

The Seventh Day Adventist Reformation of 1914

THE SEVENTH-DAY ADVENTIST REFORMATION OF 1914

by Henry Dering

Published and Distributed by
Religious Liberty Publishing Association
2877 East Florence Avenue
Huntington Park, CA 90255
U.S.A.

Copyright 1996

FOREWORD

“The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of the world’s history.” Ellen G. White, *The Great Controversy*, p. 148.

For many inquiring Adventists, certain thought provoking questions have arisen. Has the predicted reformation already happened, or is it yet to come? Are there any specific prophecies that clearly point to the reformation in our time? What significant events mark the beginning of the reformation? What are the characteristics that define and identify a divinely born reformation from the false ones? I will attempt to answer these questions by a careful presentation of relevant Bible texts, Spirit of Prophecy writings, and historical documents.

We will be going back in time to examine some of the historic milestones and developments within the Advent movement. We will trace the beginning of the Reform Movement to a terrible crisis that confronted the Church and the world some eighty years ago.

Much of the material herein contained is taken from a 75-minute video presentation entitled “The S. D. A. Reformation of 1914.” The book is richly illustrated with historic photos which I hope will speak visually to your hearts about a church that emerged during a severe and mighty shaking.

To emphasize certain words and phrases in quoted material I used bold type.

May the Lord bless you and guide you as you seek to become better acquainted with the prophesied 20th Century Reformation.

*No photos included in this E-mail

The Author

ACKNOWLEDGMENTS

The author wishes to express his appreciation to all those individuals who have contributed to the production of this book.

These include Evelyn Holmstroem who was responsible for proofreading and editing of the manuscript and Verica Dering who helped with the editing and all of the typing. Before his death in June of 1996, Elder Oscar Kramer was helpful in providing some of the photographs taken in Germany in the 1920s, as well as insight and inspiration.

Finally, all praise and honor be to God for His guidance in the production of this work which, it is hoped, will have a profound effect on many lives.

The Seventh Day Adventist Reformation of 1914

The Lord spoke through Jeremiah: “Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.”¹

Christians travel many paths today. Many of these paths lead away from God and the truth. False doctrines and erroneous theology confuse and destroy one’s faith in God.

God has only one path--the old path--that leads to eternal life. “And Elijah said unto all the people, Come near unto me. And all the people came near unto him. And he repaired the altar of the Lord that was broken down.”²

Elijah repaired the old broken altar--He did not build a new altar. As Adventists we need to rebuild the altars of truth that have been broken down by the enemy, building on the solid foundation of Jesus Christ.

Only a few people want to rebuild the altar that has been broken down. The majority build new altars and then sacrifice to their own gods. During the time of Noah, only eight people obtained salvation by entering the ark. All the others remained outside the ark and perished. They had rejected the saving message from God. Will this happen again in the last days?

Ellen G. White, a servant of God, brought messages of truth to the church. She was called by God to warn, admonish, and help people prepare for Christ’s second coming. The messages of revival and reformation were clearly delivered. She was a faithful messenger who joyfully proclaimed the third angel’s message. Every warning and solemn appeal to repent were spoken or written in love.

Sister White, as we like to call her, lived in Elmshaven, California, from 1900 to 1915, where she had visions regarding a coming reformation.

Volumes 6 to 9 of the Testimonies for the Church were written at Elmshaven between 1900 and 1909 and contain precious truth about the coming revival and reformation. In Volumes 7 and 8, in particular, she calls for a definite awakening and reformation.

“God’s people will not endure the test unless there is a revival and a reformation.”³

“Unless there is a decided reformation among the people of God, He will turn His face from them.”⁴

Let us trace the history of the Advent Movement from its beginning.

DIVINE PREDICTIONS

1844: “A spirit of solemn and earnest prayer was everywhere felt by the saints. A holy solemnity was resting upon them. Angels were watching with the deepest interest the effect of the message, and were elevating those who received it, and drawing them from earthly things to obtain large supplies from

salvation's fountain. God's people were then accepted of Him. Jesus looked upon them with pleasure, for His image was reflected in them.”⁵

That was truly a wonderful spiritual condition. But we are saddened to read that a change for the worse began taking place soon thereafter.

1852: “As I have of late looked around to find the humble followers of the meek and lowly Jesus, my mind has been much exercised. Many who profess to be looking for the speedy coming of Christ are becoming conformed to this world and seek more earnestly the applause of those around them than the approbation of God. They are cold and formal, like the nominal churches from which they but a short time since separated. The words addressed to the Laodicean church describe their present condition perfectly.”⁶

1856: “Oh, the pride that was shown me of God's professed people! It has increased every year, until it is now impossible to designate professed advent Sabbathkeepers from all the world around them.”⁷

1860: “I was shown the low state of God's people; that God had not departed from them, but that they had departed from Him, and had become lukewarm.”⁸

1865: “The people are overcharged with surfeiting and drunkenness and the cares of this life. They are entering deeper and deeper into a spirit of worldly enterprise. . . . Spirituality and devotion are rare.”⁹

1868: “I have stated before them that, from what was shown me, but a small number of those now professing to believe the truth would eventually be saved--not because they could not be saved, but because they would not be saved in God's own appointed way.”¹⁰

1882: “As Jesus views the state of His professed followers today, He sees base ingratitude, hollow formalism, hypocritical insincerity, pharisaical pride and apostasy. . . . The church has turned back from following Christ her leader and is steadily retreating toward Egypt.”¹¹

1888: “The facts concerning the real condition of the professed people of God, speak more loudly than their profession, and make it evident that some power has cut the cable that anchored them to the Eternal Rock, and that they are drifting away to sea, without chart or compass.”¹²

These were terrible revelations of the true condition of God's professed people. Since God's professed people were backsliding, the Lord tried to awaken the sleeping church through a special message of hope. In 1888, God chose two young men, Elders A. T. Jones and E. J. Waggoner, to deliver the message of Christ our Righteousness to the believers. These two brethren sought earnestly to motivate the church to a higher level of spirituality at the historic meetings in 1888 in Minneapolis, Minnesota. The precious old light of redemption through Christ's merits was the needed solution to the legalism and formalism that permeated the leadership.

Elder Waggoner had seen a vision of Christ hanging on the cross. This led him to study the Bible on the subject of “God in Christ reconciling the world to Himself.” In a letter, sister White wrote of these brethren: “The message given us by A. T. Jones and E. J. Waggoner is the message of God to the Laodicean Church.”¹³ She also wrote that “the Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones.”¹⁴

Through the message of justification by faith, God brought His people face to face with their greatest need. A 26-day institute and conference in Minneapolis were His ordained means of preparing the people to rightly proclaim the three angels' messages.

Unfortunately, no positive spiritual reformation or revival took place during or after the Minneapolis conference session. Had the church accepted the divine message, she would have prospered spiritually, but history bears the sad record that the message of Christ our Righteousness was rejected. The Pen of Inspiration records clearly the results of turning away from God. "They began this satanic work at Minneapolis. Afterward, when they saw and felt the demonstration of the Holy Spirit testifying that the message was of God, they hated it the more, because it was a testimony against them. They would not humble their hearts to repent, to give God the glory, and vindicate the right."15

After the 1888 Conference, there was no spiritual improvement, but a continual departure from the truth. The following quotations attest to this spiritual decline:

1893: "And thou, Capernaum [Seventh-day Adventists, who have had great light], which art exalted unto heaven [in point of privilege], shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."16

1895: "The conviction is gaining ground in the world that Seventh-day Adventists are giving the trumpet an uncertain sound, that they are following in the path of worldlings."17

1903: "Who can truthfully say: 'Our gold is tried in the fire; our garments are unspotted by the world'? I saw our Instructor pointing to the garments of so-called righteousness. Stripping them off, He laid bare the defilement beneath. Then He said to me: 'Can you not see how they have pretentiously covered up their defilement and rottenness of character?' 'How is the faithful city become an harlot! My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed!'"18

Despite the fact that in 1903 Ellen White wrote, "How is the faithful city become an harlot," the Seventh-day Adventist Church was still God's remnant people. God did not yet forsake or reject His beloved church. He gave them continuous warnings and opportunities to repent. However, there came a time when God finally had to reject them because of their continued lack of submission to His expressed will. Ultimately, the underlying criteria for acceptance or rejection by God is faithfulness.

There is one all-important question concerning Laodicea, which is perhaps in the minds of every true Adventist. Is it possible for the Laodicean Church to fall?

The Bible and the Spirit of Prophecy have the answer. "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."19 (The candlestick represents God's visible church.) "Because they failed of fulfilling God's purpose, the children of Israel were set aside, and God's call was extended to other peoples. If these too prove unfaithful, will they not in like manner be rejected?"20

THE TEACHING OF PANTHEISM

Near the turn of the century, the Seventh-day Adventist Church faced one of its greatest crises. The director of the Battle Creek Sanitarium, Dr. J. H. Kellogg, introduced a philosophical teaching not in harmony with the Word of God. He espoused pantheistic ideas that undermined the Christian understanding of the nature of God by equating Him to an all-pervasive force.

Ellen White took a strong stand against this seductive teaching. She wrote, "Already there are coming in among our people spiritualistic teachings that will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices... These theories, followed to their logical conclusion, sweep away the whole Christian economy. They do away with the necessity for the atonement and make man his own savior."²¹

It appears that God had allowed this teaching of pantheism to enter the church in order to awaken His people. "God will arouse His people; if other means fail, heresies will come in among them, which will sift them, separating the chaff from the wheat."²²

"Be not deceived; many will depart from the faith, giving heed to seducing spirits and doctrines of devils. We have now before us the alpha of this danger. The omega will be of a most startling nature."²³

"'Living Temple' contains the alpha of these theories. I knew that the omega would follow in a little while; and I trembled for our people!"²⁴

During the Kellogg crisis, about 4,000 Adventists were shaken out of the truth having accepted the 'alpha' heresy.

When messages sent by God did not work a revival and a reformation, God in His love for His people sent stronger rebukes and punishments in order to alert them to their danger. The Battle Creek Sanitarium was engulfed in flames on February 18, 1902. That same year, on December 30, the Review and Herald Publishing House was totally destroyed by fire of an unknown origin. The destroying fire left nothing in its wake.

Was this merely coincidental? No! These catastrophes were predicted and the reason for them was plainly given. God permitted the publishing house to be destroyed because the presses were printing soul destroying beliefs of Romanism and other false doctrines. However, instead of letting these tragic events speak to them, the leaders continued on into deeper apostasy.

A CRISIS AND A REFORMATION PREDICTED

Ellen White predicted that the departure from righteousness and truth would eventually lead to a revival and reformation.

In 1913 she wrote "Words of Greeting" to those assembled at the General Conference. Apparently it was her last solemn appeal for a much needed reformation before her death. It is highly significant to note that she linked the coming reformation to a certain "crisis" to come.

“God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for His laborers to come into line.”²⁵

“Very soon the strife and oppression of foreign nations will break forth with an intensity that you do not now anticipate.”²⁶

She said that the only reason God ever calls for a reformation is because apostasy has occurred. We can put it very clearly: no apostasy--no reformation. In 1909 Sister White wrote that foreign nations would soon be involved in strife and warfare. Did this happen? What else was to occur in conjunction with the predicted world war?

“The time has come for a thorough reformation to take place.”²⁷ “Soon God's people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal.”²⁸

Is this another way of saying that the great majority of the church would separate and depart from Him?

The more sure word of prophecy in the past had predicted many reformations. Of Christ, the Great Reformer of all time, it was predicted that “He will magnify the law, and make it honorable.”²⁹ Of John the Baptist it was said: “Behold, I will send Elijah the prophet.”³⁰ The Advent Movement was also predicted in the Bible: “And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.” “And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God.”³¹

It must be concluded that a true reformation must have the authorization of being divinely prophesied. Likewise, if a reformation is called for in the last days, it must be prophesied by the Word of God and the testimonies of God's Spirit. The first phase of the prophesied reformation was predicted in the writings of Ellen G. White. Here are some additional statements for you to consider:

“Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other.”³²

“A revival and a reformation must take place under, the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices.”³³

“Soon grievous troubles will arise among the nations--troubles that will not cease until Jesus comes.... The judgments of God are in the land. The wars and rumors of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand. We have no time to lose. The world is stirred with the spirit of war.”³⁴

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

will be no confusion, because all will be in harmony with the mind of the spirit. The barriers separating believer from believer will be broken down, and God's servants will speak the same things."35

In the booklet *The Time and the Work*, the Seventh Day Adventist General Conference compiled pertinent writings of Ellen G. White, along with their own comments, that pointed to a crisis and a reformation.

"Very soon the strife and oppression of foreign nations will break forth with an intensity that you do not now anticipate....

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

"I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement--a work of revival--going forward in many places. Our people were moving into line, responding to God's call. God calls upon those who are willing to be controlled by the Holy Spirit to lead out in a work of thorough reformation. I see a crisis before us, and the Lord calls for his laborers to come into line."36

These quotations from *The Time and the Work* show us the thinking of the General Conference brethren at that time. They believed that the crisis brought on by World War I was the time and place of the prophesied reformation. The predictions of Ellen G. White went even further and foretold what the outcome of this test would be.

"There is a prospect before us of a continued struggle, at the risk of imprisonment, loss of property, and even of life itself, to defend the law of God, which is made void by the laws of men. In this situation worldly policy will urge an outward compliance with the laws of the land, for the sake of peace and harmony. And there are some who will even urge such a course from the Scripture: 'Let every soul be subject unto the higher powers.... The powers that be are ordained of God.'"37

Was this warning by God's servant accepted by the Adventist leadership? Were they preparing themselves to defend the law of God in the coming crisis, even if it meant the loss of property and life itself?

In one official German Adventist publication, *Zionswächter*, Elder Conradi, the president of the European Division, presented to the General Conference in 1913 the following proposal.

"Besides, having in view the serious times in which we are living, I endeavored to draw the attention of our leading brethren at the last General Conference to act with great prudence in considering the matter of military service, otherwise they would bring great difficulties to thousands of our brethren."38

In 1913, well aware of the gravity of the situation, Sister White added these words to her prediction of the coming crisis:

"There are some who do not even now view matters in the right light; but these may learn to see eye to eye with their co-workers, and may avoid making serious mistakes by earnestly seeking the Lord at this time and by submitting their will wholly to the will of God."39

The possibilities of making serious mistakes during the anticipated crisis were very real. The leaders should have been extremely cautious in considering the issue of military service. Their highest duty was to obey God's requirements regardless of the consequences.

THE CRISIS OF WORLD WAR I

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

The European Division headquarters of the Seventh Day Adventist Church in Hamburg, Germany, faced a dilemma. The religious convictions of those conscientiously opposed to military service met head-on with the demands of military conscription. There were no provisions of any kind for commandment-keeping Christians. In 1914, our young Adventist men in Europe were faced with the choice of either answering their country's call, which meant disobedience to God, or going into the military penitentiary and possibly facing the firing squad.

While the war raged in Europe, the Lord laid Ellen White to rest on July 16, 1915. Had Ellen White been alive during the war, the church might have benefited from her counsels. One can draw a parallel between Ellen G. White and the prophet Samuel. Both died at a time when God's people were going through a severe crisis. A great loss was sustained when the prophets no longer communicated heaven's messages to the church.

"It was when the nation was racked with internal strife, when the calm, God-fearing counsel of Samuel seemed to be most needed, that God gave His aged servant rest."⁴⁰

YIELDING TO THE GOVERNMENT

In World War I (1914-1918), an intensely critical test developed and confronted the church. In Europe, the issue was clearly defined. All churches, including the Seventh Day Adventist Church, were required to support the war effort or suffer persecution under the threat of losing property and even life. What position did the Adventist leadership take? The following document shows that the original principles of non-participation in military service were abandoned.

"Dresden, March 5, 1915

"To the General Commander of the 7th Army Corps in Dresden:

"Relative to No. 856, 111 of February 22, 1915, which forbade Adventist meetings to be held in Dresden, allow the undersigned to give the following explanation.

"For several years the undersigned have 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 Scripture, and earnestly to do on Saturday (Sabbath) as other warriors do on Sunday. As proof, allow this enclosed copy of the document to serve the highly esteemed Prussian Minister of War, written on the 6th day of August, 1914. This position, taken years ago, is supported by the attached signatures:

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

“For the East German Union, Headquarters, Berlin,
(signed) H. F. Schuberth, President

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

The spiritual leaders in Europe actually instructed the members to go and fight in open battle like other soldiers. How tragic but true--it actually happened as the following records testify.

“When missionary Badant went to Madagascar on the 18th of April, 1914, he had an appointment with several high French officers. They found that some young French Adventists refused to do duty on the Sabbath. But they were glad to understand the case when it was presented clearly to them by one of our missionaries. Missionary Badant then said: ‘When the word for war is given, our young men will give their services and on the Sabbath day too.’”⁴¹

“We, the Conference of the Romanian Seventh Day Adventists, make known the Biblical standpoint that military service and the call to bear arms is a duty imposed by the State, to whom God has rightly given authority, according to 1 Peter 2:13, 14 and Romans 13:4, 5. This same stand was also taken by the General Conference Committee during their meeting of November, 1915; so in this matter the different countries of the world have complete liberty, of their own, to continue meeting these legal requirements as they have done until now.... God does not want us to resist the government, for it would be bad for us. Therefore, we must endeavor to fulfill all the duties which are given us by the government. As we receive privileges from the government, we must also perform the duties imposed on us by the government. Military service is one of these duties, because sometimes the government finds it necessary to make war.”⁴²

“Particularly should the Church of God today remember our European brethren who are now suffering adversity. Some have been forced into active military service; their lives are constantly menaced, and they are exposed to hardship and danger. Families have been broken up. Those left at home are anxious with fear for those who have gone to the front. The officers of some of our conferences and churches have been compelled to forsake their charges and join the national colors.... As to just what our European brethren should do under these trying circumstances, only they alone in prayer to God can decide.”⁴³

Thousands of Adventist men entered the military and hundreds lost their lives on the battle fields. The apostasy was, therefore, universal throughout continental Europe. In fact, it involved all nations at war and even some neutral countries.

The leaders of the church in Europe were not alone in setting aside the fundamental God-given principles. This new position received the approval of the General Conference in Washington, D.C. They were fully aware of the combatant position taken by the European brethren during the war. Here is one more item of evidence proving that the General Conference supported the decisions of the spiritual leaders in Europe.

“The Conference Committee of the German Union takes the stand that in regard to the bearing of arms or to military duties 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 in November 1915, while in session.”⁴⁴

DISFELLOWSHIPMENT OF THE FAITHFUL

Evidence of the spirit of persecution manifested by the “former brethren” is shown in the following article which appeared in a German newspaper in 1918:

“At the beginning of the war our denomination divided into two parts. While ninety-eight percent of our membership took the position on Bible grounds that it was their conscientious duty to defend the Fatherland with weapons, and that also on the Sabbath, and this united position of the leaders was at once forwarded to the War Department; two percent, however, did not submit themselves to this united resolution and therefore had to be disfellowshipped because of their unchristian conduct.”⁴⁵

About 98% of the members in Europe were successfully drawn into apostasy, with only 2% remaining faithful. The leading brethren were responsible for disfellowshipping the faithful souls. These members did not walk out of the church. They stood firmly for the truth, not yielding or conforming to apostasy. And as a result of their conscientious adherence to moral principle, they were severely persecuted. Some of the faithful brethren were betrayed by their own leaders to the secret police, arrested, condemned, and finally martyred.

When the war finally came to an end in 1918, there were two to three thousand disfellowshipped members outside the Seventh-day Adventist Church.

During World War I in Germany, Elder Oscar Kramer, a pioneer of the Reform Movement, witnessed the separation in the church. In his booklet, *Rise and Progress of the Reform Movement, My Personal Experiences*, he reminisces how faithful believers were disfellowshipped from their churches in Germany in 1914.

“Our elder, Brother Richter, was the first, or one of the first, to be disfellowshipped. Others named included Sister Riechers, Sister Schwarting, Sister Richter, Brother and Sister Hollman; and I believe also Brother Kuhlmann, our deacon. A little later my mother was also disfellowshipped, along with quite a few others whose names I cannot recall.

“When these believers heard what was being done, they began to cry. It was heartbreaking for them, for they believed that the church had no right to act in such an unbiblical way. But still, we were cast out, whether we liked it or not. We loved the church beyond anything in this world, but we loved the truth

even more. It was then that we began to have all-night prayer meetings, lasting many, many hours. How we cried to God to intervene and bring unity again with our dear brethren, whom we loved with all our hearts. But it seemed that the die was cast, and the way of return was barred against us...

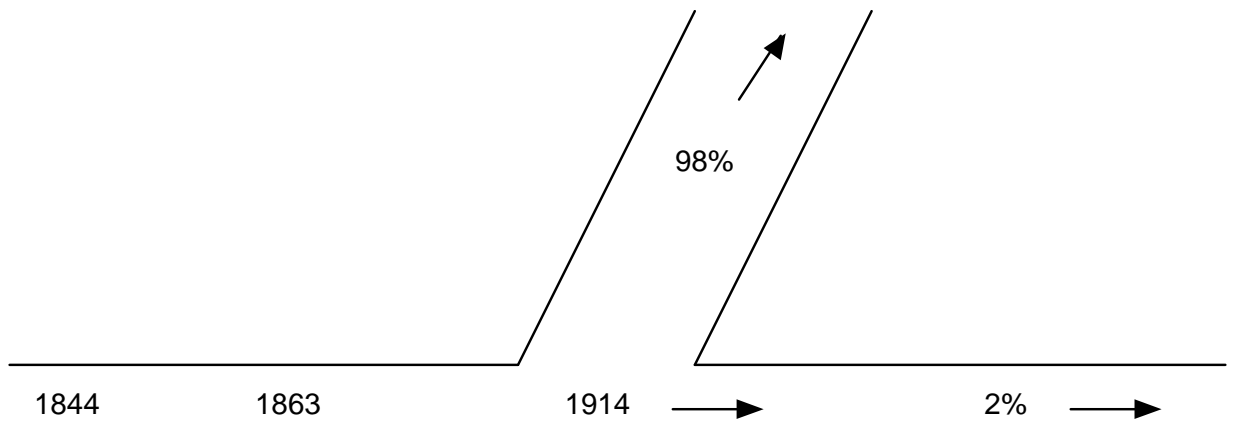
“In the meantime, we were astonished to receive visitors from distant cities and towns. They came from all over Germany, and also from Austria-Hungary, etc. We could hardly believe it when they told us that everywhere scores of believers had been disfellowshipped by the leading brethren. In the Rhineland, two whole churches, elders and all, were crossed off the membership list--Wermelskirchen, where Brother Otto Welp was elder, and Coblenz, where Brother Woltz was elder. We no longer stood alone. In fact, there were hundreds who found themselves, practically overnight, cast out of the church which they loved with all their heart.”⁴⁶

“Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed.”⁴⁷

This Bible text was fulfilled during the First World War. It was the leadership of the Seventh-day Adventist Church that wrongfully disfellowshipped those who did not want to support the war or participate in the military. In other words, all those who were faithful to God’s moral law--the Ten Commandments--were unjustly treated and persecuted.

THE SHAKING AND THE REMNANT

“Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel.”⁴⁸
The Adventist Church was shaken mightily during the bitter crisis of World War I. Only about 2% of the members continued to travel on the old historic path of Adventism.



This chart depicts the separation that took place during World War I. There are two roads that lead in different directions.

Let’s summarize by answering a few questions.

1. Who left the church?
2. Who left the truth?
3. Who left the narrow road?
4. Who were the faithful?

The church that supported the open and willful transgression of the fourth and sixth commandments could no longer claim to be guardians of the sacred law nor the remnant people of God.

On the other hand, those who obeyed the ten commandments, and did not participate in or support the destruction of human life can be considered “God’s faithful.”

John the Revelator clearly describes the characteristics of the faithful.

“And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”⁴⁹

Perhaps the following statement found in a German newspaper published in 1915 will shed additional light on the subject of separation in the Adventist church.

“Since the beginning of the war there has been a division among the Adventist people. During the duration of the war, the majority wanted to see the fundamental teachings set aside, by force if necessary. 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 disfellowshipment from the Organization of the followers of the original principles of their faith.”⁵⁰ The Pen of Inspiration records a description of the shaking that takes place from time to time. Such a shaking always causes a separation.

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

“The number of this company had lessened. Some had been shaken out and left by the way.”⁵¹

At the close of the war, liberty was restored in Europe and the members who had been persecuted and disfellowshipped from Seventh-day Adventist churches all over Europe for refusing to participate in the war, found one another. Their primary concern was to seek reconciliation with those who had left the original platform of truth. Petitions were sent to the Adventist leaders expressing the Reformers’ desire for a hearing where the General Conference representatives would be present.

THE 1920 FRIEDENSAU HEARING

Such a hearing was finally granted and took place July 20-27, 1920, in Friedensau, Germany. Seventeen delegates from the Reform Movement in Europe (as the faithful had begun to call themselves) were

selected to present to the Council the position of those who had been disfellowshipped. To make the discussion plain and simple, four questions were asked:

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

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

“3. What is the position of the General Conference toward the Testimonies of Sister White? Are they inspired? Yes, or no? Is health reform still the right arm of the message?”

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

Elder A. G. Daniells, president of the Seventh-day Adventist General Conference, answered these four questions with reference to the General Conference position. To prevent misunderstandings, minutes (called the Protocol) were kept so everyone would have a complete report of all that was said and done. Here is an excerpt from the Protocol containing the answer to one of the questions.

“As soon as the war came upon Europe, we in America carefully studied the subject. We had, in comparison to you, many advantages....

“And yet, after we searched this subject carefully, we found that it confused us very much.... There were some brethren (with this I will not say: in our Committee) in the United States of America who, as soon as we took our stand as noncombatants, said that this means that I have nothing to do with war; I shall not go into the camp (barracks) when I am drafted, and so the soldiers had to apprehend them and take them to the camp; they offered no resistance.... Then we had brethren who did not go that far. When they were drafted, they went to the camp (barracks). But when they arrived there, they refused to put on the uniform. They would perform work, but they refused to put on a uniform, because this was against their opinion. Following this they were also put in jail and punished. Then we also had those who went along with everything except the military drill; only when they were handed a rifle, they refused to accept it. They accepted the broom handle or else a rod, and with it they performed the training. This was their conscience and their impression of noncombatancy. Then we had other brethren who went further, taking the rifle and partaking in all military training, in addition performing all services in the camp which they could possibly do, but they told the officers that they were noncombatants, and could not go to the front. Thus we have had all the ideas and different grades of noncombatancy. Then we had some brethren who had the spirit of love for the homeland, and they went to the front, and they fought; they came to England and France and went into the trenches, and I do not know what they did once they were there; but they served and returned when the armistice came.... The brethren in America have maintained the same temperate and tolerant position as have the brethren in Europe. We have taken the same course as our brethren in England, France, and other countries.”⁵²

To summarize all of his explanations, Elder Daniells said the following, as quoted from the Protocol: “We have said that we will not be the conscience for other people. We have declared our position as non-combatants. We are not interested in going into the war. We deplore war, are against it. But we must grant to every citizen the right to take his position toward the government according to his own conscience. Not one of these people has been disfellowshipped from the denomination; not one of them has been treated as if he were not a Christian.”⁵³

The separated brethren had never heard such a teaching before. It was a completely new doctrine and totally contrary to the church's previous teachings. This new teaching--a spurious "liberty of conscience" concerning the controversial questions of the war--effectively closed the door to the return of the disfellowshipped members.

NO OFFICIAL HEARING IN SAN FRANCISCO IN 1922

In 1922, in San Francisco, the separated brethren made one more attempt to reunite with the Seventh Day Adventist Church. May 11 - 31 of that year the leadership of the Adventist Church was having its full General Conference session.

The Reformers sent several petitions for a hearing but received no answer. The last petition was sent on May 22, 1922. But even this last and final appeal remained unanswered. Therefore, two brethren--O. Welp and H. Spanknöbel--were chosen to go to San Francisco to try to get an unscheduled hearing. While anxiously waiting for an answer to this last appeal, the Reform Movement delegates met Elder Daniells in the Civic Auditorium, where they approached him personally and asked if a hearing before the delegates would be granted them. His answer was:

"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."

Rather than having the European apostasy exposed to the whole delegation, the military issue and the schism of 1914 was not put on the agenda. This was the last official attempt at reconciliation. When the Reform Movement delegates saw that the General Conference leaders would not consider the questions that had divided and separated the people of God, there was no other course to take but to appeal to the people in their respective churches. A leaflet dealing with the apostasy in Europe was printed and distributed to the attendees and delegates leaving the General Conference auditorium. Here is a portion from this document:

"JESUS WEEPS OVER HIS PEOPLE

Matthew 23:37

Dear Brother or Sister, ask yourself

the question--WHY?

A TERIBLE APOSTASY

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 have taken the position of granting liberty of conscience concerning the bearing of arms.
- c. Because the indefinite position taken by the leaders influenced our brethren to violate 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 who protested against the above apostasy were disfellowshipped by the leaders.
- f. Because these members who protested against the apostasy were persecuted by the leaders of the conference.
- g. Because the leaders in Europe who brought about this terrible apostasy, were supported 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, which 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 the law and the testimony, are a curse.
- k. Because the General Conference brethren refused to consider various appeals concerning this apostasy and would give no hearing to the delegates who represented the Seventh-day Adventists who were disfellowshipped and have reorganized for a decided reformation.”

After the council held in Friedensau, Germany, and the refusal by the General Conference to grant a hearing in San Francisco, there arose many Adventists who were fully convinced that the Seventh Day Adventist Church had taken the wrong position in regard to the military service. Therefore, the honest in heart joined with the separated and faithful people of God. As the Reform Movement increased in membership and influence, the leadership of the Seventh Day Adventist Church met in Gland, Switzerland, on January 2, 1923, to counsel about the war question and to find some means to counteract the rapid growth of the Reform Movement. Since no way could be found to correct the blunders that had created this movement in the first place, the Adventist leaders laid plans for the success of their mission. At the Gland council, a decision was made to grant each member LIBERTY OF CONSCIENCE in regard to military service and bearing of arms. The following resolution was passed on January 2, 1923.

“The executive committee of the European Division of the denomination of Seventh-day Adventists, assembled in conference at Gland, Switzerland, having carefully counseled concerning Sabbathkeeping,

military service, bearing of arms in time of peace and during periods of war, unanimously declare themselves in harmony with the general teaching of their brethren of that denomination throughout the world, as follows:

“...We grant to each of our church members absolute liberty to serve his country, at all times and in all places, in accord with the dictates of his personal conscientious conviction.”⁵⁴

Once again, as in the Friedensau session, the Adventist leadership introduced the the teaching of liberty of conscience. To grant liberty to transgress God’s law in every country and at any time, claiming it is not sin, is certainly a characteristic of worldly confusion. What does Sister White write about man’s liberty?

“Men are not at liberty to make a standard of law for themselves, to avoid God's law and please their own inclinations. They must come to God's great moral standard of righteousness.”⁵⁵

“Were men free to depart from the Lord's requirements and to set up a standard of duty for themselves, there would be a variety of standards to suit different minds and the government would be taken out of the Lord's hands. The will of man would be made supreme, and the high and holy will of God--His purpose of love toward His creatures--would be dishonored, disrespected.”⁵⁶

RESULTS OF GRANTING LIBERTY OF CONSCIENCE

The following quotations from Seventh-Day Adventist publications show the tragic results of the General Conference resolution granting liberty of conscience in the matter of bearing arms.

Romania - 1924

“The military service and the participating in war is not making a covenant with the world, nor to defend Babylon. The participating in war is purely a civil duty. In regard to the war our young people will also perform their duty on the Sabbath.”⁵⁷

Yugoslavia - 1925

“The teaching of the Scripture which says, 'Give unto Caesar the things which are Caesar's,' corresponds with the Adventists in every relation. They serve conscientiously their required military time, with weapon in hand, in peace as well as in time of war; and a large number of Adventists have proved themselves in the World War through their valor, and many a breast is decorated with a medal of the highest recognition, due to their bravery.”⁵⁸

THE CIVIL WAR IN THE U.S.A. (1861 - 1865)

“The real cause of the Civil War was camouflaged by both South and North. Neither liked to admit that the fate of the Negro slave was the underlying reason why they fought; yet none today deny that this was

the smoldering base which finally burst into the conflagration; and certainly the most significant result was the abolition of slavery.”⁵⁹

The first time the Adventist people as an organized body had to face the issue of war and their relationship to it, was at the outbreak of the Civil War in the U.S.A.

At the onset of the war the problem of recruiting men for the army was insignificant, because the army was made up strictly of volunteers. As the war continued and there was a great loss of human life, the government instituted a draft system. The new draft law, issued on February 24, 1864, granted individuals who belonged to a religious denomination three options. They were: (1) hospital service, (2) care of the freedmen, and (3) the payment of \$300. Here is the exact wording of this draft law:

Act of Congress, February 24, 1864, Sec. 17: “And be it further enacted, that members of religious denominations, who shall by oath or affirmation declare that they are conscientiously opposed to the bearing of arms, and who are prohibited from doing so by the rules and articles of faith and practice of said religious denominations, shall, when drafted into the military service, be considered noncombatants, and shall be assigned by the Secretary of War to duty in the hospitals, or to the care of freedmen, or shall pay the sum of three hundred dollars to such persons as the Secretary of War shall designate to receive it, to be applied to the benefit of the sick and wounded soldiers: . . .”⁶⁰

CONSCIENTIOUS OBJECTOR POSITION DURING THE AMERICAN CIVIL WAR

During the Civil War, those who claimed exemption from the draft by paying \$300 to the government were called noncombatants. The historian Peter Brock states in his writings that those persons who were exempted from military service in 1864 would now be considered conscientious objectors. Please keep this important thought in mind.

“Although membership in a peace church, as we have seen, was not a requirement of the act of March 1863, the act of February 1864 demanded such membership from applicants as a prerequisite for exemption as conscientious objectors.... But on 4 July Congress passed an amending act which, although it did not alter in any way the provisions made in February for conscientious objectors, did abolish the general privilege of escaping military service through commutation.”⁶¹

Since the government offered three choices, what official decision was made by the Seventh-day Adventist Church?

“In none of our denominational publications have we advocated or encouraged the practice of bearing arms; and, when drafted, rather than violate our principles, we have been content to pay, and assist each other in paying, the \$300 commutation money.”⁶²

Summing up this statement, it leaves not a shadow of doubt that Seventh-day Adventists as a denomination adhered solidly to a conscientious objection position to anything that pertained to war and the military service. The above document was signed on August 2, 1864 by three men of the General Conference Executive Committee. It was sent to Austin Blair, the governor of Michigan.

The following decision was made by the General Conference of Seventh-day Adventists at its full session held in Battle Creek, Michigan, May 17, 1865:

“. . . we are compelled to decline all participation in acts of war and bloodshed, as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind.”⁶³

The Adventist Church took the conscientious objector position. This is clear. I would like to emphasize the words “we are compelled to decline all participation in acts of war.” In 1863 the Lord gave special instruction to His messenger, Ellen G. White, regarding military service.

Here is what was revealed to her in vision.

“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.”⁶⁴

MEDICS IN THE U.S. ARMY

A Christian cannot go into the army in any capacity. The early Adventist pioneers stayed out of the army, where soldiers are taught to hate their enemies instead of to love them. God wants His children to preserve human life--not to destroy it. Even being a medic in the army goes against God's will. It is true that medics sometimes save lives and ease suffering, but the primary object of the medic is to help the war effort. The United States Army Field Manual gives a precise description of the role and duties of the medical corps.

“The Army Medical Service is a supporting service of the combat elements of the Army primarily concerned with the maintenance of health and fighting efficiency of the troops.... The farther forward that emotionally disturbed patients are treated, the greater are the chances of returning them successfully to combat duty.”

“The mission of the medical service in a theatre of operations is to conserve manpower by recommending, and providing technical supervision of the implementation of measures for safeguarding the health of the troops, effective medical care, and early return to duty; and to contribute directly to the military effort by providing medical treatment and rapid, orderly evacuation for the sick and wounded.”⁶⁵

So, you see, according to the Army Field Manual, a medic contributes directly to the military effort. Since we are no longer under a theocracy, the Lord does not want us to participate in acts of war. Remember what Sister White wrote: “In the army they cannot obey the truth and at the same time obey the requirements of their officers. . .”

In view of these obvious facts, what strong recommendation does the Seventh-day Adventist Church urge upon its members during time of war?

The answer is found in an Adventist publication that describes the duties of noncombatants in time of war.

“They will help to feed and clothe the Army; assist in caring for the sick and wounded; help to bury the dead; aid in the transportation of men, food, clothing, etc. They will build the camps; go into the fields,

mines, and factories, at the direction of the government. They will help to fortify positions and otherwise protect human life.”⁶⁶

The noncombatant’s role is to contribute directly to the war and to help win battles for his country.

Even though the Adventist Church in the United States is registered with the government as noncombatants, the members have the freedom to serve in the military in any capacity they choose. “While the foregoing is the position of the Seventh-day Adventists as a denomination in the United States, the church does not attempt to dictate to its members individually, but each person must stand upon his own conscientious convictions.”⁶⁷ Ellen White makes it clear that a liberty which gives people freedom to transgress God’s commandments simply does not exist and warns against such false liberty.

COMBATANTS ARE NOT DISFELLOWSHIPED

Besides giving their members liberty to serve as noncombatants, the Adventist Church also gives them liberty to serve as combatants. A combatant is a soldier who will fight with weapons. Now then, what position does the Seventh-day Adventist Church take regarding the combatant status? Will the Church discipline or disfellowship a member who serves his country as a combatant? Here is the Church’s official position.

“For those who conscientiously choose the I-A classification (military service as a combatant) pastoral guidance and counsel should be provided in ministering to their needs since the church refrains from passing judgment on them.”⁶⁸

On June 4, 1974, a letter was written by C. D. Martin of the General Conference which addressed the issue of military service. Here is a portion of that letter.

“Question: Is a member of the Adventist church to be disfellowshipped if he knowingly requests or accepts a I-A status, rejecting both the conscientious objector status and the noncombative status?”

Answer: **No.** For a complete answer to this question, I would like to refer to an action taken at the 1972 Autumn Council....”⁶⁹

In 1989 Calvin B. Rock, the general vice president of the General Conference, wrote an article that confirmed the 1972 Autumn Council decision of the church.

“We have a number of members who serve on the police force, others who work as private agency security guards, and a few who work with the FBI and other such federal agencies. Most of these individuals bear arms but are not subject to discipline for bearing arms under the terms of our Church Manual. Neither are persons in the armed forces who choose to carry weapons.” “**ADVENTISTS WHO CHOOSE TO BEAR ARMS ARE NOT DISCIPLINED BY THE CHURCH.**”⁷⁰

In other words, an Adventist can continue to be a member of the church if he chooses to be a combatant. He will not be disfellowshipped for participating in the destruction of human life! How tragic.

In 1991, during the Persian Gulf crisis, Spectrum published an article stating how many Adventists were involved in the war. Here is what the article reported:

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

“One Adventist military chaplain estimates that 90 percent of the Adventists in the U.S. military--including, presumably, those in the Gulf--are combatants bearing arms.”⁷¹

According to the Spirit of Prophecy and the Bible, can an Adventist who joins the army continue his membership in the church?

“Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive.”⁷²

“Sin and sinners in the church must be promptly dealt with, that others may not be contaminated. Truth and purity require that we make more thorough work to cleanse the camp from Achans. Let those in responsible positions not suffer sin in a brother. Show him that he must either put away his sins or be separated from the church.”⁷³

Being a combatant is an open violation of the sixth commandment, “Thou shalt not kill.” Unfortunately, the Seventh-day Adventist Church permits individuals who choose the combatant status to continue as members in good standing of the denomination.

WHY WERE THEY DISFELLOWSHIPED?

In 1865, two Adventist members who entered the army were disfellowshipped from the church. This fact is mentioned in the Review and Herald .

“As voluntary enlistment into the service of war is contrary to the principles of faith and practice of Seventh-day Adventists as contained in the commandments of God and the faith of Jesus, they cannot retain those within their communion who so enlist. Enoch Hayes was therefore excluded from the membership of the Battle Creek church, by a unanimous vote of the church, March 4, 1865...

“The church of Plum River and Green Vale, Illn, met on the 22nd day of January in business capacity, and after due deliberation, withdrew their fellowship from Hiram N. Bates, who has voluntarily enlisted in the U.S. service, thereby showing that he was not in harmony with the views of the Seventh-day Adventists.”⁷⁴

The pioneers of the church disfellowshipped those who enlisted in the army. They did not sanction the transgression of the commandments.

On the other hand, in World War I, the leaders in Europe disfellowshipped members who were conscientious objectors, in other words, the faithful.

Today the church will tolerate those who bear arms in the military.

WORLD WAR II CRISIS

World War I had disastrous spiritual effects for the Seventh-day Adventist Church. What happened in World War II?

Right from the beginning of the Third Reich, under Adolf Hitler, the Seventh-day Adventist Church in Germany supported the Führer and declared themselves as combatants. They were willing to fight and risk their lives for the fatherland.

A photograph appeared in the January 1, 1937 issue of the official organ of the German Seventh-day Adventist Church, *Der Adventbote* (The Advent Messenger). A picture was taken in Friedensau, Germany, and shows Seventh-day Adventist ministerial students in Nazi uniforms in front of the Seminary while being inspected by government officials. The writer, W. Eberhardt, declared that "Friedensau belongs to those communities which have voted 100% for the Führer."

In 1936, when Elder C. H. Watson (formerly President of the General Conference) was questioned by a leader in Europe concerning Hitler's regime, he gave the following answer: "We can praise God that we have the present government. Hitler received his power from God."⁷⁵

The Reform Movement stood faithful in the crisis and thus was again persecuted by the government. The church organization was declared an enemy of the state and publicly outlawed on April 29, 1936, and all its property was confiscated. Here is the translated letter written to Otto Welp, a leader of the Reform in Germany.

The Political Police Commander Berlin SW11

of the Countries April 29, 1936

Prussian Secret State Police

B.-NR II IBI-S.213/36

To Mr. Otto Welp

Bad Godesberg

Rheinslee 56II

In accordance with Section 1 of the People's Ordinance of the Reich's President for the protection of the people and the state of February 28, 1933 (Reich's Law Publication 1, p. 83), the sect "Seventh-day Adventist Reform Movement" is herewith dissolved and prohibited in the whole of the German Reich. Their property is confiscated. Actions contrary to this ordinance will be punished in accordance with Section 4 of the People's Ordinance of February 28, 1933.

Reasons: The Seventh-day Adventist Reform Movement pursues goals under the cover of religious activities that are contrary to the world vision of National Socialism. The members of this sect refuse to perform military service and give the German salute. They openly declare that they know no Fatherland but are internationally oriented and regard all men as their brethren.

Because the stand of this sect is liable to create confusion among the population, its dissolution was necessary for the protection of people and state.

Representative,
(signed)
Heydrich

PERSECUTION OF THE FAITHFUL

The Reformers remained loyal to God's principles. As a result, they were severely persecuted. Some were thrown into concentration camps, and quite a number gave their lives for the truth.

If you would like, please write to us requesting the book *And Follow Their Faith.*, which describes the experiences of several of the martyrs who proved faithful unto death. There is a crown of victory waiting for them. Praise God for the staunch defenders of the truth in this Reform Movement. Here is a partial list of those who suffered and died as heroes of the faith:

Blasi [first name unknown], 50, murdered in the concentration camp at Mauthausen in 1943;

Brugger, Anton, 32, beheaded in Berlin in 1943;

Freier, Robert, imprisoned and murdered in 1940;

Golanczik [first name unknown], 51, tortured to death in a concentration camp in 1943;

Hanselmann, Johann, 50, killed in the concentration camp at Sachsenhausen in 1942;

Hermann [first name unknown], 70, imprisoned in 1941, declared dead in prison at Breslau;

Koerner, Ernst, tortured to death in the concentration camp at Sachsenhausen in 1944;

Maritschnig, Maria, 58, died in the Auschwitz concentration camp on September 25, 1942;

Metzner, Gottlieb, imprisoned on October 19, 1944, and murdered the same year, in Oldenburger concentration camp;

Muench, Alfred, died in the concentration camp at Neuengamme in 1945.

Pacha, Victor, 26, shot to death at Halle/Saale on September 27, 1942;

Pietz, Günther, 19, shot to death at Halle/Saale on September 27, 1942;

Psyrembel, Gustav, executed on March 30, 1940, in Berlin;

Ranacher [first name unknown], sentenced to death by a military tribunal;

Rohloff, Stanislav, 51, tortured to death in the concentration camp at Mauthausen in 1944;

Sadowski, Salamon, 35, shot to death by the SS in 1942;

Slachetka, Aleksy, 21, died on prison transport to Dachau in 1944;

Slachetka, Tomasz, 44, tortured to death in the concentration camp at Mauthausen in 1944;

Thaumann, Willy, shot to death in 1941 in the concentration camp at Oranienburg;

Zeiss, Dr. Alfred, lost his life in a concentration camp;

Zrenner, Leander, shot on August 9, 1941, at Brandenburg/Havel.

These witnesses were faithful to the Gospel and to the commandments of God. They went through many trials and sorrows but were overcomers.

GO, TEACH, BAPTIZE

One of the great responsibilities of the General Conference of the Seventh Day Adventist Church, Reform Movement, is to assist needy mission fields around the world.

The church employs workers to bring the good news of salvation to people hungering for spiritual truth.

The distribution of spiritual as well as health literature is one effective way to find souls for God's kingdom. Before the time of mercy comes to an end, the whole world must be witnessed to. The Gospel will reach the Africans, the Europeans, the Asians, the Australians and the Americans--everyone. Of course, the outpouring of the Holy Spirit during the latter rain will finish the work on earth.

God has commissioned His remnant church to "Go and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

SEPARATION--COMING OUT OR STAYING IN

After the latter rain has done its work, Jesus will come again to take His children to be with Him in heaven. What a glorious hope for the Christian! Since this event will happen very soon, God's children are urged to prepare themselves. God requires obedience to all the ten commandments. To be faithful, grace is provided to enable us to separate from sin and all false teaching. Sometimes, even a separation from a church is necessary. Here are a few instances when separation for the truth's sake took place, beginning with the first century.

"After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the Word of God."⁷⁶

Christ, the greatest Reformer that ever lived, had to separate from evil.

“The Sanhedrin had rejected Christ's message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.”⁷⁷

Martin Luther, one of the greatest reformers of the 16th century, also had to separate himself from the church that he loved.

“Yet it was not without a terrible struggle with himself that Luther decided upon a final separation from the church.”⁷⁸

In 1844 another separation took place: 50,000 people took their stand for the truth and separated from the Protestant churches that they had once loved.

“Hence they felt themselves justified in separating from their former connection. In the summer of 1844 about fifty thousand withdrew from the churches.”⁷⁹

Is it a sin to separate from the church? One answer comes from Mr. B. B. Beach, a former Seventh-day Adventist General Conference Secretary. “There is no doubt that separation from God is sin. But for a group to separate from some organized church and organize their own church may not be sin at all. Often, history has shown, such separation and reorganization has come about because the large church has already separated from God by apostasy and immoral practices. Indeed, not to separate from such an ungodly church could very well be sin.”⁸⁰

TIME TO MAKE A DECISION

Now is the time to make a decision for God and His truth. Let us not wait too long to decide to walk in the light.

In 1885, Ellen White wrote a message that needs to be considered seriously by everyone who desires to be saved.

“Those who will not act when the Lord calls upon them, but who wait for more certain evidence and more favorable opportunities, will walk in darkness, for the light will be withdrawn. The evidence given one day, if rejected, may never be repeated.”⁸¹

Let us look up to Jesus, our Savior, to guide us into all truth. For without Him we can do nothing. Very soon God's grace will end and Jesus Christ will return to reward His faithful children. Are we ready to meet Him? I hope so.

Something for you . . .

The S.D.A. Reformation of 1914 Video (NTSC system) 75 minutes. I enclose \$15.00.

Free publications and information:

- Send me a free copy of the Sabbath Watchman (a 16-page publication of the American Union).
- Send me a free copy of the monthly Newsletter.
- Send me a free copy of the World News (a publication of the General Conference).
- Enroll me in your free Bible Correspondence Course.
- Send me the address and telephone number of the nearest Reformation church.
- I would like to know more about the fundamental beliefs of the Reformation Church.
- Send me a free catalog of available publications.

Complete the coupon below and mail to:

Religious Liberty Publishing Association

2877 East Florence Avenue

Huntington Park, CA 90255

[telephone: (310) 862-5252]

Name _____

Street _____

City _____

State _____ ZIP _____

If you reside outside the United States, you may wish to direct your correspondence to:

The General Conference
SDA Church, Reform Movement
Friedrich Ebert Strasse 17
D-74821 Mosbach/Baden
Germany

Telephone number: 49-6261-4357

Send check or money order for the video.

Endnotes

1. Jeremiah 6:16.
2. I Kings 18:30.
3. Ellen G. White, *Testimonies for the Church*, (Mountain View, CA: Pacific Press, 1948), Vol. 7, p. 285.
4. Ellen G. White, *Testimonies for the Church*, (Mountain View, CA: Pacific Press, 1948), Vol. 8, p. 146.
5. Ellen G. White, *Early Writings*, (Washington, D.C.: Review and Herald, 1945), p. 239.
6. *Ibid.*, p. 107.
7. Ellen G. White, *Testimonies for the Church*, (Mountain View, CA: Pacific Press, 1948), Vol. 1, p. 135.
8. *Ibid.*, p. 210.
9. *Ibid.*, p. 469.
10. Ellen G. White, *Testimonies for the Church*, (Mountain View, CA: Pacific Press, 1948), Vol. 2, p. 445.
11. Ellen G. White, *Testimonies for the Church*, (Mountain View, CA: Pacific Press, 1948), Vol. 5, pp. 72, 217.
12. Ellen G. White, "How Do We Stand," *The Review and Herald*, (Battle Creek, MI: Seventh-day Adventist Publishing Assn.), July 24, 1888.

13. Ellen G. White, Letter S-24-1892.
14. Ellen G. White, Testimonies to Ministers and Gospel Workers, (Mountain View, CA: Pacific Press, 1962), p. 91.
15. Ibid., pp. 79-80.
16. Ellen G. White, "Vital Connection with Christ Necessary," *The Review and Herald*, (Battle Creek, MI: Seventh-day Adventist Publishing Assn.), August 1, 1893.
17. Ellen G. White, Testimonies to Ministers and Gospel Workers, (Mountain View, CA: Pacific Press, 1962), p. 86.
18. Ellen G. White, Testimonies for the Church, (Mountain View, CA: Pacific Press, 1948), Vol. 8, p. 250.
19. Revelation 2:5.
20. Ellen G. White, Christ's Object Lessons, (Washington, D.C.: Review and Herald, 1941), p. 304.
21. Ellen G. White, Testimonies for the Church, (Mountain View, CA: Pacific Press, 1948), Vol. 8, p. 291.
22. Ellen G. White, Testimonies for the Church, (Mountain View, CA: Pacific Press, 1948), Vol. 5, p. 707.
23. Ellen G. White, "Teach the Word," Special Testimonies, Series B, No. 2, (Washington, D.C.: Review and Herald), July 24, 1904, p. 16.
24. Ibid., p. 53.
25. Ellen G. White, Testimonies to Ministers and Gospel Workers, (Mountain View, CA: Pacific Press, 1962), p. 514.
26. "A Call to Service," Seventh-day Adventist Church, General Conference Bulletin, May 18, 1909. p. 57.
27. Ellen G. White, Testimonies for the Church, (Mountain View, CA: Pacific Press, 1948), Vol. 8, p. 251.
28. Ellen G. White, Testimonies for the Church, (Mountain View, CA: Pacific Press, 1948), Vol. 5, p. 136.
29. Isaiah 42:21.
30. Malachi 4:5.
31. Revelation 10:10, 11; 3:14.
32. Ellen G. White, Testimonies for the Church, (Mountain View, CA: Pacific Press, 1948), Vol. 9, p. 17.
33. Ellen G. White, "The Need of a Revival and Reformation," *The Review and Herald*, (Battle Creek, MI: Seventh-day Adventist Publishing Assn.), February 25, 1902.
34. Ellen G. White, "The Day of the Lord is Near and Hasteth Greatly," (Battle Creek, MI: Seventh-day Adventist Publishing Assn.), *The Review and Herald*, November 24, 1904.

35. Ellen G. White, *Testimonies for the Church*, (Mountain View, CA: Pacific Press, 1948), Vol. 8, p. 251.
36. Compiled from the writings of Mrs. E. G. White by the [Seventh-day Adventist Church] General Conference, *The Time and the Work*, (Washington, D.C.: Home Missionary Department, 1920), pp. 10, 11.
37. Ellen G. White, *Testimonies for the Church*, (Mountain View, CA: Pacific Press, 1948), Vol. 5, p. 712.
38. *Zionswächter*, No. 18, (Hamburg), 1914. pp. 735-738.
39. Ellen G. White, *Testimonies to Ministers and Gospel Workers*, (Mountain View, CA: Pacific Press, 1962), p. 515.
40. Ellen G. White, *Patriarchs and Prophets*, (Mountain View, CA: Pacific Press, 1958), p. 664.
41. *Zionswächter*, No. 18, (Hamburg), 1914. p. 435.
42. Stefan Demetrescu, "Raport," in *Curierul Misionar*, Bucharest, Romania. November 3, 1916. Vol. 1, No. 3. pp. 35-37.
43. Francis M. Wilcox, editor, "Remember Those that Are in Bonds," *The Review and Herald*, (Washington, D.C.), August 27, 1914.
44. *Zionswächter*, March 20, 1916.
45. *Dresdener Neuesten Nachrichten*, April 12, 1918. [A Dresden, Germany, daily newspaper]
46. Oscar Kramer, *Rise and Progress of the Reform Movement: My Personal Experiences*, (Denver, CO: Religious Liberty, 1987), pp. 8, 9.
47. Isaiah 66:5.
48. Isaiah 17:6.
49. Revelation 12:17.
50. *Kölnische Zeitung*, September 21, 1915. [A Cologne, Germany, daily newspaper]
51. Ellen G. White, *Early Writings*, (Washington, D.C.: Review and Herald, 1945), pp. 270-271.
52. Protokoll [Minutes] of the Meetings held July 21-23, 1920, in Friedensau, [Germany], between the Seventh-day Adventist and Reform Movement Representatives (Denver, CO: Religious Liberty Publishing Assn., 1988), pp. 29-32.
53. *Ibid.*, p. 31.
54. Francis M. Wilcox, *Seventh-Day Adventists in Time of War*, (Washington, D.C.: Review and Herald, 1936), pp. 346-347.
55. Ellen G. White, *The Adventist Home*, (Nashville, TN: Southern Publishing Assn., 1952), p. 342.

56. Ellen G. White, *Thoughts from the Mount of Blessing*, (Mountain View, CA: Pacific Press, 1955, pp. 51-52.
57. P. P. Paulini, *Prophecy*, p. 39.
58. *Adventizam*, (Yugoslavia: Seventh-day Adventist Church), p. 53.
59. Arthur W. Spalding, *Origin and History of Seventh-Day Adventists*, (Washington, D.C.: Review and Herald, 1961), Vol. I, p. 312.
60. Act of Congress, February 24, 1864, Sec. 17 [U.S. Draft Law]
61. Peter Brock, *Pacifism in the United States from Colonial Era to the First World War*, (Princeton University Press, 1968), p. 858.
62. Francis M. Wilcox, *Seventh-Day Adventists in Time of War*, (Washington, D.C.: Review and Herald, 1936), p. 58.
63. *Ibid.*, p. 24.
64. Ellen G. White, *Testimonies for the Church*, (Mountain View, CA: Pacific Press, 1948), Vol. 1, p. 361.
65. U.S. Army Field Manual, FM 8-10, pp. 17, 29.
66. National Service Organization, Clark Smith, director, *Seventh-day Adventists and Civil Government*, (Washington, D.C., General Conference Committee of the Seventh-day Adventists), 1940, p. 12.
67. J. P. Neff, *Our Youth in Time of War*, revised and approved by the General Conference of Seventh-day Adventists, (Takoma Park, Washington, D.C.: Review and Herald), 1942, p. 6.
68. "General News: Relationships with Civil Government and War," *Review and Herald*, November 20, 1972, p. 20.
69. C. D. Martin, A letter to Marianne Van Beveren, June 4, 1974.
70. Calvin B. Rock, "Military Service," in *The Adventist Review*, March 30, 1989, p. 16.
71. "Adventists in the Gulf," *Spectrum: The Journal of the Association of Adventist Forums*, March 1991, Vol. 21, No. 2, p. 7.
72. Ellen G. White, *Christ's Object Lessons*, (Washington, D.C.: Review and Herald, 1941), p. 71.
73. Ellen G. White, *Testimonies for the Church*, (Mountain View, CA: Pacific Press, 1948), Vol. 5, p. 147.
74. "Notice," *The Review and Herald*, (Battle Creek, MI: Seventh-day Adventist Publishing Assn.), March 7, 1865, p. 112.
75. *Reformationsbewegung der S.D.A., Der Weg der Adventisten*, (Jagsthausen, Germany), p. 109.

76. Ellen G. White, *The Great Controversy*, (Mountain View, CA: Pacific Press, 1950), p. 45.
77. Ellen G. White, *The Desire of Ages*, (Mountain View, Ca: Pacific Press, 1940), p. 232.
78. Ellen G. White, *The Great Controversy*, p. 143.
79. *Ibid.*, p. 376.
80. B. B. Beach, "Is Division Sin?" in *The Signs of the Times*, October, 1972.
81. Ellen G. White, *Testimonies for the Church*, (Mountain View, CA: Pacific Press, 1948) Vol. 3, p. 258.