

REFORMATION STUDY COURSE



**20 introductory lessons
on Reformation in the
20th century and beyond!**

REFORMATION STUDY COURSE



RELIGIOUS LIBERTY PUBLISHING ASSN.

Copyright © 2014, International Missionary Society, Seventh-day Adventist Church, Reform Movement
American Union
9999 East Mississippi Avenue
Denver, CO 80247
info@sda1888.org

All rights reserved. May not be copied, printed, or stored in any electronic storage system without the written permission of the publisher.

PRINTED IN U.S.A.



REFORMATION STUDY COURSE

Dear Fellow Advent Believer,

Grace and peace to you. You have before you the first two lessons of a unique study course conducted by correspondence. This course may well have a profound effect on your spiritual experience in the present truth of the three angels' messages.

This course has been prepared under much prayer and is sent to you in the fear of the Lord in the belief that what is offered here is of the greatest value to every sincere Seventh-day Adventist. Many things that may have puzzled you for a long time—questions that have remained unanswered—will find their solution in this study of the reformatory work which God calls for. We feel certain that as you progress in this course you will realize the great value of its contents.

To give you a fair idea as to the scope of the course, here are some of the highlights:

The 1888 Conference

The Remnant

Events after 1888

The Laodicean Message

Laodicea and the Shaking

The Angel of Revelation 18

The Christian and the War

The 144,000

Many instructive illustrations, pictures of Adventist pioneers, and photographs of important events are found throughout the course.

To those who conscientiously take the complete course, other important literature that is out of print and cannot be had from other sources will be available at nominal prices. The course itself is entirely free of charge.

We do not consider this study course a one-way street but sincerely hope that you will freely comment on the material as you answer the study questions that come with each lesson. Also, we welcome questions on reformation-related topics in general, which we shall attempt to answer to the best of our knowledge.

Two lessons will be sent at a time, except for some of the later lessons, which are longer than the first. Please return to us the study questions with your answers in the enclosed self-addressed envelope. They will be checked over and returned to you with the next lessons.

In doing this work, we firmly believe that we are fulfilling the will of God to present vital truths to God's professed people in these last days. It is our sincere desire and prayer that these lessons will prove a rich blessing to you as you study and lead you to belong to the company of overcomers which will be ready to meet Christ at His return.

Sincerely,

THE PUBLISHERS

P.S. If you are impressed with the contents of these lessons, we would greatly appreciate your sending us the names and addresses of any other Advent believers who might be interested in receiving this course. They will be under no obligation whatsoever.

MODERN TIMES

1. WORLD CONDITIONS

Conditions in the world are appalling. You and I know it well. Then why talk about it? There is a very good reason. In denominational language we call these phenomena “signs of the times.” We are living in the time just before Christ's second coming. There was a time when people said that the Adventists were nothing but a group of pessimists beset by gloomy forebodings. But today almost all churches have joined us in broadcasting Christ's second coming and the end of the world. This is quite a change. Even the leaders of the political world agree that the future is very dark, and they hold little hope for mankind's happiness. But those who trust in God have the hope of a better world under the reign of Christ, our Saviour. This makes all the difference in their outlook.

2. INCONSISTENCIES

But what perplexes many who wait for the advent of Christ and who are members of the Seventh-day Adventist Church is the fact that they see grave inconsistencies between what they are taught and what the church actually lives. Many are eagerly waiting for the church to achieve an ever higher Christian experience as we near the end. However, they become disillusioned when they see that, instead of the church converting the world, the world is actually converting the church to its ways. Old fathers and mothers in Israel, particularly, watch with alarm as the church no longer resists the incoming permissiveness and deteriorating modern influences. The line of demarcation between worldlings and Seventh-day Adventists has just about disappeared. Areas in which these inconsistencies are evident are health reform, dress reform, the attitude toward the government, warfare, the ecumenical movement, and the constant seeking for approval from other churches and the world.

3. GOD'S ANSWER

Throughout the testimonies given to the church by the Spirit of prophecy we find many calls for a change, a true reformation. We quote some of them here for your consideration:

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

“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.

“A revival and a reformation must take place, under the ministration of the Holy Spirit.” —*Selected Messages*, book 1, p. 128 (*Review and Herald*, February 25, 1902).

“The time has come for a thorough reformation to take place.” —*Testimonies for the Church*, vol. 8, p. 251.

“God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation.” —*Testimonies to Ministers and Gospel Workers*, p. 514 (*General Conference Bulletin*, May 19, 1913).

“There is a great necessity for a reformation among the people of God. The present state of the church leads to the

inquiry: Is this a correct representation of Him who gave His life for us?” —*Testimonies for the Church*, vol. 3, p. 474.

“In visions of the night, representations passed before me of a great reformatory movement among God's people.... There seemed to be a reformation such as we witnessed in 1844.” —*Testimonies for the Church*, vol. 9, p. 126.

4. AREAS OF CONCERN

These seven statements show that a reformation is definitely called for. Now let us study what lines of work must be affected so that there will be a well-rounded reformation.

PERSONAL LIFE. “As the light of truth is received and followed out, it will work an entire reformation in the life and character of all those who are sanctified through it.” —*Testimonies for the Church*, vol. 2, p. 60.

“True reformation begins with soul cleansing. Our work for the fallen will achieve real success only as the grace of Christ reshapes the character and the soul is brought into living connection with God.” —*The Ministry of Healing*, p. 180.

ALL CHURCHES. “We need a thorough reformation in all our churches. The converting power of God must come into the church. Seek the Lord most earnestly, put away your sins, and tarry in Jerusalem till ye be endowed with power from on high.” —*Testimonies to Ministers and Gospel Workers*, p. 443.

INSTITUTIONS. “A work of reformation is to be carried out in our institutions. Physicians, workers, nurses, are to realize that they are on probation....” —*Testimonies for the Church*, vol. 6, p. 253.

“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.” —*Selected Messages*, book 1, p. 128.

SCHOOLS. “Should Christ enter our institutions for the education of the youth, He would cleanse them as He cleansed the temple, banishing many things that have a defiling influence.” —*Counsels to Parents, Teachers, and Students*, p. 25.

DIET. “God calls upon every church member to dedicate his life unreservedly to the Lord's services. He calls for a decided reformation.... When they break away from all health-destroying indulgences, they will have a clearer perception of what constitutes true godliness. A wonderful change will be seen in the religious experience....” —*Counsels on Health*, p. 579.

DRESS. “Had the ministers taken hold of this work in its various departments in accordance with the light which God has given, there would have been a most decided reformation in eating, drinking, and dressing.” —*Testimonies for the Church*, vol. 6, p. 377.

There are many other areas in which a reformation must be introduced. It is the purpose of this correspondence course to bring into focus Bible and Testimony statements upon these points and to reveal them to the seeker for truth. A reformation was definitely called for by the Spirit of prophecy not only in the personal life but also in the life of the denomination because of neutrality in a time of crisis, worldliness, and sometimes outright apostasy. We shall cover these important points in the following lessons.

OUR SPIRITUAL HERITAGE

1. PARALLELS

Not in the Bible alone but also in the Testimonies it is repeatedly mentioned that the history of modern Israel, or God's people at the present time, is compared to that of ancient Israel.

"Satan's snares are laid for us as verily as they were for the children of Israel just prior to their entrance into the land of Canaan. *We are repeating the history of that people....*

"The church has turned back from following Christ her Leader and is steadily retreating toward Egypt....

"You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people." —*Testimonies for the Church*, vol. 5, pp. 160, 217, 75, 76 (emphasis ours).

2. A DUAL EXPERIENCE

If this is so, it is obviously important to draw spiritual and historical parallels between ancient Israel and the modern church today. In Revelation 15:3, we read that the overcomers, standing as victors on the sea of glass, sing about this dual experience. It is called "the song of Moses the servant of God, and the song of the Lamb."

We know from Revelation 12:11 that "they overcame him (Satan) by the blood of the Lamb." It is obvious that Christ's blood was shed for their redemption. During the investigative judgment in heaven, they had the blood on the door posts of their hearts for a sign. But what about the song of Moses? Where does this come in?

3. MOSES' SONG

Since we are all acquainted with the history of the Advent people as well as with the experiences made during the wilderness journey under Moses, let us draw your attention to just a few of the astoundingly parallel events:

| | |
|--|--|
| 1. Israel was called out of Egypt | 1. The Advent people were called out of spiritual Egypt (Revelation 1:8) or Babylon (Revelation 14:8) |
| 2. Mighty miracles were performed by God (plagues, Passover) during the deliverance of Israel as signs to His people | 2. Mighty signs in nature ushered in the prophetic time of the end: earthquake of Lisbon (1755), sun and moon darkened (1780), falling of the stars (1833) |
| 3. Israel left Egypt | 3. Adventists left fallen churches in 1844 |
| 4. Marah experience of bitter water tested the people | 4. Bitter disappointment in 1844 tested Advent believers |

| | |
|--|---|
| 5. Moses was chosen as a prophet | 5. Ellen (Harmon) White was chosen as God's messenger |
| 6. The Commandments were given at Sinai | 6. Adventists received light on the law of God in 1848 |
| 7. Jethro proposed organization | 7. Seventh-day Adventist Church was organized in 1863 |
| 8. Health laws were given to Israel | 8. Health reform was introduced in 1864 |
| 9. Two faithful spies who believed God's word that the Israelites could take the country were rejected by the people | 9. Elders Waggoner and Jones presented the message of Christ our Righteousness in 1888; it was not accepted |
| 10. Revolt of Korah, Dathan and Abiram caused anguish in the camp | 10. The Kellogg crisis of 1895-1905 caused great anguish |



| | |
|---|--|
| 11. Moses died before reaching the promised land | 11. Sister White was laid to rest in 1915 |
| 12. Book of Moses' law remained valid for the people (Joshua 1:8) | 12. The Testimonies are still valid after the death of God's messenger |

Today, in the same line of succession, we have the Testimonies of the Spirit of prophecy. We should study them day and night and do all that the servant of God has left for us as a precious heritage.

We bring these facts to your attention to establish your faith in the divine gift of prophecy. Listen to these words:

"Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself body, soul, and spirit under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armour of God. *We must follow the directions given through the Spirit of prophecy.*" –*Testimonies for the Church*, vol. 8, p. 298 (emphasis ours).

4. THE OLD LANDMARKS

The principles that were handed down to us by the pioneers of the Advent movement constitute the old landmarks of truth. The following Testimonies speak about these landmarks:

"There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more.... No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world." –*Testimonies for the Church*, vol. 6, p. 17.

"Our only safety is in preserving the ancient landmarks. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." –*Testimonies for the Church*, vol. 5, p. 199.

"Never, never seek to remove one landmark that the Lord has given His people. The truth stands firmly established on the eternal Rock—a foundation that storm and tempest can never move." –*Testimonies for the Church*, vol. 8, p. 162.

"He [Satan] works today as he worked in heaven, to divide the people of God in the very last stage of this earth's history. He seeks to create dissension, and to arouse contention and discussion, and to remove if possible the old landmarks of truth committed to God's people. He tries to make it appear as if the Lord contradicts Himself." –*Evangelism*, pp. 359,360 (1906).

"As a people we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value." –*Special Testimonies*, Series B, No. 2, p. 51 (1904).

Such is the rich and wonderful heritage of faith handed down to us under the careful guidance of God's Spirit. Let us treasure this heritage and defend it against all attacks from the inside or the outside.

"In the time of the end every divine institution is to be restored. The breach made in the law at the time the Sabbath was changed by man, is to be repaired. God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform, and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to cooperate with Him in building up the waste places. They are to be the repairers of the breach, restorers of paths to dwell in." –*Prophets and Kings*, p. 678.



Elder James White teaching the law

**WE HOPE YOU HAVE BEEN BLESSED BY THESE LESSONS.
TO OBTAIN THE NEXT ONES, SIMPLY ANSWER THE STUDY QUESTIONS
AND RETURN THEM IN THE ENCLOSED ENVELOPE.
THE LESSONS ARE YOURS TO KEEP.**



REFORMATION STUDY COURSE

LESSON 3

THE REASON FOR REFORM

Often the question arises, Why a reformation? Why a change? There is a very basic and important reason why a reformation must take place among God's people. Reformation is contrary to the lukewarm and indifferent spirit of a Laodicean Christian who would rather maintain the status quo. Often a mistaken loyalty toward a church and its organization, instead of to principles of the present truth, is used by the enemy to resist any reform.

The only reason God ever calls for a reformation is because apostasy has occurred. We can put it very clearly: No apostasy—no reformation! It must be proven conclusively that there is apostasy present; if this can be done, then a reformation is automatically called for. But even in that case, apostasy must have reached a certain level before a reformatory movement has a legitimate right to spring into action.

1. ELIJAH

This fact is proven in the Scriptures. Take, for instance, Elijah, the Old Testament reformer who 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.

Three basic reasons for his reformatory work are given here by Elijah; namely,

1. Forsaking the covenant (contract).
2. Throwing down (destroying) God's altars.
3. Slaying God's prophets (spirit of persecution).

2. THESE THREE CHARACTERISTICS APPLIED

These distinctive characteristics must exist in a church before a call for reformation has any valid authority.

(a) To understand this thought more fully: What is this covenant? Deuteronomy 4:13 says: "And He declared unto you His covenant, which He commanded you to perform, even ten commandments; and He wrote them upon two tables of stone." Thus the Ten Commandments—the law of God—is the covenant that is broken when apostasy occurs.

(b) The second characteristic of apostasy consists of destroying God's altars and replacing them with damnable idolatry of the world.

(c) The slaying of God's prophets under this third point indicates the fact that an apostate church is always a persecuting church, like the great Babylon which is "drunken with the blood of the saints." Revelation 17:6.

3. VERIFIED

(a) The Spirit of prophecy underscores these three points as follows:

"God's remnant people, standing before the world as reformers, are to show that the law of God [covenant] is the foundation of all enduring reform...." —*Prophets and Kings*, p. 678.

(b) Concerning the point of throwing down God's altars and accepting idol worship, we read these words:

"Many are worshiping idols instead of the Lord of heaven and earth. Anything that men love and trust instead of loving the Lord and trusting wholly in Him becomes an idol and is thus registered in the books of heaven." —*Testimonies for the Church*, vol. 5, p. 250.

(c) And concerning persecution, we read:

"Those who differed from the established doctrines have been imprisoned, put to torture and to death, at the instigation of men who claimed to be acting under the sanction of Christ. But it is the spirit of Satan, not the spirit of Christ, that inspires such acts." —*Christ's Object Lessons*, p. 74.



4. PROPHESED

The more sure word of prophecy in the past predicted many reformations.

Of Christ, the Great Reformer of all times, it was predicted: "... He will magnify the law, and make it honourable." Isaiah 42:21.

Of John the Baptist it was said: "Behold, I will send Elijah the prophet..." Malachi 4:5.

And the 16th Century Reformation was predicted in Daniel 11:34: "Now when they shall fall, they shall be holpen with a little help..."

The Advent Movement carries this divine credential: "And they that shall be of thee shall build the old waste places... and thou shalt be called, The repairer of the breach [in the law], The restorer of paths to dwell in." Isaiah 58:12.

So, we must conclude that a true reformation must carry the authorization of being divinely prophesied. Likewise, if a reformation is called for today, it must be prophesied by the word of God and the Testimonies of God's Spirit! Let us keep this important fact in mind as we continue studying.

For Further Study...

REQUIREMENTS OF TRUE SEVENTH-DAY ADVENTISTS

"... The days of purification of the church are hastening on apace. God will have a people pure and true." -*Testimonies for the Church*, vol. 5, p. 80.

"Every soul is to be tested. Every defect in the character, unless it is overcome by the help of God's Spirit, will become a sure means of destruction." -*Testimonies for the Church*, vol. 5, p. 573.

"If we swerve a single inch from duty, we are in danger of following on in a course of sin that will end in perdition." -*Testimonies for the Church*, vol. 5, p. 540.

"I saw that none could share the 'refreshing' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action.... Let all remember that God is holy and that none but holy beings can ever dwell in His presence." -*Early Writings*, p. 71.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them." -*Testimonies for the Church*, vol. 5, p. 214.

"God's ideal for His children is higher than the highest thought can reach. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.'" -*The Desire of Ages*, p. 311.

"Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation." -*Testimonies for the Church*, vol. 1, p. 187.

"Oh, how many flatter themselves that they have goodness and righteousness, when the true light of God reveals that all their lives they have only lived to please themselves! Their whole conduct is abhorred of God....

"How sad and fearful the mistakes that many are making! They are building on the sand, but flatter themselves that they are riveted to the eternal Rock." -*Testimonies for the Church*, vol. 3, p. 475.

"Those who would be saints in heaven, must first be saints on earth." -*Review and Herald*, August 18, 1890.

A WONDERFUL LETTER

When we ^{to} ~~are~~ ^{to} ~~are~~ in demonstration of the Spirit and power, I have no hope could be helped by anything, I desired very far that they have resorted to the approach of the Spirit of God, I have no hope that the Lord has a reserve power to break down their resistance, I leave them in the hands of God and unless the Lord please upon me a decided burden to speak (words in the bottom of I shall not attempt to say anything, until these things have acted a part to be done up my way should clear my path, if they leave out recognition of the Spirit of the Lord in the passages I have borne they will recognize it too now for I have not strength to contend with the Spirit and resistance doubts and unbelief (which has barricaded them) such that they could not see their good cometh, I have far greater liberty to in speaking to such a case, they are in truth they feel in power by the Spirit of God and say it seems that words are spoken under the inspiration of the Spirit of God, Oh it's the hardest place in the world to speak when great light has come upon in responsible positions and they have to testify about but chosen dark rather than light

letter, I wrote

On my depend I have great sorrow of heart & over the hardness of heart that has been leaving, our churches and especially is seen in them who have had great light and then blindness of mind is greater sorrow and I have to say to the light that light was given, that I am sure, what will be the end of this darkness unless we have got to learn,

I am thankful that the Lord's workers in Washington I hope that you will look under the direct rays of the Son of righteousness, that the light beams from the face of Jesus Christ may shine with its brightness upon your hearts, and you reflect the bright rays of light to others, I am pained as I see so much prejudice and Phariseism, Oh that our Christian brethren would broaden and not be so narrow and short sighted, many souls will come from the darkness in all churches, and at the closing hour will obey all the truth, because they have not set themselves in array against heaven's light, but turned up to all the light they had, Oh will these also have great light, I have seen many and opportunities will and faith to live in the light and walk in the light once

idea that there

The Creek Mich. Sep. 14, 1890

DIVINE PREDICTIONS

Washington

He I received from

The last point of our previous lesson asserts that a definite reformation was prophesied for the Seventh-day Adventist Church. In this lesson we will present evidence to support this assertion. The first point we shall investigate is the apostasy of God's professed people; then, some statements showing that the history of Israel is indeed a valid object lesson for Adventists today; and finally, testimonies pointing to the predicted reformation.

Let us first trace the Advent Movement from its beginning.

1844. "A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. Angels were watching with the deepest interest the effect of the message, and were elevating those who received it, and drawing them from earthly things to obtain large supplies from salvation's fountain. God's people were then accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them." *—Early Writings*, p. 239.

"We were indeed a peculiar people. We were few in numbers, without wealth, without worldly wisdom or worldly honors; and yet we believed God and were strong and successful, a terror to evildoers. Our love for one another was steadfast; it was not easily shaken. Then the power of God was manifested among us, the sick were healed, and there was much calm, sweet, holy joy." *—Testimonies for the Church*, vol. 5, p. 534.

This was certainly a wonderful, inspiring condition. But we are made sad as we read that a change for the worse began taking place soon after this time. Read the following record:

1852. "As I have of late looked around to find the humble followers of the meek and lowly Jesus, my mind has been much exercised. Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal, like the nominal churches from which they but a short time since separated. The words addressed to the Laodicean church describe their condition perfectly." *—Early Writings*, p. 107.

1856. "Oh, the pride that was shown me of God's professed people! It has increased every year, until it is now impossible to designate professed advent Sabbathkeepers from all the world around them." *—Testimonies for the Church*, vol. 1, p. 135.

1860. "I was shown the low state of God's people; that God had not departed from them, but that they had departed from Him, and had become lukewarm." *—Testimonies for the Church*, vol. 1, p. 210.

1865. "The people are overcharged with surfeiting and drunkenness and the cares of this life. They are entering deeper and

deeper into a spirit of worldly enterprise.... Spirituality and devotion are rare." *—Testimonies for the Church*, vol. 1, p. 469.

1868. "I have stated before them that, from what was shown me, but a small number of those now professing to believe the truth would eventually be saved—not because they could not be saved, but because they would not be saved in God's own appointed way." *—Testimonies for the Church*, vol. 2, p. 445.

1882. "As Jesus views the state of His professed followers today, He sees base ingratitude, hollow formalism, hypocritical insincerity, pharisaical pride and apostasy....

"The church has turned back from following Christ her Leader and is steadily retreating toward Egypt." *—Testimonies for the Church*, vol. 5, pp. 72, 217.

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

1891. "The church has long been contented with little of the blessing of God; they have not felt the need of reaching up to the exalted privileges purchased for them at infinite cost. Their spiritual strength has been feeble, their experience of a dwarfed and crippled character, and they are disqualified for the work the Lord would have them to do." *—Testimonies to Ministers and Gospel Workers*, p. 175.

1893. "'And thou, Capernaum (Seventh-day Adventists, who have had great light), which art exalted unto heaven (in the point of privilege), shall 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.' Matthew 11:23." *—Review and Herald*, August 1, 1893.

1895. "The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following in the path of worldlings." *—Testimonies to Ministers and Gospel Workers*, p. 86.

1903. "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.'" *—Testimonies for the Church*, vol. 8, p. 250.

This is a terrible revelation of the true condition of God's professed people. No one can deny it, and the consequences must be faced unless a decided change is made.

OBJECT LESSONS

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Corinthians 10:11.

"In every age there is given to men their duty 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.

"That day had come to Jerusalem. Jesus wept in anguish over the doomed city, but He could not deliver her. He had exhausted every resource. In rejecting the warnings of God's Spirit, Israel had rejected the only means of help. There was no other power by which they could be delivered.

"The Jewish nation was a symbol of the people of all ages who scorn the pleadings of Infinite Love. The tears of Christ when He wept over Jerusalem were for the sins of all time. In the judgments pronounced upon Israel, those who reject the reproofs and warnings of God's Holy Spirit may read their own condemnation." —*The Desire of Ages*, p. 587.

"I saw that at present we are under divine forbearance, but no one can say how long this will continue." —*Testimonies for the Church*, vol. 5, p. 76.

"Jerusalem is a representation of what the church will be if it refuses to walk in the light that God has given." —*Testimonies for the Church*, vol. 8, p. 67.

REVIVAL AND REFORMATION FORETOLD

1890. "Twenty-nine years ago, when many were predicting that nations would never again lift up sword against nation, neither should there be war any more, the following impressive warning was given: '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 our 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.' —*Signs of the Times*, April 21, 1890." —*The Time and the Work* (1920 ed.), pp. 8, 9.

1904. "Sixteen years ago it was said: 'The time is nearing when the great crises in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another—fire and flood and earthquake, with war and bloodshed.

"'Oh, that the people might know the time of their visitation.' —*Testimonies for the Church*, vol. 9, p. 97." —*The Time and the Work*, p. 9.

1904. "Again, in the year 1904, the prediction was made: 'Soon grievous troubles will arise among the nations—troubles 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 in-

crease until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war.' —*Review and Herald*, Nov. 24, 1904." —*The Time and the Work*, p. 9.

1909. "Five years later, or in 1909, the representatives of the General Conference assembled were solemnly charged to prepare their hearts for the terrible scenes of strife and oppression beyond anything they had conceived of, soon to be witnessed among the nations of the earth. The message then was: 'Very soon the strife and oppression of foreign nations will break forth with an intensity that you do not now anticipate.' —*General Conference Bulletin*, 1909, p. 57. Five years after this prediction was made, the great World War was precipitated." —*The Time and the Work*, p. 10.

1913. "While these calamities were witnessed among the nations of earth, another scene was presented—a great reformatory movement among God's people.

"'I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God's call....

"'God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for His laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed....

"'Do not the Scriptures call for a more pure and holy work than we have yet seen?' —*General Conference Bulletin*, May 19, 1913, p. 34." —*The Time and the Work*, p. 11 (also found in *Testimonies to Ministers and Gospel Workers*, pp. 515, 514).

"'The work which the church has failed to do in a time of peace and prosperity she will have to do in a terrible crisis under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld must be given under the fiercest opposition from enemies of the faith.... The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth.' —*Testimonies for the Church*, vol. 5, p. 463." —*The Time and the Work*, p. 10.

All of the statements presented in this section appeared in a General Conference publication entitled *The Time and the Work*, issued in 1920. However, in a later edition of the same booklet, the revised edition of 1935, the foregoing testimonies, as well as the comments made by the General Conference, were entirely omitted.

SEE FOR YOURSELF

1920 edition of

THE TIME AND THE WORK

To order or download, go to www.sda1888.org



REFORMATION STUDY COURSE

LESSON 5

THE 1888 CONFERENCE

The 1888 General Conference Session held in Minneapolis, Minnesota, was a turning point for the Seventh-day Adventist Church. From that time to our day it has been a subject of much discussion and controversy.

Some regard this experience as a repetition of history, comparing it with ancient Israel's coming to the borders of Canaan, Kadesh-barnea, and because of unbelief having to turn back into the wilderness. Others, such as L.E. Froom in his book, *Movement of Destiny*, attempt to interpret the events of this conference as a victory and a turning point for good in the church. In this lesson we shall trace the events that led to this conference and see what happened there.

EVENTS BEFORE 1888

As we have seen in the previous lessons, it did not take long for the church to backslide. Spirituality died out to a great degree. In their actions, the Adventists were retreating toward Egypt. Stern rebukes and startling testimonies were given to leaders and people alike, as the following statements show:

1881. "Unconsecrated ministers, professors, and teachers assist Satan to plant his banner in our very strongholds...."

"The anger of the Lord is kindled for these things." —*Testimonies for the Church*, vol. 5, p. 12.

1882. "I am filled with sadness when I think of our condition as a people...."

"The church has turned back from following Christ her Leader and is steadily retreating toward Egypt." —*Testimonies for the Church*, vol. 5, p. 217.

1882. "I have been shown that the spirit of the world is fast leavening the church. You are following the same path as did ancient Israel. There is the same falling away from your holy calling as God's peculiar people. You are having fellowship with the unfruitful works of darkness. Your concord with unbelievers has provoked the Lord's displeasure. You know not the things that belong to your peace, and they are fast being hid from your eyes. Your neglect to follow the light will place you in a more unfavorable position than the Jews upon whom Christ pronounced a woe.

"I have been shown that unbelief in the testimonies has been steadily increasing as the people backslide from God. It is all through our ranks, all over the field. But few know what our churches are to experience. I saw that at 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." —*Testimonies for the Church*, vol. 5, pp. 75, 76.

1887. "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.

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

THE INSTRUMENTS USED

Seeing the condition of the church at that time, the Lord had a message for the people. But who was to give this message when the leadership was no longer faithful to the Master?

The General Conference in full session is the voice of God to the church (please see *Testimonies for the Church*, vol. 3, p. 492 and vol. 9, p. 260). However, at this particular time, things were not done in the ordinary manner, as Sister White intimated in *Testimonies to Ministers and Gospel Workers*, p. 300:

"Unless those who can help in ____ are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness.

"The Lord often works where we least expect Him; He surprises us by revealing His power through instruments of His own choice, while He passes by the men to whom we have looked as those through whom light should come...."

"Even if all our leading men should refuse light and truth, that door will still remain open. The Lord will raise up men who will give the people the message for this time." —*Testimonies to Ministers and Gospel Workers*, pp. 106, 107.

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather

by unction of His Spirit than by the outward training of scientific institutions.” –*Testimonies for the Church*, vol. 5, p. 82.

In 1888, God chose two young men to carry His message to the church. They were Elders E.J. Waggoner and A.T. Jones. Elder Waggoner saw a vision of Christ hanging on a cross. This led to study the Bible on the subject of “God in Christ reconciling the world to Himself.”

In a letter (S-24-1892), Sister White wrote of these brethren: “The message given us by A.T. Jones and E.J. Waggoner is the message of God to the Laodicean church,…” And in *Testimonies to Ministers and Gospel Workers*, p. 91, she stated: “The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones.”

THE MESSAGE, A TEST FOR THE CHURCH

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

Thus we conclude that the angel of Revelation 18 began his work at the conference in 1888. Let us see how this angel was received.

“I can never forget the experience which we had in Minneapolis, or the things which were then revealed to me in regard to the spirit that controlled men, the words spoken, the actions done in obedience to the powers of evil.... They were moved at the meeting by another spirit, and they knew not that God had sent these young men to bear a special message to them which they treated with ridicule and contempt, not realizing that the heavenly intelligences were looking upon them. I know that at that time the Spirit of God was insulted, and now when I see anything approaching to the same course of action, I am exceedingly pained.” –Letter, S-24-1892.

“Those who have rejected the messages God has sent, will hear most startling declarations. The Holy Spirit will invest the announcement with a sanctity and solemnity which will appear terrible in the ears of those who have heard the pleadings of infinite love, and have not responded to the offers of pardon and forgiveness. Injured and insulted Deity will speak, proclaiming the sins that have been hidden.” –*Special Testimony*, Series A, No. 7, p. 54, 1896.

“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. They would not humble their hearts to repent, to give God the glory, and vindicate the right. They went on in their own spirit, filled with envy, jealousy, and evil surmisings, as did the Jews. They opened their hearts to the enemy of God and man. 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*, p. 80.

THE MESSAGE REJECTED

Some held hopes that at a later session of the General Conference a revival and reformation would take place, but to their disappointment the years passed by and no change was seen in the course of the church and her leaders.

“Today there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins.... The sweetest melodies that come from God through human lips—justification by faith, and the righteousness of Christ—do not bring forth from them a response of love and gratitude.... They steel their hearts against



Him (the Heavenly Merchantman).... If they continue in this state, God will reject them with abhorrence.” –*Review and Herald*, April 4, 1893.

Of the General Conference Session held in 1901, Sister White wrote in a letter dated August 5, 1902:

“What wonderful work could have been done for the vast company gathered in Battle Creek at the General Conference of 1901, if the leaders of our work had taken themselves in hand.... There was a stopping short of entire surrender to God, and hearts that might have been purified from all error were strengthened in wrong doing. The doors were barred against the heavenly current that would have swept away all evil. Men left their sins unconfessed. They built themselves up in wrong doing, and said to the Spirit of God, ‘Go thy way for this time: when I have a more convenient season, I will call for Thee.’”

The message presented by the third angel was not able to bring about that revival and reformation called for in the Adventist ranks. This work was left for that other angel who would come down and join with the third angel to give the loud cry (*Early Writings*, p. 277).

Even as late as 1913 there was no sign of a turnabout:

“Men of clear understanding are needed now. God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for His laborers to come into line. Every soul should now stand in a position of deeper, truer consecration to God than during the years that have passed....

“I have been deeply impressed by scenes that recently passed before me in the night session. There seemed to be a great movement—a work of revival—going forward in many places. Our people were moving into line, responding to God’s call. My brethren, the Lord is speaking to us. Shall we not heed His voice? Shall we not trim our lamps and act like men who look for their Lord to come? The time is one that calls for light bearing, for action.” –*Testimonies to Ministers and Gospel Workers*, pp. 514, 515.

RESULTS OF REJECTION

In a letter to Elder O.A. Olsen, September 1, 1892 (O’19, D’92), Sister White wrote:

“No more tender calls, no better opportunities could be given them in order that they might do that which they ought to have done at Minneapolis. The time will come when they will be willing to do anything and everything possible in order to have a chance of hearing the call which they rejected at Minneapolis.... Better opportunities will never come, deeper feelings they will not have.... God will not be trifled with.”

“The Spirit of God is departing from many among His people. Many have entered into dark, secret paths, and some will never return. They will continue to stumble to their ruin. They have tempted God, they have rejected light.” –*Testimonies to Ministers and Gospel Workers*, p. 90 (1895).

“The conference at Minneapolis was the golden opportunity for all present to humble the heart before God, and to welcome Jesus as the Great Instructor; but the stand taken by some at that meeting proved their ruin. They have never seen clearly since and they never will; for they persistently cherish the spirit that prevailed there, a wicked, criticizing, denunciatory spirit.” January 9, 1893, written from Melbourne.

“And thou, Capernaum (Seventh-day Adventists who have had great light), which art exalted unto heaven (in the point of

privilege), shall 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.’ Matthew 11:23, 24.” –*Review and Herald*, August 1, 1893.

In our next lesson we will study what happened following this fateful conference.



Sister E.G. White speaking at the 1901 General Conference Session Seated on the rostrum, left to right: H.E. Rogers, L.A. Hoopes, B.F. Sturman, G.A. Irwin (President of the General Conference), S.H. Lane, W.C. White, S.N. Haskell, Dr. David Paulson, J.N. Loughborough. Back of the organ is J.E. White.

CHRIST OUR RIGHTEOUSNESS

“The Lord in His great mercy sent a most precious message to His people.... 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, which is made manifest in obedience to all the commandments of God. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.” –*Testimonies to Ministers and Gospel Workers*, pp. 91, 92.

THE MESSAGE

“CHRIST OUR RIGHTEOUSNESS”

As presented by Elders Waggoner and Jones and recorded by Elder Nash,
who attended the Minneapolis Conference in 1888



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

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

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

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

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

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

“Mrs. E.G. White says, ‘As a people we have preached the law until we are as dry as the hills of Gilboa that had neither dew nor rain. We must preach CHRIST in the law, and there will be sap and nourishment in the preaching that will be food to the famishing flock of God. We must not trust in our merits at all, but in the merits of JESUS of Nazareth.’” —A.G. Daniells, *Christ our Righteousness*, p. 64.

When Elders Jones and Waggoner came to reply to their opponents, they stood side by side with open Bibles.

“Doctor Waggoner began reading Jeremiah 23:5-7.

“Elder Jones read Ephesians 2:4-8.

“Doctor Waggoner read Galatians 2:16-21.

“Elder Jones read Romans 11:1-33.

“Doctor Waggoner read Romans 1:14-17.

“Elder Jones read Romans 2:12-29.

“Doctor Waggoner read Galatians 3 entire.

“Elder Jones read Romans 3 entire.

“Doctor Waggoner read Galatians 5:1-6.

“Elder Jones read Romans 9:7-33.

“Doctor Waggoner read Galatians 2 entire.

“Elder Jones read Romans 4:1-11.

“Doctor Waggoner read Romans 5 entire.

“Elder Jones read Romans 4:13-25.

“Doctor Waggoner read Romans 6 entire.

“Elder Jones read Romans 1:15-17.

“Doctor Waggoner read Romans 8:14-39.

“Elder Jones read 1 John 5:1-4.

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

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

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

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

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

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

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



REFORMATION STUDY COURSE

LESSON 6

EVENTS FOLLOWING 1888

INTRODUCTION

(1) "One little disregard of 'Thus saith the Lord' is sufficient to stop the promised blessing of the Holy Spirit. By disobedience the light once so precious becomes obscured. Satan takes charge of the mind and soul, and God is greatly dishonored." —Letter, October 10, 1899; Manuscript 7-148.

(2) "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.... Dangers that we do not now discern will soon break upon us, and I greatly desire that they shall not be deceived." —*Special Testimony*, Series B, No. 2, p. 50.

(3) "I have a message for you. The Lord is in earnest with His people. I expected that great humiliation of heart would follow the Lord's displeasure in the destruction of the principal buildings of our two largest institutions. But how little influence this has had to bring humiliation and repentance. God's people have dishonored Him, and their hearts have become so unimpressible that even when He speaks in judgment, they make no decided change." —Manuscript 114, October 5, 1903.

HERESIES COME IN

"Certain it is that there has been among us a departure from the living God and a turning to men, putting human in place of divine wisdom.

"God will arouse His people; if other means fail, *heresies will come in among them*, which will sift them, separating the chaff from the wheat." —*Testimonies for the Church*, vol. 5, p. 707 (*emphasis ours*).

In the first part of this lesson, we shall study the heresies which began to come in among the Adventists at the turn of the century. As early as 1897, at the General Conference, new theories were presented to the church by Dr. J.H. Kellogg. This was the beginning of a great crisis in the church. The errors in his pantheistic theories were so finely spun that they passed unrebuked by the delegates.

In 1899, at the General Conference, more heresies and confused theories were presented to the delegates. No doubt these ideas and theories had been on the minds of the leaders and workers for some time; now they were ready to be presented to the General Conference in session.

At this conference in 1899, speakers presented erroneous pantheistic ideas. The *General Conference Bulletin* of 1899, p. 58, described some of these, as follows:

(1) The air man breathes is the medium through which the Holy Spirit is given to us. When a man knows and recognizes that every breath he draws is a direct breathing of God in his nostrils, he lives in the presence of God and has a Spirit-filled life.

(2) Righteousness, according to another false teaching, was received by manifesting faith that the very life of God is in air, in food, and in drink. Everything that God has given us by which to convey life is the means of conveying righteousness to us.

(3) It was stated that there is power and life in pure water, because God's life is in it. Also when Jesus said of the communion bread, "This is My body," He was speaking not figuratively, but literally.

(4) Another speaker presented a theory that the message of health reform now centered in that simple statement, "The seventh day is the Sabbath of the Lord thy God."

These and many other false teachings were expounded at this conference, and the speakers who were foremost in presenting these theories were among those in whom the people had great confidence as Bible expositors.

These near-pantheistic views were heartily accepted by the Superintendent of the Battle Creek Sanitarium, Dr. J.H. Kellogg, and were made very prominent afterward in his lectures to the patients, sanitarium staff, and medical students.

At the General Conference Session of 1901, he was asked to speak to the delegates on the question of the divine life in man. He presented ideas such as the following: It is God in the sunflower that makes it follow the sun.

"Wherever God's life is, God Himself is. You cannot separate God and His life. That is the reason God is everywhere." —*General Conference Bulletin*, 1901, pp. 492-495.

Many testimonies and rebukes were given by Sister White against these false theories. When messages sent by God's Spirit did not work a reformation and revival, God in his love for His people had to send stronger rebukes and punishments in order to alert them to their danger. This was witnessed in the great fire in the Sanitarium in Battle Creek on February 18, 1902. That same year, on December 30, the Review and Herald publishing house was totally destroyed by fire of an unknown origin.

Was this merely coincidental? No, these catastrophes were predicted, and the reason for them was plainly given.

PREDICTION AND REACTION

One year before the fire, the following message was given to the managers of the Review and Herald. You will find it in *Testimonies for the Church*, vol. 8, p. 91 (November 3, 1901):

"I feel a terror of soul as I see to what a pass our publishing house has come. The presses in the Lord's institution have been printing the soul-destroying theories of Romanism and other mysteries of iniquity. The office must be purged of this objectionable matter...."

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

When on January 5, 1903, Sister White received the message of the fire, she wrote the following:

"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 the visions of the night I have seen an angel standing with a sword as of fire stretched over Battle Creek.

"This morning I was drawn out in earnest prayer that the Lord would lead all who are connected with the *Review* and *Herald* office to make diligent search, that they may see wherein they have disregarded the many messages God has given....

"At the General Conference held in Battle Creek in 1901, the Lord gave His people evidence that He was calling for reformation. Minds were convicted, and hearts were touched; but thorough work was not done. If stubborn hearts had then broken in penitence before God, there would have been seen one of the greatest manifestations of the power of God that has ever been seen. But God was not honored. The testimonies of His Spirit were not heeded. Men did not separate from the practices that were in decided opposition to the principles of truth and righteousness, which should ever be maintained in the Lord's work." —*Testimonies for the Church*, vol. 8, pp. 97,98.

"I pray that those who have resisted light and evidence, refusing to listen to God's warnings, will see in the destruction of the *Review* and *Herald* office an appeal to them to turn to God with full purpose of heart." —*Testimonies for the Church*, vol. 8, p. 102.

FURTHER APOSTASY

Instead of letting these sad events speak to them, the leaders continued on into deeper apostasy. The following statements give us a clear picture:

"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 a most startling nature." —*Special Testimonies*, Series B, No. 2, p. 16, July 24, 1904.

"'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, 1904.

The Spirit of prophecy has always proven to be a great blessing to the people of God. Many times great dangers have been averted when the believers heeded the straight testimonies and solemn appeals of Sister White. But with sadness and tears she saw the time approaching when she would no longer be present to rebuke and warn the people.

"May the Lord have mercy upon you; for if you go on in this way, nothing but evil can be prophesied concerning you.

"The patience of God has an object, but you are defeating it. He is allowing a state of things to come that you would fain see counteracted by and by, but it will be too late. God commanded Elijah to anoint the cruel and deceitful Hazael king over Syria, that he might be a scourge to idolatrous Israel. Who knows whether God will not give you up to the deceptions you love? Who knows but that the preachers who are faithful, firm, and true may be the last who shall offer the gospel of peace to our unthankful churches? It may be that the destroyers are already training under the hand of Satan, and only wait the departure of a few more standard-bearers to take their places, and with the voice of the false prophet cry, 'peace, peace,' when the Lord hath not spoken peace. I seldom weep, but now I find my eyes blinded with tears; they are falling upon my paper as I write. It may be that ere long all prophesyings among us will be at an end, and the voice which has stirred the people may no longer disturb their carnal slumbers." —*Testimonies for the Church*, vol. 5, p. 77.

In no uncertain terms, Sister White warned the church. To her son, Elder W.C. White, she said: "I will tell you now that when I am laid to rest, great changes will take place. I do not



Review and Herald Publishing Association, Battle Creek, Michigan, before the fire that destroyed this building on December 30, 1902. Inset: J.H. Kellogg.

know when I shall be taken, and I desire to warn against all the devices of the devil. I want the people to know that I warned them fully.” –Sent out by W.C. White, February 24, 1915.

THE REBUKE UNHEEDED

Even these drastic measures that should have warned the church of its impending doom were not heeded.

“How true is the solemn statement, ‘My people know not the judgment of the Lord.’ Has not this been repeatedly demonstrated in Battle Creek? Have not men stood up in public assemblies and ridiculed the idea that the burning of our two largest institutions was a reproof and a judgment from God? Could they have seen the presentation given me of *what will be in the future*, their ridicule would suddenly have turned to mourning.” –*Special Testimonies*, Series B, No. 7, p. 9 (*emphasis ours*).

To raise money for the erection of a new sanitarium, a book was written by Dr. J.H. Kellogg called *The Living Temple*. All the profits were to be given by the author, publisher, and dis-

tributor to the fund for the new facility. The erroneous theories of the immanence of God in all living things were presented in this book. In May 1902, the galley proofs were presented to the General Conference Committee, which declined the book. The plates and type were still at the Review and Herald Publishing Assn. and were destroyed in the December fire. But Dr. Kellogg did not give up and persisted in publishing the book under the auspices of the Good Health Publishing Co. of Battle Creek and put it up for sale. That this book made serious inroads into the ranks of Seventh-day Adventists on both sides of the ocean is evident from the earnest testimony that followed this episode:

“One thing it is certain is soon to be realized—the great apostasy, which is developing and increasing and waxing stronger, and will continue to do so until the Lord shall descend from heaven with a shout.” –*Special Testimonies*, Series B, No. 7, pp. 56, 57, December 4, 1905.

LESSON 7

CHARACTERISTICS OF TRUE REFORMATION

As long as we are still in this world of sin, we may expect to see a counterfeit of everything that is genuine. Thus we shall continue to see false reformations alongside the true reformation.

“I saw that the mysterious signs and wonders and false reformations would increase and spread. The reformations that were shown me were not reformations from error to truth.” –*Early Writings*, p. 45.

In this lesson, we shall deal with the positive side of this question and present the characteristics of a true, divinely authorized reformation.

1. THE LAW OF GOD

In the time of ancient Israel, God made a covenant with His people. The foundation of this covenant was the Ten Commandments, the law of God. The apostle Paul said of the Jews: “Thou that makest thy boast of the law, through breaking the law dishonourest thou God?” Romans 2:23. God’s present-day people find themselves in much the same position as ancient Israel.

To indicate that the relationship between God and His people in this present day has not changed, we read Revelation 12:17: “... Which keep the commandments of God....” This shows that the last people of God observe and teach the Ten Commandments.

The Spirit of prophecy is also very clear on this point:

“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.

Examples:

(1) After Israel’s apostasy in worshiping the golden calf, which was a direct transgression of God’s law, Moses called for a reformation: “Who is on the Lord’s side? let him come unto me.” Exodus 32:26.

(2) The various God-fearing judges and kings of Israel and Judah instituted mighty reformations because heathen deities were worshiped—in transgression of God’s law.

(3) Elijah, standing on Mount Carmel, pleaded with the people, “How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him.” 1 Kings 18:21. The transgressors of God’s law have always challenged His supremacy.

(4) Outstanding among Old Testament reformers were Ezra and Nehemiah. Of the former the Scriptures say: “For Ezra had prepared his heart to seek the law of the Lord, and to do it.” Ezra 7:10. Concerning this, the Spirit of prophecy says:

“Above all else, Ezra was a teacher of the law, and as he gave personal attention to the examination of every case, he sought to impress the people with the holiness of this law, and the blessings to be gained through obedience.” –*Prophets and Kings*, p. 622.

(5) Christ, the world’s foremost Reformer, restored true commandment keeping. He said, “Why do ye also transgress

the commandment of God by your tradition?... Thus have ye made the commandment of God of none effect by your tradition." Matthew 19:17.

(6) Martin Luther firmly opposed the selling of indulgences, which strikes against the law of God. And the last remnant church, as mentioned earlier, "which keep the commandments of God" (Revelation 12:17), "shall build the old waste places," and be "The repairer of the breach" made in the law. Isaiah 58:12.

Summarizing this important factor, we must conclude that a reformation is always solidly based upon obedience to the commandments of God.

2. THE TESTIMONY OF JESUS

Whereas the Seventh-day Adventist people have always been identified as the people of the end times depicted in the Bible, there is a special characteristic singled out in prophecy to pinpoint the remnant people of God in these last days.

Revelation 12:17—The testimony of Jesus Christ.

Revelation 19:10—The testimony of Jesus is the Spirit of prophecy.

The people of God at the end of time will accept and obey the light given to the church through the Spirit of prophecy. They will not regard the testimonies as an addition to the Scriptures, nor will they place them under or over the Bible. The proper place for these inspired writings is given in the following statement:

"I took the precious Bible and surrounded it with the several *Testimonies for the Church*, given for the people of God." —*Testimonies for the Church*, vol. 5, p. 664.

As the Bible, so the **Testimonies** have often been misused. To guard against this, the following testimony was given:

"Regarding the testimonies, nothing is ignored; nothing is cast aside; but *time and place must be considered*. Nothing must be done untimely." —*Selected Messages*, book 1, p. 57 (*emphasis ours*).

In studying certain statements of the *Testimonies for the Church*, we should carefully consider how the particular testimony is supposed to be applied. We should ask the following questions: To whom was it written? When was it written? For what purpose was it written? What were the times and circumstances under which it was given? Only then will we be able to see the true picture that was conveyed by the Spirit of God through His servant.

3. A RETURNING PEOPLE

"...Ask for the old paths, where is the good way, and walk therein,..." Jeremiah 6:16.

All divinely authorized reformations in the past have led back to the old paths from which the people had strayed. True reformation, as the very word itself implies, signifies a "forming anew." When the people are led away from the pure stan-

dard of truth by deteriorating, deforming influences, the Spirit of God has always sought to restore them and bring them back to the former glory of God and to His unadulterated truth through reformation.

Elijah, the great reformer (1 Kings 18:30), did not build an entirely new altar but instead restored the broken-down altar of God that was already there. This has always been the object and the duty of true reformation.

"No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world." —*Testimonies for the Church*, vol. 6, p. 17.

"I have been hoping that there would be a thorough reformation, and that the principles for which we fought in the early days, and which were brought out in the power of the Holy Spirit, would be maintained." —*Selected Messages*, book 1, p. 206.

4. A PEOPLE WITH A MESSAGE

"Cry aloud, spare not, lift up thy voice like a trumpet, and shew My people their transgression, and the house of Jacob their sins." Isaiah 58:1.

The true reformer will see clearly the true condition of God's people; and although it is a hard, thankless, and unpleasant task, he will faithfully point out the wrongs of the people.

"The true people of God, who have the spirit of the work of the Lord and the salvation of souls at heart, will ever view sin in its real, sinful character. They will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the closing work for the church, in the sealing time of the one hundred and forty-four thousand who are to stand without fault before the throne of God, will they feel most deeply the wrongs of God's professed people." —*Testimonies for the Church*, vol. 3, p. 266.

"I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans." —*Early Writings*, p. 270.

5. A UNITED PEOPLE

Finally, there is a characteristic which is usually missing in false reformations but which is nevertheless very important. True reformers will be united on the firm platform of truth.

"I asked the angel if there were none left. He bade me look in an opposite direction, and I saw a little company traveling a narrow pathway. All seemed to be firmly united, bound together by the truth, in bundles, or companies. Said the angel, 'The third angel is binding, or sealing, them in bundles for the heavenly garner.'" —*Early Writings*, p. 88.

"Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent." —*Gospel Workers*, p. 487.



REFORMATION STUDY COURSE

LESSON 8

FALSE REFORMATIONS

There is a very true old saying: "If God builds a chapel, the devil will build a cathedral right next door to it." Indeed, there is nothing new under the sun. Paul wrote to the believers in his day: "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness;..." 2 Corinthians 11:14, 15. In *Early Writings*, p. 45, the Spirit of prophecy has this to say:

"I saw that the mysterious signs and wonders and false reformations would increase and spread. The reformations that were shown me were not reformations from error to truth."

MAN'S WEAKNESS

Therefore, not all that is called reformation is worthy of the name. Unless a movement has the true characteristics, as were outlined in Lesson 7, we are admonished to be extremely cautious concerning it. And why? Simply because man sees only what is right in front of his eyes. He looks, so to speak, for the package with the most beautiful wrapping, for the article glistening with gold tinsel, for the outer shell with the brightest colors; and he listens to the nicest sounding voice.

Since man has this weakness in his very nature, he is in dire need of the enlightening presence of the Holy Spirit to distinguish between the true and the false.

AS AN ANGEL

There is one who has for nearly 6,000 years studied this weakness so inherent in the human mind. By now he knows how to ensnare his victims.

"Satan frequently appears as an angel of light, arrayed in the livery of heaven; he assumes friendly airs, manifesting great sanctity of character and high regard for his victims, the souls whom he means to deceive and destroy." —*Testimonies for the Church*, vol. 3, p. 456.

DECEPTION

Christ's warnings against false christs imply that many would come with a Christ-like appearance; they would seem to be holy and perhaps even teach mostly truth. But just as the unwary bird or fish is caught with the most enticing bait, so poor souls become victims of Satan's wiles when he covers one lie with an enticing package of truths.

COUNTERFEIT HOLINESS

The most deceiving of all false reformations is the one bearing the appearance of holiness. When Luther the great Reformer, moved by God's Spirit, broke the iron chains of Rome's

usurped authority with a plain, "It is written!" and the hierarchy trembled to its very foundation, "...Satan was not idle." He attempted what he has attempted in every other movement for reform—to deceive and destroy the people by palming off on them a counterfeit in place of the true work. As there were false christs in the first century of the Christian church, so there arose false prophets in the sixteenth century.

"A few men, deeply affected by the excitement in the religious world, imagined themselves to have received special revelations from Heaven, and claimed to have been divinely commissioned to carry forward to its completion the Reformation which, they declared, had been but feebly begun by Luther." —*The Great Controversy*, p. 186.

SATAN'S OBJECT

Why does Satan raise up false reformations? This is a question people often ask. Read further:

"In the days of the Reformation its enemies charged all the evils of fanaticism upon the very ones who were laboring most earnestly against it. A similar course was pursued by the opposers of the Advent Movement. And not content with misrepresenting and exaggerating the errors of extremists and fanatics, they circulated unfavorable reports that had not the slightest semblance of truth." —*The Great Controversy*, p. 397.

False reformations are generally led by men inclined to fanaticism. Peter was speaking of this class when he said: "... By reason of whom the way of truth shall be evil spoken of." 2 Peter 2:2. This is exactly Satan's object in raising up counterfeit reformations—they bring reproach upon the true cause of reformation.

WINDS OF DOCTRINE

"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Ephesians 4:14.

We may be greatly astonished at the ever-increasing number of false reformations which seem to sprout like mushrooms after the rain. Nearly all of them are lone stars or comets with their own fanciful ideas, around which they build an issue of seemingly great importance. They totally ignore the truth of the following statement:

"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*, p. 61.

We are warned of this danger again in *Testimonies for the Church*, vol. 5, p. 80:

"The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing."

Satan is not interested in those who lightly regard the message; they are his already. It is the most earnest, the most consecrated, and the most spiritual ones whom he attacks with his temptations. To them he tries to appear as the preacher of righteousness, reminding them of Christ's righteousness as it was preached in 1888. But even great truths such as this, the sanctuary message, and the investigative judgment, when presented in an unbalanced, misconstrued manner, can lead men astray in a false, so-called "spiritual" awakening. Such a course prevents true, honest souls from understanding and embracing the genuine, practical reformation that is called for.

ERRONEOUS TEACHINGS

Of the various fanatics that have beset the Adventist cause, some have set the time for Christ's coming, while others have branded all forms of organization as satanic. Still others feel that they have the gift of prophecy. Many carry the message of health reform to unwarranted extremes or become one-sided dress reformers. God's true reformation will embrace the principle of all these truths for this time but will become neither worldly nor fanatic on one particular point. God's servant described past experiences when she wrote:

"We are God's commandment-keeping people. For the past fifty years [written in 1904] every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation. Messages of every order and kind have been urged upon Seventh-day Adventists, to take the place of the truth which, point by point, has been sought out by prayerful study, and testified to by the miracle-working power of the Lord. But the waymarks which have made us what we are, are to be preserved, and they will be preserved, as God has signified through His Word and the testimony of His Spirit. He calls upon us to hold firmly, with the grip of faith, to the fundamental

principles that are based upon unquestionable authority." —*Selected Messages*, book 1, p. 208.

ANOTHER FALSE REFORMATION

"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 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 disregarded. 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." —*Selected Messages*, book 1, pp. 204, 205.

The reformation described here would be exactly the opposite of a divine reformation. Against both extremes the Bible and the Testimonies raise their voices. Let us beware therefore, dear student, of supporting any such false reformation but rather hold solidly to that reformation which possesses all the divine characteristics.

One more thing to remember: Although there may be scores of false reformations abounding in the land, God's true reformation will be clear in all its divine luster to everyone who has the gift of God to "discern the spirit." As a mountain spring cannot be stopped up but will break loose again, so the true reformation will continue in spite of opposition and in the face of all false reformations around it.

"My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting-place." Jeremiah 50:6.



LAODICEA AND THE SHAKING

There is a great deal of discussion on the part of some as to the identity of “Laodicea,” as described in Revelation 3:14-21. Please read all of these verses very carefully.

To clear the first obstacle, let us agree that Laodicea is the last of the seven churches and therefore must apply to the last church before Christ’s second coming. Concerning this the Spirit of prophecy testifies as follows:

“The Laodicean message applies to the people of God who profess to believe present truth.” –*Testimonies for the Church*, vol. 4, p. 87.

“I was shown that the testimony to the Laodiceans applies to God’s people at the present time, . . .” –*Testimonies for the Church*, vol. 1, p. 186.

The condition of this church is described as *lukewarm, poor, wretched, blind, and naked*.

THE JUDGMENT

No one in such a condition is acceptable to God. For this reason, God says: “So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.” Revelation 3:16. Note that the warning uses the positive form, “I WILL,” which leaves no doubt that this threatened judgment will be fulfilled.

Does the impact of this prophetic word startle you? It should! Are you not a Seventh-day Adventist? And does the Laodicean message not embrace you, too? Perhaps you never looked at it from this angle before, but the accusing finger is pointed at you also. Are the conditions described (lukewarm, poor, wretched, blind, and naked) found in your life, if not totally, then in part?

Now you may have become concerned, and rightly so. You are not alone; there are thousands of earnest brothers and sisters who also feel impressed to examine their lives on this point. Yes, this could almost take all joy and the light of sunshine from Heaven out of our Christian experience if it were not for the consolation given later, as the True Witness pleads with us to buy of Him (Christ) the gold of faith and love, the white raiment of Christ’s righteousness, and the eyesalve of the Holy Spirit.

A VISION

This very subject under consideration was shown to Sister White in vision. If you turn to the book *Early Writings*, pp. 269-273, there is one complete chapter devoted to this topic under the title “The Shaking.” If you do not have this small book, please obtain it and read the entire chapter.

You may ask, What does this chapter have to do with the reformation? Our reply is, Everything! It deals with the first step in reformation, studied earlier, a reformation in the personal life. And now another question: Does the shaking mentioned here have anything to do with the Laodicean message mentioned above? Here is the answer given in this chapter in *Early Writings*, p. 270:

“I asked the meaning of the shaking I had seen and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans.”

So the Laodicean message causes the shaking by enlightening God’s people as to their sinful condition.

A STRUGGLE

As soon as you begin to be deeply concerned about your spiritual condition after learning of your lukewarm, poor, blind, and naked state, and as you begin to seek God in earnest prayer and agonizing spirit, you will join the group described by Sister White:

“I saw some with strong faith and agonizing cries pleading with God. Their countenances were pale and marked with deep anxiety, expressive of their internal struggle.” –*Early Writings*, p. 269.

Yes, this is a struggle. Why? Because your eternal salvation is at stake. Remember this: To be spewed out means simply TO BE ETERNALLY LOST. You cannot afford to let this happen to you.

STANDARDS AND TRUTH

As we look a little deeper into the chapter “The Shaking,” we notice described a darkness that envelops the praying company. “What kind of darkness is this?” you may ask. Here is the answer: Speaking of the straight testimony, which causes the shaking, it says:

“This will have its effect upon the heart of the receiver, and will lead him to *exalt the standard and pour forth the straight truth.*” –*Early Writings*, p. 270 (*emphasis ours*).

Then these praying ones are deeply concerned about the lowering of some church standards or fundamental truths which the Adventists believe in, and the ignoring of the cutting truths that keep the church pure.

It follows that if a church lowers its established standards it permits sin and sinners to enter the church; and if it does not preach the straight truth, it uses policy to please men instead of exalting the truth to please God.

SIGHING AND CRYING

In this connection we are reminded of a prophetic vision of Ezekiel. Turn to Ezekiel 9 and observe the implication. We see six men with destructive weapons, and one carries a writing instrument (verse 2). Then the command is given in verse 4: “Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.”

Here the deep concern shifts from one’s personal condition to that of the church at large, which is composed of individuals. What is the concern? The men are sighing and crying for the abominations. In the chapter, “The Shaking,” which we

touched on before, it indicates that the church standards have been lowered and the truth perverted. Here the sighing, crying ones are deeply concerned about abominations in the church. Then, somehow, backsliding into apostasy must have occurred. And this is the very thing that causes the honest souls to act. And if the apostasy is deeply rooted, then the call for a reformation is a God-given, imperative call. The relationship between the shaking and the people of Laodicea should now be clear.

CAN LAODICEA FALL?

This is still one important question to answer concerning Laodicea, which is uppermost in the mind of every true Adventist. Is it possible for the Laodicean church to fall, or can this never happen? Let us go to the Testimonies again and see for ourselves:

(1) "I was shown that dreadful scenes are before us; Satan and his angels are bringing all their powers to bear upon God's people. He knows that *if they sleep a little longer he is sure of them, for their destruction is certain.*" –*Testimonies for the Church*, vol. 1, p. 263.

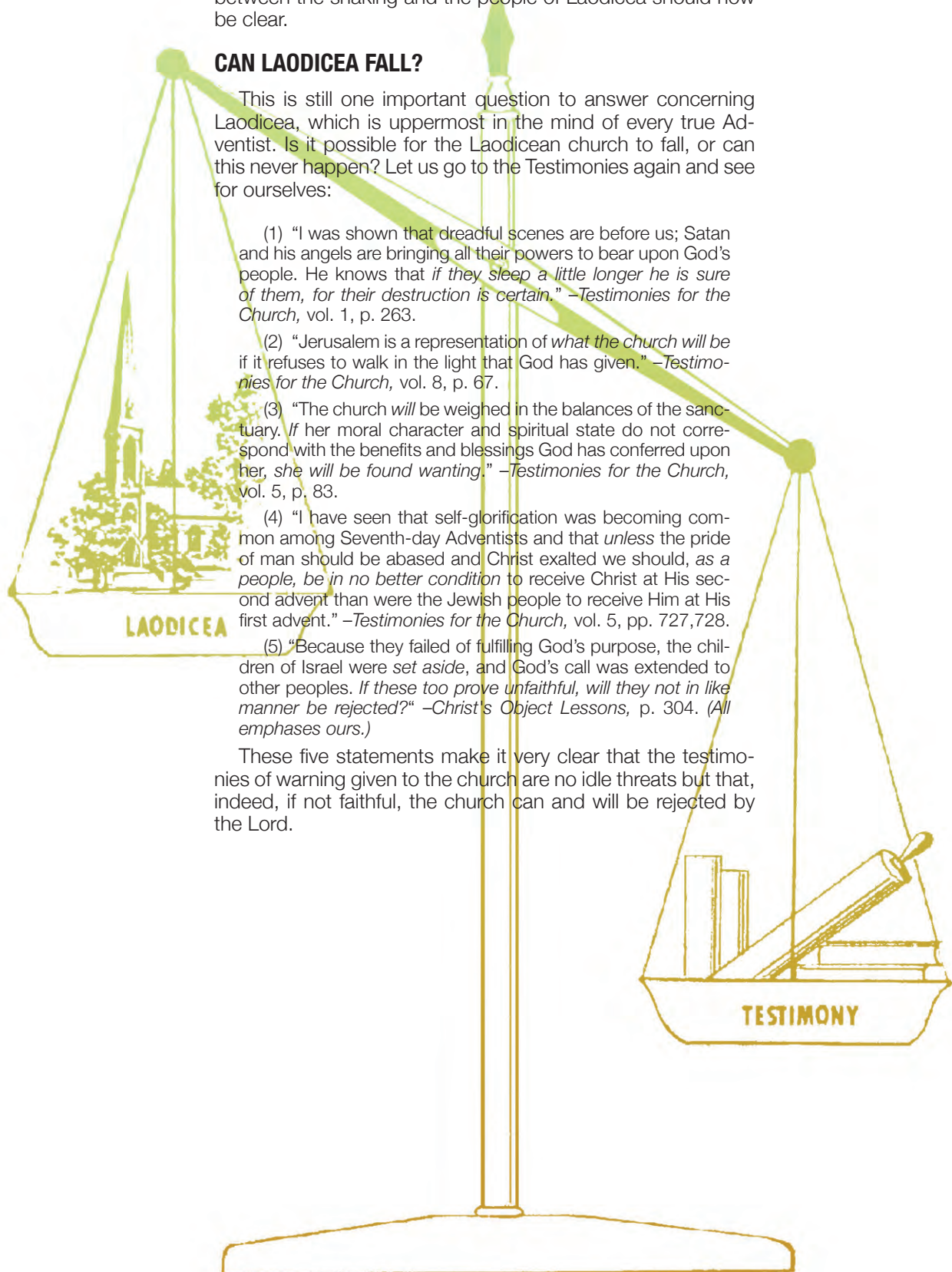
(2) "Jerusalem is a representation of *what the church will be* if it refuses to walk in the light that God has given." –*Testimonies for the Church*, vol. 8, p. 67.

(3) "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.*" –*Testimonies for the Church*, vol. 5, p. 83.

(4) "I have seen that self-glorification was becoming common among Seventh-day Adventists and that *unless the pride of man should be abased and Christ exalted we should, as a people, be in no better condition to receive Christ at His second advent than were the Jewish people to receive Him at His first advent.*" –*Testimonies for the Church*, vol. 5, pp. 727, 728.

(5) "Because they failed of fulfilling God's purpose, the children of Israel were *set aside*, and God's call was extended to other peoples. *If these too prove unfaithful, will they not in like manner be rejected?*" –*Christ's Object Lessons*, p. 304. (All emphases ours.)

These five statements make it very clear that the testimonies of warning given to the church are no idle threats but that, indeed, if not faithful, the church can and will be rejected by the Lord.





REFORMATION STUDY COURSE

LESSON 10

THE CRISIS

In the previous lesson we dealt with the shaking to take place among God's people. Since the chapter in *Early Writings*, "The Shaking," is in the plain view of all lay members and workers alike, the favorite view expressed by Seventh-day Adventists is that the shaking will occur during the crisis over the passing of the Sunday law. This calms many minds and stops them from further search. But we challenge this view. Show us in the whole chapter just one slight intimation that the shaking will come during the enforcement of the Sunday law. It just is not there! Instead, it states plainly that the shaking will come because of the Laodicean message. And since the latter rain will run parallel to the Sunday decree, all preparations for it must be made now.

THE CRISIS FORESEEN

It was in 1913 that Sister White wrote "Words of Greeting" to those assembled at the General Conference. Apparently it was her final solemn appeal for a much needed reformation before her passing. But something is very significant, dear student: She linked this coming reformation to a certain "crisis" to come right then. She said:

"God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for His laborers to come into line." —*Testimonies to Ministers and Gospel Workers*, p. 514.

She obviously saw a crisis looming up right at that time in 1913. As early as 1909 she spoke about it:

"The time is nearing when the great crisis in the history of the world will have come,..." —*Testimonies for the Church*, vol. 9, p. 97.

And even before this she looked for it to come, as described in *Testimonies for the Church*, vol. 5, p. 711:

"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all ages is just before us."

TRIALS, TESTS, WAR, AND BLOODSHED

Speaking of this coming crisis, she also linked other events with it:

"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." —*Testimonies for the Church*, vol. 5, p. 136.

"Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other." —*Testimonies for the Church*, vol. 9, p. 17.

Please note that it is not the last great test of the Sunday law that would initiate great tests and trials. The terms are given here in the plural form—"tests and trials." We must conclude that other, smaller tests would lead up to the last great test and that these tests had to do with war and bloodshed, which is also implied in the following statement:

"We are standing on the threshold of the crisis of the ages. In quick succession the judgments of God will follow one another—fire, and flood, and earthquake, with war and bloodshed." —*Prophets and Kings*, p. 278.

NATION AGAINST NATION

"I was shown the inhabitants of the earth in the utmost confusion. War, bloodshed, privation, want, famine, and pestilence were abroad in the land." —*Testimonies for the Church*, vol. 1, p. 268.

With these words the servant of the Lord introduced the World Wars and following strife described in Matthew 24:7: "For nation shall rise against nation, and kingdom against kingdom:..."

A LITTLE TIME OF PEACE

After Sister White saw war and bloodshed "abroad in the land" and "the inhabitants of the earth in the utmost confusion," she continued:

"My attention was then called from the scene. There seemed to be a little time of peace." —*Testimonies for the Church*, vol. 1, p. 268.

It is rather remarkable that following the first worldwide engagement, which history called for the first time "World War I" (1914-1918), there was a short time of peace after the hostilities ceased. For about 20 years the nations hoped to achieve unity and peace through the League of Nations. But God's seeress predicted another war to follow.

WORLD WAR II

"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.

That this statement is indeed applicable to the conflicts that followed the American Civil War is evident from the lines just preceding it:

“Other nations are intently watching this nation, for what purpose I was not informed, and are making great preparations for some event.” –*Testimonies for the Church*, vol. 1, p. 268.

Then the statement follows referring to the inhabitants of earth, not America alone. How clearly World War II is outlined here! Is not a true prophet known when his predictions come to pass? Yes, it came precisely as foretold—World War I came 52 years; and World War II, 77 years, after the predictions were made.

In 1890, the Spirit of prophecy gave an even more detailed description of the two World Wars to come:

“The tempest is coming and we must get ready for its fury, 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.... The end is near, probation is closing.” –*Signs of the Times*, April 21, 1890.

Please refer back to Lesson 4, where several statements are given in regard to the wars to come. At the same time, we were told, there would come a thorough reformation among God's people. Keep this important fact in mind.

THE PROSPECT

We are also informed concerning the nature of the “tests and trials” and what they would involve:

“There is a prospect before us of a continued struggle, at the risk of imprisonment, lost of property, and even of life itself, to defend the law of God, which is made void by the laws of men.” –*Testimonies for the Church*, vol. 5, p. 712.

“Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men.” –*Testimonies for the Church*, vol. 5, p. 81.

If the last great, final test during the Sunday law is to be a life-and-death struggle over obedience to God's or man's laws, we conclude that the many tests preceding it would also involve our faithfulness to God's law. Remember this, and it will help you understand the developments presented in the next lessons. Today, ask the Lord for an obedient heart so you can endure every test and trial now and thus be prepared to prove faithful in the final test.

LESSON 11

THE CHRISTIAN AND THE WAR

This subject poses a question of the utmost significance to God's commandment-keeping people. The Bible says of Lot in the city of Sodom that he was “vexed with the filthy conversation of the wicked.” 2 Peter 2:7. Jesus compared our days with Lot's time, and we can truly see the fulfillment of His words all around us. Wickedness never ruled more determinedly than it does now. Obviously the prince of this world, Satan, is ruling supreme in all realms of life. Through his deception, death has come to the human race. Jesus said of him, “He was a murderer from the beginning,...” John 8:44. In heaven he started war, which was a completely foreign concept to the angels, who had never experienced disharmony, distrust, evil surmising, fighting, or the taking of life by violence.

“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.

ISRAEL'S THEOCRACY

It is true that ancient Israel fought wars—even wars of conquest. Often they themselves were the aggressors. The Bible reports deeds of great heroism and bravery. Therefore, many say, war must be justified. But is this really true?

We understand clearly that Israel of old was a “theocracy” (from the Greek *theos*, meaning *God*, and *kratein*, meaning *to rule*). It signifies that God was their superior Ruler, not man.

You may ask, How did God rule them? From Scripture and testimony references we understand that His commands were communicated through the two precious stones called the “Urim and the Thummim” fastened in the breastplate of the high priest (Exodus 28:30; Numbers 27:21; 1 Samuel 28:6). When an inquiry was presented to God in prayer, His reply came either from a halo of light encircling the right stone, meaning Yes or approval, or a cloud shadowing the left stone, meaning No or disapproval (see *Patriarchs and Prophets*, p. 351). Besides this, the Lord at times appeared in the holy shekinah, a cloud enveloping a bright light and appearing in the most holy place (Leviticus 9:23, 24; Exodus 40:34, 35; 2 Chronicles 5:13, 14), to make known His will (see *Patriarchs and Prophets*, p. 349). Furthermore, He spoke through His servants the prophets.

WAR ABOLISHED

No nation on earth today can boast of such visible signs indicating God's will or whether or not they should engage in war. Besides, Christ said: “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,...” Matthew 5:43, 44. Christ obviously overthrew the old war policy completely. And why? Simply because Israel as a people would no longer be a chosen nation. The people would be scattered among all nations. Now the Gentiles would be chosen to carry the gospel to the

remotest parts of the earth. Theocracy was ended forever. Let no one therefore refer to ancient Israel and excuse modern warfare on that basis.

BROTHERHOOD

“No distinction on account of nationality, race, or caste, is recognized by God. He is the Maker of all mankind. All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, . . .” —*Christ's Object Lessons*, p. 386.

Then, today all nations and races are to be considered as one common brotherhood, even though they may be divided by languages or social or racial barriers.

RUMORS OF WAR

Jesus predicted there would be wars and rumors of war, especially in the end time. What is the Christian's attitude toward these wars? It is clearly evident that Satan, the murderer from the beginning, is the instigator of all of them. The Almighty placed a sharp restriction on warfare when He said, “Thou shalt not kill.” Nowhere do we find any indication that this applies only to private or civilian life. When Peter drew his sword in apparent self-defense, Jesus said: “Put up again thy sword into his place: for all they that take the sword shall perish with the sword.” Matthew 26:52. And John the Baptist told the soldiers, “Do violence to no man,” which meant the same as “Do not kill,” because killing and violence are virtually synonymous and differ only in degree. How, then, can any Christian, with Christ's love in his heart, be a soldier fighting, killing, and dying for an earthly fatherland? It would be the greatest inconsistency, to say the least, if not a terrible wrong. In God's sight, it is transgression of His holy law. How can Christians, regarding their fellowmen as being of the same brotherhood, lie in trenches and foxholes in opposing army camps, firing at and killing each other?

EARLY ADVENTIST POSITION

The first time the Adventist people as an organized body had to face the issue of war and their relationship to it was at the outbreak of the Civil War in the U.S. In 1861, at the onset of the war, the problem was insignificant, because the army was made up strictly of volunteers. However, as the war continued and there was great loss of human life, the government instituted a draft system. As this became mandatory, the Lord gave special instruction to His messenger, Ellen G. White:

“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. Worldly men are governed by worldly principles. They can appreciate no other. Worldly policy and public opinion comprise the principle of action that governs them and leads them to practice the form of rightdoing. But God's people cannot be governed by these motives. The words and commands of God, written in the soul, are spirit and life, and there is power in them to bring into subjection and enforce obedience. The ten precepts of Jehovah are the foundation of all righteous and good laws. Those who love God's commandments will conform to every good law of the land. But if the requirements of the rulers are such as conflict with the laws of God, the only question to be settled is: Shall we obey God, or man?” —*Testimonies for the Church*, vol. 1, pp. 361, 362.

The Lord worked wonderfully for the Adventist people, for when the draft was enacted on March 3, 1863, it contained a provision through which anyone, by paying \$300, could “be

discharged from further liability under that draft.” This provision remained in effect until July 4, 1864, at which time the \$300 commutation privilege was withdrawn. However, a new draft law had in the meantime been enacted which granted alternate service, previously open to anyone but now allowed only to those who belonged to a religious organization which upheld principles against bearing arms. Such individuals could, when drafted, be considered noncombatants and be assigned to “duty in the hospitals; or to the care of the freedmen; or shall pay the sum of \$300.00.” —Act of Congress, February 24, 1864.

In the interval from February 24, 1864, to July 4, 1864, the Adventists did not even apply for the alternative service but continued to pay the original \$300 commutation money until it was no longer possible. Only then did they make an open declaration to the government. The Executive Committee of the Seventh-day Adventist General Conference addressed a “Statement of Principles” to the governor of Michigan on August 3, 1864:

“To His Excellency, Austin Blair, Governor of the State of Michigan:

“We, the undersigned, Executive Committee of the General Conference of Seventh-day Adventists, respectfully beg leave to present for your consideration the following statements:

“The denomination of Christians calling themselves Seventh-day Adventists, taking the Bible as their rule of faith and practice, are unanimous in their views that its teachings are contrary to the spirit and practice of war; hence, they have ever been conscientiously opposed to bearing arms. If there is any portion of the Bible which we, as a people, can point to more than another as our creed, it is the law of ten commandments, which we regard as the supreme law, and each precept of which we take in its most obvious and literal import. The fourth of these commandments requires cessation from labor on the seventh day of the week, the sixth prohibits the taking of life, neither of which, in our view, could be observed while doing military duty. Our practice has uniformly been consistent with these principles. Hence, our people have not felt free to enlist into the service. In none of our denominational publications have we advocated or encouraged the practice of bearing arms; and, when drafted, rather than violate our principles, we have been content to pay, and assist each other in paying, the \$300 commutation money. And while that provision remained of universal application, we did not deem any public expression of our sentiments on this question called for.

“We would further represent that the Seventh-day Adventists are rigidly antislavery, loyal to the government, and in sympathy with it against the rebellion.

“But not having had a long existence as a distinct people, and our organization having but recently been perfected, our sentiments are not yet extensively known. The change in the law renders it necessary that we take a more public stand in the matter. For this reason 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.

JOHN BYINGTON,
J.N. LOUGHBOROUGH,
GEORGE W. AMADON,
General Conference Executive Committee
of Seventh-day Adventists.

Battle Creek, Michigan, August 2, 1864.”

—*Seventh-day Adventists in Time of War*, p. 58.

This stand was endorsed by the Provost Marshall General on September 1, 1864, as follows: "Members of religious denominations, who have been drawn in the draft, and who establish the fact before the Board of Enrollment that they are conscientiously opposed to the bearing of arms, and are prohibited from so doing by their rules and articles of faith, and that their department has been uniformly consistent with their profession, will be assigned to duty in hospitals, or to the care of freedmen, or shall be exempt on payment of \$300 to such persons as the Secretary of War may designate.

"By command of the Provost Marshall General,
 Theo. McMurtrie
 Capt. and A.A.A.G."

—*Review and Herald*, September 13, 1864 (*In Time of War*, p. 65).

THE ACCEPTED PROVISION

Which of the three provisions open to them did the Adventists prefer? "It is said that the next draft will take about one in three able-bodied men, liable to the draft. And it is supposed that this proportion of Seventh-day Adventists will be drawn; that is, one in three. In this case if each should pay into the treasury \$100.00, the same would be sufficient to pay \$300.00 for all drawn in the coming draft." —Elder James White, *Review and Herald*, January 24, 1865.

The Civil War ended on April 9, 1865. Note that this statement was made about 2 1/2 months before the end of the war, indicating clearly that the Adventists in general paid and helped each other pay \$300 exemption money rather than take advantage of the other two provisions—hospital service or care of freedmen.

Those who attempted to take one of the two other provisions so as to save the \$300—a very large sum in those days—found that what Sister White had stated in *Testimonies for the Church*, vol. 1, p. 361, was all too true. "In the army they cannot obey the truth and at the same time obey the requirements of their officers." The practice of the Adventist people during the Civil War was equivalent to total conscientious objection today.

Why
 Seventh-day Adventists
 Are Noncombatants

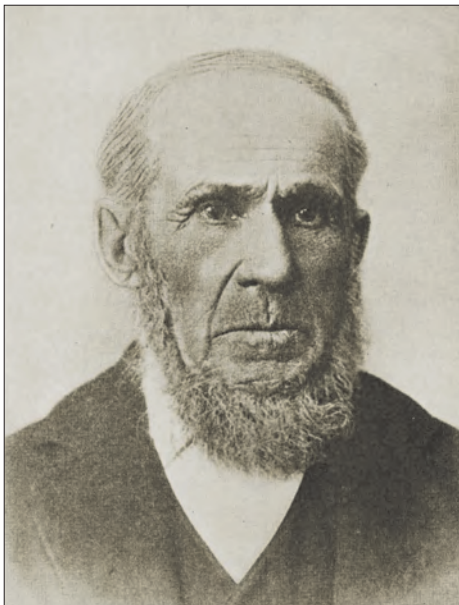
An official statement of
 the General Conference Committee
 of Seventh-day Adventists

NATIONAL SERVICE ORGANIZATION
 of the General Conference of
 Seventh-day Adventists
 Washington, D.C. 20012
 CLARK SMITH, Director

SEVENTH-DAY ADVENTISTS
 and
 CIVIL GOVERNMENT

NATIONAL SERVICE ORGANIZATION
 of the General Conference of
 Seventh-day Adventists
 Washington, D.C. 20012
 CLARK SMITH, Director

Is the official stand of Seventh-day Adventists toward military service the same today as it was in 1864? Order these two important pamphlets put out by the General Conference of Seventh-day Adventists and now reprinted by us. Answer this important question for yourself! Download at www.sda1888.org.



John Byington



J.N. Loughborough



G.W. Amadon



REFORMATION STUDY COURSE

LESSON 12

THE CRISIS STRIKES

A WARNING

In previous lessons we learned that God's people were sufficiently forewarned to know that after 1913 a crisis with tests and trials, brought on by war and bloodshed, would break upon them. The very area where these coming troubles would occur was indicated as follows:

“Very soon the strife and oppression of *foreign nations* will break forth with an intensity that you do not now anticipate.”
—*General Conference Bulletin*, 1909, p. 57 (emphasis ours).

This focuses our eyes immediately on the melting pot of foreign nations—Europe.

Among other urgent matters presented to the General Conference in 1913 was the following proposal, made by the President of the European Division, Elder L.R. Conradi:

“Besides, having in view the serious times in which we are living, I endeavored to draw the attention of our leading brethren at the last General Conference to act with great prudence in considering the *matter of military service*, otherwise they would bring great difficulties to thousands of our brethren.”
—*Zionswächter*, No. 18, pp. 735-738 (1914) (emphasis ours).

Well aware of the gravity of the situation, Sister White, while predicting the coming crisis in 1913, added these words:

“There are some who do not even now view matters in the right light; but these may learn to see eye to eye with their co-workers, and *may avoid making serious mistakes* by earnestly seeking the Lord at this time and by submitting their will wholly to the will of God.” —*Testimonies to Ministers and Gospel Workers*, p. 515 (emphasis ours).

So the possibility and danger of making serious mistakes during the anticipated crisis were very real; and the leaders should have been alert and extremely cautious, since the conflict involved the question of “military service” versus “God’s holy law.”

NOT HEEDED

When Archduke Ferdinand was felled by an assassin’s bullet in 1914, Europe exploded like a veritable powder keg. Overnight the armies were on the march and then locked in deadly conflict measuring their military strength.

The European Division headquarters of the Seventh-day Adventist Church in Hamburg, Germany, faced a dilemma, a dead-end road. The religious convictions of those conscientiously opposed to military service met head-on with military conscription. There were no provisions of any kind for commandment-keeping Christians. And war service most certainly involved God’s holy law, especially the fourth and sixth commandments, for neither Sabbath keeping nor saving of

life are compatible with a soldier’s action in combat. Understand this, dear student: Our young Adventist men in Europe in 1914 were faced with the choice of either answering their country’s call, which meant disobedience to God, or facing the military penitentiary and possibly the firing squad. We repeat: There were NO provisions accommodating the individual’s conscience. What would you have done? In essence, this was already in miniature the same battle which will decide your life or death in the very last crisis of Sunday enforcement. The Spirit of prophecy forewarned that the issue would be over the commandments of God, and thus it proved to be.

YIELDING

To our consternation, what did we see? As the government pressure increased, there was a threat that every Adventist institution would be closed—unless the leading brethren would take a stand with the government. Under this pressure, they issued a declaration, addressed to the Ministry of War in Berlin on August 4, 1914, of which the first part reads as follows:

“Most honorable Lord General and Minister of War:

“Since oftentimes our point of view concerning our duty toward the Government, also our position in general military duty; and especially, since our refusal to serve, in times of peace, on Saturday (Sabbath) is regarded as fanatical, therefore I take the liberty, Your Excellency, to present to you in the following, the principles of the German Seventh-day Adventists, especially just now, in the present war situation.

“While we stand on the fundamentals of the Holy Scriptures, and seek to fulfill the precepts of Christendom, keeping the Rest Day (Saturday) that God established in the beginning, by endeavoring to put aside all work on that day, still in these times of stress, *we have bound ourselves together in defense of the ‘Fatherland,’ and under these circumstances we will also bear arms on Saturday (Sabbath)*. On this point we take our stand on the Scripture found in 1 Peter 2:13-17....

(Signed) “H.F. Schubert, President”

Re-read this statement, and then try to understand the implication of the words. Are we implying that the spiritual leaders, our ministering brethren in Europe, actually instructed the members to go and fight in open battle like other soldiers? Yes, indeed! How tragic! But it is true; it actually happened. A “very serious mistake” was made, and up to this very day it remains as the greatest blotch on Adventist history. The statement above was verified with even greater emphasis in another declaration on March 5, 1915, part of which reads:

“... But at the outbreak of the war the leaders of the Adventist Organization in Germany, of their own accord, advised all their military service members, in all the land, under the

pressing circumstances and need of the Fatherland to do their duties required of them as citizens, according to the Scripture; and earnestly to do on Saturday (Sabbath) as other warriors do on Sunday. As proof, allow this enclosed copy of the document to serve the highly esteemed Prussian Minister of War, written on the 4th day of August, 1914. This position, already taken years ago, is supported by the attached signatures:

“For the European Division, Headquarters, Hamburg,
(Signed) L.R. Conradi, President

“For the East German Union, Headquarters, Berlin,
(Signed) H.F. Schubert, President

“For the Saxon Association, Headquarters, Chemnitz,
(Signed) Paul Drinhaus, President”

The signatures on the above statement show that it had the full support of the European leadership.

UNIVERSAL APOSTASY

If you now wonder whether perhaps only a small segment of the church then followed the ill advice of these leaders, listen to these contemporary words:

“The Adventist men are practically all in the field, or army service, faithfully performing their duty.” —*Dresdener Neueste Nachrichten*, April 12, 1918.

“Thousands of their (Adventist) male members are standing in the army, and many of them have already fallen on the field of honor...” —*Berliner Lokalanzeiger*, August 24, 1918.

The apostasy, therefore, was universal throughout continental Europe; in fact, it involved all nations at war and even some neutral countries. The Seventh-day Adventist Church, in central Europe especially, ceased to be God's command-keeping remnant of Revelation 12:17. It lost this identifying characteristics.

A REMNANT PRESERVED

“But the true faith was not to become extinct. God has ever preserved a remnant to serve Him.” —*Patriarchs and Prophets*, p. 125.

These words were also fulfilled in World War I during this great apostasy. The *Dresdener Neueste Nachrichten* (Dresden Latest News) of April 12, 1918, published an Adventist minister's statement as follows:

“At the beginning of the war our denomination divided into two parts. While ninety-eight percent of our membership took the position on Bible grounds that it was their conscientious duty to defend the Fatherland with weapons, and that also on the Sabbath, and this united position of the leaders was at once forwarded to the War Department, two percent, however, did not submit themselves to this united resolution and therefore had to be disfellowshipped because of their unchristian conduct....”

ONLY 2%

It may seem unbelievable, and yet it is true. About 98% of the membership was successfully drawn into apostasy; and only a small, insignificant fraction of perhaps 2% remained faithful. Yes, it seems incredible, but the fact was later acknowledged in part by the denomination. In a book called *Brown Exposes Ballenger*, pp. 29, 30 (Southern Publishing Assn.), it says among other things:

“That movement (those disfellowshipped, ins.) as it is today and has been since it came into existence is the practical protest of a large number of Seventh-day Adventists, not against the teachings of the denomination, but against the high-handed action of this very man Conradi and a few others who as-

sociated with him in his leadership of the church in Europe: action which he took without either the counsel, consent, or even the knowledge of the General Conference (please see below). The departure of these people was not from a lot of gross errors and a dominating hierarchy, but from Conradi's leadership *which had committed them*, without their voice or consent being given to this action, *to the cannon and bayonet of the battlefield.*” (*Emphasis ours.*)

This statement is true in general but contains one misleading point. It claims that Conradi did not ask advice from the General Conference beforehand. We showed at the beginning of this lesson that he asked for their counsel in 1913 before the war broke out. Referring to the counsel he received in 1913, he said later:

“After having received instruction from the highest authority, we in Europe were permitted to decide this matter (military service, ins.) ourselves.” —*Zionswächter*, No. 18, pp. 737, 738 (1914).

The Review and Herald of August 27, 1914, also stated: “As to just what our European brethren should do under these trying circumstances, only they alone in prayer to God can decide.”

This placed the responsibility wholly upon them. Then did the General Conference not know anything about the apostasy going on in Europe? Quite the contrary! In fact, the *Review and Herald* of June 8, 1930, quoted the following statement:

“In 1915 L.R. Conradi, in spite of many dangers and difficulties, came over to attend the Fall Council at Loma Linda. In the winter of 1917, W.A. Spicer, the Secretary of the General Conference, spent some months in Europe.”

It would be naive to presume that Elder Conradi did not speak at all about what had happened in Europe. In fact, referring to the Fall Council he attended in 1915 during the war, he later said:

“Speaking of these things, they (the General Conference, ins.) said, ‘We grant every country in the world the full liberty to fit themselves into their fixed laws in the future as they have in the past.’” —*Zionswächter*, March 20, 1920.

We are more than positive that the responsible General Conference officers knew all about the open apostasy in Europe, as the foregoing statements indicate. If Elder Conradi had not told them, Elder Spicer would have reported it. And



W.A. Spicer

therefore, being aware of the European situation and not correcting it with all its powers left the General Conference itself guilty of gross neglect of duty and implicated it in the apostasy. The following testimony makes this clear:

"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.

Such apostasy made heaven weep. It may also have stirred you deeply. The apostasy itself accuses the Laodicean church. Be it far from us to accuse any person, for we often know very little about our own weaknesses. But, "... ye shall know the truth, and the truth shall make you free," said the Master. Truth often hurts, nevertheless it is still the truth.

Our next lesson deals with the faithful remnant.

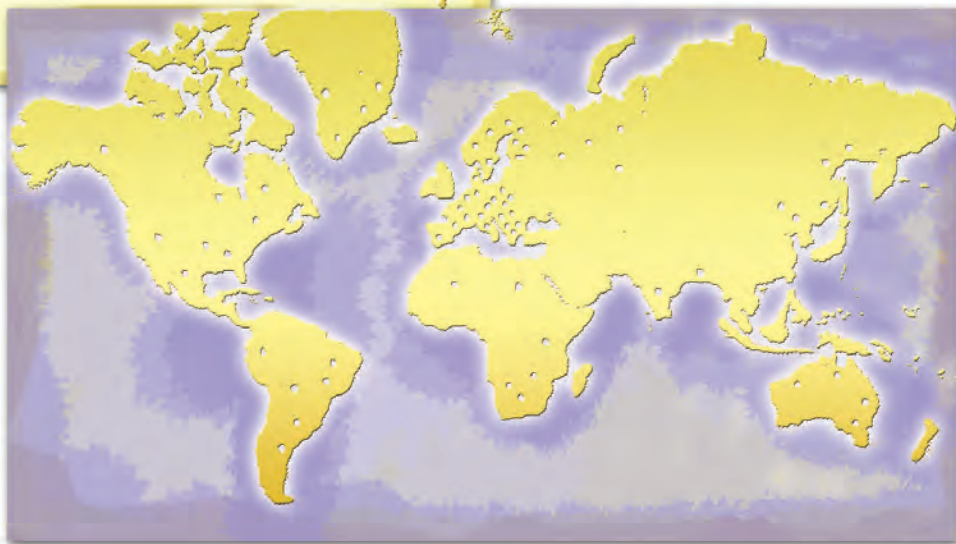


*Field Secretaries of the General Conference elected in 1922:
Left to right, G.B. Thompson, L.R. Conradi, W.T. Knox, R.D. Quinn, F.C. Gilbert.*



MAP NO. 1: "I saw jets of light shining from cities and villages, and from the high places and the low places of the earth."

MAP NO. 2: "Then this map was removed and another put in its place. On it light was shining from a few places only."



TWO MAPS

"... I seemed to be in a large gathering. 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. As light from heaven shone upon anyone, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled.

"The words were repeated: 'Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden underfoot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' Matthew 5:13-16.

"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. Our instructor said: 'This darkness is the result of men's following their own course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and fault-finding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel.'

"If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us." —*Testimonies for the Church*, vol. 9, pp. 28, 29.



REFORMATION STUDY COURSE

LESSON 13

THE REMNANT—TRUE AND FAITHFUL

SEPARATED

In Lesson 12 we furnished evidence that the anticipated crisis actually developed in 1914, and that it found the leading brethren sadly unprepared. Instead of making God's law their criterion, they yielded to the commandments of men. But what happened to the believers there who stood firmly for truth? Here is the answer:

"... Two percent, however, did not submit themselves to this united resolution, and therefore had to be disfellowshipped because of their unchristian conduct." —*Dresdener Neueste Nachrichten*, April 12, 1918.

"During the course of the war there were nevertheless isolated members among them ... which ... walked from town to town to entice others in word and writing to take the same step. Called to account for this by the church, because of their stiff endurance in their position and as threatening the internal and external peace, they had to be disfellowshipped from the church.

(Signed)

"L.R. Conradi, Hamburg

"H.F. Schuberth, Charlottenburg

"G.W. Schuberth, Munich"

The leading men were therefore responsible for disfellowshipping the faithful members. No, these members did not walk out of the church; nor had they been unfaithful; nor were they fanatics. All they did was stand firmly for the truth; they would not yield or conform to apostasy. This was their only apparent fault; at least it was a fault in the sight of men.

THEY LOVED THE CHURCH

Everywhere in Europe, faithful brothers and sisters found themselves ousted from the church overnight—the church they loved and cherished with all their hearts. To them, was not the church the body of Christ on earth? Was it not also their ark of safety? Wasn't this the church against which the gates of hell could not prevail? But now they were cast out, separated, cut off from their brethren, totally against their own wishes.

All-night prayer sessions were a common occurrence in those days of trial. In almost every local church throughout the various countries, some souls were disfellowshipped, either individually or in groups. In fact, two entire congregations with their elders were disfellowshipped in the Rhineland of Germany (Wermelskirchen and Coblenz), and the reason was their protest against this great apostasy. Thus it was that the followers of the old faith, the true Seventh-day Adventists, were cast out. They preferred to heed the divine injunction:

"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.

THE DRAFTEE'S LOT

Now, what about the young brethren who received the draft call to report for duty in the armed forces? As mentioned before, the Adventist men, almost without exception, entered the armed forces for combatant service. Those who refused to obey were apprehended, incarcerated in jails and penitentiaries, and tortured beyond description; some died from the rigors of prison conditions or were shot to death by the firing squad as faithful martyrs for the Lord.

In spite of the separation from the church forced upon them by the leaders, the faithful ones for a long time ignored the unchristian treatment and faithfully attended the church services as before, including bringing their tithes and offerings.

PERSECUTION

This state of affairs continued until they found out that their former brethren were supporting the strong arm of the state and having the faithful arrested and prosecuted who were evading the draft by hiding for their conscience' sake. This development was predicted in *The Great Controversy*, p. 608:

"Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren."

To illustrate the persecuting spirit that prevailed, here is one Adventist leader's statement:

"These unprofitable elements set themselves up as preachers, and with small results made propaganda for their foolish ideas. They call themselves falsely preachers and Adventists; they are not, they are deceivers. When such elements shall receive their merited punishment, we regard it in fact a favor done toward us." —*Dresdener Neueste Nachrichten*, April 12, 1918.

And so it was that a score or more faithful brethren were betrayed by their own leaders to the Secret Police, seized, arrested, condemned, and finally slain as martyrs. We repeat, this was wanton betrayal by S.D.A. ministers and leading men.

We remind the student at this time of Lesson 3, in which we showed that one outstanding characteristic of apostasy is the spirit of persecution, encouraged by the great red dragon. We

regret indeed to state that this policy was evident also among the Seventh-day Adventists during this period.

NOT ONE MAN'S FANCY

The most dramatic of all the characteristics in favor of the divine calling of this Reform Movement is the fact that this sprouting protest movement was NOT the idea of one man, nor of two or three, nor of even a group of men. Instead of this, there were faithful believers in different churches and nations; they had no contact with each other except through individual chance encounters. All of these suddenly found themselves in a similar situation of being cast out of the church. This, we believe, was GOD'S HAND; everything happened according to historical precedent, because God's holy law was touched and changed. It was a true reformation, not based on any man's fickle ideas but on the living principle of obedience, involving questions concerning life and death.

A HEARING

When World War I came to an end in 1918, there were thousands of disfellowshipped, sympathizing, and scattered souls throughout the European countries who had stood firm. These people called for a general meeting to convene in Magdeburg, Germany, in 1919, to plan and counsel together about the work.

Here representatives from many countries related their experiences of the fearful trials they had endured and how the Lord had miraculously preserved their lives. But uppermost in their minds was the desire to find ways and means to reunite the church on the old platform of truth. An appeal to the General Conference was prepared, in an effort to settle the existing difficulties. In answer to this appeal they were assured that they would receive a hearing the next year, 1920, at Friedensau, Germany.

FOUR QUESTIONS

On that occasion, the disfellowshipped group presented only 4 simple questions for consideration; namely,

"1. How does the General Conference stand with reference to the position taken by the leaders of Germany in the year 1914, toward the fourth and the sixth commandments?"

"2. What proofs are brought to us that we have not, from the beginning, taken the Biblical path?"

"3. What is the position of the General Conference toward the Testimonies of Sister White? Are they inspired? Yes or No? Is Health Reform still the right arm of the message?"

"4. Are our message and people, according to Revelation 14:6-12, national or international?"

THE REPLY

Elder A.G. Daniells, President of the General Conference, then revealed the leaders' real attitude by confusing the issue of apostasy and belittling the work of the faithful few. And although the S.D.A. General Conference, as a church, took a stand as "noncombatants," yet every individual member was given the right to follow his own conscience on this question. He said:

"We have taken the position that each one should act according to his own conscience in this matter." —*Protocol*, p. 36 (these minutes were recorded and published by the Seventh-day Adventist denomination).

A FALSE NEW TEACHING

In the reply given by the General Conference, those who stood faithful could see clearly that a completely foreign concept, a brand new teaching of "liberty of conscience," had been introduced.

We do believe in, and subscribe to, the concept of freedom of choice, freedom to think for ourselves. This is indeed one of the privileges of the Christian religion. But there is a vast difference between this and the decision of the General Conference. In the latter case, they are referring to the law of God, the Sabbath of rest, and the strict command, "Thou shalt not kill." Surely we have freedom to disobey, just as did Lucifer in heaven; but we shall reap the harvest of rejection and eternal loss.

This principle is clearly stated in the following testimony:

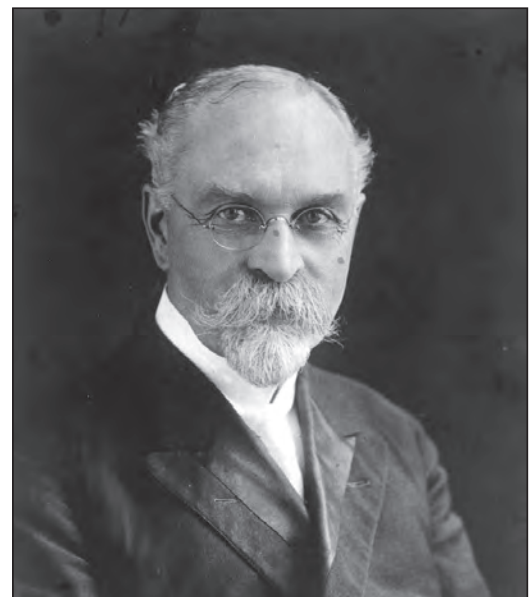
"Were men free to depart from the Lord's requirements and to set up a standard of duty for themselves, there would be a variety of standards to suit different minds and the government would be taken out of the Lord's hands. The will of man would be made supreme, and the high and holy will of God—His purpose of love toward His creatures—would be dishonored, disrespected." —*Thoughts from the Mount of Blessing*, p. 51.

This new teaching—a spurious "liberty of conscience" concerning the controversial question of the war—effectively closed the door to the return of the disfellowshipped individuals.

However, once more a last attempt was made to reunite with the Seventh-day Adventist Church; this was made two years later in San Francisco during the General Conference. Elder A.G. Daniells, well aware of the perplexing situation, gave no answer to several appeals for a hearing before all of the assembled delegates, which, according to the Spirit of prophecy, is the highest authority in God's cause. When Elder Daniells was confronted by the representatives of the minority group, he gave the final answer:

"We could never permit these questions to come up before the whole delegation of the General Conference; that would cause the greatest disturbance we ever had."

These words placed the final seal on any further negotiations between the two sides. This was an attempt to end the whole matter, just as the seal placed on Christ's tomb was supposed to keep Him there. But in both cases it was just the beginning.



A.G. Daniells

THE PROPHESED NAME

Before this time, the faithful few had been compelled by civil ordinance to identify themselves under a name and title different from the large denomination. The name they had chosen was "The Seventh-day Adventist Church, Old Movement Since 1844." However, becoming more and more acquainted with the many testimony references calling for and predicting a "reform movement," and seeing all of the char-

acteristics of it represented by these faithful ones, the first name chosen gave way to the present name, "International Missionary Society of Seventh-day Adventists, Reform Movement."

"The official and legal worldwide name under which we work is "International Missionary Society of Seventh-day Adventists, Reform Movement." Often the everyday name for our churches is used: "Seventh-day Adventist Reform Movement" or "Seventh-day Adventist Reform Church."

PROTOCOL [MINUTES] OF THE HEARING WITH THE COUNTER MOVEMENT

from July 21 to 23, 1920 in Friedensau

First Session on Wednesday, July 21, 1920,
7:00 in the evening in the auditorium
of the new school in Friedensau

Present: The members of the three German Union Committees, as well as committee members from Holland, Czechoslovakia, Poland, and Hungary, 51 members in all, under the chairmanship of Brother L.R. Conradi; 16 additional members of the counter movement; from the General Conference Committee, Brethren A.G. Daniells, L.H. Christian, F.M. Wilcox and M.E. Kern.

Chairmanship: Brother A.G. Daniells.

Brother Wilcox gave the prayer.

As translator, chiefly Brother L.R. Conradi, in the following sessions alternating Brethren M.H. Wentland and W.C. Ising.

A.G. Daniells: We have sent for Brother Ising but will not wait for him as translator and will begin.

We come together in order to speak about certain differences of opinion that arose during the war. We heard of these different questions in America. We were sorry to hear about these differences of opinion between the brethren in Germany. Our desire is to strive in the whole world for unity and close contact among ourselves. In America we did not search exhaustively into your affairs, (end of page)



Representatives of the Reform Movement
present at the Friedensau hearing in 1920.

Protokoll der Verhandlung mit der Gegenbewegung

vom 21. bis 23. Juli 1920 in Friedensau.

1. Sitzung am Mittwoch, den 21. Juli 1920,
abends 7 Uhr in der Aula der neuen Schule
in Friedensau.

Anwesend: Die Mitglieder der drei deutschen Union-
ausschüsse, sowie Ausschußglieder aus Holland, aus der
Tschechoslowakei, Polen und Ungarn, insgesamt 51 Glieder,
unter dem Vorsitz von Br. L. R. Conradi; weiter 16 Glieder
der Gegenbewegung;

vom Generalkonferenzausschuß die Br. A. G. Daniells,
L. H. Christian, F. M. Wilcox und M. E. Kern.

Vorsitz: Br. A. G. Daniells.

Das Gebet sprach Br. Wilcox.

Als Übersetzer zunächst Br. L. R. Conradi, in den
folgenden Sitzungen abwechselnd die Brüder M. H. Went-
land und W. C. Ising.

A. G. Daniells: Wir haben nach Br. Ising gefandt,
werden aber nicht auf ihn als Übersetzer warten und
werden beginnen.

Wir sind zusammengekommen, um über gewisse Ver-
schiedenheiten der Ansichten zu sprechen, die während des
Krieges entstanden sind. Wir haben in Amerika von diesen
verschiedenen Fragen gehört. Es tat uns leid, von diesen
Verschiedenheiten der Meinungen der Brüder in Deutschland
zu hören. Unser Verlangen ist, in der ganzen Welt Einig-
keit und enge Fühlungnahme unter uns zu erzielen. In
Amerika sind wir nicht eingehend in eure Sache eingedrungen,

This is a reproduction (with translation on the right) of page 3
of the minutes taken at the meetings in Friedensau, Germany,
July 21-23, 1920. The "Protokoll" totals 62 pages.

Der Notar ist zu Diensten
in Sachen
Notarielle Urkunden
Erbrecht
Handelsgesellschaft
Handelsregister
Der Notar: Kaufman

Erste Christgeburtstag



Welp

Frankfurt a/Main
den 23. Dezember 1919

Rechtsvermerk

Beste Nr. in Urkunde
17 X 24
1. 2. 3. 4. 5. 6.
1. 2. 3. 4. 5. 6.
1. 2. 3. 4. 5. 6.

Der Herr, am 23. Dezember 1919
Justizrat Ludwig Kaufman
zu Frankfurt am Main

1. Der Missionar Otto Welp von Frankfurt a/M.
2. Der Missionar Josef Adamczak aus Essen
3. Der Missionar Heinrich Spanknöbel aus Würzburg
4. Der Missionar Heinrich Beckmann aus Hannover
5. Der Missionar Philipp Waldschmidt aus Sanburg
6. Der Kaufmann Friedrich Müller von Probstzhausen bei Leipzig

sir von Person nicht bekannt aber durch Vorlage von Pässen, Reiseerlaubnischeinen und Missionsscheinen derart legitimiert, dass sich der Notar die Ueberzeugung von der Identität der Erschienenen verschafft hat.

Dieselben ersuchten um Aufnahme nachfolgender Verhandlung und erklärten:

Die internationale Missionsgesellschaft der Siebenten Tages Adventisten, Alte seit 1844 stehengebliebene Richtung „ Deutsche Union “ bezieht seit 1844.

Seit dem Jahre 1914 wirkt sie als selbstständige Gesellschaft getrennt von der internationalen Traktatgesellschaft, die früher zur Muttergesellschaft gehörte.

Im Jahre 1914 konstitulierte sich die Gesellschaft. Dem Missionar Otto Welp wurde die Leitung der Zentrale unter Beihilfe von sechs Vorstandsmitgliedern übertragen. Dem 1. Vorstandsmitglied Welp wurden folgende Personen als Ausschussmitglieder angeschlossen:

1. Der Missionar Josef Adamczak aus Essen
2. Der Missionar Heinrich Spanknöbel
3. Der Missionar Heinrich Beckmann
4. Der Missionar Philipp Waldschmidt
5. Der Kaufmann Friedrich Müller
6. Der Missionar Karl Kalkhoff

Die Beschlussfassung mit dem angegebenen Inhalt hat in einer Generalversammlung der „ Deutschen Union “ in Magdeburg am 27. September 1919 stattgefunden. Die Einladung zu dieser Generalversammlung erfolgte durch öffentliche Bekanntmachungen und private Rundschreiben. Der bisherige Sitz der internationalen Missionsgesellschaft, der bisher in Würzburg war, (Postfach 67) ist nach Frankfurt a/M. verlegt. In Würzburg war Herr Otto Welp durch Vollmacht zur Empfangnahme der Postsachen pp legitimiert. Nachdem der Sitz nach Frankfurt a/M. verlegt ist, beschliessen hiermit die zur Vertretung der

FIRST REGISTRATION OF THE REFORM MOVEMENT WITH THE GERMAN GOVERNMENT HEADQUARTERS AT FRANKFURT AM MAIN

The English reader will have no difficulty distinguishing the name which the Reformers then used: International Missionary Society of Seventh-day Adventists, Old Movement standing firm since 1844 (below).

Internationalen Missionsgesellschaft allein berechtigten vorgenannten Vorstandsmitglieder:

Es werden hiermit der Missionar Otto Welp von Frankfurt a/Main Schönhofstrasse 19 und Herr Missionar Karl Kalkhoff von hier, Schönhofstrasse 19 beauftragt und bevollmächtigt, die für die Internationale Missionsgesellschaft der Siebenten Tages Adventisten Alte seit 1844 stehengebliebene Richtung „ Deutsche Union “ der Postanstalt zu Frankfurt a/M. eingehende Briefe, Pakete, geld- und Wertsendungen in Empfang zu nehmen und rechtmässig über den Empfang für die Gesellschaft darüber zu quittieren.

Diese Verhandlung wurde den Erschienenen von Notar laut vorgelesen, von den Erschienenen genehmigt und von ihnen wie folgt eigenhändig unterschrieben:

- gez: Otto Welp
- gez: H. Spanknöbel
- gez: Ph. Waldschmidt
- gez: Carl Kalkhoff jr.
- gez: Josef Adamczak
- gez: H. Beckmann
- gez: Friedrich Müller
- gez: Ludwig Kaufman
- Justizrat
- Notar.

Vorstehende in das Register unter Nr 1614 Jahr 1919 eingetragene Verhandlung wird hiermit zum ersten Male für die Internationale Missionsgesellschaft der Siebenten Tages Adventisten Alte seit 1844 stehengebliebene Richtung „ Deutsche Union “ in Frankfurt a/M. ausgefertigt.

Frankfurt a/M. den 24. Dezember 1919
Der Französisch



LESSON 14

A FALSE CONFESSION

STRATAGEM

With so much glorious light shed on its path, the Reform Movement, standing firmly on the old, established principles, forged its way ahead not only in Europe but also in other regions. As it increased in membership and influence, the leadership of the large Seventh-day Adventist Church met among themselves in Gland, Switzerland, on January 2, 1923, to counsel about the war question and to find some means to counteract the rapid growth of the Reform Movement. Since no way of correcting the blunder that created this Movement in the first place could be found, the Adventist leaders resorted to stratagem. In an apparent confession, they condescended to say:

“... In peace and in war we decline to participate in acts of violence and bloodshed.”

THE FALSE LIBERTY PHRASE

If they had left the matter there, as a positive statement, there would have been hope for healing the schism in the body. But the same statement continued:

“But we grant to each of our church members *absolute liberty to serve their country, at all times and in all places, in accordance with the dictates of their personal conscientious convictions.*” —Gland, Switzerland, January 2, 1923 (*emphasis ours*).

This, in our opinion, as much as says, We do not believe in war, but you do whatever your conscience tells you! Again, that treacherous deception of a liberty of conscience that violates duty and obedience to God’s law is introduced. It confused the issue almost beyond recognition. Besides, it was, to say the least, a candid admission that they had been in great error in sending our brethren into combatant service in 1914. But now, instead of confessing this terrible, far-reaching mistake to those whom they had so grievously wronged and disfellowshipped from the church, they agreed in private counsel on this new, deceptive stand. It carried all the earmarks of a false confession brought on because of the results of their apostasy. The reformers were forced to reject this new stand, since it did not restore the faithful to their rightful position nor come back to the Biblical standard.

NO CHANGE MADE

In addition, this new position was not filed with any government as an amendment to the previous statements, as is plainly revealed in an answer received on inquiry. We quote the following short excerpt from a letter dated December 30,

1927, from the Armed Forces Ministry in Berlin, Germany, addressed to the Scandinavian Headquarters of the Reform Movement in Copenhagen, Denmark:

“Included in the files of the Armed Forces Ministry is the writing of August 6 (not 4), 1914, signed by H.F. Schubert....

“Changes or amendments to the writing of August 6, 1914, have not been made.”

It will be clear to you what this means. The Adventist young men were still signed over to the government as active soldiers ready for combatant duty; and the Gland document, saying they declined “to participate in acts of violence and bloodshed” was not worth the paper it was written on. That our fears in this respect were justified we shall now illustrate.

TEST NO. 2 DEVELOPS

While the European countries were still patching up the bloody encounter of 1914-1918, and were still pressed down by the reparations levied by the Treaty of Versailles, one political figure was taking advantage of the humiliating situation to lure the nations into another even more deadly conflict. The “Fuehrer,” Adolf Hitler, under false pretense and with fanatical nationalistic zeal, created a fantastic military machine with deadly striking power. His first bold moves and grand successes rallied the German nation around him in satanic unity, but it increasingly embittered the surrounding allied nations.

In this wild enthusiasm, religion was forgotten and was replaced by nationalist idolatry. “Heil Hitler!” became the common greeting (actually meaning “Salvation in Hitler!”).

OUTLAWED AND FORBIDDEN

This Reform Movement was soon placed in jeopardy. Our positive stand against violence and bloodshed, in addition to Sabbath observance identical to the Jews who were Hitler’s avowed foes, naturally added up to trial and persecution. It was not long before things began to happen. The Reform Movement was declared an enemy of the state and publicly outlawed by Edict No. 1, VO of February 28, 1933; and on April 29, 1936, it was officially forbidden, and all property was confiscated. But more about this later.

SEVENTH-DAY ADVENTIST POSITION

Now turning our view to the large Seventh-day Adventist Church, where do we find them? As we said before, the church was still registered with the state as combatant soldiers, in spite of the make-believe assertion in Gland, Switzerland, in 1923 of noncombatancy.



Adventist Ministerial Students in NAZI uniforms line up in front of the Friedensau Seminary to be inspected, October 16, 1936.

Strife, war, and bloodshed, with famine and pestilence, raged everywhere.” –*Testimonies for the Church*, vol. 1, p. 268.

GOD’S CHOSEN PEOPLE

Remember the clear-cut statement in *Testimonies for the Church*, vol. 9, p. 17, which says:

“Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming—a time of trouble such as has not been since there was a nation—*God’s chosen people will stand unmoved.*” (*Emphasis ours.*)

The fact remains that in two severe tests and trials the nominal Seventh-day Adventist Church has now failed completely. They apostatized. But since it says, “God’s chosen people will stand unmoved,” it is obvious there would be a faithful remnant who “WILL stand unmoved.” They are called “God’s chosen people,” indicating that God has chosen them, the Remnant out of a great apostasy, to be His people. To this the prophet Hosea pointed when he said: “... I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God.” Hosea 2:23.

STOOD UNMOVED

Now we go back once more to the minority group of faithful members, outlawed and forbidden by national decree. How did they fare? Their path has gone down in history as stained with the blood of faithful martyrs who faced prison, torture, and even death, rather than dishonor their God and His holy law. Yes, many were thrown into prison, and quite a number sealed their conviction with their lifeblood. Write to us for the book *And Follow Their Faith!* describing their experiences. They proved “faithful unto death,” and there is a crown of victory waiting for them. Praise God for these staunch defenders of truth in this Reform Movement. Indeed, they were as true as the needle is to the pole. These are worthy examples for us to follow in the last great test of the Sunday law, which now looms up before God’s people. Will you and I prove faithful, dear student? God grant it!

100% FOR HITLER

The *Adventbote* (Advent Messenger), official organ of the German Seventh-day Adventist Church, on January 1, 1937, showed the Adventist ministerial students at Friedensau lined up in Nazi uniforms in front of the seminary while government officials inspected them. It was declared, “Friedensau belongs to those communities which have voted 100% for the Fuehrer.” A former General Conference President (Elder C.H. Watson—1931) even answered a question by saying, “We can praise God that we have the present government. Hitler received his power from God.”

We have a whole line of statements from official S.D.A. publications which reveal that the Adventist Church leaders praised Hitler as a Godsend. Even though these leaders were somewhat under pressure at first, a Seventh-day Adventist nurse (Hulda Jost), who we are told knew Hitler personally, intervened for them. As a result, the churches remained open on a compromise basis; but this was dearly purchased. The Adventist Church linked itself for the second time with “the kings of the earth” in total apostasy, fighting and dying for Hitler and his cohorts. Statements in Adventist papers, such as the following, show the sad tendency:

“We are now in the midst of a storm of worldwide moving events. A great age must find a great man.... Therefore, we not only willingly submit ourselves but also gladly perform every required service. To those who shall lose their life in so doing the words may be repeated, ‘Greater love hath no man than this, that a man lay down his life for his friends.’ John 15:3. Let us remember all our fighting men, and especially our brethren, who are willing to risk their life for the homeland and for those who are left behind. Let us also pray for the Fuehrer and his co-workers.” –*Adventbote*, October 1, 1939.

The Spirit of prophecy predicted that the leadership would express the above sentiments:

“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.

This was what happened in World War II, which Sister White had predicted would come after “a little time of peace”:

“Once more the inhabitants of the earth were presented before me; and again everything was in the utmost confusion.



C.H. Watson

A FALSE EXPECTATION CORRECTED

A big question remains to be answered. You may ask: "Is it your intention to shake my confidence in the leading Adventist brethren with these lessons?"

You may recall that in Lesson 4 we enumerated many calls for reformation. Therefore, a reformation was obviously due. But would it start with the leadership, to which we are so prone to look? Listen to the divine counsel:

"The Lord often works where we least expect Him; He surprises us by revealing His power through instruments of His own choice, while He passes by the men to whom we have looked as those through whom light should come. God desires us to receive the truth upon its own merits—because it is truth....

"Those who have not been in the habit of searching the Bible for themselves, or weighing evidence, have confidence in the leading men, and accept the decisions they make; and thus many will reject the very messages God sends to His people, if these leading brethren do not accept them." —*Testimonies to Ministers and Gospel Workers*, pp. 106, 107.

This is in strict keeping with the rather strong expression used by God's prophet in Jeremiah 17:5: "Thus saith the Lord;

Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

LAYMEN'S ATTITUDE

Will this Reformation, like any other divine message, be readily accepted by the majority of members of the Seventh-day Adventist Church? Here is God's answer:

"Those to whom the message of truth is spoken seldom ask, 'Is it true?' but 'By whom is it advocated?' Multitudes estimate it by the numbers who accept it, and the question is still asked, 'Have any of the learned men or religious leaders believed?' Men are no more favorable to real godliness now than in the days of Christ." —*The Desire of Ages*, p. 459.

No, we do not wish to weaken your confidence in true leadership. It was the great American President Abraham Lincoln who said, "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live by the light that I have. I must stand with anybody that stands right, and stand with him while he is right, and part with him when he goes wrong." May these words be also our life's motto.

RESULTS OF ALLOWING LIBERTY OF CONSCIENCE

"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 on that day, but engage gladly in works of necessity and mercy for the relief of suffering and the uplift of humanity; in peace and in war we decline to participate in acts of violence. *We grant to each of our church members absolute liberty to serve their country, at all times and in all places, in accordance with the dictates of their personal conscientious convictions.*" —Gland, Switzerland, January 2, 1923.

Rumania 1924

"The military service and the participating in war is not making a covenant with the world, nor to defend Babylon. The participating in war is purely a civil duty. In regard to the war, our young people will also perform their duty on the Sabbath." —*Prophecy*, by P.P. Paulini, p. 39.

Yugoslavia 1925

"The teaching of the Scripture which says, 'Give unto Caesar the things which are Caesar's,' corresponds with the Adventists in every relation. They serve conscientiously their required military time, with weapon in hand, in peace as well as in time of war; and a large number of Adventists have proved themselves in the World War through their valor, and many a breast is decorated with a medal of the highest recognition, due to their bravery." —*Adventizam*, p. 53.

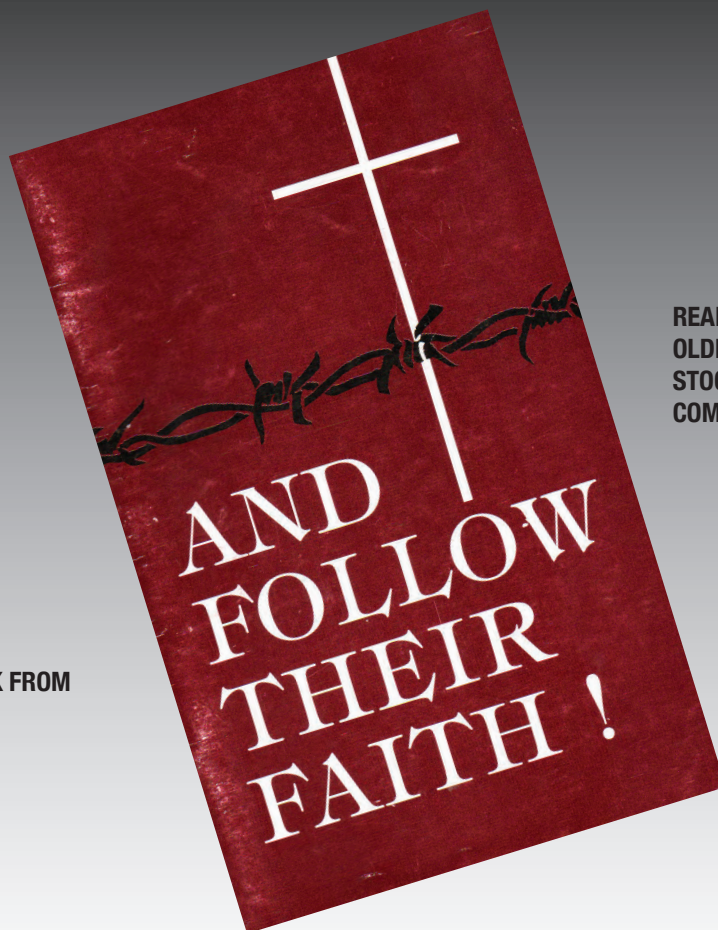
Russia 1924 and 1928

"We are convinced that God through His providence, guided the heart of our never-to-be-forgotten W.J. Lenin, and gave him and his fellow-laborers wisdom to bring about the only progressive and timely state-apparatus in the world today. For this reason the Seventh-day Adventists also want to be a rose in the bouquet of the believing citizens of the Socialistic Federal Republic. The doctrine of the Seventh-day Adventists permits their members freedom of conscience in regard to military duty, and does not attempt to dictate to them as to how they should act, inasmuch as each person must be responsible for himself as to the military question, in accordance with his own conscience." —*The Conference Committee*, H.J. Loeb sack, President.

"The sixth Congress of Seventh-day Adventists, 1928, declares and decides that Seventh-day Adventists are obliged to render to Caesar that which belongeth to Caesar, and to God that which belongeth to God; namely, to serve the state in the army in all their forms of service, according to the established rule for all citizens." —Resolution taken by the Seventh-day Adventist Church of Russia, Moscow, May 19, 1928.



Executive Committee Member of the Seventh-day Adventist Church, Yugoslavia, 1925



READ HOW YOUNG PEOPLE AS WELL AS OLDER BELIEVERS IN WORLD WAR II STOOD FAITHFUL TO GOD AND KEPT HIS COMMANDMENTS!

**ORDER THIS INSPIRING BOOK FROM
sda1888.org
or call 877-467-1914**

HERE ARE SOME EXCERPTS FROM THE BOOK

Page 18: "Our elder brother in Christ, Otto Welp, who in the First World War had suffered four years of persecution for his faith, was one of the first leaders to give a clear testimony that we could not take part in politics, nor in direct or indirect military service, because the teachings of Christ forbid this and the believers were to be instructed along this line. Everywhere, especially the leading brethren of the Reform Movement gave the same testimony in word and in writing. Consequently, as early as April 29, 1936, the Seventh-day Adventist Reform Movement was outlawed. We reproduce the letter to Elder Welp (from the Political Police Commander, ins.), which reads as follows:..."

Page 27: "In 1941, Guenther Pietz, whom we just mentioned previously, was taken to Camp Auschwitz, because of his refusal to work on the Sabbath. He was 16 or 17 years old when he was arrested. In the camp, he had to work hard and fought for the Sabbath. After six weeks he was released for a short time. His parents, brothers and sisters did not recognize him; they all cried when they saw the thin young man. For about one year he was able to rejoice in freedom, but then he was drafted for the labor service, where he

remained for three weeks. During this time, he visited believers, strengthened himself, and rejoiced with them in the truth. Then he received a draft call for the military service and was taken to Halle, where he met Brother Pacha, his good friend and fellow believer. Both took up the battle and refused to do military service. At the command of Himmler, both Brother Victor Pacha and Brother Guenther Pietz were shot to death on one day because of their faithful endurance. Both were good friends in life and in death, and both remained firm in their confession of faith."

Page 53: "The concentration camps were a world without God—even more, a world opposed to God. Any kind of religious activity on the part of the occupants was forbidden; every religious article was prohibited; even every muttered prayer was forbidden. Not even the dying one was afforded this comfort. All things religious were laughed and scoffed at.

"Toward the inmates, the SS (Schutzstaffel) people felt no restrictions of any of God's commandments, not even the natural code of ethics which God placed in every human heart, even the hearts of the heathen."



REFORMATION STUDY COURSE

LESSON 15

THE LAODICEAN MESSAGE

“The Laodicean message applies to the people of God who believe present truth.” –*Testimonies for the Church*, vol. 4, p. 87.

The seven churches of the Revelation do not represent simply seven historical local churches in Asia Minor which received their names from the towns in which they were located. We believe that these letters to the seven churches are applicable to seven great periods in the history of the Christian church, beginning with the apostolic church and proceeding through the church that will stand ready when Christ returns.

The last period, called Laodicea, is, as the name indicates, destined to be a time of judgment. The name Laodicea is made up of two Greek words: *Laos*, which means people, and *Dike*, which means *judgment, justice, punishment, or vengeance*. We may combine these two concepts in different ways but cannot escape the conclusion that the message to this church applies to the people who live in this special time of the judgment. We, as Seventh-day Adventists, believe that this time of the investigative judgment began in 1844.

SENDER AND ADDRESSEE

It is evident from the Writer's introduction that this letter is addressed to the church living in the last time. Christ calls Himself the *Amen* (so be it), an expression of confirmation commonly used at the conclusion of a prayer. Then He uses the name, the *Faithful and True Witness*. That He has a right to call Himself by this name is made abundantly clear in the fulfillment of the prophetic utterances in the foregoing letters to the churches. He also takes the name, the *Beginning of the Creation of God*. He is the One who created all things; He saw everything before it even was, and now with this impeccable authority He presents Himself to the last church. Surely His testimony is reliable!

COLD OR HOT

In almost every letter sent to the seven churches we find reproof and warning. This last church is no exception: “I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.” Revelation 3:15.

This statement expresses most eloquently the condition of all-pervading indifference and lukewarmness that is characteristic not only of our present age in general, but specifically of the professing people of God in this modern world. COLD indicates an emotional state of feeling destitute, poor, unfit, uncomfortable, and sorely lacking in spiritual value. Christ says, “I wish you were either cold...” because there is still hope for the person who is not too intimately involved with Christ, who does not believe in Him, or who is considered “cold,” for when

the quickening Spirit of God reaches the depths of his soul, he may come to life and become spiritually warm. HOT, then, must indicate the opposite of cold. It denotes a fervent zeal and great love for God, including corresponding works. It is no wonder that Christ wants people to be either cold or hot.

However, the statement continues rather sadly: “So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth.” Revelation 3:16.



To those who lived in the ancient city of Laodicea, this symbol of lukewarmness was a most descriptive phrase. Approximately six miles from the town, there was a hot spring and waterfall at Hierapolis; but as the water from this spring flowed through the Lycus valley, it inevitably cooled off; and by the time it reached Laodicea it was only lukewarm, unfit for any real use, and least of all for drinking.

Lukewarmness leads to rejection. The spiritual application of this symbol is graphically described in *Testimonies for the Church*, vol. 6, p. 408:

“To those who are indifferent at this time Christ's warning is: ‘Because thou art 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.”

And we read another lament of God's messenger in *Testimonies for the Church*, vol. 5, pp. 76, 76:

“Many of our people are lukewarm. They occupy the position of Meroz, neither for nor against, neither cold nor hot. They hear the words of Christ, but do them not. If they remain in this state, He will reject them with abhorrence. Many of those who have had great light, great opportunities, and every spiritual advantage praise Christ and the world with the same breath.”

RICH

As the letter continues, it repeats one of the most prevalent boasts of the Laodiceans: "... Thou sayest, I am rich, and increased with goods, and have need of nothing;..."

It is true, indeed, that if there was any people that could pride themselves in regard to spiritual privilege or light bestowed on them, it would be the Seventh-day Adventist Church. This light was given to them so that they would follow it, walk in it, and share it with others.

However, when this people boast of their prosperity and popularity, of property and numbers, they reveal a serious lack of humility. In doing this they become spiritual bigots who are immorally proud of their wealth and status.

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

INCREASED WITH GOODS

There is also an evident pride on the part of Seventh-day Adventists and their leaders in the great work they are doing. Their many churches, their schools and universities, their hospitals and publishing houses, and the growth in membership are all sources of pride to them. Statistics play an increasingly important role in the denominational life. In this letter the True and Faithful Witness unmistakably pointed out that this is a characteristic of this people.

IN NEED OF NOTHING

This, of course, is the climax of the boast-self-sufficiency. The attitude of the nominal church today is that of Ephraim, described in Hosea 12:8: "And Ephraim said, Yet I am become rich, I have found me out substance: in all my labours they shall find none iniquity in me that were sin."

Compare this verse with the statement of a leader of God's professed people, found in *Review and Herald*, April 26, 1934: "There is no people on earth so responsive to right and spiritual leadership, so ready to follow right principles, as this people. They are going through to the kingdom."

Obviously this statement contradicts the testimony of Christ in the letter to the Laodiceans.

"What greater deception can come upon human minds than a confidence that they are right when they are all wrong! The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. They know not that their condition is deplorable in the sight of God. While those addressed are flattering themselves that they are in an exalted spiritual condition, the message of the True Witness breaks their security by the startling denunciation of their true condition of spiritual blindness, poverty, and wretchedness. The testimony, so cutting and severe, cannot be a mistake, for it is the True Witness who speaks, and His testimony must be correct." —*Testimonies for the Church*, vol. 3, pp. 252, 253.

TERRIBLE CONDITION

Wretched, miserable, poor, blind, and naked. It is the opposite of what the church believes its condition to be. The reason for this sad condition is clearly brought out in the following testimony:

"I have been shown that the greatest reason why the people of God are now found in this state of spiritual blindness is that they will not receive correction. Many have despised the re-

proofs and warnings given them." —*Testimonies for the Church*, vol. 3, p. 255.

THE OFFER

Revelation 3:18: "I counsel 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."

Here is brought to view Christ's threefold offer of mercy, an offer that would remedy all the ills of the church.

GOLD. A symbol of faith—faith that works by love (Galatians 5:6). God's true people are rich in faith (James 2:5). Faith tried in the furnace of affliction is compared with gold (1 Peter 1:7).

RAIMENT. A symbol of character. The Faithful Witness had already stated that they were naked and thus in dire need of clothing. Here He offers His own beautiful and pure character to them, so that they may be clothed in His righteousness (Galatians 3:27).

As an interesting historical note, we find that the ancient city of Laodicea was famous for its black woolen cloth. It must have presented a striking contrast to the people of that city to hear this word of God, that they were in need of white raiment, the very opposite of their own glory and fame.

EYESALVE. A symbol of enlightenment by God's Holy Spirit. Since the church has been pronounced blind, the people need a remedy to restore their eyesight. In John 16:13, 14, we read that the Holy Spirit was promised to the disciples as their Guide, Revelator, and Teacher.

"The gold here recommended as having been tried in the fire is faith and love.... The white raiment is purity of character, the righteousness of Christ imparted to the sinner.... The eyesalve is that wisdom and grace which enables us to discern between the evil and good, and to detect sin under any guise. God has given His church eyes which He requires them to anoint with wisdom, that they may see clearly; but many would put out the eyes of the church if they could;...The divine eyesalve will impart clearness to the understanding. Christ is the depository of all graces. He says: 'Buy of Me.'" —*Testimonies for the Church*, vol. 4, pp. 88, 89.

We understand the eyes of the church to be the Spirit of prophecy. Please read 1 Samuel 9:9. It will be evident to the observant student that the counsel of the Spirit of prophecy is indeed needed most earnestly by the church today.

CALL FOR REFORMATION

Revelation 3:19, 20. God in His mercy does not reject anyone without giving him an opportunity to repent and change his ways. So also with His last people; He provided many opportunities for them to repent and be restored to His grace. Yet God's mercy is not limitless, something which appears to be very strange to many Adventists when it concerns their church.

"God never forsakes people or individuals until they forsake Him." —*Selected Messages*, book 2, p. 378.

MESSENGERS

Revelation 3:20 states that Christ stands at the door. Christ is represented as standing at the door of our hearts, asking to be admitted, longing for entry. However, He will not stand there forever. The remarks made in the *Seventh-day Adventist Bible Commentary* on this verse convey a different, more soothing picture: "The form of the Greek verb implies that Christ has

taken His stand at the door and remains there. He never tires of offering His blessed presence to all who will receive Him....” We believe that this is not a true representation, because the time of grace will one day definitely end forever.

We are shown how Christ actually carries out this prophecy of knocking on the door of our hearts:

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

In previous lessons we have shown that, when the message of Christ and His righteousness was presented to the church and its angel (the leadership of the church), it was rejected. Today we interpret the angel of the church of Laodicea to be: The General Conference of Seventh-day Adventists, Tacoma Park, Washington, D.C.

When the message of righteousness by faith came to the church again, it was not accepted. The history of the Advent Movement shows that this came true exactly as prophesied (we shall come back to this point in the next lesson).

Since the gracious offer from Heaven was not received in 1888 at the eventful conference in Minneapolis, the message was given to the people again, but in a different form. Instead of a peaceful message, it now came in the form of a severe crisis which demanded a decision.

IF ANY MAN

Revelation 3:20. We point you here to the significant change of address in the letter. Remember that the letter originally addressed the angel of the church, which is the collective leadership of the church. The Saviour, however, foresaw that the leaders would not accept the message; only individuals here and there would be willing to open the door and receive the truth of Christ into their hearts.

The history of the Reform Movement and its bitter experiences during the test of faithfulness also fulfilled this detail of the prophecy. It was not the leaders or the ministers, but mainly the laymembers and

humble ones, the sincere Advent believers, who accepted the offer of Christ.

CONCLUSION

“I say then, Hath God cast away His people? God forbid.... Even so then at this present time also there is a remnant according to the election of grace.” Romans 11:1, 5. God will not end His work without a people that is called by His Name.

“But the true faith was not to become extinct. God has ever preserved a remnant to serve Him.” –*Patriarchs and Prophets*, p. 125.

“Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people who keep the commandments of God and have faith in Jesus, who are exalting the standard of righteousness in these last days.

“God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God.” –*Testimonies to Ministers and Gospel Workers*, pp. 57, 58.



MEMBERSHIP GROWTH OF THE SEVENTH-DAY ADVENTIST CHURCH

This graph reflects the growth of the membership of the Seventh-day Adventist Church from the time of its organization in 1863 through 1970. The first stage of the Advent Movement, from 1844 to 1863, resulted in a membership of 3,500. Today the movement boasts of 2 million members [1972].

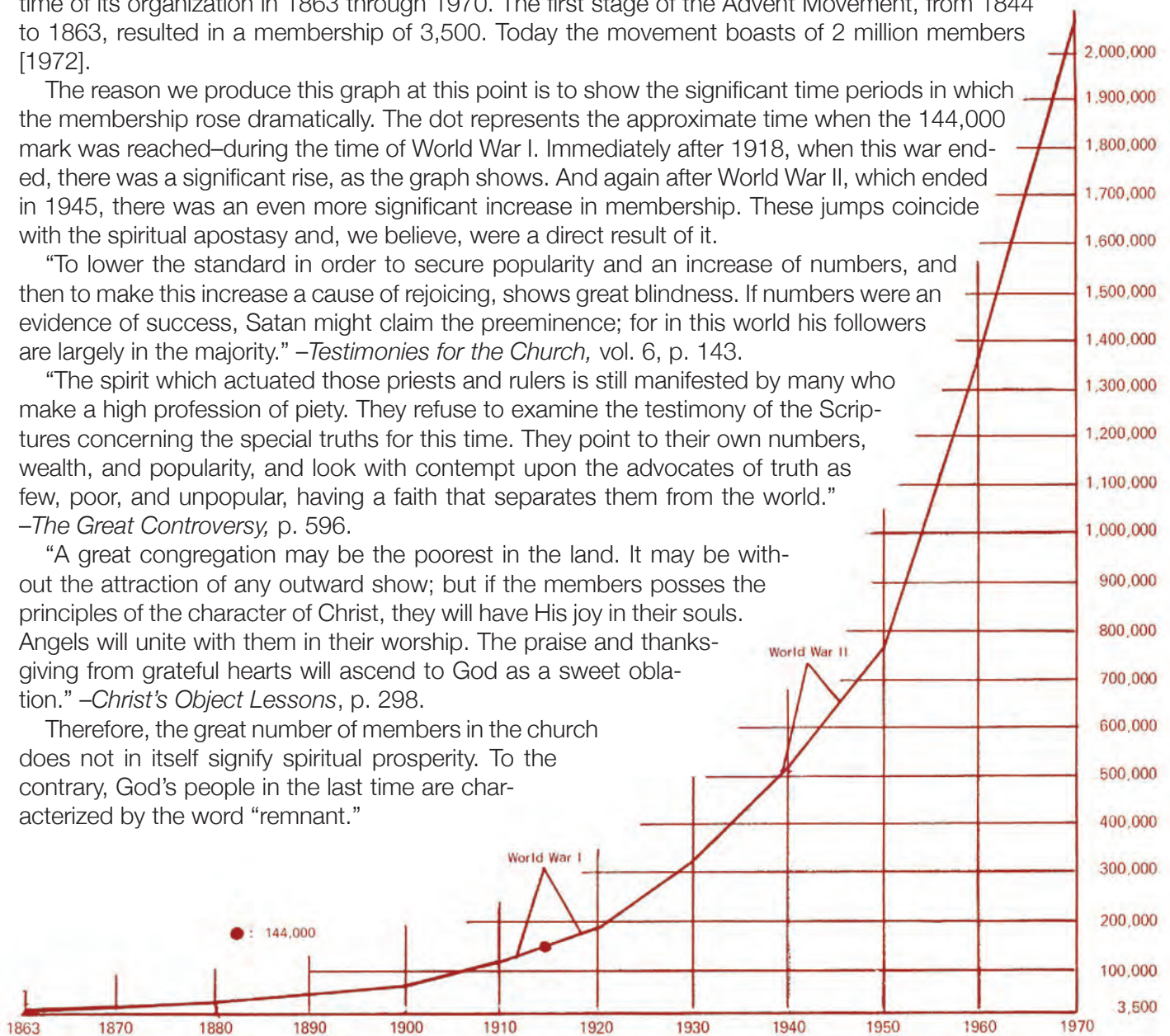
The reason we produce this graph at this point is to show the significant time periods in which the membership rose dramatically. The dot represents the approximate time when the 144,000 mark was reached—during the time of World War I. Immediately after 1918, when this war ended, there was a significant rise, as the graph shows. And again after World War II, which ended in 1945, there was an even more significant increase in membership. These jumps coincide with the spiritual apostasy and, we believe, were a direct result of it.

“To lower the standard in order to secure popularity and an increase of numbers, and then to make this increase a cause of rejoicing, shows great blindness. If numbers were an evidence of success, Satan might claim the preeminence; for in this world his followers are largely in the majority.” —*Testimonies for the Church*, vol. 6, p. 143.

“The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular, having a faith that separates them from the world.” —*The Great Controversy*, p. 596.

“A great congregation may be the poorest in the land. It may be without the attraction of any outward show; but if the members possess the principles of the character of Christ, they will have His joy in their souls. Angels will unite with them in their worship. The praise and thanksgiving from grateful hearts will ascend to God as a sweet oblation.” —*Christ's Object Lessons*, p. 298.

Therefore, the great number of members in the church does not in itself signify spiritual prosperity. To the contrary, God's people in the last time are characterized by the word “remnant.”



The above graph shows the membership growth during the first one hundred years of Adventist history. Since 1970, the membership of the Seventh-day Adventist Church has increased dramatically.



REFORMATION STUDY COURSE

LESSON 16

THE ANGEL OF REVELATION 18

“Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets.” Amos 3:7.

In the Bible, more prophecies are given for the time of the end, the time in which we are living today, than for any other era. This is the time when the enemy of truth is trying to deceive, if possible, even the very elect. It is for this reason especially that in this last time the people of God are equipped with the Bible as well as the Testimonies to guide them and to help them distinguish between good and evil. The company that will stand prepared when Jesus comes will have the two prominent characteristics, keeping the commandments of God and having the faith of Jesus.

In Revelation 14, we find three angels described as they *fly in the midst of heaven* proclaiming the messages from heaven. And in Revelation 18 we find one more angel, who *comes down from heaven*. This is the last angel we find in prophecy, and it is he who will complete the work of God on earth.

As we study the previous angels in Revelation 14, we find that each represented a special group of people with a specific message and with leaders of its own. William Miller led out in the first angel's message, but in the second angel's message he was not so prominent; and in the midnight cry of 1844 he joined only in the very end. Different leaders took hold of the work each time and carried it forward. Thus the third angel was again a group of people with new leadership, new organization, and a new message. Every new angel brought a shaking and new light; this caused a separation. And it was always the remnant of the previous angel that joined in the work of the new angel. Those who were shaken out usually opposed the work of the new movement, for they did not recognize its divine origin.

THE ELIJAH MESSAGE

Several testimonies were given by Sister White concerning the coming of this angel in Revelation 18, which would bring God's people not only a reformation and a revival but also a shaking and a separation. This mighty shaking was brought about by the tests and trials during World War I. At that time, the people of God had to make a decision between life and death. This other angel is also compared with the Elijah message, which was to come before the great and dreadful day of the Lord (Malachi 4:5, 6).

“The Lord says: ‘Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord.’ Somebody is to come in the spirit and power of Elijah, and when he appears, men may say: ‘You are too earnest, you do

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. 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.

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 18:1-4.

not interpret the Scriptures in the proper way. Let me tell you how to teach your message.” –*Testimonies to Ministers and Gospel Workers*, p. 475.

In the *Southern Watchman* of March 21, 1905, Sister White wrote the following in an article entitled, “In the Spirit and Power of Elias”:

“The closing words of Malachi are a prophecy regarding the work that should be done preparatory to the first and the second advent of Christ. The work of *those* who in the last days go forth in the spirit and power of Elijah to arouse the people from apathy, are in many respects the same. His work is a type of the work that must be done in this age. Christ is to come the second time to judge the world in righteousness. The *messengers* of God who bear the *last message* of warning to the world, are to prepare the way for Christ’s second advent, as John prepared the way for His first advent.” (*Emphases ours*).

This testimony shows that the prophecy of Elijah does not refer to an individual but to a group of people, called messengers, who bear the last message of warning to be given to the world.

OBEDIENCE

In *Prophets and Kings*, pp. 186-188, we read:

“In the closing work of God in the earth, the standard of His law will be again exalted. False religion may prevail, iniquity may abound, . . . but in the hour of greatest peril, the God of Elijah will raise up human instrumentalities to bear a message that will not be silenced. . . .

“The time is not far distant when the test will come to every soul. The observance of the false sabbath will be urged upon us. The contest will be between the commandments of God and the commandments of men. Those who have yielded step by step to worldly demands, and conformed to worldly customs, will then yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. At that time the gold will be separated from the dross. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliance will then go out in darkness. Those who have assumed the ornaments of the sanctuary, but are not clothed with Christ’s righteousness, will then appear in the shame of their own nakedness.”

HEALTH REFORM

A further description of the “Elijah message” and of the last messengers of God to the world is given in *Temperance*, p. 91:

“John separated himself from his friends, and from the luxuries of life, dwelling alone in the wilderness, and subsisting upon a *purely vegetable diet*. The simplicity of his dress—a garment woven of camel’s hair—was a rebuke to the extravagance and display of the people of his generation, especially of the Jewish priests. His diet also, of locusts and wild honey, was a rebuke to the gluttony that everywhere prevailed.

“The work of John was foretold by the prophet Malachi: ‘Behold, I will send you Elijah the prophet. . . .’ He was a representative of those living in the last days, to whom God has entrusted sacred truths to present before the people, to prepare the way for the second appearing of Christ. And the same principles of temperance which John practiced should be observed by those who in our day are to warn the world of the coming of the Son of man.” (*Emphasis ours*.)

In this statement, we are told that the last messengers will cherish the manner of eating and dressing that John the Baptist observed—principles from Eden and of God’s eternal kingdom.

“Many who are now only half converted on the question of meat eating will go from God’s people to walk no more with them.” –*Counsels on Diet and Foods*, p. 382.

REVIVAL AND REFORMATION

Just as the Jewish people have all through the centuries even down to our time been waiting for the Messiah to come, without realizing that He came nearly 2,000 years ago, so the Seventh-day Adventists are waiting for the revival and reformation to take place within their ranks, without realizing that it occurred at the correct, prophesied time, when the test and shaking came to God’s people during the First World War.

Down through the ages, the beginning of every new church or movement was always small and unnoticed by many. This has also been true of this work of Reformation. The beginning of this angel’s work was at the 1888 conference in Minneapolis, when the message of Christ and His righteousness was proclaimed by Elders A.T. Jones and E.J. Waggoner. That this message was indeed the work of this other angel is confirmed in the following statement:

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

As we have seen in our studies, this angel could not continue his work at that time. His message was ridiculed and rejected by the majority. The Holy Spirit was insulted, and Sister White said in her letter addressed to Elder O.A. Olsen, September 1, 1892:

“The time will come when they will be willing to do anything and everything possible in order to have a chance of hearing the call which they rejected at Minneapolis. . . . Better opportunities will never come, deeper feelings they will not have. . . . God will not be trifled with.”

The following years have seen many attempts to bring about a revival and reformation but without success.



O.A. Olsen

THE ANGEL OF REVELATION 18

The servant of the Lord was shown that revival and reformation would come only in connection with, and under the leadership of, the angel of Revelation 18. It is clearly stated that when this work would begin it would be rejected by the majority. Please note the following statements:

"In the manifestation of the power that lightens the earth with its glory, they will see only something which will arouse their fears, and they will brace themselves against it. Because the Lord does not work according to their expectations and ideas, they will oppose the work." —*Review and Herald*, Nov. 9, 1819; *Bible Training School*, May 1907.

"In doing this work we are sounding the first, second and third angel's messages, and are thus being prepared for the coming of that other angel from heaven who is to lighten the earth with his glory." —*Testimonies for the Church*, vol. 6, p. 406.

This other angel, the Elijah message, would come and prepare God's people for the outpouring of the latter rain.

"Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message.... The work of this angel comes in at the right time to join in the last great work of the third angel's message as it swells to a loud cry...."

"This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844." —*Early Writings*, p. 277.

COMPARED TO THE MIDNIGHT CRY

Let us now study how the midnight cry joined the second angel's message in 1844. In *Early Writings*, p. 238, we read:

"Near the close of the second angel's message, I saw a great light from heaven shining upon the people of God. The rays of this light seemed bright as the sun. And I heard the voices of angels crying, 'Behold, the Bridegroom cometh; go ye out to meet Him!'"

"This was the midnight cry, which was to give power to the second angel's message.... The most talented men were not the first to receive this message."

Those who led out in the second angel's message were not the ones who led out in the midnight cry. The Lord raised up men to proclaim this message with new power and with added light and understanding. These were not literal angels; this work was given to human beings who were led by the Spirit of God.

"I saw that this message will close with power and strength far exceeding the midnight cry." —*Early Writings*, p. 278.

In this last statement, we are of course brought back to the angel of Revelation 18. While the beginning of this work may be small, we are assured that the finish will be glorious.

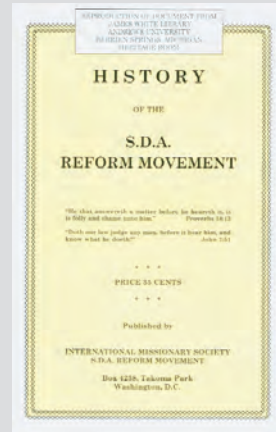
The second angel in 1844 proclaimed the fall of all the existing churches. He stated that they had become Babylon, which means confusion. This message will be proclaimed continually until the end of time. Yet the angel of Revelation 18 repeats the same message. Why is this necessary? The answer is, Because something that had not yet fallen in 1844 is now declared fallen. The community which is called Babylon in the second angel's message is apparently increased or enlarged. It is not simply that their fall had not yet reached its peak but that some bodies of Christians that were not included in the message of denunciation by the second angel in 1844 are now included in this company by strength of the message of this other angel. (See *Early Writings*, p. 277.)

In the *Review and Herald*, October 13, 1904, Sister White wrote:

"The prophecies in the eighteenth chapter of Revelation will soon be fulfilled."

It did not take too many years from the time when she wrote these lines for the test about which she spoke and wrote so much to come. Let us see how the second angel and the last Loud Cry, or the other angel of Revelation 18, are related to each other:

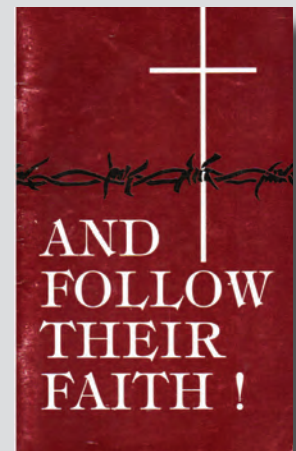
"I saw that God has honest children among the nominal Adventists and the fallen churches, and before the plagues shall be poured out, ministers and people will be called out from these churches and will gladly receive the truth. Satan knows this; and before the loud cry of the third angel is given, he 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.



Written about 1925, *History of the S.D.A. Reform Movement* was discovered a few years ago in the archives of Andrews University and is published again after 80 years.

This is a very important story!

And Follow Their Faith chronicles the experiences of martyrs during World War II. Revelation 22:11 summarizes it best: "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death."



Order from

www.sda1888.org or call 877-467-1914

ADDITIONAL THOUGHTS

"I saw another angel come down from Heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.' '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 18:1, 2, 4.

"In this scripture, the announcement of the fall of Babylon, as made by the second angel (Revelation 14:8), is repeated, with the additional mention of the corruptions which have been entering the churches since 1844. A terrible condition of the religious world is here described. With every rejection of truth, the minds of the people have become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they continue to trample upon one of the precepts of the decalogue, and they persecute those who hold it sacred. Christ is set at naught in the contempt placed upon His word and His people. As the teachings of Spiritualism are accepted by the churches, no real restraint is imposed upon the carnal heart, and the profession of religion becomes a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits and doctrines of devils. The influence of evil angels is felt in the churches throughout the land.

"Of Babylon at this time it is declared, 'Her sins have reached unto heaven, and God hath remembered her iniquities.' Revelation 18:5. She has filled up the measure of her guilt, and destruction is about to fall upon her. 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.' As these warnings join the third angel's message, it swells to a loud cry.

"Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that no man may buy or sell, save he that has the mark of the beast, and finally, that whoever refuses to receive the mark of the beast shall be put to death. Revelation 13:15, 17. The work of God declares: 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation.' Revelation 14:9, 10. But not one is made to feel the wrath of God until the truth has been brought in contact with his mind and conscience, and has been rejected. There are many in the churches of our country who have never, even in this land of light and knowledge, had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. Jesus reads every heart, and tries every motive. The decree is not to be urged upon the people blindly. Every one is to have sufficient light to make his decision intelligently. The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted." —*Spirit of Prophecy*, vol. 4, pp. 421-423.

"The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands and conformed to worldly customs will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death. The contest is between the commandments of God and the commandments of men. In this time the gold will be separated from the dross in the church. True godliness will be clearly distinguished from the appearance and tinsel of it. Many a star that we have admired for its brilliancy will then go out in darkness. Chaff like a cloud will be borne away on the wind, even from places where we see only

floors of rich wheat. All who assume the ornaments of the sanctuary, but are not clothed with Christ's righteousness, will appear in the shame of their own nakedness.

"When trees without fruit are cut down as cumberers of the ground, when multitudes of false brethren are distinguished from the true, then the hidden ones will be revealed to view, and with hosannas range under the banner of Christ. Those who have been timid and self-distrustful will declare themselves openly for Christ and His truth. The most weak and hesitating in the church will be as David—willing to do and dare. The deeper the night for God's people, the more brilliant the stars. Satan will sorely harass the faithful; but, in the name of Jesus, they will come off more than conquerors. Then will the church of Christ appear 'fair as the moon, clear as the sun, and terrible as an army with banners.'

"The seeds of truth that are being sown by missionary efforts will then spring up and blossom and bear fruit. Souls will receive the truth who will endure tribulation and praise God that they may suffer for Jesus. 'In the world ye shall have tribulation: but be of good cheer; I have overcome the world.' When the overflowing scourge shall pass through the earth, when the fan is purging Jehovah's floor, God will be the help of His people. The trophies of Satan may be exalted on high, but the faith of the pure and holy will not be daunted.

"Elijah took Elisha from the plow and threw upon him his mantle of consecration. The call to this great and solemn work was presented to men of learning and position; had these been little in their own eyes and trusted fully in the Lord, He would have honored them with bearing His standard in triumph to the victory. But they separated from God, yielded to the influence of the world, and the Lord rejected them.

"Many have exalted science and lost sight of the God of science. This was not the case with the church in the purest times.

"God will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God, but they can furnish only the exterior qualifications. God will manifest that He is not dependent on learned, self-important mortals.

"There are few really consecrated men among us, few who have fought and conquered in the battle with self. Real conversion is a decided change of feelings and motives; it is a virtual taking leave of worldly connections, a hastening from their spiritual atmosphere, a withdrawing from the controlling power of their thoughts, opinions, and influences. The separation causes pain and bitterness to both parties. It is the variance which Christ declares that He came to bring. But the converted will feel a continual longing desire that their friends shall forsake all for Christ, knowing that, unless they do, there will be a final and eternal separation. The true Christian cannot, while with unbelieving friends, be light and trifling. The value of souls for whom Christ died is too great.

"He 'that forsaketh not all that he hath,' says Jesus, 'cannot be My disciple.' Whatever shall divert the affections from God must be given up. Mammon is the idol of many. Its golden chain binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. These are Satan's snares, set for unwary feet. But these slavish bonds must be broken; the flesh must be crucified with the affections and lusts. We cannot be half the Lord's and half the world's. We are not God's people unless we are such entirely. Every weight, every besetting sin, must be laid aside. God's watchmen will not cry, 'Peace, peace,' when God has not spoken peace. The voice of the faithful watchmen will be heard: 'Go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.'" —*Testimonies for the Church*, vol. 5, pp. 81-83.



REFORMATION STUDY COURSE

LESSON 17

THE 144,000

Our study of the prophesied Reform Movement would not be complete without touching upon a rather controversial point of specific Adventist doctrine—the one hundred forty-four thousand. In dealing with this subject, we are well aware of the inspired counsel which is preserved for us in Manuscript 26, written in 1901, which now appears in book 1 of *Selected Messages*, p. 174:

“Christ says that there will be those in the church who will present fables and suppositions, when God has given grand, elevating, ennobling truths which should ever be kept in the treasure house of the mind. When men pick up this theory, when they are curious to know something it is not necessary for them to know, God is not leading them. It is not His plan that His people shall present something which they have to suppose, which is not taught in the Word. It is not His will that they shall get into controversy over questions which will not help them spiritually, such as, Who is to compose the hundred and forty-four thousand? This those who are the elect of God will in a short time know without question.”

In the above statement, we are told not to engage in controversy over questions which do not help us spiritually, such as the question of the 144,000. It goes on to say that those who are the elect of God will in a short time know without question.

This statement is often used as a most effective damper to stifle any discussion of or opinion on this question; yet when we go back to the time of Sister White and her contemporaries, we find that they by no means kept silent on the point. In this lesson, we wish to present some of their well-researched conclusions on this question, because we believe that its study will clear up some misconceptions that have become common among Seventh-day Adventists.

THE REASON FOR THIS STUDY

Today, when we ask Seventh-day Adventists about the 144,000, we receive the most fanciful, far-fetched replies. Seldom do these answers agree with one another. There is great darkness on this point among Adventists. Yet the pioneers of our message were not at all in the dark concerning it, even if we readily concede that they in their time and we today probably do not yet know all about it.

The *Seventh-day Adventist Bible Commentary* mentions several ideas about this special class but leaves any conclusion to the reader's preference, since the editors of the book do not take a stand themselves.

We believe the reason for the ambivalence on both this point and other related truths that were once crystal clear to our spiritual forebears is that agreeing with any one idea would

condemn the present state of affairs. Today the denominational membership hovers around the 2 million mark [1972 statistics]. How could the leadership still profess to believe that the total result of the third angel's message will be only 144,000? Other explanations have to be found, and other interpretations are introduced to becloud the issue. None of these ideas can satisfy the searching mind.

THE YEAR 1844

1844 was a milestone in our history for several reasons. We understand that this date denotes the end of the longest prophetic time period in the Bible. At the conclusion of this period, there would be no more prophetic time. The prophecy of Daniel 8:14, as explained by William Miller and his associates, still stands as an unassailable fortress, supported by proofs from the Scriptures and history. There is no question as to the accuracy of its culmination in 1844. William Miller was mistaken as to the meaning of the event that was to take place at that time, for he shared the common view that the sanctuary was this earth and hence concluded that the prophecy could only refer to the second coming of Christ. This he boldly preached, and his message was widely accepted. Then came the terrible disappointment, an experience which the believers later discovered was prophesied in Revelation 10. They banked upon the last verse of this chapter to reestablish their faith in the prophecy.

In 1844, something occurred in heaven, and something happened on the earth. This was the ushering in of the last phase of the plan of salvation, the day of atonement. Type and antitype met in a marvelous way, the study of the sanctuary became of the utmost importance, and great truths were revealed to the early Advent believers. These truths have been lost or are completely unknown to many new Adventists.

The event in heaven was Christ's beginning His high priestly service by entering into the Most Holy Place of the heavenly sanctuary to atone for all the sins that were sent there previously in the prayers of the saints.

The event on earth was the birth of the great Second Advent Movement, which was to carry the last message of the everlasting gospel to every nation, kindred, tongue, and people. The outstanding feature of this message was the proclamation of the seventh-day Sabbath. This day was declared to be the seal of the living God. Only in the fourth commandment is found the authority of the Lawgiver, stating His name, His title, and His territory (God, the Lawgiver's name; Creator, His title; and heaven and earth, His jurisdiction).

“The Lord has been pleased to give His people the third angel's message as a testing message to bear to the world. John beholds a people distinct and separate from the world,

who refuse to worship the beast or his image, who bear God's sign, keeping holy His Sabbath—the seventh day to be kept holy as a memorial of the living God, the Creator of heaven and earth. Of them the apostle writes, 'Here are they that keep the commandments of God, and the faith of Jesus.'" -Letter 98, 1900 (*Evangelism*, p. 233).

THE SEALING TIME

As is apparent in the above statement of the Spirit of prophecy, there is a direct correlation between the sealing message and the third angel. We shall pursue this a little further.

From the wonderful book of Sister White, *Early Writings*, we can cull many statements concerning the work of the sealing; they cast light upon the question of when the sealing began and when it was to end. We quote the statement found on p. 89:

"Said the angel, 'This third angel is binding, or sealing, them in bundles for the heavenly garner.'"

The two concepts of the third angel and the sealing are here combined in one sentence. For further mention of the seal of God and the sealing time, please see *Early Writings*, pp. 38, 43, 44, 48, 50, 58, 67, 279, and *The Great Controversy*, p. 640.

A careful study of these statements will establish the following:

1. The sealing time is synonymous with the proclamation of the third angel's message.

2. Both the third angel's message and the sealing began in 1844 and have been going on ever since that time. (To be exact, the sealing time started in 1848, the year the Sabbath truth was accepted by the early Adventists. However, for simplicity's sake, we shall use 1844 as a more readily recognizable point of time for the average reader.)

3. There are two phases to the sealing: (a) Sealing by the Holy Spirit (Ephesians 1:13; 2 Corinthians 1:22; Ephesians 4:30); (b) The pressing on of the seal in the time of the Sunday law (see *Testimonies for the Church*, vol. 5, pp. 216, 475, 476).

In the Scriptures, we turn to Revelation 7, where the 144,000 are mentioned as the ones who are being sealed with the seal of God. In Revelation 14, the 144,000 are presented as the ones who have the Father's name written in their foreheads (an obvious reference to the seal of God). They are called the saints who keep the commandments of God and have the faith of Jesus (Revelation 14:14).

Elder J.N. Loughborough, a contemporary of Sister White, wrote in his concise and interesting booklet, *Questions on the Sealing Message*, p. 14: "It was because of these plain statements (referring to the testimonies in *Early Writings* quoted above), that our people and ministers, down to 1894, believed and taught that *the sealing work had been going on since 1848*, and that the 144,000 were *being sealed*. I do not see how we could draw any other idea, from the testimonies we have quoted, than that *the sealing work had begun in 1848-1850.*" (*Emphases his.*)

Now we must turn our attention to a question that has puzzled many sincere Seventh-day Adventists.

ARE THOSE WHO HAVE DIED IN THE FAITH OF THE THIRD ANGEL'S MESSAGE SINCE 1844 PART OF THE 144,000?

In answer to this question, we quote from the well-known book by Uriah Smith, *Daniel and the Revelation*, his treatise of Revelation 14:13—"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

He wrote: "There must be some special reason for pronouncing this benediction upon them. Is it not because they escape the time of fearful peril which the saints are to encounter as they close their pilgrimage? And while they are thus blessed in common with all the righteous dead, they have an advantage over them in being, doubtless, that company spoken of in Daniel 12:2, who are raised to everlasting life at the standing up of Michael. Thus, *escaping the perils* through which the rest of the 144,000 pass, *they rise*, and *share with them in their final triumph here*, and occupy with them their preeminent place in the kingdom. In this way, we understand, their works do follow them: these works are held in remembrance, to be rewarded at the judgment; and the persons receive the same recompense that they would have had, had they lived and faithfully endured all the perils of the time of trouble." -*Daniel and the Revelation*, pp. 677, 678 (*emphases ours*).

At the bottom of these pages in the old edition of this book, as late as 1912 the editor placed a note clarifying the above statement: "Those who die after having become identified with the third angel's message, are evidently numbered as a part of the 144,000; for this message is the same as the sealing message of Revelation 7, and by that message only 144,000 were sealed. But there are many who have had their entire religious experience under this message, but have fallen in death. They die in the Lord, and hence are counted as sealed; for they will be saved. But the message results in the sealing of only 144,000; therefore these must be included in that number. Being raised in the special resurrection (Daniel 12:2; Revelation 1:7) which occurs when the voice of God is uttered from the temple, at the beginning of the seventh and last plague (Revelation 16:17; Joel 3:16; Hebrews 12:26), they pass through the period of that plague, and hence may be said to come 'out of great tribulation' (Revelation 7:14), and being raised from the grave only to mortal life, they take their stand with believers who have not died, and with them receive immortality at the last trump (1 Corinthians 15:52), being then, with the others, changed in a moment, in the twinkling of an eye. Thus, though they have passed through the grave, it can be said of them at last, that they are 'redeemed from among men' (Revelation 14:4), that is, from among the living; for the coming of Christ finds them among the living, waiting for the change to immortality, like those who have not died, and as if they themselves had never died." This note is omitted in later editions of *Daniel and the Revelation*.

To clarify this point further, please study the diagram and explanation on the last page of this lesson.

A LITERAL NUMBER

In the very first vision which Sister White received from the Lord, she saw the 144,000 and said in *Early Writings*, p. 15:

"The living saints, 144,000 in number, knew and understood the voice,..."

She stresses the fact that this is no symbolic figure but a literal number, an exact 144,000. Because of the growth of the Seventh-day Adventist denomination—especially right after the apostasy of World Wars I and II—now reaching the 2 million mark [in 1972], the concept of the 144,000 as a literal number forming the total result of the third angel's message is an anathema to Adventists today. Yet the old truth has not changed.

The change in ideas took place as early as 1894, when some arose and proclaimed the so-called new light that the 144,000 should be only "living ones." Consulting the graph in Lesson 15 showing the growth of the S.D.A. Church, you will

see that this was in view of the rapid increase in membership which would soon reach the 144,000 mark. It was to combat this "new light" that Elder Loughborough wrote his booklet.

Since that time of departure from the inspired testimonies, many theories have cropped up, until in our day Elder Robert Pierson, President of the General Conference, echoes the sentiment of his forerunner, Elder A.G. Daniells, saying: "If you want to read the inspired account of the triumph of the Advent Movement, turn with me to the words of the disciple out there on the Isle of Patmos, recorded in Revelation 7:9: 'After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.'" —*Review and Herald*, June 26, 1966.

Elder Pierson thus believes that the great multitude which is spoken of in the Bible is the result of the Advent Movement. The Spirit of prophecy states very clearly that not the great multitude but only the 144,000 are the spiritual "product" of the third angel's message.

To clarify in your own mind who are sealed and the only conditions under which this work can be done, please study the following testimonies:

Testimonies for the Church, vol. 5, pp. 213, 214, 216, 136 (1881).

Testimonies for the Church, vol. 3, p. 266.

Early Writings, pp. 14-17.

The Desire of Ages, p. 834.

WITHOUT SEEING DEATH

This term, used by Sister White in reference to the 144,000 in *Spiritual Gifts*, p. 143 (*Questions on the Sealing Message*, by J.N. Loughborough, p. 17), has often proved very perplexing to students of prophecy. Here is her statement:

"I saw a writing, copies of which were scattered in different parts of the land, giving orders that unless the saints should yield their peculiar faith, give up the Sabbath, and observe the first day of the week, the people were at liberty, after a certain time, to put them to death.... Satan wished to have the privilege of destroying the saints of the Most High; but Jesus bade His angels watch over them. God would be honored by making a covenant with those who had *kept His law, in the sight* of the heathen round about them; and Jesus would be honored by translating, *without their seeing death*, the faithful, waiting ones who had so long expected Him." (*Emphases his.*)

It is from this phrase, "translating, without their seeing death," that the claim has been made that none will be among the 144,000 unless they live until the time of Christ's second coming.

The reply which Elder Loughborough gave to this objection is that the death they are saved from is the death permitted by the "papers circulated," meaning the Sunday decree, and not the natural death every man is subject to. Bear in mind that the resurrected Sabbath keepers are included among the "covenantees," so they are to be translated at Christ's coming without suffering the threatened death. By being alive in the time of this decree, they are brought into "the time of Jacob's trouble."

We quote another statement from *The Great Controversy*, p. 649, that is used by those who claim that none who have died will be among the 144,000:

"These, having been translated from the earth, from among the living, are counted as 'the first fruits unto God and to the Lamb.' Revelation 15:2, 3; 14:1-5. 'These are they which came out of great tribulation;' they have passed through the time of

trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have 'washed their robes, and made them white in the blood of the Lamb.'... They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with heat, and they themselves have endured suffering, hunger, and thirst."

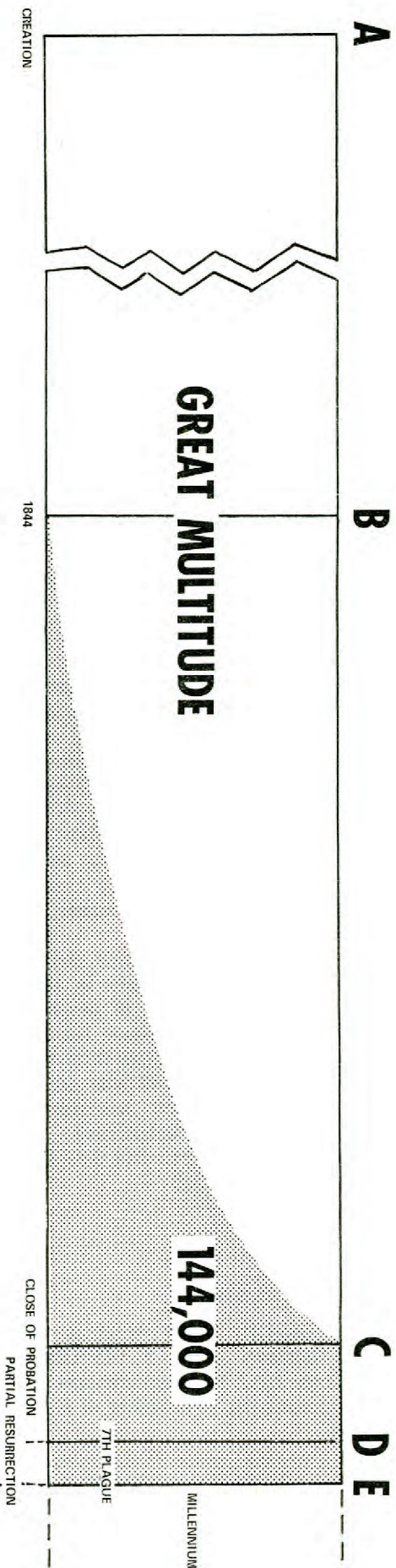
This statement refers to the 144,000. Although this group is described as going through all the plagues, evidently this will be only partly true of those who have died in the faith of the third angel's message, for they will be raised only at the end of the seven plagues. They are resurrected during the time of Jacob's trouble, see the final outpouring of God's judgments under the seventh plague, and are among those who are delivered from the death decree.

Elder Loughborough concludes his argument with the following statement: "If there is still a doubt of the resurrected Sabbath keepers' being numbered with the 144,000, consider the following from Sister White's words in 1909. At the General Conference in 1909, Elder Irwin had a stenographer accompany him in a call upon Sister White. He wished to ask her some questions, and have an exact copy of the words of the replies.

"Among other questions was this one: 'Will those who have died in the message be among the 144,000?' In reply, Sister White said: 'Oh, yes, those who have died in the faith will be among the 144,000. I am clear on that matter.' These were the exact words of question and answer, as Brother Irwin permitted me to copy from his stenographer's report."

In conclusion, dear student, please study carefully and with earnest prayer the diagram at the end of this lesson. It presents very important concepts for these last days of mercy.

THE REMNANT CHURCH



THIS BLOCK REPRESENTS ALL PEOPLE WHO WILL BE SAVED FROM CREATION UNTIL THE COMING OF THE LORD JESUS
THERE ARE TWO CLASSES OF SAVED PEOPLE: (1) GREAT MULTITUDE (Revelation 7:9), AND (2) 144,000 (Revelation 7:4)

A. CREATION

- Begin of Great Multitude of people—Adam, Abel, Seth, etc.

B. 1844

- End of 2, 300 days (years)
- Begin of time of the end
- Begin of investigative judgment in heavenly sanctuary
- Start of third angel's message
- Begin of sealing work with light of Sabbath
- Begin of 144,000.

C. CLOSE OF PROBATION

- End of investigative judgment
- End of sealing of 144,000
- Begin of 7 last plagues

D. PARTIAL RESURRECTION (Dan. 12:2; Rev. 1:7)

- 144,000 all living

E. CHRIST'S COMING

- First resurrection of believers (Great Multitude)
- Change of 144,000 into immortal beings
- Meeting with the Lord in the air
- Begin of millennium

The above chart is not intended to give an exhaustive record of all the last-day events but merely to show the relationship between the 144,000 and the Great Multitude.

1. From point A to point B is the period in which all the people who are saved belong to the Great Multitude. This includes the martyrs of the Middle Ages and every true child of God from creation to 1844.
2. Only from point B on is it possible to belong to the 144,000. Thus no one could ever belong to this class if he lived before 1844. All those who know and have accepted the third angel's message must either be saved among the 144,000 or be lost. Contrary to popular notion, they cannot be saved among the Great Multitude.
3. Point C denotes a time shortly before Christ comes again when probation closes and Christ, the High Priest, leaves the heavenly sanctuary. This is also the end if the investigative judgment and the begin of the seven last plagues. The 144,000 at this point have all been sealed.
4. At point D, the partial resurrection of Daniel 12:2 takes place, in which two classes of people are raised. The fact that two classes are involved proves that the first resurrection of Revelation 20:6 is not meant here. The believers who are raised in this partial resurrection are those who have died in the faith of the third angel's message (The Great

Controversy, p. 637) and belong to the 144,000 sealed ones. They are raised glorified but not immortal (The Great Controversy, p. 644). Also, the wicked described in Revelation 1:7 are raised here.

The righteous ones raised at this time are resurrected during the time of Jacob's trouble, under the seventh plague and in the earthquake caused by the voice of God (The Great Controversy, pp. 636, 637). The events mentioned here are very closely related and occur in that short period of time just before the Lord actually comes.

5. At point D, all the 144,000 are alive, and the number is complete. They will hear the covenant of God, declaring the day and the hour of Christ's coming (The Great Controversy, pp. 637, 640). Remember, they are not yet immortal—only glorified.

6. Point E represents the coming of Christ. His voice will call from the grave all the believers from Adam on, the Great Multitude. This is the first resurrection (John 5:28, 29; Revelation 20:6, first part). The Great Multitude is raised immortal (The Great Controversy, p. 644). At this time, the 144,000 are changed in the twinkling of an eye, becoming immortal (The Great Controversy, p. 640).

7. Both classes meet the Lord in the air (1 Thessalonians 4:16, 17). They go with Christ to judge the wicked during the millennium in heaven (Revelation 20:6; 1 Corinthians 6:2, 3).



LESSON 18

QUESTIONS ANSWERED, Part 1

To every issue there are two sides. It would be unfair to present just one side of any story. Yet, it must be conceded that both sides cannot be right, for then there would be no truth, justice, or righteousness. So we shall proceed to investigate a number of objections to this Reform Movement, and then see if they are valid in view of all that has been presented thus far.

OBJECTION NO. 1

Did not Sister White remain in the large Seventh-day Adventist Church until her death?

ANSWER: Yes! But at the time of her death on Friday, July 16, 1915, America had not yet entered the war. The United States joined in the war effort in 1917, two years after Sister White died. So the test concerning the war question had not even developed in America, for which reason Sister White had no occasion to make any special comment or decision beside her printed testimony. When someone inquired about the European situation and what to do, she is supposed to have said, "I think the brethren should do their duty," which can be interpreted in any way.

OBJECTION NO. 2

We are told that the whole Reform Movement started with some fanatics, such as Wieck, Kersting, and others. Is this so?

ANSWER: If standing firmly for God's law in the face of death is fanaticism, then the Reform Movement is guilty of it. But there is no argument now that the reformers took the right stand on the military and Sabbath question when the crisis came in 1914, and that the Seventh-day Adventist denomination yielded and apostatized at that time.

The facts are that Wieck never belonged to the Reform Movement, and obviously whatever he did cannot be charged to them. Mrs. Kersting, a false prophetess, tried to force her views on the Reform Movement members but did not succeed. Why cast this reflection on the Reform Movement? But such accusations are not new. Listen to God's servant's statement:

"In the days of the Reformation its enemies charged all the evils of fanaticism upon the very ones who were laboring most earnestly against it. A similar course was pursued by the opposers of the Advent Movement. And not content with misrepresenting and exaggerating the errors of extremists and fanatics, they circulated unfavorable reports that had not the slightest semblance of truth." —*The Great Controversy*, p. 397.

No, this Movement did not start with fanaticism and fanatics. It began solely with the issue of keeping or violating God's commandments.

OBJECTION NO. 3

Christ said, "Let the wheat and the tares grow together..." which means that we must not try to separate sinners, or even apostates, from the church. They are all to stay together until Jesus comes.

ANSWER: This favorite objection is based upon a completely wrong understanding of the meaning of the parable of the wheat and the tares. Who are the "tares"? The Spirit of prophecy makes it very clear in *Christ's Object Lessons*, p. 73:

"How was it with the early church? *Ananias* and *Sapphira* joined themselves to the disciples. *Simon Magus* was baptized. *Demas*, who forsook Paul, had been counted a believer. *Judas Iscariot* was numbered with the apostles. The Redeemer does not want to lose one soul; His experience with Judas is recorded to show His long patience with perverse human nature; and He bids us bear with it as He has borne. He has said that false brethren will be found in the church till the close of time." (*Emphases ours.*)

The interesting fact is that neither Ananias and Sapphira, nor Simon Magus, nor Demas, nor Judas—all those mentioned—were "open sinners." They were not revealed as false to the church members until one main test proved their infidelity. They were therefore "hidden sinners," which makes a great deal of difference.

In contrast to the Biblical examples mentioned above, the European apostasy was done in the open and was revealed to everyone; therefore, it must be classified as "open sin." Of this category of sin, Sister White says in *Christ's Object Lessons*, p. 71:

"Christ has plainly taught that *those who persist in open sin must be separated from the church*, but He has not committed to us the work of judging character and motive." (*Emphasis ours.*)

In conclusion, the tares do not at all represent open sinners in the church. They refer to weak, erring souls among God's people who must be carried in the love of Christ.

OBJECTION NO. 4

The Reform Movement is not fulfilling the description of *Testimonies for the Church*, vol. 9, p. 126: "The sick were healed, and other miracles were wrought.... Hundreds and thousands were seen visiting families..." etc. Therefore, it cannot be the right Reformation.

ANSWER: We must say, again, "It is written," by quoting from *Medical Ministry*, p. 16:

"There must be a reformation throughout our ranks; the people must reach a higher standard *before we can expect the power of God to be manifested in a marked manner for the healing of the sick....*" (*Emphases ours.*)

It is therefore obvious that Sister White sees this Reformation in the statement from *Testimonies for the Church*, vol. 9 as it will be in its ultimate triumph during the latter rain. This coincides with other descriptions of the latter rain experience in which the sick will be healed and signs and wonders will follow the believers. But let us remember that the church militant is not the church triumphant. In the second statement quoted above, it is shown that a reformation is needed now to prepare God's people for the final triumphant work. When the shaking is finished, then the latter rain will finish the work begun through the power of the Holy Spirit.

OBJECTION NO. 5

You have no schools, hospitals, or other large institutions. How can you finish the work?

ANSWER: Speaking of the Loud Cry message, God's servant said:

"The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions." —*The Great Controversy*, p. 606.

"He will raise up and exalt among us those who are taught rather by the unction of His Spirit than by the outward training of scientific institutions." —*Testimonies for the Church*, vol. 5, p. 82.

Martin Luther is quoted as saying:

"God never selected as a prophet either the high priest or any other great personage; but ordinarily He chose low and despised men, once even the shepherd Amos." —*The Great Controversy*, pp. 142, 143.

"There is constant danger among our people that those who engage in labor in our schools and sanitariums will entertain the idea that they must get in line with the world,... This is one of the greatest mistakes that could be made....

"Those who seek the education that the world esteems so highly, are gradually led further and further from the principles

of truth until they become educated worldlings." —*Fundamentals of Christian Education*, pp. 534-536.

We believe in establishing church schools whenever it is possible to have them in accordance with the divine directions.

As to the objection that we have no hospitals, we believe that "... drugging should be forever abandoned;..." —*Testimonies for the Church*, vol. 5, p. 311.

"More deaths have been caused by drug-taking than from all other causes combined. If there was in the land one physician in the place of thousands, a vast amount of premature mortality would be prevented. Multitudes of physicians, and multitudes of drugs, have cursed the inhabitants of the earth, and have carried thousands and tens of thousands to untimely graves." —*Selected Messages*, book 2, p. 450.

"As to *drugs being used* in our institutions, it is *contrary to the light which the Lord has been pleased to give*. The drugging business has done more harm to our world and killed more than it has helped or cured. The light was first given to me why our institutions should be established, that is, sanatoriums were to reform the practices of physicians." —*Medical Ministry*, p. 27. (*Emphases ours.*)

Was this warning heeded? Just the opposite happened! Adventist sanitariums were changed into worldly hospitals under the pressure of the American Medical Association. Drug therapy is practiced universally today in all Seventh-day Adventist medical institutions, the same as in all worldly hospitals. If this is not an outright apostasy from the divine blueprint, then what is apostasy? A divine reformation is called for in this area also. The Reform Movement strongly protests having hospitals of such a nature and has established successful sanitariums and health centers in several locations. Here all treatments are based on physiotherapy and other natural treatments.

In our next lesson we shall discuss some more objections.



QUESTIONS ANSWERED, Part 2

In this lesson we shall begin with a very popular objection.

OBJECTION NO. 6

Are we not warned against calling the Remnant Church Babylon?

ANSWER: Yes, indeed! In fact the Remnant Church could not possibly be Babylon. It would be a lying accusation. In such a case God would have no church left on earth to vindicate His honor by keeping His law. But let us think a little further about the question: Considering everything, who is the Remnant Church today? Take, for instance, the European situation we have just studied. When 98% of the Seventh-day Adventist Church fell into apostasy by trampling upon God's holy law, were they still the Remnant Church that keeps His law (Revelation 12:17)? We think you will admit that they were not. Then who made up the remnant? The 2% who stood firmly on the platform of truth in the face of death—the Reform Movement. They were the Remnant Church. They are the remnant of her seed—the woman represents the Christian churches; her seed, the Advent believers; and the remnant of her seed, the Reform Movement.

False teachers have arisen in great numbers throughout the years to denounce the Adventist Church as Babylon. According to *Testimonies to Ministers and Gospel Workers*, pp. 32-62, these men were (1) setting time, (2) against organization, (3) opposed to tithing, etc.—things which the Reform Movement has never advocated.

Yet, there is one outstanding factor to be considered:

“Regarding the testimonies, nothing is ignored; nothing is cast aside; but *time and place must be considered.*” —*Selected Messages*, book 1, p. 57 (*emphasis ours*).

If we observe this divine measuring stick, we notice that this testimony was written in 1893. With great wisdom, Sister White wrote at that time:

“There is but one church in the world who are *at the present time* [1893], standing in the breach, and making up the hedge...” —*Testimonies to Ministers and Gospel Workers*, p. 50 (*emphasis ours*).

The four words injected here, “at the present time,” are significant. At that time, the Seventh-day Adventist Church was the one true church. But when the Reform Movement proved itself faithful in the face of great apostasy, it became the only church answering the description of the Remnant Church.

As to the question whether we believe the large Seventh-day Adventist Church is Babylon, we need not teach this; but we believe the statement in *Testimonies for the Church*, vol. 8, p. 250, is true. It reads in part:

“Then He (Christ) 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!’”

This statement was written in 1903, or ten years after the chapter, “Remnant not Babylon,” was penned. It depicts the church as a “harlot.” Nowhere have we found any statement written later to the effect that the church was no longer in this stated sinful condition.

You see, one's acceptance of truth depends on the point of observation from which he looks at certain matters. Everything falls beautifully into place when applied according to the written word and the Testimonies.

OBJECTION NO. 7

There are only seven churches outlined in Revelation 2 and 3. Are you not setting up an eighth church?

ANSWER: “Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.” Romans 9:27.

None of the seven churches of Revelation was saved as a body. In fact, at the end of every letter the few faithful souls are addressed—“He that overcometh...”

Laodicea, the seventh church period, means “a people adjudged,” or in a special sense the people of God living during the investigative judgment which began in 1844. Of this last church the prophet Zephaniah said, “I will gather them that are sorrowful for the solemn assembly, who are of thee, ... and gather her that was driven out; and I will get them praise and fame...” Zephaniah 3:18, 19.

The Reform Movement is a part of the seventh, or Advent Movement, period—just as the Joshua/Caleb movement was a part of old Israel that came out of Egypt, though they were under a new leadership. The Reform Movement members are orthodox Seventh-day Adventists, certainly not on the Adventist Church's records but more importantly in the spirit and truth of the three angels' messages. They are the true Adventists and the Remnant Church of Revelation 12:17. They heed the testimony of the True Witness, are going through the shaking, and are preparing for the latter rain. They are separate from the nominal Adventists in organization but do not form an eighth church.

OBJECTION NO. 8

You have so few numbers. How can you ever finish the work?

ANSWER: This old argument has no merit. Jonathan said to his armor bearer, “...There is no restraint to the Lord to save by many or by few.” 1 Samuel 14:6. And to Gideon the Lord said, “The people that are with thee are too many...” Judges 7:2. Elijah was all alone, and Noah had only his family of eight to take in the ark out of all the millions on earth. Is it any different today? If so, show us why. 144,000 saved as a result of the third angel's message is like a drop in a bucket. But God's work will be finished “Not by might nor by power, but by My Spirit,” which means a divine miracle will finish the work during

the latter rain. Thus God will be given all the glory, not man or any earthly organization.

OBJECTION NO. 9

Sister White always expressed her full confidence in the brethren of the General Conference, and in her will she left the testimony transcripts in the custody of a Board of Trustees composed of General Conference men to carry on the work after her death.

ANSWER: This coincides with the blessing which Moses pronounced upon Israel prior to his death, as recorded in Deuteronomy 33. Nevertheless this blessing did not apply to those of that great multitude whose carcasses were strewn in the wilderness with all their unbelieving leaders.

Moses loved the people so much that he even stayed God's punishment of total annihilation by desiring to have his own name blotted out with them if the sentence were executed. Sister White was no different. Her love for the cause, which was an integral part of herself, was deep and devoted. And at that time she had no real reason to distrust her brethren in America. Their testing time had not yet fully come, and she hoped for the best. But, strange as it may seem, she did not herself fully comprehend all the significant words the angel bade her write. Concerning this she said the following:



“Even the prophets who were favored with the special illumination of the Spirit, did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded from age to age, as the people of God should need the instruction therein contained.” –*The Great Controversy*, p. 344.

“The prophets had made the statements, but the spiritual import of what they had written, was undiscovered by them. They did not see the meaning of the truth.” –*Selected Messages*, book 1, p. 404.

But why were her manuscripts all entrusted to the leading men of the General Conference? A counter-question is in place: If the printing of the Bible were left to this Reform Movement alone, would we be able to accomplish this gigantic task? The answer is No, for we do not have the facilities. Even the large Adventist Church with all its facilities purchases Bibles from the Bible societies outside the Adventist faith. We thank God for the White Estate and the Board of Trustees which supervise the printing of the Testimonies and all other Spirit of prophecy publications, which the Reform Movement would not be able to do. But here, too, a word of caution is in order. When books are compiled from different sources, the compilers may sometimes arrange them in a way that will influence minds in a wrong direction. We advise the readers of such compiled books, or any other works containing quotations from the Spirit of prophecy, including our own, to turn to the original sources and read the statements in their entire context, considering time and place as well.

OBJECTION NO. 10

Sister White was laid to rest right at the height of the crisis. Why did the Lord not preserve her life a little longer, so she could have told the brethren distinctly about the great apostasy in Europe and rectified the grave injustice committed against the disfellowshipped group?

ANSWER: There were good reasons. First of all, consider the following texts: “Bind up the testimony, seal the law among My disciples. To the law and to the testimony:...” Isaiah 8:16, 20. The texts show the very close relationship between the Ten Commandments and the Spirit of prophecy. And Revelation 12:17 verifies this fact: “...Which keep the commandments of God, and have the testimony of Jesus Christ.”

Of ancient Israel the prophet Hosea said: “Ephraim is joined to idols: let him alone.” Hosea 4:17. In other words, the people were transgressing God's holy law. What would be the result? Hosea answered this in the same chapter: “Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will destroy thy mother.” Hosea 4:5. So, we conclude, when God's people ignore His inspired prophet and transgress His divine law, He will take the prophet away from them. And this is exactly what happened first in 1914 in the open revolt against God's law, and then in 1915 when the prophet was taken away.

Then there is another important point. If Sister White had openly condemned the European apostasy and taken sides with the faithful few, many may have joined the Reform Movement for Sister White's sake and not formed their own conviction. The Lord did not permit this to happen.



REFORMATION STUDY COURSE

LESSON 20

COMING OUT OR STAYING IN

In this final lesson of the Reformation Study Course, we shall concentrate on the question whether the true, faithful follower of Christ should remain in the fallen church or come out and unite with God's remnant people. We believe this question is of the greatest importance in this last time.

The call of God to true believers has always meant a separation for His faithful people, a coming out. This important fact is seen not only in the experiences of His ancient church, but likewise in the present dispensation.

In *The Desire of Ages*, p. 232, we read:

"... Therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to *gather out* those who should carry the gospel to all nations." (*Emphasis ours.*)

Christ Himself, with His followers, being unwanted, was compelled to separate from His once chosen people; therefore, the Lord Himself led the little flock out of the fallen, rejected Jewish church. After Christ ascended to heaven, we read in Acts 4:23, the apostles remained separate from the Jewish organization. "And being let go, they [Peter and John] went to their own company, and reported all that the chief priests and elders had said unto them."

The Great Controversy, p. 45, says about the early Christians:

"After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that the separation was an absolute necessity if they would obey the word of God."

Still further on in the history of the Christian church we encounter the same adherence to the call for separation.

"... Of those who resisted the encroachments of the papal power, the Waldenses stood foremost.... For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. *There were some, however, who refused to yield to the authority of pope or prelate.* They were determined to maintain their allegiance to God, and to preserve the purity and simplicity of their faith. *A separation took place. Those who adhered to the ancient faith now withdrew;...*" —*The Great Controversy*, p. 64 (*emphasis ours.*)

"... It was not without a terrible struggle with himself that Luther decided upon a final separation from the church." —*The Great Controversy*, p. 143.

"Wesley had no thought of forming a new denomination, but he organized them under what was called the Methodist Connection." —*The Great Controversy*, p. 257.

And coming closer to our time, we study the experience of William Miller. For a time the churches looked with favor upon his work; but as the various ministers and religious leaders rejected the Advent message and attempted to suppress the truth he taught, the believers had to make the vital decision.

"They loved their churches, and were loath to separate from them; but as they saw the testimony of God's word suppressed, and their right to investigate the prophecies denied, they felt that loyalty to God forbade them to submit. Those who sought to shut out the testimony of God's word they could not regard as constituting the church of Christ, 'the pillar and ground of the truth.' Hence they felt themselves justified in separating from their former connection. *In the summer of 1844 about fifty thousand withdrew from the churches.*" —*The Great Controversy*, p. 376 (*emphasis ours.*)

Separation—unhesitating, positive, and complete—is indeed a natural law of the kingdom of God; and today that holy principle applies with the greatest force. In this solemn day, the following ancient prophecy depicting a wonderful, divine separation of His true people is to be fulfilled: "For thus saith the Lord God: Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." Ezekiel 34:11, 12.

This seeking of the flock by the True Shepherd has always resulted in a distinct separation between His followers and the world, or those who do not follow Him. Isaiah the prophet wrote: "And they shall call them, The holy people (or set apart), The redeemed of the Lord: and thou shalt be called, Sought out (or separated), A city not forsaken." Isaiah 62:12.

In harmony with this Bible text, we read the following in *The Desire of Ages*, p. 232:

"As the light and the 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 re-

ligious 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.”

APPEAL

On the basis of all that you have learned in the foregoing lessons and the wealth of information presented on the subject of Reformation among God’s people in these present times, which is by no means exhaustive, we conclude that:

(1) It is in full accordance with the law and testimony for this Seventh-day Adventist Reform Movement to exist today and do its worldwide work.

(2) Its origin answers fully the divine description in respect to the time of its beginning and the character of its work—teaching no extreme doctrines but only the original, sound Seventh-day Adventist doctrine.

(3) This Reform Movement has displayed from its conception in 1914 the true characteristics of authenticity: Keeping the commandments of God and having the testimony of Jesus Christ.

- (4) This Remnant Church of prophecy fulfills its twofold mission:
- (a) The proclamation of the three angels’ messages to the world.
 - (b) The giving of the message of the True and Faithful Witness to the Laodicean Church.

In harmony with prophecy, this Reform Movement issues the call to you, “Come out of her,” and appeals to you to unite with the faithful remnant.

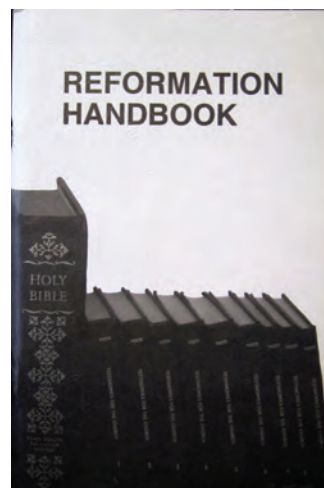
Therefore, dear student friend, we earnestly and cordially invite you to take a firm and unyielding stand for truth and join the growing ranks of the International Missionary Society of Seventh-day Adventists, Reform Movement, which is God’s remnant church in these last days.

REFORMATION HANDBOOK

This small but versatile handbook on reformation and related topics contains direct Bible and Testimony quotations. It provides ready reference to the statements of the Spirit of prophecy concerning the basis, purposes, and divine right of existence of the Reform Movement born within the Seventh-day Adventist Church.

SEE AND DOWNLOAD

www.sda1888.org/resources





REFORMATION STUDY COURSE

QUESTIONNAIRES

LESSON 1

MODERN TIMES

1. What does the world have in common with the “Adventist” view of the end of the world?
2. What is of grave concern to faithful Adventists?
3. What influence is constantly growing in the church?
4. What outstanding areas of discrepancy exist between profession and practice?
5. What does God's Spirit call for?
6. Where is every divine reformation to start?
7. What other lines of God's work does reformation need to reach?
8. What outward aspects of our personal lives are affected by a true reformation?

LESSON 2

OUR SPIRITUAL HERITAGE

1. What striking parallel can be drawn between Israel and Adventists?
2. What similar experience do the final overcomers make?
3. What precious heritage has been given to Adventists?
4. How do we determine the old landmarks?
5. Can the principles of true faith become outdated?
6. What is expected of every faithful Seventh-day Adventist?
7. What is the foundation of all enduring reform?
8. What special work is entrusted to God's people in the last days?

LESSON 3

THE REASON FOR REFORMATION

1. What is the only valid reason for a reformation?
2. What does true reformation bring?
3. What is a real obstacle to any reformation?
4. What three basic reasons for reformation were given by Elijah?
5. How can we apply these three characteristics to the present day?
6. What constitutes an idol in God's sight?
7. Who is the instigator of persecution?
8. What is one of the outstanding characteristics of reformation?

LESSON 4

DIVINE PREDICTIONS

1. What other characteristic does a true reformation have?
2. What was the spiritual condition of God's people around 1844?
3. What came in a short time later?
4. What did the statement of 1903 say?
5. Why are the experiences of ancient Israel recorded in the Scriptures?
6. a. Can God reject His chosen people?
b. On what ground?
7. What was foretold in view of this great apostasy?
8. What events were to identify the time when the prophesied reformation would occur?
9. Were the events that occurred during this time recognized by the General Conference as the prophesied test?
10. How can you prove this?

LESSON 5

THE 1888 CONFERENCE

1. What significant conference was a turning point for the Seventh-day Adventist Church?
2. Was a change for the better made there?
3. What was the church's spiritual condition just before this conference?
4. With whom did Sister White compare the Adventist Church?
5. What men were used by God to present a special message at this conference?
6. Was this a usual or an unusual channel of communication from God?
7.
 - a. What message was given?
 - b. How did God's messenger consider the message that was presented?
8. What "angel" visited this conference?
9. What work thus began there?
10. Was the challenge accepted?
11. What was predicted because of rejection of the message in 1888 and in the years to follow?
12. Would another opportunity come to the church like the one at this conference?

LESSON 6

EVENTS FOLLOWING 1888

1. What was predicted since the message of Christ Our Righteousness was rejected by the General Conference in 1888?
2. What theory was presented by Dr. J.H. Kellogg at the General Conference Session of 1897?
3. What effect did this have on the next conference in 1899?
4. What was wrong with Dr. Kellogg's ideas?
5. What was Sister White's reaction to them?
6.
 - a. When the warnings were not heeded, what happened to the Battle Creek Sanitarium?
 - b. Was this merely coincidental?
7. What happened to the Review and Herald Publishing offices the same year?
8.
 - a. Was Sister White surprised at these events?
 - b. What was the reason?
9. Did these catastrophes waken the church to its grave danger?
10. What book was instrumental in the apostasy?
11. How do you know God was displeased with this particular publication?
12. Was the rebuke heeded?

LESSON 7

CHARACTERISTICS OF TRUE REFORMATION

1. What may we expect to see in the religious world?
2. What is the basis of God's covenant with His people?
3. What special characteristics do God's remnant people have?
4. What six examples of the importance of God's law are given in the lesson?
5. What other characteristic distinguishes God's people?
6. What does the Bible tell us this is?
7. What is the proper place for the Testimonies in relation to the Scriptures?
tures.
8. What important questions should we ask when reading the Bible and the Testimonies?
9. What will true reformers always do?
10. What causes the shaking among God's people?
11. On what platform are true reformers united?
12. Will God have an organized work in the last days?

LESSON 8

FALSE REFORMATIONS

1. What may we expect wherever God's true church is?
2. Should we accept everyone who claims to be a reformer?
3. How can one distinguish between the true and the false?
4. What outstanding trait of a counterfeit Christian should place us immediately on guard?
5. What other characteristics are common among false reformations?
6. Against what are we warned by the Spirit of prophecy?
7. Of what is fanaticism a sign?
8. How do we determine what fanaticism is?
9. What will not be found among true reformers?
10. Who is behind all false reformations?

LESSON 9

LAODICEA AND THE SHAKING

1. Who is identified as Laodicea?
2. What is lacking in Laodicea, according to the letter to the last church?
3. What does Christ say He will do because of the church's spiritual condition?
4. What causes the shaking among the Laodiceans?
5. What does this shaking mean to God's people?
6. What effect does the acceptance of the straight testimony have on the receiver?
7. Will the church as a whole ever accept this testimony?
8. To whom does the call for repentance go? Revelation 3:20.
9. Can a church fall from grace and into apostasy and be rejected?
10. What course alone can save the church from destruction?

LESSON 10

THE CRISIS

1. What did Sister White foresee in 1913?
2. When was the crisis anticipated?
3. What common view of the shaking constitutes a dangerous deception?
4. What events were to be connected with the crisis for the church?
5. What sad results would this test have?
6. Was Sister White's vision restricted to World War I?
7. What was to come with these political conflicts?
8. What choice would be placed before the faithful?
9. What precedes open apostasy?
10. This crisis was a foretaste of what final test?

LESSON 11

THE CHRISTIAN AND WAR

1. Who is the instigator of all acts of war?
2. Can modern warfare be excused with the example of ancient Israel?
3. In what respect was Israel different from modern nations?
4. How does the true Christian regard all men?
5. What did Jesus predict in His prophecy for the last days?
6. a. What command is given to the Christian?

b. How did John the Baptist view this question?
7. What principle did the Seventh-day Adventist Church adhere to in the Civil War?
8. What choices were available to Adventist draftees at the time of the Civil War?
9. Is the present stand of the Seventh-day Adventist Church, serving as noncombatant soldiers, in harmony with history, the Bible, and the Testimonies?
10. What classification provided today by the U.S. Government should a true Seventh-day Adventist obtain?

LESSON 12

THE CRISIS STRIKES

1. Did World Wars I and II come as a complete surprise to the Adventist people?
2. Who was very aware of the imminent danger?
3. Against what did Sister White warn at that time?
4. What alternatives were placed before the Adventist leaders in Germany when World War I broke out?
5. What choice did they make?
6. What shameful document was sent to the Ministry of War?
7. Was this action merely weakness on the part of a few individuals?
8. What attitude did the majority of the members take toward the crisis?
9. What percentage of the members remained faithful to the principles of truth?
10. Was the General Conference aware of the apostasy?

LESSON 13

THE REMNANT, TRUE AND FAITHFUL

1. What did the open apostasy cause among the believers?
2. What was done to the steadfast believers?
3. What were the motives for the faithful ones' actions?
4. What happened to those who refused to obey the draft call? (Remember: There was no provision for conscientious objectors.)
5. What attitude did the apostate leadership take toward the faithful few?
6. How do you know that the Reform Movement did not spring from one man's idea?
7. What efforts were made to reconcile differences?
8. What were the four questions asked at Friedensau in 1920?
9. Was the reply made by the president of the General Conference the one that was hoped for?
10. What false principle of conduct was introduced here?

LESSON 14

A FALSE CONFESSION

1. For the Reformers, what was the result of the stand of the General Conference?
2. What efforts did they make to stop the apostasy?
3. What statement did the Adventists issue in Gland, Switzerland, in 1923?
4. Was this so called retraction of their mistake ever brought to the attention of the respective governments?
5. What result did this have when World War II broke out?
6. What position did the German Adventists take at that time?
7. What was the position of the Reformers in the countries affected by the war?
8. Who was regarded by German Adventists as their national savior?
9. What prominent American Adventist leader even expressed his approval of the German government?
10. What was predicted of God's true people in that time?
11. What dangerous position in regard to truth should be avoided?
12. What should be our motto?

LESSON 15

THE LAODICEAN MESSAGE

1. To whom does the Laodicean message specifically apply?
2. What do we consider the letters to the seven churches in Revelation to be?
3. What outstanding characteristic does Laodicea have?
4. What does the name of this last church signify?
5. Is the message contained in this letter reliable?
6. a. What does it mean to be "cold"?
b. What does it mean to be "hot"?
7. What attitude cannot be accepted by the living God?
8. What additional characteristics of the seventh church are outlined?
9. Does God reject the church immediately?
10. What do the following symbolize:
 - a. *Gold:*
 - b. *White raiment:*
 - c. *Eye salve:*
11. Is there a limit to Christ's forbearance?
12. a. What does it mean to be spewed out?
b. Is this a permanent condition?
13. How is Christ's knocking at the heart's door carried out in reality?
14. What will come out of the last church, just as happened with all the previous churches?

LESSON 16

THE ANGEL OF REVELATION 18

1. What distinction is there between the three angels of Revelation 14 and the angel of Revelation 18?
2. What other names are often given to this latter angel?
3. What was the main theme of the Elijah message?
4. What truth is an important part of the work of revival and reformation?
5. Is the prophesied Reformation still to occur in the future, or is it already present?
6. When did the loud cry begin?
7. Did the message of "Christ Our Righteousness" accomplish its purpose in Minneapolis in 1888?
8. What is the relationship of the other angel to the third angel?
9. How does the "Midnight Cry" compare with the message of the angel of Revelation 18?
10. Why is the second angel's message repeated?
11. What other call is given under the loud cry?
12. Where will all who heed this call finally be found?

LESSON 17

THE 144,000

1. Give two outstanding reasons why the year 1844 is significant.
2. Can we be certain as to the beginning and ending dates of the 2,300-day (year) prophecy?
3. What text boosted the morale of the early Adventists after the great disappointment?
4. What is the outstanding feature of the third angel's message?
5. What is the seal of God? How do you identify a seal?
6. When did the sealing time begin?
7. Who is the sealing agent?
8. What two phases do we recognize in the sealing work?
9. How many people will be sealed in total?
10. How many classes of saved people do we find in the Scriptures?
11. Which of these classes represents the total result of the third angel's message?
12. To which class will those belong who have died in the faith of the third angel's message?
13. When will they be resurrected?
14. How are the people mentioned in question 13 raised?
15. When will the great multitude be resurrected?
16. How is the great multitude raised?
17. Are we to take the 144,000 as a literal or figurative number?
18. What confusion exists among Seventh-day Adventists today concerning this issue?
19. How did Elder John Loughborough explain the phrase, "without seeing death"?
20. Will the 144,000 be alive when Jesus comes?
21. If you know, understand, and accept the present truth, could you be saved among the great multitude if you find the going too hard?

LESSON 18

QUESTIONS ANSWERED, Part 1

1. Why did Sister White remain in the Seventh-day Adventist Church until her death?
2. What was the reason for the Reformation?
3. Is the Reform Movement responsible for the actions of the extremists, Wieck, Kersting, and others? If no, why not?
4. What do tares represent in Christ's parable of the wheat and the tares?
5. How should open sin be dealt with?
6. The church is today in what stage of redemption?
7. What instrumentalities will be used in the loud cry of the third angel's message?
8. What is the common expectation among Adventists?
9. What type of health work was to be the right arm of the message?
10. How has the Seventh-day Adventist Church departed radically from the divine blueprint in this regard?

LESSON 19

QUESTIONS ANSWERED, Part 2

1. Can the remnant church ever be called Babylon?
2. What are the characteristics of the remnant church?
3. According to *Testimonies to Ministers and Gospel Workers*, pp. 32-62, what false teachings were espoused by those who denounced the church as Babylon?
4. What message from the pen of inspiration appeared 10 years after the above chapter was written?
5. What is the relationship of the Reform Movement to the 7 churches?
 - a. *powerful*
 - b. *rich*
 - c. *poor*
 - d. *influential*
 - e. *in the minority*
7. What power will finish God's work?
8. Is the trusteeship of the Testimonies a guarantee of faithfulness?
9. What caution should the conscientious student exercise toward the newly compiled books of testimonies, formerly unpublished letters, etc.?
10. Why was Sister White laid to rest before the great apostasy took form?

LESSON 20

COMING OUT OR STAYING IN

1. What important decision faces every faithful follower of Christ?
2. What principle has been relevant to God's people all through the ages?
3. Who revealed this truth in His life?
4. What did Christ have in common with the Waldenses, Martin Luther, John Wesley, and many other reformers?
5. What was the experience of the early Adventists? Who else made this personal experience at that time?
6. What is a natural law of God's kingdom?
7. Does this law also apply to our present day?

- This course has aroused my serious interest in the work of Reformation, and I would appreciate a personal visit.

