Blessed are the peacemakers: for they shall be called the children of God." Matthew 5:9.

"But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matthew 5:39.

"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, 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." Matthew 5:43-44.

Jesus taught the gospel of peace and advocated a conscientious objector's position. He said that we are to love our enemies and abstain from fighting.

"And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matthew 26:50-52.

Peter was reprimanded for using force and taking a sword to physically defend his Master. If ever war was excusable, humanly speaking, it would have been to defend Jesus from the mob that Thursday night.

"Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." John 18:36.

Jesus told Pilate, the Roman Governor, that Christians would not participate in war or fight.

"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 continual violation of conscience." –*Testimonies for the Church*, vol. 1, p. 361.

"'Thou shalt not steal.' Both public and private sins are included in this prohibition.

"The eighth commandment condemns manstealing and slave dealing, and forbids wars of conquest." –*Patriarchs and Prophets*, pp. 308-309.

"The winter of 1864-65 was a time of stress and trial. While uniting with his wife in the preparation of matter on health and temperance for publication, Elder White found it necessary to labor untiringly in behalf of Sabbath keepers who were being drafted for service in the army. This work was attended with perplexity and anxiety, and drew heavily on his sympathies, besides overtaxing his physical strength." –*Life Sketches*, p. 168.

### **6. Christians will not even join the military as medics**

"So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind stayed." "For who will hearken unto you in this matter? but as



his part is that goeth down to the battle so shall his part be that tarrieth by the stuff: they shall part alike." I Samuel 30:9, 24.

Ever since David's time, those who care for the sick, take care of the baggage or ammunition, or have any part with the military share the losses and victory together.

"Who knowing the judgement of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Romans 1:32.

Those who consent are as guilty as those who participate in it.

An old Latin proverb says, "He who holds the calf's hoof is as guilty as he who kills the calf."

"We cannot with safety take part in any political scheme.... We have enlisted in the army of the Lord, and we are not to fight on the enemy's side.... Those who are Christians ... will not wear political badges, but the badge of Christ." –*Gospel Workers*, pp. 391-392.

### **7. All war is prompted by Satan and his angels**

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels." Revelation 12:7.

War was invented by Lucifer in heaven.

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Revelation 16:13-14.

Throughout history, Satan has allied with his demons to prompt men to war against each other.

"There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt and destroy." –*The Desire of Ages*, p. 487.

"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 Great Controversy*, p. 589.

### **8. Allegiance to God is above all worldly governments**

"Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Daniel 3:16-18.

Daniel's three friends before Nebuchadnezzar's gold statue are a vivid example of lawful civil disobedience. The government cannot demand us to transgress any of God's commandments.

"But Peter and John answered and said unto them, whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19.

"Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5:29.

When the laws of men contradict the law of God, Christians are to obey God rather than men.

"When the authorities command us not to do this work, when they forbid us to proclaim the commandments of God and the faith of Jesus, then it will be necessary for us to say as did the apostles: 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.' Acts 4:19, 20." – *Testimonies for the Church*, vol. 6, p. 395.

"Choose poverty, reproach, separation from friends, or any suffering rather than to defile the soul with sin. Death before dishonor or the transgression of God's law should be the motto of every Christian." – *Testimonies for the Church*, vol. 5, p. 147.

"We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God's word must be recognized as above all human legislation. A 'Thus saith the Lord' is not to be set aside for a 'Thus saith the church' or a 'Thus saith the state.' The crown of Christ is to be lifted above the diadems of earthly potentates." – *The Acts of the Apostles*, pp. 68-69 quoted in *Gospel Workers*, pp. 389-390.

### **9. What did the church do with those who enlisted in the Union army in 1865?**

"Up, sanctify the people, and say, Sanctify yourselves against to morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." "And Achan answered Joshua, and said, Indeed I have

sinned against the Lord God of Israel, and thus and thus have I done." Joshua 7:13, 20.

Achans must be removed from the congregation. Those who persist in sin must be disfellowshipped.

"Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matthew 18:18.

Jesus gave the church the right to accept and remove members from its fellowship.

"Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and avoid them." Romans 16:17.

The church has the solemn responsibility to disfellowship those who do not adhere to the doctrine.

"As voluntary enlistment into the service of war is contrary to the principles of faith and practice of the Seventh-day Adventists as contained in the commandments of God and the faith of Jesus, they cannot retain those within their communion who so enlist. Enoch Hayes was therefore excluded from the membership of the Battle Creek church, by a unanimous vote of the church, March 4, 1865." – *Review and Herald*, March 7, 1865, p. 112. [See Appendix B.]

"The church of Plum River and Green Vale, Illinois, met on the 22nd day of January in business capacity, after due deliberation, withdrew their fellowship from Hiram N. Bates, who has voluntarily enlisted in the U.S. service, thereby showing that he was not in harmony with the views of the Seventh-day Adventists. By order of the church. Solomon Myers, Elder. Green Valley, Ill., January 24,

1865." –*Review and Herald*, March 7, 1865, p. 112. [See Appendix B.]

"He would teach His people that disobedience and sin are exceedingly offensive to Him and are not to be lightly regarded. He shows us that when His people are found in sin they should at once take decided measures to put that sin from them, that His frown may not rest upon them all. But if the sins of the people are passed over by those in responsible positions, His frown will be upon them, and the people of God, as a body, will be held responsible for those sins." –*Testimonies for the Church*, vol. 3, p. 265.

"As a people professing to be reformers, treasuring the most solemn, purifying truths of God's word, we must elevate the standard far higher than it is at the present time. Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require that we make more thorough work to cleanse the camp from Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church." –*Testimonies for the Church*, vol. 5, p. 147.

### **10. A lukewarm spirit entered the church between 1865 and 1888**

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou are wretched, and miserable, and

poor, and blind, and naked." Revelation 3:14-17.

The church became lukewarm. Pride was fostered. The law was considered above the gospel.

"I am filled with sadness when I think of our condition as a people. The Lord has not closed heaven to us, but our own course of continual backsliding has separated us from God. Pride, covetousness, and love of the world have lived in the heart without fear of banishment or condemnation. Grievous and presumptuous sins have dwelt among us. And yet the general opinion is that the church is flourishing and that peace and spiritual prosperity are in all her borders. The church has turned back from following Christ her Leader and is steadily retreating toward Egypt." –*Testimonies for the Church*, vol. 5, p. 217 (May 30, 1882).

"There are persons in the church who are not converted.... Iniquity abounds.... We have far more to fear from within than from without.... What is our condition in this fearful and solemn time? Alas, what pride is prevailing in the church, what hypocrisy, what deception, what love of dress, frivolity, and amusement, what desire for supremacy! All these sins have clouded the mind, so that eternal things have not been discerned." –*Review and Herald*, March 22, 1887, quoted in *Christ Our Righteousness*, by A.G. Daniells, pp. 45-46.

"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 that they are drifting away to sea, without chart or compass." – *Review and Herald*, July 24, 1888, quoted in *Christ Our Righteousness*, by A.G. Daniells, pp. 50-51.

"Pride and lukewarmness have made the professed people of God an offense in His sight." –*Review and Herald*, August 7, 1894, quoted in *Christ Our Righteousness*, by A.G. Daniells, p. 109.

### **11. The 1888 Minneapolis Conference**

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Genesis 3:15.

The oldest doctrine is the gospel of the Messiah. A Saviour was prophesied to humanity in the person of Adam.

"Thus saith the Lord, Stand ye in the ways, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein." Jeremiah 6:16.

Most of the delegates either rejected the 1888 Minneapolis message or did not understand it.

"I counsel of thee to buy of me gold tried in the 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 eyes with eyesalve, that thou mayest see." Revelation 3:18.

The message of Christ our Righteousness became the highlight of the General Conference session in Minneapolis, Minnesota, in 1888.

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ.... The message of the gospel of His grace was to be given to

the church in clear and distinct lines, that the world should no longer say that the Seventh-day Adventists talk the law, the law, but do not teach or believe Christ." – *Testimonies to Ministers and Gospel Workers*, pp. 91-92.

"In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were.... The minds of men were fixed, sealed against the entrance of light." – *Counsels to Writers and Editors*, p. 30.

"They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit testifying that the message was of God, they hated it the more, because it was a testimony against them,... as did the Jews.... Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far as they possibly could." – *Testimonies to Ministers and Gospel Workers*, pp. 79-80.

"An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth



with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world." – *Selected Messages*, vol. 1, pp. 234-235.

"As I saw that the hearts with which I longed to be in harmony were padlocked by prejudice and unbelief, I thought best for me to leave them. My purpose was to go from Minneapolis the first of the week. Brother Kilgore came with a request that I should speak the next day, but I said, 'No, my brother, I can say nothing that many of my ministering brethren consider to be of any value to them. I must not work and exhaust my strength needlessly. I must go away and see what the Lord has for me to do elsewhere, for I know I have a message to bear to His people.'" – *Manuscript 24*, 1888 quoted in *The 1888 Materials*, vol. 1, p. 229.

### **12. Few understood the 1888 message**

"My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." Hosea 4:6.

The church leadership failed to share the 1888 message with the people. They lacked understanding.

"There is not one in one hundred who understands for himself the Bible truth on this subject [justification by faith] that is so necessary to our present and eternal welfare." – *The Review and Herald*, September 3, 1889, quoted in *Christ Our Righteousness*, by A.G. Daniells, p. 106.

### **13. God called for a reformation and revival**

"Yet the Lord testified against Israel, against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments

and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets." 2 Kings 17:13-14.

The Lord has always sent very strong messages to the church through His prophets.

"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.

A revival and reformation was prophesied.

"The work of God is onward. Reforms must be carried on, and we must take hold and help move on the car of reform." – *Testimonies for the Church*, vol. 3, p. 540.

"God's people will not endure the test unless there is a revival and a reformation." – *Testimonies for the Church*, vol. 7, p. 285.

"God calls for a thorough purification of households and institutions. There is need, not merely of a revival, but of a reformation. Every church needs to be stirred as never before." – *The Review and Herald*, July 15, 1902.

"Unless there is a decided reformation among the people of God, He will turn His face from them." – *Testimonies for the Church*, vol. 8, p. 146.

"The time has come for a thorough reformation to take place." – Letter written April 21, 1903, and quoted in *Testimonies for the Church*, vol. 8, p. 251.

"[Rev. 3:15-19 quoted.] The chastening reveals a hope of reform. [Vs. 20, 21 quoted]." – Letter 130, 1902, quoted in *Seventh-day Adventist Bible Commentary*, vol. 7, p. 966.

"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 in ideas and theories, habits and practices." –*The Review and Herald*, February 25, 1902, quoted in *Christ Our Righteousness*, by A.G. Daniells, p. 154.

#### **14. The burning of the two biggest Adventist institutions**

"As many as I love, I rebuke and chasten: be zealous therefore, and repent." Revelation 3:19.

God punished the S.D.A. Church, calling it to repentance by destroying with fire the two biggest Adventist institutions.

"I have been almost afraid to open the *Review*, fearing to see that God has cleansed the publishing house by fire."

"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. 91, 96 [written in November 1901].

**Note:** The Sanitarium in Battle Creek was destroyed by fire on February 18, 1902. The *Review and Herald* Publishing House burned down on December 30, 1902.

"Today I received a letter from Elder Daniells regarding the destruction of the *Review* office by fire.... But I was not surprised by the sad news, for in visions of the night I have seen an angel standing with a sword as of fire stretched over Battle Creek.... Disaster seemed to follow disaster because God was dishonored by the devising of men to exalt and glorify themselves." –*Testimonies for the Church*, vol. 8, p. 97.

"In one year two of our largest institutions have been destroyed by fire." "When the Battle Creek Sanitarium was

destroyed, Christ gave Himself to defend the lives of men and women. In this destruction God was appealing to His people to return to Him. And in the destruction of the *Review and Herald* office, and the saving of life, He makes a second appeal to them." –*Testimonies for the Church*, vol. 8, pp. 101-102.

#### **15. The alpha and the omega**

"There were present at the season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish." Luke 13:1-5.

Before Jerusalem was destroyed, God allowed two terrible events to take place in Judah as a warning and a foreshadow of the eventual destruction of the city by the Romans. The apostasy of 1901-1904, led by Dr. J.H. Kellogg was the alpha and could be paralleled to the slaughter of the Galileans in the temple as a warning of the omega which was to follow. We believe the omega occurred in 1914-1918.

"Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of most startling nature." –Letter July 24, 1904, quoted in *Selected Messages*, vol. 1, p. 197.

"In the book *Living Temple* there is presented the alpha of deadly heresies. The omega will follow, and will be received by those who are not willing to

heed the warning God has given." –Letter, August 7, 1904. quoted in *Special Testimonies*, Series B, No. 2, pp. 49-50, and also quoted in *Selected Messages*, vol. 1, p. 200.

"*Living Temple* contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people." –*Special Testimonies*, Series B, No. 2, p. 53, published in 1904 and quoted in *Selected Messages*, book 1, p. 203.

"In a vision of the night I was shown distinctly that ... the enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure." – *Special Testimonies*, Series B, No. 2, pp.

51-59, published in 1904 and quoted in *Selected Messages*, vol. 1, pp. 204-205.

**Note:** Approximately 4,000 Adventists joined Dr. J.H. Kellogg in leaving the church in 1904; it was a false "reorganization" and "reformation." Ten years later, 98% of the Adventist membership would apostatize from the faith in heeding the call to take arms and openly transgress the law of God. Undoubtedly the omega was a "little while" after the alpha rebellion. The omega was in many points like the alpha apostasy. They abandoned the conscientious objection "principle" of faith, published "books of a new order," introduced an "intellectual philosophy," did an apparently "wonderful work" with a geometric increase in membership, "lightly regarded" the "Sabbath," and, as prophesied, were swept "away" in the "tempest" of World War I.

### ***16. A terrible war crisis was prophesied***

"Thy men shall fall by the sword, and thy mighty in the war." Isaiah 3:25.

The children of those who disregarded dress reform were prophesied to engage in war and perish. They were also the children of those who slighted the 1888 message.

"And after these things I saw four angels standing on the four corners of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea." Revelation 7:1-2.

The winds prophesied under the sealing message are wars. It is during such a crisis time that those who remain faithful are sealed.

"And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth." Revelation 11:18.

The twentieth century witnessed the greatest bloodshed in the history of mankind. Two world wars were fought after the sounding of the seventh trumpet. The nations are angry. Men are destroying their fellow men and their planet.

**Note:** The servant of the Lord foretold the two world wars and the time of peace between those two wars.

"I was shown the inhabitants of the earth in utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land. As these things surrounded God's people, they began to press together, and to cast aside their little difficulties....

"My attention was then called from the scene. There seemed to be a little time of peace. Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion. Strife, war, and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this war and confusion. War caused famine. Want and bloodshed caused pestilence.

"And then men's hearts failed them for fear, 'and for looking after those things which are coming on the earth.'" – *Testimonies for the Church*, vol. 1, p. 268.

"The prophecy of Isaiah 3 was presented before me as applying to these last days, and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: 'Thy men shall fall by the sword, and thy

mighty in the war.' I was shown that this scripture will be strictly fulfilled." – *Testimonies for the Church*, vol. 1, p. 270.

"There is a prospect before us of a continued struggle, at the risk of imprisonment, loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men. In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony. And there are some who will even urge such a course from the Scripture: 'Let every soul be subject unto the higher powers.... The powers that be are ordained of God' – *Testimonies for the Church*, vol. 5, p. 712.

"The Bible teaches clearly that we owe obedience or loyalty to the nation of which we are a part (Romans 13:1-7; I Peter 2:13-17)." – *Advent Review*, February 28, 1930, pp. 5-6. [See Appendix C.]

**Note:** Since 1914, the nominal Adventist Church has cited the above verses as an excuse to participate in war. Thus, prophecy continues to be fulfilled.

"The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. Oh, let us seek God while He may be found and call upon him while he



is near!" –*The Signs of the Times*, April 21, 1890,

"As trials thicken around us, both separation and unity will be seen in our ranks. Some who are now ready to take up weapons of warfare will in times of real peril make it manifest that they have not built upon the solid rock; they will yield to temptation. Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us. Not having received the love of the truth, they will be taken in the delusions of the enemy; they will give heed to seducing spirits and doctrines of devils, and will depart from the faith," –*Testimonies for the Church*, vol. 4, pp. 400-401.

**Note:** Notice that inspiration stresses the phrase "will depart from the faith" because they "take up weapons of warfare." Those who leave the platform of truth, before God's eyes, are the real ones who leave His church.

"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. The prophecies of the eleventh of Daniel have almost reached their final fulfillment." –*The Review and Herald*, November 24, 1904, quoted in *Welfare Ministry*, p. 136.

### ***17. The majority would leave the church during crisis—they would be spewed out***

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing

spirits, and doctrines of devils." 1 Timothy 4:1.

In the last days, many depart from the faith. They abandon the principles of faith and adopt the doctrines of devils.

"So then because thou art lukewarm, and neither cold nor hot: I will spue thee out of my mouth." Revelation 3:16.

God would have to spew out nominal Adventist because of their lukewarmness. This is an irrevocable divine declaration.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels. And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Revelation 12:7-9.

War is the fundamental spirit and doctrine of Satan. He started it in heaven and has continued it on earth. It was during the war in heaven that 1/3 of the angels departed from God. Likewise, it is during times of war that the shaking separates the faithful from the unfaithful.

"Because thou are lukewarm, and neither cold nor hot, I will spew thee out of My mouth." Revelation 3:16. The figure of spewing out of His mouth means that He cannot offer up your prayers or your expressions of love to God. He cannot endorse your teaching of His word or your spiritual work in anywise. He cannot present your religious exercises with the request that grace be given you." – *Testimonies for the Church*, vol. 5, p. 408.

**Note:** The separation would occur during a crisis time—in time of war.

"Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and

true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers." – *Testimonies for the Church*, vol. 5, p. 136.

"But 'when they shall say, Peace and safety; then sudden destruction cometh upon them.'.... There will be faithful ones who will discern the signs of the times. While a large number professing present truth will deny their faith by their works, there will be some who will endure unto the end." –Sermon preached at Boulder, Colorado, on September 25, 1881, quoted in *Testimonies for the Church*, vol. 5, p. 10.

"The powers from beneath are stirred with deep intensity. War and bloodshed are the result. The moral atmosphere is poisoned with cruel, horrible doings. The spirit of strife is spreading; it abounds in every place. Many souls are being taken possession of by the spirit of fraud, or underhand dealing. Many will depart from the faith, giving heed to seducing spirits and doctrines of devils. They do not discern what spirit has taken possession of them." –Letter written April 21, 1903, quoted in *Testimonies for the Church*, vol. 8, p. 249.

"In visions of the night a very impressive scene passed before me....

‘One of authority was addressing the company, before whom was spread out a map of the world. He said that the map pictured God's vineyard, which must be cultivated....

“I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world. Then this map was removed and another put in its place. On

it light was shining from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there." –*The Review and Herald*, November 24, 1904, quoted in *Testimonies for the Church*, vol. 9, pp. 28-29.

**Note:** The majority of the lights went out! Only a few remained worldwide.

### ***18. The crisis of World War I, 1914-1918***

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus." Revelation 12:17.

The Reform Movement was born during World War I when 2% of the Adventist membership which did not want to participate in war were disfellowshipped in Europe. Those Reform pioneers kept the commandments of God and the teachings of the testimonies during the crisis of war. thus showing that they were the remnant. According to the context, the woman was the Protestant church. Her seed was the Adventist Church. And the faithful Adventist Reformers constitute the prophesied remnant.

"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints." Revelation 13:10.

The true colors of every Christian are manifested in times of war. Faith and patience must be exercised in midst of conflict.

"The president of the East German Union Conference informed the German War Ministry in writing, dated August 4, 1914, that conscripted SDA's would bear arms as combatants and would render

service on the Sabbath in defense of their country." –*Seventh-day Adventist Encyclopedia*, vol. 10, p. 1332. [See Appendix D.]

"... SDA leaders at Hamburg in a letter to the government in Berlin on March 4, 1915, reasserted their stand on combatancy,..." –*Seventh-day Adventist Encyclopedia*, Revised Edition, 1975, vol. 10, pp. 1332-1333. [See Appendix D.]

### **19. The church becomes a harlot when participating in war**

"How is the faithful city become an harlot! it was full of judgment; righteousness lodged in it; but now murderers." Isaiah 1:21.

When the church tolerates abortion, euthanasia, capital punishment, homicide, genocide, and any other form of killing, she commits spiritual fornication and is considered a harlot.

"For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies." Revelation 18:3.

When the church enters into covenants with the worldly governments, she becomes a harlot. By participating in war, the church enters into agreement with worldly governments and divorces herself from Christ.

"Who can truthfully say: 'Our gold is tried in the fire; our garments are unspotted by the world'? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character?'"

"How is the faithful city become an harlot!" My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed!" –Letter written April 21, 1903, quoted in *Testimonies for the Church*, vol. 8, p. 250.

"And thou, Capernaum [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." –*The Review and Herald*, August 1, 1893. [Brackets appear in the original.]

"A death-like stupor has hung over the professed people of God, and the reason is that the ark is not with them, for its holy commandments have been violated, and God has taken it away in His anger." –*Manuscript Releases*, vol. 9, Number 758, p. 322 [Manuscript 3, 1854].

### **20. Liberty of conscience to transgress God's law**

"Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." Deuteronomy 12:8.

Each person is not entitled to do as he or she pleases.

"When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it." Matthew 27:24.

Those who take a neutral stand are as accountable for the death of others as Pilate was for the crucifixion of Jesus. "While they promise them liberty, they

themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2:19.

The liberty of conscience to transgress the law is actually slavery.

"We grant to each of our church members absolute liberty to serve his country, at all times and in all places, in accord with the dictates of his personal conscientious conviction." –European Division Council declaration concerning "noncombatancy," quoted in *Seventh-day Adventist Bible Commentary*, vol. 10, p. 979; originally appeared in *The Review and Herald*, March 6, 1924, p. 5. [See Appendix E.]

"As soon as the war began in Europe, we in America began to study this question with much care.... We found, however, that as we began to study this question with great care some among us became greatly confused.... We took this resolution, that is, that everyone would have to act according to his own conscience on this matter. There were other brethren who did not go that far. As they were selected, they went to the [military] camp. When they arrived, they refused to wear the uniform.... There were others who took part in everything, even in military exercises; they only refused to use a weapon. They would take a broomstick or some other stick and so they did the exercises. Such was their conscience and concept of 'noncombatant.' Then there were other brethren who went further; they took weapons and performed the military exercises and all the camp training exercises which they could do, but they told their officers that they could not go to the front.... Then there were some brethren who were filled with a spirit of love for their country. They went to the

front and fought. Some of them reached England and France and they got into the trenches and I don't know all they did there, but they returned [back home] when the armistice was signed.... None of these persons were disfellowshipped from our church." –*Protocol*, 1920, pp. 50-51 [translated from the Spanish version into English.] [These were the words of A.G. Daniells, General Conference President to the 20 Reformers at Friedensau.] [See Appendix F.]

"But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority—not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support." –*The Great Controversy*, p. 595.

"The Lord had declared to Israel, 'Ye shall not do ... every man whatsoever is right in his own eyes; 'but ye shall' observe and hear all these words which I command thee.' Deuteronomy 12:8, 28. In deciding upon any course of action we are not to ask whether we can see that harm will result from it, but whether it is keeping with the will of God." –*Patriarchs and Prophets*, p. 634.

"In the commission to His disciples, Christ not only outlined their work, but gave them their message. Teach the people, He said, 'to observe all things whatsoever I have commanded you.' The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers



of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach." –*The Desire of Ages*, p. 826.

"Men are not at liberty to make a standard of law for themselves, to avoid God's law and please their own inclination. They must come to God's great moral standard of righteousness." –*The Adventist Home*, p. 342.

"Christ gave no ecclesiastical right to forgive sin, nor to sell indulgences, that men may sin without incurring the displeasure of God, nor did He give His servants liberty to accept a gift or bribe for cloaking sin, that it may escape merited censure." –*Spirit of Prophecy*, vol. 3, pp. 245-246, quoted in *Seventh-day Adventist Bible Commentary*, vol. 5, p. 1151.

## **21. The shedding of more blood in more wars**

"Wherefore by their fruits ye shall know them." Matthew 7:20.

By their fruits or actions, persons, churches, and nations reveal their true nature.

The nominal Adventist church has since openly participated in many wars:

### a. World War II in the 1940s:

"The Seventh-day Adventist Church of Germany submitted to the Nazi Ministry of the Interior an official memorandum on Adventist teachings, church organization, social activities and attitude to the government. Another section of the document dealt with the Reform Adventists, a group which emanated from the Seventh-day Adventists during World War I. The writers accused them of a

wrong attitude toward the government and of many intemperate doctrines. (The Nazi government banished the Reform Church and many of its leaders perished in the concentration camps.)" –*Spectrum*, vol. 8, 1977, Number 3, p. 15, [See Appendix G.]

### b. Korean War in the 1950s:

"Explained Adventist Executive Carlyle B. Haynes: 'We despise the term "conscientious objector" and we despise the philosophy back of it.... We are not pacifists, and, we believe in force for justice sake....'" –*Time Magazine*, September 4, 1950. p. 68. [See Appendix H.]

### c. Vietnam War in the 1960-70's:

"Though our Adventist ideal for our youth in war is that of noncombatancy, we do not take a dogmatic position on this. Accordingly, we do not disfellowship the youth who does not enter the armed services as a noncombatant."

"What shall we do with such a young man? Well, I think we should do what we did in the two world wars.... We do not feel that we should excommunicate him from the church." –*Review and Herald*, February 28, 1963, pp. 13-14. [See Appendix I.]

### d. Gulf War in the 1990's:

"The Defense Department estimates that one-half of one percent of all U.S. military personnel are Seventh-day Adventists. Based on this figure, the General Conference Adventist Chaplaincy Ministry assumes between 2,000 and 2,500 of the 500,000 U.S. troops in the Gulf War were Adventists."

"One Adventist military chaplain estimates that 90 percent of the Adventists in the U.S. military—including, presumably, those in the Gulf—are combatants bearing arms." –*Spectrum*, vol.

21, Number 2, p. 7., March 1991. [See Appendix J.]

## **22. Collective Guilt**

"And if a soul sin, and hear the voice of swearing, and is witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity." Leviticus 5:1.

If we do not denounce sin, we share the guilt.

"Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him." Leviticus 19:17.

We are commanded to reprove sin. Otherwise, we also bear the guilt for that sin.

"And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the Lord, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass." 2 Chronicles 19:10.

The church is held responsible collectively for the individual sins within its congregation.

"When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezekiel 33:8.

The Lord's wrath falls not only on the sinners but on all who refrained from admonishing them.

"When existing evils are not met and checked, because men have too little courage to reprove wrong, or because they have too little interest or are too indolent to tax their own powers in putting forth

earnest efforts to purify the family or the church of God, they are accountable for the evil which may result in consequence of neglect to do their duty. We are just as accountable for evils that we might have checked in others, by reproof, by warning, by exercise of parental or pastoral authority, as if we were guilty of the acts ourselves." –*Testimonies for the Church*, vol. 4, p. 516.

"The church is in a great degree responsible for the sins of her members. She gives countenance to evil if she fails to lift her voice against it." –*Prophets and Kings*, p. 651.

"That is, if one neglects the duty Christ enjoined, of trying to restore those who are in error and sin, he becomes a partaker in the sin. For evils that we might have checked, we are just as responsible as if we were guilty of the acts ourselves." –*The Desire of Ages*, p. 441.

## **23. Limit to God's mercy**

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matthew 23:3-38.

There came a moment in the history of ancient Israel when God could not tolerate their sins any longer. Their house was left desolate. God's Spirit left them.

"Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith, be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in

his goodness: otherwise thou also shalt be cut off." Romans 11:19-22.

Like ancient Israel, modern Israel can potentially be cut off like branches from the trunk and roots.

"In every age there is given to men their day of light and privilege, a probationary time in which they may become reconciled to God. But there is a limit to this grace. Mercy may plead for years and be slighted and rejected; but there comes a time when mercy makes her last plea. The heart becomes so hardened that it ceases to respond to the Spirit of God. Then the sweet, winning voice entreats the sinner no longer, and reproofs and warnings cease." –*The Desire of Ages*, p. 587.

"The same danger exists today among the people who profess to be the depositaries of God's law. They are too apt to flatter themselves that the regard in which they hold the commandments will preserve them from the power of divine justice....

"Neglect to repent and obey His word will bring as serious consequences upon God's people today as did the same sin upon ancient Israel. There is a limit beyond which He will no longer delay His judgments. The desolation of Jerusalem stands as a solemn warning before the eyes of modern Israel, that the corrections given through His chosen instruments cannot be disregarded with impunity." – *Testimonies for the Church*, vol. 4, pp. 166-167.

"I saw that at the present we are under divine forbearance, but no one can say how long this will continue. No one knows how great the mercy that has been exercised toward us. But few are heartily devoted to God. There are only a few who, like the stars in a tempestuous night, shine here and there among the clouds," –

Letter written from Healdsburg, California, June 20, 1882, to "The Battle Creek S.D.A. Leadership," quoted in *Testimonies for the Church*, vol., 5, p. 76.

#### **24. Weighed in the balances**

"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ezekiel 18:24.

Past good works cannot atone for present or future open transgression of the law of God. Each person, church, and nation will be judged based on their last behavior.

"And this is the writing that was written, MENE, MERE, TEKEL, UPHARSIN." Daniel 5:25.

As with ancient empires, nations, and churches, each individual is judged according to the talents and truth conferred on him. There comes a moment when God's scale demands justice and mercy ceases.

"The church will be weighed in the balances of the sanctuary. If her moral character and spiritual state do not correspond with the benefits and blessings God has conferred upon her, she will be found wanting.... If her talents are unimproved, if her fruit is not perfect before God, if her light has become darkness, she is indeed found wanting." – Letter written from Healdsburg, California, June 20, 1882 to "The Battle Creek S.D.A. Leadership," quoted in *Testimonies for the Church*, vol. 5, p. 76.

"In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the

privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: 'Found wanting.' By the light bestowed, the opportunities given, will she be judged." – Letter written April 21, 1903, quoted in *Testimonies for the Church*, vol. 8, p. 247.

"Then I was shown a company who were howling in agony. On their garments was written in large characters, 'Thou art weighed in the balance, and found wanting.' I asked who this company were. The angel said, 'These are they who have once kept the Sabbath and have given it up.' I heard them cry with a loud voice, 'We have believed in Thy coming, and taught it with energy.' And while they were speaking their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw that they had drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath underfoot—and that was why they were weighed in the balance and found wanting." –*Early Writings*, p. 37.

### **25. The basis of all true reformations**

"And, he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away." 1 Kings 19:10.

The reformation in the time of Elijah occurred after Israel forsook God's covenant and persecuted His prophets. This was the case during World War I, when S.D.A. leaders informed the Austrian-German forces of the Reformers' conscientious objection position. Again,

this was repeated during World War II, when nominal Adventists denounced the Reform Movement before the Nazis. [See documentation under point 21 above.]

**Note:** It is only open mass transgression of the law of God and open persecution within the former body that warrants the birth of a reformation. Apostasy and persecution precede reformation.

"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." –*Prophets and Kings*, p. 678.

"The law of God is the foundation of all enduring reformation. We are to present to the world in clear, distinct lines the need of obeying this law." – *Testimonies for the Church*, vol. 8, p. 199.

"In the work of reform to be carried forward today there is a need of men who, like Ezra and Nehemiah, will not palliate or excuse sin, nor shrink from vindicating the honor of God." –*Prophets and Kings*, p. 675.

"In every generation God has sent His servants to rebuke sin, both in the world and in the church.... Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon them as it came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible—doctrines which they had been reluctant to present. They were impelled to zealously declare the truth and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of



consequences, and the people were compelled to hear the warning.

"Thus the message of the third angel will be proclaimed." –*The Great Controversy*, p. 606.

## **26. An invitation to leave the nominal Adventist church**

"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.

Jesus comes to each Adventist, individually, and invites him to link himself with His remnant church.

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Revelation 18:4.

Those who stay in a fallen church are responsible for all the false doctrines taught and the open sins committed and tolerated in their midst. The angel of Revelation 18:1 is the prophesied reform movement.

"I was pointed to those who claim to be Adventists, but who reject the present truth, and saw that they were crumbling and that the hand of the Lord was in their midst to divide and scatter them now in the gathering time, so that the precious jewels among them, who have formerly been deceived, may have their eyes opened to see their true state. And now when the truth is presented to them by the Lord's messengers, they are prepared to listen, and see its beauty and harmony, and to leave their former associates and errors, embrace the precious truth and stand where they can define their position." –*Early Writings*, p. 69.

**Note:** The nominal Adventist Church is presently witnessing a surge in independent ministries, offshoots, and splinter groups. They are being "divided" and "scattered."

"I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he raises an excitement in these religious bodies, that those who have rejected the truth may think that God is with them. He hopes to deceive the honest and lead them to think that God is still working for the churches. But the light will shine, and all who are honest will leave the fallen churches, and take their stand with the remnant." –*Early Writings*, p. 261.

**Note:** The Celebration movement within Adventists circles is an example of the false excitement foretold.

"As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in, whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare

the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience." –*The Desire of Ages*, p. 232.

"The prophecies contained in Revelation chapter 18 will soon be fulfilled." –*The Review and Herald*, October 13, 1904.

"But God still has a people in Babylon; and before the visitation of His judgments these faithful ones must be called out, that they partake not of her sins and 'receive not of her plagues.' Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard: 'Come out of her, My people.'" –*The Great Controversy*, p. 604.

### **27. During the final crisis, which side will you be on?**

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" Jeremiah 12:5.

Those who have lost against the footmen cannot race against the horsemen. Nominal Adventism failed in World War I, World War II, the Korean War, the Vietnam War, and the Gulf War. How can they think that they will not fail during Armageddon or Gog and Magog? Conversely, the Reform Movement has withstood the tests of the past and qualifies to contend at the risk of failure or success.

"And he gathered them together into a place called in the Hebrew tongue Armageddon." Revelation 16:16.

The last great war will be Armageddon. Nominal Adventists—who believe in liberty of conscience for members to support worldly governments—will also participate in this last war.

"And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Revelation 20:7-10.

The last universal great war will be Gog and Magog. Those who have fought in prior wars and have not repented will be awakened to act their part in the last great controversy.

"As yet the four winds are held until the servants of God shall be sealed in their foreheads. Then the powers of earth will marshal their forces for the last great battle.

"Satan is busily laying his plans for the last mighty conflict, when all will take sides....

"The battle of Armageddon is soon to be fought. He on whose vesture is written the name, King of kings, and Lord of lords, is soon to lead forth the armies of heaven." –*Testimonies for the Church*, vol. 6, pp. 14,406.

### **28. One final appeal**

"And Elijah came unto all the people, and said, How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him, And the people answered him not a word." 1 Kings 18:21.

Choose this day. Whom will you serve? Tradition or God?

Will you remain in apostasy, or will you join ranks with the prophesied reform movement?

"Wherefore as the Holy Ghost saith, To day if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness." Hebrews 3:7-8.

If today you hear the Spirit's voice, harden not your heart but yield to His influence. Believe and obey as soon as you are convicted.

"For those who are truly sanctified will reverence and obey the Word of God as fast as it is opened to them, and they will express a strong desire to know what is truth on every point of doctrine." -*The Review and Herald*, March 25, 1902, quoted in *Faith and Works*, p. 121.



## EPILOGUE

Between 1914 and 1925, the reformers put forth many efforts to reunite with the large Adventist Church. They requested a corporate Adventist Church repentance for the (a) Adventist sinful participation in World War I, (b) disfellowshippment of faithful Adventist conscientious objectors, (c) disregard of the original principles of faith, and (d) subsequent persecution of reformers. The Biblical rule of Matthew 18:15-18, was faithfully followed. During the war, each reformer admonished his or her church personally. After the war, in 1919, a group of 16 reformers met in Friedensau, Germany, with several leading brethren from the Adventist Church, including A.G. Daniells, President of the General Conference. The reformers presented four basic questions, but none were addressed on a Bible and testimony basis. A hearing was then sought before the General Conference delegates who met in San Francisco, California, in 1922 but it was denied. Thus, the reformers saw no solution but to form their own General Conference; they did so and drafted the original Principles of Faith in 1925. They adopted the name International Missionary Society, Seventh-day Adventist Church Reform Movement.

Today, the Reform Movement is represented in 6 continents and more than 100 countries worldwide. Its headquarters are located in Cedartown, Georgia, U.S.A. In addition to local churches, it operates elementary and secondary schools, health clinics, institutes, and publishing houses and has active ministers, elders, Bible instructors, canvassers, and lay missionaries who are striving to share the third angel's message with a perishing world.

If you have been moved by the foregoing text and would like to know more, feel free to request the "Reformation Study Course." Or if you would like additional information on the history of Adventism, the origins of the Reform Movement, Christ Our Righteousness, medical missionary work, or any other related issue, send your request in the United States to:

**North American Union  
S.D.A. Church Reform Movement  
9999 E. Mississippi Ave.  
Denver, CO 80247**

For more information and email or phone contacts go to: [www.SDA1888.org](http://www.SDA1888.org)

Or, if you reside outside the U.S., direct your correspondence to:

**General Conference  
S.D.A. Church Reform Movement  
P.O. Box S  
Cedartown, GA 30125**

For more information, email and addresses around the world, go to: [www.sda1844.org](http://www.sda1844.org) (Spanish) or [www.imssdarm.org](http://www.imssdarm.org) (English)

May the Spirit of Jesus continue to gather His flock into His fold, and may the grace of Almighty God bless you richly.

## Bibliography

- (1991) Adventists in the Gulf. *Spectrum* 21(2) :7.
- Clark, J. (1862). The War! The War!! *The Review and Herald* 20(17):134 (September 23).
- Conscientious Cooperation. *Time*, September 4, 1950, p. 68.
- Myers, S. (1863). Notice. *The Review and Herald*, 25:112 (March 7)
- N., F.D. (1963). From the editor's mailbag and What to do with the Combatant. *The Review and Herald*, February 28, pp. 13, 14.
- Ruhling, R. [Secretary] (1920). *Protocolo de la discusion el movimiento Opositor. (Minutes of the discussion with the opposition movement.)* Hamburg, Germany: German Unions of the Seventh-day Adventists.
- (1975). Noncombatancy, *Seventh-day Adventist Encyclopedia*, vol. 10, Washington, D.C.: Review and Herald Publishing Association, p. 872.
- -- (1975). SDA Reform Movement. *Seventh-day Adventist Encyclopedia*, vol. 10. Washington, D.C.: Review and Herald Publishing Association, p. 1333, 1334.
- Sicher, E. (1977). Seventh-day Adventist Publications and the Nazi temptation. *Spectrum* 8(3):11-24.
- Smith, C. (1980). What if a draft is renewed? *Advent Review*, February 28, pp. 5-6.
- White, E.G. (1952). *The Adventist Home*. Nashville, TN: Southern Publishing Association.
- White, E.G. (1902). An appeal to parents—No. 2, *The Review and Herald*, July 15, p.7.
- White, E.G. (1946). *Counsels to Writers and Editors*. Nashville, TN: Southern Publishing Association.
- White, E.G. (1945). *Early Writings*. Washington, D.C.: Review and Herald Publishing Association.
- White, E.G. (1997). *Faith and Works*. Nashville, TN: Southern Publishing Association.
- White, E.G. (1915). *Gospel Workers*. Washington, D.C.: Review and Herald Publishing Association.
- White, E.G. (1943). *Life Sketches of Ellen G. White*. Mt. View, CA: Pacific Press Publishing Association.
- White, E.G. (1990). Manuscript Releases, Volume 9. Silver Spring, MD: E.G. White Estate.
- White, E.G. (1958). *Selected Messages from the Writings of Ellen G. White*, Books 1-2. Washington, D.C.: Review and Herald Publishing Association.
- White, E.G. (1948). *Testimonies for the Church*, vols. 1-9. Mt. View, CA: Pacific Press Publishing Association.
- White, E.G. (1962).



- White, E.G. (1923) *Testimonies to Ministers and Gospel Workers*. Mt. View, CA: Pacific Press Publishing Association.
- White, E.G. (1911). *The Acts of the Apostles*. Boise, Idaho: Pacific Press Publishing Association.
- White, E.G. (1904). The closing work. *The Review and Herald*, October 13, p. 7.
- White, E.G. (1890). The danger of skepticism in our youth. *The Signs of the Times* 16(16): 242.
- White, E.G. (1940). *The Desire of Ages*. Boise, Idaho: Pacific Press Publishing Association.
- White, E.G. (1987). *The Ellen G. White 1888 Materials*. Washington, D.C.: The Ellen G. White Estate.
- White, E.G. (1950). *The Great Controversy*. Ht. View, CA: Pacific Press Publishing Association.
- White, E.G. (1957). *The Seventh-day Adventist Bible Commentary*, Volume 7A. Washington, D.C.: Review and Herald Publishing Association.
- White, E.G. (1958). *The Story of Patriarchs and Prophets*. Mt. View, CA: Pacific Press Publishing Association.
- White, E.G. (1917). *The Story of Prophets and Kings*. Mt. View, CA: Pacific Press Publishing Association.
- White, E.G. (1893). Vital connection with Christ necessary. *The Review and Herald* 70(31): 481-482.
- White, E.G. (1952). *Welfare Ministry*. Washington, D.C.: Review and Herald Publishing Association.

But is there no mercy for the government? ...

Statesmen and politicians may assert that the people of the South are not responsible for the monstrous growth and course of slavery...

Some men of this mighty empire have required the fulfillment of their duty to show even the middle floor the field-like the taskmasters of Egypt...

Champion, Wash.

The Christian's Refuge.

When overwhelmed with grief, Thy soothing love I feel, I would not mourning here...

When friends from my embraces, My death's relation bid, And said, 'I'll how to keep...

When Satan's evil powers, Infringe my heavenly crown, And press to break my crown...

Not would I live long, When blessings thick descend, In gladness or in gloom...

Oh, yes, I'd pass years, Not the one moment spare, With him and give to guide...

Champion, Wash.

Liberal.

I want to say that some of the friends who are liberally disposed for W. W. have occupied my office to-day to show the result of their deliberation...

When, Sister White, in her love to God's name and his servants, has done what she could to procure a home for E. W. Brewster...

When, said E. W. W. has proved himself unworthy of such help, which has thrown a heavy trial upon Sister W. therefore...

Resolved, that we as a church do deeply sympathize with Sister W. in this additional trial, and we do hereby promise, if Sister W. shall know us, to extend the same aid as we do E. W. W. as far as our state of the world permits to her again...

After reading the Supplement, I drew up the preceding proposals and resolutions, and presented them to the church in this place at our church meeting last Tuesday night, when they were unanimously adopted...

Your unworthy servant, W. O. Hook.

will express my thanks to the liberal friends of the cause of truth, who have manifested so much sym-

pathy and liberality in assisting me to bear the burden of this unpleasant affair. The ten dollars sent to me I shall apply to the Association.

It is a painful reflection that those who wish to honor the Lord with their substance, cannot realize that which appears to be their objects of Christian liberality without, in at least three cases out of four, being wrong with regard to it in some way or other.

ELLEN G. WHITE.

The War! The War!

I have been very anxious to know, they respecting the way, and by what path the Lord of the South, as I would call it, would be allowed to go to get into the south.

I have had my fancy full of Siddons, and Archibald, and Fighting Devils, and loyal Democrats.

I have thought of brave Judah, and the mighty men of war that were to follow the Israel of that, from time to time.

I have thought of Daniel to be experienced the affairs of Babylon, of which the military business composed a chief part.

When we have thought of the business of stern warriors, and how it blisters the message from morning forward, how it tortures Karna, how it prompts to fight on every side, and how it drives the children, how it separates families, how it drives children to immolation, how it tears and bruises, and hangs, immolates travelers, pollutes sacred meadows, the look it makes the soil barren, and the government corrupt, how it tortures, how it tyrannizes, how it tortures, how it brands every good person as a fanatic...

Last winter I had the war from as high, that it is jurisdiction somewhere. I am well, rather, that I felt too deeply on the matter, and when I mentioned my feelings to a judicious friend, he warned me of my danger.

But I had no mind to look for light, for that was not my business.

Well I know, that the North has almost, and this is the greatest of our sins. We have not allowed the South of this bloody, devilish, southern tyrant, but have bowed, and scraped, and trembled heavily to the monstrous system of slavery.

While I have been going probably somewhat in an extreme in my hatred to treason and oppression, I see that on the other hand, many are wishing that they might be freed.

Now brethren, let us all stop pointing Mrs. White on this subject, and go to God for guidance.

I have no doubt that when the time for testing arrives, that will shed light on the path of the S. D. A. brethren.

We have the gift of prophecy, and if we look to God, he will guide our leaders, and they will walk in the light. Prayers the Lord.

For one, I am willing to abide the counsel of the Lord. Rather to stand still and see the solution, or to fight till my sword cleaves to my hand, or to march around Jerusalem as the horns of Israel did around Jericho.

I do not expect the full destruction of slavery, but the south must be freed, and the slave states get the present work.

Will we want to patient, for we of the North have sinned by our unbecoming submission to the tyrant in years past, and must meet our punishment. After that, let southern readers resolve.

Joseph Clarke.

Special Request.

Bro. Warren: My mother Mrs. Amy Barto has sent you for the past few weeks and now lies on the verge of death.

We think she is beyond human aid; but we know that it is able to save her, and we wish to ask for the prayers of the church in her behalf.

We do not feel as if we could give her up, we are three, mother, a younger sister, and myself, and all the faithful members of this church, and we know of no one we could call upon to sustain us, and keep with us in her recovery.

She feels that the prayers of the church may prevail in her behalf, as they have done in many instances, and she will be glad to hear from the church and the friends of her.

Oh pray for her! We do not yet feel strong enough to do without her counsel and advice. Pray that with her returning health, it may be all happy and all in her power but; we will all have most grace given us to take a broken stand for God and the truth.

M. E. DAVIS.

Brooklyn, Wis.

Light and Darkness.

It is revealed by the seven stages of Israel, in Genesis 11, that "light is now the day of righteousness, and darkness the day of iniquity." Again, "The word is a lamp unto my feet and a light unto my path."

Interpreted throughout that a church that, by its unending good and precious promises. These are rewarded by a bath of light and glory. And what is the badge of all these? Let Paul speak: "That by them ye might be partakers of his divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1. 4. Thus follows that man in Christian addition: "Having all diligence add to your faith, courage [Mortification], and to courage, knowledge, and to knowledge, self-control [Warning, Love], and to self-control, gentleness, and to gentleness, pity [Purity], and to pity, affection [Watchfulness], and to affection, universal love [Watchfulness]. How beautiful is this catalogue of Christian graces. Surely light is more for the righteous like woman's name. Happy they who have these graces.

"Peace, growing to the soul."

The following which was taken in my hearing from an authentic source will be of great help. It grew by me by the magnetic reading. A grand noble painting surrounded me then.

What are you reading my boy? The Bible or Hebrew. How do you know it is the Bible? Not. (Turning to the boy.) What is that? I. The sea. E. How do you know? I. I am in light and feel its warmth. E. Well, I know that is the book of that the I am in light and feel its warmth.

The child was allowed. It was then the experience of every child of God, who receives the truth as he is able to receive it. For one I will say with all my heart with David. - The goodness of thy work great Lord!

"If the way is narrow," says Bishop Doane, "is narrow, it is not long, and if the gate for entrance, it comes low and narrow." I am, great the Lord, the proper brightness as we draw nearer home. How sweet the words of the psalm.

"The road may be rough but it cannot be long. I'll march it with courage and I'll cheer it with song."

The same word of prophecy comes as that the day has not night of sin and we each shall in a glorious path. The day is not long, but we do not know what the work of darkness and we are not yet in the light. How can it be? From experience. Walk over each step of the path. Pray for each low and good woman. Says the beloved Scripture, "He that loveth his brother abideth in the light." "Abide," says interpretation, "live that cleaves, and abide from the dark, and Christ shall give thee light." "How obtain the same with me?" should be the earnest inquiry of every heart in this every column time. Am I walking in the light, as He is in the light? Have I a tender affection for my brother as the Lord? Am I crying and giving my light to those as that others are being led to glory and I failed to rejoice? Has the blood of Jesus cleansed me from all sin?





# What if a draft is renewed?

Chances are that military drafts will be instituted soon, as political troubles are escalating. How should Adventist youth respond?

By CLARK SMITH

There is grave trouble in many areas of the world. How far or how fast this trouble will escalate is anyone's guess. All indications point toward a lengthy period of stress and difficulty in the world. This should not surprise Adventists. It is merely illustrative of the times in which we live.

Almost invariably, nations respond to a period of trouble by increasing military preparedness and bolstering their armed forces if necessary. Thus church members in many countries can expect to be called to military service. Because required military service has been at a low level the past few years, Adventist youth in all parts of the world who may be called to such service need to be counseled carefully concerning the teachings of the church in this matter so that they can make their personal decisions on how to relate to such a possibility.

In the United States almost all authorities agree that some kind of national service will be instituted soon after the 1980 elections, if not before. The majority of lawmakers indicate that they favor including women if a draft for national or military service is voted.

Reasons being advanced for a renewal of the draft are that the nation's reserve military forces are short hundreds of thousands of personnel, and that the active-duty units are short scores of thousands of personnel. The net result, it is alleged, is that the country has less than a 30-day supply of reserves to use in case of a major

conflict, as well as active-duty units being at less than full strength.

The form that a renewal of the draft would take cannot be predicted accurately. At the very least it could entail registration (and possible classification) for a draft that would put psychological pressure on youth to enlist in the reserves so that they would not be drafted for active duty. It could entail registration and a draft for six months' training followed by five and one-half years in the reserves. Registration and a draft for two years' active duty followed by four years in the reserves, as in the previous draft, is a real possibility.

As they view the high unemployment rate among youth, some lawmakers are inclined to push for the often-considered national service law. Under its proposed provisions, all youth would register at 17 or 18, being given the choice of either military service or civilian national or community service for a year or more; a third choice would be to take their chance over a six-year period of being drafted for military service. Under this proposed national service concept the financial rewards would be weighted heavily in favor of military service, to attract as many as possible in that direction.

Proponents of a period of national service or military service argue that youth need a maturing process, in addition to their schooling, before taking up their life's work. The national or military service would help in this maturing.

Many youth during the present period of no draft in the United States, faced with not having finances for advanced training beyond high school, are enlisting in the armed forces in order to obtain funds for schooling. Adventists wishing to be free of schooling or duty on the Sabbath, and not wishing to be trained with weapons to take human life, almost invariably run into major problems by enlisting. This is essentially true during the lengthy periods of training immediately after entering military service.

## Sabbath exemptions will continue

Information reaching us is that all training schools in every branch of service operate five and one-half days a week, or until noon on Sabbath. With almost no exceptions those not available for training during the hours of the Sabbath because of conscientious beliefs, if found to be sincere, are released from military service. This includes both men and women. The same applies also to those not wishing to be trained with weapons, men and women alike. Voluntarily enlisting is completely different from being drafted with the classification of a noncombatant (conscientious objector to the bearing of arms). Those drafted in times past have routinely been given the Sabbath free of training, and, as noncombatants, are not trained with weapons. We have been assured that this practice will continue.

The present generation of youth in the United States has not really faced the problem of compulsory military

*Clark Smith is director of the National Service Organization of Seventh-day Adventists.*

ADVENTIST REVIEW, FEBRUARY 28, 1930

(213) 5

service. The ending of the draft shortly after the Vietnam War era removed that possibility. Now they must probe their consciences to determine what position they hold personally regarding military service. The church has, from its beginnings at the time of the Civil War, taught that noncombatancy should be the position taken by its members. Though held as the church's official position, noncombatancy is neither a test of fellowship nor a requirement for membership in the church. Each member is asked to study the matter for himself or herself, coming to a personal decision on what position to take.

This decision is an important one for youth faced with potential military service. It should not be taken lightly. To assist in this process the National Service Organization in the General Conference has provided material for Adventist youth to study. The basic leaflet for the United

States, NSO-1, is entitled "Seventh-day Adventist Teachings on Governmental Relationships and Noncombatancy." Those who wish this material should request it from the conference youth director's office. It is free. Those desiring information who live outside the United States should contact their conference or mission office.

As in all aspects of life, we as Christians must give our supreme allegiance to God. The Bible teaches clearly that we owe obedience or loyalty to the nation of which we are a part (Rom. 13:1-7; 1 Peter 2:13-17). But equally clear is the principle that when there is a conflict between our loyalty to our God and to our country, we should choose loyalty to God (Acts 5:29). As nations are forced into a position of dealing with their citizens in a heavier-handed way, Christians will be forced to take the firm position of obeying God supremely. □

#### RESPONSE FROM READERS

### Can we overcome as Christ did?

In some parts of the world there seem to be differences of viewpoint on such fundamental matters as Christ our righteousness, righteousness by faith, and the proper relationship between faith and works. I would like to set down what I have been taught from the Word of God over many years by God-fearing and Bible-believing Seventh-day Adventists. Several of these teachers and preachers have now passed to their rest, or are in retirement, but what they believed and taught is still within my heart and mind.

What is the righteousness of Christ? Surely it is perfect conformity to the Ten Commandments, the law of God. Jesus was born into this world for this purpose. If He had failed to keep the Ten Commandments, His subsequent death on Calvary would have been in vain. He not only kept the letter of the law, but in His life He demonstrated the true spirit of the law and how the law was meant to be observed. In this He vindicated the character of His heavenly Father and showed us how law and love were combined for the benefit of mankind.

It was not as a "Super-

man" that Christ fulfilled the purpose of the gospel plan. No, He was born as a human being, with human nature weakened by 4,000 years of sin. This gave Satan every chance to tempt Christ to commit sin, but, thanks be to God, Satan did not succeed. How then was Christ able to withstand every temptation? By the power of the Spirit, a deep knowledge of the Scriptures, and constant communion with, and reliance on, God through prayer—sources of strength that are available to all Christian believers even to this day.

We know that in our own strength we cannot keep the law of God. Yet a person may claim to live a good "moral" life, even claiming, as did the rich young ruler, to have kept the commandments—at least the letter of the law. So what must we do? We must exercise faith in what Christ has already done for us, that is, in His righteousness or obedience to the Ten Commandments. In this we are justified—just as if we had kept the spirit and letter of the law ourselves. Thus it is that the righteousness, or obedience, of Christ is imputed to us.

But the Christian life and

experience does not end with this first step. We love God because He first loved us. And if we love Him, we desire to be obedient to Him and to keep His commandments as Jesus, our Example, kept them. Again we have the old problem—in our own strength we cannot do this. But the words of the apostle Paul come to strengthen us: "I can do all things through Christ" (Phil. 4:13). By prayerful study of the Word of God and constant communion through the Holy Spirit we gain power to keep the commandments, power imparted to us from Christ.

Thus by our actions, day by day, our faith is made perfect, in works of faith and love—love to God and to our fellow man. Gone are the selfishness and sinfulness of the "old man" and the "carnal mind." This does not free us from the wiles and temptations of Satan—indeed, Satan's efforts may well increase against the true believer—but like David of old we can pray, "Create in me a clean heart, O God, and renew a right spirit within me" (Ps. 51:10). By daily impartation of the righteousness of Christ we are then enabled to live the sanctified life, becoming more and more Christlike.

Do not let us say, "But I can't help sinning, and does it really matter as long as I seek forgiveness?" Such an attitude denies what Christ can do in us and for us. He "is able to keep you from

falling, and to present you faultless before the presence of his glory with exceeding joy" (Jude 24). In his First Epistle John says, "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (chap. 2:1). Surely the operative word here is "if." This text gives no excuse for continuing to sin.

Since the differences mentioned have arisen in the church, some of which seem to be based more on Brethren and Lutheran beliefs than on traditional Adventism, I have reread a number of our older Adventist publications as well as the Spirit of Prophecy writings. These uphold the fundamental teachings of the Seventh-day Adventist Church and confirm that the position I have outlined above is based on the Word of God.

I am fast approaching life's allotted span, and there may be objections from younger Christians that I and my beliefs are old-fashioned. But then the very Word of God is regarded, even by many professed believers as well as by unbelievers, as old-fashioned. This is, of course, just another of Satan's deceptions.

May we, as Seventh-day Adventists, be not deceived but hold fast to the faith entrusted to the remnant church.

FRANK L. HANCOX  
Otaki, New Zealand



**SDA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION**

*Principals:* Marvin Walter, 1947-1948; John Gilchrist, 1948-1949; Frank J. Daugherty, 1949-1966; King Hooper, 1966-1969; Earl Spaulding, 1969-

**SDA MEDICAL MISSIONARY AND BENEVOLENT ASSOCIATION.** See International Medical Missionary and Benevolent Association.

**SDA PUBLISHING ASSOCIATION.** See Review and Herald Publishing Association.

**SDA PUBLISHING BOARD** (Canada). See Kingsway Publishing Association.

**SDA PUBLISHING HOUSE** (India). See Oriental Watchman Publishing House.

**SDA RADIO, TELEVISION, AND FILM CENTER.** A broadcast and film production center that includes broadcast studios, a service center, and the administrative offices and Bible schools for the Voice of Prophecy, Faith for Today, It Is Written, Audio Visual Service, Breath of Life, and other productions for North America. The Audio Visual Services was planned to serve the world field.

In 1969 study began to determine the advisability of establishing a denominational broadcast and film-producing center. During 1970, production problems in New York led Faith for Today to request a transfer to California. The 1971 Annual Council voted the establishment of the center and appointed a board of trustees, with R. R. Bietz, chairman, and Walter R. L. Scragg, secretary. A. G. Munson was elected president of the center.

The center was incorporated in 1972. Construction of the first building to house services for the components of the center began in 1973 in Thousand Oaks, California. The structure of the center organization maintains a large measure of creative and management independence for various components but provides centralized services for each, such as studios, mailing, printing, computer, and accounting. At its meeting held in April, 1974, the broadcasting and film commission of the General Conference recommended the establishment of a television arm of the center under one management. The General Conference concurred and the board of trustees authorized the implementation of this plan on Jan. 1, 1975. See Communication, Department of.

*President:* Alvin G. Munson, 1971-

**SDA REFORM MOVEMENT** (German, 1915). An offshoot movement beginning in Germany in 1915, which has had a

following also in the Baltic States, Russia, Australia, and in the United States, mostly among persons of German stock. Though the original issue was over visions and time setting, the bone of contention through the years has been the stand taken by the SDA Church concerning the duty of its members in military service.

The military question came to the front when the conflict between Austria-Hungary and Serbia exploded into World War I in early August, 1914. At that time SDA activities in all of Europe were under supervision of the denomination's European Division, with headquarters in Hamburg, Germany, although most of the members of the division executive committee were then residing outside of Germany—in Denmark, England, France, Hungary, Russia, Switzerland, and Turkey. The European Division, as an administrative organization, was largely disrupted by the war and the consequent obstacles to travel and communications.

On the German mobilization, in August, 1914, the SDA's of that country were faced with the necessity of making an immediate decision concerning their duty to God and country when called into the armed forces (see Germany, V; Noncombatancy). After counseling with the few SDA leaders locally available at the time, the president of the East German Union Conference informed the German War Ministry in writing, dated Aug. 4, 1914, that conscripted SDA's would bear arms as combatants and would render service on the Sabbath in defense of their country. Most of the members when drafted acted accordingly, though many of them requested and were given assignments in noncombatant service in the medical corps or Red Cross units. Many declared themselves conscientious objectors, and in some cases suffered severe treatment for having done so.

One man, Joh. Wieck, drafted into the German Army, proved to be an extremist, claiming to have been shown in vision that probation for all men would end that spring. Several other persons also made time-setting predictions. These alleged prophets denounced the SDA leaders for not giving credence to their predictions and for refusing to publish them.

As a result of unfavorable statements against the German Government made by some of the fanatics, SDA churches in the state of Saxony were closed by the public authority. Only when three SDA leaders at Hamburg in a letter to the government in Berlin on March 4, 1915, reasserted their

## SDA SECONDARY SCHOOL

stand on combatancy, was the ban against SDA churches in Saxony lifted.

Subsequently an SDA church elder in Bremen, who had aligned himself with the cause of the extremists, made this reassertion an occasion for accusing these denominational leaders of apostasy and for encouraging extremism and dissension among the believers.

Admittedly, the three SDA leaders in Germany took a stand concerning the duty of SDA's in military service that was contrary to the historic stand officially maintained by the denomination ever since the American Civil War (1861-1865). They took this stand on their own responsibility in a time of emergency, sincerely thinking that they were doing what was best under the circumstances, but it has never been approved of or endorsed by any other committee or council of the SDA Church.

In 1919 representatives of several factions of the dissidents met together in Switzerland in order to achieve a semblance of unity and to prepare to present their demands at the SDA council to be held in Germany in 1920.

When the "Reformist" delegation presented their case before the General Conference delegation at Friedensau Missionary Seminary, Germany, in July, 1920, the first question asked was: "What stand does the General Conference take concerning the decision of the leaders here in Germany in regard to Sabbathkeeping in war, also in regard to the bearing of arms?" A. G. Daniells, president of the General Conference, replied that it did not approve of that declaration because "in it we find expressions that we greatly regret to see." Moreover, during the subsequent workers' meeting the three SDA leaders who had made the declaration publicly acknowledged that they had made an error and expressed their sincere regret for having done so.

They also voted with the others when, on Jan. 2, 1923, the committee of the reorganized European Division, in council at Gland, Switzerland, officially issued a "Declaration of Principles" in which the committee unanimously declared that they were fully in harmony with the worldwide denominational stand concerning the duty of SDA's serving in the armed forces. Besides, a special statement was made the same day by the representatives of the German Union conferences, affirming their assent.

Most of the individual "Reformists" returned to the SDA Church, though some did not, objecting to the fact that the SDA

Church had never made its stand concerning military service a test of fellowship, but had granted to each church member the liberty to serve his country at all times and in all places in accord with the dictates of his personal conscientious conviction.

The Seventh-day Adventist Reform Movement never had a large following, and by 1937 it was divided into some 25 splinter groups in Europe alone. In the United States of America there are a few little groups. One of them, a remnant of the "Reform" movement, has its office in Denver, Colorado, and an offshoot that started from it in 1948 has its center in Sacramento, California. Their following is small.

**SDA REFORM MOVEMENT** (Rowenite). See Reformed SDA's—Rowenite.

**SDA REST HOME** ("The Dell"). A home for aged SDA's, operated by the British Union Conference and situated near Lowestoft, Suffolk, England. The building and grounds, formerly a private home, were donated by a church member. The building was opened on July 3, 1953, with room for 15 residents, but later it was enlarged to accommodate 28. There are four resident staff members and three part-time domestic workers employed at the home. Ten apartments for retired church members were built on the grounds in 1974.

**SDA SECONDARY SCHOOL** (Bekwai). A coeducational boarding school with a curriculum leading to the advanced level general certificate in education. The school is situated on a tract of land near the town of Bekwai, in the Ashanti Region of Ghana, about 25 miles south of Kumasi. The 1974 enrollment was 470, with a teaching staff of 32.

*History.* The school began as a six to nine months' basic evangelistic training course for capable national workers, offered at the mission established in 1931 one-half mile north of the town of Bekwai, by Jesse Clifford, from England. In 1939 Charles A. Bartlett arrived from the United Kingdom to become the first principal of a new teacher-evangelist one-year training program, which continued through 1944.

Bekwai Training School appears for the first time in the *Statistical Report* in 1940, which reports three finishing the course and three entering the work. The 1940 *Yearbook* lists the school as established in 1939, "formerly the Agona Training School." However, the latter, situated at the Agona Mis-



## NIUE ISLAND

ministrative center and port of entry. Almost the whole coast line is a rocky cliff of raised coral rock. The soil is fertile though not plentiful, for the rocky terrain makes cultivation difficult.

In the latter part of the nineteenth century Niue came under the British jurisdiction and was subsequently annexed by New Zealand in 1901 as part of the Cook Islands. Niue became self-governing and independent on Oct. 19, 1974.

Christianity was first brought to Niue by John Williams, of the London Missionary Society.

**SDA Statistics.** The territory of the Niue Islands forms part of the Tonga Mission in the Central Pacific Union Mission, which in turn is a part of the Australasian Division. Statistics (1974) for Niue Island: churches, 2; members, 45; licensed ministers, 1. Headquarters: P.O. Box 9, Alofi, Niue Island.

**SDA Work.** In March, 1909, J. E. Steed, then in Samoa, made contact with Niue Islander Vaiola Kerisome. She accepted the Adventist message and in January, 1910, accompanied Steed to Australia, where she attended Avondale College. In 1914 she assisted in the Maori work in New Zealand, and late in 1915 returned to Niue. Some nine months later S. W. Carr, a pastor, arrived, and preached in Niue from 1916 to 1919. During that time a church building was erected. He was followed by E. J. Giblett, who worked in Niue from 1919 to 1925.

Beginning in 1925 Vaiola Kerisome, who now was Mrs. Head, was for many years the sole worker on Niue. In 1927 there was an organized Sabbath school of 94 members on the island. She was decorated in 1960 with the O.B.E. (the Order of the British Empire) for her contribution in the area of public school teaching on the island. By 1948 the Sabbath school membership had grown to 178.

After the reorganizing of the Australasian Division at the end of 1948 and the forming of the Central Pacific Union Mission, Niue became a part of the Tongan Mission. In 1962 a new home was erected to house a national worker provided from Tonga.

During 1963 a chapel was erected in the main village of Alofi. There are (1974) three companies of believers on Niue. The population has decreased from 5,000 (1966) to 4,142 (1974) owing to migration to New Zealand, where some 4,264 Niueans now live. This migration has included a number of church members.

**NOKUPHILA HOSPITAL.** A 60-bed medical institution for Africans, operated from 1936 to 1959 in the Western Native Township, a few miles from Johannesburg, by the South African Union Conference. It was closed when all the Africans living in the area surrounding the hospital were moved to an area 12 miles from Johannesburg, where the government operated a 1,200-bed hospital. In 1944 the hospital was served by one resident doctor, two consulting doctors, two white and two African nurses. There were 20 African student nurses in training. During the 24 years of its existence, during which it graduated a number of African nurses, Nokuphila Hospital reported 34,932 patients admitted, 10,841 medical cases, 5,713 major and 20,473 minor surgical operations. Of the outpatients (clinic), new cases numbered 116,758 and return visits 145,640.

The spiritual work was fostered by African pastors and staff aided by white doctors and nurses. A church company was organized at the hospital in 1956.

*Medical Directors:* A. N. Tonge, 1936-1938; D. H. Abbott, 1938-1940; H. J. Davies, 1940-1941; W. R. Grant, 1941, 1943, 1954-1956; E. G. Marcus, 1942-1943; G. A. S. Madgwick, 1943-1953; P. G. Peach, 1957-1959.

**NONCOMBATANCY.** The status of one who does not bear arms. From the first the SDA Church has staunchly advocated non-combatancy for its members. In 1863, during the American Civil War, the United States passed a draft law with special provisions for churches that held noncombatant principles. The newly organized General Conference of SDA's filed official statements with State governors and with the Federal Government listing its noncombatant teachings. The first of these statements, addressed to the Governor of Michigan on Aug. 3, 1864, read in part:

We now lay before Your Excellency the sentiments of Seventh-day Adventists, as a body, relative to bearing arms, trusting that you will feel no hesitation in endorsing our claim that, as a people, we come under the intent of the late action of Congress concerning those who are conscientiously opposed to bearing arms, and are entitled to the benefits of said laws.

The various statements were accepted and the church was notified that its members were entitled to the noncombatant provisions of the law.

The subject did not come up again until World War I. In the United States a statement confirming the position taken dur-

## NONCOMBATANCY

ing the Civil War was adopted by the North American Division on April 18, 1917:

We hereby reaffirm the foregoing declaration. We petition that our religious convictions be recognized by those in authority, and that we be required to serve our country only in such capacity as will not violate our conscientious obedience to the law of God as contained in the decalogue, interpreted in the teachings of Christ, and exemplified in His life (North American Division Committee Minutes, 1:517, April 18, 1917).

Since the church had by that time grown to worldwide proportions, representations were made to various governments by the SDA organizations within these countries—for example, the following statement was presented to the Prime Minister of Great Britain and is quoted in part from the minutes of the British Union Conference for Jan. 12, 1916:

As a church we are opposed to war. Our people in the United States, during the Civil War, were recognized as noncombatants, and lately in Australia and South Africa we have been granted exemption from combatant duties and from general work on the Sabbath.

In Continental Europe, World War I broke with such speed that SDA Church leaders were unable to gather for counsel, hence no official stand was taken. Later, at a council of the European Division Committee at Gland, Switzerland, Jan. 2, 1923, a statement of noncombatant principles was issued, which read:

*Declaration of Principles.* The executive committee of the European Division of the denomination of Seventh-day Adventists, assembled in conference at Gland, Switzerland, having carefully counseled concerning Sabbath keeping, military service, bearing of arms in time of peace and during periods of war, unanimously declare themselves in harmony with the general teaching of their brethren of that denomination throughout the world, as follows:

We recognize earthly governments as ordained of God for the purpose of securing to their people the blessings of order, justice, and tranquillity; that in the exercise of their legitimate functions such governments should receive the loyal support of their citizens.

We assert the justice of rendering tribute, custom, and honor to earthly governments, as enjoined in the New Testament.

We revere the law of God contained in the decalogue as explained in the teachings of Christ and exemplified in His life. For that reason we observe the seventh-day Sabbath (Saturday) as sacred time; we refrain from secular labor upon that day, but engage gladly in works of necessity and mercy for the relief of suffering and the uplift of hu-

manity; in peace and in war we decline to participate in acts of violence and bloodshed. We grant to each of our church members absolute liberty to serve his country, at all times and in all places, in accord with the dictates of his personal conscientious conviction (*Review and Herald*, 101:4, 5, March 6, 1924).

The SDA principles on noncombatancy have led in the past, in some countries, to a member's being imprisoned when confronted with an order to bear arms when drafted into military service. However, in most countries today the governments recognize, to some degree at least, the conscientious conviction against the bearing of arms.

*Medical Cadet Corps.* One factor in the improvement in the position of SDA noncombatants in the armed forces, apart from the recent rather general attitude that the individual should be granted the privilege of having conscientious convictions and living in accordance with them, was the practical work done by the SDA leadership in preparing their young men for the draft through the \*Medical Cadet Corps. In the 1930's in the United States there was a realization that military medical service could give draftees an opportunity to comply with their duty to their country without compromising religious convictions, and that if some voluntary preparation for this service had been done before induction it would then be easier to secure assignment to the medical service.

In many countries other than the United States where there was obligatory military service, and where noncombatants were allowed to serve in the military forces, the Medical Cadet Corps training program has been adopted.

*Current Provisions for Noncombatants.* In the United States, Selective Service regulations provide a classification of 1-A-O for noncombatants who declare their conscientious objection to combatant duties before they are drafted. The noncombatant status of those drafted under this classification is secure unless they voluntarily sign a request to be assigned as combatants. The status is described in the following directive of the Department of Defense, Aug. 21, 1962, No. 1300.6:

**I. Purpose.** This directive establishes uniform procedures for the utilization of conscientious objectors in the Armed Forces. . . .

**V. Procedure.**

A. 1. Individuals inducted into the Service who have previously been classified as 1-A-O by local induction boards should



## Appendix F – Protocol 1920, p. 50-51.

-50-

every case of war. The question of war is a very complicated problem, possibly more so than any other question we have. It is not a simple matter like the Ten Commandments, or a very simple sermon on such a text as John 3:16. We of course, have the Ten Commandments, that is have these ten rules in common, even though it be true, which it is, that each commandment is exceedingly broad and that we are not able to understand fully its meaning and application in every way. Yet we are able to understand sufficiently to take a decided and definite standpoint with reference to the Ten Commandments. John said, "God so loved the world." Everyone can understand that, but with reference to the war, and to our problems, we do not have any such simple rules in the Holy Bible, as for instance we have concerning our citizenship or government. The Lord Jesus said, "Render unto Caesar the things that is Caesar's, and unto God the thing that is God's." We then however, study carefully the question what we ought to give to Caesar, that is what belongs to Caesar, then we find that question is a problem that is broad and has many sides. As soon as the war began in Europe we in America began to study this question with much care. We had certain important advantages. Over here with you the war came suddenly, almost over night. It came so rapidly that you were all surprised, and you had to do something. You were not able to wait a single day. We, on the other hand, had two years to study this question before we entered the war. With reference to these

-51-

questions concerning the war, then, we had the advantage in that it was possible for us to take time to decide on our standpoint after careful consideration.

We found, however, that as we began to study this question with great care some among us became greatly confused. We called together our most experienced men, such as Brother Spicer, Brother Knox, Brother Wilcox and his brother, W.C. Wilcox, editor of the Signs of the times, Brother Prescott, Brother Thompson and other brethren in America who carried the heaviest responsibilities and had gathered the largest experience through the years. Brethren, I can tell you truly that even these we found these questions so difficult and confusing that it was difficult for them come to a definite decision. We wanted to find and to take a position on which we could all agree, and after careful study we came to the conclusion that as a church we believe and accepted the principles of non-combatancy. Non-combatancy seemed to us our proper motto. That had been before the position which we as a church had taken. In our study we discovered that during the Civil War in America our people took the their stand as non-combatants. And now again in this war, as our brethren, after thorough study and discussion, came together, they decided that they would hold to the same position. But that decision alone did not remove all our difficulties. The next problem that arose was, What do we understand by the concept



non-combatant? What should and could a non-combatant properly do? What part would he have in the war? In what relation would he stand to the Government? Anyone who thinks that that these questions are easy and can be settled by snap Judgment has never had anything to do with such difficult problems of the government. I will tell you how these matters developed with us.

There were among us certain brethren -- not members, however, of the General Conference Committee in America - - who, just as soon as we decided that we were non-combatants went further and said that that would mean that they would have nothing to do with the war or with war service in any form. Some even said: (I do not mean some in our committee, however, but some brethren in America) "If I am drafted I will not go to the Army camps." The soldiers had to take them by force and bring them to the camp, but when the soldiers did that to them they made no opposition, though the soldiers had to in some cases lift them and carry them in. Then they gave those people uniforms, and when the government placed them in a certain cell they wouldn't make their own beds, and they wouldn't even sweep the floor. They were willing to eat, but they were not willing to do anything at all in the way of work. That was their idea of non-combatancy, and we agreed that if that was the way some of these extremists looked at it, we would have to leave that with them. We said, If that is your conscientious conviction then you must take the results. Our position was that everyone personally would have to decide what to do in harmony with his own convictions.

We had other brethren who did not go as far as this. When they were drafted they went of themselves to the camp, but when they came to the camp, they were unwilling to put on a uniform. They were willing to work, but they refused to put on the uniform because that was contrary to their conviction of duty. Then there were those among us who were willing to do work and do everything that they were asked to do, except that they wouldn't take part in a military drill, and when they were given arms they refused absolutely to bear arms. They were willing to take a broom or a long stick instead of a gun and drill with that. That was their conviction of what it meant to be a non-combatant. Then we had other brethren who were liberal. They were willing to carry a gun and take part in a military drill and do any other work called upon to do in the camp which they were able to do, but they told the officers plainly that they were non-combatants and that they would never go to the front and fight.

So there has been among us many different ideas and shadows of ideas, as to what it really meant to be a non-combatant. Then, on the other hand, we had certain brethren who were willing to go to the front and to fight. Some of them came over to England and France and they went right out into the trenches, and I don't know all they did while they were there, but after they had finished they came back home the Armistice came.

Now the question arises. What should our stand be concerning these brethren with their very great different methods of settling that they should and should not do? We decided that it was not for us to be conscience for these people. We had declared that we believed that Adventists should be non-combatants. We did not wish ourselves to go to war. We regretted that war had come, and we were against war. We must, however, permit every member of our country to follow his own conscience and decide himself what his position with reference to the government should be. We have not disfellowshipped a single one of these members because of their different stand on this subject, and we have not treated a single one of them as though he were not a Christian. Our brethren have preserved this spirit of freedom, the spirit of love and mercy in consideration for others. It was our conviction that we should not place ourselves where we would judge, as a people, the conscientious scruples or convictions of our members. We believe that that we could very properly set forth certain leading principles as we understand them, but we could not judge or control other people. It is not for us to dominate the conscientious convictions of our members. We believe that it is not for us to go so far as to say to another brother, "You dare not act in harmony with your conviction, but you must do according to my understanding." When you begin to bind about the convictions of another you rob his power of decision. There is great danger that if anyone is

thrown into prison because of my conviction, and not of his own, he would not stand the test. He would only be able to defend himself when he was able to tell the people that he was standing as he did because of his own conscientious convictions. So you see we believe we must have the spirit of tolerance and patience with these brethren, no matter what their decision as to what it meant to be a non-combatant. No matter how much our convictions at times seem to differ, we have found by following this plan that in America we can to no break and no separation. For that reason there was no great opposition on the part of anyone in America. Our brethren today stand together in one church in unity, just as they did before the war. Our brethren have left and gone overseas and returned, and we have treated them as members and brethren of our great brotherhood. While it is true that we as a committee or as individual members were far from agreeing in our understanding with reference to the various requirements of the government, yet we found that it would have been a still greater mistake if we had permitted these to come up and create a separation between us. I have heard brethren express their opinions and convictions with reference to the war in a form that I do not accept. But what are we to do in such matters in the tense days of the war. During a time of struggle and war we should not separate on from another because of opposite questions or convictions of conscience. I must recognize that the brother whose convictions are very different.

*[Retyped from photocopy of SDA version made from shorthand notes]*



Mueller concluded that under no circumstances did any Adventist have the right to resist the government, even if the government prevented him from exercising his faith. Resistance would be unfortunate because it would mark Adventists as opponents of the new state, a situation that should be prevented.<sup>32</sup>

Nevertheless, Adventist flexibility was in vain. On November 26, 1933 the Secret Police dissolved the Seventh-day Adventist Church in Prussia and Hesse and ordered church properties confiscated.<sup>33</sup>

"How could this have happened?" asked Pastor Mueller in a circular letter to all east German ministers and elders. Adventists have been faithful citizens, he argued; they have prayed for the government, they have done their welfare work, and in the Adventist town of Friedensau have voted 99.9 percent for the Nazi parliamentary state. He advised all Adventists to be

**"On January 30, 1933, Hitler became Chancellor of Germany . . . Adventist writers welcomed the apparent rebirth of their country, saying that Christianity and the Word of God were again being honored."**

completely quiet, to raise no objections and to wait. The church immediately retained legal assistance with the good effect that on December 6, 1933 the police rescinded the previous order.<sup>34</sup>

Thankful for the happy turn of events, the Seventh-day Adventist Church of Germany submitted to the Nazi Ministry of Interior an official memorandum on Adventist teachings, church organization, social activities and attitude to the government. This document contained some deviations in addition to many of the standard Adventist statements.

It said, for example, that the Sabbath had been renamed the rest day, or "Ruhetag." The authors emphatically differentiated the day from the Jewish Sabbath. Furthermore, they claimed that in the mission-field their mission-

aries forcefully promoted German attitudes and culture, defending the present government and effectively challenging anti-German propaganda.

Another section of the document dealt with the Reform Adventists, a group which emanated from the Seventh-day Adventists during World War I. The writers accused them of a wrong attitude toward the government and of many intemperate doctrines.<sup>35</sup> (The Nazi government banished the Reform Church and many of its leaders perished in the concentration camps.<sup>36</sup>)

The concessions and explanations put forward by the church did not ultimately satisfy the government, however. The Nazi regime insisted on total control, not only of the outward man, but of his mind and soul. Independence was abolished as Germans were required to feel as the Führer felt and to think as the Führer thought.

Hitler believed that every German had to accept the Nazi world view. This world view was a form of social Darwinism, holding that life is a constant struggle in which the strong survive and the weak perish. As Hitler put it, "on earth and in the universe force alone is decisive. Whatever goal man has reached is due to his originality plus his brutality."

The struggle involved not only individuals, or people and nations, but also and primarily races and racial communities. Success in the struggle was a consequence of "pure racial blood," of which the Aryans possessed the best type. Because most Germans were Aryans, they alone "founded a superior type of humanity; therefore, they represent the archetype of what we understand by the term, MAN." Hitler added that "everything that is not of [such] sound racial stock is like chaff." Pure Aryans, in other words, have a right to subject all other inferior races, the worst of whom were the Jews. The chief task of the Nazi government, Hitler declared, was the "protection of the race and the care for the race; all other tasks are conditioned by this primary duty."<sup>37</sup>

Adventists were for some time aware of these ideological innovations of Nazism, what was called in the Adventist press the "radical spiritual revolution," a revolution whose chief concern was the idea of Volk and race. Kurt Sinz, the editor of *Der Adventbote*, stated that his-



RELIGION

Too Much Peace?

Brush-haired, 33-year-old Episcopal Minister Robert M. Muir found himself last week just where it seemed he wanted to be—in boiling hot water. A long-time propagandist against the cold war, he had been hired as temporary pastor of two churches in Quincy, Mass. (Christ Church and St. Chrysostom's) for preaching straight down the Communist line.

Young Pastor Muir first got in trouble with his parishioners by signing the Communist-sponsored Stockholm Peace Appeal against the use of atomic weapons (TIME, July 24). Then he began sounding off from the pulpit against "national idolatry" and "my-country-right-or-wrong" patriotism. By last week both congregations had had enough, but the Rev. Robert Muir had no intention of changing his ways. "I preach the Gospel as I see it," he said cheerfully. "We need to mobilize for peace, not war."

Conscientious Cooperators

In an abandoned CCC camp near Beulah, Colo., last week, 150 young Seventh Day Adventists were winding up an intensive two-weeks' course of training for duty with the armed services. Because of the Adventist injunction against taking human life, none of them would shoulder a rifle or man a gun. But they hoped to serve their country as "conscientious cooperators" in the Medical Corps or some other noncombatant branch.

Of the 12,000 Seventh Day Adventists who saw service during World War II, 10,000 were trained by the church in similar schools. Early this year the Adventists decided it was time to get going again. To head the program they picked busby, Kansas-born History Professor Everett Newton Dick, 53, and sent him off to Washington to work out a training program with the Surgeon General's Office.

The response from Adventist youth was immediate and enthusiastic. The first 150 left their work at home, paid their own transportation, bought their own uni-



PASTOR MUIR & PICKETS  
"I preach the Gospel as I see it."

forms (\$8), paid for their beds (50¢ a night) and their cafeteria-style meals (30¢ to 60¢). "Colonel" Dick (who served in the Marines during World War I) worked and drilled them from 6 a.m. to 9:30 p.m. each day. The course was heavy with subjects like first aid, military sanitation, treatment of chemical warfare casualties. But it also included large doses of combat intelligence, map reading and military courtesy. In addition, there was "character guidance" under such headings as "Beware of Delilah's Charms," and "The Christian Soldier—All God, Not a Gold Bricker."

Approximately 50 of "Colonel" Dick's first group are ministers, teachers and youth workers who will go home to set up other branches of the noncombatant training program. The rest will stand by for military service. Explained Adventist Executive Carlyle B. Haynes:

"We despise the term 'conscientious ob-

jector and we despise the philosophy back of it. . . . We are not pacifists, and we believe in force for justice's sake. But a Seventh Day Adventist cannot take human life."

Humani Genensis

For the second time this year Pope Pius XII issued an encyclical letter warning the world's Roman Catholics of danger to their church. The first, in March, called attention to such external threats as atheism and Communism. The second, published last week and directed at dangers from within, dealt with "some false opinions which threaten to undermine the foundations of Catholic doctrine."

Titled, like all such letters, from its first two Latin words, *Humani Genensis* (Of Mankind), the encyclical cracked down hard on Roman Catholic teachers, priests and philosophers who for various reasons are drifting away from the dogmas of the church and the orthodox system of thought laid down by St. Thomas Aquinas. It is a mistake, wrote Pius, to think that there is the same room for discussion of theological matters today as there was earlier in the church's history.

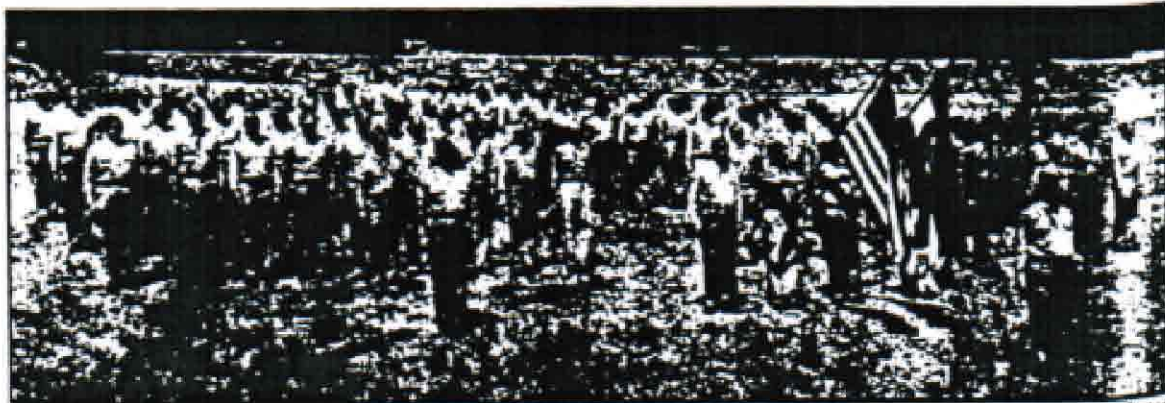
**Matter v. Spirit.** For one thing, said the Pope, dogma is constantly being defined (as in the forthcoming dogma of the Assumption—TIME, Aug. 28). For another, the encyclical letters were themselves designed to clarify certain questions and so make further speculation on them unnecessary. If the encyclicals "pass judgment on a matter up to that time undisturbed, it is obvious that the matter . . . cannot be any longer considered a question open to discussion . . ."

The Pope quickly disposed of such theories as "the new erroneous philosophy which . . . has assumed the name of existentialism," and went on to cite some others who have departed from the church's teachings. Among them:

¶ Those who doubt that "human reason without divine revelation and the help of divine grace, can . . . prove the existence of a personal God."

¶ Those who "question whether angels are personal beings, and whether matter and spirit differ essentially."

¶ Those who say "they are not bound by



SEVENTH DAY ADVENTISTS IN TRAINING CAMP  
"We believe in force for justice's sake."

## From the Editors



### Not Tobacco, but the Smoker!

Statistical evidence linking lung cancer with the use of tobacco is having an increasing influence on responsible public authorities. Perhaps the most striking evidence of this is the Air Force action to decline further gifts of cigarettes from tobacco companies for distribution to patients in Air Force hospitals and clinics. A letter sent to major Air Force commands by the deputy surgeon general of the Air Force explained: "To allow free distribution of cigarettes in our hospitals and in flight lunches suggests to our personnel that the Air Force Medical Service, in effect, condones cigaret smoking. To do so is to repudiate the overwhelming evidence of many medical research teams working independently on a world-wide basis."

But tobacco companies have not relaxed their efforts to confuse the public over the dangers involved in smoking. The December, 1962, issue of *Tobacco News* contains two thirds of a page of material designed to draw attention away from tobacco to other possible causes of lung cancer. One item says:

"For some reason, lung cancer is predominantly a male disease. Various reports indicate that about 30 years ago there were three male deaths from lung cancer for every female death. Today the ratio runs over six men to every woman, and the gap may be even wider, depending on which statistics you consult. . . . Since most respiratory diseases are predominantly male, scientists are investigating a sex or hormonal factor."

We predict that the tobacco interests will mount a campaign similar to that which proved so successful for liquor—namely, to focus on the individual rather than on the real culprit. Americans have been sold the idea that liquor is not the cause of alcoholism, it's the alcoholic, so why not test their gullibility even further by telling them that tobacco is not at fault, it's the smoker!

In spite of this crude propaganda we feel sure that more and more smokers will desire to be free of their nicotine chains. Fortunately, the Five-Day Plan is available to help them. Let every Seventh-day Adventist church use it effectively. Lives will be saved as a result.

K. H. W.

### From the Editor's Mailbag

Not long ago we discussed the position of Adventists in time of national crisis. In that editorial we said: "Though our Adventist ideal for our youth in war is that of noncombatancy, we do not take a dogmatic position on this. Accordingly, we do not disfellowship the youth who does not enter the armed services as a non-combatant. Far from it. We follow him into the armed services with our prayers. We recognize that as regards this and some other questions in the realm of Christian duty and of interpretation of the Scriptures, there will probably never be full agreement. Some matters must be left to the individual conscience."

A reader expresses strong dissent, inquiring, "Have you let us down?" Then he asks: "Is noncombatancy a Biblical doctrine or is it not? Are some commands of the Decalogue more binding than others? If not, how can

one be dogmatic on one commandment but not on another?" He also inquires as to why we take a dogmatic position on smoking and drinking but not on the question of killing one's fellow man. And he concludes: "Is this consistency?" He is especially troubled that we described noncombatancy as "an Adventist 'ideal,' not a standard."

#### Our Reply

First let me say that I think I am setting forth the denominational viewpoint. I have no new personal views to give. Second, by the word "ideal" I meant something even higher and loftier, if that is possible, than "standard." For illustration, Mrs. White uses the word in this connection: "Higher than the highest human thought can reach is God's ideal for His children." Mrs. White might have said "standard" instead of "ideal," but I think she lifted our sights a little higher by using the word "ideal."

You ask whether noncombatancy is a Biblical doctrine. My dear brother, your question raises several profound questions. For example, let us substitute for "non-combatancy" the word "slavery." Both you and I believe that slavery is a heinous sin and that there are no if's, and's, or but's about it. We wouldn't take long to disfellowship a man who was a slave owner, provided he wouldn't give up his slaves. But one of the mysteries of Bible writers is that they do not speak out against slavery in any unambiguous way. In fact, God allowed the Israelites to have slaves. That's one of the favorite arguments that atheists use against the Bible. If you or I were writing a letter to Philemon, I think we would write more briefly and more militantly than Paul wrote. You know that only a hundred years ago in the United States the ministry in about half of the country were arguing that slavery is in harmony with the Bible. And what a plausible case they made out from the Old Testament!

#### Arguments of Army Booklet

I don't know whether you have ever seen the booklet that the Army publishes in an endeavor to show scriptural support for armed combatancy. When I have faced arguments such as are found in the military booklet, I have responded, first, by admitting the facts, but have added immediately that the Bible has permitted other things besides combatancy—slavery, for example. And from there I have gone on to set forth what I think is the usually accepted Christian position; namely, that the life of the child of God should be one of progression toward ever higher ideals. We believe Christ set forth the ultimate in heavenly ideals and that it is for us to seek, by the grace of God, to rise to these highest levels. Particularly in the case before us, we must seek to rise to the level where we will love our enemies and do good to them that despitefully use us. Thus I have always responded.

I think that in this context, also, we should keep in mind the text: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Men have a relative degree of accountability in the light of their spiritual perception and understanding of the mind of God; in other words, in their understanding of the Holy Scriptures.



There have been very good men through the long years who have never viewed the sixth commandment as forbidding, under all conditions, the taking of human life. Personally, I don't think that a State executioner is breaking the commandment. As Christians we must be careful on this point lest we face a dilemma. If we affirm that under all conditions the taking of human life is a violation of the sixth commandment, then what shall we do with the record of God's special blessing on the Israelite who, on his own, took a javelin and ran through a fellow Israelite because of his licentious conduct with a Moabite woman? Or God's commands to the Israelites to slay Canaanites? That began with their very entry into the Promised Land as Jericho fell. True, they killed at God's command, which only proves that evidently in some instances killing a man is not breaking God's law. Certainly God would not command the Israelites to violate the Decalogue.

Personally, I have always believed that in view of the gracious opportunities God has given me to understand something of the higher ideals of Christian living, I ought to take the noncombatant position and ought ever to seek to instill that viewpoint into the minds and hearts of our young men. This, I think, is the position of the denomination at large. I have counseled young men who were going to war that when they were cross-examined about their position, and when Scriptures were cited to them for combatancy, they would be on the strongest ground to respond thus: "The good Spirit of God, which is promised to His children, has led me to conclude that God's highest ideal for me, as revealed through His Son, Jesus Christ, is to love them that hate me, and therefore my conscience will not permit me to take up arms." This position blends one's interpretation of Scripture with conscience in a way that cannot be flanked by any counter argument. This kind of reasoning illustrates what I mean when I speak of seeking to reach the highest ideals.

#### What to Do With the Combatant

But what about the good Adventist church member who may not have reached the point in his religious experience or his understanding of Scripture to feel as I feel—that noncombatancy is the position we ought to take? What shall we do with such a young man? Well, I think we should do what we did in the two world wars. We should love him as a brother, though we differ with him, and hope that in time he will come to take what we feel is the higher and better position. We do not feel that we should excommunicate him from the church. Certainly there is not a word in the writings of Mrs. White that would endorse excommunication under such circumstances.

Let me give what I think is, in part at least, an analogous situation. We believe that all should pay tithes. We feel that a proper interpretation of Scripture supports us on this point. We set before our people the standard, or perhaps I may say ideal, of supporting the ministry through tithes. We may even quote the prophet Malachi, who declared that in holding back the tithes we rob God. But we do not disfellowship one who fails to pay tithes. We may debar him from church office, for we may rightly contend that only those who stand for the highest principles of our church should be leaders in the church. But, I repeat, we do not disfellowship the non-tithepayer.

That brings me to the last point, the question of "consistency" to which you refer. My dear brother, don't ask me to solve the problem of consistency that may face us here, for questions of consistency face us throughout the whole range of life. We can't hope for absolute consistency in this inconsistent, disordered world. You can't read

the Bible very far without being tempted to wonder at the apparent—note I said only *apparent*—inconsistencies in God's dealings with men. Certainly there are apparent inconsistencies in our dealings in the church—perhaps even some real inconsistencies, for we are finite. An Adventist who robbed a bank might properly be subject not only to church censure but to disfellowshipment, for the crime is flagrant and brings the church into grave disrepute. But we don't disfellowship a man who robs God. And I venture the guess that you agree with this procedure despite the "inconsistency." No, I don't think I would be obliged to resolve all inconsistencies, real or apparent, in order to be able to take a certain position on noncombatancy. And, as I've already said, I think I've stated the denominational position.

F. D. H.

## Conservative View of Scripture Confirmed

For more than one third of a century Dr. William Foxwell Albright, distinguished archeologist and Biblical scholar, has been known for his conservative approach to the interpretation of the Bible. He is the author of a number of books and in one way or another has contributed to almost a thousand others. Under the heading "William F. Albright: Toward a More Conservative View," *Christianity Today* for January 18 presented a symposium of 17 questions put to him by outstanding evangelical leaders of thought. His replies reflect an even more pronounced rejection of extreme liberal views than in years past.

Dr. Albright attributes his growing conservatism on such questions as the date, authorship, and historical background of the books of the Bible to mature study of the Ras Shamrah literature, the Dead Sea scrolls, and the Gnostic library found a few years ago at Chenoboskion in Egypt. The Dead Sea scrolls, he says, have "dealt a crushing blow to the minute critical analysis of the early books of the Bible, which has prevailed since Wellhausen, by proving that there were different early recensions [editions] of the text and that the Masoretic text is too derivative to provide a basis for such minute 'analysis.'" During the past year he has made what he speaks of as "great progress" on a more conservative approach to the book of Job. As for the New Testament, he believes the evidence has definitely established as a fact that every book was written by a Jewish Christian "very probably sometime between about 50 and 75 A.D."

Dr. Albright likes to think of himself as a middle-of-the-road scholar, "equally far from extreme conservatives and from extreme liberals." While the extreme conservatives take an almost superstitious attitude toward the Bible, the extreme liberals, of course, have distilled from it every trace of the supernatural. He declines to identify himself with any form of Neoorthodoxy. As an "empirical historian" he still subscribes to the supernatural birth and the bodily resurrection of Jesus as historical events. He still believes in prophecy and miracles, but refuses "to accept any confining theological definition of either." He does not believe, furthermore, that prophecy and miracles came to an end with the canon of Scripture.

Conservative Christians are deeply in debt to Dr. Albright, both for his great contributions in the field of Biblical scholarship and for his conservative interpretation of the increasingly rich treasure-trove of archeological and linguistic evidence. A salute to Dr. Albright!

R. F. C.



Appendix J – *Spectrum*, Volume 21, Number 2, p. 7, March 1991

# *Spectrum*

---

The Journal of the Association of Adventist Forums

## God and Money

PROFIT OR PROPHECY?  
CALLED TO COMPASSION  
ETHICS IS THE BUSINESS  
OF THE LOCAL CHURCH

CAUGHT BEHIND IRAQI LINES

SOUTH AFRICAN CHURCHES  
CONDEMN APARTHEID

WHO ARE NORTH AMERICAN  
ADVENTISTS?

THE EVOLUTION OF  
ADVENTIST CREATIONISM

REVIEWS OF ALDEN THOMPSON'S  
*Who's Afraid of the Old Testament God?*

March 1991  
Volume 21, Number 2



blood—five Kuwaitis for every Iraqi soldier who was killed.

**SPECTRUM:** If they had found Westerners, would they have killed them?

**D. DUNN:** I myself did not hear of such cases. Once, they followed a Syrian-Kuwaiti who was involved in the resistance in helping to relocate Americans. The Iraqi soldiers then came with the Syrian-Kuwaiti into the American's apartment and put a gun to the Syrian-Kuwaiti's head and asked the American, "Do you want me to kill him now or later?" Later, they took the American away and we attempted to find this Syrian-Kuwaiti. He had been killed. Anyone who was involved in hiding Westerners or providing us food was killed.

**SPECTRUM:** By this time, were you thinking more about other ways to get out?

**D. DUNN:** Yes. We were collecting things for desert travel. Other people had purchased boats and

were making contacts with the Iraqi soldiers who were positioned along the coast. They hoped to buy them off and arrange something so that perhaps a dozen of us could get out by boat.

**SPECTRUM:** But then what happened?

**D. DUNN:** On Thursday, Hussein said we would be allowed to leave. Saturday, we got word from the embassy that it was OK to go out on the street. They had assurances from Iraqi forces that we would not be harassed. We started popping out from almost everywhere. We just felt so good to be free. We drove into the city. Their checkpoints didn't know what to do with us Westerners. They looked shocked.

**SPECTRUM:** When did you leave?

**D. DUNN:** At 2:30 in the afternoon we left Kuwait City and flew into Baghdad. When we finally boarded another plane, around 8:30 that evening, it turned out to be another Iraqi flight. We hung an American

flag at the front of our cabin. Even the Iraqi stewardesses and pilot got caught up in the spirit. They were very, very hospitable.

**SPECTRUM:** Looking back, how does this experience seem?

**D. DUNN:** When you are in the midst of the crisis and it is terrible, your mind blocks out the horror. It is the anxiety of the unknown that is strange. On the other hand, I felt God had called me there. I kept thinking that I had not accomplished my mission there. I never gave up hope to the extent that I said, "Well, this is finished." God had allowed my family to leave safely and had protected me. I had to learn to get along with myself. That was really hard.

**D. DUNN:** You gain confidence that you are in God's hands, that you are doing the right thing and you don't have to worry. When I would get uptight, or if I would start saying, "We really don't know what is going to happen," the boys would say,

## Adventists in the Gulf

### *In Iraq*

Lunn says that, as of January 16, 1991, the approximately 250 Adventists in Iraq, and their two church buildings, were unharmed by allied bombing. There are two congregations—one in Baghdad and one in the northern city of Mosul. For 50 years, up to the present, the Haseo family has led the Adventist church in Iraq. From Kurdish roots around Mosul in the north, the family continues to be among Iraq's most prominent retail merchants, particularly in Baghdad. They provided much of the financial support for establishing Middle East College in Beirut, Lebanon. Members of the family, and their in-laws, have also been denominational leaders throughout the Middle East.

### *Among the Allied Forces*

The Defense Department estimates that one-half of one percent of all U.S. military personnel are Seventh-day Adventists. Based on this figure, the General Conference Adventist Chaplaincy Ministry assumes between 2,000 and 2,500 of the 500,000 U.S. troops in the Gulf War were Adventists. Of course, the United States now has a completely voluntary armed force, so these Adventists chose to join the American military. It is possible to volunteer for non-combat roles in the U.S. military, such as careers in health care, but there is a long waiting list for these jobs. Conversely, volunteers declaring that they are willing to serve in combat receive cash bonuses that sometimes

reach \$9,000. One Adventist military chaplain estimates that 90 percent of the Adventists in the U.S. military—including, presumably, those in the Gulf—are combatants bearing arms.

The Chaplaincy Ministries says that 16 of the 47 Adventist chaplains in the U.S. military, by February 16, were on assignment in the Gulf. They serve Christians of any denomination in all services—the Air Force and Army in Saudi Arabia, and the Navy (including the Marine Corps) on board ships in the Gulf. The number of Adventist chaplains serving in the U.S. military is proportionally higher than the percentage of Adventists in either the U.S. military or the American population.



## 25 Years After “Baby Fae”

What's happened since surgeons put a baboon heart into a human infant?

**D**o you know any kids who had a heart transplant as an infant? You may not, but in the past 25 years Loma Linda University Medical Center in California has reported 500 successful cases of pediatric heart transplants. One of those kids is even now in medical school. “Baby Fae” helped make all this possible.

It was 25 years ago when Teresa Beauclair visited Loma Linda with her infant daughter, Stephanie. Stephanie suffered from hypoplastic left heart syndrome, which means her heart was underdeveloped on the left side. In absence of an available donor heart from another human, Beauclair decided to

allow an experimental surgery to take place. This surgery would put a baboon heart into the human baby. It was very controversial with people in



## Brave Janelle


One baby who survived a heart transplant

*Editor's Note—This is the story of Janelle, a child who received a heart transplant as a baby at Loma Linda University Medical Center. Janette Allen, who wrote this story, helped care for Janelle when she was in the hospital.*

**J**anelle, a vivacious 11-year-old, comes into my clinic, smiling shyly as she walks into the blood-drawing room. She puts her arm out and bravely has her blood collected before I take her temperature, heart rate, and blood pressure. Janelle is very fortunate because she had a heart transplant.

Her mother, Nelida, was very excited when Janelle was born, but at 3 months of age Janelle stopped eating,



Each Thanksgiving Janelle and her family celebrate the birthday of her new , and take a moment to remember the donor family for their unselfish gift.



**Touching Hearts:** (far left) Dr.

Bailey looks at some of the children with heart problems that he has helped. "Baby Fae" (left) rests after her heart transplant.



the medical field not in agreement with the transplant decision. Animal rights groups protested also, believing the procedure to be "ghoulish tinkering." Beauclair and the doc-

tors nicknamed Stephanie "Baby Fae," to protect her and her family (Fae was the baby's middle name).

Leonard Bailey, M.D., who is now 66 and still working in Loma Linda, did the surgery. Baby Fae lived for 21 days, two weeks longer than any other previous baboon heart transplant recipient.

The days of cross-species organ transplants are gone because of controversies over possible infections. But 25 years ago that baboon-to-human heart transplant

paved the way for the world's first successful human-to-human heart transplant in an infant a year later. Today, as more is known about complex heart diseases, more infants can have their hearts surgically reconstructed instead of having to undergo a transplant, says Bailey.

—This article was adapted and modified from the December 20, 2009, *Adventist Review* news article "25 Years Later, LLUMC Surgeon Bailey Reflects on 'Baby Fae' Case."



became very sleepy, and did not act like her happy self.

After two visits to the emergency room Janelle was admitted into the hospital. Her parents were told she was very sick. Her heart was very large and working too hard, and Janelle needed a heart transplant. Her mom and dad felt helpless. They waited and prayed as Janelle was placed on the list for a heart transplant.

One week later a heart became available for another little baby in the hospital. Just before the surgery was to begin, the doctors decided the heart was not suitable for that baby, and Janelle received her new heart on Thanksgiving morning. Her pale lips and skin turned a healthy pink as she recovered from heart surgery.

Since then, each Thanksgiving Janelle and her family celebrate the birthday of her new heart, and take a moment to remember and thank the donor family for their unselfish gift.

When Janelle was 5 years old, she and her mother

decided to donate 9 inches of her beautiful, dark-brown hair to Locks of Love. This organization makes wigs from donated hair for people who have lost their hair from chemotherapy, which is a medicine to treat cancer.

But the following year Janelle found out she had developed cancer herself. She bravely went through five months of chemotherapy treatment. Fortunately she did not lose her hair. A month after finishing her chemotherapy, she donated her hair again.

Now four years later, Janelle will proudly graduate from elementary school. If you ask about her dreams for the future, she will tell you she loves talking and would like to be a talk-show host. Maybe she will even have her own show someday. I know whatever she does, she will do it with pizzazz.

—Janette Whittaker-Allen, R.N., C.C.T.C., pediatric heart transplant outpatient coordinator, Loma Linda University Medical Center.