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# HISTORY

OF THE

## S.D.A.

# REFORM MOVEMENT

“He that answereth a matter before he heareth it, it  
is folly and shame unto him.” Proverbs 18:13

“Doth our law judge any man before it hear him, and  
know what he doeth?” John 7:51

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PRICE 35 CENTS

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Published by

INTERNATIONAL MISSIONARY SOCIETY  
S.D.A. REFORM MOVEMENT

Box 4238, Takoma Park  
Washington, D.C.



# PREFACE

This booklet is written for no other purpose than to get men and women to look away from the arm of flesh, where there is no help, and to get them looking to our dear Lord, who never fails us. If this shall be accomplished, our prayers and many tears will already be repaid, here in this life.

Let us once more call to you, dear reader, in our very last remarks, to return to the God of Israel. We have all done wrong, so let us return.

International Missionary Society  
S. D. A. Reform Movement  
Box 4238 Takoma Park  
Washington, D.C.

*[A 1925 address that is no longer valid]*

This is an edited reproduction of the original *History of the S.D.A. Reform Movement* received from the Heritage Room of the James White Library at Andrews University. The booklet was written and published around 1925.

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If you wish to receive a facsimile copy of the original or additional material about the foundation of the original Reform Movement among Seventh-day Adventists, write to:

International Missionary Society  
Seventh-day Adventist Church Reform Movement  
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P.O. Box S  
Cedartown, GA 30125 U.S.A.

May the Lord bless you in your search for truth! John 17:17.

Published by  
Religious Liberty Publishing Assn.  
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# INTRODUCTION

With regret and a sad heart do we disclose to our brethren in the faith the apostate condition of the church, especially in Europe before the war, and which blossomed out in startling reality at the beginning of the war. This will become clearly evident after we have recounted the statements and experiences of our brethren in Europe. Many of these are still alive and are ready to verify what we present.

Let us review the true facts which led to the unrest, the world over, among us as a people, and the facts concerning the Reform Movement and the different groups, large and small, who are seeking to return to the faith once delivered to the saints.

Knowing that an account of events must be faithful, impartial and, so far as may be, unimpassioned, we do not want to give inordinate praise to individuals, nor any unwarrantable degree of blame. The writer is the servant of the reader and discharges the obligation by candid utterance and a tenacious adherence to actual facts. It is no person's prerogative to judge the motives of another, but the attention belongs strictly to acts and their tendencies.

Several correspondents furnished descriptions of individual misconduct, and others seemed to suppose that personal biographies were to constitute the principal subject matter of the Reform Movement periodicals. It would certainly be gratifying to give sketches of individuals, showing that they and their achievements were appreciated; but this would be stepping aside from the general purpose of an account concerning a movement so badly misunderstood as this. As for the reciting <sup>113/</sup><sub>411</sub> of individual wrongdoings, especially when it was connected with matters having little connection with the direct object, silence is Christlike. We should have no personal griefs to display, nor injuries to punish. We may properly do no more than is suggested in these words of Othello in the tragedy:

“When you shall these unlucky deeds relate,  
Speak of me as I am: nothing extenuate  
Nor set down aught in malice.”

We are walking as sincere and sober men with a conscience void of offense toward God and man. For this, though, we solemnly declare our allegiance to the truths of the message as it was launched in the days of 1844.

We are not appealing for a hearing; that has been done and refused; but being firmly persuaded that the steps we have taken have been ordered of high heaven, therefore we appeal to the Judge of all the earth for the sanction of the steps that in tears and sorrow and breaking of heart we have been forced to take.

Our object in bringing this so prominently before you is purely a philanthropic one. There is absolutely no financial gain desired; neither are we looking for popularity or infamy. Our sole motive is the impelling force contained in the Scriptures, which says, "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.

We realize that any reformation is at first scouted as vagary and of a revolutionary character, but in time it will have the sanction of a few men standing as leaders in a religious world. Yet the conservatism of the established Denomination is so great as to induce resistance, even to ferocious violence, to changes deserving of a welcome.

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Whenever the church goes astray and God discloses it to His chosen servants, and strongly impresses these servants that they should point out the error, woe to any servant if he neglects to give the warning message. Knowing what is in store for unfaithful servants, as stated in Ezekiel 33, we fear, for we truly have more in mind the fear of God than the approbation of men; believing that the Spirit of God is impressing and impelling us to do as we are doing in giving you a true account of what took place in the summer of 1914, all of which shows what the character of the church was long before the war broke out, but was not so apparent until the leaders saw the wolf coming; then their true character was revealed.

A very large part of the ministers, as well as laity, forsook the foundation principles of Seventh-day Adventists—principles that are the real distinguishing features of this Denomination from all other denominations, and are the testing truths for us all, the circumventing of which means the loss of eternal life for every one that knows and does this.

If this reading which we here present to you arouses the ire and indignation of the Denomination, you may reasonably conclude it is the truth, a truth that they will try to combat with carnal weapons and character attacks, though the Sword of the Spirit, which is the word of God, is the Christian's weapon.

We feel sure that this reading will be read by some, to whom it will be a savor of life unto life; and others will read it, or even refuse to read it; to them it will be a savor of death unto death. Some dear souls are seekers after truth, and some are scoffers; to the latter the truth is obnoxious. Jesus said, "My sheep hear My voice." What comforting words these are. If after reading <sup>//5/</sup><sub>6//</sub> what we have presented to you, the seriousness of the situation takes hold of you as it has us, then ask yourself the question, Is not Jesus speaking to me through all this?

The following facts and experiences which we shall give are only a few of the many that could be added if it were necessary. We hope that this reading will illuminate your mind and heart, give you something to think about, and help you to get settled on the one side or the other.

Elijah said: "How long halt ye between two opinions? if the Lord be God, follow Him: but if Baal, then follow him." 1 Kings 18:21. <sup>//6/</sup><sub>7//</sub>

# CHAPTER I

## AN AWAKENING CALL TO GOD'S PEOPLE

That an awakening call is due and needed among God's people is so clear that no one with good foresight and sanctified judgment will question it. Many of our dear workers in the Denomination know that such an awakening is not only needed, but that it must come if we ever expect to reach the haven of rest. The only thing in which such workers could be at variance would be the time, place, and method of such an awakening. The need of "a revival of true godliness among us" as a people is felt by not a few of our leading men. Even A.G. Daniells, in his appeal for a "supreme effort" to bring such a revival and reformation about, says:

A.G. Daniells: "And, brethren, just that reformation must take place, or we are doomed with the rest of mankind. We cannot survive without it." —*General Conference Bulletin*, 1922, p. 16.

It is a known fact that there are arising all over this sin-sick world groups, large and small, who are seeking to return to the faith once delivered to the saints. The fact that these groups already run into hundreds and their aggregate number well into the thousands, and that there seems to be a notable likeness in their desire to stand upon original principles, should awaken every one of us to realize that this Reform Movement has already reached a magnitude that requires serious consideration.

Most of us are not ignorant concerning the stand that was taken by the leading brethren of the Seventh-day Adventists in Europe, as well as some in America, regarding the service in arms. Up to the crisis in 1914, there were always differences in belief among our people in <sup>177</sup>/<sub>81</sub> regard to the living out of the truth if war should break out; especially was this true in the lands of militaristic force, such as Germany and other countries of a similar character.

For years, laws and rules have been made that were contrary to God's Law; and when the storm approached in 1914, the majority of our people with their leaders abandoned their position. Ministers preached, and some are still preaching, from the pulpit that it is our

duty to yield obedience to the civil authorities, no matter how unreasonable or onerous it may seem to us.

God expects obedience at all times; but instead of preaching a clear, "Thus saith the Lord," the opposition of the enemy was not courageously withstood. When the power of the state made itself manifest in the school question, as well as in the military service question, the difficulties were circumvented; thus bringing God's children, through explanation and reasoning, into disobedience toward God. Colossians 2:4.

"We protest by these presents, before God, our only Creator, Preserver, Redeemer, and Saviour, and who will one day be our Judge, as well as before all men and all creatures, that we, for us and for our people, neither consent nor adhere in any manner whatsoever to the proposed decree, in anything that is contrary to God, to His holy word, to our right conscience, to the salvation of our souls.

"Let us reject the decree," said the princes. "In matters of conscience the majority shall have no power." —*The Great Controversy*, p. 201.

This declaration of the princes we reiterate today. The protest of the princes rejected the arbitrary power of the churches and set forth the unerring principle that all human teaching should be in subjection to the Oracles of God. The power of conscience was set above the state; and the authority of the Holy Scriptures, above the visible church.

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## THE PROTEST OF THE REFORMERS TODAY

(a) We, Seventh-day Adventists, protest against ministers exalting themselves to the position of dictators in the matter of conscience, when such dictation is directly opposed to the plain teachings of the word of God.

(b) We, Seventh-day Adventists, protest against the circulating of literature by the leaders that destroys liberty of conscience and betrays the membership into the hands of worldly powers, a betrayal similar to that of Judas.

(c) We, Seventh-day Adventists, protest against the position and actions the European division of the Denomination has taken concerning the bearing of arms.

(d) We, Seventh-day Adventists, protest against the leaders of the Denomination seeking aid from the state by delivering into the

hands of the state those that are determined to serve God according to the fundamental principles of our faith.

(e) We, Seventh-day Adventists, protest against the leaders of the Denomination having used the holy monies that were given to support the Gospel to support the war, and for having led others to do the same.

(f) We, Seventh-day Adventists, protest against the leaders for having disfellowshipped the members from the Denomination for no other reason than because they protested against the above apostasy.

(g) We, Seventh-day Adventists, protest against the leaders of the Denomination for persecuting and helping to arrest the members who protested against this apostasy.

(h) We, Seventh-day Adventists, protest against the General Conference of the Denomination, <sup>189</sup>/<sub>190</sub> because they justified the leaders who brought this apostasy.

(i) We, Seventh-day Adventists, protest against the leaders of the Denomination, because they permit the testimonies, especially concerning health reform, to be disregarded both in teaching and practice.

(j) We, Seventh-day Adventists, protest against the leaders of the Denomination, because our schools are not free from textbooks, as well as instructors, that undermine the development of character.

(k) We, Seventh-day Adventists, protest against the leaders of the Denomination, because our medical institutions have been permitted to apostatize from the heaven-sent principles for treating the sick and have adopted principles which, according to law and testimony, are a curse, even having adopted the cruel and godless system of vivisection.

(l) We, Seventh-day Adventists, protest against the leaders of the Denomination as a whole, because they are to blame for this apostasy in their midst.

(m) We, Seventh-day Adventists, protest against the General Conference brethren, because they have refused to consider various appeals concerning this apostasy and gave no hearing at the last General Conference to the delegates that represented the disfellowshipped members for truth's sake.

We subjoin hereto the communications of our leaders with the government, which is a shame and a betrayal of the cause of God.

"TO THE WAR DEPARTMENT IN BERLIN,  
 "Charlottenburg, Aug. 4, 1914

"Most Honorable Lord General and Minister of War: <sup>//10/</sup><sub>11/</sub>

"Since oftentimes our point of view concerning our duty towards 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: 'Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him for the punishment of evildoers. Fear God. Honor the King.'

"We have given these resolutions to our members, also asking them to organize prayer meetings, to petition God to give the victory to the German arms. Should some among the drafted Adventists refuse to serve on the Sabbath, or object to the bearing of arms, we will be grateful, Your Excellency, if the then Commanding Officer has knowledge of our principles or resolutions.

"In connection herewith, allow me, Your Excellency, to inform you that in Friedensau, Magdeburg, our Sanitarium, our Mission School, and 250 pitched tents, with a physician in charge, and a number of trained nurses who will be able to care for almost 1,400 wounded soldiers will be placed at your disposal.

"With the prayer that God will give this righteous cause the victory, I have the honor, Your Excellence, to remain

"Signed,

"H. F. SCHUBERTH"

The above document to the War Department in Berlin, Germany, speaks for itself, for it is a disgrace and betrayal of the cause of God. The following document to the General Commander of the 7<sup>th</sup> Army Corps in Dresden, Germany, will throw some more light on the subject. <sup>//11/</sup><sub>12//</sub>

"TO THE GENERAL COMMANDER OF THE  
 7<sup>TH</sup> ARMY CORPS IN DRESDEN:

"Dresden, March 5, 1915

"Relative to No. 856, III., of Feb. 23, 1915, which forbade Adventist meetings to be held in Dresden, allow the undersigned to give the following explanation:

“For several years have the undersigned clearly set forth before Military Officials, both orally, and in writing, that Military Service on Saturday (Sabbath) in times of peace always remained a question of the individual conscience.

“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 Scriptures; 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 4<sup>th</sup> day of August, 1914.

“This position, already taken years ago, is supported by the attached signatures.

“For the European Division, Headquarters, at Hamburg, Grindelberg, 15 A,

“Signed, L. R. CONRADI, President.

“For the East German Union Headquarters, at Berlin, Charlottenburg, Uhlandstr. 189,

“Signed, H.F. SCHUBERTH, President

“For the Saxon Association, Headquarters, Chemnitz, Esche Str. 9,

“Signed, PETER DRINHAUS, President”

In reference to these communications we wish to inquire: Since when were the fundamental principles of Seventh-day Adventists here different from those of Adventists in other countries?

Adventists are an international people; they have an international message. The law of God is international and therefore must be interpreted to all people in all countries alike. <sup>//12/</sup><sub>13//</sub>

## CHAPTER II

# GOD'S PEOPLE AND THE BEARING OF ARMS

The Lord said through Moses: "Thou shalt not kill." Exodus 20:13.

The Lord said through John: "He that killeth with the sword must be killed with the sword." Revelation 13:10.

The Lord said through John: "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight,..." John 18:36.

The Lord said through Matthew: "Love your enemies, bless them that hate you, and pray for them which despitefully use you." Matthew 5:44.

The Lord said through Sister 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.... 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?..."

"He who has God's law written in the heart will obey God rather than men, and will sooner disobey all men than deviate in the least from the commandment of God." —*Testimonies for the Church*, vol. 1, pp. 361, 362.

## ORIGINAL STAND OF SEVENTH-DAY ADVENTISTS

DECLARATION: "We have been non-combatants throughout our history. During the Civil War (1862-1865) our people officially declared:

"That we recognize civil government as ordained of God, that order, justice, and quiet may be maintained in the land, and that the people of God may lead quiet and peaceable lives in all godliness and honesty.

"In accordance with this fact, we acknowledge the justice of rendering tribute, honor and reverence to civil power, as enjoined in the New Testament. While we thus cheerfully render to Caesar the things which the Scriptures show to be his, we are compelled to

decline all participation in acts of war and bloodshed, as being inconsistent with the duties enjoined upon us by our Master toward our enemies and toward all mankind.' Matthew 5:44." <sup>113/</sup><sub>14//</sub>

This declaration we believe is in harmony with the teachings of the Bible, as well as the Testimonies of the Spirit of Prophecy, and should be followed by every true Christian, no matter what the consequences might be.

## WHO ARE THE APOSTATES?

In our own country, the majority of our conference leaders assumed the attitude of Non-combatancy and adhered to it more or less consistently. In some of the European countries, it was very differently answered, as our reader has already seen by the forgoing documents to the War Department at Berlin, Germany.

That the leaders of the Seventh-day Adventists, especially those in the European countries, have repudiated their original principles and abandoned their position from Non-combatancy to Combatancy is clear to every thinking mind.

In a special meeting held at Hamburg, Germany, August 2, 1914, the leader then present came to the conclusion that they must repudiate their former principles and stand on the combative side of the question. This meeting was held two days before the documents were sent to the German War Department. We hold a copy of the original proceedings of that meeting at the American Union Office of the Reform Movement. The proceedings of that meeting were printed and circulated among the different members of the churches. Following is a copy for your consideration:

"TO OUR DEAR BRETHERN AND SISTERS:

"Greetings with Psalm 23.

"In this earnest and terrible time into which Europe has fallen, we desire to request the following of you:

"1. As followers of Christ, through the power of God, we should in these days, be true, obedient and subject to the service of our land. 1 Peter 2:13, 14 and 17.

"2. We should do our military duties with joy as far as <sup>114/</sup><sub>15//</sub> we are standing in the service or should be called to serve, so that the officers in charge will find in us valiant and true soldiers, who are ready to die for their homes, for our army, and for our 'Fatherland.' Our destiny is in God's hand. Should we lose our life while in conflict, so let us remember that our 'life is hid with Christ in God.' Colossians 3:3.

“3. Those who are left at home should show themselves as noble minded to their neighbors; as being filled with the love of Christ, ready to help in every way possible to relieve the suffering and the sick, the wounded, the poor, the widows, and the orphans. We dare not lose our courage but must also be patient in affliction and do as Moses did, whose song we expect to sing some day. Hold yourselves on Him, ‘as seeing Him who is invisible.’ Hebrews 11:27. Let us not forget to earnestly search the word of God. John 5:39. Visit our meetings regularly, and above all things, do not forget to pray for our Government! (1 Timothy 2:2) and our army when you come before the throne of grace.

“4. We must always remember our mission as messengers of Christ, and according to our strength serve to save souls.

“Committing you all to the grace of God, I am with heartfelt salutation,

“Your Brother in the Lord,

“Signed, ELDER G. DAIL”

When this above decision of the men in authority was printed in a one-page paper and scattered over Germany, as well as over some of the other central countries, it made quite a stir among the members of the Seventh-day Adventist believers. It was clear to many of them that the leaders of the Denomination had repudiated their original principles concerning their duty toward the government by “abandoning their position, and joining the ranks of the opposition.” —*The Great Controversy*, p. 608.

We listlessly say, “God is with us,” but do not realize that it is often the god of this world, which was also with Napoleon. Daniel 11:28. <sup>15/</sup><sub>16//</sub>

Evidently the false shepherds knew that at least a few members would remain true to the Lord. So then, to shield themselves, they committed the Judas act on August 4, 1914, by their document to the Berlin government. They did this even before the Sabbath had become a test for those Adventists that had been drafted into the army.

We energetically protest against all such preachers that uphold the sentiment contained in the document sent to the German government and teach them as foundation principles of our faith. We recognize only those fundamental principles that are based on the Scriptures, and more especially those pertaining to the warning message of Revelation 14:6-12 and 18:1-4; and we maintain that present truth for this time is the only message that can and should be proclaimed.

We advise all churches, such as wish to remain loyal to the principles of our faith, whether many or few, to permit such preachers to

officiate that will preach only “the word,” as in former days, such as in humility will feed the flock of Christ with meat in due season.

We disagree with the statement that declares that to adhere strictly to the old principles of our faith is a hindrance to the cause. May the declaration, as found in 2 Corinthians 11:13-15, serve to disclose the subtlety of Satan in disguising himself as a preacher of righteousness. At present it is God’s design, through the operation of the Holy Spirit and the third angel’s message of Revelation 14:6-12 and 18:1-4, to gather out a people from every nation, kindred, tongue, and people, that will keep His commandments and especially the Sabbath commandment, which is a visible sign or seal between the Lord and His dear people. Exodus 31:17. When the sealing work has been <sup>//16/</sup><sub>17//</sub> completed, the plagues will fall upon all those who have but lightly regarded the warning message.

Those who submit themselves fully to the requirements of the message and, if need be, are willing to be deprived of home and hearth; bear unmerited reproach of nominal Christians; and have such a sacred regard for the commandments of God that even tortures and death will not induce them into acts of violation—these are not the opposers of the work that God is leading. We are sorry to have to acknowledge that so many of our preachers feel so secure in the work that they are moulding and fashioning the work to suit their own fancy, and then resent any remonstrance or interference, heaping opprobrium upon the objectors and denouncing them as hinderers of the work that they are trying to carry on for God and the world. As in ages past, this is another manifestation of Satan’s tricks.

The history of Luther’s times is being repeated. Some accused Luther of presumptuousness and declared that he was not led of God but that pride and precociousness were his defense for rebellion. He retorted, “Who can propound a new dogma, and not be accused of pride,” or a desire to differ?

What brought Christ and His many faithful followers the condemnation of death? They were regarded as opposers and betrayers of the faith generally held in their day, and the fiercest accusers were the church dignitaries. They had not first humbly asked the advice of the hierarchy and therefore had to be denounced as apostates. Again Luther declared, “Not man’s wisdom, but the counsel of God can establish the truth. If the work is of God, who can hinder it? If it is not of God, who can establish it?” <sup>//17/</sup><sub>18//</sub>

We energetically protest against our denominational papers being used to carry on a propaganda of vilification and belittling of those who can give a good reason for the faith that is in them. The books and periodicals that are not filled with present truth (the kind of truth that shall lead people out of darkness into God's marvelous light) should be discontinued.

We repeat what has been told you in "Experiences and Views." "If you will not feed the flock of Christ as He requires you to do, by feeding it with meat in due season, then choose for yourself some other vocation; but do not lead the flock of Christ to perdition."

We energetically protest against your using the holy tithe to buy government bonds, thus aiding the government to carry on war. The tithe is holy, and any hand that uses it for such a purpose proves himself unfit to be a steward of God's house.

We advise all those that wish to have a faithful use made of their tithe to send it only to the place where they know the truth is taught in harmony with the word that has made them free. Unite yourselves into working companies, if only two or three, for such have the promise of the Saviour that He will be in their midst.

If our leaders will admit that they erred in issuing the document to the German government, August 4, 1914; if our General Conference men will admit that they have erred in justifying the course taken by the leaders in Europe; if the denominational papers will admit to our people the world over, that they have done wrong and led the people wrong; if they without reserve proclaim the truth in all its purity, whether ever so cutting; if they refuse to recognize nationalities <sup>//18/</sup><sub>19//</sub> or personalities so that they can faithfully perform their duty; if they will welcome a thorough reformation through a decided return to the original principles of the truth, in both theory and practice, then we will cheerfully acknowledge them as true and faithful messengers of Christ with us.

Our Russian brethren were also forced to violate God's commandments, thus arraying brother against brother in the war. When we, in protest, pointed out this inconsistency, the retort was made, "The front lines are long; it will hardly happen that one brother will kill another."

We energetically protest against the cause of God being made a matter of common barter between the church and the state, as was done in the document to the war minister at the beginning of the war.

We energetically protest against the dictum that declares that only such publications shall be circulated that bear the imprimatur of certain offices. This is unbiblical and contrary to the teachings of the Testimonies, wherein all are admonished to use the talents that God has given them as He opens up the way before them. Men of varying humble occupations are to finish the work.

We energetically protest against all the articles which appeared in the *Zions-Waechter*, our German denominational church paper, in which the action of the leaders was defended and the great I is prominently displayed. We desire to be shown by the word of God that a violation of God's commandments is now necessary on account of the exegesis of the times, and not by a prominent display of the great I, and much self-justification. Spiritual movements like this of the third angel's message cannot be vanquished by carnal weapons, <sup>//19/</sup>/<sub>20//</sub> as the leaders are trying to do. Malicious aspersions and personal attacks in the *Zions-Waechter* directed the government to proceed against the faithful adherents of present truth. These were satanic weapons. It is the word of God that constitutes the sword with which the saints are to battle.

We energetically protest against "The Christian and the War" booklet as a whole, which was put out by the leaders of the denomination in Europe, December 1915, in which we have the following expressions:

"In all which we have said, we have shown that the Bible teaches,

"Firstly, that the taking part in the war is not a transgression of the Sixth Commandment.

"Secondly, that war service on the Sabbath is not a transgression of the Fourth Commandment." P. 18.

We can only lead a soul as far along as we are ourselves. In war, we can as a soldier lead a soul to Christ, and he will still remain a murderer. Such soul winning was done by the Pharisees of old. The Pharisees of today have not changed in their attacks. Jesus testifies concerning such work that it is less than nothing (vain, unprofitable), since such misled souls are two-fold more the children of hell. There are just two possibilities with relation to our position toward Christ. Matthew 12:30.

We energetically protest against being forced to accept as minister one that does not lead a holy life; that does not obey God's Com-

mandments; one that does not practice health reform in his own home; one that plays cards and the like, of which there are some employed in the cause of God. With such a leader, the cause of God cannot prosper. The time of trouble will weed out such workers, as has already become apparent. //20/<sub>21</sub>//

# CHAPTER III

## AN IMPORTANT CLAIM

It is claimed by most of the leaders that these documents are false. When they are finally driven to their extremity by proof that they are not false, then these same leaders will take the other horn of their dilemma, claiming that the war came so suddenly that they had no time to consider what to do. At other times, they play upon still another string, that they did not want to abandon their position but considered it wise to do so, or else all our brethren in Europe would have been put into prison or shot to death, and then the third angel's message would have been ruined.

Our people will have to take such claims for what they are worth. The facts in the case prove that the leaders led the people willingly and knowingly into the abandonment of their position. To claim that the message would have been ruined by our people standing true to the message is childish and preposterous.

Every honest believer asks himself or herself: Why did this division have to come? The answer is clear and easy when you remember that nominal Adventists fear objections, difficulties, and persecutions. As the storm approached in 1914, a large class who have only professed faith in the third angel's message, but who were not sanctified by it, did the best that they could; they abandoned their position. Concerning this we read:

Sister E. G. White: "As the storm approaches [1914], a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought [1914], <sup>121/</sup><sub>221/</sub> they are prepared to choose the easy, popular side." —*The Great Controversy*, p. 608.

If brethren would only begin to listen to God rather than to men! The love to God knows no fear. 1 John 4:18. In this apostasy the nominal Adventist leaders finally gave their hand fully in alliance to the enemy, and Christ was disowned.

Every apostate denomination, instead of repentance toward God and their fellow men for the wrong committed, justifies itself. The nom-

inal war Adventists are doing the same thing now. They have refused to listen to the many appeals from the Seventh-day Adventist Reform Movement to turn and correct their wrong course; therefore there is but one thing for them to do, and that is what they are doing.

Why walk any longer in the fog? Why not come out of the dark into which Satan has driven the leaders? Why not be men? A man will acknowledge his wrong and then make it right with God and his fellow men, whom he has wronged.

When the leaders of the General Conference found out that the leaders of Europe had taken a war position, they called a closed meeting, November 1915, in which the question of apostasy in Europe was discussed, and the following resolution was passed, as translated from the German *Zions-Waechter*, March 20, 1916.

*Zions-Waechter*, Hamburg, Germany: "The Conference Committee of the German Union takes the stand, in regard to the bearing of arms or to military duties, that it is a civil demand, to which the established governments of God are entitled, according to 1 Peter 2:13, 14, and Romans 13:3-5.

"This stand was also taken by the General Conference Committee, November 1915, while in session. Speaking of these things, they said: 'They grant every country in this world the full liberty to fit themselves into their fixed laws in the future as they have in the past!'"

What right has the General Conference <sup>122/</sup><sub>231</sub> Committee of Seventh-day Adventists to grant such "liberty"? What will happen to our members if they "fit themselves into the fixed laws" of any country in time of war? Where would they have to go if they did obey the "fixed laws" in time of war? In time of peace, the demands of these governments could easier be complied with; but if in time of war our dear brethren were to "fit themselves into the fixed laws," they would have to be combatant instead of non-combatant Christians.

This article just quoted from the German *Zions-Waechter*, was written for only one purpose, and that was to show the people in Europe that the European leaders had the sanction of the General Conference Committee for the stand that they had taken.

The General Conference Committee is a small group of men who are entrusted with the general management of the work between the sessions of the General Conference. The General Conference meets every four years; and the Committee of the General Conference, in the name of the General Conference, has charge of plans and the work.

The Lord tells us how He looks upon this group of men when they try to carry out unwise plans that restrict God's work.

Sister E.G. White: "At times, when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God's work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God." —*Testimonies for the Church*, vol. 9, pp. 260, 261.

The General Conference Committee did "carry out unwise plans" which restricted the work of God by passing such a resolution as we have just read from the German denominational paper. We cannot accept or "regard the voice of the <sup>1123/</sup><sub>2411</sub> General Conference, represented by these few men, as the voice of God," in this matter. Any member of the church who does regard them as the voice of God in this matter, is surely led wrong.

The question has been for years as to whether the Testimonies of the Lord or this group of men were the voice of God. For years, these few men have taken the stand that this group of General Conference Committeemen are above the Testimonies of the Spirit of God. This is all wrong. Even the servant of God now sleeping called this group of men "conceited philosophers." Let us read it.

Sister E.G. White: "There are men among us in responsible positions who hold that the opinions of a few conceited philosophers, so called, are more to be trusted than the truth of the Bible, or the Testimonies of the Holy Spirit....

"God has shown me that these men are Hazael's to prove a scourge to our people." —*Testimonies for the Church*, vol. 5, p. 79.

This testimony just quoted tells the story well. The General Conference Committee sits up there at Washington, D.C., deciding matters; and woe unto the man or woman who dares take their decisions instead of the testimonies, where they differ. Very conceited are these few men. God has shown us in the Testimonies that these very men to whom our people look with such confidence, these very men, will prove a scourge to them. It is time to wake up, dear reader. It is time to put on the Lord Jesus Christ. It is time to place the Testimonies on the seat of Moses, where these "conceited philosophers" are seated. That has been the question for years.

These General Conference philosophers, who are seated in Moses' seat, turn aside the counsel of God to suit themselves; they take of the

Testimonies what they like and lessen the confidence of the people of God in the Testimonies He has <sup>//24/</sup><sub>25//</sub> sent them. Let us read again, and see what the Lord says about such philosophers.

Sister E.G. White: "If you seek to turn aside the counsel of God to suit yourselves; if you lessen the confidence of the people of God in the Testimonies He has sent them, you are rebelling against God as certainly as were Korah, Dathan, and Abiram. You have their history." —*Testimonies for the Church*, vol. 5, pp. 66, 67.

This testimony tells us who are doing the work of Korah, Dathan, and Abiram. Many times you will hear from the pulpit of the Conference preachers that the Reformers are Korah, Dathan, and Abiram; but when you look into this matter, you will find that they, the preachers, are doing that very work. The voice of God is heard through the Word and Testimonies, through the General Conference, and when these men have failed to voice the Spirit of Prophecy, they are no more the channel through which this voice speaks. As far back as 1901, the Lord has said the following:

Sister E.G. White: "That these men should stand in a sacred place, to be as the voice of God to the people, as we once believed the General Conference to be—that is past." —*General Conference Bulletin*, 1901, p. 25.

These are very cutting testimonies; but inasmuch as they are the voice of God, we thank the Lord for speaking so plain to us. Let us return to the Lord with all our hearts and seek Him before it is too late. The General Conference as the voice of God is no more. Look to the channel which today stands by the Testimonies in both theory and practice, and you will be safe.

After this "group of conceited philosophers" had justified their European leaders in the course they had taken, still greater boldness was manifested. When a wrong is justified, it always leads further into the wrong already committed and makes the transgressor more bold. That is why the nominal war Adventists finally openly defended the transgression of the fourth and sixth <sup>//25/</sup><sub>26//</sub> Commandments, as already shown from their "Christian and the War" booklet, p. 18.

After these brethren and sisters who remained true to our original principles were disfellowshipped by the leaders of the conference, they bound themselves together into a working force; and against many difficulties, for which the leaders of the Conference are responsible, they went forward with the true message of God.

Besides the difficulties caused by the conference leaders, these loyal servants of God had to meet fanaticism and visionary elements. This we have to meet also in this country. To fill the cup of sorrow, the conference leaders would enjoy to taunt the Reform leaders in holding these unrestrained fanatics and visionary people before their members of their churches as the Reform Movement.

The Reformers are very sorry that this division had to come among the Advent people, but how could it be otherwise? The leaders of the Conference abandoned their position of the original principles, and those members and workers who would not accept their repudiated position were disfellowshipped as being a menace to the peace of both the church and the state. Even the daily newspapers in Germany took up this matter and placed the facts before us, as follows:

*Koelnische-Zeitung*: "Since the beginning of the war, there has been a division among the Adventist people. The majority wanted to see the fundamental teachings set aside during the duration of the war, by force, if need be. The others asked that the sanctification of Saturday (Sabbath) be allowed them even in these times of stress. The opposing faction finally brought about the disfellowshipping from the organization of the followers of the original principles of their faith."—Evening Edition, September 21, 1915.

We must leave these facts for our candid readers to weigh, for they need but little comment; <sup>//26/</sup><sub>27//</sub> and you will no doubt form your honest conclusion as to who has apostatized from the faith.

## Remember

If the requirements of the rulers are such as conflict with the laws of God, there is but one thing for God's children to do, and that is to obey their God. Daniel 3:1-30; 6:1-28; Acts 5:39; *Testimonies for the Church*, vol. 1, pp. 361, 362. <sup>//27/</sup><sub>28//</sub>

## CHAPTER IV

# EXPERIENCES IN THE THREEFOLD MESSAGE

It will do our readers good to study some of the experiences through which some of our dear brethren in Europe had to pass during the war and the spirit that was in the leaders of the conference to force them into line to break the Commandments of God. We will give the personal report by Wilhelm Richter, of May 1920, first.

Wilhelm Richter: "An essential part of our training that the Lord gives us is that we pass through much tribulation into the kingdom of God (Romans 5:3-5), and all that will live godly must suffer persecution.

"May the following experiences serve to encourage weak souls to go forth with implicit faith in the Third Angel's Message and follow the Lamb regardless of where it may lead them.

"The writer was daily privileged to experience the watchful care of our heavenly Father during the very trying days of the war. There is no reason why one should not observe and keep the Sabbath of the faithful Redeemer amid the wrath of the nations. May these lines testify that through faith in Jesus we receive power to keep God's Commandments. Through faith He makes it possible to both will and to do His good pleasure to the glory of God. The doctrines and life of Christ are given us as examples by which to accomplish our salvation; and all that put their trust in Him will get the victory over all the enemies of God. The Saviour gave me and many of my brethren while in all the military imprisonments strength and courage to faithfully confess Him before men. The cruel tortures inflicted by the military powers on so many Seventh-day Adventists point to an exact fulfilling of Revelation 12:12-17.

"If there are today nominal Christians that believe these persecutions of the Seventh-day Adventists were not on account of their faith, I would like to point out that in all the past history of God's children, the true believers were condemned as criminals against the state. This is the great masterpiece of Satan, who will understand how to combine the apostate Christian church with the state. John calls this the great mystery of iniquity. Revelation 17:1-6. Above all things, observe that Jesus was persecuted and  
<sup>1128/</sup><sub>2911</sub> crucified because it was asserted that it was a political and social necessity that He thus should suffer. It was a purely civil af-

fair. While He was yet a little child, Herod sought to kill Him. The wise men asked, 'Where is the new born king of the Jews?' This made Herod angry. Later, as the work and miracles of Jesus made Him popular with the common people, the priests and Pharisees called a council and said, 'What do we? For this man doeth many miracles. If we let Him thus alone, all men will believe on Him, and the Romans shall come and take away both our place and nation. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not!'

"When Jesus was finally brought before Pilate, He was accused as a perverter of the nation and opposing the government. Luke 23:2. Pilate found Him innocent, but the Jews cried, 'If thou let this man go, thou art not Caesar's friend: whosoever maketh himself a king, speaketh against Caesar.' The whole proceeding had a political coloring, in that the teaching and conduct of Jesus were said to imperil the peace and existence of the government; and on that assumption He was condemned.

"Was not His crucifixion an atrocious crime, even though Christ had been guilty of disturbing the peace? And so it was with all the warring nations.

"When faithful Adventists and also other denominational Christians in Germany, England, Russia, and elsewhere were punished on account of disrespect for the flag and disobedience to the existing laws concerning military service, according to the view of the state, it was a political necessity but, in fact, was a persecution of the truth. However, the disciples of Christ cannot prevent the enactment of drastic laws that set aside the Commandments of God when an apostate church has deceived the kings.

"By request of many, I write my experiences for the encouragement of weak souls. We believe, without doubt, that our experiences were in fulfillment of Matthew 28:18-20.

## Personal Experience

"After four months of investigation, I was consigned to Spandau to put in five years' penal servitude. The real cause that brought me this trouble was faith in Christ, and more in particular faith in the threefold message. After seven days, I was transferred from Spandau to <sup>129/</sup><sub>30//</sub> the Fort Glatz. I arrived there just before the beginning of the Sabbath. On Sabbath morning, I, with other prisoners, was let out into the yard for duty. I reported myself and requested to be excused from duty, as I was an Adventist and observed the Sabbath. With laughing and scoffing my request was refused. When ordered to go to work, I refused and was then retired. At 10:30, I had to take a walk with two death candidates around

the morgue. We had to keep within ten paces from the morgue, and I had to walk with my hands on their backs. The other prisoners were allowed to walk in pairs and out in the yard. This, instead of weakening, tended to strengthen my faith. On the fourth day, as we were taking our walk, another prisoner was brought in. I was filled with joy as I recognized in the prisoner a brother companion that I had become acquainted with while in Guben. We rejoiced together in that we were like our Lord, coupled up with murderers. Our faith did not on this account weaken. In this Fort we were together for nearly three years; we shared joy and sorrow until this faithful witness for God succumbed through the tortures of the rack, of which more will be said further on. He was physically vigorous and about 28 years of age. His chest was crushed by being put into a straight jacket, because of his loyalty for the Sabbath. This dear soul found in prison his grave—a grave covered with infamy and shame, renounced by the world and branded a traitor by nominal Christians. He preferred to sacrifice his own life rather than destroy the life of his fellow man. But, his Redeemer liveth.”

Jeremiah: “Thus saith the Lord of hosts; The children of Israel and the children of Judah were oppressed together:... Their Redeemer is strong; the Lord of hosts is His name: He shall thoroughly plead their cause, that He may give rest to the land, and disquiet the inhabitants of Babylon.” Jeremiah 50:33, 34.

“Often pastors were sent into the cells to weaken us in our faith, but without success. As the prison warden could not by any means prevent us from observing the Sabbath, he made us sweep up leaves on Sunday. This was to us a pleasure, though it was intended to be a punishment. First, we were out in the open; and second, we could encourage each other.

“In this prison, my brother companion had two years added to his term for persistently refusing to work on the Sabbath. In December of 1916, I was again returned to Spandau; and my companion, to Danzig. In Spandau, <sup>1930/</sup><sub>31//</sub> I found Brother Hollmann, who had already put in one year of his sentence.

“Again we two were removed and this time to the prison at Marienburg. The horrible treatment of Adventists in this prison cannot be described with pen. Here, Brother Hollmann and I had to endure close confinement three, five, and seven days at a time on account of Sabbath observance.

“Because we refused to peel potatoes on the Sabbath, they gave us only lukewarm water for our dinner. Deep down in a hill in a casement, where neither daylight nor fresh air ever entered, we had to reside. Here we had to atone and suffer because of our loyalty to the dear Sabbath. How glorious will the Sabbath appear to him who out of love for Christ had to battle so hard for it in this world. Confinement here was general; and for preaching the mes-

sage to the prisoners, the Bible was taken from us; but the Word stored in our hearts they could not take from us.

“Beginning February, Brother Hollmann was transferred, and a few weeks later I was again sent to Spandau, because of disorderly conduct, to be subjected to more severe punishment. My disorderly conduct consisted in my refusal to obey orders on every Sabbath and because I talked to the other prisoners on the subject of the second coming of Christ. To me, a stranger, there was to be no rest in Spandau.

“In a short time, I was put in with a company of convicts and sent to the Danish border. Here I had to perform heavy duty on breastwork.

While in the train, I related our message to some; and in the evening, I was reprimanded for this and threatened not to observe the Sabbath, else I would not live long. This was on Monday. On Sabbath morning, as three companies of convicts were lined up for work, I reported myself as an Adventist and asked most respectfully to be excused from work. There were about sixty non-commissioned officers present who had lined up with guns abreast; these roared like lions at me, ‘Fall into line!’ This skirmish continued about twenty minutes, although the captain had given orders that any prisoner refusing obedience after three commands was to be bayoneted. They rushed up toward me but at about two meters stopped short. Here I had opportunity to fully appreciate Psalm 34:7. The evil foe, be he man or any other power, must first pass the cordon thrown about us before they can touch us. The Lord also says, ‘Be careful of <sup>31/</sup><sub>32/</sub> nothing.’ As my memory reverts back to this morning, I am reminded of the power of Christ, and how all power is subjected to Him. After this hour of conflict, there came another. After the three companies had moved away, two young prisoners who were here for theft and robbery received orders to compel me to empty a cesspool on the Sabbath day. As I refused to do this because it was Sabbath, one of the fellows poured a pailful of the excretia over my head. They then tore my coat from my body in pieces, threw me down, and kneeled on me and belabored me with their fists until the blood flowed. After that I was made to stand on the drill ground for two hours in a temperature of 18 degrees C. While standing thus, a straw tick was put over my head, one on which the night before one had died from typhus, with the remark, ‘Let this Adventist resurrect the dead man.’ There was also present a lot of vermin.

“In this penal colony, they bound railroad iron onto the shoulders of a brother in order to compel him to labor on the Sabbath. As the brother sank down under the load, they strapped him fast to the ties and left him there for the rest of the day. This brother perished also while in prison. After ten days of such conflict, I was again sent back to Spandau.

“The warfare that all must fight that follow Christ was not ended with this. Now began for me and many of my brethren a painful time.

“It was in March 1917, that for the fourth time I was entered in Spandau. At the same time, the brother companion was brought from Danzig, and also Brother Hollmann. Through the efforts of the first brother, a young man, a prisoner accepted the truth while in prison and began to observe the Sabbath. This was altogether too much for the enemy, that in prison he should be robbed of his prey; and so it was determined to make a clean sweep with the Adventists. It was at noon on a Friday that we four were brought before the Captain. He addressed us with Adventist pap and affirmed, ‘we are Christians also.’ He then said he would give us until the beginning of the Sabbath to consider giving up our Adventist faith: Otherwise he could apply any and every means to compel us to give up our imbecile faith. He enumerated us methods that would be employed—straightjacket, hunger, deprivation of a bed, feet- and handcuffs, and so forth. To the question as to whether we were ready, we answered him not a word. As the Sabbath began, the Captain entered my cell and struck me with a <sup>132/</sup><sub>33//</sub> stick. Promptly at seven o’clock we four were brought into the racking room. Two of the brethren were compelled to lie down on the table in the jackets, and the other two had to stand by and see how their companions were abused in order to mellow us so we would renounce our faith; but we took our turn also in the torturing machine. In this case, there were present one Captain, two Colonels, four non-commissioned officers, and three furnace men who were prisoners. They had to help with the torturing. One of these men was there for theft and for falsifying documents. Nearly always, they chose desperate criminals to help in the torturing.

“While lying on the rack, the straps were drawn so tight that the four upper ribs were forced down into the lungs, so that I could no longer breathe. One of the officers kept watch of the pulse; and when he feared strangulation, he would order loosening up a little to prevent death.

“During the second ordeal, I became unconscious. When I regained consciousness, I was asked if I were now ready to give up my idiotic belief and work on the Sabbath. As I declined, the former proceedings began anew. I was thrown over onto my face helpless and fettered. Two of the bandits then leaped on the table and kicked me while the officers belabored me with their side arms. The torturing continued for about a full half hour.

“On several Sabbaths, our cells were flooded with water so that we would be compelled to work on the Sabbath. On another Sabbath, I was kicked for not working on the Sabbath. Because I refused to clean windows on the Sabbath, the sergeant major beat me with the cell keys and, in doing this, injured the 6<sup>th</sup> and 7<sup>th</sup> joints in

my back. I had to have a part of the fourth rib removed on account of injuries received.

“In January 1918, I was placed into solitary confinement for 28 days with only bread and water and no light. There was now some relaxation of cruelties; our bodies were so mangled that there was not much more they could endure and live. Thus the days dragged wearily along; withal, the peace of God remained within. Often we recalled how the witnesses for Jesus in the dark ages lay for twenty and thirty years in dark dungeon cells and pined away. Oh, how precious is Jesus, who stood by us in our anxiety and dire need. My soul longs for Him. To all who read these lines, I beg of you to give Him your heart and be at rest. <sup>1933/</sup><sub>34/1</sub>

“Do not despise those who persecuted us, for they did not know what they were doing.

“This in short was my experience. The revolution brought also to us Adventists liberty. I regard these battles during the war time as only so many skirmishes that will be followed by greater battles.

“To such as have backslidden and become lukewarm, I would like to call their attention to Isaiah 31:1-3. When professing Christians despise us and scorn us, we will remember the words of Jesus; ‘Ye will be hated of all men for My name’s sake.’

“I greet you as a brother in Christ,

“WILHELM RICHTER

“May 1920”

## SOME MORE EXPERIENCES

Brother W. of Koblenz was arrested in his home through the instigations of the church leader, Brother S. of Bonn, on the accusation that he was not rendering to Caesar that which was Caesar’s, and that he was inducing others to do likewise. Brother W. was kept in confinement four weeks, after which he was released for lack of corroborating evidence. Brother W. was in poor health and during his four weeks suffered much physical and financial loss.

Another brother going to Friedensau joined himself in full confidence of fraternal companionship to the company of believers there, but soon found himself arrested through the instigation of one of the brethren(?).

Brother Sch., an ordained minister, had Sister E. Reusz, a Bible Worker, arrested on the public street in Cologne. Another brother, being present when this occurred, remonstrated with the preacher and asked him “if this was a way for a Christian to act.” To this he received the reply from the preacher that “he knew what he was in the sight of God doing.”

Sister E. Reusz had a splendid opportunity of <sup>//34/</sup><sub>35//</sub> witnessing for the truth. Her own sister appeared as a witness against her.

From a letter from Koblenz, I quote: "This morning I was at the police court. The case was another where the preacher had laid the information against the prisoner. Brethren of our faith are the betrayers. Actually, the name of God is blasphemed among the heathen."

These few instances quoted, of which there are many, ought to be sufficient to determine the character of those that claim to be the shepherds of the flock.

A people should have been able to look up to their leaders with confidence and be carried before the throne of grace, that they might be given wisdom from on high. Instead of such a consistent attitude, what did happen or, more correctly speaking, what had already happened behind the backs of the believers? The whole membership was handed over to the war department in Berlin, to be used as they might see fit; and further it was said to the government, "Should any of the drafted Adventists refuse to do duty on the Sabbath, they would consider themselves indebted if those in command would be acquainted with this, our stand."

The following incident illustrates how effectually their wishes were carried out. A brother, full of faith and enthusiasm, who had determined to remain faithful to Christ, reported himself to the military authorities, as he had been commanded to do, and requested that he might be excused from doing anything that would be a violation of the Sabbath. The document from Berlin was placed before him. Crestfallen, he withdrew.

We will quote a few lines from a four-page paper put out by the leaders of the Denomination, November 1915. In this paper, the writer of the <sup>//35/</sup><sub>36//</sub> conference is trying to show that it was perfectly right to defend the "Fatherland," and that those who did are not transgressors of the law of God. This notable gentleman is also trying to show that those who did not take up arms in defense of their "Fatherland" are murderers and the transgressors of God's law, because they did not defend their families, their Army, and their Nation. He comes finally to his closing remarks, which we wish to record here for your consideration.

False Martyrdom: "May the Reform Movement of today come to you as an Angel of Light, and step up to you with ever so much Bible and Testimonies in their hands as proof, to water their offer-

ings, still, remember the real cause of them is Satan, and his blind workmen they are.” —Printed November 1915, p. 4.

The following article, given out by the “nominal war Adventists” in the *Dresdner Neuesten Nachrichten*, reveals the spirit of persecution in our leaders of the Denomination.

*Dresdner Neuesten Nachrichten*: “At the beginning of the war our organization divided into two parts. While 98 percent of our members stepped out, after searching the Bible, on the ground that it was our conscientious duty to defend the ‘Fatherland’ with weapons, and that also on the Sabbath; and this decided position from the united leadership was at once forwarded to the War Department; 2 percent however did not submit themselves to this decision of the leaders, and therefore had to be disfellowshipped because of their unchristian conduct. This unprofitable element set themselves up as preachers and, with small results, sought to make converts to their propaganda of foolish ideas. They call themselves falsely preachers and Adventists. They are not; they are deceivers. When such an element receives its merited punishment, we regard it, in fact, a favor done toward us. Our leaders have, up to this day, allowed our surplus church monies to be used in war loans, in the fullest assurance that Germany, with God’s help, would come through this terrible struggle victorious. Everywhere our members are sharing the self-evident duty, in giving into the hands of the Fatherland the so-much-needed means. The Adventist men are practically all in the field, or Army Service, and are awaiting a just treatment as the thanks from the ‘Fatherland’ also.” —April 12, 1918, p. 3. <sup>//34/</sup><sub>37//</sub>

Only satanic blindness would allow such a hatred to be revealed, but what could be expected from men who have disregarded the light from Heaven to this people? <sup>//37/</sup><sub>38//</sub>

## CHAPTER V

# COMMENCEMENT OF THE TIME OF TROUBLE

A little study of the testimonies will show us that this enraged experience on the part of the “nominal war Adventists,” was foretold.

Sister E.G. White: “... At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches and nominal Adventists, as they could not refute the Sabbath truth.” —*Early Writings*, 1906 Edition, p. 33.

Here we find Adventists who “proclaimed the Sabbath more fully” and some other Adventists, called “nominal Adventists,” who became “enraged” at those who did proclaim the Sabbath more fully.

Let us locate the time when this prophecy applies. God speaks in such a way, so that we can understand Him. He tells us here that “at the commencement of the time of trouble,” this prophecy has its fulfillment. It therefore applies to the time of the commencement of the time of trouble. On p. 85 of the same edition of *Early Writings*, we have the explanation concerning this commencement of the time of trouble.

Sister E.G. White: “‘The commencement of that time of trouble,’ here mentioned does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time the ‘latter rain,’ or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out.” —*Early Writings*, pp. 85, 86.

The commencement of the time of trouble here mentioned refers to a time when quite a few <sup>138/</sup><sub>39//</sub> nations would be angry. The commencement of this time was 1914, when twenty-two nations got angry, as sudden as a thunderbolt from a clear sky. This time of trouble, which thus commenced in 1914, will never close until Jesus comes. In this time of trouble, the loud voice of the third angel is to be heard. The

preparation for that loud cry message started in 1914, when this period of the last trouble commenced.

The nominal war Adventists, having “abandoned their position,” were “enraged” at the true and loyal members of the faith, because “they could not refute the Sabbath truth.” To stand upon eternal principles will always enrage apostates.

The nominal war Adventists have many times requested to come together to consider these differences; but instead of doing so, they would “slander those who believe and teach the truth, and would attack their characters.” The Lord is just wonderful. He has even told us this part of our experience, so that when slander and character attacks are made against us, we may know that He has spoken. In the following testimony, we will learn that we are to pass through just such kind of slanders and character attacks at the hands of such “who claim to be Adventists, but who reject the present truth ... in the gathering time”:

Sister E.G. White: “At Oswego, N.Y., September 7, 1850, the Lord showed me that a great work must be done for His people before they could stand in the battle in the day of the Lord. I was pointed to those who claim to be Adventists, but who reject the present truth, and saw that they were crumbling, and that the hand of the Lord was in their midst to divide and scatter them now in the gathering time, so that the precious jewels among them, who have formerly been deceived, may have their eyes opened to see their true state. And now when the truth is presented to them by the Lord’s messengers, they are prepared to listen, and see its beauty and harmony, and to leave their former associates, and errors, embrace <sup>1859</sup>/<sub>400</sub> the precious truth, and stand where they can define their position.

“I saw that those who oppose the Sabbath of the Lord could not take the Bible and show that our position is incorrect, therefore they would slander those who believe and teach the truth, and would attack their characters.” —*Early Writings*, 1906 Edition, pp. 69, 70.

Let us look at this wonderful testimony for a little. See what it really says to us.

1. The latter part of 1850, the Lord told us that a great work must be done for His people.
2. This sets the fulfillment of this prophecy after 1850.
3. The time for the fulfillment of this prophecy He calls the gathering time.

4. This gathering time is just before the battle in the day of the Lord.

5. The Lord pointed to this gathering time and saw some who claim to be Adventists, but who really reject the present truth.

6. There were precious jewels among these professing Adventists, who were deceived.

7. The hand of the Lord was seen in their midst to divide them, now in the gathering time.

8. This dividing of the Lord between the professing Adventists and the precious jewels opened the eyes of the true believers of the present truth, so that they could see their true state.

9. These precious jewels would leave their former associates, the nominal Adventists, and stand where they can define their position.

10. These Adventists who reject the present truth and, in reality, oppose the Sabbath of the Lord, could not take the Bible and show that the position the precious jewels had taken was incorrect.

11. These nominal war Adventists, who in reality reject and oppose the present truth, cannot show us where our position is incorrect, therefore, they will slander us, and attack our characters.

12. Thus, "Many who were once conscientious and loved God and His word have become so hardened by rejecting the light of truth that they do not hesitate to wickedly misrepresent and falsely accuse those who love the holy Sabbath, if by so doing they can injure the influence of those who fearlessly declare the truth." —*Early Writings*, 1906 Edition, p. 70. <sup>//40/</sup><sub>41//</sub>

## CHAPTER VI

# A FEARFUL DELUSION

Many of our Denominational Ministers will object to the above interpretation concerning the "Preparation for the End" testimony; but it is correct, and the interpretation thereof is sure. They might object to the interpretation of this testimony, but everybody in the church knows that they are fulfilling it every day since the Reform Movement has started in 1914. The only weapon used to fight the Reform Movement is slander and character attack. Even our nominal war Adventist opponents at Youngstown, Ohio, March 22 and 23, 1924, acknowledged openly before the hearers that, "in principles of reform, they see nothing wrong in the reform movement, but the character of the reformers is to be considered." They cannot attack us because of our position of the truth, so they want to examine the characters of the reformers, just what the testimony above tells us they would do.

These nominal war Adventists will claim to have the truth, and even to be reformers themselves, while they attack the characters of the real reformers and pick their message to pieces in the most illiberal and unsanctified spirit. Let us read the picture from the artist of God.

Sister E.G. White: "God always has men to whom He entrusts His message. His Spirit moves upon their hearts and constrains them to speak. Stimulated by holy zeal, and with the divine impulse strong upon them, they enter upon the performance of their duty without coldly calculating the consequences of speaking to the people the word which the Lord has given them. But the servant of God is soon made aware that he has risked something. He finds himself and his message made the subject of criticism. His manners, his life, his property, are all inspected and commented upon. His message is picked to pieces and rejected in the most illiberal and <sup>41</sup>/<sub>42</sub> unsanctified spirit, as men in their finite judgment see fit. Has that message done the work that God designed it should accomplish? No; it has signally failed because the hearts of the hearers were unsanctified." —*Testimonies for the Church*, vol. 5, p. 299.

Sister E.G. White: "They see no necessity for reform, and so they reject the words of the Lord, and hate him who reproveth at the gate.

"This very refusal to heed the admonitions which the Lord sends gives Satan every advantage to make of them the bitterest

enemies of those who have told them the truth. They become falsifiers of those who have borne to them the message from the Lord.”  
*—Special Testimony for Workers and Ministers*, No. 11, 1898.

These words from the Lord are sharp and clear cut; and if some of the nominal Christians or Adventists would express their real feelings, they would say, “What need is there of speaking so plainly?” The searcher of hearts and reader of our thoughts has placed another touch to the picture, so that even the deep feelings of wondering and apostate people’s thoughts can be seen. Let us read it.

Sister E.G. White: “There are many professed Christians who, if they should express their real feelings, would say, What need is there of speaking so plainly? They might as well ask, Why need John the Baptist have said to the Pharisees, ‘O generation of vipers, who hath warned you to flee from the wrath to come?’” *—Prophets and Kings*, pp. 140, 141.

Of course, everybody believes in reform; but unless we believe in the kind of reform of which the Lord speaks, we believe in nothing at all. The Conference leaders have their ideas concerning the Reformers; and because their ideas do not correspond with the Reformers’ purpose and work, they reject them as unfit to engage in the work they represent. Even this action on the part of the brethren is recorded in this picture. Let us read it.

Sister E.G. White: “He will use men as agents for the accomplishment of his purposes whom some of the brethren would reject as unfit to engage in the work.” *—Review and Herald*, July 9, 1895.<sup>142/43//</sup>

Just think, the very men whom the leading brethren of the Conference reject as unfit to engage in the work the Lord will use for the accomplishment of His purpose. The machinery of any denomination, may fulfill most anything. When the voice of a machine is taken as the voice of God, the spirit of the papacy rejects as unfit the servants of God. The Lord continues His painting of this picture concerning this fearful delusion.

Sister E.G. White: “What greater delusion can deceive the human mind than that in which individuals flatter themselves that they have the truth, that they are on the only sure foundation, and that God accepts their works because they are actively engaged in some work in the cause of God, when they are sinning against Him by walking contrary to the expressed will of God? They work mechanically, like machinery; but preparation of heart, the sanc-

tification of the character, is wanting. Sacred and holy things are brought down to the level of common things, and a commonness, a cheapness, is working itself into our churches. The service is degenerating into little else than form.” —*Testimonies to Ministers and Gospel Workers*, p. 451.

Our loyal members to the faith suffered much at the hands of the nominal war Adventists. The gate of the church was forbidden them. With bitterest enmity, they were falsified as obstinate, stubborn, causing anarchy and contempt of authority. They were accused of disaffection toward the government. A false coloring was given to their words; the worst construction was put upon their motives. In legislative halls and courts of justice, they were misrepresented and condemned. More than a score of them sealed their faith with their own blood. The nominal war Adventist ministers denied the obligation of the law from the pulpit and presented to the members the duty of yielding obedience to the civil authorities. Every one who would not yield to their abandoned position was disfellowshipped from the church and reported to the government <sup>//43/</sup><sub>44//</sub> as enemies of the church as well as of the civil authorities. We might as well read this part of the history in the following testimony:

Sister E.G. White: “Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.” —*The Great Controversy*, p. 592.

Against all men of God has the persecution raged with bitter hatred. Joshua and Caleb, who encouraged the people to have faith and trust in God, were to be stoned by unbelieving Israel. To these two men the walled cities and the Anak children of the Promised Land were no fearful difficulties. They were of another spirit and trusted the Lord. Also Wycliffe, Huss, Luther, Tyndale, and Wesley condemn, with their courageous faith, the unbelief of the nominal war Adventists and spur on God’s true children, in spite of all difficulties and fear of jail sentences, to give the glorious message fearlessly. <sup>//44/</sup><sub>45//</sub>

# CHAPTER VII

## THAT COUNCIL OF FRIEDENSAU, GERMANY

JULY 20-23, 1920

Those of us who knew about this apostasy hoped that the brethren of the General Conference would stand firm with these dear believers in Europe who stood during the war upon our original principles. But our confidence in the leading brethren was shaken to its foundation upon learning that they did just the opposite.

As the Council of Friedensau, Germany, took place July 20-23, 1920, seventeen delegates of the Reform Movement in Europe were also present.

The delegates of the Reform Movement desired that the discussion concerning this apostasy should be considered before the whole delegation and workers present; but that was not granted, the leaders of the Conference desiring to have such a council in a limited circle in the school apartments.

In order to make the discussion brief, these brethren of the Reform Movement asked that the following four questions be answered:

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 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, or not? 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?"

After these questions were presented to the Council by the Reform Movement delegates, Elder Daniells, then President of the General Conference of Seventh-day Adventists, desired some <sup>45</sup>/<sub>46</sub> little time to consider them, so they took from Wednesday, July 21, 7 p.m., until 2 p.m., Thursday, July 22, at which time Elder L.R. Conradi, President of the European Division of Seventh-day Adventists, spoke first in the following words.

L.R. Conradi: "Already for twenty-eight years we as a denomination have encouraged our young people to stay in the land, in the

interest of the work; that they should do their duty toward the government; that they should bear arms, and, if possible, they should try to get the Sabbath off.”—Protocol, p. 16.

After L.R. Conradi thus acknowledged that already for twenty-eight (28) years before 1914, they, as leaders, encouraged our young people to stay in their land, to do their duty toward their government in the bearing of arms (read *Testimonies for the Church*, vol. 1, pp. 361, 362, please), then Elder Daniells gave the following answers to the first question:

Elder A.G. Daniells: “This question is a difficult one, and on account of the sudden outbreak of the war here in Germany, it is especially difficult; so we can understand the mistake made by the brethren in their declaration to the government. We in America had more time. We declared ourselves ‘Non-combatant.’”—Protocol, p. 34.

With great joy these brethren from the Reform Movement gathered from this statement that these General Conference brethren in America stood upon the same ground with them. To their surprise, however, Elder Daniells explained the word “Non-combatant” as follows:

1. All who refuse to serve at the front.
2. All who refused only to bear arms.
3. All those who regarded service at the front as non-Biblical.
4. And lastly, all those who fought with weapons on the battlefields were also Non-combatant, if they believed it their duty to do so.—Protocol, pp. 24-44.

According to this explanation of the word “Non-combatant,” everybody in this world is a Non-combatant Christian. Thus, through playing upon words and explanations and reasonings, the <sup>146/</sup><sub>4711</sub> people of the Lord are brought into disobedience toward God. Colossians 2:4.

This position is not in harmony with the law and the Testimonies. It is a weakening of the law of God and must be cast aside as error by every true follower of our original principles. For us, as a people of the Lord, there is but one irrefutable answer to these important questions.

The Reform Movement delegates clearly saw that the General Conference men justified the transgressors and condemned the loyal members.

At this juncture, the Reform delegates wanted to know if there was still a higher authority in the denomination to which they could

appeal for justice. They wanted to know whether or not the General Conference, when all the world representatives were together, would hear them. To this Elder Daniells answered as follows:

Elder A.G. Daniells: "I am sure that all the brethren of the General Conference Committee would pass the same sentence upon this matter as we have yesterday evening." —Protocol, p. 54.

Elder A.G. Daniells: "I believe, we should neither lose time nor money by giving you false hope concerning the outcome of this matter. We are not at all alarmed concerning a battle with this to the very extreme. We have quite often gone through such difficulties.... We are not in the least alarmed concerning the matter; the only thing we are sorry for is the loss of the members." —Protocol, p. 54.

After such remarks as these, the Reform Movement delegates felt more like weeping than speaking; but after a few minutes, the following entreaties of two speakers from the Reform Movement were recorded.

Reform Movement delegate: "Dear Brethren, you see by our presence here for the consideration of this matter that it is our earnest desire to give this message unitedly. With discretion have we requested that this matter be considered here, before we will be forced fully to separate from the whole denomination. The responsibility of the future lies upon you. Our hearts are very much stirred at <sup>1147/</sup><sub>4811</sub> this hour. We wish to follow Jesus. We wish to be saved and help others with this message. That this Advent people has no definite position concerning the 4<sup>th</sup> and the 6<sup>th</sup> Commandments in time of war is evident from councils of both our American as well as European brethren. We have a definite message from God, and this message regulates all our duties toward the government and saves us in the kingdom of our Lord.

"Now, it is impossible that when here in Germany such a position was taken against the 4<sup>th</sup> and 6<sup>th</sup> Commandments, and in America they did not, that both could be right. The Law of God can be understood by everyone who wants to understand it. From old and young. It is a Revelation from God. If the problem is so hard concerning the understanding of the law of God, as Elder Daniells put it, so that it will take us many decades or more years of experience to understand it, then it will be impossible for us to give the message from God.

"We believe that we, in order to follow Jesus according to the Word of God and the Testimonies, cannot go into war. We give everybody liberty of conscience. In heaven is liberty of conscience also, but there is no liberty of conscience to overthrow the law of God. We find that the brethren from America have extended this liberty of conscience so much that the law of God can be trans-

gressed. In Germany it was openly transgressed, and our brethren from America have understood this. That was not right; and now, we do not know why this decision came this way.

“Here are brethren who have, through much prayer, received clearness on this question. Here are also brethren who have spent three years in prison for the Lord. Some of these brethren, true to our principles of faith, have died in prison and have thereby given a good testimony for Jesus. Should our message not develop more such soldiers for the cross of Christ? How can this come about? The message must be preached in all clearness and earnestness, so that a separated people, a holy people, will be developed under the banner of Christ, who will be victorious.

“We are thankful to God that we have assurance in this message; and we believe that in the coming storms and difficulties, to be able to stand with Christ our King, and being one with Him, we will be permitted to fight that good fight of faith under His banner and help others to do likewise.

“If we preach the Law of God as it is in Christ Jesus, <sup>149</sup>/<sub>50</sub>, then we will have many who will be ready to fight this good fight of faith. If we continue on the road upon which we have traveled in the past, we will have a people that will not be ready for the coming storms. We wish to continue to follow our Lord upon the way according to the Law and Testimony on this question.

“Through this message the Lord will gather a united people from all nations, and that people the Lord will gather Himself. He wants us to have a part with this people. We cannot finish the work of God; but He wants to finish it in a manner very much out of the ordinary way of man’s planning, and we trust Him. Even though we stand here as a few, we will say, we cannot do otherwise, may God help us.

“We are not enemies of you brethren today; we wish to separate as friends. We do not want to fight you, but we wish to use the liberty in which Christ has made us free, for our own salvation as well as the salvation of others. And may God give us grace that when Jesus comes in the clouds of heaven, He may be our King and we may enter in with Him. This is our desire and earnest prayer. Amen.” –Protocol, pp. 55-58.

Another Reform Movement Delegate: “I am thankful to God that I can testify that we as a people were one in mind and heart. We were sure that in the future we would give this message hand in hand. The 4<sup>th</sup> Commandment has been for the last four years transgressed and is still today; but we believe that the Sabbath must be more fully proclaimed, as also Sister White writes. We wish to do according to Isaiah 8:20, ‘To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. And they shall pass through it, hardly bestead and

hungry: and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward.” –Protocol, p. 58.

After a few minutes’ silence, Elder Daniells again took the floor, and the following expressions from the lips of this elderly man need no commenting; they speak for themselves.

Elder A. G. Daniells: “We believe that you are completely in error concerning your position on this question. We believe in the 4<sup>th</sup> Commandment just the same as we always believed it, but we are not able to take the interpretation you put upon it. What would you have said concerning Moses, a few days after he received the law <sup>//50/</sup><sub>51//</sub> of God upon Sinai, if he would have told you to go and kill the King of Bashan, all the men, women and children? Would you have accused him as a murderer?” –Protocol, p. 59.

In this expression by Elder Daniells, the Reform Movement delegates saw clearly that war was in their very bones. He justifies the leaders of Europe for having done what they thought Moses did and condemned the thousands of believers in this world who desire to continue on our original principles of faith. <sup>//50/</sup><sub>51//</sub>

## CHAPTER VIII

# HOW THE MOVEMENT STARTED IN AMERICA

When the information reached Dr. J.H. Miller that many of the members in Germany that stood firm upon the original principles of the faith were disfellowshipped from the organization for so doing, he wrote the following letter of encouragement to this group of believers:

“Detroit, Mich., U.S.A., April 22, 1920.

“Dear Brother Welp!

“Already several times have I received the *Waechter der Wahrheit* from someone, and be assured that it has been read with great interest. The January 1, 1919, special number entitled ‘The Falling Away Among Adventist People’ was especially an eye-opener to us.

“Here in America the organization of Seventh-day Adventists, during the war, stood on the foundation principles held since 1844; even though some of the brethren believed in taking the sword; and others expressed themselves as follows: ‘The American soldiers should cleave the skulls of the Huns’ (German soldiers). This shows clearly that, among the Adventist people, all over the world, there are two parties, and that a reformation is needed.

“I, as a worker in the East Michigan Conference, with my co-workers, are glad of the stand that you took during the war and pray that the good Lord may continue to bless you, so as to continue in the principles of the 1844 movement.

“Also, here in America, the spirit of a reformation is making itself felt. The deeper, or more spiritually grounded, souls are seeking a deeper, a more spiritual experience in life, founded on the principles of the 1844 movement.

“According to the Testimonies from Sister E.G. White, a reformation must come among the Adventist people. We do not need a better organization but a reformation that never can come through organization alone. I wish to open correspondence with the leading brethren.

“Hoping to hear from you soon, while we as pilgrims, conforming to the Law and the Testimonies, wait for the coming of our Saviour,

“I remain,

“Your Brother and Co-laborer in God’s work,

“JACOB H. MILLER” //51/  
52//

This letter from J.H. Miller was written during the close of the war and was written for no other reason than to encourage the brethren that stood upon the principles of our faith.

As a people we were to be “non-combatants throughout our history.”

This letter was written in the fullest confidence that after the war the General Conference brethren would bring unity by correcting the offender and justifying the loyal members, but we experienced just the opposite.

That a division had come among us as a people, all the General Conference men knew, for they came in contact with this Reform Movement, not only through literature, but while in Council at Friedensau, Germany, July 20-23, 1920.

Elder A.G. Daniells, as well as other leading brethren, stood before our people of this country many times, telling them that they expected our work in Europe to have gone to pieces during the war but found that “There was no division, not a fragment was gone, all was one, not a thing was lost, all was one.”

It is unfortunate for men to belittle facts, just because they desire to hold an organization together. It is also wicked to tell the people that everything is well, when everything is wrong. Why should these leaders come back to America with such falsehoods upon their lips? Why tell the people that no division or separation has come in among us, when the facts prove just the opposite? <sup>112/</sup><sub>53//</sub>

## THAT LAKE UNION CONFERENCE

### March 14-21, 1921, Battle Creek, Michigan

As Dr. J.H. Miller came to this Lake Union Conference Workers' Meeting, he was charged with the terrible crime of “Not working in harmony with the Seventh-day Adventist Organization.” —*Lake Union Herald*, March 19, 1921.

Before the large meeting in the Tabernacle, the leaders of the Conference would tell the people that “there was no division, not a fragment was gone, all was one, not a thing was lost, all was one.”

Before the Lake Union Conference Committee, members of the General Conference Committee and members of the East Michigan Conference Committee being present, Dr. Miller was asked to keep himself separate from, and not write to, the “Division” in Europe, which did not exist before the large meeting a day before.

If there was no division, and all was one in Europe, why should Dr. Miller, or anyone else be asked to keep from corresponding with a division? Dr. Miller could not condemn the faithful group in Europe and therefore was condemned as “not working in harmony with the Seventh-day Adventist Organization.”

Brother P.E. Brodersen, then Superintendent of the Bureau of Home Missions, tried to lay before Brother Miller the main charges for which he was censured, as follows:

“Brother Miller must disconnect from the faction in Germany or any sympathizers for them in America.

“P.E. BRODERSEN”

To this above statement Elder Wm. Guthrie, President of the Lake Union Conference, said, “Yes, he must stop with people in Europe.” It was then moved that a committee of three or five be appointed that will set before Brother J.H. <sup>1853/</sup><sub>54</sub> Miller the points in which he is not in harmony with the Seventh-day Adventist Conference, to which Elder J.H. Schilling stated that such statements should never be given into the hands of Miller, for the reason that he would use them against the conference in the future. This committee was therefore never appointed.

The terrible crime of not helping the leaders of the Conference to down the Reform Movement was the main reason why Brother Miller was dropped from the conference work.

The second terrible crime was that Brother Miller did not endorse the method which the leaders used in trying to expose Mrs. M.W. Rowen.

Never could a sane person endorse such methods as the leaders of the Denomination have used against Mrs. Rowen. Even if she was deceived and misled from the truth, a person with a sound mind would never use such methods to save her as the Conference leaders have used.

The great Reform Movement has nothing in common with Mrs. Rowen; she never claimed to be a prophet of the Reform Movement, but she did and does claim to be a prophet of the Denomination. The Reform Movement brethren pray that this dear sister might not be lost but find her way into the fold of God. If our heavenly Father permits such plagues to come to His people, to test them, we should take them like a good piece of steel and come right off the anvil with a better temper and a keener edge.

When the leaders of the Seventh-day Adventists saw that Brother Miller could not, and would not, give in to their methods of subduing

their so-called enemies of the Denomination, then they showed their teeth against him by bringing other claims against him, such as, "He accepted monies from people for worthy students in our schools, without the conference permission." "He wrote <sup>//54/</sup><sub>55//</sub> tracts against Christmas trees and their use in our churches." "He is extreme on Health Reform." "He is extreme against Life Insurance." (Read *Testimonies for the Church*, vol. 1, p: 549.) "He lays on hands after baptism, as found in Acts 8:14-17; Acts 19:5-6; Hebrews 6:1-2." In fact, the charges began to come in so heavy that he was charged with everything from "adultery to robbery." All these charges have increased since then, and no doubt the reader of this history of the Reform Movement will know Dr. J.H. Miller as one of the worst villains imaginable. Another booklet, answering all the known charges against Dr. Miller and other Reform brethren, will be a blessing to you. This booklet is put out by the judges at the hearing at Youngstown, Ohio.

Brother Miller was dropped from the conference work with the charge from Elder Daniells, as follows:

Elder A.G. Daniells: "Young man, we want you to leave our people and churches alone; and if you will not leave them alone, remember we have plenty of money in Washington, D.C." —Given at Battle Creek, Mich., 1921.

Dr. Miller has experienced since then what Elder Daniells meant with these words. But the charge would not be complete without the following words:

Elder A.G. Daniells: "If you will not stop preaching and marrying people, you will find yourself behind the bars some day." —Given at Battle Creek, Mich., 1921.

What Elder Daniells meant by this above expression the reader can and will determine for himself. The experiences that Brother Miller had to make at different times and places speak for themselves. All this will be brought out in the booklet by the judges from Youngstown, Ohio.

Elder Wm. Guthrie: "I am sorry I had anything to do with your ordination, Brother Miller. I made a mistake." —Given at Battle Creek, Michigan, 1921.

Brother Miller is sorry that he has made so <sup>//55/</sup><sub>56//</sub> much trouble for the different leaders of the conference by not being able to "work in harmony with the Seventh-day Adventist organization;" but at the worst, he has only "transgressed the tradition of the elders." Matthew 15:1, 2.

What Brother Miller has gone and is going through at the hands of the nominal war Adventist leaders, every other child of God will go through. So, be sure and take courage, dear reader, for the worst is yet to come. Jesus has promised to be with everyone who trusts in Him. He will never leave you. He is true to us. Trust in Him. Look up to Jesus at such a time as this.

This chapter would not be complete without making mention of the noble stand Sister Theresa Fetzer had taken at that time with Dr. Miller. Sister Fetzer was a Bible Worker in the East Michigan Conference when steps were taken to clean the conference from undesirable workers; and as she knew the apostasy of the conference during the war period, she also desired to take her lot with the Israel of God. Since then the Lord has blessed our humble efforts for Him, so that sons and daughters are numbered among the flock in America, as well as other countries. We praise the Lord for all this.

After Dr. Miller was dropped from the conference, he went to the different parts of the States and Canada and sowed the seed of Reform. As the blessing of our dear Lord rests upon this sown seed, it will come forth with a fruitage for the harvest.

Others, who never met us, are rising up all over this earth, who have also a burden for the straight testimony to the church and the world. To these we extend our right hands, and welcome them as brethren and sisters in the same cause. May that unity come among us all, of which the Lord hath spoken. //56/  
57//

## CHAPTER IX

# OUR OWN ARM AND SWORD

The Lord never intended to have His people fight for themselves. He desired to fight for them at all times. When He chose Israel of old, He made promises to the father of the faithful.

Moses: "I will bless them that bless thee, and curse him that curseth thee:..." Genesis 12:3.

The Lord had faithfully fulfilled, on His part, the promises made to Israel. It only remained for them, trusting in the assurance of divine aid, to complete the work of dispossessing the inhabitants of the land.

The Lord intended to send hornets before the children of Israel to destroy the enemies of the Lord. If any of the enemies of God's people would hide themselves, He would send hornets after them until they were destroyed. The following two texts will show us the battle of the Lord.

Moses: "I will send My fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee. And I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee." Exodus 23:27, 28.

Moses: "Moreover the Lord thy God will send the hornet among them, until they that are left, and hide themselves from thee, be destroyed. Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible." Deuteronomy 7:20, 21.

Joshua: "And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow." Joshua 24:12.

Not with the sword, nor with the bow, was victory given to the Israelites of old, but through the fear of the Lord upon their enemies. This was a wonderful song for them to sing.

David: "We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in <sup>//57/</sup><sub>59//</sub> the times of old. How thou didst drive out the heathen with Thy hand, and plantedst them; how Thou didst afflict the people, and cast them out. For they got not the land in possession by their own sword, neither did their own arm save them: but Thy right hand, and Thine

arm, and the light of Thy countenance, because Thou hadst a favour unto them." Psalm 44:1-3.

Dear reader, the people of the Lord are going to learn this song again. Are you in the school where this song is being taught, fully trusting in God, never doubting His mercy nor His strength?

Israel of old was blessed of God until they entered into league with the nations about them and thus transgressed the command of God. The Lord wanted to be their King. He wanted to lead them and fight their battles, but they wanted a king. They had learned the ways of the heathen by coming in contact with them. They wanted to be like the nations about them. They wanted a king over them, to judge them, and go out before them, and fight their battles. He told them that if they had a king, they would have to give their best sons and daughters for the king's service (2 Samuel 8). Nevertheless, the people wanted a king.

Samuel: "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." 1 Samuel 8:19, 20; 10:19.

As already stated, this song of Moses and the Lamb will again be sung by the remnant people of the Lord. Let us all join the school that teaches this song. Some day it will be too late to learn it.

Ask your preacher this coming Sabbath about Non-combatancy and see what kind of an answer you will receive. Many dear saints have <sup>1158/</sup><sub>591/</sub> come to me and told me that they asked the leaders of the Denomination about going to war, and the only answer they got from them was, "What would you do if somebody was breaking into your home?" This answer is in a question form, but it is an answer just the same. The preacher who will place such a question to a member is not sure of his ground. He does not know what he would do if force would come to him. He means to tell the member to help himself if trouble comes to his house. False shepherds are they, for if our dear people are to defend themselves when they get into a trouble like that, they had better get their pistol and guns ready, for some day soon, they will have just such an experience.

Sister E.G. White: "In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with a sword. They raised the sword to kill

us, but it broke, and fell as powerless as a straw.”—*Early Writings*, 1906 Edition, p. 34.

Can you not see, dear reader, that God’s people must come back to Him, and trust Him in everything? Can you not see that this question of Non-combatancy and Combatancy is at the very foundation of our platform? Can you not see why the nominal war Adventists hate the Reform Movement of today? May the Lord grant you this song, so that you with us may be among the remnant people of God, of whom you will read in Zephaniah 3:12, 13: “They shall trust in the name of the Lord.”

### The Theocracy of God

When the people of God had refused to follow the Lord; when they had their king over them under the theocracy, church and state united, and the Lord permitted them victories under their king, that never changes the fact that the purpose of the Lord was to lead them Himself. Under <sup>//59/</sup><sub>60//</sub> this theocracy, many blessings were received by the humble people of God, not because they had a human king over them, but because of the Lord’s mercies. Under this theocracy, God still directed church and government in one, and war was thus permitted. Church and state is separated since the last overturning (Ezekiel 21:27), “and it shall be no more, until He come whose right it is; and I will give it Him.” Any church claiming the same privilege now, as did the theocracy then, is on the road to Rome. <sup>//60/</sup><sub>61//</sub>

# CHAPTER X

## AN OPEN APPEAL

Appeal after appeal was made to the General Conference of Seventh-day Adventists for a council wherein these questions of apostasy could be considered, but without avail. So, at the General Conference session at San Francisco, California, 1922, our last appeal was presented to our former brethren, but also without avail.

We had delegates here at that General Conference, from Europe and Canada; and united with them from America, we came before the leaders of the Denomination, May 11-31, 1922, with the following appeal:

An Open Appeal: "To the General Conference of Seventh-day Adventists, assembled at San Francisco, California, May 11-31, 1922.

"Greetings: 1 Corinthians 1:9, 10.

"In view of the silence maintained by representative individuals or gatherings of Seventh-day Adventists toward appeals made to them either by individuals or representative companies of Seventh-day Adventists who are interested or associated in the Reform Movement, which has for the last eight or ten years been developing and is now organized and operating in this and other countries, this statement and appeal appears to us to be both justified and necessary.

"Let not only the desires of those whose representatives' names are signed hereto, but also the fact that letters of encouragement and inquiry are coming from all over the earth, from large numbers of leaders, ministers, or laymen, give weight to this appeal.

"We are making it to you, as standing at this time with the authority sanctioned by the following:

"Sister E.G. White: 'God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has invested in His church in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work.' —*Testimonies for the Church*, vol. 9, p. 261. <sup>61/</sup><sub>62/</sub>

"It is presented by us in the spirit, and after years of demonstration of the principle, of the command:

“Sister E.G. White: ‘Make your complaint, plainly and openly, in the right spirit, to the proper ones. Send in your petitions for things to be adjusted and set in order; but do not withdraw from the work of God, and prove unfaithful, because others are not doing right.’—*Testimonies for the Church*, vol. 9, p. 249.

“With this admonition before us, and believing that both human and divine justice accord us the right to make this appeal in the name of thousands of whom we are the appointed representatives, we present and demand an open answer to the following questions; believing that truthful answers, with evidence of right, or confessions of wrong, will demonstrate that ‘the time has come for a thorough reformation to take place.’—*Testimonies for the Church*, vol. 8, p. 252.

“No. 1. Did the representatives of the Seventh-day Adventist Denomination stand true to the principles of our faith in the following?

a. In declaring it the duty of Seventh-day Adventists to serve in the army in time of war?

b. In doing this to violate the Sabbath by military duties upon it?

c. In appropriating to war purposes means given by the people for gospel work?

d. In disfellowshipping members for no other reason than that they protested against these things?

e. In justifying those who actually did these things?

“No. 2. Do you, as the General Conference, justify this course, or will you here repudiate it and demand of subordinate bodies to follow your example?

“No. 3. Are you, in teaching and practice, holding up the principles of the faith, as set forth in the Bible and Testimonies, or does indifference in practice and instruction exist in the following?

a. In that health reform, the right arm of the message is disregarded by many of our ministers and doctors, with the result that the people are not properly instructed in these things, neither by precept nor example.

b. In that our schools are not all free from books as well as instruction that undermine the faith and hinder the development of character in our children.

c. In that our medical institutions, instead of holding to the original principles, are affiliating more and more with the world in principle and practice.

“No. 4. Do you justify the disfellowshipping of members under pressure from leaders, when there exists in their <sup>1862/</sup><sub>1863</sub> lives nothing contrary to the faith and practice of this people, and where there is in the churches no desire on either part for the separation, and without allowing an open hearing from those separated?

“No. 5. We are told, ‘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. Concerning this Reform Movement, will you openly show one or both of the following?

a. Wherein all or any of those appealing to you are standing contrary to the fundamental principles of this message, or pursuing courses inconsistent with the detailed specifications called for by the Testimonies, as marking the promised reformation when it should come, or—

b. Wherein there exists, in the Denomination, any movement which in detail meets these specifications, and to which we may turn for hope.

“Failing in either or both of these, can we claim anything but that ‘The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt?’—*Testimonies for the Church*, vol. 5, p. 217.

“Knowing that this appeal for an open hearing before the assembled delegates already meets with approval and sympathy from many among you, and with a prayer that the presence and guidance of the Spirit of God may direct when it shall be granted us, we are,

“Your brethren, the representatives of the International Missionary Society of Seventh-day Adventists, Reform Movement.

“Signed,

“OTTO WELP,

“Solingen, Germany

“HEINRICH SPANKNOEBEL,

“Wurzburg, Germany

“J.H. MILLER,

“Detroit, Michigan

“HENRY BLOCK,

“Calgary, Alberta, Canada”

This above open appeal was handed to Elder A.G. Daniells in the Exposition Auditorium, San Francisco, California, May 11, 1922, by Elder Otto Welp, the appointed party to do so for the Reform Movement, witnessed by Elders Heinrich Spanknoebel, J.H. Miller, and Henry Block. <sup>163/</sup><sub>64//</sub>

The delegates of the Reform Movement waited until May 18, 1922, for an answer to their first appeal at the General Conference; and as they did not receive any reply from the Conference leaders concerning their appeal for unity and peace upon Bible and Testimony ground, they made their second appeal to the leaders, enclosing a copy of the first one. Following you will find a copy of the second appeal:

## SECOND APPEAL

“TO THE LEADING BRETHERN OF THE  
GENERAL CONFERENCE OF THE  
SEVENTH-DAY ADVENTISTS

“San Francisco, California

“May 18, 1922

“Greetings: Isaiah 52:1, 2.

“We refer to the letter (An Open Appeal) which was given to Elder Daniells May 11, 1922, 6 p.m., concerning which no answer has been forthcoming up to this very hour.

“As delegates of several thousand souls in Europe as well as in this country, we again appeal to you through this writing to consider and not overlook the earnestness in those questions that have brought separation in many countries.

“More important than any, or all, plannings, or any other work of election, is the unity of the church in regard to the principles of the truth that should make up the foundation of the Denomination. We believe that the facts contained in the enclosed letter of appeal are too weighty to be shoved aside unnoticed.

“Therefore we do ask the leading brethren to give us, before the Sabbath, definite answer (to the address given below) as to whether or not, and when we may lay our questions before the delegates of the General Conference in Session, for a final decision.

“We make this second appeal again upon the authority of the word of God and the Spirit of Prophecy as found in Vol. 9, p. 261.

“Besides this, Elder Daniells has given us to understand that ‘we should look to a larger number of brethren than were at the Friedensau, Germany, Conference, 1920, who have the highest authority to decide questions as these.’ <sup>1864/</sup><sub>65//</sub> This counsel he gave us while with them in a Conference at Friedensau, Germany, 1920.

“Should we, because of our definite appeal concerning the deceptions and apostasy in the church, get no hearing, we would so much more regret it, because you brethren had the opportunity to show us where we are deceived and did not do it.

“We believe that the disregarding of these questions of conscience finally will lead to the domineering of the leaders, over both mind and spirit, of the members of the church.

“The church of Christ as a guardian of the truth has no reason to withdraw itself from answering such important questions concerning the law of God.

“We pray to God to help you to do as Jesus would do, should He be in your place.

“Expecting a definite answer from you by about noon on the 19<sup>th</sup> of May 1922, we are your brethren in Christ Jesus, in the Reform Movement.

“Signed,  
 “OTTO WELP,  
 “HEINRICH SPANKNOEBEL  
 “P. S.—Answer us, Elder Otto Welp, Civic Auditorium, P.O.”

This second appeal was mailed to every member of the General Conference Committee, with a copy of the first open appeal, so that they surely got it. They refused to answer even this second appeal, so that on the 22<sup>nd</sup> of May 1922, the following third appeal was handed to Elder Daniells.

### THIRD APPEAL

“San Francisco, California  
 “May 22, 1922

“Elder A. G. Daniells  
 “General Conference  
 “San Francisco, California  
 “Dear Elder Daniells:

“After several appeals for a hearing before the delegates of the General Conference in Session in regard to questions of conscience as put forth in the enclosed ‘Open Appeal’ have remained unanswered, we at this time take again the liberty to ask YOU to be kind enough to give us at LEAST an answer of YES or NO to our many appeals. <sup>1165/</sup><sub>66//</sub>

“With best regards we are ever your  
 “Brethren in Christ Jesus,  
 “Signed,  
 “OTTO WELP”

With all these appeals for consideration of facts, unity and a thorough reformation among us as a people, the Reform Movement delegates were treated as though they were the worst kind of villains. Not even the courtesy of gentlemen could be experienced toward the Reformers from the conference leaders at the General Conference, 1922.

The Reformers had done all that any human being could do to have an understanding concerning this division among us as a people. They followed the word of God and the Testimonies in their appeal. They did not take things into their hands and let the brethren of the Conference sit. They made appeal after appeal, but not a word could be received from the leaders. No doubt they were too busy trying to find out who among them was the greatest, for never in the history of the denomination was there such a General Conference held as this one. The political atmosphere that prevailed at this General Confer-

ence prevailed to an extent unheard of before. Some of the local dailies devoted nearly a column of space, with prominent headings, to the election of the leading officers. A part of this report follows:

### **ADVENTISTS IN ACRID DEBATE CHANGE LEADER**

#### **“William A. Spicer, General Conference Secretary, Named for Presidency**

“After a fight that shook the world conference of Seventh-day Adventists to its very foundations and threatened disruption in the ranks of its workers, a compromise on the two chief officers were effected yesterday, resulting in the unanimous adoption of the report of the nominating committee naming William A. Spicer for the presidency and the demotion of former President Arthur <sup>1866/</sup><sub>67</sub> G. Daniells to the office of the general secretaryship, the office which Spicer has held for twenty years.

“The compromise was not reached, however, until after the voicing of much acrid criticism and bitter denunciation of the ‘dirty politics’ which President Daniells and some of his supporters said had been going on for months in the campaign to bring about a change of presidents.

### **CONDEMN POLITICS**

“Pioneer members of the organization in speaking for a resolution condemning political methods in church affairs termed the conference now in session ‘the worst’ from the standpoint of the use of political practices since the beginning of the Adventist movement and its first general conference in 1865.

“The forces opposed to the re-election of President Daniells, who has held his office as chief executive since 1901, did not go unheard yesterday as at the executive session on Sunday afternoon.”

The Conference Bulletin would minimize the affair as much as possible, as we may expect. But that there was ample basis for the newspapers’ reports is shown by the resolutions passed by the delegates.

### **RESOLUTIONS**

“Whereas, Politics such as is practiced in the world is wholly out of place in the Christian church; and

“Whereas, there is unmistakable evidence that the baleful influence of political methods on the part of a comparatively small number has been at work to undermine the influence and destroy the good reputation of honored officials among us; therefore, be it

“Resolved, That it is the sense of this body that we hereby pronounce our decided rebuke upon and repudiation of all un-Christ-

tian propaganda, insinuation, vilification, and all false charges whatsoever, either for or against any brother, prior to or in connection with this general conference; and further

“Resolved, That we do under God pledge ourselves to full repentance of all these unholy things.”

These reports from the San Francisco, California, daily newspapers, and the necessity to pass such stringent resolutions on the part of the conference leaders against their doings, speak for themselves.

<sup>//67/</sup><sub>68//</sub> Therefore, we can understand why the servants of the Lord, the Reform delegates, departed to their homes without being heard.

Amidst the Conference thunder and their political lightning flashes stood the Lord of glory, looking on. In vain did the Lord's servants seek counsel and union. The time was too precious to consider apostasy in the camp. Propaganda for office was more important than to consider divisions in our ranks.

The messengers of the Lord stood without the camp, desiring evidence, as proof from the leaders of the Conference, wherein they have trespassed against God by standing for original principles; but these leaders were fighting within the camp until a compromise was reached. The Reform Movement messengers were more firmly persuaded than ever that the steps they had taken had been ordered of high heaven; and as they lay upon their faces there at that conference, appealing to the Judge of all the earth for the sanction of the steps that they, in tears and sorrow and breaking of heart, were forced to take, they felt impressed to go into the Auditorium and wait for Elder Daniells, and when he would come by where they were, to stop him with a request for an answer as to whether or not they would consider this most important question of unity and peace in the message. So they went, as impressed, into the Auditorium, where they waited for over two hours until Elder Daniells came by where they were. They stopped him and asked him if this question concerning the division, causes and effects among us as a people would be considered before the delegates of the General Conference, to which he answered as follows:

Elder A.G. Daniells: “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.”

Civic Auditorium <sup>//68/</sup><sub>69//</sub>  
San Francisco, California  
May 24, 1922

When the Reform Movement delegates saw that the General Conference leaders would not, at any cost, consider the questions that have separated and divided the people of the Lord, they had no other course to take but to appeal to the people in their respective churches. The following leaflet was printed and given to all our people and delegates before leaving the General Conference Auditorium:

## JESUS WEEPS OVER HIS PEOPLE

### Matthew 23:37

“Dear Brother or Sister, ask yourself the question—WHY?

#### A TERRIBLE APOSTASY

“1. The leadership of the Seventh-day Adventists have forsaken the Principles of the Third Angel’s Message.

“a. Because our people in Europe were forced to take up arms.

“b. Because the Seventh-day Adventist leaders, as a whole, have not taken a definite stand, in teaching and practice, concerning the bearing of arms. —*Testimonies for the Church*, vol. 1, pp. 361, 362.

“c. Because of this indefinite stand, our brethren were seduced to break the Sabbath.

“d. Because the leaders have used the holy monies that were given to support the gospel, to support the war and led others to do the same.

“e. Because the members that protested against the above apostasy were disfellowshipped by the leaders.

“f. Because these members that protested against this apostasy were persecuted and arrested by the leaders of the Conference.

“g. Because the leaders who brought this apostasy were justified by the General Conference.

“h. Because the testimonies, especially concerning health reform, are disregarded both in teaching and practice.

“i. Because our schools are not free from textbooks, as well as instructors, that undermine the development of character.

“j. Because our medical institutions have apostatized from the heaven-sent principles for treating the sick, and have adopted principles which, according to law and testimony, are a curse. <sup>1169/</sup><sub>70</sub>

“k. Because the General Conference brethren have refused to consider various appeals concerning this apostasy, and gave no hearing to the delegates that represented the disfellowshipped Seventh-day Adventists, who have reorganized the work for a decided Reformation.

“2. At this General Conference our leading brethren have completely separated themselves from us by refusing our many ap-

peals for a hearing before the assembled delegates, concerning this apostasy.

“3. Elder Daniells gave us their answer in the following words:

“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.’ May 24, 1922.

“4. The time for a Reformation, concerning which Sister White has written, has come.”

“Sister E.G. White: ‘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.

“Sister E.G. White: ‘In visions of the night, representations passed before me of a great reformatory movement among God’s people.’ —*Testimonies for the Church*, vol. 9, p. 126.

## APPEAL TO THE LAITY

“The Reform Movement brethren appeal to all our dear people to show them from the Bible and Testimonies wherein they are standing contrary to the fundamental principles of the message.

“The Reform Movement brethren appeal to all our people to show them from the Bible and the Testimonies wherein their stand in this Reform Movement is contrary to the prophesied reformation that is expected.

“The Reform Movement brethren appeal to all our people to show them from the Bible and the Testimonies wherein there exists in the Seventh-day Adventist Denomination any movement which in detail meets these specifications, and to which we may turn for hope.

“This reformation does not come through nice or smart sayings but through a decided return <sup>770/711</sup> to the original principles of the truth, in both theory and practice.

“It is not a question of merely a matter of form, over which division has arisen, but over a distinct fundamental position toward the law of God.

“We all have erred, and that often, and human transgressions can and must be forgiven; but the human interpretation of the law of God, as the General Conference leaders give it, cannot be recognized nor accepted by us as a people.

“Erroneous teachings in any organization have brought about divisions and terrible apostasy. This Reform Movement is not a swerving from the truth, but it is the faithful church of God, standing upon the original principles of the Three Angels’ Messages.

“The Reform Movement brethren did not forsake their former brethren, but they forsook us.

“We do not ask our dear people to forsake the body of Christ, but to return to it, by returning to the original principles of the truth of the 1844 movement, the candlestick of Revelation 1:20.

“We do not ask our dear people to leave the old ship that started to sail upon prophetic waters in 1844, but we do ask them to again get on it before it is too late.

“The Law of God once made us one, and the Law of God now has separated us again.

“We call on all servants of the Most High, to take their stand with the principles of Heaven. Come back to the movement of God. Stand upon the principles that made us, as a people, what we are.”

“Sister E.G. White: ‘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.” <sup>1171</sup>/<sub>721</sub>

## CHAPTER XI

# A FRIENDLY COMPARISON

### THE OLD LINE OF TRUTH

Sister E.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." —*Testimonies for the Church*, vol. 1, p. 361.

Sister E.G. White: "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.

Sister E.G. White: "He who has God's law written in the heart will obey God rather than men, and will sooner disobey all men than deviate in the least from the commandment of God." —*Testimonies for the Church*, vol. 1, p. 361.

### THE APOSTATE STAND

*General Conference Bulletin*, 1922: "What should be the relation of non-combatant Christians to civil government in the time of war?"

"The general rule for Christians, and one to which so far as I am able to see, there is and can be no exception, is, 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.'" —P. 319.

*General Conference Bulletin*, 1922: "The true touchstone to which all questions of obedience to civil and military authorities must be brought, and by which duties must be classified: If the obligations pertain to a purely civil matter, whether of taxes, or of service, we must render that which is required to civil government, no matter how unreasonable or onerous it may seem to us." —P. 319.

*General Conference Bulletin*, 1922: "The great breadth of the rule, 'Render to Caesar that which is Caesar's,' is shown by these words from the sermon on the mount: 'Whosoever shall compel thee to go a mile, go with him twain.'" —P. 319.

If Caesar asks you to go one mile with him, <sup>172/</sup><sub>73//</sub> go twain. If he should ask you to kill one man, kill twain. If he should ask you to kill ten men, try and kill twenty. This “true touchstone” by which “all questions” concerning military duties “must be classified,” and “obedience to civil and military authorities must be brought ... no matter how unreasonable or onerous it may seem to us,” is the touchstone of truth where the General Conference of Seventh-day Adventists seems to stand now. “The general rule,” to which “there is and can be no exception,” is placing Scripture so that it makes a child of God wonder how long this will be permitted. “Whether you eat or drink,” do it all to the glory of God, is another one [of those Scriptural usages which will unfortunately] be taken as, Whether you do combatant or non-combatant service, do it all to the glory of God.

According to the convictions of our consciences, it is our duty to protest against the errors believed and taught by our former brethren. Everyone who witnessed for the truth by protesting against error was disfellowshipped as an “alarmist.” This word “alarmist” is found in the Scriptures of truth, and, indeed, is connected with the Reform Movement for the Loud Cry.

Joel: “Blow ye the trumpet (Loud Cry) in Zion (God’s People), and sound an alarm in My holy mountain.” Chapter 2:1. <sup>173/</sup><sub>74//</sub>

## CHAPTER XII

# ACCUSERS OF THE BRETHREN

The Conference leaders delight in calling the Reformers “accusers of the brethren,” and “disorderly elements,” etc.; but who are the accusers of the brethren? It will be necessary to enter into a brief consideration of both the rightful use and the application of the designation. This phrase, “The accusers of the brethren,” comes from Revelation 12:10, where it is applied to Satan. In John 8:44, we are told that Satan is a liar and abode not in the truth. As such, Satan brings lying charges, false accusations, against the brethren; and it is for such as this that he is denounced as the “accuser of the brethren.”

That the Conference leaders delight in opposing the Reformers, and that they are ever ready and free to denounce those who cry out against the sins that have crept into the church as being “accusers of the brethren” is very clear. To denounce anyone as an “accuser of the brethren” for anything other than for bringing false accusations against the brethren is to join Satan and become one with him.

### God Commands Us ...

to “Cry aloud, spare not.... Show My people their transgressions, and the house of Jacob their sins.” Isaiah 58:1. But no sooner does one begin to point out, expose, and denounce the terrible apostasy and corruption in the church and clergy, than some of the leaders arise and cry, “accuser of the brethren.”

### Martin Luther

When this man of God began the Reformation; when he laid bare the sins and corruptions of the church, priests, and popes; they hurled at him the same denunciation: “Accuser of the brethren,” and “disorderly element.” Accuser of the <sup>//74/</sup><sub>75//</sub> brethren and disorderly element is one of the favorite weapons of the apostate people of God today.

### John the Baptist

When John the Baptist exposed the hypocrisy of the scribes and Pharisees, and denounced them as a “generation of vipers,” did that make Him an “accuser of the brethren”?

Sister E.G. White: "There are many professed Christians who, if they should express their real feelings, would say, What need is there of speaking so plainly? They might as well ask, Why need John the Baptist have said to the Pharisees, 'O generation of vipers, who hath warned you to flee from the wrath to come?'" —*Prophets and Kings*, pp. 140, 141.

### Jesus Our Lord ...

denounced the leaders of Israel, the scribes and Pharisees, as "liars" (John 8:55), "hypocrites," "children of hell," "serpents," "adulterers," "full of dead men's bones," "devouring widows' houses," and "for a pretense making long prayers," "white sepulchers," a "generation of vipers," "full of extortion and excess," compassing "land and sea to make one proselyte," and then make that one tenfold more a "child of hell" than themselves. (Matthew 12:39; 16:4; 23:13, 14, 15, 25, 27, 28, 33.) Was Jesus an "accuser of the brethren"?

Sister E.G. White: "Grievous and presumptuous sins have dwelt among us,...

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

Sister E.G. White: "... Pride, avarice, selfishness, and deception of almost every kind are in the church. The Spirit of God, which prompts to reproof, is trampled underfoot, while the servants of Satan triumph." —*Testimonies for the Church*, vol. 5, pp. 210, 211.

Sister E.G. White: "Why is there so dim a perception of the true spiritual condition of the church? Has not blindness fallen upon the watchmen standing on the walls of Zion? Are not many of God's servants unconcerned and well satisfied, as if the pillar of cloud by day and the pillar of fire by night rested upon the sanctuary? Are there not those in positions of responsibility, professing to know God, who in life and character deny Him?" —*Testimonies for the Church*, vol. 8, p. 248. <sup>175</sup>/<sub>76</sub>

Sister E.G. White: "'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.

Sister E.G. White: "The greater forbearance that is exercised toward them has only had ... the influence to cause them to regard their fornication and adultery as a very light matter....

"Cleanse the camp of this moral corruption if it takes the highest men in the highest positions. God will not be trifled with. Forni-

cation is in our ranks.... Cleanse the camp for there is an accursed thing in it.”—*Testimonies to Ministers and Gospel Workers*, pp. 426-428.

Is Sister White, too, “an accuser of the brethren”? Will you denounce her, too, as “an alarmist”? Will you, too, place her with that radical, “disorderly element” which is arrayed on the side “against their brethren”? Would you, too, disfellowship her because of her unchristian conduct against her brethren? Would you, too, consider her with the “disorderly element” who stood according to our original principles as found in the Bible and the Testimonies? (Exodus 20:13; *Testimonies for the Church*, vol. 1, pp. 361, 362.) Would you, too, call her testimonies a “propaganda of foolish ideas” wherein she justifies the Reformers? Would you, too, with these dear souls who died for the message during this past war consider her a “deceiver” because she with them stands for such foolish ideas?

The leaders of the “city” that has “become an harlot” would learn what it would do if the instructions were carried out that are written down through the hand of Sister White. There would be several conferences hunting new presidents, and several ministers hunting new jobs.

Instead of denouncing the Reformers, who, as genuine Christians stood as Non-combatants during the war, as “disorderly elements,” you and I should be thankful to God that they did stand as they did. <sup>176/</sup><sub>77//</sub>

To denounce these Reformers, who suffered much during the war for standing upon original principles, as “accusers of the brethren,” is satanic. Why not expend some of that energy in cleansing the camp of some of its “rottenness”? The corruption and rottenness have become such that Sister White declares that “The once faithful city (Seventh-day Adventist Church) has become an harlot,” “a house of merchandise,” a “place whence the divine presence and glory have departed.”

When the Reformers admit that the “Spirit of Babylon exists in the church,” they are quickly admonished to read what Sister White wrote about the “Remnant Church, not Babylon,” in 1893. Why not read what she said in 1903? Which is worse, to denounce the spirit of Babylon as being in the church, or to denounce the church, as Sister White does, as an “harlot”?

The “accuser of the brethren” is such a one who accuses the brethren falsely, and the facts concerning apostasy in the Denomination will go far to prove that the “accuser” is within the church, not outside. <sup>177/</sup><sub>78//</sub>

## CHAPTER XIII

# THAT COUNCIL AT GLAND, SWITZERLAND

Dec. 27, 1922, to Jan. 2, 1923

The executive committee of the European Division of the Denomination of Seventh-day Adventists, assembled in conference at Gland, Switzerland, after counseling concerning Sabbath-keeping, military service, bearing of arms in time of peace and during periods of war, unanimously declared themselves in harmony with the general teaching of their brethren of that Denomination throughout the world, as follows:

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

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

“We revere the Law of God contained in the Decalogue, as explained in the teachings of Christ and exemplified in His life. For that reason, we observe the seventh-day Sabbath (Saturday) as sacred time; we refrain from secular labor upon that day but engage gladly in works of necessity and mercy for the relief of suffering and the uplift of humanity; in peace and in war we decline to participate in acts of violence and bloodshed. We grant to each of our church members absolute liberty to serve their country, at all times and in all places, in accordance with the dictates of their personal conscientious convictions.” —Gland, Switzerland, December 27, 1922, to January 2, 1923.

In addition to this statement, a special statement was made by the representatives of the German Union, as follows:

“At our council of the European Division Committee in Gland, Switzerland, December 27, 1922, to January 2, 1923, our position during the war as it had been expressed in different documents was reviewed; and we herewith by our own signatures confirm anew what had already been declared at Friedensau in 1920, our regret that such documents were issued. We are in full harmony

with the <sup>1778/</sup><sub>79/</sub> statement adopted by the council today."—Gland, Switzerland, January 2, 1923.

Signed,  
L.R. CONRADI,  
P. DRINHAUS,  
H.F. SCHUBERTH,  
G.W. SCHUBERTH"

A careful analysis of these statements will disclose the fact that they were intended to convey the impression that these European brethren over there were in harmony with the denominational principles as they were accepted years ago, but they were not. However, they do declare themselves in "harmony with the general teaching of their brethren of the Denomination throughout the world." As you study these statements, notice the many loopholes, climaxed with these words: "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."

## LIBERTY FOR WHAT?

Bear in mind that those brethren over there had already gone on record and defined their position, both as to the Sabbath and the sixth commandment, that it is a violation of neither to bear arms or kill when in action in time of war. What then becomes of their declaration of Non-combatancy? The whole thing is nothing but a hypocritical makeshift, an attempt to deceive. Who has given any act of men the right to grant such "absolute liberty to serve their country," as their members decided? Who could be the father of such absolute liberty? There is liberty in heaven, but no liberty to transgress the Law of God. Any man, or set of men, who will take it into their hands to grant such absolute liberty to their members, so that they can do as they see fit with the fourth or sixth commandment "at all times and in all places," is surely related to the <sup>1779/</sup><sub>80/</sub> gentleman at Rome. Let us read about this spirit of Rome from the servant of the Lord.

Sister E. G. White: "Let not any human being consider that he is above his fellow workers because greater responsibilities are involved in his branch of the work...."

"The spirit of domination is extending to the presidents of our Conferences. If a man is sanguine of his powers and seeks to exercise dominion over his brethren, feeling that he is invested with

authority to make his will the ruling power, the best and only safe course is to remove him,...

“They are following in the track of Romanism....

“The high-handed power that has been developed,... ought to cause fear.” —*Testimonies to Ministers and Gospel Workers*, pp. 357, 362, 361.

Here the servant of the Lord tells us that “Romanism” is a road which is not unknown to some of the leaders of today. We are to fear this “high-handed power that has been developed.” Let us follow this advice.

Sister E. G. White: “As men see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, and with a malicious spirit they assail the character and motives of those who stand in defense of unpopular truth. It is the same policy which has been pursued in all ages. Elijah was declared to be a troubler in Israel, Jeremiah a traitor, Paul a polluter of the temple.” —*The Great Controversy*, p. 458.

As the conference leaders see that they cannot maintain their position by the Scriptures, many determine to maintain it at all hazards, even if they have to assail the character and motives of those who stand in defense of the truth. This has been so at all times and will continue to be so. <sup>//80/</sup><sub>81//</sub>

## CHAPTER XIV

# FAIR PLAY

It would not be fair to the members of the European Conference of Seventh-day Adventists to leave them to bear all the opprobrium that will be heaped upon them when this pamphlet has been circulated and read; nor would it be fair to deprive the leaders of the American division from sharing in the notoriety that this will bring them; nor would it be fair to the honest in heart in this country to leave them in ignorance of the actions of their leaders to whom they are looking for guidance into the heavenly Canaan. Those who expect to be among the redeemed and enter with joy into heaven must make their calling and election sure through their own efforts before the throne of grace with Christ as their Advocate.

Those that entrust their eternal salvation to be secured for them through the church will be bitterly disappointed. It seems now to have become an unwritten law that the General Conference Committee is the voice of God in the earth and that their deliberations at the multiplicity of council meetings are the direct mandates from heaven to be urged on the people.

The General Conference Committee can call a council in Switzerland or Friedensau, or at some other place that may be most attractive to the delegates, and there they can pass resolutions for the present need; and when the decisions are communicated to the members, it is always accompanied with the statement that the Spirit of the Lord came in great measure, and all felt His hallowed influence. It always has been easier to pass resolutions than to make wrong right by repentance.

Truth is rejected and false waymarks are set up at many of these councils. Satan wafts his wings, <sup>181/</sup><sub>82//</sub> which is many times mistaken for the hovering of the Dove of Peace.

Sister E. G. White: "Where the truth is rejected, it opens up a way where false waymarks will be set up, and perils will rise on all sides. Through neglect of seeking the earnest counsel of God, men will be connected with the office, who will form themselves into a ring, to echo the sentiments of him whom they consider most influ-

ential, and who pleases their human ideas. My guide spoke slowly and solemnly, 'Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye far countries; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand; for God is with us.'...

"In every branch of the work, men have been departing from the principles laid down by the Lord Jehovah to control the working of the cause. Inexperienced hands and unsanctified minds have been placing their mold upon the work, and self has been woven into it in every branch." —Given at Brooklyn, N.Y. November 25, 1890 [See *The Paulson Collection of Ellen G. White Letters*, pp. 386, 387].

Of late years, the Spirit of Prophecy has been used more as a fetish than for wholesome instruction. If the memory of Sister White and all her writings could be instantly blotted out of sight and recollection, this would no doubt be done. But since she has such a hold on the affections and confidence of many Adventists generally, she is made use of to further personal or committeemen's ideals; and only such portions are selected as will seemingly support their schemes. Many of the testimonies of Sister White are so condemnatory of the actions of the leaders and ministers that many are locked away from the laity, and some have actually been burned to get them out of the way. The fate that befell Jeremiah's writings before the king of Judah, who had them cut out and burned, has befallen the writings of Sister White. Would it be going too far to say that the same spirit that prompted the wicked king of Judah to burn Jeremiah's writings also prompted similar acts among the heads of today?

Sister E. G. White: "Many now despise the faithful reproof given of God in testimony. I have been shown that some in these days have even gone so far as to burn the <sup>1182/</sup><sub>831</sub> written word of rebuke and warning, as did the wicked king of Israel. But opposition to God's threatenings will not hinder their execution. To defy the words of the Lord, spoken through His chosen instruments, will only provoke His anger and eventually bring certain ruin upon the offender. Indignation often kindles in the heart of the sinner against the agent whom God chooses to deliver His reproofs. It has ever been thus; and the same spirit exists today that persecuted and imprisoned Jeremiah for obeying the word of the Lord." —*Testimonies for the Church*, vol. 4, p. 180.

Eventually there will come "certain ruin" to the bewildered leaders as well as their flock. The Lord will not permit indignation to be

heaped upon His agent, whom He chose to deliver His reproofs, forever.

From the days of Moses to the present time, God has had a depository for His word in this world, from whence it was to be distributed throughout the whole world.

To Israel was committed the giving of the law of God, which was not a code to meet present necessities but was a transcript of His law by which He rules the whole universe. To them were committed the Oracles which were designed to keep them occupied with something that would be a constant reminder of their dependence upon God, and by which sin might be revealed to the sinner. It also revealed the way by which the sinner could again be restored to God's favor. By a faithful carrying out of all the requirements of these ordinances, loyalty to, and faith in God was manifested.

When Israel of old failed, the Lord chose another channel through which He could carry the gospel to the world.

The Seventh-day Adventists have all along claimed to be the Israel of today; that they have the law and the Spirit of Prophecy; and this is without doubt true. All prophets of whom we have any record in the Bible were of Abrahamic <sup>183/</sup><sub>84</sub> stock, which is another evidence that God spoke only through His chosen people. These, chosen of the Lord, were often sent to the church with messages of instruction, with correction, with entreaty and warnings to the rulers of the people. All this has been repeated in the Adventists' career. Sister E.G. White for many years has been the voice of God to this people, but her speech was regarded as contemptible. Summarizing all the history of God's dealings with Israel, it became clear that at no time in all its career was it so blessed with kindest entreaties, with good, wholesome instruction, with oft-repeated tales of the mistakes of ancient Israel, and pleadings to repent and be in these last days the real, true lightbearers to all the world as has been the fortune of the Israel of today. <sup>184/</sup><sub>85</sub>

## CHAPTER XV

# REPORT FROM WASHINGTON, D.C.

When the United States drafted its young men into the army, it caused a lot of uneasiness among Adventist young men. They looked to the leaders, expecting that a way of escape had been arranged for them; but when they found this not to be the case, they requested of the President of the Review and Herald Association permission to have the use of the assembly hall in which they might gather and discuss the situation and draw up a memorial to the government defining their belief and the consequent impossibility of engaging in actual warfare. The request was at first granted; but before the meeting could be gotten together, the request was refused with the statement that the matter was one for only the General Conference Committee to deal with. The action of the General Conference was in full accord with that of the European leaders, as has already been shown in this booklet. And so it turned out that American Adventists made war on their European brethren.

Catholics who were also perplexed about taking up arms against those of like faith asked of the Pope what they should do in the matter. He advised them to be true to the flag under which they lived. Adventist and Catholic hierarchy are in unison.

When the war was ended, Elder A.G. Daniells, with some more of the General Conference Committeemen, went to Europe to view the situation. After his return from there, he told the members of the Takoma Park Church that, when he left here to go to Europe, he expected to find everything shot to pieces. But instead of that, the work was in a more prosperous condition than even before, and that the greatest unity prevailed <sup>85</sup>/<sub>86</sub> among the believers. He told us nothing of the disfellowshipping of a large number of our dear people, for no other reason than because they stood for our original principles of our faith. In Yugoslavia, he helped to disfellowship four hundred members, because they wanted to follow the Lord according to original principles of the 1844 movement.

When the action of the European leaders became known here, and some pertinent questions were asked of the leaders, we were told that "war came so suddenly on them there, they did not have time to consider what to do; but we here in America had more time." We now ask, In what did the action of those that had more time to think differ from the action of the European leaders? If a Christian does not know, today, what he would do with the fourth and sixth commandment tomorrow, he is in a terrible condition as a follower of Christ. If a Christian needs a lot of time to think first what he would do with the fourth and sixth commandments in a time of test, he is to be considered a member of the round church, where Satan cannot catch him in a corner.

In the Protocol of the Friedensau, Germany, Council, we find, on page 16, where Elder L.R. Conradi says that the position that they took during the war was one that they had held already for 28 years.

In the 1922 *General Conference Bulletin*, you will find the statement from this gentleman. When some of the Reform Movement delegates asked these European Conference men about the actions during the war, they received an answer that, if war would break out, they would do the same thing again.

That is repentance for wrongs committed, as the conference sees it. Let us not satisfy our dear hearts <sup>186/</sup><sub>87//</sub> with such a repentance, but let us make wrongs right and start to do differently.

Can you not see, dear readers, that on this very question every child of God will be tested? As the storms of these last days approach, and the unrest will be among all nations, God's children will be real non-combatant followers of Jesus; and by being thus, they will be misrepresented and accused of stubbornness and contempt of authority. —*The Great Controversy*, p. 592; also p. 608.

You will be told by those who oppose the Reform Movement, or the coming back to the foundation principles of the 1844 movement, that you must be careful not to be shaken from the body, or organization of the Seventh-day Adventists. It is not so much a matter as to whether you are shaken in or out of any organization of men; but if you are shaken from the foundation principles of the faith, you will be truly shaken from the body.

As a church, we are fearfully backslidden. We give much money to missions, but that is no proof of inward spirituality. Some people, we think, give money to salve the conscience and commend themselves to God. No amount of sacrifice will atone for sin in the camp. God knows

every honest heart. There are many honest hearts among us, as a people; but we are almost afraid to say so lest some hypocrite will think we mean him. Of late years, coldness and worldliness have all but crowded out love. Divisions and church trials have been the order of the day. This condition alone brands a church as dead.

Sister E.G. White: "The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins." —*Testimonies for the Church*, vol. 3, p. 269.

Sister E.G. White: "The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name; <sup>187</sup>/<sub>88</sub> men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall." —*Education*, p. 57.

Demand the straight testimony in the church, dear reader. Request men in the pulpit as described above. If you do so, you will learn your lesson with the rest of the Reformers.

Sister E.G. White: "To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test." —*Testimonies for the Church*, vol. 5, p. 136.

We entreat you to come with us to the City of God. Zion is just a little way off. Let us confess our sins now. Let us all repent and seek God while mercy still lingers. Let us live up to our profession. His Spirit is still striving with men and women to turn to Him. He will turn our backsliding hearts to Him again. Eternity is at stake. God loves the sinner while He hates the sin. Thank God His Spirit can still touch our hearts. The chief desire of our heart is to join with you in doing this.

In closing this little work on the rise and progress of a movement so misunderstood, we wish to let the Lord speak to our hearts through His servant, Sister E.G. White:

Sister E.G. White: "The Lord will put new, vital force into His work as human agencies obey the command to go forth and proclaim the truth. He who declared that His truth would shine forever will proclaim this truth through faithful messengers, who will give the trumpet a certain sound. The truth will be criticized, scorned, and derided; but the closer it is examined and tested, the brighter it will shine.

"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. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. He will bring in everything that he possibly can to carry out <sup>1888/</sup><sub>89//</sub> his deceptive designs. But the Lord will raise up men of keen perception, who will give these truths their proper place in the plan of God." —*Special Testimonies, Series B, No. 2, p. 51.*

Sister E.G. White: "We are God's commandment-keeping people.... 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." —*Special Testimonies, Series B, No. 2, p. 59.*

Sister E.G. White: "My message to you is: No longer consent to listen without protest to the perversion of truth. Unmask the pretentious sophistries which, if received, will lead ministers and physicians and medical missionary workers to ignore the truth." —*Special Testimonies, Series B, No. 2, p. 15.*

Sister E.G. White: "At this time the Laodicean message is to be given, to arouse a slumbering church." —*Special Testimonies, Series B, No. 2, p. 14.*

International Missionary Society  
S.D.A. Reform Movement  
Box 4238, Takoma Park  
Washington, D.C.

<sup>1889/</sup><sub>90//</sub>

# THE MOST IMPORTANT FUNDAMENTAL PRINCIPLES

of the

## SEVENTH-DAY ADVENTIST REFORM MOVEMENT

### Standing upon the 1844 Movement

1. The fulfillment of the “2300 Evenings and Mornings” in the year 1844, according to Daniel 8:14, and in harmony with the three angels’ messages, brought into existence the Seventh-day Adventist Movement. Revelation 14:6-12; Isaiah 58:12-14; *Early Writings*, “The First Angel’s Message.”

2. Jesus is the Son of the living God and the Creator of the heavens and the earth. John 1:1; 10:14; Hebrews 1:1, 2; Colossians 1:15, 16.

3. Christ, as the Son of Man, lived the true life of faith as our pattern. He kept the Ten Commandments without one transgression (sin). John 5:30; Matthew 7:12; John 8:46; 1 Peter 2:21-23.

4. Christ died for our sins; serves now in the heavenly Sanctuary as high priest (Mediator) for the law-breaking (sinful) people. His intercession before the Father in answer to the direct prayers of faith results in forgiveness of all transgressions (sins) for the believing ones and gives to the honest, who acknowledge and repent of their sins, strength to keep the Commandments. John 3:16; Hebrews 8:1; Matthew 19:26; John 15:5; 1 John 1:9; 5:3.

5. Christ gave mankind, through His people, the written Ten Commandments. Exodus 20:1-17. 1 Corinthians 10:4.

6. The Fourth Commandment—the sanctification of the Sabbath (Saturday)—contains the blessing and promise of God, that He will recreate the believing one into a new man (new birth). <sup>190/</sup><sub>91//</sub> This Sabbath blessing enfolds the family (parents and children), servants, and guests of the home. Exodus 20:8-11; Hebrews 4:1-10; 12:10; *Testimonies for the Church*, vol. 1, “Proper Observance of the Sabbath,” *Testimonies for the Church*, vol. 6, pp. 352, 239.

7. The Sabbath blessing of the Sabbath school and the family membership cannot be withheld from our children of school age. Genesis 18:19; Deuteronomy 6:6, 7; Luke 4:16; Joel 2:16; *Testimonies for the Church*, vol. 6, pp. 356-359.

8. God will complete the work of the perfect plan of salvation (new creation, new birth, sanctification) in the 144,000. These will not taste death. Revelation 7:3-8; Revelation 14:1-5, 12; *The Great Controversy*, 1911 Edition, pp. 648-649; *Early Writings*, 1906 Edition, p. 283.

9. The three angels' messages of Revelation 14:6-12 are sent to all people so God's mercy might be revealed to them in the "Loud Cry." Revelation 18:1-6.

10. The three angels' messages are to warn the people against false worship in obeying the beast (Satan and his earthly order, with Sunday observance as his mark, or sign of authority); and it is a message of mercy in that each can overcome through the everlasting gospel, by faith in the sufferings, death, and advocacy of the Son Jesus. *Early Writings*, Testimonials, "Mark of the Beast;" Revelation 14:6-12.

11. The last warning (loud cry), in addition to the three angels' messages, sounds the demand for an "inward and outward" separation from "Babylon," in order to gather the honest ones together. Revelation 18:1-6; *The Great Controversy*, 1911 Edition, pp. 389, 390, 381-383; *Early Writings*, "Preparations for the End."

12. So that the "loud cry" can be given with power, the Lord will give us the fullness of the <sup>91</sup>/<sub>92</sub> "latter rain." Therefore, we must consecrate ourselves to Him. All should pray for this "fullness" of the Spirit and seek to be willing to portray the character of Christ unto all people, which is full mercy, love, and righteousness. *Christ's Object Lessons*, pp. 115-121; *Testimonies for the Church*, vol. 5, pp. 737-748, "The Character of God Revealed in Christ."

13. Through the rejection of the three angels' messages under the "loud cry," the last warning, each soul condemns himself. John 3:19-21; John 12:47, 48.

14. The seven last plagues (the unmingled wrath of God) will be the experience of this generation, an event that will take place when Christ steps down from His service as Mediator for the people. Revelation 16:1-21; *The Great Controversy*, 1911 Edition, pp. 627-634.

15. The second coming of Christ in righteousness ends the duration of the plagues; the resurrection of the just and the destruction of all the living wicked occur at that time. After this, the earth is desolate for 1,000 years; then come the resurrection of the wicked and the recompensing judgment. Revelation 11:14-20; 1 Thess. 4:13-18; Isaiah 21:17-20; Jeremiah 25:15-38; Revelation 20:5-15, 21; *The Great Controversy*, 1911 Edition, pp. 635, 636.

16. The dead know not anything. They cannot return to commune with the ones left behind. Ecclesiastes 9:5, 6, 10; Job 14:10-12, 21.

17. The day and the hour of the second coming of Christ only God knows. Matthew 21:36 (all setting of time is unscriptural).

18. The signs of the times, especially the signs of the end and the judgment, are clearly set forth in the Bible. Joel 2:30, 31; Matthew 24; Luke 17:20-37.

19. The Biblical prophecy reckonings, according to the books of Revelation and Daniel, especially, <sup>1192/93</sup> give the beginning of the time of the judgment, when Christ began His investigative judgment in the Holiest of the heavenly sanctuary. Daniel 8:14; 7:9-12; Revelation 3:8-11, 19.

20. For organization the early Biblical church serves us as our pattern, as well as the teachings of the Spirit of Prophecy. Acts 2:42-47; *The Great Second Advent Movement*, by J.N. Loughborough, pp. 343-348; 1 Corinthians 14:33.

21. Our name is:

International Missionary Society

of

Seventh-day Adventists

Standing on the 1844 Movement

“Our Name,” *Testimonies for the Church*, vol. 1, p. 223; *Testimonies for the Church*, vol. 8, pp. 195-200, “The Work for the Time.”

22. The acceptance into the church follows after an open acknowledgment by the candidate that he or she believes in the Commandments of God and the Testimony of Jesus. Acts 24:14; Isaiah 8:20, “Examination of Baptismal Candidates,” *Testimonies for the Church*, vol. 6, pp. 95, 96.

23. To be accepted into the church of God means the stepping out from all other church associations.

24. Baptism is the personal pledge (vow) toward God, the fruit of repentance (renewing of the mind), and is administered by single immersion after a decision by, and an examination of, the candidate, upon his or her willingness to accept the Biblical teachings and principles. Acts 2:38-41; 8:38, 39.

25. The laying on of hands after baptism is Biblical and, when administered, is in harmony with Heaven’s order. Acts 8:14-17; 19:5, 6; Hebrews 6:1, 2. <sup>1193/94</sup>

26. Every member must allow himself, or herself, to be Biblically admonished; otherwise, disfellowshipment on Biblical grounds will

take place. Matthew 18:15-20; 1 Thessalonians 5:12-15; *Testimonies for the Church*, vol. 7, pp. 260-262.

27. The ordinance of foot washing, when followed according to the example of Christ, serves especially as a development of that humble, forgiving Spirit that all should have. John 13:4-19; 1 Peter 5:5, 6.

28. The Lord's Supper is a memorial of the sufferings and death of Christ for our sins until He comes. Unleavened bread and unfermented wine are given to every partaker. 1 Corinthians 11:23-26.

29. Before the Lord's Supper, every worthy person taking part must seek a spiritual and Biblical cleansing of the heart. 1 Corinthians 11:29; Zephaniah 2:3; Colossians 3:18.

30. Through the everlasting gospel, we recognize each other as brethren and sisters in Christ. The younger members should honor the older members as fathers and mothers in Israel. Matthew 12:16-50; Leviticus 29:32.

31. The marriage relation is regarded as established by God, to develop in this present life the Spirit of Christ to serve each other in love, in education, in care, in preservation, so as to bring up children to the honor of God for time and eternity. Genesis 5:21-24; *Testimonies for the Church*, vol. 8, p. 329.

32. According to the principles of Christ—Render unto Caesar the things that are Caesar's, and unto God the things that are God's—we see our relation toward the government laid down. We are convinced that through an entire dependence upon Christ, everyone will be led, by the Spirit of God, to a complete stand of faith in every relation of the overcomer.

We recognize civil government as ordained of <sup>//94/</sup><sub>95//</sub> God, that order, justice, and quiet may be maintained in the land, and that the people of God may lead quiet and peaceable lives in all godliness and honesty.

We are compelled to decline all participation in acts of war and bloodshed, as being inconsistent with the duties enjoined upon us by our Master toward our enemies and toward all mankind. Exodus 20:13; Matthew 5:21-26, 44.

33. The tithe belongs to the Lord and is to be used for the spreading of the gospel. Through the tithe and offerings, the Lord wishes to develop in us a thankful, cheerful, and unselfish spirit. Numbers 18:21-32; Leviticus 27:30; Malachi 3:10; Hebrews 7:8; Matthew 23:23; 1 Corinthians 9:13, 14.

34. Other offerings should be given according to what a person hath, and not according to what he hath not, knowing that the blessing of God rests upon such a free gift. 1 Corinthians 16:2.

35. The observance of the rules of health reform includes the abstinence from all flesh foods, irritants, alcohol, and tobacco. The wearing of healthful, modest clothing is also included in health reform. *Testimonies for the Church*, vol. 6, pp. 95, 96.

36. In obedience to the Law of God and confidence in His promise, we repudiate all inoculations as something unnatural, a working against nature that leaves an injurious effect upon the human system. Exodus 15:26.

37. The gift of the Spirit of Prophecy (the prophets) as the "Testimony of Jesus" is heeded in all points; also, we accept the books of Sister E.G. White given for the purpose of developing in us a Christian-like character. Revelation 12:17; 19:10; Psalm 119:21; 1 Corinthians 12:1-32; 11:1-29; *Testimonies for the Church*, vol. 3, pp. 256, 257.

38. The people of God should keep away from the heathen festivals, such as Christmas, Easter, <sup>1895/</sup><sub>1896</sub> etc. Tract on "Christmas, Its Origin and Character."

39. Life insurance is against the teachings of Christ and therefore is cast aside by all His followers. *Testimonies for the Church*, vol. 1, p. 549.

40. Whereas, the Scriptures and Testimonies teach that all men are created equal and that birth, station, nationality, or color cannot elevate or degrade man (Acts 17:25, 26; James 2:9; *Christ's Object Lessons*, p. 292; *Prophets and Kings*, pp. 369, 370; *Gospel Workers*, p. 302; *Testimonies for the Church*, vol. 9, pp. 209, 210),

Therefore be it resolved, that in the Seventh-day Adventist Reform Movement there is neither color, caste, creed, nor nationality, but we are all brethren in Christ Jesus; and that there are no colored or white churches in the movement of the remnant, and that we ask all brethren of Jesus our Lord to join us to finish the work of God in the earth unitedly.

41. Whereas, the casting of lots is a Heaven-ordained practice for the choosing of men to hold responsible positions in the work of the Lord, who will not betray sacred trust, as found in the Bible and Testimonies (1 Chronicles 24:6; Proverbs 18:18; Proverbs 16:33; Acts 1:21-26; *Testimonies for the Church*, vol. 9, pp. 262-264; *Spirit of Prophecy*, vol. 3, pp. 261-265; *Testimonies for the Church*, vol. 4, p. 406),

Therefore, be it resolved, that the Seventh-day Adventist Reform Movement return to this Heaven-ordained practice.

We pray for all erring ones and ask that all our beloved people prove this literature with earnest prayer, by Bible and Testimonies.

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*[A 1925 address that is no longer valid]*









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