

Why  
the

# SEPARATION

from

# MAINSTREAM ADVENTISM?

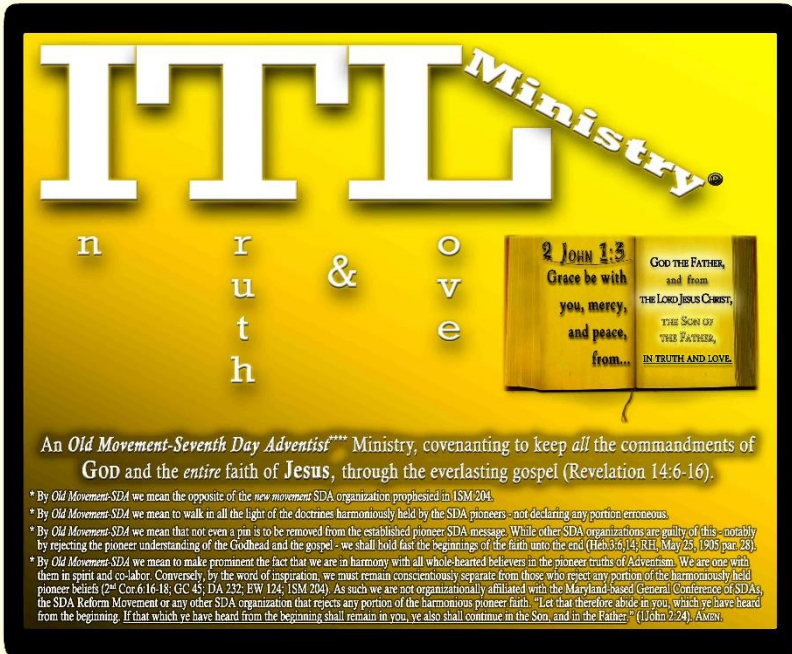
*A Straightforward  
Response*

*by Br. C. S. Lawrence*

# Why the Separation from Mainstream Adventism? A Straightforward Response

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n r u t h & o v e

2 JOHN 1:3  
Grace be with  
you, mercy,  
and peace,  
from...

GOD THE FATHER,  
and from  
THE LORD JESUS CHRIST,  
THE SON OF  
THE FATHER,  
IN TRUTH AND LOVE.

An *Old Movement-Seventh Day Adventist*\*\*\*\* Ministry, covenanting to keep *all* the commandments of  
GOD and the *entire* faith of JESUS, through the everlasting gospel (Revelation 14:6-16).

\* By *Old Movement-SDA* we mean the opposite of the *new movement* SDA organization prophesied in ISM 204.  
\*\* By *Old Movement-SDA* we mean to walk in all the light of the doctrines harmoniously held by the SDA pioneers - not declaring any portion erroneous.  
\*\*\* By *Old Movement-SDA* we mean that not even a pin is to be removed from the established pioneer SDA message. While other SDA organizations are guilty of this - notably by rejecting the pioneer understanding of the Godhead and the gospel - we shall hold fast the beginnings of the faith unto the end (Heb.3:6,14; RH, May 25, 1905, par. 28).  
\*\*\*\* By *Old Movement-SDA* we mean to make prominent the fact that we are in harmony with all whole-hearted believers in the pioneer truths of Adventism. We are one with them in spirit and co-labor. Conversely, by the word of inspiration, we must remain conscientiously separate from those who reject any portion of the harmoniously held pioneer beliefs (2nd Cor.6:16-18; GC 45; DA 232; EW 124; ISM 204). As such we are not organizationally affiliated with the Maryland-based General Conference of SDA's, the SDA Reform Movement or any other SDA organization that rejects any portion of the harmonious pioneer faith. \*Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.\* (1John 2:24). AXEN.

# PREFACE .....

Christian greetings. In this response, on behalf of those in agreement with *Old-Movement Adventism*, it has been my sincere, prayerful effort to find the most succinct answers to questions which inevitably arise when one makes a conscious decision to separate from mainstream Adventism. The separation dealt with here is not one of departing from the original message of Adventism; those represented in this response thoroughly believe in the historic Advent message. Rather, when we speak of separation from *mainstream Adventism*, we intend it to mean *today's Adventist establishments who take stances to this effect*:

- i. “On this or that point of belief held in harmony among the original pioneers of Adventism, we find them to be predominantly in error. In rejecting such pioneer understandings, and replacing them with our updated understandings, we today are correcting such errors of historical Adventism.”
  
- ii. “No matter what sins you see going on in our worldwide body of Adventist believers, you must remain in this fellowship in order to be saved. Even if open sins are being committed by leaders and members, and such are still retained in fellowship, you should not leave no matter what. Wait on God to fix everything. Let the wheat and tares grow together. Simply trust when we say we have the truth; simply accept it when we say God is with us; simply yield unconditional faith in the idea that we will always be God’s church. Despite open sin, this SDA ship will be going through.”

The question-and-answer format to follow will serve to inform you, dear reader, of those things most frequently pondered when the issue of conscientious separation arises. If you, or someone you know, are going through such a predicament, this should help. If you are convicted of the necessity to separate, and are seeking to give an answer for the faith that is in thee, this should help. Or, if you would just like to understand the main reasons why individuals are making such decisions in separating from mainstream Adventism, then this should help.

Lastly, we would like to reiterate that the answers of this response will be as much to the point as is possible, that is, predominantly taking the tone of a straightforward conversation. While references shall be given for convenient personal research, the answers given here, in and of themselves, will not admit of lengthy doctrinal defences. Our goal is to engage concerned souls in the least cumbersome, most candid manner possible, so our position will be clear for all minds to grasp. And if such sincere souls can see the honesty in our testimony,

and realize the coherence in our accepting the plain word of God, then the following scripture can be fulfilled for all of us together:

**Hosea 6:3 (KJV)>>** <sup>3</sup>Then shall we know, [if] we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter [and] former rain unto the earth.

We pray to God through Christ that this response shall live up to the spiritual necessity that it and other works of noble brethren are called to fill during this turbulent time in Adventism. Yet come what may, let the apostolic salutation serve to be true, as from us to you:

**2<sup>nd</sup> John 1:3 (KJV)>>** Grace be with you, mercy, [and] peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Godspeed,

A handwritten signature in cursive script, appearing to read 'C. S. Lawrence'.

Br. C. S. Lawrence,  
KINGSTON, JAMAICA,  
JANUARY 2019.

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**PLUS**

**TWO STRIKING SETS OF RESPONSES FROM E. G. WHITE  
(IN PICTURES), AT THE VERY END OF THE BOOK!**

**The**  
**Usual**  
**First**  
**Inquiry**

## 1) Why don't we see you at our local SDA church anymore?

We believe in Adventism as it was originally given by God to our fore-fathers, the SDA pioneers. The unfortunate reality today is that the majority of Adventism, inclusive of the local churches, no longer holds to certain beliefs which formed the original faith. We could summarize these essential divergent beliefs into two categories: the Godhead and the Gospel. What we are saying is that today's mainstream Adventism does not believe in the same Godhead (divine beings and personalities) as that of their pioneers; neither do they believe in the same gospel as was understood by their pioneers, including the prophet Ellen White.

Now, whether or not you may be informed about these things, permit us just to make the essential point as reflected by our position. This is so you may understand where we are coming from. The essential question for us would be: Can I, one believing in pioneer Adventism, conscientiously worship and fellowship with Adventists who believe in a different God and gospel than that of our pioneers? There is only one true God in scripture – the Father; every other, excepting God's literal Son, is a counterfeit "God". There is only one true gospel in scripture; every other is a counterfeit "gospel". So, if the pioneers were right, and they worshipped the true God, then to worship with mainstream Adventism today would be to worship a counterfeit "God". Conversely, if mainstream Adventism is right and they now worship the true God, then to worship in the same spirit as the pioneers did would be to worship a counterfeit "God". The same thing goes for belief in the gospel. One has to be conscientiously separate from those who believe in a different God and a different gospel from you, whichever side you may be. This is a fact of inspiration which cannot be overthrown. Our position – which we see supported by inspiration and SDA history – is reflected in the confession of the apostle Paul:

**Acts 24:14 (KJV)>>** <sup>14</sup>But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.

We are convinced of the fact that – in realizing the inspired evidence supporting the true God and gospel of our pioneers – we place ourselves at eternal risk if we do not separate for conscience sake. We fear to be consciously associated with the provable departures of mainstream Adventism. **We fear that, rather than singing the *deliverance* song of Moses on the sea of glass (Exodus 15), we could, by association with apostasy, be described among those in the *prophetic* song of Moses who did not make it:**

**Deuteronomy 32:15-20 (KJV)>>** <sup>15</sup>But **Jeshurun**<sup>[Israel]</sup> waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered [with fatness]; then he forsook God [which] made him, and lightly esteemed the Rock of his salvation. <sup>16</sup>They provoked him to jealousy with strange [gods], with abominations provoked they him to anger. <sup>17</sup>They sacrificed unto devils, not to God; to gods whom they knew not, to new [gods that] came newly up, whom your fathers feared not. <sup>18</sup>Of the Rock [that] begat thee thou art unmindful, and hast forgotten God that formed thee. <sup>19</sup>And when the LORD saw [it], he abhorred [them], because of the provoking of his sons, and of his daughters. <sup>20</sup>And he said, I will hide my face from them, I will see what their end [shall be]: for they [are] a very froward generation, children in whom [is] no faith.

If it is that as a mainstream Adventist you have come to accept a different God from your pioneers – or, “new gods that newly came up, whom your fathers feared not,” – we hope you can see now the grave implications of such actions. So therefore beloved, in studying and realizing the true state of mainstream Adventism today, ***we old movement-Adventists – that is, Adventists of the pioneer persuasion*** – believe we have no other choice but to follow another inspired counsel from the apostle Paul. We end with his solemn words to the Corinthian church:

**2<sup>nd</sup> Corinthians 6:16-18 (KJV)>>** <sup>16</sup>And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in [them]; and I will be their God, and they shall be my people. <sup>17</sup>Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing]; and I will receive you, <sup>18</sup>And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.



**“Keep it to  
yourself  
to avoid  
*controversy.*”**

**2) But why can't you worship your God in private, while remaining a part of the mainstream Adventist communion? Why try to spread your views, knowing you run the risk of causing division?**

While there are those who may inquire along this line, in order to answer them constructively, we would feel bidden to first ask them this in reply: How conscientious are *you* about the faith you hold?

Now, why do we ask this question? For the simple fact that the initial inquiry carries with it a perilous contradiction. For, to privately worship your own God, whilst outwardly consenting to a different God in public worship, is the very definition of hypocrisy, or dissimulation (Gal.2:13). Nevertheless, this is what the initial inquiry is asking us to do.

Friend, if we are willing to consent to this kind of duplicity in order to maintain peace, then we will just as readily renounce our faith when it becomes unpopular, and even more so when death becomes the cost. So no, we *old movement-Adventists* value our God and the gospel too greatly to keep them a secret. We are bidden to preach the gospel, that is, to announce publicly and zealously the good news about God (1<sup>st</sup>Cor.9:16). If in proclaiming this gospel, divisions are caused, we cannot relent. We must do our honest part with the most tactful zeal; but after that, whatever consequences may arise, we can only leave them to God's providence. We echo the words of Sis. White:

**Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God's people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands his servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty, and leave results with God. {GC88 609.1}**

**After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could**

**be secured only by the compromise of truth and righteousness,  
then let there be difference, and even war. {GC88 45.2}**

**Well would it be for the church and the world if the  
principles that actuated those steadfast souls were revived in  
the hearts of God's professed people. {GC88 45.3}**

**“You should**  
**only work**  
**from *within***  
**the church.”**

**3) If what you advocate of *old movement-Adventism* is the truth, why not instead, from *within* the local church, lead your fellow congregants into these understandings? Why not, from *within* the mainstream Adventist communion, humbly appeal to leaders to investigate such matters, if they are so true as you say?**

Friend, we are not aware of even a single believer in *old movement-Adventism* who has opposed such a route to share their faith. In fact, it is the very first option they choose to do, when bidden by the Lord to share what they know. But in case you may not be aware of it, it is the very response of fellow congregants and leadership alike that actually drives the bulk of controversy.

It is an inspired fact, with constant evidence from religious history, that people who become accustomed to a certain faith do not like their cherished views being questioned. Especially is this true of those who cannot reliably testify from the scriptures of the evidence they have for their faith. Having probably been convinced by one segment of truth, they subsequently without question accept whatever other views are promulgated within the particular communion they have joined. They never bother to investigate the *entire* foundation of what they had chosen to believe. As a result, uniformity within the physical communion becomes something more to be guarded than the veracity of the beliefs the communion cherishes. In other words, if anyone puts forward a view which challenges the current communion, be it scriptural or not, it is not tolerated. The mere fact that it *challenges* the current communion – that automatically makes such a view unwelcome and dangerous, *even if it is true*. From the perspective of the mainstream, popular communion, such peculiar views (and those who promulgate them) should not be permitted to have any expression, lest the religious status quo be unsettled thereby. This was the very sentiment of the popular communion of Christ's day – this was what arrayed the mainstream Jewish church against him. The highest among its leadership said it plainly, "...[I]t is expedient for us, that one man should die for the people, and that the whole nation perish not." (John 11:50).

Sadly, for the vast majority of mainstream Adventists, when you share a religious view which is not popularly promulgated by the communion, the very same spirit of discomfort and intolerance exists. While there may be a few who cherish scripture above church structure, and will sincerely test a religious view, the great majority avoid this duty. There are those who know they lack a firm foundation for what they believe, but they are too proud or lazy to investigate an unfamiliar view; in reaction to the sharing of unpopular truth, they simply just remain silent, dismiss the issue without a dignified response, or they just run from the issue altogether. There are others who have *some* knowledge, but instinctively having taken the popular position of the day (without making a fulsome

examination of the evidence), they simply state the limited evidence which *seems* to support the popular position, and then seek to avoid any critical discussion of their conclusions.

Regarding the burgeoning agitation of the pioneer Godhead and gospel, the reactions just mentioned above serve to describe the general behaviour spectrum of mainstream Adventist leadership (albeit the laity do much of the same). The relatively few others, who feel they are equipped to address these issues, hardly tend to deal with the exact points the *old movement-Adventists* actually publish. Rather, they often resort to attacking “straw men” (side-arguments which neither refute nor reflect the true position of *old movement-Adventists*), character assassination, or some will even go so low as to direct insults, invectives and expletives at you. Such realities will yield no ground for the positive examination of religious truth.

If these weren't enough deterrents which stifle positive sharing within mainstream Adventism, a next step usually follows for the unflinching advocate of *old movement-Adventism*. The views of the *old movement-Adventist* are almost always brought to the attention of the local church board or officiating committees. They are usually told to suppress their views or they will be in violation of mainstream Adventism's fundamental belief about the Godhead. What this means is that, either you stop believing as the pioneers did about God, or we shall dis-fellowship you from membership within our mainstream Adventist communion (John 16:2-3; Acts 24:14). Failing a recantation, as a result of their willingness to maintain and share what is evident from inspiration about the Father and the Son, *old movement-Adventists* are being severed from mainstream Adventist fellowship.

Now, friend, with such an environment of intolerance within mainstream Adventism, could it really be God's will for one to somehow, by stealth – in a constant state of suspicion and antagonism – share any kind of unpopular truth within such hostile borders? We invite you to take three brief lessons from inspiration:

**Acts 19:8-9 (KJV)>>** <sup>8</sup>And he<sup>[Paul]</sup> went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God. <sup>9</sup>**But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples,** disputing daily in the school of one Tyrannus.

**Acts 13:44-46 (KJV)>>** <sup>44</sup>And the next sabbath day came almost the whole city together to hear the

word of God. <sup>45</sup>But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. <sup>46</sup>Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

The Sanhedrin had rejected Christ's message and was bent upon His death; **therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations.** {DA 232.1}

As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. **Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience.** {DA 232.2}

**“Wait for**  
**things to get**  
***better* in the**  
**church.”**



4) What about the fact that prophecy tells us about the eventual purification of the church? Why not allow the shaking to take its course? Why not peaceably wait for God to clear up the current state of mainstream Adventism? In the end, will not the latter rain and Sunday law prove the great separating agents for the church, anyway? Couldn't your convictions of separation be premature or presumptuous, then?

Well, friend, Christ has given us a principle on how we should look upon future events of God's overseeing, which are not in our power:

**Matthew 6:34 (KJV)>>** <sup>34</sup>Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day [is] the evil thereof.

The point is that, in our spiritual walk, we are only given enough light as to our *present* duty. The future is God's alone to reserve: we have no moral reservations to make for the future, forgoing the moral duties right in front of us. In expounding on the very verse above, Sis. White makes the point clear as crystal:

**We are to follow Christ day by day. God does not bestow help for tomorrow. He does not give His children all the directions for their life journey at once, lest they should become confused. He tells them just as much as they can remember and perform. The strength and wisdom imparted are for the present emergency. {DA 313.4}**

To tell someone to stay their moral convictions in the hope of some better future opportunity to act on them, is to tell them to *sin now*, that they may somehow be better off later. How so? For to neglect a positive moral duty when it is right before you – when the conviction of the situation stares you in the face – this *is sin* in God's sight. "Therefore to him that knoweth to do good, and doeth [it] not, to him it is sin." James 4:17. Are you willing to be silent or tolerant of error, apostasy and sin in mainstream Adventism at the present time? Because you believe that a glorious future awaits your church? The Lord says that this is sin. You must stand up for the truth *now*. You must deal with the very crises before you *now*. The Lord will take care of the future. It is a spiritual principle that how you deal with the present emergencies the Lord permits before you – those present emergencies actually determine what you shall do in future moral crises (James 1:2-4).

Let us relate this more directly to the current Adventist separation crisis. If the understanding of the Godhead and the gospel has changed within mainstream Adventism, and I have been given the opportunity *today* to

investigate the matter, am I to dismiss the fact that there could be truth to the matter? (Prov.18:13). Am I to neglect a proper understanding of the Godhead and the gospel now, in the hope that these are somehow not related to my interpretation of future events? Is it that I'm so transfixed on a Sabbath/Sunday issue that the Godhead and the gospel have become distractions, false tests? Are not the Godhead and the gospel the very central themes of the Bible? (John 17:3). If I truly don't understand the Godhead or the gospel, how can I even be benefitted by events yet future? Can I truly observe the Sabbath of the Lord without first knowing the Lord of the Sabbath?

We could very well be using spurious reasoning when we say that the light today which is setting forth once again the true position of the Father and Son is darkness. People are reasoning that the very divine personalities of whom the entire Bible are about are of less necessity to be understood, when compared with strategizing how prophetic events will turn out. Such are virtually saying, "I have never properly comprehended who God is, nor have I ever fully grasped the gospel, yet I shall be saved in a future Sunday law crisis. I shall strictly occupy on how to prepare for the future prophetic crises, rather than properly understanding the divine Author who gave these prophecies." Friend, if you don't find this argument woefully wanting, may God have mercy on you. Yet this is the very sentiment of the vast majority of mainstream Adventists, as they are confronted with the Godhead/gospel issue today.

Friend, it may very well be that the Godhead/gospel issue is a part of the very catalyst to shape how the future prophesied events will turn out. The Godhead/gospel runs all throughout the three angels' messages, the spiritual fabric of Adventism. The Godhead/gospel issue is revealing in many their true character; it is exposing just how much they care about investigating truth in order to stand on the true foundation of Adventism. This issue is separating the conscientious from the indifferent, the wheat from the chaff.

Honest, conscientious, *old movement-Adventists* cannot wait on a more distant, future crisis to act when, the truth about God and the gospel is sounding right before them. When they study and understand better who God is *today*, they must act *today*. When they find a deeper realization of the true gospel *today*, they must act *today* (Heb.3:13-15). They cannot sit silently by and wait till tomorrow, nor wait until the shaking, nor wait until the latter rain, nor wait until the Sunday law crisis, nor wait until the close of probation, but they must preach the most pertinent light *today*. It could very well be that the agitation of this subject is the very thing that God has brought about as an instrument of the shaking and the latter rain. Yea, the natural agitation of this subject has been bringing about this separation of which we are addressing. And remember at the end of the day: the Godhead/gospel issue is not some new, original light coming from out of nowhere. These were the very beliefs held in harmony among

our pioneers, and they formed the very heart of the 1888-famed “Righteousness by Faith” message. Could it not then be the re-igniting of the loud cry of the third angel? (Rev. 14:9-12, 18:1-5).

We, *old movement-Adventists*, do not seek to be presumptuous or premature. We have nothing to be presumptuous or premature about. We see nothing to wait in silent expectancy over, hoping for a future appropriate time to act. We do not see anything from inspiration telling us to sit quietly by, waiting for some arbitrary purification of the church to take place. We are simply trying to follow the light that is shining from inspiration *at this time*. And we cannot help but obey its current mandate – *now*. The consequences, the future, are left in God’s hands as they should be. Let Sis. White, who understood this principle, tell you:

The old standard-bearers knew what it was to wrestle with God in prayer, and to enjoy the out-pouring of his Spirit. But these are passing off from the stage of action; and who are coming up to fill their places? How is it with the rising generation? are they converted to God? **Are we awake to the work that is going on in the heavenly Sanctuary, or are we waiting for some compelling power to come upon the church before we shall arouse? Are we hoping to see the whole church revived? That time will never come.** {RH, March 22, 1887 par. 2}

**The third angel’s message is swelling into a loud cry, and you must not feel at liberty to neglect the present duty, and still entertain the idea that at some future time you will be the recipients of great blessing, when without any effort on your part a wonderful revival will take place. Today you are to give yourselves to God, that he may make of you vessels unto honor, and meet for his service. Today you are to give yourself to God, that you may be emptied of self, emptied of envy, jealousy, evil-surmising, strife, everything that shall be dishonoring to God. Today you are to have your vessel purified that it may be ready for the heavenly dew, ready for the showers of the latter rain; for the latter rain will come, and the blessing of God will fill every soul that is purified from every defilement. It is our work today to yield our souls to Christ, that we may be fitted for the time of refreshing from the presence of the Lord--fitted for the baptism of the Holy Spirit.** {RH, March 22, 1892 par. 13}

**“Let the**  
**wheat and**  
**tares grow**  
**together.”**

5) **By agitating the matter of the pioneer Godhead and the gospel, are you not violating the wheat and tares principle? Are not the wheat and the tares to grow together till the harvest, that is, saints and sinners to co-exist in the church till the end of the world? If the angels are the reapers who do the separation, are you not in your own strength usurping the angels' commission? Are you not usurping the Christ's order when you provoke separation through agitating the Godhead/gospel issue within the church?**

In principle, the inquiry just mentioned is quite similar to inquiry number 4 just before it. Yet because there is so much misapprehension about the wheat and the tares parable within mainstream Adventism, specific attention shall be given to the inspired explanation of this parable.

The pivotal questions every Adventist should ask about this parable are:

i) *Who* are actually meant by the terms *wheat* and *tares*? And ii) *Why* is one class called wheat and the other class called tares? In the very parable, Jesus plainly translates all these symbols. He tells us the wheat are *the children of the kingdom*, and the tares *the children of the wicked one* (Matt.13:38). But why were these evil tares found in the very vicinity where wheat alone was supposed to have been planted? How were these tares even allowed to grow in the same environment as the wheat? Answer: because the distinction between the wheat and tares is *hardly perceptible* (Matt. 13:29). Not until the time of harvest, when the respective fruit is exposed, would the distinction be clear as day.

Translated from parable to spiritual reality, the lesson of the wheat and the tares reveals to us a situation where true believers and false believers are virtually indistinguishable to the human eye. The tares, the false believers, though inwardly evil, portray the very exterior of a true believer. Based on outward profession, everyone, true and false alike, would appear to be acceptable believers according to human observation. It is for the infinite difficulty in deciphering such matters that Christ has relieved the earthly church of this impossible task of judging the state of individual's hearts (John 7:24). Such a work is reserved for Christ himself, the omniscient Searcher of hearts (Jer.17:10; Rev.2:23); he gives his angels instruction at the end of the world to separate those who would have brought forth the wheat harvest: a perfect character void of every secret sin (Matt.13:41, 24:31). At that time these true believers shall be revealed in clear distinction from the false believers, the tares. The reason why the wheat and the tares are called *the wheat and the tares* is because of their outward resemblance: both classes show the appearance of piety. In other words, if there is no apparent resemblance or, if there is no appearance of piety involved, it is not a wheat and tares issue.

What did we mean by the last sentence above? We are saying that, according to inspiration, the wheat and tares parable applies to inward sin, and not to outward or open sin. The wheat and tares strictly applies to sin

which we cannot see. But for sins which we can see – outward, open sin – the earthly church is charged to deal with this by church discipline (Matt.18:15-18; 1<sup>st</sup>Cor.5:11-13). Sis. White makes these distinctions clear:

**Christ has plainly taught that those who persist in open sin must be separated from the church, but He has not committed to us the work of judging character and motive. He knows our nature too well to entrust this work to us. Should we try to uproot from the church those whom we suppose to be spurious Christians, we should be sure to make mistakes. Often we regard as hopeless subjects the very ones whom Christ is drawing to Himself. Were we to deal with these souls according to our imperfect judgment, it would perhaps extinguish their last hope. Many who think themselves Christians will at last be found wanting. Many will be in heaven who their neighbors supposed would never enter there. Man judges from appearance, but God judges the heart. The tares and the wheat are to grow together until the harvest; and the harvest is the end of probationary time. {COL 71.3}**

Therefore, the parable of the wheat and tares is no sanction to allow open sin to go unchecked within the church. It is not a sanction to overlook the outward sinners which abound; it is not a sanction to remain silent where apostasy is openly taking place (2<sup>nd</sup>Thess.3:6). The wheat and the tares parable applies to inward, secret sins which are not openly discernible.

So when mainstream Adventism openly rejects the pioneer Godhead and gospel, that is not a secret sin issue – that is not a wheat and tares issue. That is open sin. When mainstream Adventism says you must remain in its communion where open sin and apostasy are being committed – that is not a wheat and tares issue. For these specific, open controversies, a separation must take place between the believer and the disbeliever (2<sup>nd</sup>Cor.6:14-18). The acceptance or rejection of these truths, connected with all others under the scope of the third angel's message – our response to these truths will ultimately determine whether we shall end up a wheat or a tare. We close this point with the solemn words of Sis. White:

**I then saw the third angel. Said my accompanying angel, "Fearful is his work. Awful is his mission. He is the angel that is to select the wheat from the tares, and seal, or bind, the wheat for the heavenly garner. These things should engross the whole mind, the whole attention." {EW 118.1}**

**“You are**  
**calling the**  
**church**  
***Babylon.*”**

6) **By your accepting of the pioneer Godhead and gospel, are you not implying that the mainstream Adventist church has become a part of Babylon by its rejection of these pioneer teachings? But did not Sis. White say that the SDA church as the remnant church could not be classified with Babylon in any particular? Is not the implication of your position counteracting Sis. White's counsel that the remnant church can have no classification with Babylon?**

Dear friend, for the vast majority of matters that appear controversial today in Adventism, just some simple efforts at deeper study would remove much of the controversy. And the controversy over whether the church is Babylon is chief among them. Many times, due to this deficit of deep study, we can go away from topics such as this with wrong assumptions. And make no mistake: these wrong assumptions can and do lead to dire spiritual consequences. But, if we are willing and humble enough to examine all the related light possible, that we may have a surer grasp of the truth, we shall be far more fitted to stand on the right side of the issue (Isa.28:9-10; 2<sup>nd</sup>Pet.3:16-18). On this topic of the church and Babylon, we can start by considering some inspired statements from Sis. White which are generally overlooked in this conversation:

We must as a people arouse and cleanse the camp of Israel. Licentiousness, unlawful intimacy, and unholy practices are coming in among us in a large degree, and ministers who are handling sacred things are guilty of sin in this respect. They are coveting their neighbors' wives, and the seventh commandment is broken. **We are in danger of becoming a sister to fallen Babylon, of allowing our churches to become corrupted, and filled with every foul spirit, a cage for every unclean and hateful bird, and will we be clear unless we make decided movements to cure the existing evil?** {Lt51-1886.7}

If most earnest vigilance is not manifested at the great heart of the work to protect the interests of the cause, **the church will become as corrupt as the churches of other denominations.** {4T 512.3}

Will the churches heed the Laodicean message? Will they repent or will they, notwithstanding that the most solemn message of truth—the third angel's message—is being proclaimed to the world, go on in sin? This is the last message of mercy, the last warning to a fallen world. **If the church of God becomes lukewarm, it does not stand in favor with God any more than do the churches that are represented as having fallen and become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird.** {Lt35-1898.17}



**Those who have had opportunities to hear and receive the truth and who have united with the Seventh-day Adventist church, calling themselves the commandment-keeping people of God, and yet possess no more vitality and consecration to God than do the nominal churches, will receive of the plagues of God just as verily as the churches who oppose the law of God.** {L135-1898.18}

Soon God's people will be tested by fiery trials, and **the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers.** The promise is: "Them that honor Me I will honor." Shall we be less firmly attached to God's law because the world at large have attempted to make it void? {5T 136.1}

Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. **To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few--this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.** {5T 136.2}

As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. By uniting with the world and partaking of its spirit, they have come to view matters in nearly the same light; and when the test is brought, they are prepared to choose the easy, popular side. Men of talent and pleasing address, who once rejoiced in the truth, employ their powers to deceive and mislead souls. They become the most bitter enemies of their former brethren. When Sabbath-keepers are brought before the courts to answer for their faith, these apostates are the most efficient agents of Satan to misrepresent and accuse them, and by false reports and insinuations to stir up the rulers against them. {GC88 608.1}

Here we see that the church--the Lord's sanctuary--was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light and who had stood as guardians of the spiritual interests of the people, had betrayed their trust. They had taken the position that we need not look for miracles and

the marked manifestation of God's power as in former days. Times have changed. These words strengthen their unbelief, and they say: The Lord will not do good, neither will He do evil. He is too merciful to visit His people in judgment. **Thus "Peace and safety" is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs that would not bark are the ones who feel the just vengeance of an offended God. Men, maidens, and little children all perish together. {ST 211.2}**

Who are standing in the counsel of God at this time? Is it those who virtually excuse wrongs among the professed people of God and who murmur in their hearts, if not openly, against those who would reprove sin? Is it those who take their stand against them and sympathize with those who commit wrong? No, indeed! **Unless they repent, and leave the work of Satan in oppressing those who have the burden of the work and in holding up the hands of sinners in Zion, they will never receive the mark of God's sealing approval. They will fall in the general destruction of the wicked, represented by the work of the five men bearing slaughter weapons. Mark this point with care: Those who receive the pure mark of truth, wrought in them by the power of the Holy Ghost, represented by a mark by the man in linen, are those "that sigh and that cry for all the abominations that be done" in the church. {3T 267.1}**

I was confirmed in all I had stated in Minneapolis that a reformation must go through the churches. Reforms must be made, for spiritual weakness and blindness were upon the people who had been blessed with great light and precious opportunities and privileges. **As reformers they had come out of the denominational churches, but they now act a part similar to that which the churches acted. We hoped that there would not be the necessity for another coming out.** While we will endeavor to keep the "unity of the Spirit" in the bonds of peace, we will not with pen or voice cease to protest against bigotry. {Ms30-1889.14}

Now, honest friend, we have seen Sis. White express very plainly that the SDA church, by its own wilful lukewarmness and backsliding, could place itself in a precarious position. It was the position wherein a stubbornly lukewarm SDA church, however organized, could meet such terrible consequences as noted above. For emphasis, we re-list in summary format these various consequences she warned about:

- a. A lukewarm SDA church could become "a sister to fallen Babylon".
- b. A lukewarm SDA church could "become as corrupt as the churches of other denominations".

- c. A lukewarm SDA church “will receive of the plagues of God just as verily as the churches who oppose the law of God”.
- d. A lukewarm SDA church *will* “prove to be base metal,” and *will* “cowardly take the side of the opposers”.
- e. A lukewarm SDA church *will* “abandon their position, and join the ranks of the opposition”.
- f. A lukewarm SDA church *will* “feel the stroke of the wrath of God”.
- g. A lukewarm SDA church *will* “fall in the general destruction of the wicked”.
- h. A lukewarm SDA church could have to suffer its faithful leaving in “another coming out” of the apostate organization.

Friend, we cannot deny that Sis. White, under inspiration, clearly stated these things. We cannot deny that the results she warned about for the SDA church comprise the very same which shall befall the churches of Babylon. We cannot deny that she said *another coming out* would be necessary if the contemporary SDA organization continued to act in a similar manner to the established churches of Babylon.

So then, friend, what do we make of these statements in comparison to those which say that God’s remnant church will not compose Babylon? Is the same Sis. White who warned that the mainstream SDA church could become a part of Babylon – is this same Sis. White saying that the mainstream SDA church could never be part of Babylon? Is Sis. White uttering two contradictory counsels? Or is it that we have not read deeply enough to realize exactly the things she was saying?

Well, upon a deeper study of Sis. White on this particular issue, here is a summary of what we will find:

- a. Only by investigating closely the context of Sis. White’s inspired writings can we properly determine the meaning she intends with the use of the word *church*. In any given context, the identification of *church* could vary from that of the Jewish church, the apostolic church, general Christianity, Roman Catholicism, Protestantism, or the Seventh-day Adventist church. Even within the context of Seventh-day Adventism, her use of the term *church* could mean *the worldwide SDA organization as a whole*, or *the large majority of the SDA organization given over to lukewarmness*, or *the small remnant minority who seek to remain faithful to the original SDA faith unto the end*.

- b.** When Sis. White makes reference to *the church* in a *personal manner* – that is, in a manner which necessarily includes herself – she is usually referring to *the worldwide, organized body of SDA believers of which she was a part* (1T 210.3; 4T 647.2; RH, January 1, 1880, par. 4; RH, July 11, 1893 par. 4). She will also use alternate terms in place of *church* such as “God’s professed people” (1T 135.1), the “peculiar people of God” (2T 125.1), the “professed followers of Christ” (COL 303.3), the “Israel of God” (1T 188.3), and such like. **Note though, that her use of the word *church* and its alternates does not assume to place the representative believers in a positive light. Actually, though she generally describes the SDA believers as *the church*, they are more often being rebuked for sin rather than commended for right-doing. *The church* is often shown to be the perfect representation of the Laodicean condition (3T 252).**
- c.** *The remnant or remnant church* are terms Sis. White usually employs to describe those who are actually striving to keep the commandments of God and the faith of Jesus. At times she will describe these conscientious ones as the “faithful remnant” (Lt3-1900.12), the “faithful few” (5T 210.1), the “little remnant” (EW 66.1), the “little company” (5T 472.2), the “true people of God” (3T 266.2), and other terms of approbation. **But those terms used to represent *the remnant or remnant church* are not always used in an interchangeable sense with the single term *church*.**
- d.** There are instances in her writings where both *the remnant* and *the church* are represented in the same passage, yet both are shown individually as *two different classes* (5T 524.1; RH, December 11, 1888). Whilst *the remnant* is usually employed in a *specific sense* to denote the faithful ones in particular, *the church* is usually employed in a *general sense* to denote the larger SDA organization. **Many times *the remnant* is portrayed to be a small, faithful minority in spiritual advance of *the church*. Many times *the church* is portrayed as the larger, general SDA organization plagued by lukewarmness** (1T 276.3, 1T 632.2; 3T 474.3; 5T 76.2; GCDB, February 4, 1893 par. 9; Ms81-1900.59).

Therefore, beloved, while *the church* may be in danger of becoming a sister to fallen Babylon, while *the church* may be allowing abominations to be committed within it, while *the church* may be the first to feel the stroke of God’s wrath, while *the church*, through unfaithfulness, may fall in the general destruction of the wicked by

receiving the plagues reserved for Babylon – *the remnant or remnant church* tells an opposite story. The remnant church “receive the pure mark of truth” (3T 267.1), the remnant “sigh and cry for the abominations” (5T 210.2), and the remnant are “found at last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus” (RH, September 12, 1893 par. 11).

Now with all this, friend, there will still be found instances in Sis. White’s writings where the faithful *remnant* are synonymously identified as *the church*. So overall then, how will we be able to decipher Sis. White’s varying modes of expression, and yet still maintain true consistency in all her inspired passages? Simply put: we must always take care to observe context, line upon line, in order to determine the right interpretation of *church* she seeks to convey (Isaiah 28:9-11; Lt73-1903.7; PH116 25a.1).

Dearly beloved – the understanding that in certain contexts the faithful remnant church and the general church are not one in the same – this is the only legitimate sense in which we can see how *the church* can receive of the Babylonian plagues, but *the faithful remnant church* will not. In probably the most contended arena related to this topic – Sis. White’s series of Review and Herald articles in 1893, titled, “The Remnant Church Not Babylon” – **the truth of the faithful church versus the general church holds firm**. Some key excerpts from those articles are given here:

Those who assert that the Seventh-day Adventist churches constitute Babylon, or any part of Babylon, might better stay at home... The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this anti-Christian power. {RH, August 22, 1893 par. 8}

You may note in the first sentence of the above quote that, on the surface, it seems to suggest that all who affirm themselves members of Seventh-day Adventist church could never be a part of Babylon. To the surface reader, this would seem conclusive that the general church at large could never have a part with Babylon. **But notice further on that, in the latter sentence, she qualifies just who are the ones she is acknowledging as the Seventh-day Adventist churches: these are they who “will not yield homage to the papacy, by honouring Sunday”.**

Here are some necessary points to answer and note on this point:

- a. Did not Sis. White prophesy that “the great proportion” or “large class” of those calling themselves Seventh-day

Adventists will abandon their religious position and join ranks with the papacy? Yes.

- b.** Will not that large class of unfaithful SDAs be then classed with Babylon and receive the plagues? Yes.
- c.** Does this indicate that the general SDA church will be comprised mostly of lukewarm, unfaithful members? Yes.
- d.** Does this not indicate that only a small minority in comparison to the general church shall actually stand faithful? Yes.
- e.** Therefore, Sis. White has clearly told us that, with the exception of the small remnant, the general church will actually betray the faith and honour the papacy, meeting the same fate that the churches of Babylon meet.

So sensibly then, the above-quoted E. G. White passage could not logically mean that the *general church* cannot constitute Babylon; rather, Sis. White was saying that the *faithful church* cannot constitute Babylon. The Seventh-day Adventist churches she referred to would have to be those only who are faithful, not the general church at large. For we have been able to clearly see other places in her writings where she prophesies that the *general church* – the great majority of professing SDAs – shall end up sharing the fate of Babylon. Only the *faithful church*, the *faithful* SDAs shall never become as Babylon.

Let's continue with some more excerpts:

When any one arises, either among us or outside of us, who is burdened with a message which declares that the people of God are numbered with Babylon, and claims that the loud cry is a call to come out of her, you may know that he is not bearing the message of truth. {RH, August 29, 1893 par. 5}

They misinterpret and misapply that which God has given to the church to warn, counsel, reprove, comfort, and encourage those who shall make up the remnant people of God...To claim that the Seventh-day Adventist Church is Babylon, is to make the same claim as does Satan, who is an accuser of the brethren, who accuses them before God night and day. {RH, August 29, 1893 par. 6}

We should see once again from these last two excerpts that an understanding of the distinction between the *general church* and the *faithful church* is essential. The first sentence of the second excerpt especially brings this truth sharply into focus. In it Sis. White has told us that *the church* was given warning, counsel, reproof, comfort and encouragement. But encouragement specifically towards whom? “Those who *shall make up* the remnant people of God.” It is clear from Sis.

White's writing that while *the church* had *already* been established, *the remnant people of God* were yet to be made up, or put another way, their number was yet to be finally fulfilled. So whilst the *general church* exists, there is only a remnant that is to emerge victorious from the faith which the *general church* professes. This remnant we should recognize as the *faithful church* – the true church which shall be sealed and avoid the plagues of Babylon. Therefore we once again see that, if we study closely, *the general church* and *the remnant* are not one in the same. The remnant are *the faithful* that to emerge from *the general church*. The remnant are *the faithful church*.

**It is simply by the virtue of fact that in Sis. White's time the remnant faith still had some influence in the heart of the work – the remnant faith being the original faith God gave to the pioneers – such is why the general church could not in the least be considered as unto Babylon. The *faithful church* had yet opportunity to develop within the *general church*. But can what was said of the general SDA church in 1893, be equally applicable in the case of the SDA church today? Is the general SDA church of 1893 the same as today's mainstream Adventism? We can know the truth of such things once we can honestly answer such questions as these:**

- a. At the heart of its work, was the 1893 general SDA church in open rejection towards certain points of the original SDA faith as held by the pioneers? The answer is no.**
- b. At the heart of its work, is today's mainstream Adventism in open rejection towards certain points of the said pioneer SDA faith? The answer is yes.**

**Furthermore, did the 1893 general SDA church hold as fundamental teaching a three-one, co-eternal concept of God? Did the 1893 SDA church consent to worldly powers by becoming willing, commandment-breaking participants in military operations, including the two World Wars? Did the 1893 SDA church adopt a church manual? Did the 1893 SDA church subject all its institutions to worldly accreditation standards? Did the 1893 SDA church publicly adjust its faith in response to critiques from leading evangelical spokesmen?**

**Was the 1893 SDA church a part of the ecumenical movement? Was the 1893 SDA church an official member of anything like a Christian World Communions (CWC), an official affiliate of the World Council of Churches? Did the 1893 SDA church have its leaders as the official heads of anything like a CWC? Did the 1893 SDA church have its representatives present an honorary medal to –or literally shake hands in solidarity with – none other than the Pope of Rome?**



Did the 1893 SDA church edit out the heart of the three angels' messages from Sis. White's most personally esteemed book, The Great Controversy, in order to promote a condensed travesty called, The Great Hope? Did the 1893 SDA church tolerate any form of apostasy that rose to the level of believing in the theory of evolution, embracing LGBT membership, adopting mystical practices by way of *spiritual formation*, utilizing hypnotic techniques for "evangelistic" purposes, or undermining the efficacy and imminence of the Sabbath/Sunday issue? All these questions, friend, were not hypothetical imaginings. They are evidence of the current reality of the mainstream SDA church. Research these things to prove for yourself whether these things are so. The fact is, we want you to know there is a wide gulf of difference between the 1893 SDA church, however imperfect it was, and the mainstream SDA church of today. It would only be responsible of you to consider this reality when studying the issue of the church and Babylon.

But let us return to the original point in question: **If we are reasoning from inspiration then, we know that when Sis. White said, "those who shall make up the remnant people of God," she is not referring to the great majority of unrepentant, lukewarm members which comprised the worldwide SDA body, even in her day. That is the general church. But by necessary common sense, we can understand when she says, "those who shall make up the remnant people of God," she draws a distinction between the present general church and the future faithful remnant. She is drawing distinction between the general SDA church comprising all who simply profess to be SDAs, and the faithful SDA church comprising all the ultimately faithful SDAs. The faithful SDA church will never become Babylon, but the general SDA church can become Babylon.**

In the trust that you see light in the truth of the *general* church versus the *faithful* church, we shall let some remaining excerpts from Sis. White's "The Remnant Church Not Babylon" series speak for themselves. These should show beyond a shadow of a doubt that the only church which will never become Babylon is the *faithful* church:

**The message that has been borne by those who have proclaimed the church to be Babylon, has made the impression that God has no church upon earth.** {RH, August 29, 1893 par. 8}

**God has a church on earth who are lifting up the down-trodden law, and presenting to the world the Lamb of God that taketh away the sins of the world.** {RH, September 5, 1893 par. 7}



**There is but one church in the world who are at the present time standing in the breach, and making up the hedge, building up the old waste places; and for any man to call the attention of the world and other churches to this church, denouncing her as Babylon, is to do a work in harmony with him who is the accuser of the brethren.** Is it possible that men will arise from among us, who speak perverse things, and give voice to the very sentiments that Satan would have disseminated in the world in regard to those who keep the commandments of God, and have the faith of Jesus? {RH, September 5, 1893 par. 8}

**Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people, who keep the commandments of God, and have the faith of Jesus, who are exalting the standard of righteousness in these last days. God has a distinct people, a church on earth, second to none, but superior to all in their facilities to teach the truth, to vindicate the law of God.** God has divinely appointed agencies,—men whom he is leading, who have borne the heat and burden of the day, who are co-operating with heavenly instrumentalities to advance the kingdom of Christ in our world. Let all unite with these chosen agents, and be found at last among those who have the patience of the saints, who keep the commandments of God, and have the faith of Jesus. {RH, September 12, 1893 par. 11}

**"God has a church upon the earth, who are his chosen people, who keep his commandments.** He is leading, not stray off-shoots, not one here and one there, but a people. The truth is a sanctifying power; but the church militant is not the church triumphant. {RH, September 12, 1893 par. 19}

**We are not to think that the chosen ones of God who are trying to walk in the light, compose Babylon.** The fallen denominational churches are Babylon. Babylon has been fostering poisonous doctrines, the wine of error. This wine of error is made up of false doctrines, such as the natural immortality of the soul, the eternal torment of the wicked, the denial of the pre-existence of Christ prior to his birth in Bethlehem, and advocating and exalting the first day of the week above God's holy, sanctified day. These and kindred errors are presented to the world by the various, churches, and thus the Scriptures are fulfilled that say, 'For all nations have drunk of the wine of the wrath of her fornication.' {RH, September 12, 1893 par. 20}

We conclude this chapter by stating the truth about mainstream Adventism and Babylon without fear of resentment. **With respect to Babylon – which ultimately comprises all who shall receive the seven last plagues (Rev.18:4) – the only ones who shall escape the fate of this class are those who truly keep the commandments of God and the faith**

of Jesus. Therefore, all those who do not truly keep the commandments of God and the faith of Jesus – be they wordlings, Catholics, Protestants or professed Seventh-day Adventists – all such will find themselves under the classification of Babylon. Under Seventh-day Adventism, this would include any lukewarm, unrepentant, apostate organization, merely calling itself Seventh-day Adventist, yet shamelessly departed from original Adventism as God gave to the pioneers. Sis. White was inspired to give a highly-detailed, conditional prophecy concerning this very situation:

**The enemy of souls has sought to bring in the supposition that a great reformation was to take place among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. A new organization would be established. Books of a new order would be written. A system of intellectual philosophy would be introduced. The founders of this system would go into the cities, and do a wonderful work. The Sabbath, of course, would be lightly regarded, as also the God who created it. Nothing would be allowed to stand in the way of the new movement. The leaders would teach that virtue is better than vice, but God being removed, they would place their dependence on human power, which, without God, is worthless. Their foundation would be built on the sand, and storm and tempest would sweep away the structure. {SpTB02 54.3}**

By wilfully and comprehensively adopting a faith which the SDA pioneers would not have accepted, mainstream Adventism has established *a new movement, a new organization*. Having entered into a new organization – different from the particular foundation which God raised up through the pioneers – mainstream Adventism has, at its very heart, disqualified itself from being able to truly keep the commandments of God and the faith of Jesus. For, “If the foundations be destroyed, what can the righteous do?” (Psalm 11:3). The leadership of mainstream Adventism, alongside those who may blindly yet wilfully follow their lead, has indicted itself. Storm and tempest will sweep away the entire structure. In its current standing, mainstream Adventism shall receive of the seven last plagues as all other entities classified as Babylon will. Mainstream Adventism may represent the *general church*, but we have been shown by the SOP that the *general*

church shall feel the stroke of the wrath of God, that the *general* church shall fall in the general destruction of the wicked. Only the *faithful* church – those who keep the original faith given to the pioneers unto the end, those who truly keep the commandments of God and the faith of Jesus – shall avoid the classification and fate of Babylon.

Just as the loud cry of Rev.18 warns us to come of Babylon, Sis. White did warn that it was possible – within the SDA church of her day – for *another coming out* to be necessary. If during her time, such a coming out *could* have been warranted, the question must be asked: What would have been the status of the general SDA church had the Lord brought about a necessary coming out of that organization? Answer: The general SDA church would have become Babylon. The faithful, remnant SDA church would have come out of the lukewarm, general SDA church. The *old movement* SDA church would have separated from the *new movement* SDA church.

Now, given that more than a century has passed and the general SDA church has not improved spiritually, but only gotten worse; given that they have unabashedly rejected the pioneer Godhead and gospel; and given that they have publicly clasped hands in homage to the papacy, how much more concrete evidence would one need to realize that Sis. White herself would have come out after such things as these? She would never contradict her own inspired injunctions, and we, *old movement-SDAs*, do not seek to either. Inspiration is the sole reason for our separation. And in obedience to the sure word of prophecy we must separate from this *new movement* SDA church, which we alternatively call today *mainstream Adventism*. We believe in the *old movement* SDA church, that which was originally given us by God through the pioneers. We pray that, if you love the truths of *old movement-Adventism* above the apparent comforts of *new movement* Adventism, you will take a stand on the right side. Godspeed.

*May all the earnest, solemn words we have tried to express, always be undergirded by the testimony of inspiration. Where inspiration does not support them, we agree you must discard them; and yet, if the case is that we are mistaken, we humbly ask that as a faithful Christian you show us our error. But where our conscientious position truly harmonizes with inspiration, it behooves you also to take a decided stand accordingly. May the Father and the Son, by their Spirit, give us the unction to do that which we ought to do, that we may at last be saved:*

**Hebrews 3:14-15>>** <sup>14</sup>For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; <sup>15</sup>While it is said, To day if ye

will hear his voice, harden not your hearts, as in the provocation.

**AMEN.**

# Key to Abbreviations of E. G. White Publications

<b>Abbr.</b>	<b>Publication Title</b>
1888	Ellen G. White 1888 Materials, The
AA	Acts of the Apostles, The
AG	God's Amazing Grace
AH	Adventist Home, The
ApM	An Appeal to Mothers
AUCR	[Australasian] Union Conference Record
AY	Appeal to Youth
1BC	Bible Commentary, The SDA , Vol. 1 (2BC for Vol. 2, etc.)
BE	Bible Echo
1Bio	Biography of E. G. White, Vol. 1 (2Bio for Vol. 2, etc.)
BLJ	To Be Like Jesus
BTS	Bible Training School
CC	Conflict and Courage
CCh	Counsels for the Church
CD	Counsels on Diet and Foods
CE	Christian Education
CET	Christian Experience and Teaching
CEv	Colporteur Evangelist
CG	Child Guidance
CH	Counsels on Health
ChL	Christian Leadership
ChS	Christian Service
CL	Country Living
CM	Colporteur Ministry
COL	Christ's Object Lessons
Con	Confrontation
COS	Christ Our Saviour
CS	Counsels on Stewardship
CSW	Counsels on Sabbath School Work
CT	Counsels to Parents, Teachers, and Students
CTBH	Christian Temperance (EGW) and Bible Hygiene (James White)
CTr	Christ Triumphant
CW	Counsels to Writers and Editors
DA	Desire of Ages, The
DF	Document File
DG	Daughters of God

<b><u>Abbr.</u></b>	<b><u>Publication Title</u></b>
Ed	Education
Ev	Evangelism
EW	Early Writings
FE	Fundamentals of Christian Education
FLB	Faith I Live By, The
FH	From the Heart
FW	Faith and Works
GC	Great Controversy, The
GC88	Great Controversy, The (1888 Edition)
GCB	General Conference Bulletin
GCDB	General Conference Daily Bulletin
GdH	Good Health
GH	Gospel Herald
GW	Gospel Workers
GW92	Gospel Workers (1892 edition)
HL	Healthful Living
HP	In Heavenly Places
HPMMW	Health, Philanthropic, and Medical Missionary Work
HR	Health Reformer
HS	Historical Sketches of the Foreign Missions of the Seventh-day Adventists
Hvn	Heaven
LDE	Last Day Events
LHU	Lift Him Up
LL	Lion on the Loose
LP	Sketches From the Life of Paul
LS	Life Sketches of Ellen G. White
LS88	Life Sketches of James and Ellen White (1888 edition)
Lt	Letter, E. G. White
LYL	Letters to Young Lovers
Mar	Maranatha, the Lord is Coming
MB	Thoughts From the Mount of Blessing
1MCP	Mind, Character and Personality, Vol. 1 (2MCP for Vol. 2)
MH	Ministry of Healing, The
ML	My Life Today
MM	Medical Ministry
1MR	Manuscript Releases, Vol. 1 (2MR for Vol. 2, etc.)
Ms	Manuscript, E. G. White
MYP	Messages to Young People
NL	New Life, A

**Abbr.      Publication Title**

1NL	Notebook Leaflets, Vol. 1 (2NL for Vol. 2)
PaM	Pastoral Ministry
OFC	Our Father Cares
OHC	Our High Calling
PHJ	Pacific Health Journal
PM	Publishing Ministry, The
PP	Patriarchs and Prophets
PK	Prophets and Kings
Pr	Prayer
PUR	Pacific Union Recorder
RC	Reflecting Christ
RH	Review and Herald
RR	Radiant Religion
RY	Retirement Years, The
SA	Solemn Appeal, A
1SAT	Sermons and Talks, Vol. 1 (2SAT for Vol. 2)
SC	Steps to Christ
SD	Sons and Daughters of God
SF Echo	Southern Field Echo
1SG	Spiritual Gifts, Vols. 1 (3SG for Vols. 3, etc.)
SJ	Steps to Jesus (adapted from SC) or Story of Jesus (on CD-ROM)
SL	Sanctified Life, The
1SM	Selected Messages, Book One (2SM for Book 2, etc.)
SOJ	Story of Jesus, The
1SP	Spirit of Prophecy, The, Vol. 1 (2SP for Vol. 2, etc.)
SpT"A"	Special Testimonies, Series A (Nos. 1-12)
SpT"B"	Special Testimonies, Series B (Nos. 1-19)
SpTBCC	Special Testimonies to the Battle Creek Church
SpTEd	Special Testimonies on Education
SpTMMW	Special Testimonies Relating to Medical Missionary Work
SpTMWI	Special Testimonies to Managers and Workers in Institutions
SpTPH	Special Testimonies to Physicians and Helpers
SR	Story of Redemption, The
ST	Signs of the Times
SW	Southern Work, The
SW	Southern Watchman (if with date)
1T	Testimonies for the Church Vol. 1 (2T for Vol. 2, etc.)
TA	Truth About Angels, The
TDG	This Day With God

<b>Abbr.</b>	<b>Publication Title</b>
Te	Temperance
TM	Testimonies to Ministers and Gospel Workers
TMK	That I May Know Him
TSA	Testimonies to Southern Africa
TSB	Testimonies on Sexual Behaviour, Adultery, and Divorce
TSDF	Testimony Studies on Diet and Foods
TSS	Selections From the Testimonies Bearing on Sabbath School Work (1900)
1TT	Testimony Treasures, Vol. 1 (2TT for Vol. 2, etc.)
UL	Upward Look, The
Und Ms	Undated EGW Manuscript
VSS	Voice in Speech and Song, The
WM	Welfare Ministry
YI	Youth's Instructor, The
YRP	Ye Shall Receive Power
WLF	Word to the "Little Flock," A

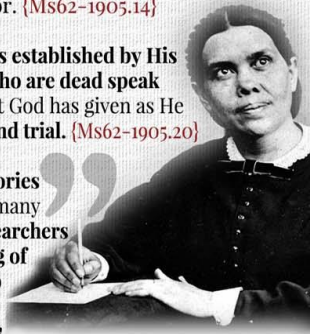


**QUESTION(S):** Is a correct understanding of the word *integral* - which reveals *who* we are to worship - something *integral* to the belief of every Seventh Day Adventist? Or is it a *side issue* or *false test* being pushed by fanatics? Was this doctrine - which serves to properly identify the *divine personalities* - a pillar of the SDA faith? Or was it an obscure, opinionated matter which had no place in the SDA foundation? Should not the testimony of *Ellen White* and her fellow SDA pioneers carry any weight in answering these matters?

“Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove *the pillars of our faith concerning the sanctuary, or concerning the personality of God or of Christ*, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift, without an anchor. {Ms62-1905.14}

When men come in who would move *one pin or pillar from the foundation* which God has established by His Holy Spirit, let the aged men who were *pioneers* in our work speak plainly, and let those who are dead speak also by reprinting of their articles in our periodicals. Gather up the rays of divine light that God has given as He has led His people on step by step in the way of truth. **This truth will stand the test of time and trial.** {Ms62-1905.20}

If we are the Lord's appointed messengers, we shall not spring up with new ideas and theories to *contradict* the message that God has given through His servants since 1844. At that time many sought the Lord with heart and soul and voice. The men whom God raised up were diligent searchers of the Scriptures. **And those who today claim to have light, and who contradict the teaching of God's ordained messengers who were working under the Holy Spirit's guidance, those who get up new theories which remove the pillars of our faith, are not doing the will of God, but are bringing in fallacies of their own invention, which, if received, will cut the church away from the anchorage of truth and set them drifting, drifting, to where they will receive any sophistries that may arise.** These will be similar to that which Dr. J. H. Kellogg, under Satan's special guidance, has been working for years. {MR760 14.2}



Ellen G. White (1827-1915)  
*Inspired Author, Co-founding Pioneer  
 Seventh-day Adventist Church.*

A PICTORIAL ILLUSTRATION OF THE VISIONS OF DANIEL & JOHN  
 490 B.C. 1844  
 THE THREE HUNDRED DAYS.  
 THE SEVENTY WEEKS.  
 THE ONE WEEK.  
 1844  
 ESTABLISHED BY THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION  
 BATTLE CREEK, MICHIGAN

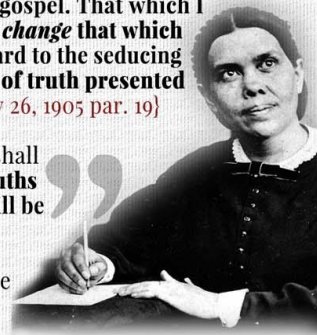
**QUESTION(S):** Did Ellen White *ever* change her view of the Godhead from *the Father and the Son alone to the Trinity*? Did she reject the harmonious pioneer view of a *literal, divine Father and Son*, in order to influence the SDA Church towards believing in *three co-eternal beings*? Or rather, did she all along believe in *the Father and the Son alone (two divine beings), through the Spirit (the dynamic divine agency)* - just as her fellow pioneers - from the beginning to the very end of her life ministry?

**The Father and the Son alone are to be exalted.** {YI, July 7, 1898 par. 2}

I said, "If any of the citizens of Battle Creek wish to know what Mrs. White believes and teaches, let them read her published books. My labors would be naught should I preach another gospel. That which I have written is what the Lord has bidden me write. I have *not* been instructed to *change* that which I have sent out. I stand firm in the Adventist faith; for I have been warned in regard to the seducing sophistries that will seek for entrance among us as a people....The straight line of truth presented to me when I was but a girl is just as clearly presented to me now." {RH, January 26, 1905 par. 19}

"If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." **If you continue to believe and obey the truths you first embraced regarding the personality of the Father and the Son, you will be joined together with him in love.** {RH, March 8, 1906 par. 19}

The Lord has given me opportunity by voice and pen to reveal to those in Battle Creek that I am standing on the platform of eternal truth - *the same truth that God gave to the pioneers of the third angel's message*, point by point, through a study of the Word, under the guidance of the Holy Spirit. I have given them the truth as God has given it to me - **truth that has been the light and assurance of His people for the past half century.** {L136-1906.7}



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