

Proposals for Revival and Reformation



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INTRODUCTION

We are all in this dangerous situation together. To all of us, has been a delayed experience of the second coming of Jesus Christ. We see the fields past harvest time all around us and evil coming to its fullest maturity.

Many, many attempts have been made by the church to “finish the work,” but these attempts have repeatedly failed; the population of the world has increased by leaps and bounds and now the church is nowhere near the fulfillment **of Christ’s prophecy** ... “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” Matthew 24:14.

Though Christ, the angel, “lifted up His hand to heaven, and swear by Him that liveth forever and ever ... that there should be time no longer,” (Revelation 10:5,6) after 1844, and to the Adventists has been given the privilege to hasten the second coming, we have been on this earth for 158 years since.

One questions, do Adventists really love Christ's second appearing? Are they really willing to bring Christ back to the earth quickly? Or are such talks in the churches mere formal jargon of illusive hopes made so by the state of the church that was precipitated by the rejection of the message of Righteousness by Faith in 1888?

The rejection of the beginning of the Loud Cry in 1888 created a vacuum that has caused a Christ-less, Graceless church, speaking Christ only in form but lacking the Faith-evidences of Christ.

Thus many “Weeks of Prayer” have passed, many “Holy Spirit Weeks”, many “Week of Revival” meetings have gone into eternity and now the church is only in a worse state now than before.

Apostasy is in the very air we breathe, homosexuality is in the ranks, off shoots on many sides, financial scandals and many, many more deviousness not openly apparent before our eyes.

No true, sincere, conscientious Christian would deny the terrible state of the church and be apologetic for it, he that covereth his sins shall not prosper. It is essential to acknowledge one’s state before change can be brought in the heart, if one is humble. If he acknowledges self as nothing, he would then begin to search for, and **receive** the antidote for the eradication of self and the supplying in it’s place with the treasure of the Character of Christ.

There is a solution to the Laodicean state, it is written in the third chapter of the book of Revelation, but like all Bible texts, the understanding of this must be sought in the deep hidden meanings and not in men’s speculations.

The history of Israel is to be our history, so we must study that nation’s goings and comings, and

yet time has lasted so long upon the earth, that we can afford to look back at our own history for the causes of our state, for those who forget the lessons of history are condemned to relive it and ...

“We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.” E. G. White, **LIFE SKETCHES**, p. 196.

This small paper is to do just this. It is to examine what has caused us to be in this world for so long a time, it is to examine just what happened in 1888 and what it precipitated. It is to clear away some of the myths of some church writers that have wrongly interpreted that time, therefore effecting a consistent, protracted rejection of that time and its message.

In this paper also shall be presented briefly, what Waggoner and Jones taught and what are the theological understanding of the writer of this paper.

It is a proposal for change in the traditional S.D.A. church, change from a strange combination of the Evangelical concepts of Justification by Faith and Adventist legalism that has marked the theological nature of Adventism, especially after the Martin-Barnhouse affair of the fifties. In this paper, more autonomy for individual initiative in Adventist churches shall be requested, so that the control of man over the consciences of men would be discouraged, and the individual would be given more freedom to develop spiritually according to the dictates of a free conscience which only the divine mind, the Holy Spirit could supply.

This paper is by no means exhaustive, it does not explore exhaustively all the details of the subjects here delineated, nor does it seek to answer the many questions even on relative issues that shall be awakened in the process of reading this material. Yet the writer hopes that those questions shall in no way deter the readers from the credibility of the discourses of this paper. Judge this material on the weight of its own truthful evidences and on the basis of the sincerity of the topics discusses, and let pride, vain glory, and unholy ambition flee from the heart.

This is a proposal for change; may all readers consider the matter with unreserved honesty, firm resolutions and much Faith and prayer. May God bless you as you read.

CHAPTER 1

THE MESSAGE OF 1888 REJECTED

Out of the dark night of the great disappointment the Seventh-day Adventist Church was born, to conquer the forces of darkness, in the Spirit of Christ, and to overthrow the institutions of Babylon with the two edged sword of God's word. This church was to create **the biggest stir** the world has ever witnessed, and to ignite the yet largest blazes of truth that shall ever hit the earth in all its sinful history. It was to fulfill **in a short time** the parable of the grain of mustard seed growing from strength to strength until it was a huge tree.

But something happened, something went wrong that shattered the glorious hopes of the church bringing it into a state of disillusionment and keeping it in this world for so many years. Pride in the exclusiveness of Adventism, love of the world and self began to creep into the minds of many, and exist along side with the forms of doctrines that had not sufficiently expanded to inculcate new Graces to maintain victory over sin and to provide stronger impetus for a grand world wide preaching of the Gospel.

In 1856 James White begins to call the church Laodiceans. He states:

“Is not this our real condition as a people? Does not the prophecy answer perfectly to the facts? If this be our condition as a people, have we any real ground to hope for the favor of God unless we heed the counsel of True Witness?” Quoted from, Thomas A. Davis, **LOADICEA: THE CHURCH THAT DOESN'T KNOW**, p. 8.

In the same year Ellen G. White applies the same Laodicean message to the church, and ever since then the term has been referred to Adventism. In 1883 she wrote:

“For forty years did unbelief, murmuring, and rebellion shut out ancient Israel from the land of Canaan. The same sins have delayed the entrance of modern Israel into the heavenly Canaan. In neither case were the promises of God at fault. It is the unbelief, the worldliness, unconsecration, and strife among the Lord's professed people that have kept us in this world of sin and sorrow so many years.” Ellen G. White, **Evangelism**, p. 696.

Here we see like ancient Israel, it is the sins of God's people that up to that date (1883) that kept them from entering the heavenly Canaan. The greater part of the church were lukewarm professors, having a name but no zeal (Ellen G. White, **Testimonies to the Church Vol. 4**, p. 87), so they needed a revival and reformation.

“A revival of true Godliness among us is the **greatest** and **most urgent** of all our needs. To seek this should be our **first work**.” Ellen G. White, **Selected Messages, Book 1**, p. 121. (Emphasis supplied).

Yet the church never followed this testimony, it has always been putting evangelism first as is seen in the “1000 days of reaping” crusade that was embarked upon by the Adventist world church some years ago and other like schemes, which is a disregard for this testimony of the

Spirit:

“The Lord does not **now** work to bring many souls into the truth, because of the church members who have never been converted but who have backslidden.” Ellen G. White, **Testimonies to the Church Vol. 6**, p. 371. (Emphasis supplied).

Surely there is no reason for transgressing these statements of the Spirit! One can't honestly claim that our church is well and has revived.

Yet to bring the revival and reformation, God sent a message to the church in 1888.

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Savior the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the Commandments of God. Many had lost sight of Jesus they needed to have their eyes directed to His divine person, His merits, and His changeless Love for the human family.” Ellen G. White, **Testimonies to Ministers and Gospel Workers**, p. 91,92.

“The message given us by A.T. Jones and E.J. Waggoner is a message of God to the Loadicean Church.” Ellen G. White , **Letter S-24, 1892**.

But did the church accept it? No, it was rejected by the administration who also kept it from the church.

“In 1888 at the General Conference held in Minneapolis, Minnesota, the angel of Revelation 18:1 came down to do his work, and was **ridiculed, criticized and rejected ...**” E. G. White, **TAKING UP A REPROACH**. (Emphasis supplied).

“The very men who ought to on the alert to see what the people of God need that the way of the Lord may be prepared, are intercepting the light, God would have come to His people and rejecting the message of His healing grace.” (**Letter of E.G. White to Miller Brothers, July 23, 1889.**)

“I have tried to present the message to you as I have understood it, but how long will those at the head of the work keep themselves aloof from the message of God?.” Ellen G. White, **Review and Herald, March 18, 1890**.

The ministry rejected the light, so E. G. White A. T. Jones and E. J. Waggoner went around taking the message to the churches ...

“If the ministers will not receive the light, I want to give the people a chance; perhaps they may receive it ...”. Ellen G. White, **1888, Manuscript 9, October. 24, 1888**.

The next thing that happened was equally shocking:

“Therefore the leadership drew back, while “the common people heard him gladly.” But it was because of this popularity in the churches that situation become very delicate. E. J. Waggoner, A. T. Jones and E. G. White were touring the country with the message—this response would soon bring a reformation ... Therefore Jones and Waggoner and Ellen White must be separated—Waggoner to England and Ellen White to Australia ...”. (**Layworker, Special Issue Magazine on 1895 General Conference Lectures by, A.T. Jones. January, 1979**).

Jones was eventually “defrocked,” and so as the trio were broken up, the message of Righteousness by Faith was quenched.

“If you do not see (the) light yourselves, you will close the door, if you can, you will prevent the rays of light from coming to the people. Let it not be said of this highly favored people, “They would not enter in themselves, and those who were entering in they hindered. No one must be permitted to close the avenue whereby the light of truth shall come to the people. As soon as this shall be attempted, God’s Spirit will be quenched.” Ellen G. White, **Sermon at Minneapolis Conference, Manuscript 15,1888**).

The message that Jones and Waggoner brought was the Loud Cry of Revelation 18:1-4, which would have long since sounded in the earth and Christ would have already returned to the earth for His people. But by rejecting it and keeping it from the people, the administration quenched the Spirit and caused us to remain in the world for many years. Here what the Spirit of Prophecy says ...

“I saw that Jones and Waggoner had their counter-parts in Joshua and Caleb; as the children of Israel stoned the spies with literal stones you have stoned these brethren with stones of sarcasm and ridicule. I saw that you willfully reject what you know to be truth, just because it was too humiliating to your dignity, I saw some of you in your tents mincing and making all manner of fun of these two brethren. I also saw that if you had accepted their message **we would have been in the kingdom in two years from that date** (1888), but now we have to **go back into the wilderness and there stay forty years.**” Ellen G. White, **Review and Herald, May 7th, 1892**. (Emphasis supplied).

This then is the reason why the church has been in the earth for all these long years, because it rejected the message of Righteousness by Faith in 1888, and in the years following, especially by the preventative efforts of the ministry.

God gave the church a long time after 1888 to receive the message of Righteousness by Faith by bringing it back, and back again to the message, but the church never really accepted it up to this day.

Many church leaders and writers have endeavored to show that the church eventually accepted the message, and it became absorbed into its theology, **but this is besides the claims of the testimonies of the Spirit**; by making such claims they deny the testimony of God’s Spirit, for it shows that by 1892, the same spirit that was manifested in 1888 showed up its ugly head again. Ellen White writes:

“Some of our brethren ... are full of jealousy and evil surmising, and are ever ready to show in just what way they differ with Elder Jones or Waggoner. The same spirit that was manifested in the past [1888] manifests itself on every opportunity [1892]; but this is not from the impulse of the Spirit of God ...” Ellen G. White, **Letter S 24, 1892**.

In 1893 it was the same thing:

“Light has been shining upon the church of God, but many have said by their indifferent attitude, “We want not thy way, O God, but our own way.” The kingdom of heaven has come very near, and they caught glimpses of the Father and the Son, but they have not received the heavenly guest; for as yet they know not the love of God ...” Ellen G. White, (**Review and Herald, April 11, 1893**).

Elder Uriah Smith was one of the foremost in rejecting the 1888 message, by 1898 neither he nor the church had changed from their position of rebellion, so Sister White wrote him a letter about this dated January. 12, 1898.

“I am pleased that the Lord is in mercy again visiting the church. My heart trembles as I think of the many times He has come in and His Holy Spirit has worked in the church; but after the immediate effort was over, the merciful dealings of God were forgotten. Pride, spiritual indifference, was the record made in heaven ... Christ sorrows and weeps over our churches, over our institutions of learning, that have failed to meet the demand of God.” Ellen G. White, (**Elmshaven Leaflets, Brown Series, No. 6**).

As far as 1901 there was no change. In their thesis on the 1888 issue that was presented to the General Conference in the fifties, R. J. Wieland and D. K. Short made this statement and then quoted Mrs. White.

“If the opposition to the message and messengers of 1888 disappeared, how can one explain the persistent and numerous statements from Mrs. White as late as 1901 that the message was continually misrepresented and opposed? One such statement follows, which shows that the genuine work of repentance, viz., **reformation** had not taken place: ‘I feel a special interest in the movements and decisions that shall be made at this Conference (1901) regarding the things that should have been done years ago, and especially ten years ago...’ ” (**General Conference Bulletin 1901, No 23**). R. J. Wieland and D. K. Short, **1888 Re Examined**.

The truth is that the message was never ever accepted, A. G. Daniells testified of this in his book in the 1920’s. By then it was almost forgotten. Daniells wrote ...

“How sad, how deeply regrettable, it is that this message of righteousness in Christ should, at the time of its coming, have met with opposition in the part of ... men ... The message have **never been received, nor proclaimed, nor given free course** as it should have been in order to convey to the church the measureless blessings that were wrapped within it. The division and conflict which arose among the leaders because of the **opposition** to the message of Righteousness in Christ, produced a very unfavorable reaction. The rank and file of the people were confused, and

did not know what to do ...” A. G. Daniells, **CHRIST OUR RIGHTEOUSNESS**, pp. 47,50-51. (Emphasis supplied).

“But through the intervening years there has been steadily developing the desire and hope - yes, the belief that someday the message of Righteousness by Faith would shine forth in all its inherent worth, glory, and power, and receive full recognition.” **Ibid**, pp. 42-43.

This was in the 1920s, but ever since that time, the church, through its administration and writers have categorically rejected the message by writing against it, or against Jones and Waggoner, by asserting that the church accepted the message, or by teaching doctrines contrary to it.

A.W. Spalding in his book **Captain of the Host** (1949) blames Waggoner and Jones for the church rejecting the message. N.F. Pease in his book **By Faith Alone** (1962) claims that the church accepted it. And so also did A.V. Olson in his book **Through Crisis to Victory** (1966). But the man who does the most damage, who misconstrues the Testimonies, who perverts the issues of 1888 and its influences, and who totally misleads people concerning the real facts of 1888 and its historical influences and relevance is L. E. Froom in his book **Movement of Destiny**, (1971). So dangerous is the book that **Spectrum** in its **book review of that book** gives this stern caution:

“... the reader must always be on the alert when studying Froom, asking himself whether he has given full account, or whether important aspects have been neglected, or misrepresented. **Movement of Destiny** seems to be the work of the General Conference’s ‘defense committee to put all things straight,’ with Froom serving as an untiring preacher and organizer of the material.” **Spectrum, Autumn, 1971.**

And so, as you see, the message God sent to the church since 1888 was rejected and scorned, Jesus was insulted and the messengers were stoned.

All these things continue to happen today by the attitude of negligence on the part of the church administration to take the churches back to this message.

General ignorance prevails in the churches and in the ministry about the real factors or of the very existence of the crisis of 1888. There is need that the books of Jones and Waggoner be brought to Adventist Book Centers and sold and promoted for intense study in the churches. By accepting the message the ministry and laity must have “cooperate repentance” that the showers from heaven may fall upon the church. Here what A.G. Daniells says ...

“What a mighty revival of true godliness, what a restoration of spiritual life, what a cleansing from sin, what a baptism of the Spirit, and what a manifestation of divine power for the finishing of the work in our lives and in the world, **might have come** to the people of God **if** all our ministers had gone forth from that Conference as did this loyal obedient servant of the Lord [Ellen G. White]”. A. G. Daniells, **CHRIST AND OUR RIGHTEOUSNESS**, p. 47.

Dear Sirs, we can make this a reality in our present time if we would but heed the counsels of the Lord. If we do this., Christ may come shorter than “two years” from the date if we all repent.

CHAPTER TWO

THE WIELAND AND SHORT REQUEST

It must be understood that the message brought by Jones and Waggoner in 1888 was the Third Angel's Message, the beginning of the Loud Cry and of the Latter Rain. Speaking of this message Ellen G. White said:

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

“This is the message that God commanded to be given to the world. It is the third angel's message which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.” Ellen G. White, **Testimonies to Ministers and Gospel Workers**, p. 92.

At that time the latter rain had begun, but was quenched by the opposition to it by the ministry. The loud cry will only take a short while upon the face of the earth, for a short work will the Lord make upon the earth, and He will cut it short in righteousness.

If then, the church accepted it in 1888, why are we in the earth up to this time, why have we remained upon the earth for 114 years since that time? If the church ever accepted it, why are we still in this world up to this time? Did not the Spirit testify that:

“I also saw that if you had accepted their [Jones and Waggoner's] message we would have been in the kingdom in two years from that date ...” **Review and Herald 1892, May 7th.**

Indeed the church never accepted the message of the beginning of the Loud Cry even up to this very date . In 1901, one of the two men who brought the messages said this ...

“Thirteen years ago at Minneapolis, God sent a message to this people ... what has been the history of this people and this work since that time? How far has the truth been received-not merely assented to but actually received? **Not far** I tell you. For the past thirteen years this **light has been rejected and turned against by many and they are rejecting it and turning from it today.**” A. T. Jones in **1901 General Conference Bulletin, April 18.** (Emphasis supplied).

Later by 1937 a leading Adventist scholar and teacher, Taylor G. Bunch, wrote a book entitled, **The Exodus and the Advent Movement in Type and Antitype.** F. T. Wright says of the editor and the book ...

“... he examined the whole history of 1888 as a parallel to the experience of the children of Israel in their approach to the promised land. In that book he proved conclusively that the message was rejected in that sad period.” F. T. Wright, **Christ Coming Delayed, Why?** p. 12.

Here Bunch summed up his discourse by making this statement ...

“Just as ancient Israel remained at Kadesh ‘many days’ before being led into the wilderness, so the Advent people remained for a number of years at the borders of the Heavenly Canaan before the message that brought them there was rejected and ceased to be preached. It is impossible to state just when the message ceased to do its work and the Advent movement was turned back into the wilderness. The message of righteousness by Faith was preached with power for more than ten years during which time the Minneapolis crisis was kept before the leaders. This message brought the beginning of the latter rain. “The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.’ **Review and Herald**, Nov. 22, 1892. Why did not the later rain continue to fall? Because **the message that brought it ceased to be preached. It was rejected by many and soon died out** of the experience of the Advent people and **the loud cry died with it**. It can begin only when the message that brought it then is revived and accepted.” TAYLOR G. BUNCH, **The Exodus and the Advent Movement in Type and Antitype**, p. 107. (Emphasis supplied).

Here Mr. Bunch supplied the only true antidote if our church is to be revived and reformed, receive the latter Rain, give the last warning to the world and so usher in the second coming of Jesus Christ. We request that the administration embark upon a study of the writings of Jones and Waggoner and involve the churches in intense research and studying of this matter that “cooperate repentance” and acceptance of the message be effected to the receiving of the latter Rain and the giving of the last warning. This is very much needed instead of the constant sermonizing.

As A.T. Jones in the **1901 General Conference Bulletin** showed that the church rejected the 1888 message even up to that date, so did Ellen G. White by 1903 imply the same thing. Taylor G. Bunch’s statement in his book is very similar to that of Mrs. White, read her statement:

“The lesson (of Israel’s wandering through the wilderness) of this record is for us. The Lord had prepared the way before His people. They were very near the promised land. A little while and they would have entered Canaan. They themselves delayed the entering ... Had they put their trust in God, they could have gone straight in. God would have gone before them ... Brethren and sisters, from the light given me, I know if the people of God had preserved a living connection with Him, if they had obeyed His word, they could today be in the heavenly Canaan.” Ellen G. White in **GENERAL CONFERENCE BULLETIN, 1903, 9**.

By 1950 another prominent Seventh-day Adventist leader recognized the grievous situation of the church’s rejection of the message. Ernest D. Dick then the secretary of the General Conference “addressed the assembled delegates at the ministerial council which preceded the General Conference session of that year.” F. T. Wright, **Christ Coming Delayed, Why?** p. 13. He said.

“A further conviction is that when this grand truth is laid hold of and taught fully, and is simply and clearly presented, it will bring new life to our churches and a new power into our ministry ... this will lead to the blessed outpouring of the Holy Spirit ... this will usher in the longed for loud

cry of the third angel's message and the finishing of the work." Ernest D. Dick, **Aflame For God**, p. 81.

My dear sirs would you please do something earnestly about this matter? We address you conscientiously, we plead with you; permit not self to hinder you from taking steps towards this urgent request.

God loves the Seventh-day Adventist Church, it is not His will that we should be spewed out and be destroyed, thus He has ever sought to arrest the path of decent in which the church has been rapidly falling. He does not forget the past, and sought to refresh the church's mind about this to bring repentance. Like a dark blot, this incident remains as a part of the history of Adventism, the true cause for the delay of the second coming of Christ, the real hidden cause that has caused the history of this earth to have continued with all its evil and ever increasing blood shed.

The rise of Communism in which a quarter of the world's population had their consciences enslaved in the vile hands of tyrants, World War 1, World War 2 and many of the numerous flare ups all around the world might not have been had Adventists done their work by accepting the message of Righteousness by Faith as brought by Jones and Waggoner. Every specie of evil that has ever risen since, is charged to Adventists; ought we not to be awakened to this sobering fact?

"As God's people thus review the past, they should see that the Lord is ever repeating His dealings." Ellen G. White, **Testimonies To The Church Vol. 7**, p. 210.

And as we review the 1950's we see that God made another yet great attempt to bring the church to confront its past grievous crime that still remains on the books, He sought to bring the church to repentance. Here is what happened ...

"(Some) years ago in 1950, two Seventh-day Adventist ministers Elder R. J. Wieland and Elder D. K. Short, became deeply concerned over the trends in Adventism. Accordingly, they approached the leaders in the General Conference and presented to them the plea that they turn to the study of the message sent by God in 1888 and make it fully available to the people. The leaders showed an interest and asked then to prepare the whole case in written form and submit that to them for their consideration..

This they did. Working extremely hard, they produced in very short time a manuscript known today as **1888 Re-examined**, in which they presented much documentary evidence from the Spirit of Prophecy and from others who were present at the Conferences to show that the message had been rejected, the coming of Christ delayed, and a serious departure from sound Adventism effected. The central point made in the presentation was that **there could never be a loud cry** and the second coming of Christ until there had been a confession and repentance, on the part of the entire Advent movement, of their sins **and** the sins of their fathers. Without a shadow of doubt a shadow of doubt the Lord was leading these two ministers to prepare this submission. Equally important, the issue of the real cause of the present position was laid in clearest terms before those leading brethren and, as surely as it was, there rested upon **them** the responsibility of making their decision in regard to it." F. T. Wright, **Christ Coming Delayed Why?** p. 18-19.

Did the administration accept this request? No, they firmly and thoroughly rejected it as would be seen in their reply shortly.

If the church had accepted this message would it not accept that which was akin to it? For like attracts like, and birds of a feather flock together. This rejection was one of the latest in the series of denying the loud cry, and causing us to remain in the earth up to this time. Here is the answer given by the administration in reply to Wieland and Short, it states ...

“Throughout your manuscript it is evident that you feel the denomination should rectify certain things pertaining to 1888, and then make due acknowledgement and confession of the same. This is really more than a suggestion, you strongly urge that this course be followed. The following extracts are quoted from your manuscript:
‘Every failure of God’s people to follow the light shining upon their pathway for the past century must be completely rectified by the present generation before the remnant church can be granted any divine vindication before the world.’ p. 2.

‘There is before the remnant church a heavy account to settle. The sooner the issue is faced squarely and candidly the better.’ p. 2.

‘Such a view of the matter will require that this generation recognize the facts of the case, and thoroughly rectify the tragic mistake.’ p. 38.

‘Then on page 137 you write that ‘a denominational repentance is essential before the loud cry can be received.’

‘We do not believe that it is according to God’s plan and purpose for the present leadership of the movement to make acknowledgement or confession, either private or public, concerning any of the mistake made by the leadership of a by gone generation.’ Letter by the General Conference of Seventh-day Adventists in reply to 1888 Re-examined by R. J. Wieland and D. K. Short, December 4, 1951.” Quoted from F. T. Wright, **Christ Coming Delayed, Why?** p. 19-20.

Could you believe that gentlemen? How could they contravene this statement of the Lord found in the second law of the Ten Commandments? “... visiting the iniquity of the fathers upon the third and fourth generation of them that hate me.” Exodus 20:5. How could they say those things when we know that the blood of all the prophets from Abel to Zechariah was required upon the Jews in Christ’s day if they did not as a nation repent and accept Christ. It was Christ that they rejected when they killed the prophets, and then when the Son of man came, they rejected Him in person also and crucified Him. The leadership rejected the message in 1888, and has been doing so consistently since then up to this day, this is why the church is in this state and have remained in the world today.

It is therefore essential for us to repent of this which would be repenting of the crimes of our fathers that are upon us. It is indeed a surprise that the leading brethren could not recognize so simple a truth. Here is the rest of their reply.

“On many occasions there were periods of apostasy in the days of Israel, and at times these departures from God were very grievous indeed, but we do not find the Lord requiring of the next generation that they confess the mistakes and transgressions of the generation before, as a condition for the bestowment of His blessing upon His people. God did call His children to repentance of their sins, and when they turned to Him with the whole heart, He received them graciously and gave to them the richest of divine benedictions.” **General Conference reply to Wieland and Short.** p. 9.

This is erroneous theology, for if the children of Israel were in a second or third generation of rebellion originating with their fathers, then repenting of their **own** sins would also be repenting of the sins of their forefathers. This is the case of Seventh-day Adventists. Check out Leviticus 26:40-42; 2 Chronicle 29:3-11; Ezra 9:5-15 and Daniel 9:3-19 which all speak on this matter. The letter continues in the same erroneous fashion.

“The same thing is true, but from another stand point, in the experience of the early disciples of Jesus. Even up to the time of the ascension, they entertained erroneous views concerning the kingdom of God, but we do not find the Lord requiring them to make any public acknowledgement of such misconceptions of His purpose, whether their own or those of their predecessors. These men had enjoyed a unique experience in having actual personal fellowship with their Lord; yet even with this intimate relationship, they failed to discern many of the vital truths He taught.” **Ibid**, p. 9.

This statement is entirely misleading, it is entirely to make an irrelevant analogy. The disciples were only one generation, but to accept Christ on their part were to accept Him and repent of the rejection of their forefathers of Christ, manifested in the slaying of the prophets from Abel’s time up to Zechariah, this is why they could look into the books of the prophets written by those prophets and see Christ in them. But if the **Jews** as a nation today were to **accept** Christ as the Messiah (for we know that they don't), they would have to go back into history to the time of the cross, when their forefathers rejected Christ and had Him crucified. Repenting and accepting Christ now would be for them repenting of the very same sins of their forefathers.

It is the same case that stands for Seventh-day Adventism, but in the incidents of 1888. The letter continues.

“We call attention to these instances, not to minimize in any way the wrong of the Israelites, or the failure of the disciples to walk in advancing light, but for the purpose of reemphasizing the thought that your proposal is not according to God’s plan in His dealing with His people.” **Ibid**, p. 9.

If the first part of their statements were false premises, then this part has no true foundation upon which to stand. Now on with the letter ...

“We have no need to go back to 1888; those days are past, decades in the past, and in most cases beyond the lifetime of those now laboring for God. We need to think in terms of today, and to make sure in our own hearts that any lessons which might be gleaned from past experiences of the children of God are truly learned by us in this generation, lest we, too, fail after the same examples of unbelief. At this late hour it is not our duty to deal with mistakes of

leaders or believers of by gone days. We can safely leave those brethren with the Lord whom they sought to serve. **After all, who are we to presume to repent on their behalf!** Who has granted us the prerogative to judge them so that a confession on our part at this late date should be necessary that God might release His blessings to His remnant people! Such teaching is totally at variance with the divine pattern, and we feel that such a course could accomplish no good purpose.” **Ibid**, p. 9. (Emphasis supplied).

Could you believe this answer, dear sirs? So full of error, so full of misleading phrases and contradictions is the last statement that it would take pages of replies to dissect them and **reveal** their nakedness.

In the first place the claim is made that ‘we have no need to go back to 1888,’ yet they admit ‘lessons’ must be ‘gleaned from past experiences’ this is a contradiction. Then it is dishonest to presume that Wieland and Short were asking that the leaders should repent **for** the past generations; to confess the sins of past leaders is to acknowledge that they were wrong and to turn from those same mistakes which are upon us today, not **repent for the dead**. That the leaders would go to such lengths in theological deviations to reject the message of Righteousness by Faith, shows that their actions were not in harmony with the divine will.

“It is just as essential that the people of God in this day should bear in mind how and when they have been tested, and where their faith has failed; where they have imperiled His cause by their unbelief, and also by their self-confidence ... As God’s people thus review the past, they should see that the Lord is ever repeating His dealings. They should understand the warnings given, and should beware not to repeat their mistakes.” Ellen G. White, **Testimonies To The Church Vol. 7**, p. 210.

“Your turning things **upside down** is known to the Lord. Go on a little longer as you have gone, in rejection of the light from heaven, and you are lost. The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation.” Ellen G. White, **Testimonies To Ministers and Gospel Workers**, p. 97. (Emphasis supplied).

That second testimony was written a long time now, since in the 1890’s, one wonders the state of the church before the eyes of God **now** in the light of the manifold rejections that has taken place since.

The future does not look bright for the general church, for here is what the Testimonies say ...

“The third angels message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of the truth, because of their unbelief.” Ellen G. White, **Review and Herald**, May 27. 1890.

“There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of the heart by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God , they will see only something which in their blindness they think

dangerous, something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their ideas and expectations, they will oppose the work. “Why,” they say, ‘should not we know the Spirit of God, when we have been in the work so many years?’” E.G. White, **Review and Herald, EXTRA, Dec. 23, 1890.**

“In 1888 at the General Conference held in Minneapolis, Minn., the angel of Revelation 18:1 came down to do his work and was ridiculed, criticized and rejected. And when the message he brings again, swells into a loud cry, it will again be ridiculed, spoken against and rejected by the majority.” Ellen G. White, **TAKING UP A REPROACH.**

This may of a certainty happen in America, but it does not necessarily have to occur in Trinidad and Tobago in the South Caribbean Conference. Each Conference is **supposed** to be autonomous.

This Conference could do a work that many others might refuse to do, all that is needed is the valuable humility, repentance, revival and change.

Would the South Caribbean Conference take the first initiative, would they set an example for the rest of the Conferences to follow?

We do not now need financial scandals apostasy or fraternization with the papacy, we do not need at this present time great crusades or evangelical gimmickry to influence the godless multitudes, what we need first is a revival and a reformation, to seek this must be our **first work**, we must **clean out** our house if we expect new members of the family to be joined to Christ and to us.

Would the administration lead the way? Would you import Jones and Waggoner’s works into this country?

Would you involve all the churches in a grand course of studying these literatures together with the Bible and the Spirit of Prophecy?

If you don’t, the Lord would **put you out of His work.**

May every one move into line according to the guidance of the Holy Spirit. Amen.

CHAPTER THREE

DYNAMICS OF RIGHTEOUSNESS BY FAITH

At present there are about five different concepts of righteousness by Faith in the Adventist church. Some of them are officially documented, some of them are not, but could be found circling around Adventist churches.

There are those who believe in the Evangelical theory of Justification alone — (such as Desmond Ford's followers), and those who believe in the Evangelical form of Justification together with Adventist legalism which some call **works** and some, Sanctification.

Then the Shepherd Rod's Movement actually teaches Righteousness by works alone which they do not actually say, but which is the spiritual philosophy of salvation that can be gleaned from their multitudinous prophetic speculations, some Adventists subconsciously subscribe to this error also.

Then there is the true concept of Righteousness by Faith which teaches that Righteousness comes **from** Faith, and that it includes both Justification and Sanctification. Such people who teach this are in the least minority, and they have the beginning of the Loud Cry as did Jones and Waggoner. We are living in the time when this minority's belief shall soon overspread the earth.

Of course there are others who hold this same belief, but they do not have evidence to prove it — it is just a theoretical thing or empty doctrines to them, thus they do not gain victory over sin with this spiritless doctrine. These differences of such a fundamental truth have paralyzed the church and made it unprepared to do the last work entrusted to it.

While the church says that its official teaching on Righteousness by Faith is that which was 'reemphasized' at 1888; the real true concept it has documented is the evangelical concept of Justification combined with Adventist legalism with an added wrong concept of Sanctification. This crisis has arisen because of a misconception, because of a wrong understanding of what was really preached in 1888, and because of assuming that the Bible and Spirit of Prophecy really teach the traditionally understood concepts of Justification and Sanctification that came from the reformers, especially Wesley.

If the issues that are transpiring now and what is to come, are rightly understood, it would be seen that this doctrine transgresses the Law of God, keeps the holder of it away from reaching the standard required of him in the time of the Atonement, ensures his accepting of the Sunday Law and destruction at the end of the world.

Such a concept of Righteousness by Faith actually denies the necessity of the Day of Atonement when taken to its logical conclusion and could be traced to be the cause of the present theological crisis that is reeking havoc in Adventism, and the cause of the death slumber of our churches.

Again, the true concept of Righteousness by Faith enhances the antitypical day of Atonement service that is going on, for it is a part of it.

In this book there is no intention of the writer to explore into all these various avenues or others that have not been mentioned, for it would take pages and pages to clarify the matter to the satisfaction of the Laodicean mind.

What shall be explained here in this book is just a brief account of what Jones and Waggoner believed and taught, which is also the belief and teachings of the author of this little book. Even the 1888 message shall not be extensively entered into, but only into a small way, enough to wet the appetites of readers and to show the relevance of such a message to current events. May all readers be blessed by this book, and may they act upon it.

Righteousness by Faith

This term is a general statement that embodies, Justification, Sanctification, imputed and imparted righteousness, freedom of conscience and the will, good works, the cleansing of the sanctuary and many, many more like terms.

Its general usage is to primarily show that the Love of God in man's mind which is his redemption, comes by nothing else, but by Faith; and that this includes many of the above mentioned things (see Romans 4:1,3; Romans 10:3-10; Revelation 14:7).

(Note: The texts are written this way to encourage study so that the relevance to the statements may be understood).

Righteousness

Righteousness is not works or else God is works in is Nature, righteousness is love manifested, for it cannot be love if it is not revealed or manifested. The Law is a transcript of God's Character or Nature of Love (see **Patriarch and Prophets**, p. 33). All sin, which is transgression of the law is unrighteousness (see 1 John 3:4; 1 John 5:17), therefore all sin is the absence of love in the soul thus the absence of manifesting it. So that Righteousness is love manifested in the soul of man; it is the spiritual law, the Nature of God fulfilled in man.

Faith

Faith is not believing as is generally taught amongst us "for the devils believe and tremble." Believing is a human mental act. It is accepting as truth whatever is presented to the man; any body could believe, it is not a spiritual gift as is Faith, but is a mental power given to all men. But ... "faith cometh by hearing, and hearing by the word of God." Romans 10:17.

"Faith is the substance of things hoped for the evidence of things nor seen." Hebrews 11:1. If we hope for Righteousness, the substance or reality of that hope is the proof in the scriptures, it is the reasonable word of God.

We may not see the spiritual things of God, we may not physically see the promises of God, but the only **evidence** we have of their reality and for our certainty to receive them is the **Truths of the Word of God**.

It is these truths that assure us that we will receive the unseen blessings of God, thus the

evidence of these unseen things, which is the Faith, is the revealed truth, thus Faith is revealed truth.

Thus the just shall live according to revealed truth. Remember, Christ said “Sanctify them through thy truth ...” John 17:17. It is the truth that sanctifies us, it is the revealed truth that makes us holy when we live by it. In the light of what we have identified Righteousness to be, which is Love manifested, or a revelation of Love, how then does this Righteousness come by this Faith? Simple. Revealed Truth (which is Faith) manifests the Love of God, or reveals His Nature of Love; anytime truth is revealed to man by the Holy Spirit (which is Faith being given from the word of God), the Love of God which is in the truth is revealed. This is the Righteousness that comes by Faith. Notice that Love is the Nature of God, His law is the Image of His Love. Since Faith, which is received into the heart of the penitent, has Love manifested in it, as it is in the man’s heart, it places the Love of God, which is the divine nature or the Image of God, in the man, it fulfills the law in the man. Thus it is that Waggoner said in his 1888 sermons which were written into a book named “**Christ and His Righteousness.**”

“No, we should not say that faith leads to obedience, but that Faith itself obeys. Faith establishes the law in the Heart.” E.J. Waggoner, **Christ and His Righteousness**, p. 95.

Righteousness by Faith then is the Love of God manifested in the heart and from the man towards his fellowmen, from the revealed truth. This way the man loves God (for this is – pleasing to God), he loves his neighbor who needs that revelation of Love), and he loves himself (he too needs this revelation and process to be fulfilled in himself).

Observe here that **this is the fulfilling of the law.**

It was nothing that the man did that caused him to have that Righteousness in himself, as the Spirit leads into all truth, it is the Spirit that revealed the truth bringing out the Righteousness that is in it, thus the salvation of that man is by the Spirit, and not by his works so that he could boast. The glory of the man is here laid in the dust, and God (the Spirit also) shines as the author and finisher of our Faith.

The Position of Works

In the light of this, what position does good works hold in the matter? Simple again. What a man really believes (or accepts as truth) he really lives, for this is a natural psychological law. Our wills were created to be influenced by what appeals to our reason. Once the Faith or revealed truth appeals to our reason and we believe it (or accept it as truth), it influences our wills has control over our emotions and bodies, to direct our bodies after itself, and so we naturally do works according to the Faith. If we choose to do works different to the leading of the Faith, then we reestablish self in us which deceives us, giving us error removing the Faith, and so it is that Faith without works is dead being alone. (James 2:17,26).

Notice that the works do not instigate the salvation, but maintains it in us. So the works really reveal the Faith that is in us, and the Faith reveals the Righteousness that is in it. This then is a brief account of Righteousness by Faith, this then is the time position of works in

the matter. It is not so difficult to understand as theology, “science falsely so called” has made it seem to be. Perhaps we could end this small section by these two verifying quotation from Jones.

Men must not only become just (righteous) by faith — by dependence upon the word of God — but being just, we must live by faith. The just man lives in precisely the same way, and by precisely the same thing he becomes just.” A.T. Jones, **Review and Herald, March 7, 1899.**

“Here is the word of God, **the word of righteousness**, the word of life, to you “now,” “at this time.” **Will you be made righteous by it now? Will you live by it now? This is justification by faith.** It is the simplest thing in the world.” **Ibid, Nov, 10. 1896.** (Emphasis supplied).

Easy to be Saved, Hard to be Lost

Isn't it wonderful to know that it is God and God alone that is saving us? Nothing is too difficult for Him to do for He is God, isn't He? It is thus easy for us to be saved and hard to be lost. It is God that worketh in us both to will, and to do His own good pleasure.

God's will for us is His revealed truth which He places in our minds. Thus it is God by **His truth, willing in us**, and as this truth manifests love (which is God's pleasure), as it reveals love in us and from us to our neighbors, it is God who is the truth (John 14:6) **doing** His own good pleasure in us. This is done by the Spirit because “the Spirit is truth.” 1 John 5:6. Christ said “... the words that I speak ... they are spirit ...” John 6:63, the Spirit is truth.” 1 John 5:6, thus it is the Spirit (as revealed truth) in us, “that beareth witness ...” (Ibid) that God is love. So it is the Spirit as truth in us that claims God alone to be love, in us, thus fulfilling the law in us. And since the Spirit who is God can do **all things**, the Spirit can and does save us once we place ourselves under His service. So you see, dear sirs, isn't it easy to be saved and hard to be lost? Once you place yourselves in God's hands, nothing under the sun can pluck you out. Didn't Christ say that **His yoke is light** and that His **burden is easy**? ... did He not tell Paul while he was yet called Saul, that it is hard to kick against the pricks? ... well then, you have from God the supreme assurance that it is easy to be saved and hard to be lost, for “God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work ...” 2 Corinthians 9:8.

This was a part of the wonderful message that was brought to Adventists in 1888. Oh, how would it have broken the power of sin over God's people. Can't you see dear people, how men would have quickly gotten the victory over sin, given this last message, and have ushered in Christ's second coming? Here are some corroborating statements from Jones and Waggoner ...

“When grace reigns, it is easier to do right than to do wrong ... Notice. As sin reigned even so grace reigns ... but when the power of sin is broken, and grace reigns, then grace reigns against sin, and beats back the power sin. So it is as literally true that under the reign of grace it is easier to do right than to do wrong ...” (A.T. Jones, **Review and Herald, July 25, 1899.**)

Here is Waggoner's equal confirmation ...

“The new birth completely supersedes the old.” If any man be in Christ, he is a new creature:

old things are passed away; behold things are become new, And all things are of God.” He who takes God for the portion of his inheritance, has power working in him for righteousness, as much stronger than the power of inherited tendencies to evil, as our heavenly Father is greater than our earthly parents ...” E.J. WAGGONER, **THE EVERLASTING COVENANT**, p. 66.

Isn't it wonderful if these messages could be brought back to the church that we can find sweet release from sin? Leaders, you stand at the borders of eternity, it is your initiative now, if the churches are to advance. What would you do?

You Can Become Sinless

Continuing a brief discourse on the message that was brought to the church in 1888, and which for almost twenty years, God gave the church opportunity to accept before it receded into the distant past, but which in the near future must be restored. Will the leaders reject it again, will the churches be kept from it? We hope not.

One of the beautiful truths brought by Jones and Waggoner was the scriptural fact that one can become, and remain sinless, or without all sin forever.

This is something that most Adventist deny today, if not openly, they cherish thoughts that make them think it is impossible for man to live without sin. This is the influence of the false concepts of Righteousness by Faith the are in our midst.

But God does not lie if He instructs us to become sinless. Said Jesus Christ, “Be ye therefore perfect, even as your father which is in heaven is perfect.” Matthew 5:48.

The fact that we are instructed to become perfect as God by Jesus Christ shows us that **we can most certainly become sinless**. But some argue that this perfection is not speaking about sinlessness and they label it as perfection at different spheres. But a careful study of the preceding verses shall show us exactly what Christ meant when He typified our attainable perfection with that of the Father.

In Matthew 5:44-48 Christ says “But I say unto you, love your enemies, bless them that curse you, do good to them that hate you and pray for them that despitefully use you and persecute you; **That ye may be the children of your Father** which is in heaven: **for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust**. For if ye love them which love you, what reward have ye? Do not the publicans the same? And if ye salute your brethren only, **what do ye more than others?** Do not even the publicans so? Be ye therefore perfect, **even as your father** which is heaven is perfect.” (Emphasis Supplied). The context is plain. It is easy for us to do good to others that do good to us, even the sinner does that, but it is a real sign of conversion, that we are children of the king if we love those who do evil to us, for God loves the good and the evil ones and it is in this way we must be perfect. The grace of God is sufficient for us, we need not relate to those who hate us, in a wrong manner for a second. As God is love in His Nature, so He **can't** do any thing else but to love, so He loves good and evil people, so the love of God must become our new spiritual nature, that we can do nothing else but love every one, both good and evil people. So it is that “If any man be **in**

Christ, he is a **new creature: old things are passed away** behold **all things** are become **new**. And **all things** are of God ..." 2 Corinthians 4:17,18. (Emphasis supplied).

The perfection of the Father spoken of by Christ is an unfailing relationship of love to humanity while we were yet the enemies of God, so it is to be with us. Christ has stated "that we are children of the heavenly father" upon this perfection, showing that it is **attainable**, but "not by might, nor by power but by my Spirit, saith the Lord of host." Zechariah 4:6. Isn't this proof that we can become sinless? We are to "owe no man anything but to love one another ..." Romans 13:8. Once we fall short of perfection which is sinlessness, we owe our fellowmen that love, this shows us that we could become perfect.

If we are new creatures, then the old spirit and the old existence is forever perished unless we again renew them. Proof of the sinlessness is the **newness** of **all** things, which are of God, thus there is not a taint of sin in or with them.

Christ told the women who was caught un adultery to go and **sin no more**, this is not an allegorical statement but a definite and relative one. Once she accepted the truth that is Christ, the Spirit of Christ by this comes in and dwells in her giving her a new divine and sinless nature, that keeps the sinful human flesh into subjection. It is this way that she awakes to righteousness and **sin not**. Here are corroborative statements from the Scriptures that prove we can become sinless. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ **cleanseth us from all sin**." 1 John 1:7.

"But whoso keepeth His word in him verily is the **love of God perfected**: hereby know we that we are in him." 1 John 2:5.

"Whosoever abideth in Him **sinneth not**: whosoever sinneth hath **not** seen Him neither know Him." 1 John 3:6.

"Whosoever is born of God **doeth not commit sin**: for his seed remaineth in him: **and he cannot sin** because he is born of God." I John 3:9. (All emphases supplied).

All these texts are conclusive in themselves, in them are the Graces that prove the reality of sinlessness.

That we can live sinless is the testimony given by the 1888 messengers.

"Perfection, perfection of character, is the Christian goal — perfection attained in human flesh in this world. Christ attained it in human flesh in this world, and thus made and consecrated a way by which, in Him, every believer can attain it. He, having attained it, has become our great High Priest, by His priestly ministry in the true sanctuary to enable us to attain it." A.T. Jones, **The Consecrated Way to Christian Perfection**, p. 84.

And to this does Waggoner add his testimony.

"He has condemned sin in the flesh showing that even in sinful flesh he can live a sinless life. His perfect life will be manifested in mortal flesh ... they will live sinless lives in mortal flesh

...” **General Conference Bulletin, 1901**, p. 146.

And so the sound should go throughout all our churches, that sinless is possible and is being offered by the One who came in sinful human flesh and yet did no sin.

Once the leaders take the initiative and return to the message, many, oh many shall grow unto sinlessness, receive the latter rain, give the Loud Cry and usher in the second coming of Christ.

CHAPTER FOUR

RIGHTEOUSNESS BY FAITH IN ADVENTIST DOCTRINES

Righteousness by Faith is the need of all men. If the church is to be righteous by Faith it must have the Faith which is revealed truth in which is the Righteousness or the love of God is manifested. Revealed truth claims God alone to be love, hence it **is** necessary for the church to **understand** the dynamics of salvation.

The truths in which the love of God is, is the truths of the science of salvation, so if one is to see the love of God, the science of salvation must be revealed to him. This is why it is essential to understand Righteousness by Faith.

He who understands this wonderful science sees the revelation of the love of God that is in it, so he is able to glorify God because he has the truth that exalts God's Nature, and not false theology that in its nature accuses God of imperfection therefore saying that He is not love.

Mark this with care, the last generation of Christians which we are, are supposed to become sinless to receive the latter rain. There is to be no guile in our mouths, we are to teach no error that would claim God to be not love which is transgression of the law of God. It is necessary then, in the light of this to understand the true science of Righteousness by Faith, so that we shall not set this message against the doctrine of the cleansing of the heavenly Sanctuary, but see it as a part of it. Neither would we see it as something different from the teaching of the state of the dead or the Sabbath, but as all part of it. Nor would we see it as something different from the message of the fall of Babylon or health and dress reform, but as all a part of it.

There is a unified concept of truth, we must not wrongly divide the Word of Truth, but rightly divide it.

To remove the doctrine that Christ came in sinful human flesh is to remove all the pillars of Adventism and contravene the message of Righteousness by Faith, likewise to label what Christ did on the cross as the Atonement alone is also to abridge the message of Righteousness by Faith in the same way as saying that Christ is not God. Thus Righteousness by Faith is not a doctrine strung by the side of many of the doctrines of Adventism, but is a general statement embracing all the doctrines of Adventism.

So to remove just one of the pillars of Adventism is to amend the message of Righteousness by Faith, and therefore remove those Christians who embraces this, from a state of perfection.

If this is the third angel's message "in verity," "the Loud Cry" that Seventh-day Adventists are to give to the world as their last warning, how can we not understand the nature of this message of Righteousness by Faith? How can we be united, consistent and sinless in our final preaching? It is better that we preach nothing than to presume to preach it and do more harm than good. Where ever the church sees Righteousness by Faith as a subject among other Adventist doctrinal subjects, it means that the message of Righteousness by Faith is not truly understood, and the

way it is held in the minds of such people, **makes it attack the Nature of God**, makes it do away with other Adventist doctrines when taken to its logical conclusion, and makes it the false Evangelical concept of Righteousness by faith at least in part.

This is precisely the cause of the Ford and Brinsmead apostasy that is presently wrecking havoc in the church.

That the message of Righteousness by Faith is not just “a subject” among many other Adventist subjects is the testimony of A.T. Jones. Here is what he says about this matter ...

“Twenty years ago God sent to the Seventh-day Adventist denomination the message of the righteousness of God which is by Faith of Jesus Christ ... This righteousness of God which is by Faith, was then treated with contempt by the administration of the organized work of the denomination. By the then president of the General Conference it was flouted as “the much vaunted doctrine of justification by faith” ... when they found that they could not accomplish it (get the denomination to fully reject it), they apparently and professedly accepted righteousness by faith. But they never did accept it in the truth that it is. They never did accept it as life and righteousness from God; but only as a “doctrine,” and preached as a “subject,” with **other** “doctrinal subjects.” A.T. Jones, **The Everlasting Gospel of God’s Everlasting Covenant**, p. 31. (Quoted from Wieland and Short, **1888 Re-Examined**, p. 71).

Righteousness by faith is a general statement **identifying** the salvation experience of sinlessness by God’s people which is brought by revealing the Truth (the giving of Faith) from all the doctrinal pillars of Adventism.

Let us understand that we can’t be righteous (especially in this time) while claiming that there is no Sanctuary in Heaven, or there is no Investigative Judgment, or Christ did not come in sinful human flesh, or the Sabbath is unimportant. This would be misleading people, and keeping them from preparing for the terrible events that have already begun, and is just about to break out with terrible fury upon the land.

How can one reveal the love of God, if he bears false witness against God, how is he fulfilling the law ...?

How could he be righteous or claim to have Faith if he claims that Jesus is not God, but is a mere prophet or is “a god, a created being”?

Could a creation save a fallen creation, would it not take God to save man??

Claiming that Jesus is not God, is saying that man can save man, and this is sin, this is breaking the law of God, it is therefore an essential part of Righteousness by Faith to teach that Jesus is God. When Adventists go forth to give the last message, this is the exact way in which they will greatly overthrow all the false doctrines of the world, liberating those who believe such teachings, but the church can never do that, but will itself be overthrown by heresies if it does not go back to 1888. Leaders, you have a responsibility, you have a mandate from God. Here is proof how Adventists divide the Gospel because of a lack of understanding of Righteousness by Faith.

Some say that we must preach Grace or preach the Righteousness of Christ because we preach law too often, such a statement should never be made especially in the context of how it is made.

Relevance of the Law

How can one preach righteousness except he preach about the Law? Because “all sin is unrighteousness” (see 1 John 5:17), and because righteousness is love manifested which is the fulfillment of the Law. When one preaches about Righteousness by Faith he is actually preaching that the Law must be fulfilled by Faith. If **Adventists** have not intelligently understood this nor connected the law as a part of the Gospel of Righteousness by Faith, going back to the 1888 message would bring the church to connect them and we won't then allow the Evangelicals with their anti-Law spirit to causer us to preach less of the Law. Righteousness is love manifested or the Law fulfilled, thus preaching Righteousness by Faith is saying that the law could only be fulfilled by Faith, so the law is an indispensable part of Righteousness by Faith. When Adventists go forth to preach the Gospel this is how they will present it. The Faith or revealed Truths that substantiates this type of theology must be learned from the **scriptures**, and is found in the writings of Jones and Waggoner.

Relevance of the Sabbath

Here is another example of the relevance of Righteousness by Faith to the peculiar doctrines of Adventism. The Sabbath is today strongly attacked by the apostate religions around us, they accuse Adventists of being righteous by works because we emphasize that it has to be kept. Little do they realize that if one transgresses the Sabbath, they are not righteous by Faith in the least way. They are rejecting the Faith of Jesus by denouncing the Sabbath, thus they have no righteousness, but is transgressing the Law of God ... they are yet in their sins. Let us look at this a little closer.

The Law is a transcript of God's Nature or Character; for example, the Sabbath exalts God alone to be the Creator, the truths of the **Sabbath** reveals God alone to be the Creator in His Nature. Since God's Nature is love, and being the Creator is a part if His Nature, then being the Creator is a part of His love, so exalting God to be love, is also exalting God alone to be the Creator, but it is by the use of the Sabbath that we can exalt God to be the Creator.

There is a perceptive knowledge to be gleaned from the seventh-day Sabbath. The Holy Spirit gives to us this knowledge as **evidence** (faith) to prove to us credibly that God is the Creator. With this **true evidence** we can exalt God to be the Creator (which is exalting Him to be love) before any atheist. This is the intelligent presentation of our Faith that God expects for this time. Notice that it is not the false theology that we use to prove that God is Creator, not false science, not documented academic evidence, but simple Faith or **evidence** gleaned from the Holy Scriptures. This is the way it was in ancient days, and this **is the way** God wants to bring it in the Adventist Church. The 1888 message would have accomplished just this if it was not so consistently rejected; but it does not have to be so now. The Adventist Church in Trinidad can set the example if we go back to the simple faith of the fourth angel.

If the Sabbath claims that God is the Creator, then it also claims that God is the re-creator, and

the work of saving man is the work of recreating man, thus the Sabbath is the sign that God is recreating man. To this the scriptures subscribe when it says ... “Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the LORD that sanctify them.” Ezekiel 20:12.

By the Sabbath claiming God to be the re-creator, it is claiming that God is the Savior, that is, the Savior of man from sin. To this the scriptures also subscribe. Jesus Christ is God (John 1:1), and He is the Savior (John 3:16), and He said, “therefore the son of man is Lord of the Sabbath.” Mark 2:28.

The Sabbath by claiming Christ to be the Creator (John 1:10), claims Him to be the re-creator which is claiming Him to be the Savior.

Which Evangelical can credibly deny these powerful evidences? Which one of them can deny the Sabbath without denying the Truths of it which are the Truths of recreation that God recreates us with?

By denying the recreating Truths of the Sabbath, the Evangelical do not have the word of God to sanctify or recreate them, thus how can they be righteous? By denying the evidences (Faith) that proves Christ (God) to be the re-creator or Savior. How can they truly prove that Christ is the Savior? How can they, by denying the very truths that recreates man into God’s image, claim to be born again? It is seen therefore that the Evangelicals desperately need to receive the Sabbath for their salvation sake, these are the types of truths Adventist need to preach.

And so also, we see, that Righteousness by Faith is indelibly covering the Sabbath of the Lord our God.

Adventists most certainly need to present it in such a manner to the world.

Christ Came in Sinful Human Flesh

Another striking truth to be seen in the 1888 message was the relevance of Righteousness by Faith to the doctrine that Christ came in the likeness of sinful human flesh. So inseparably binded are they, that to teach that Christ came in the likeness of Adam **before** he sinned is to teach that we sinful men cannot become righteous, neither is the Faith of Christ **sufficient** for us. How can we thus be righteous by Faith? The doctrine that Christ came in sinless flesh strikes at the root of Adventism, and topples all of its pillars. To believe this falsehood is to renounce Adventism.

That Christ came in **sinful human flesh** is the testimony of the scriptures. “Conserving his Son Jesus Christ our Lord, which was made of **the seed of David according to the flesh ...**” Romans 1:3. “Wherefore in all things it behooved him to be made like unto his brethren ...” Hebrews 2:17. “... God sending his own son in the **likeness of sinful flesh ...**” Romans 8:3 (All emphasis supplied).

To this the Spirit of Prophecy also adds its equally valid testimony ...

“If He did not have man’s nature, He could not be our example. If He was not a partaker of our nature, He could not have been tempted as man has been.” Ellen G. White, **Selected Messages Book 1**, p. 408.

“But Jesus accepted humanity when the race was weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors.” Ellen G. White, **Desire of Ages**, p. 49.

“What love! What amazing condescension! The King of glory proposed to humble Himself to fallen humanity. ... He would take man’s fallen nature ... Christ bore the sins and infirmities of the race as they existed when He came to earth to help man ... The humanity of Christ reached to the very depths of human wretchedness, and identified itself with the weaknesses and necessities of fallen man. ...” Ellen G. White, **Review and Herald August 18, 1874**.

This important truth is very much a part of the Gospel of Righteousness by Faith, it was also a part of the 1888 message. Read what Waggoner said ...

“... it must have been sinful man that He was made like, for it was sinful man He came to redeem ... Moreover, the fact that Christ took upon Himself the flesh, not of a sinless being, but of sinful man, that is, that the flesh which He assumed had all the weaknesses and sinful tendencies to which fallen human nature is subject ...” E.J. Waggoner, **Christ and His Righteousness**, p. 26-27.

And here is Jones’ equal corroboration ...

“Thus in the flesh of Jesus Christ, not in Himself, but in His flesh - our flesh which He took in the human nature, - there were just the same tendencies to sin that are in you and me.” A.T. Jones, **1895 General Conference Bulletin**, p. 266.

So as Jesus overcame in His sinful flesh, so may all sinful men who come unto Him through Faith. If Christ did not come in sinful flesh, then He would have been no example to humanity, it would mean that man, in his sinful flesh could not gain, the victory, so how could he ever be made righteous? The Faith that Christ would then have would not be sufficient for sinful men, thus how would man be made righteous by Faith? It is therefore seen that the fact that we can overcome sin in our sinful flesh, it means that Christ came and gained the victory in sinful human flesh, thus Righteousness by Faith takes also in to account that Christ came in the likeness of sinful human flesh. Whosoever preaches the Truths connected to this, preaches the message of Righteousness by Faith. If the leaders of the church bring back the 1888 message, they shall make the churches efficient in the preaching of the last Gospel.

Atonement or Investigative Judgment

Another essential part of the message of Righteousness by Faith is the doctrine of the day of

Atonement or the Investigative Judgment.

There are some that teach the Atonement was finished at the cross, so that there is no further need for any atonement that begun in 1844. But these people are severely mistaken to the detriment of their souls, for they do not truly understand what the **word** “Atonement” means or stands for. We shall now briefly consider that.

Ellen G. White shows us this ...

“Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel, in 1844, to make a final atonement ...” Ellen G. White, **Early Writings**, p. 253.

She also says in another of her books ...

“... this great work of atonement, or blotting out of sins, was represented by the services of the day of atonement.” Ellen G. White, **Patriarch and Prophets**, p. 358.

So here she calls the work of blotting out of sins, the Investigative Judgment—the Atonement. Here now is how she explains the word atonement ...

“unless they accept the atonement provided for them in the remedial sacrifice of Jesus Christ who is our atonement, **at one ment**, with God.” Ellen G. White, **Manuscript 122, 1901**.

Here the atonement is used to mean at one ment, that is, oneness with God. To be one with God is to have His divine nature of love, manifested in the heart by Faith. This is the same as having **Righteousness abiding in the mind through Faith**. The atonement is the process of God making man **one** with Himself.

While the sacrifice of Christ on the cross was to man one great act of God on man’s behalf thus making man become one with Himself, hence it is part of the Atonement. That of itself was not alone sufficient, for unless the merits of that sacrifice are appropriated to man he shall still never be one with God. Hence this meditative role or intercessory role of Christ is just as important in making man one with God, as the sacrifice on the cross. So it too is the process of making man one with God, or is the process of **at one ment**. It is the mediatorial work of Christ that plants Righteousness (love manifested) by Faith in the man thus making him **at one** with God, thus this work which is going on now in heaven, is a part of the Atonement.

But while sins are removed from within us through this process, it does not erase the past sins we have committed from the records, they still stand there in the books, and we must need pay for them.

Once this is the case, how can it be said that we are one with God? Can a person who is **one** with God be condemned to eternal destruction? Could he be termed as being righteous by Faith while yet being consigned to destruction? It is therefore seen that a work of erasing the sins off the records would be equally needed to complete the **at one ment** making the man completely free from all penalties and fully **one** with God. This is Righteousness—the love of God manifested towards man, but it came from the truths of the Investigative Judgment.

So the preaching of these things are very much a part of the Gospel of Righteousness by Faith and is not to be separated from them.

The Atonement, the **process** of God **making man one with Him, the process of God** establishing His Righteousness by Faith in man is the sacrifice in the cross, the intercessory or mediatorial work of Christ in the sanctuary and the Investigative judgment which began in 1844, and which consists of erasing the sins of the finally penitent from the book in heaven. The love of God (or Righteousness) is in the Truths of all of those doctrines, so that when they are preached as revealed Truths (or Faith), the love of God (or Righteousness) would be revealed in them.

This is the Loud Cry, the perfect gospel of Righteousness by Faith that began to develop in 1888 and was consistently rejected over a period of years until it was eventually lost from the Seventh-day Adventist denomination.

How great would be the light from this gospel if it is brought back to our churches and studied continually and allowed to work its way in the church leading the church wheresoever it wants. This Gospel is the Truth, and Christ is that Truth, so Christ would lead us straight to the kingdom of Heaven.

Ministers and leader, we beseech you all; stand not in the way of the Truth, intercept not the Gospel from coming into the church. Allow the Spirit the freedom to work upon the hearts of individuals. Allow Him to give them free consciences. Do not do a work that God has not called you to do, for if you do this, God would remove you out of His work.

You must consider the fact that Mrs. White said that God would use **few great men** in the last work, because they are too proud, and He cannot use them.

Will you be one of those few who will be used, or will you be rejected? One thing is certain, and that is they who accept the 1888 message which is also the Laodicean message, and grow up to perfection, they will have to renounce and unlearn the false theology which creates and fosters lukewarmness. They are they who **would** then have the last work. They would by these latter rain Graces, give the last warning to the decaying earth, and bring Christ back quickly to the earth.

Sirs, we long for the final events on planet earth, don't you, we love Christ's appearing don't you? Well, if you **really** do, show it by your works which is the only conclusive thing. Once you take the right step, God shall richly bless you all and the church, and we will all help you.

R I G H T E O U S N E S S B Y F A I T H

CHRIST IS GOD	KEEP THE LAW	ATONEMENT NOT COMPLETE D AT THE CROSS	INVESTIGATIVE JUDGEMENT IN PROGRESS	CHRIST CAME IN SINFUL FLESH
CHRIST DIED TO SAVE US	SABBATH MUST BE KEPT	THERE IS A SANCTUARY IN HEAVEN	STATE OF THE DEAD	DRESS AND HEALTH REFORM
FALL OF BABYLON MARK OF THE BEAST	INDIVIDUALITY OF RELIGION	EASY TO OVERCOME SIN, SINLESSNESS IS IS POSSIBLE	THE TRUE POSITION OF WROKS	

The chart above show just **some** of the doctrines that make up the message of Righteousness by Faith and that also gives the experience of Righteousness by Faith. This makes efficient our preaching.

CHAPTER FIVE

LET DIVINITY RULE

When the message of Righteousness by Faith as brought in 1888 begins to work in the church it shall cause a number of strange developments and radical changes. A lot of strange features shall appear in the church.

One of them is a radical change in church order and government as had almost come to pass between 1901 to 1903.

This shall be briefly dealt with in this chapter. All the questions that would arise from the proposals of this chapter cannot now be answered, for it would take extensive pages. Neither would or could this topic be dealt with exhaustively.

What is requested of the readers is that they give fair and honest consideration to the nature of the subject presented, and not allow personal biases, unholy ambitions, selfishness, the thirst for power or fear of organizational chastisement to deter them from giving their full support and devotion to such a change.

We are living in the time of the Latter Rain, in the time of the Loud Cry, it must and will come and work its change. Whether many love it or not, it will first work revival and next reformation. May God help us tht we will not be swept away as dross when it works its change. Yet the Testimonies reveal that some would be apprehensive of the influence of the soon coming Loud Cry. It said:

“There is to be in the churches a wonderful manifestation of the power of God, but it will not move upon those who have not humbled themselves before the Lord, and opened the door of their hearts by confession and repentance. In the manifestation of that power which lightens the earth with the glory of God **they will see something which will arouse their fears, and they will brace themselves to resist it.** Because the Lord does not work according to their expectations and ideas **they will oppose the work.** ‘Why’ they say, ‘should we not know the Spirit of God when we have been in the work for so many years?’” Ellen G. White, **BIBLE TRAINING SCHOOL, May, 1907.** (Emphasis supplied).

Let this be not the position of the leaders as they consider this very important subject. When the Loud Cry began in 1888, one of its aims was to bring in a form of church government, in which man could have no rule. As the message was to bring the church into spiritual maturity, it would have likewise brought the works of the church which includes its organizational structure and activity into full maturity. This would call for a system of organization in which the **individual** would have full autonomy, no man would rule his brother, no ecclesial laws would be necessary to direct the individual; the Holy Spirit would have been given full freedom to work upon human hearts as sole ruler, to forge that blessed unity which only God can give.

So effective would have been the workings of the Spirit, that without the limited inefficiency of humanity the work would have been finished, Christ would have come and we would have been

in the kingdom “in two years” from 1888. Realizing that many would have lost their position of authority had the message been accepted, these leaders rejected the message so that they would stay **in power**. Of this Ellen G. White wrote ...

“For years the church had been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel’s message, in clear, distinct lines.” Ellen G. White, **Testimonies to Ministers and Gospel Workers**, p. 93.

“The righteousness of Christ by Faith has been ignored by some; for it is contrary to their spirit and their whole life experience. **Rule, rule has been their course of action.**” Ellen G. White, **Testimonies to Ministers and Gospel Workers**, p. 363. (Emphasis supplied).

Looking back to 1888 in the year 1901 Mrs. White wrote ...

“The brethren assented to the light God had given but there were those connected with our institutions, especially with the Review and Herald office and the (General) Conference, who brought in elements of unbelief, so that the light that was given was not acted upon. It was assented to, **but no special change was made to bring about such a condition of things that the power of God could be revealed among His people.**” Ellen G. White, **1901 General Conference Bulletin**, p.23 (Emphasis supplied).

So we see that the message of Righteousness by Faith would have stopped the rulership of man over man in those past days. There would have evolved a new form of church government in which man would have no rule. The Holy Spirit would be the ruler, for Christ is the head of every man, and a condition of things would have been brought in that would have caused the power of the Spirit to be revealed among God’s people.

In 1901 an attempt to forge that which should have been done since in 1888, was carried forward.

“The burden for reorganization on right principles was recognized; and, for the most part, action was taken by the general session that constitutionally started things in the right direction. The work did not begin when the Conference was over, but at the beginning. Changes were initiated then that attempted to shift the structure of power from the few at the head of the work to a more broad base at the union and local level. A significant departure from what was the norm should be noted: There was no provision made for the office of General Conference President. A chairman would preside over the enlarged committee with the prohibition against any one man serving as chairman for more than twelve months. The members of the committee also had the option of electing another of their number as chairman of the board should the acting chairman become unacceptable for any reason. The whole thrust of the Conference was to break the power of those who envision themselves as imbued with divine authority to rule their brethren.” Jon A. Vannoy, **UNDER WHICH BANNER**, pp. 24.25.

A.T. Jones, one of the man whom God used to bring the 1888 message took a part in the 1901 General Conference session in which attempt was made to organize the work in the right lines.

Here is his brief account ...

“In that Conference (1901) the General Conference was started toward the called-for-reorganization. All understood that the call was away from a centralized order of things in which one man or two men or three or four men or a few men held the ruling and directing power, to an organization in which, all the people as individuals should have a part, with God, in Christ, by the Holy Spirit as the unifying, and directing power ... In this understanding an entirely new Constitution was adopted; and under this Constitution the General Conference Committee was composed of a large number of men, with power to organize itself by choosing a chairman, etc. No president of the General Conference was chosen; nor was any provided for. The presidency of the General Conference was eliminated to escape a centralized power, a one man power, a kingship, a monarchy. The Constitution was framed and adopted to that end in accordance with the whole guiding thought in the Conference from the beginning in that room in the College Building.” A.T. Jones, **Some History, Experience, and Facts**, p. 9,10.

Though everything at this conference was not perfect, nevertheless, it was a step in the right direction. The Holy Spirit would now be given a free chance to work upon individuals and finish the work in a short time. Ellen G. White herself under inspiration fully endorsed this change that was carried forward, in these words ...

“We have been trying to organize the work in right lines. The Lord sent His angels to minister unto us who are heirs of salvation, telling us how to carry the work forward. This is not our work. God has brought it about. I was never more astonished in my life than at the turn things have taken at this meeting. This is not our work; God had brought it about. Instruction regarding this was presented to me; but until the sum was worked out at this meeting, I could not comprehend this instruction. God’s angels have been walking up and down in this congregation ... They have been among us to work the works of God, to keep back the powers of darkness, that the work God designed should be done and should not be hindered.” Ellen G. White, **1901 General Conference Bulletin**, p. 464-468.

Did this wonderful state of things continue until this day? No! Something horrible happened; there was a reversal from these positive steps in 1903.

The enlarged General Conference Committee was divided into two fractions a **minority** and a **majority**. The majority proposed for reversal of the 1901 Constitution, the minority opposed **this proposal**. Here are words of protest lodged by the minority ...

“The minority of your Committee on Plans and Constitution **beg leave to submit** that the Constitution proposed by the majority of the Committee appears to us to be so subversive to the principles of organization given to us at the General Conference of 1897 and 1901 that we cannot possibly subscribe to it.

The proposed new Constitution reverses the reformatory steps that were taken, and the principles which were given and adopted as the principles of reorganization, in the General Conferences of 1897 and 1901, and embodied in the present Constitution; and this, before that Constitution or the organization according to it, has ever had adequate trial. We therefore recommend that the

Constitution of 1901 be given a fair trial before it be annihilated.” **1903 General Conference Bulletin**, p. 146-147.

Despite this plea, the arguments of the majority won out, the amended constitution was voted and adopted, thereby reversing the work of reform initiated by the Spirit of God in 1901. It was not the credibility of the arguments of the majority of the Committee that caused it to win out, but clever political maneuvering and a deception that was never corrected.

The 1903 Constitution which amended the 1901 Constitution was adopted only after being passed by a slim margin of five votes. And even so, all the delegates were not in the room when the vote was being taken. A large amount were down stairs who were opposed to the 1903 Constitution and would have certainly defeated it.

The newly adopted 1903 Constitution provided that “the Church **must** have a visible head.” it fostered the form of church government that the church presently has, which has since been greatly developed and strengthened over the passing of time.

Both ministers and laity know of the authoritarian spirit that reigns in the Conferences at different levels. There is no sense in saying that our church is democratic or representative when this is not really so.

What was A.T. Jones’ reaction after the progressive steps of 1901 were reversed? Here are his own words in a letter he wrote to A.G. Daniells in 1906.

“... The principles and intent of the General Conference of 1901 was reversed; and a Czardom was enthroned which has since gone steadily onward in the same way and has with perfect consistency built up a thorough bureaucratic government, by which it reaches and meddles with, and manipulates, the affairs of all, not only of union and local conference, but of local churches, and of individual persons. So that some of the oldest men in active service today, and who by their life experiences are best qualified to know, have freely said that in the whole history of the denomination there has never been such a one-man power, such a centralized despotism, so much Papacy, as there has been since the Oakland Conference (of 1903).” A.T. Jones, **Some History, Experience, and Facts**, p. 11,12.

No wonder why Jones was so hated by the church administrators, he was a plain speaker. But what did Ellen G. White say as a result of what happened in 1903? In that same year she wrote a testimony now found in the chapter, “Shall We Be Found Wanting.” The testimony is dated April 21, 1903, which places it shortly after the Conference session.

“Our position in the world is not what it should be. We are far from where we should have been had our Christian experience been in harmony with the light and the opportunities given us, had we from the beginning constantly pressed onward and upward. Had we walked in the light that has been given us, had we followed on to know the Lord, our path would have grown brighter and brighter.” Ellen G. White, **Testimonies For The Church Vol. 8**, p. 247.

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

judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost had bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence: "Found wanting." By the light bestowed, the opportunities given, will she be judged." **Ibid.** p. 247.

"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 see how they have pretentiously covered up their defilement and rottenness of character? 'How is the faithful city become an harlot? 'whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking." **Ibid.** p. 250.

These are strong words from the pen of inspiration. Nevertheless it revealed how horrible a situation it was for the church to reject a form of government that **would have given the Holy Spirit the liberty to rule the entire church on to victory and return from a form of government** that actually makes man depend upon man, causing man to rule over his fellowman. When the administration disobeyed in 1903, it fulfilled a prophecy of Mrs. White. Here is what it says.:

"I was shown that the follies of Israel in the days of Samuel will be repeated among the people of God today, unless there is greater humility, less confidence in self, and more trust in the Lord God of Israel, the ruler of the people." Ellen G. White, **Special Testimony**. "Danger of Adopting Worldly Policy in the Work of God." p. 6.

This Testimony speaks of the time when Israel wanted a king like the Gentiles around them. Our church has repeated the same mistakes but they must be corrected in our attempt to stand on the platform God would have us at this time.

In a small effort to suggest some changes in the form of church government carried in by the South Caribbean Conference we submit these points.

1. That the church constitutes not a physical denomination, but is made up of people who have the Spirit of God. In the Seventh-day Adventist denomination, those who have the divine Image in them is the true church. The cause for the unity of the church then could **only** be the work of the Spirit, and not the fruits of ecclesiastical laws or human decrees. We ask that the Conference therefore pass no written or unwritten **orders** in an effort to unite the church, but that that they pass the teachings of the Loud Cry truths, which would form a blessed unity. (Unity caused by organizational structure is false unity and would soon manifest its inefficiency in a tremendous break up. Most often this serves to nurture and substantiate heresy, and to promote man depending upon man causing weak Christians).
2. The Conferences of Seventh-day Adventist were never meant to be a controlling power or a power to direct the work. The Testimonies of the Spirit aligns the work of being "counselors" to them, having no executive power over the churches. Each Conference should be self governing and each member should be governed by the Holy Spirit. If this is

so, then the Spirit who is God will not cause division or chaos, but divine supernatural unity which is real proof of His presence in the church. The Church of God and Christ is supposed to be organized by the God-head alone not by man's academic education. Ephesians 4:16-17; Colossians 2:19; 1 Corinthians 12:18.

3. That with the relinquishing of control over any and every aspect of the work., churches and individual members would be given liberty to first know what God requires of each. As the 1888 message supplies the answer, each member, while working together (for the Spirit causes unity) would individually enter into a work that no board, no group of men, no officials should embark upon to stop.

We should remember the words of the wise Gamaliel ... "And now I say unto you, refrain from these men and let them alone: for if this counsel or this work be of men, it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (See Acts 5:34-39). No part of the work of the church includes controlling or putting forth effort to stop what to them is not a part of the "organized work." We are to preach the Gospel, which will do the work of ruling on its own.

4. That ministers should not rule in the churches, but humble themselves under God with the conscious recognition that they are not better than the laity, for all are brethren. In fact, the division of clergy and laity is Romanism. The scriptures teach the priesthood of all believers, all are called to minister, thus all are ministers.
5. When human organization reigns, then **policy** is the directive of all its servants, whether the policy is written or is a matter of church tradition. To follow conviction in such a system is to contravene the "organized pattern" and not follow policy. Policy is the set plans of man whether it be personal habits or doing what the "boss" expects of you. Because policy is formalistic and outward in its nature, it stands in contradiction to **conviction**. Therefore policy and conviction stand opposed to each other. God does not want His children to follow policy, but to follow conviction, so all church officers should in every single way, desist from following, or formulating or promoting policy. Let the Spirit of truth work and convict each man to what line to follow.
6. All conferences, boards and offices should function faithfully in their fields whether, in finances, ordering of books, building of institutions etc., with no executive power over the work of God or over the minds of their fellowmen.
7. That each church should be autonomous. Power should rest (in reality) in local assemblies in determining what line of work, when to work and how to work and which place to work according to the directions gleaned corporately from the scriptures, and if needed, the counsels of conference officials. But under no circumstances should the officials control any aspect of this work.

These are just a few points recommended by the writer of this small paper. They are by no means perfect in every way, but are all subjected to change or modification accordingly, that would encourage full liberty from all human control, according to the spirit of the Loud Cry

message.

It is a difficult thing for men to relinquish power; once it gets into the minds of many they love it and refuse to give it up. But we must remember, that with power comes a tremendous responsibility thus a tremendous accountability to God. Those in power destroy wonderfully and extensively, once not under the control of God. Let God do His thing. It might be said that we are attempting to breakdown that which was built up, that we are attempting to destroy the order and organization, but contrary to that, what we are trying to do is to return to the system of things that almost came in 1901. We are merely encouraging **true**, genuine and durable organization fostered by the Holy Spirit, but when the new comes, the old must pass away. If when this is done, order is seen, it would mean that the past organization was holding together conflicting elements which would have eventually broken out any way, this must come to pass that the true unity would be forged in bitter tears resulting in true unity and sweet consolation. Here are some wonderful quotations.

“The exercise of authority has been carried to such extremes that it is now time to call a halt; for church members are receiving false education. A mistake has been made that should be corrected before it is too late. Their (church officials) permissions and their forbiddings have fostered wrong ideas regarding the responsibility that individuals should carry, and have led believers to look to men instead of looking to God.” Ellen G. White, **Loma Linda Messages**, p. 53,54.

“A strange thing has come into our churches. Men who are in positions of responsibility, that they may be wise helpers to their fellow workers, have come to suppose that they were set as kings and rulers in the churches, to say to one brother, do this; to another, do that; and to another be sure to labor in such and such a way. There have been places where the workers have been told that if they did not follow the instructions of these men of responsibility, their pay from the conference would be withheld. Ellen G. White, **Testimonies to Ministers and Gospel Workers**, p. 477.

“To the Conference Presidents and men in responsible places, I bear this message: Break the bands and fetters that have been placed upon God’s people. To you the word is spoken, ‘Break every yoke.’ Unless you cease the work of making men amendable to men, unless you become humble in heart, and yourselves learn the way of the Lord as little children the Lord will divorce you from His work.” Ellen G. White, **SPECIAL TESTIMIONY SERIES B. No. 10**, p. 16

May all readers of this small booklet heed the message therein. The Loud Cry is the cry for religious liberty, liberty of conscience; it must start first in the churches lest we find ourselves in principle opposed to the fourth angel and yet after the order of the Papacy. May God help us all in the true path. Even so come Lord Jesus. Amen.