

**THE END TIME LINE  
RE-SURVEYED**

**Part 1**

DATA

Getting Our Survey of the End-Time Line Straight

Selected Messages, bk. i, pp. 41-42

Selected Messages, bk. i, p. 57

VARYING ATTITUDES ENUMERATED

Soon every possible effort will be made to discount and pervert the truth of the testimonies of God's Spirit. We must have in readiness the clear, straight messages that since 1846 have been coming to God's people.

There will be those once united with us in the faith who will search for new, strange doctrines, for something odd and sensational to present to the people. They will bring in all conceivable fallacies, and will present them as coming from Mrs. White, that they may beguile souls. . . .

Those who have treated the light that the Lord has given as a common thing will not be benefited by the instruction presented.

There are those who will misinterpret the messages that God has given, in accordance with their spiritual blindness.

Some will yield their faith, and will deny the truth of the messages, pointing to them as falsehoods.

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SELECTED MESSAGES—I

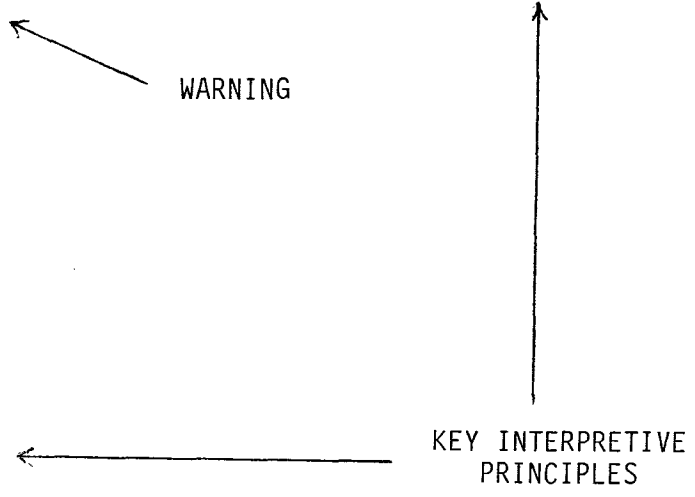
Some will hold them up to ridicule, working against the light that God has been giving for years, and some who are weak in the faith will thus be led astray.

But others will be greatly helped by the messages. Though not personally addressed, they will be corrected, and will be led to shun the evils specified. . . . The Spirit of the Lord will be in the instruction, and doubts existing in many minds will be swept away. The testimonies themselves will be the key that will explain the messages ~~and scripture is explained by scripture.~~ Many will read with eagerness the messages reproving wrong, that they may learn what they may do to be saved. . . . Light will dawn upon the understanding, and the Spirit will make an impression on minds, as Bible truth is clearly and simply presented in the messages that since 1846 God has been sending His people. These messages are to find their place in hearts, and transformations will take place.—Letter 73, 1903.

THE USE OF THE TESTIMONIES

*Time and Place to be Considered*

Regarding the testimonies, nothing is ignored; nothing is cast aside; but time and place must be considered. Nothing must be done untimely. Some matters must be withheld because some persons would make an improper use of the light given. Every jot and tittle is essential and must appear at an opportune time. In the past, the testimonies were carefully prepared before they were sent out for publication. And all matter is still carefully studied after the first writing.



Cicero - "Not to know what has been transacted in former times is to continue always a child." (Oration XXXIV)

THE END WAS NEAR

1878

306

TESTIMONY FOR THE CHURCH.

Vol. 4.

PREPARATION FOR CHRIST'S COMING.

IN the late vision given me at Battle Creek during our general camp-meeting, I was shown our danger, as a people, of becoming assimilated to the world rather than to the image of Christ. We are now upon the very borders of the eternal world; but it is the purpose of the adversary of souls to lead us to put far off the close of time. Satan will in every conceivable manner assail those who profess to be the commandment-keeping people of God, and to be waiting for the second appearing of our Saviour in the clouds of heaven with power and great glory. He will lead as many as possible to put

1885

cities, but into the highways and hedges. And now, my brethren who believe the truth, is your opportunity. We are standing, as it were, on the borders of the eternal world. We are looking for the glorious appearing of our Lord; the night is far spent; the day is at hand.

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TESTIMONY FOR THE CHURCH.

VOL. 5.

Circa 1886

Vigilance and fidelity have been required of Christ's followers in every age; but now that we are standing upon the very verge of the eternal world, holding the truths we do, having so great light, so important a work,

460

TESTIMONY FOR THE CHURCH.

VOL. 5.

1881

I would, at this time, sound the note of warning to those who shall assemble at our camp-meeting. The end of all things is at hand. My brethren, ministers, and laymen, I have been shown you must work in a different manner from what you have been in the habit of working. Pride, envy, self-importance, and unsanctified independence, have marred your labors. When men permit themselves to be flattered and exalted by Satan, the Lord can do little for them or through them. To what un-

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TESTIMONY FOR THE CHURCH.

VOL. 5.

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TESTIMONY FOR THE CHURCH.

VOL. 5.

I have been shown that, as a people, we are departing from the simplicity of the faith, and from the purity of the gospel. Many are in great peril. Unless they change their course, they will be severed from the True Vine, as useless branches. Brethren and sisters, I have been shown that we are standing upon the threshold of the eternal world. We need now to gain victories at every step. Every good deed is as a seed sown, to bear fruit unto eternal life. Every success gained, places us on a higher round of the ladder of progress, and gives us spiritual strength for fresh victories. Every right action prepares the way for its repetition.

Circa 1886

TESTIMONY FOR THE CHURCH. VOL. 5.

No. 32. THE COMING CRISIS. 451

to supply the lack. To secure popularity and patronage, legislators will yield to the demand for a Sunday law. Those who fear God cannot accept an institution that violates a precept of the decalogue. On this battle-field comes the last great conflict of the controversy between truth and error. And we are not left in doubt as to the issue. Now, as in the days of Mordecai, the Lord will vindicate his truth and his people.

By the decree enforcing the institution of the papacy in violation of the law of God, our nation will disconnect herself fully from righteousness. When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its constitution as a Protestant and Republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near.

464 TESTIMONY FOR THE CHURCH. VOL. 5.

Eternity stretches before us. The curtain is about to be lifted. We who occupy this solemn, responsible position, what are we doing, what are we thinking about, that we cling to our selfish love of ease, while souls are perishing around us? Have our hearts become utterly callous? Cannot we feel or understand that we have a work to do for the salvation of others? Brethren, are you of the class who having eyes see not, and having ears hear not? Is it in vain that God has given you a knowledge of his will? Is it in vain that he has sent you warning after warning? Do you believe the declarations of eternal truth concerning what is about to come upon the earth, do you believe that God's judgments are hanging over the people, and can you still sit at ease, indolent, careless, pleasure-loving?

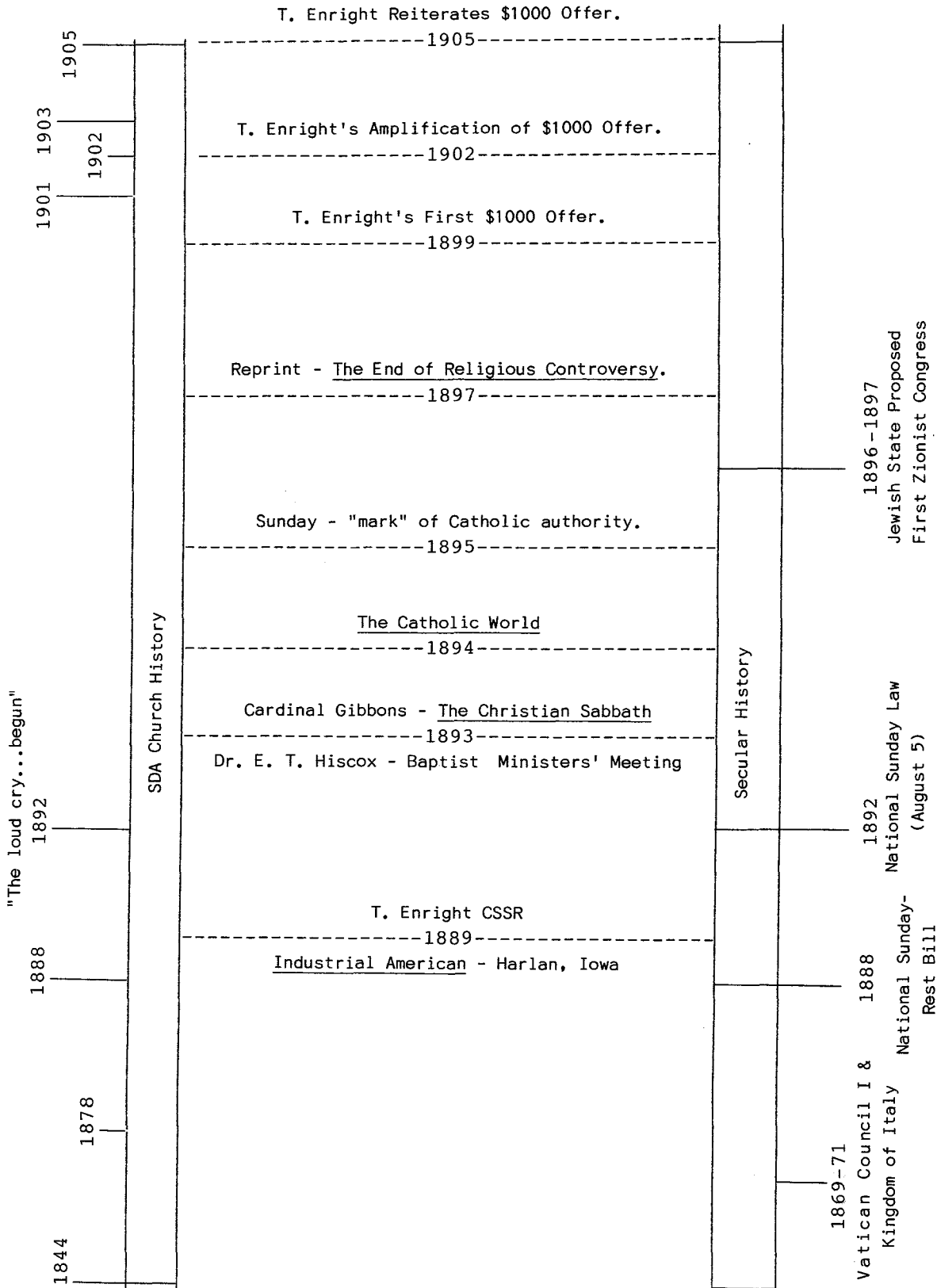
It is no time now for God's people to be fixing their affections or laying up their treasure in the world. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. As the siege of Jerusalem by the Roman armies was the signal for flight to the Judean Christians, so the assumption of power on the part of our nation, in the decree enforcing the papal Sabbath, will be a warning to us. It will then be time to leave the large cities, pre-

OF THE WORLD. 465

paratory to leaving the smaller ones for retired homes in secluded places among the mountains. And now, instead of seeking expensive dwellings here, we should be preparing to move to a better country, even a heavenly. Instead of spending our means in self-gratification, we should be studying to economize. Every talent lent of God should be used to his glory, in giving the warning to the world. God has a work for his co-laborers to do in the cities. Our missions must be sustained; new missions must be opened. To carry forward this work successfully will require no small outlay. Houses of worship are needed, where the people may be invited to hear the truths for this time. For this very purpose, God has intrusted a capital to his stewards. Let not your property be tied up in worldly enterprises, so that this work shall be hindered. Get your means where you can handle it for the benefit of the cause of God. Send your treasures before you into Heaven.

The members of the church should individually hold themselves and all their possessions upon the altar of God. Now, as never before, the Saviour's admonition is applicable: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Those who are fastening their means in large houses, in lands, in worldly enterprises, are saying by their actions, "God cannot have it; I want it for myself." They have bound up their one talent in a napkin, and hid it in the earth. There is cause for such to be alarmed. Brethren, God has not intrusted means to you to lie idle, nor to be covetously retained or hid away, but to be used to advance his cause, to save the souls of the perishing. It is not the time now to bind up the Lord's money in your expensive buildings and your large enterprises, while his cause is crippled and left to beg its way, the treasury half-supplied. The Lord is not in this way of working. Remember, the day is fast approaching when it will be said, "Give an account of thy stewardship." Can you not discern the signs of the times?

# A COMPARATIVE TIME LINE



NATIONAL SUNDAY-REST BILL OF 1888

SENATE BILL No. 2983, INTRODUCED IN FIRST SESSION OF FIFTIETH CONGRESS, BY SENATOR H. W. BLAIR, MAY 21, 1888.

BILL TO SECURE TO THE PEOPLE THE ENJOYMENT OF THE FIRST DAY OF THE WEEK, COMMONLY KNOWN AS THE LORD'S DAY, AS A DAY OF REST, AND TO PROMOTE ITS OBSERVANCE AS A DAY OF RELIGIOUS WORSHIP<sup>2</sup>

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AMERICAN STATE PAPERS

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Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That no person or corporation, or the agent, servant, or employee of any person or corporation, shall perform or authorize to be performed, any secular work, labor, or business, to the disturbance of others, works of necessity, mercy, and humanity excepted; nor shall any person engage in any play, game, or amusement, or recreation, to the disturbance of others, on the first day of the week, commonly known as the Lord's day. . . .

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AMERICAN

SUNDAY CLOSING OF THE CHICAGO EXPOSITION

First National Sunday Legislation in the United States

BILL APPROVED AUGUST 5, 1892 \*

Review & Herald, Nov. 22, 1892

And it is hereby declared that all appropriations herein made for, or pertaining to, the World's Columbian Exposition are made under the condition that the said exposition shall not be open to the public on the first day of the week, commonly called Sunday; and if the said appropriations be accepted by the corporation of the State of Illinois, known as the World's Columbian Exposition, upon that condition, it shall be, and it is hereby made, the duty of the World's Columbian Commission, created by act of Congress of April 25, 1890, to make such rules or modification of the rules of said corporation as shall require the closing of the Exposition on the said first day of the week, commonly called Sunday.

NATIONAL RELIGIOUS LEGISLATION

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Millan of Michigan, April 25, 1892; to Committee on District of Columbia; reported with amendments; not acted on. C. R. 23:3607, 4480.

H. R. 8367. "Prohibiting the sale and delivery of ice within the District of Columbia on the Sabbath day, commonly known as Sunday." Hemphill of South Carolina, April 25, 1892; to Committee on District of Columbia; reported back with amendments; passed House; not acted on in Senate. C. R. 23:3639, 4480.

H. R. 7520. Sundry Civil bill, loaning \$5,000,000 to Chicago World's Fair, conditioned on Sunday closing. Approved August 5, 1892.

H. R. 9710. "To aid in carrying out an act of Congress to provide for celebrating the discovery of America" [with proviso for closing Columbian Exposition on Sundays]. Reilly of Pennsylvania, August 4, 1892; to Committee of the Whole House; passed House and Senate and received President Harrison's signature August 5, 1892. C. R. 23:7040, 7064-7, 7086, 7102.

Let every one who claims to believe that the Lord is soon coming, search the Scriptures as never before; for Satan is determined to try every device possible to keep souls in darkness, and blind the mind to the perils of the times in which we are living. Let every believer take up his Bible with earnest prayer, that he may be enlightened by the holy Spirit as to what is truth, that he may know more of God and of Jesus Christ whom he has sent. Search for the truth as for hidden treasures, and disappoint the enemy.

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. For it is the work of every one to whom the message of warning has come, to lift up Jesus, to present him to the world as revealed in types, as shadowed in symbols, as manifested in the revelations of the prophets, as unveiled in the lessons given to his disciples and in the wonderful miracles wrought for the sons of men. Search the Scriptures; for they are they that testify of him.

(2)

## SABBATH QUESTION AGITATION - 1889-1905

1889

T. Enright of the Redemptorist Fathers - Industrial American, Harlan, Iowa:

The Bible says: "Remember the Sabbath day, to keep it holy," but the Catholic Church says: "No, keep the first day of the week," and all the world bows in obedience." (January 19, 1889)

1893

The Christian Sabbath, (2nd Ed.; Baltimore: The Catholic Mirror [Official Organ of Cardinal Gibbons])

The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. (p. 29)

Dr. E. T. Hiscox, Baptist Clergyman and Author of the Baptist Manual in a paper read August 20, 1893 at Saratoga, NY, at a Baptist Ministers' Meeting.

Of course I quite well know that Sunday did come into use in early Christian history as a religious day, as we learn from the Christian Fathers and other sources. But what a pity that it comes branded with the mark of Paganism, and Christened with the name of the Sun-god. Then adopted and sanctified by the Papal apostasy, and bequeathed as a sacred legacy to Protestantism, and the Christian world...

1894

The Catholic World, a magazine of General Literature and Science, March, 1894.

The church took the pagan philosophy and made it the buckler of faith against the heathen. She took the Roman Pantheon, temple of all the gods, and made it sacred to all the martyrs; so it stands to this day. She took the pagan Sunday and made it the Christian Sunday...

The sun was the foremost god with heathendom... Hence the church in these countries would seem to have said, "Keep that old, pagan name. It shall remain consecrated, sanctified." And thus the pagan Sunday, dedicated to Balder [White God of the Scandinavians], became the Christian Sunday sacred to Jesus. (p.809)

1895

A Letter from the Chancellor of Cardinal Gibbons to J. F. Snyder of Bloomington, Illinois, Nov. 11, 1895.

Of course the Catholic Church claims the change was her act. It could not have been otherwise, as none in those days would have dreamed of doing anything in matters spiritual and ecclesiastical without her. And the act is a mark of her ecclesiastical power and authority in religious matters.

1897

John Milner, a Roman Catholic Divine, to James Brown, a member of a Protestant Religious Society, Letter #11 in The End of Religious Controversy (New York: P. J. Kenedy) [After reviewing the history of the Sabbath from Creation through the life of Christ, Milner drew the following conclusion in his letter]

Yet with all of this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants, of all denominations, make this a profane day and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None at all, but the unwritten Word, or tradition of the Catholic church,... (p. 89, Emphasis his)

Sunday Question Agitation (continued)

1899

T Enright Csr, Kansas City, MO, June 16, 1899

I hereby offer \$1000, to anyone who can prove to me, from the Bible alone, that I am bound, under pain of grievous sin, to keep Sunday holy.

1902

Letter from T. Enright, dated April 26, 1902 from Detroit, MI.

I still offer \$1000 to any one who can prove to me, from the Bible alone, that I am bound under pain of grievous sin, to keep Sunday holy. We keep Sunday in obedience to the law of the Catholic Church. The church made this law long after the Bible was written; hence the law is not in the Bible. The Catholic church abolished not only the Sabbath, but all the other Jewish Festivals.

1905

Letter from T. Enright, dated June, 1905 from St Louis, MO.

I have offered and still offer \$1000 to any one who can prove to me from the Bible alone, that I am bound, under grievous sin, to keep Sunday holy. It was the Catholic Church which made the law obliging us to keep Sunday holy. The church made this law long after the Bible was written. Hence said law is not in the Bible. Christ, our Lord empowered his church to make laws binding in conscience.



P. T. MAGAN'S PROTEST TO THE 1903 GC CONSTITUTION

1903 General Conference Bulletin, p. 150

P. T. Magan: I fully appreciate the gravity of this situation, and I have absolutely no intention of in any way filibustering or trying to use a little time in which to say nothing.

As a member of the minority of the Committee on Plans, and as a man, if I had not been on the Committee on Plans at all, I am conscientiously opposed to the proposed new constitution. I have always felt that the hardest place that any man could be put in in this life is to have to stand conscientiously opposed to what the majority of his brethren believe to be right. To me it has always appeared to be a much easier thing to stand in a position of opposition to the world, and even to have to face a court of justice in the world, for your faith, than to have to face your brethren for your faith. And therefore I shall say to-day, as briefly and modestly as I know how, what I have to say.

The minority report expresses in a word the feelings which actuated the minority in making the report, because we believe that the constitution proposed by the majority of the committee appears to us to be so subversive of the principles of organization given to us at the General Conferences of 1897 and 1901. Those principles were given to us by the Spirit of God. In my judgment, and in the judgment of the minority of the committee, this constitution is absolutely subversive of those principles.

Further: The proposed new constitution reverses the reformatory steps that were taken, and the principles which were given, and which were adopted as the principles of reorganization, at the General Conferences of 1897 and 1901, and which were incorporated in the constitution of 1901.

Now, I am not here for a moment to state that the constitution of 1901 is

a perfect one. To my mind, in many respects, it is very imperfect. To my mind, in many respects it is very clumsily drawn. But I have learned this, that all reforms come gradually; and in that constitution, clumsy though you may call it, defective though you may mark it, there are principles of reformation and reorganization for the head of this work which are right; and those principles are absolutely subverted and swept aside in the proposed new constitution.

It may be stated there is nothing in this new constitution which is not abundantly safeguarded by the provisions of it; but I want to say to you that any man who has ever read "Neander's History of the Christian Church," Mosheim's, or any of the other of the great church historians, —any man who has ever read those histories can come to no other conclusion but that the principles which are to be brought in through this proposed constitution, and in the way in which they are brought in, are the same principles, and introduced in precisely the same way, as they were hundreds of years ago when the Papacy was made.

Further: This whole house must recognize this, before we are through with this discussion, that the proposed new constitution, whatever improvements may be claimed for it, whatever advantages it may be stated that it contains, that, in principle, as far as the head of the work is concerned, it goes back precisely where we were before the reformatory steps of two years ago. I do not deny for a moment but what improvements have been made in the distribution of administrative power. I am heartily in favor of all that has been done in regard to Union Conferences, but I say that, as far as the head of the thing is concerned, as far as the general administration of things is concerned, though not couched in the same words, though not hedged about with the same identical language, they are precisely the same principles which governed us up to two years ago; and that the moment you vote this constitution, which I do not believe you are ready to do, yet, when you understand this, the moment you vote it you vote yourselves right back where we were two years ago and before it.

Another point: It is a fact which I do not believe any one in this house

**THE END TIME LINE  
RE-SURVEYED**

**Part 2**

Letter to P. T. Magan, dated December 7, 1901 (M-184-1901).

We may have to remain here in this world because of insubordination many more years, as did the children of Israel, but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action.

*Letter 20, 1901.*

**A MESSAGE FOR FREQUENT APPEARANCE.—In the**

**24 COUNSELS TO WRITERS AND EDITORS**

twenty-first chapter of Luke Christ foretold what was to come upon Jerusalem, and with it He connected the scenes which were to take place in the history of this world just prior to the coming of the Son of man in the clouds of heaven with power and great glory. Mark the words: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

1902 [See "Appenix Notes" (1962 Ed.) p. 526, comment on "Page 117"]

**118 To MINISTERS AND WORKERS**

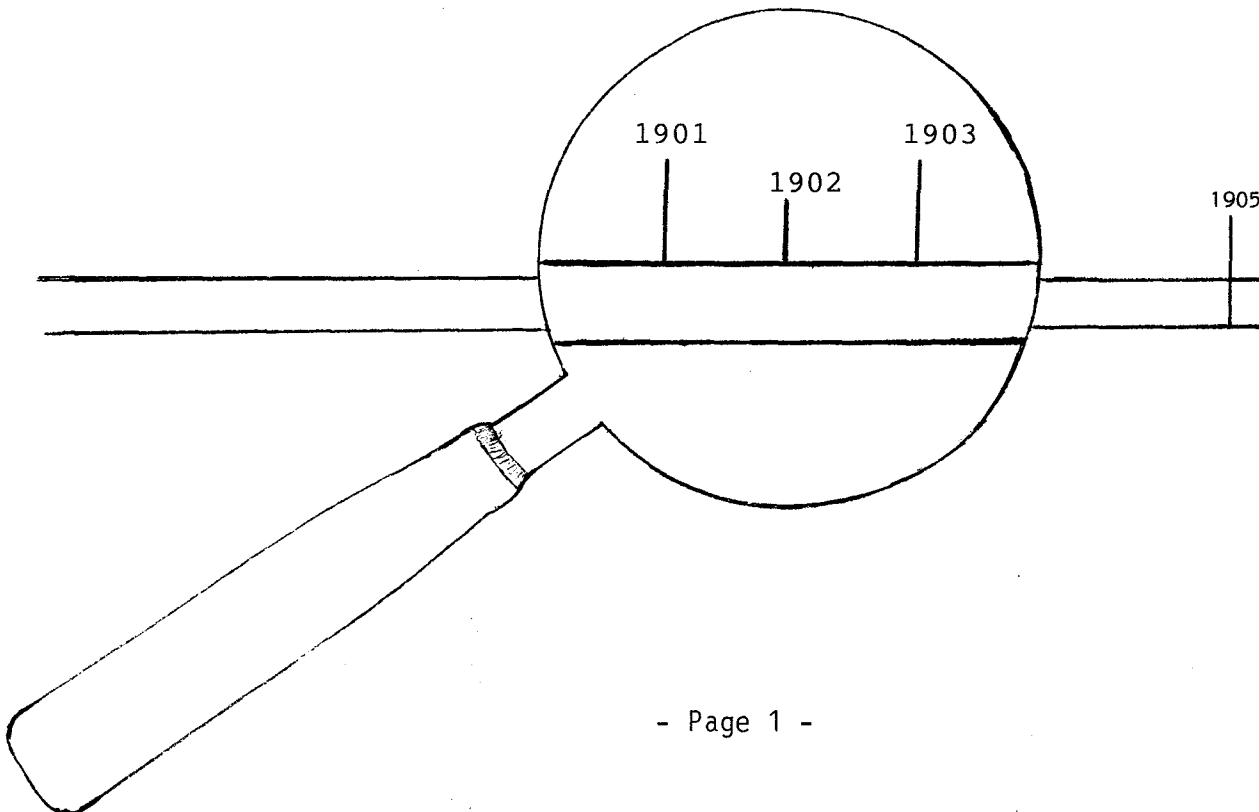
will exhibit themselves before the cities of the world; and this delineation has already begun to be fulfilled. By a variety of images the Lord Jesus represented to John the wicked character and seductive influence of those who have been distinguished for their persecution of God's people. All need wisdom carefully to search out the mystery of iniquity that figures so largely in the winding up of this earth's history. . . . In the very

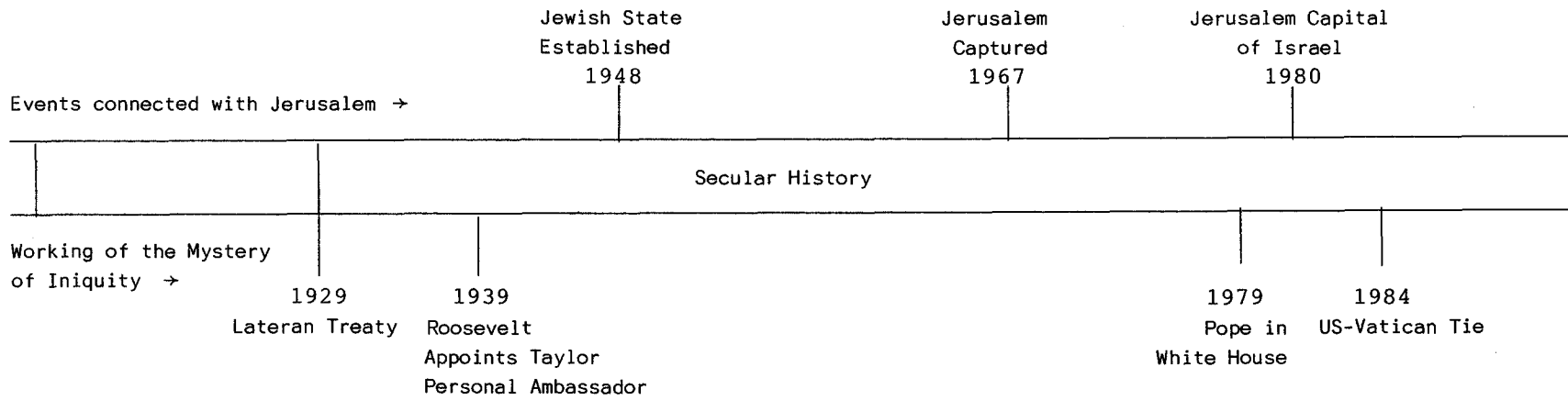
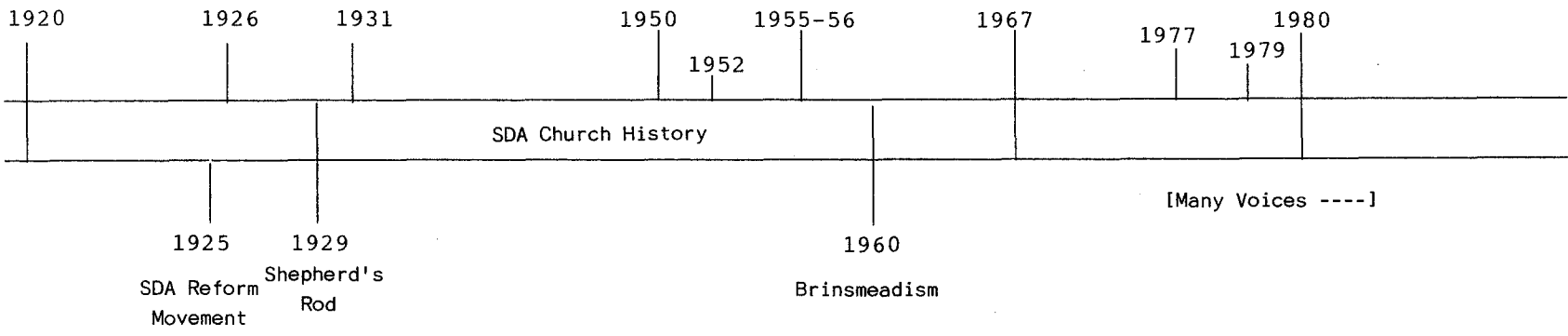
St. HELENA, Cal., April 21, 1903.

*Testimony for the Church.* Vol. 8.

In the balances of the sanctuary the Seventh-day Adventist church is to be weighed. She will be judged by the privileges and advantages that she has had. If her spiritual experience does not correspond to the advantages that Christ, at infinite cost, has bestowed on her, if the blessings conferred have not qualified her to do the work entrusted to her, on her will be pronounced the sentence, "Found wanting." By the light bestowed, the opportunities given, will she be judged.

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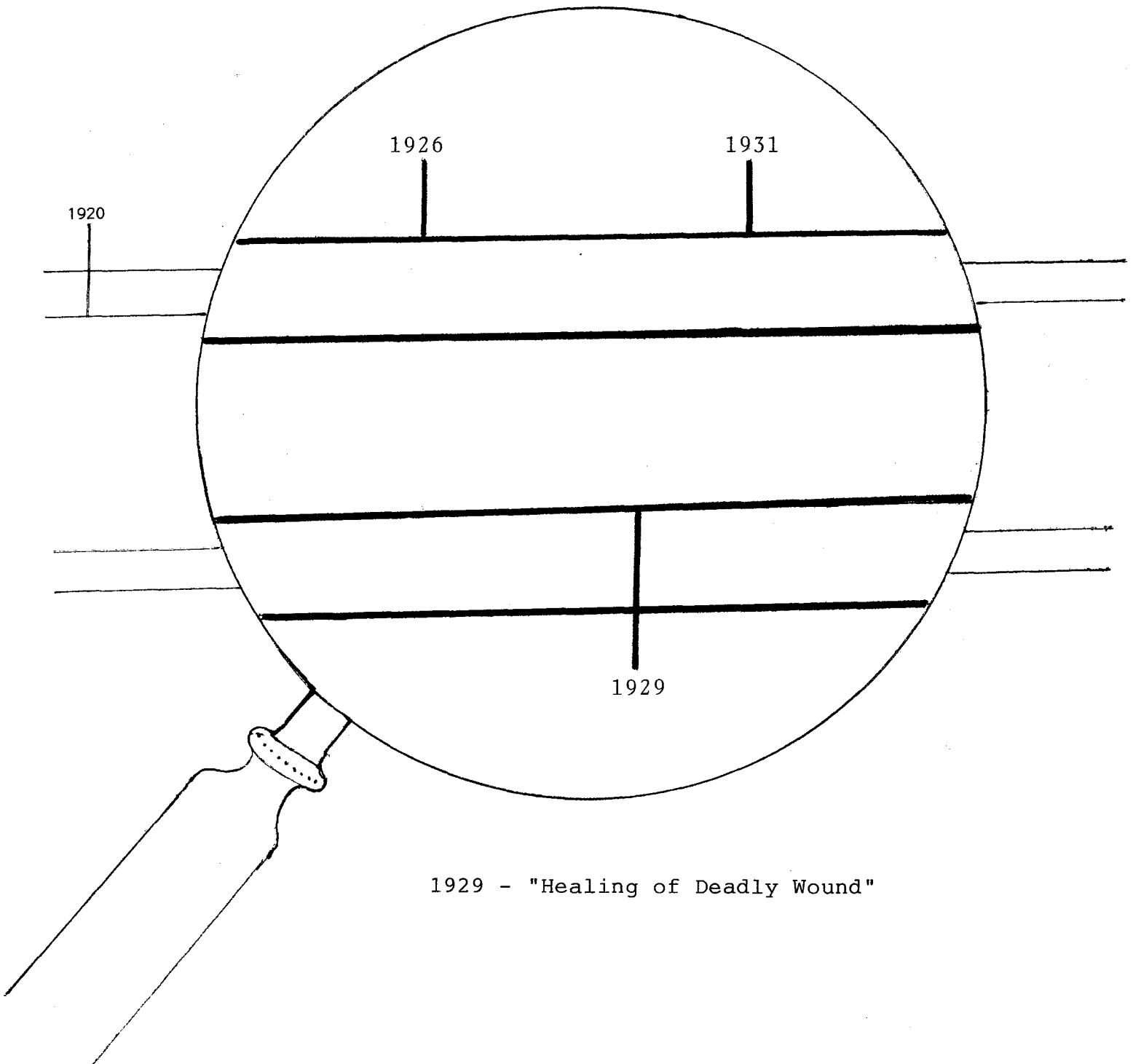




FOCUS #1

1926 - General Conference Executive Committee Action

1931 - New Statement of Beliefs in Year Book



1929 - "Healing of Deadly Wound"

So Much in Common

- 73 -

RELATIONSHIP TO OTHER SOCIETIES

(First voted by the General Conference Executive Committee in 1926)

In the desire to avoid occasion for misunderstanding or friction in the matter of relationship to the work of other societies, the following statement of principles is set forth as a guidance to our workers in mission fields in their contacts with other religious organizations:

1. We recognize every agency that lifts up Christ before men as a part of the divine plan for the evangelization of the world, and we hold in high esteem the Christian men and women in other communions who are engaged in winning souls to Christ.

2. Wherever the prosecution of the gospel work brings us into touch with other societies and their work, the spirit of Christian courtesy, frankness, and fairness should at all times guide in dealing with mission problems.

3. We recognize that the essence of true religion is that religion is based upon conscience and conviction. It is therefore to be constantly our purpose that no selfish interest or temporal advantage shall draw any person to our communion, and that no tie shall hold any member save the belief and conviction that in this way he finds true connection with Christ. When change of conviction leads any member of our society to feel no longer in accord with us in faith and practice, we recognize not only his right but his duty to change his religious affiliation to accord with his belief.

1914 YEARBOOK

FUNDAMENTAL PRINCIPLES.

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fine it to the seventh day, as they are not true of any other day, and that the terms Jewish Sabbath, as applied to the seventh day, and Christian sabbath, as applied to the first day of the week, are names of human invention, unscriptural in fact, and false in meaning.

13. That as the man of sin, the papacy, has thought to change times and laws (the law of God, Dan. 7:25), and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56: 1, 2; 1 Peter 1: 5; Rev. 14: 12, etc.

14. That the followers of Christ should be a peculiar people, not following the maxims, nor conforming to the ways, of the world; not loving its pleasures nor countenancing its follies; inasmuch as the apostle says that "whosoever loveth the world, the love of the father is not in him."

1931 STATEMENT OF BELIEFS

ITS COMPLETION WILL ERASE HUMAN PROBLEMS.

15. That God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny (Amos 3: 6, 7), sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three angels of Revelation 14; and that their threefold message brings to view a work of reform to prepare a people to meet Him at His coming.

San Francisco Chronicle, February 12, 1929, p. 1

Mussolini and Gasparri Sign Historic Roman Pact

BEN GETZOFF LINKS 6 NEW NAMES IN L. A. BRIBE CASES

Thousands Cheer Edison on 82nd Birthday Party Wizard Inventor Receives Greetings of Hoover, Ford and Firestone

GUARDS SPEED YOUTH NORTH IN FEAR OF MOB ATTACK Northcott Hears Sentence

Heal Wound Of Many Years Cardinal Gasparri

VATICAN AGAIN AT PEACE WITH ITALY AFTER LONG QUARREL

STATE INCOME TAX SLASHED MILLIONS BY U. S. DECISION

British King Sets Weight At 112 Pounds BOGNOR, England, Feb. 11 (AP)—About Craigwell House passes a story indicating King George's

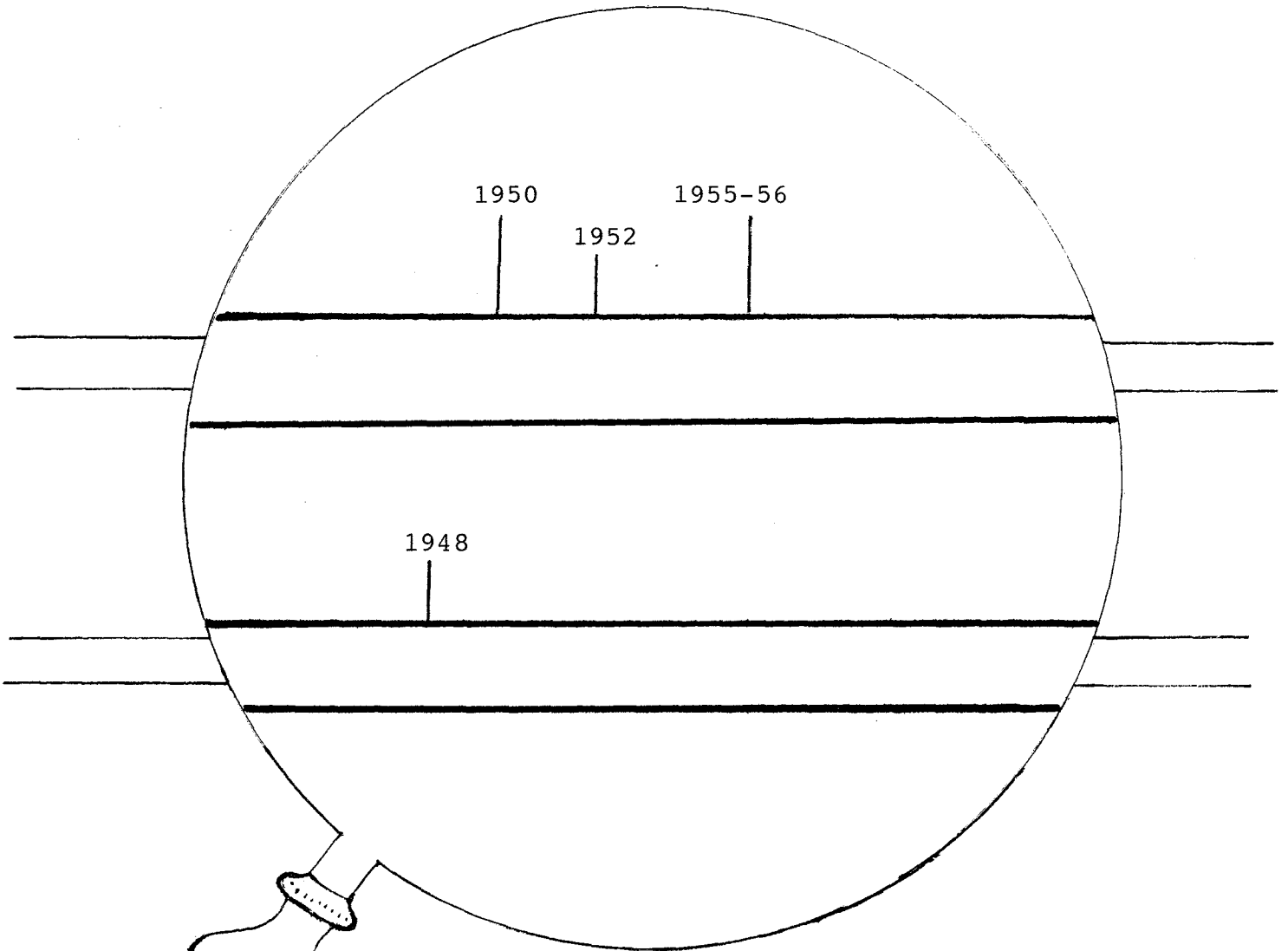
THREE KILLED IN BLAST AT CONTRA COSTA POWDER PLANT

FOCUS #2

1950 - God sent two messengers to the Church - Wieland and Short.

1952 - Bible Conference in Takoma Park.

1955-56 - SDA Evangelical Conferences resulting in book - Questions on Doctrine.



1948 - Jewish State of Israel established.

DATA FOR 1948 - 1956 FOCUS

1948

Our Firm Foundation, Vol. II, p. 230

1950

1888 Re-Examined & The Mystery of 1888

Victorious as were the forces of Israel in every other part of Palestine, they failed to take the most dazzling objective of all. Mysteriously they were held back from achieving this most cherished goal, this culminating triumph, as by an unseen hand.

What could be the reason? Only that the times of the Gentiles are not yet fulfilled.

Obtainable from:

Adventist History  
P. O. Box 1888  
Naples, NC 28760

"Coming events cast their shadows before" - DA, p. 636

1952 - W. H. Branson, President, General Conference,  
Our Firm Foundation, Vol. II, pp. 616-617

To a large degree the church failed to build on the foundation laid at the 1888 General Conference. Much has been lost as a result. We are years behind where we should have been in spiritual growth. Long ere this we should have been in the Promised Land.

But the message of righteousness by faith given in the 1888 Conference has been repeated here. Practically every speaker from the first day onward has laid great stress upon this all-important doctrine, and there was no prearranged plan that he should do so. It was spontaneous on the part of the speakers. No doubt they were impelled by the Spirit of God to do so. Truly this one subject has, in this conference "swallowed up every other."

And this great truth has been given here in this 1952 Bible Conference with far greater power than it was given in the 1888 Conference because those who have spoken here have had the advantage of much added light shining forth from hundreds of pronouncements on this subject in the writings of the Spirit of prophecy which those who spoke back there did not have.

The light of justification and righteousness by faith shines upon us today more clearly than it ever shone before upon any people.

No longer will the question be, "What was the attitude of our workers and people toward the message of righteousness by faith that was given in 1888? What did they do about it?" From now on the great question must be, "What did we do with the light on righteousness by faith as proclaimed in the 1952 Bible Conference?"

1955 - 1956

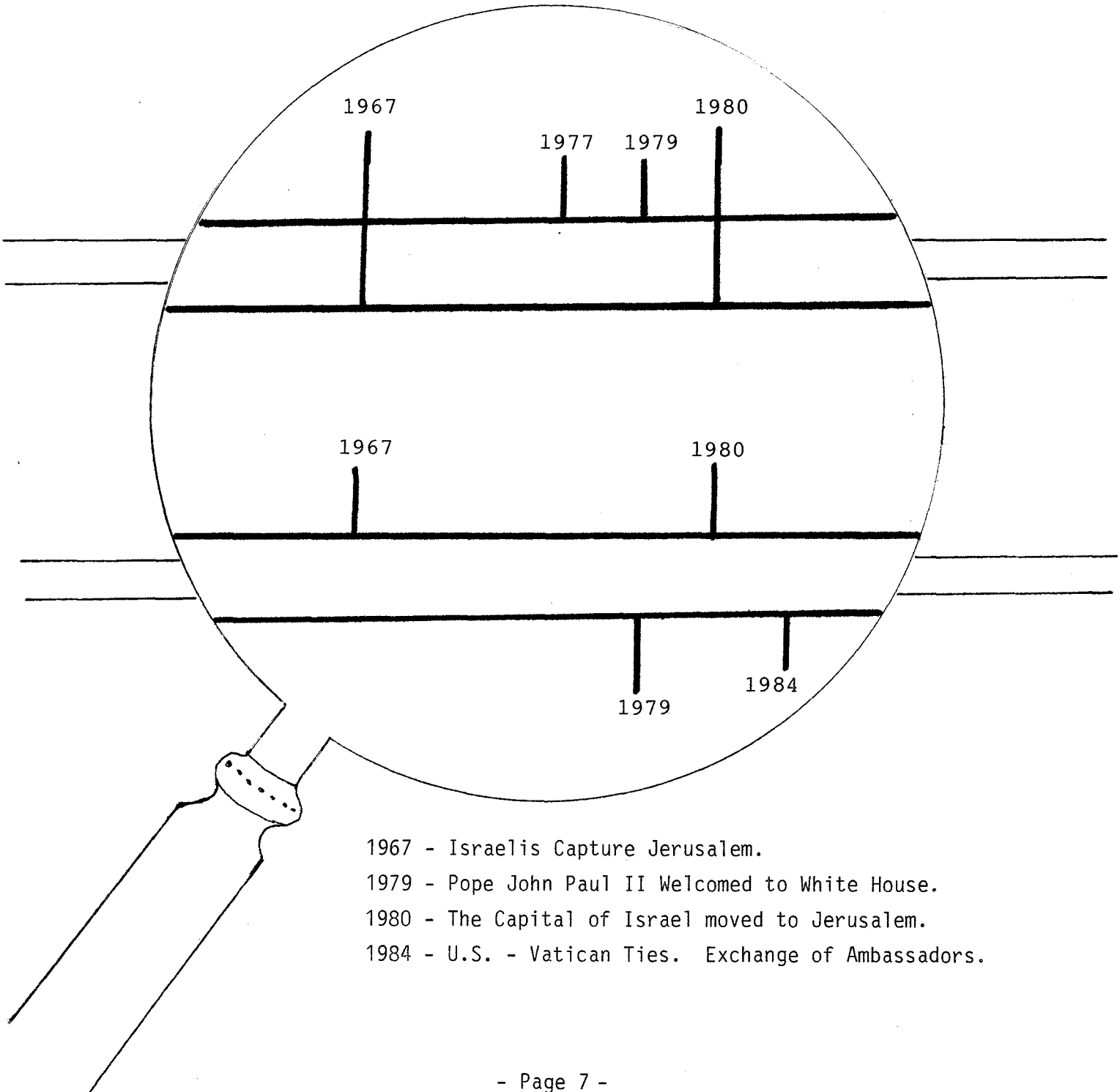
Letters to the Churches by M. L. Andreasen; Seventh-day Adventist-Evangelical Conferences.

Obtainable from The Adventist Laymen's Foundation, P. O. Box 789, Lamar, AR 72846



FOCUS #3

- 1967 - Seventh-day Adventist Appointed to Faith and Order Commission of WCC with General Conference approval.
- 1977 - Seventh-day Adventist Church presented in symbol to Pope Paul VI.
- 1979 - Annual Council authorizes an Apostate Statement of Beliefs to be presented to General Conference in session.
- 1980 - Dallas, Texas, Session of the General Conference votes Apostate Statement of Beliefs.



DATA FOR 1967 - 1980 FOCUS

1967 - Document:

The Times of the Gentiles Fulfilled

1977 - Document

Steps to Rome (The Seventh-day Adventist Church given into hands of Antichrist in Symbolism)

1979 - 80 - Documents:

Same as for 1967 plus

The History of Our Statements of Belief

All of these documents are obtainable from The Adventist Laymen's Foundation, P. O. Box 789, Lamar, AR 72846.

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Into this Focus a Testimony from Ellen G. White finds its "time and place": Review & Herald, December 13, 1892.

As God called the children of Israel out of Egypt, that they might keep his Sabbath, so he calls his people out of Babylon, that they may not worship the beast or his image. The man of sin, who thought to change times and laws, has exalted himself above God, by presenting a spurious Sabbath to the world; the Christian world has accepted the child of the papacy, and cradled and nourished it, thus defying God by removing his memorial, and setting up a rival Sabbath.

After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, "Lo, here is

Christ, Lo, he is there. This is the truth, I have the message from God, he has sent me with great light." Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false Sabbath, and to cast contempt upon God himself by supplanting the day he has blessed and sanctified.

This false Sabbath is to be enforced by an oppressive law. Satan and his angels are wide-awake, and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God. But while Satan works with his lying wonders, the time will be fulfilled foretold in the Revelation, and the mighty angel that shall lighten the earth with his glory, will proclaim the fall of Babylon, and call upon God's people to forsake her.]

At the time of the loud cry of the third angel those who have been in any measure blinded by the enemy, who have not fully recovered themselves from the snare of Satan, will be in peril, because it will be difficult for them to discern the light from heaven, and they will be inclined to accept falsehood. Their erroneous experience will color their thoughts, their decisions, their propositions, their counsels. The evidences that God has given will be no evidence to those who have blinded their eyes by choosing darkness rather than light. After rejecting light, they will originate theories which they will call "light," but which the Lord calls, "Sparks of their own kindling," by which they will direct their steps.

## A LOUD CRY COMPARISON

"The time of test is just before 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."

R&H, Nov. 22, 1892

1888

"Notwithstanding the spiritual darkness and alienation from God that exists in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion."

Great Controversy, p. 390

1889

"In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the Word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the 'old landmarks' when it was not removing a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks."

Counsels to Writers and Editors, p. 30

"After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, 'Lo, here is Christ, Lo he is there. This is the truth, I have the message from God, he has sent me with great light.'

Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith. A more decided effort will be made to exalt the false Sabbath, and to cast contempt upon God Himself by supplanting the day He has blessed and sanctified. This false Sabbath is to be enforced by an oppressive law. Satan and his angels are wide-awake, and intensely active, working with energy and perseverance through human instrumentalities to bring about his purpose of obliterating from the minds of men the knowledge of God.

But while Satan works his lying wonders, the time will be fulfilled foretold in the Revelation, and the mighty angel that shall enlighten the earth with his glory, will proclaim the fall of Babylon, and call upon God's people to forsake her.

At the time of the loud cry of the third angel those who have been in any measure blinded by the enemy, who have not fully recovered themselves from the snare of Satan, will be in peril, because it will be difficult for them to discern the light of heaven, and they will be inclined to accept falsehood."

R&H, December 13, 1892

## "MANY VOICES"

Prior to the beginning of "the Loud Cry" in 1892, a few dissident voices had been heard - B. F. Snook and W. H. Brinkerhoff of the Marion Party (1866); and D. M. Canright (1887).

All along the "time-line" since 1900, there have been "reform" movements: A. F. Ballengier (1914); The SDA Reform Movement (1925); The Shepherds' Rod led by V. T. Houteff (1929); and Robert D. Brinsmead (circa 1960). This covers about fifty years.

However, "after the truth [had] been proclaimed as a witness to all nations," there has been heard in harmony with the "testimony" - "many voices."

### I. Break away, or continuation of Brinsmead Decade I teachings:

- |                     |   |  |
|---------------------|---|--|
| G. Harvey Rue, M.D. | - | <u>The Layworker</u>                           |
| Vance Ferrell       | - | <u>Pilgrims' Rest</u> (circa 1980)             |
| Fred Wright         | - | Considers himself the "angel" of Revelation 18 |

### II. Continued "protest" of the Compromise of 1955-56 and the book - Questions on Doctrine on the part of one, and the organizational apostasy in their respective former church affiliations:

(Theme)

- |                |   |   |
|----------------|---|---|
| David L. Bauer | - | "No organization"   |
| John Nicolici  | - | "No organization" and "salvation by works" based on "reforms" |

### III. New Voices:

- |  |   |  |
|--|---|--|
| Willard Santee                                     | - | "Circle of Apostasy" (Now back into the "circle") circa 1981           |
| Michael Clute                                      | - | God Does Not Destroy (circa 1981)                                      |
| Thomas Van Asperen                                 | - | Fourth Angel Ministries (1982)   |
| Robert W. Hauser, M.D.                             | - | Application of Desmond Ford hermeneutics to book of Revelation. (1983) |
| J. Reynolds Hoffman                                | - | Deliverance Ministry - Casting out "devils" (circa 1983)               |
| Charles Wheeling                                   | - | Evangelical Futuristic Interpretation of Prophecy (1983)               |
| Michael Hodges                                     | - | Pagan origins of Christian symbols; Ezekiel 8 (1983)                   |
| Firm Foundation Conferences:<br>Hartland Institute | - | Emphasis on Historic Adventist Doctrines (1984)                        |
| Committee of Five: Wieland &<br>Snyman             | - | 1888 Message in time setting of 1950 (1985)                            |
| Marty Wold   | - | The Church has become Babylon (1985)                                   |

To #III could be added other "voices" and their publications. Not a single "voice" of any of the above named persons either verbally or in their publications face up to the "light" given in the article of the R&H, December 13, 1892. These all, without exception, either reject out-right the prophecy of Jesus in Luke 21:24, or seek to mitigate its force even as does the Church. BUT the prophecy of Jesus and the article are saying the same thing!