

The Sabbath Watchman

Vol. 97, No. 4

Beacon of hope, faith,
and truth in a confused world.

2022
OCTOBER - DECEMBER



**And they that shall be of thee shall build
the old waste places: thou shalt raise up the
foundations of many generations; and thou
shalt be called, The repairer of the breach,
The restorer of paths to dwell in. Isaiah 58:12**



INTRODUCTION

It was for the purpose of bringing the best gifts of Heaven to all the peoples of earth... Of special value to God's church on earth today—the keepers of His vineyard—are the messages of counsel and admonition given through the prophets who have made plain His eternal purpose in behalf of mankind. In the teachings of the prophets, His love for the lost race and His plan for their salvation are clearly revealed. The story of Israel's call, of their successes and failures, of their restoration to divine favor, of their rejection of the Master of the vineyard, and of the carrying out of the plan of the ages by a goodly remnant to whom are to be fulfilled all the covenant promises—this has been the theme of God's messengers to His church throughout the centuries that have passed. And today God's message to His church—to those who are occupying His vineyard as faithful husbandmen—is none other than that spoken through the prophet of old... Let Israel hope in God. The Master of the vineyard is even now gathering from among men of all nations and peoples the precious fruits for which He has long been waiting. Soon He will come unto His own; and in that glad day His eternal purpose for the house of Israel will finally be fulfilled. —*Prophets and Kings*, pp 15, 22.

God's remnant people, standing before the world as reformers, are to show that the law of God is the foundation of all enduring reform and that the Sabbath of the fourth commandment is to stand as a memorial of creation, a constant reminder of the power of God. In clear, distinct lines they are to present the necessity of obedience to all the precepts of the Decalogue. Constrained by the love of Christ, they are to co-operate with Him in building up the waste places. They are to be repairers of the breach, restorers of paths to dwell in. —*Prophets and Kings*, p. 678.

In the work of reform to be carried forward today, there is need of men who, like Ezra and Nehemiah, will not palliate or excuse sin, nor shrink from vindicating the honor of God. Those upon whom rests the burden of this work will not hold their peace when wrong is done, neither will they cover evil with a cloak of false charity. They will remember that God is no respecter of persons, and that severity to a few may prove mercy to many. They will remember also that in the one who rebukes evil the spirit of Christ should ever be revealed. — *Prophets and Kings*, p. 675.

The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only-begotten Son. From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven. He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people.

Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. —*Acts of the Apostles*, p. 11.

Ellen G. White.

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We believe:

- The all-wise, loving God created all things in the universe by His Son, Jesus Christ; He is its Owner and Sustainer.
- He met the challenge to His loving leadership and authority by reconciling the world to Himself through the life, death, and resurrection of His Son, the Word made flesh.
- The Holy Spirit, Jesus' representative on earth, convicts of sin, guides into truth, and, when abiding in man, overcomes all unrighteousness.
- The Bible is the record of God's dealings with mankind and the standard of all doctrine; the Ten Commandments are the transcript of His character and the foundation of all enduring reform.
- His people, in harmony with God's Word and under the direction of the Holy Spirit, call all men everywhere to be reconciled to God through faith in Jesus.
- Bible prophecy reveals that earth's history will soon close with the visible return of Jesus Christ as King to claim all who have accepted Him as the world's only Redeemer and their Lord.

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1920

OUTCOME OF THE DISCUSSIONS AT FRIEDENSAU

Concerning the discussion at Friedensau with the leading brethren of the Adventist Church, presided over by the chairman of the General Conference, A.G.

Daniells [the “Protocol” of these meetings is available], this is worthy of notice:



“We are willing to admit that we are fallible human beings and can fail, but not for one minute can we admit that we [meaning the denomination] have departed from the right path, and that another movement must take up our position. We assert that we are still on the original path of this cause.” (*Protocol*, p. 53.)

But the reality, shown in the attitude of the denomination of the S.D. Ad-

ventists since World War I, disproves this assertion, and the many evidences in this book witness to the fact that the denomination (Adventist Church) has forsaken its original principles, given place to the world, and does not keep its separate position.

1922

ATTEMPT BY FAITHFUL BRETHREN TO RECTIFY MATTERS AT THE GENERAL CONFERENCE SESSION IN SAN FRANCISCO

A last attempt was made on the occasion of the General Conference Session of May 11 to 31, 1922, in San Francisco, to come to an agreement, according to the law and Testimony, on the former principles of truth.

A few excerpts from the writings of the brethren of the Reformation explain these happenings: “...For our conscience’ sake we cordially herewith petition the General Conference, in view of the insufficient discussion [the discussions at Friedensau], to give us now, during the General Conference Session from May 11 to 31

of this year in San Francisco, an opportunity to have our questions of conscience presented before all of the delegates of the General Conference, that we might receive an answer through clearcut resolutions according to the law and Testimony. We have chosen and authorized two brethren to carry out the discussion of the religious questions.

“It is our heart’s desire to follow Jesus, and to build His cause in the light of ‘present truth.’

We are therefore ready to retract in all teachings where we can be proven to be in error according to the law and Testimony. It is our prayer these days that the Lord may help this discussion to serve, as did the one in Acts 15, to advance the work of preparation for the coming of Jesus, that soon the promise of Revelation 18:1 may be realized, and our Saviour can soon come in the clouds. Amen.

“Greeting you are your brethren in Christ from the Reform Movement in Germany, Switzerland, Holland, Sweden, Denmark, Estonia, Poland, Czechoslovakia, Hungary, Rumania, Yugoslavia. “The brethren, delegated by us, will arrive early enough, God willing, and make all necessary preparations with you. Wuerzburg, March 1, 1922, (signed) H. Spanknoebel Secretary.”

After Brethren O. Welp and h. Spanknoebel, by God’s help, arrived in New York on April 21, they sent the following notice to Washington: Dear Brethren in Christ:

“1 John 4:7, 8. Grace and peace be with you! ATT: Brother A.G. Daniells.

“With this writing we, the undersigned brethren, make known to you that we, as delegates of many believers of European S.D. Adventists sent to the General Conference, have by God’s help arrived here safely. Our coming was already announced by writing from Wuerzburg. On our way to San Francisco we intend to speak in Detroit with brethren and sisters who have separated in this country. The General Conference, according to church order, is the sole authority to make resolutions concerning the principles of the denomination, and we regret very much that this opportunity is given too late today.

“We are inspired by the cordial longing and the spirit of the love of Christ alone to present our questions of conscience, which still separate us from our mother church, that we may arrive at oneness in the truth.

“To save greater expenses besides the many sacrifices which our dear believes have made to send us to the General Conference, we petition the brethren to give us an opportunity of a discussion at the beginning of the Conference.

“While asking you for information about the place and the set time for our assembly in San Francisco, and to send



it to us to the following address, we greet you very cordially as Brethren in Christ, O. Welp, H. Spanknoebel.”

To our first writing and also the foregoing letter we received no answer at all. In full confidence in the Lord, the brethren arrived in San Francisco on May 11 where they, unitedly with brethren of the Reformation in America, handed the following appeal at 6 o'clock p.m. to Brother A.G. Daniells: “San Francisco, May 11, 1922.

“A Public Appeal to the General Conference of the Seventh-day Adventists, assembled at San Francisco (Calif.), May 11 to 31, 1922.

“As greetings 1 Corinthians 1:9, 10.

“In view of the silent attitude on the part of leading brethren, as well as the Conference of Seventh-day Adventists concerning the appeals sent to them by believers and groups that are interested in a Reformation, which during the last eight to ten years has developed and is now working organizationally in this, as well as many other lands, this appeal appears to us needful and justified. Let not only the wishes of the undersigned delegated brethren give weight to the appeal, but also the fact that letters of encouragement and inquiry are reaching us from all parts of the world, and from a large number of leading brethren, ministers, and lay members as well.

“We place this appeal before you, who, at this time, are invested with authority by using the following quotation:

“God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing, is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church, in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work.” –*Testimonies for the Church*, vol. 9, p. 261.

“With this warning before us we believe that we have a right before God and men to make this appeal in the name of thousand of brethren and sisters whom we represent; we expect a public and truthful answer to the following questions, which, as an evidence for the right, or an acknowledgment of wrong or error, will show that ‘the time has come for a thorough reformation to take place.’” –*Testimonies for the Church*, vol. 8, p. 251.

“1. Does the leadership of the Seventh-day Adventists still stand by the fundamentals of our faith in the following:

“a) By declaring that it is the duty of Seventh-day Adventists to do military service in time of war?[Copies of the writings of August 6, 1914 to the Ministry of War, and of March 5, 1915 to the General Command in Dresden were attached.]



“b) By appealing to the members to break the Sabbath in doing military service? [Now follows the announcement in the Cologne News of September 21, 1915.]

“c) By giving holy means to the state for the promulgation of war, which were intended for the furtherance of the gospel?

“d) By disfellowshipping church members from the church, because they protested against these things? [Now follows the published announcement of leading men in the Dresden Latest News April 12, 1918.]

“e) By justifying those who actually did the above things?

[To this was added the statement of Brother A.G. Daniells at Friedensau: “We believe that you are completely in error in the opinion which you hold. We still believe in the fourth commandment as before, but we are not in the position to concur with you in your explanation concerning it. What would you have said about Moses when, after the law had been given on Mount Sinai, he would have commissioned you a few days later to kill the king of Bashan, and all the men, women, and children? Would you have accused him of murder? But God commissioned him to transgress the sixth commandment. As you can see, there are very many things found in the interpretation of the commandments, and we must have freedom to read and understand the commandments, and must not be bound to how a small body may interpret it.” —*Protocol*, p. 59.]

“Concerning this point, to justify the participation in war in the New Testament time of today with the wars of the theocratic, Old Testament era, is very objectionable and might bring many members of the church into confusion. Many Bible texts, including Zechariah 9: 9, 10; Matthew 5:44; Matthew 26:52, and many testimonies show this viewpoint to be false.

“2. Will you, as the General Conference, justify this chosen path, or will you here reject it, and appeal to the subordinate conferences to do the same?”

“3. Do you hold up the principles of faith in teaching and live according to the Bible and Testimonies, or is there a difference in teaching and application in the following areas?”

“a) Because health reform, as the right arm of the message, is disregarded by many ministers and doctors, so that many believers do not receive the right education and example?

“b) Because our schools are not free from lessons books which undermine faith and hinder the development of character in our children?

“c) Because our sanitariums, instead of clinging to the original principles, are conforming more and more to worldly principles in teaching and application?



“4. Is the disfellowshipment of church members, taking place under the pressure of the leadership, considered in order, while neither in the teaching or life of these people was anything contradictory, and when in none of the churches was a desire for a separation form either side, and without a public hearing, such disfellowshipment took place?

“5. ‘Unless there is a decided reformation among the people of God, He will turn His face from them.’ Concerning this Reform Movement, will you show us publicly the following

“a) In what do any of the appeals, directed to you, oppose the original principles of this message, or have directions been chosen which are opposed to the individual efforts of the reform prophesied in the Testimonies? Or

“b) Where in the denomination is there a

movement which in all details matches these efforts, on which we can place our hopes?

“If the one or other thing is lacking, then we can lay claim to the assertion that the denomination has turned her back on Jesus Christ, her Head, and is on the way to Egypt.” –*Testimonies for the Church*, vol. 8, p. 217.

“Knowing that this appeal for a public hearing before the assembled body is already looked forward to with a sympathetic appreciation on the part of many of the assembled delegates with the sincere prayer to God for the guidance and presence of His Spirit-if it should be granted us-we remain your Brethren and representatives of the International Missionary Society of the Seventh-day Adventist Reform Movement of Europe and America.”

Many additional details could expand these happenings and explanations of the apostasy.

Although Brother A.G. Daniells had




Meeting in Friedensau, May 2014

promised an answer after Sabbath, we had to again write to him after a week passed without a word.

“San Francisco, Calif., May 18, 1922.

“To the leading Brethren of the S.D. Adventist General Conference Session, May 11-31, 1922: Greetings: Isaiah 52:1, 2.

“We refer to the writing already handed to Brother A.G. Daniells on May 11, 6 o'clock p.m., an answer to which we are still awaiting.



“As delegates of several thousand souls in Europe and in this country, we ask again with these lines that you not underestimate the seriousness of these questions which brought separation in many countries. “More important than all the plans for future work and elections is the unity of the church in regard to the principles of faith which form the foundation of the church. We believe that the objects of the appeal called for are too serious to be disregarded or to be left to the last.

“We therefore ask the brethren of the leadership to notify us of the decision made before Sabbath begins at the address given below as to when and where we can place our questions before the delegates for a decision.

“We again base our proposal on the quotation of the Spirit of Prophecy on Testimonies for the Church, vol. 9, p. 261. Besides this, Brother A.G. Daniells already

acknowledged in Friedensau before the German brethren the position that ‘a larger number of brethren forms the highest authority for the estimation of the questions before us.’

“If because of our decided presentation of incoming errors and the apostasy of the church no hearing should be given us, then it is all the more deplorable, since the brethren have an opportunity here to prove where we are in error.

“The reformation, longed for by many brethren, makes a careful treatment of these separating questions necessary, for according to the testimonies only a thorough reformation will bring a change in the church.

“We believe finally that a rejection of these questions of conscience means a spiritual guardianship and domination over the church. The church of Christ, as guardian of the truth, has no reason to evade the discussion of important questions concerning the law of God.

“Praying to God that you might act as Jesus would do in your place, and waiting for certain for your reply till tomorrow noon, we greet you as your Brethren in Christ of the Reform Movement for Europe and America.”

On August 24, Brother A.G. Daniells gave us personally the following information: ‘We cannot let these questions come before all of the delegates.’

“Made sad by this decision, we placed the Testimony of Jesus to Laodicea as an awakening into the hands of the be-

lievers, which was composed under the words: 'Jesus Weeps over His People!' Matthew 23:37.

"Many of the brethren present at the General Conference very much wanted a discussion of these very serious question of conscience. Thus several brethren protested at the meeting held May 24, in the afternoon, against the linking with the State during the war.

"Brother N.J. Waldorf, B.A.S.T.B., Bible Instructor at Loma Linda School, with 450 other brethren placed the following proposal before the leadership of the General Conference: [re-translated]

"Proposal"

"Of the opinion that the unity of the church is dependent on the same interpretation of the ten commandments in all the world, irrespective of nationality, we request the Committee of Plans to bring before the world delegation of the Seventh-day Adventists the following as a reinstatement of our attitude as noncombatants in a wartime.

"Proposal made by Prof. N.J. Waldorf, B.A.S.T.B., supported by C.P. Bollmann, Editor of Liberty, and unanimously accepted by about 400 people, consisting of ministers, delegates, and laymembers.

"To Prof. Longrace, Chairman of the Religious Liberty Department of the Ge-

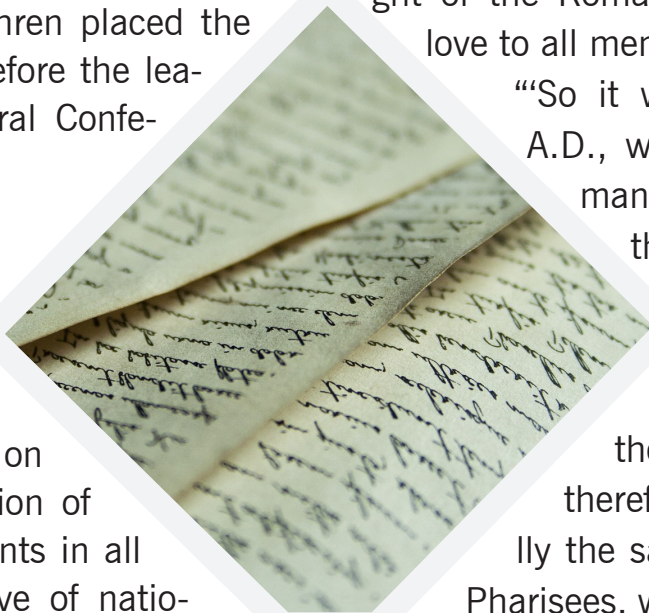
neral Conference.

"The reason why this proposal is introduced is the following:

"The reason why Christ was crucified is that he was a noncombatant. In John 11: 47, 48, the Pharisees say that, if this man Jesus would continue to present His teachings and show His wonders, the Romans would come and take away the land and people. The Pharisees trusted in power to free themselves from the might of the Romans, but Jesus taught love to all men.


"So it was until about 175 A.D., whom Celsus, the Roman juryman, wrote that the Barbarians would conquer the Roman empire since they would not serve in the Roman army. He therefore used essentially the same reasoning as the Pharisees, when they condemned Jesus to death. The report about

Celsus was found with Origenes, one of the church fathers, who undertook to answer the charges of Celsus. From the year 175 to the years 303-323 a general apostasy set in, and when at the beginning of the fourth century, during the civil wars between four candidates for the Roman scepter, Christians were found in every one of the imperial armies-fighting each other-what a contradiction to their once pure and sacred faith, but now



hopelessly torn in the political struggles of the world. “ ‘And yet we can, from then till now, trace throughout all the centuries a people who clung to the apostolic faith of noncombatancy, and now it is the opportune time to petition the world delegation of the Seventh-day Adventists to re-establish by vote our original position of non-participation in combat during times of war.

“This resolution was unanimously accepted by about 450 people. (signed) N.J. Waldorf.”



If the brethren of the highest leadership in the General Conference had really been for a conscientious defense of Christ's teachings, it would not have been hard for them to place a discussion of these important questions before the delegates of the General Conference on their daily agenda-for if it is truth, we need it. But after the president of the General Conference had declined to accept this proposal, we knew that they did not want to defend the new position they had taken. Otherwise it would have been announced that they would stand by the old principles. Since it was a conscientious matter with our protesting believers in 1914/15 to observe the commandments of our Lord Jesus according to Matthew 18: 15-17, they protested:

1. In the local churches against the apostasy of the leadership in participating in war and giving up the Sabbath by those partaking in war.
2. In the year 1920 they came together with the leading brethren of the German Union and representatives of the General Conference in Friedensau to again speak about these differences in questions of doctrine.

After the General Conference President A.G. Daniells, as Chairman, said in closing, “...But not for one minute can we admit that [the denomination] have departed from the right path...” This attempt to re-establish the old doctrine could be considered as having foundered.

3. Yet according to the words of Jesus, and because it was desire of the brethren of the Reformation, two authorized brethren made the third and last attempt to present their case at the General Conference, in session, before the delegates of the worldly body, to come to an understanding on these important questions of doctrine and faith.

Then when the General Conference President A.G. Daniells gave the final answer, “We cannot let these questions come before all of the delegates,” the last attempt to discuss these important questions was frustrated.

The General Conference, the highest leadership of the entire work, had now

made its final decision. It carries the blame before God and the people that it did not come to a unity on the basis of the Bible and the Testimonies. After this declaration was made by General Conference President A.G. Daniells in the presence of our authorized representatives, the last opportunity given to the Adventist denomination by God had been refused.

Now the time had arrived for the Reform Movement, brought to life by God, to take up its work as “the people of God,” according to the Bible rule of Matthew 18:15-17.

1923

THE RESOLUTION OF GLAND

The following documents make reference to the General Conference Committee Resolution of November 1915, in which each country was granted full liberty by the Seventh-day Adventist Church to conform to the lawful ordinances in question, as in the past. But the leadership of a church, including every minister, which grants to the members freedom to interpret the commandments of God however a person wishes lays violent hands on the law of God. The church’s responsibility before God is to uphold obedience to His law, based on Scripture.

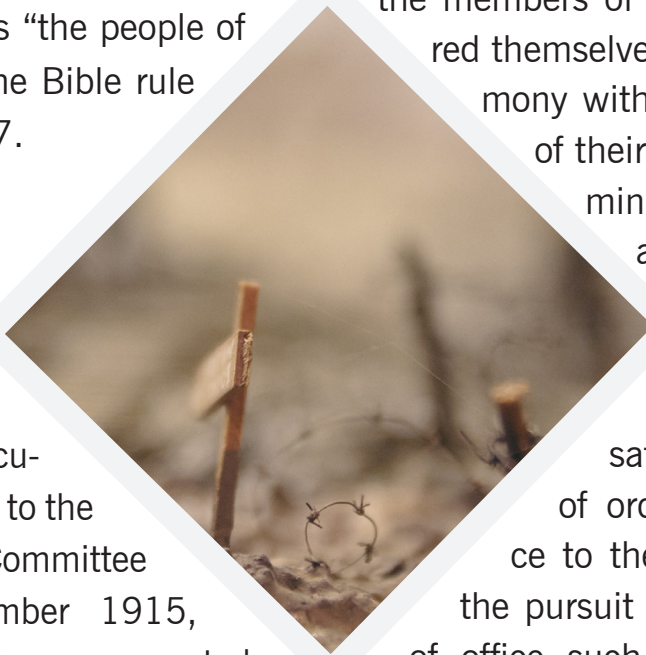
“Our position toward government in peace and war”

“The Committee of the European Division Conference of the Seventh-day Adventist denomination gathered for a Conference in Gland (Switzerland) from December 27 to January 2, 1923. After careful counsel concerning Sabbath observance, military service, and the use of weapons in times of peace and war, the members of the committee declared themselves unanimously in harmony with the general teaching of their brethren of the denomination in all the world as follows:

“We acknowledge government as ordained of God to safeguard the blessings of order, justice, and peace to the people, and that in the pursuit of their legal exercise of office such governments should be supported by their citizens in a loyal manner.

“We regard it as a Christian duty to give to the government taxes and tribute, as well as show them honor, as recommended in the New Testament.

We honor the law of God as contained in the ten commandments, and as it is explained by the apostles and the example of Christ. We therefore observe the



seventh-day-Sabbath-Saturday-as sacred time. On this day we refrain from all secular work, yet gladly perform good works that are necessary and merciful, and which in times of peace and war serve for the alleviation of suffering and the elevation of humanity. We refuse to participate in violence and bloodshed.

“But we grant to every church member the absolute liberty to serve the state at all times and in every place in accordance with the dictates of his own personal conscience. Gland, Switzerland, January 2, 1923, (signed) J.E. Jacques, Chairman; J.H. Schilling, Secretary.”





Europe



Spain



Baptisms in Madrid, Spain



Africa



Group of Brothers in Nigeria

Nigeria



Lesotho



Brotherhood in Lesotho



Oceania

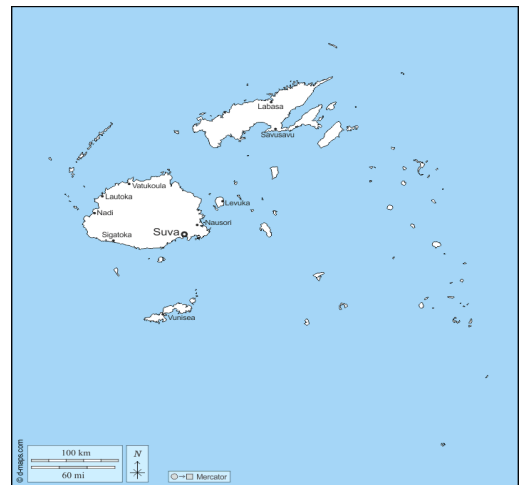


Brotherhood in Fiji

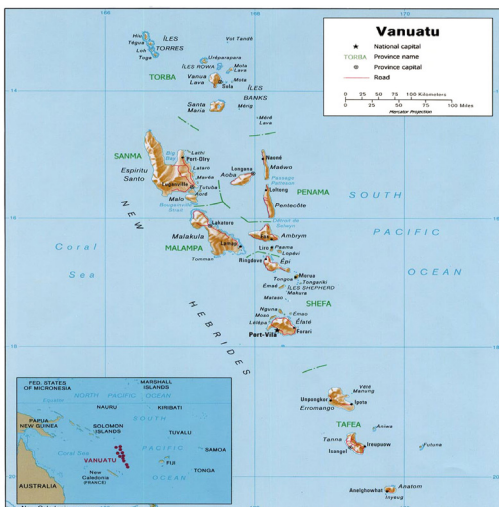


New church in Fiji

Fiji



Vanuatu



Group of Brothers in Vanuatu

Asia



Baptisms in The Philippines



New members in The Philippines

The Philippines



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