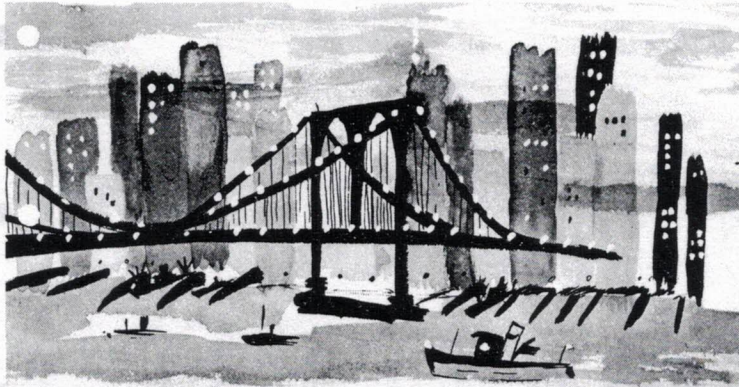


✓  
October 173.



*"Watchman,  
what of the night?"*

*The watchman said, The morning cometh, and also the night: if ye will enquire, enquire ye: return, come. Isaiah 21:11-12*

#### THE RELEVANCY OF 1844

The credibility of the Seventh-day Adventist church is involved with the date and events which transpired in 1844. Based on prophecy,<sup>1</sup> we hold that on October 22, 1844, Jesus Christ our High Priest entered into the second apartment of the Heavenly Sanctuary to begin His final work of atonement. Involved in this work, we believe is the work of judgment, in which the cases of all who have confessed their hope in Jesus Christ as their Saviour will be reviewed to see if their lives meet the standard set in the life of their Intercessor.<sup>2</sup> Furthermore, we teach that when the work is completed, Jesus will cease His work as priest, and take to Himself His kingly robes, and return the second time to claim His servants, and to execute judgment on His enemies.<sup>3</sup>

Over one hundred and twenty-eight years have passed since that date when we claim our Lord entered the Most Holy Place, and still He has not come the second time indicating a completion of the work of atonement. It is utterly ridiculous to assume that it has taken the Omniscient Judge of the universe, and the Advocate of man this long to decide the cases of those who have confessed their faith in Them. It is certain that the "video tape" presented at the close of the Millenium, which depicts the struggle of the ages, and the part that each played in the drama, will not take one hundred and twenty eight years to show.<sup>4</sup> Neither has it been necessary for the Court of Heaven to be in session these long decades when the records have been accurately transcribed by means and devices available to the angelic host who

have recorded the thoughts and actions of every individual's life. The cause for this delay must be found in some other explanation, or else the Seventh-day Adventist church has ceased to have any basis for existence.

Subconsciously, the leadership of the church has been able to delay the inevitable confrontation with its moment of truth by assuming that as God gave the antediluvians one hundred and twenty years, He would also extend to the last generation of men the same period of mercy. But those 120 years were completed in 1964, and still our Lord has not come. With every passing year, the credibility of the church with the message based in what we believe took place in 1844 decreases!

The message given to the Church - the Third Angel's Message which followed the announcement of the hour of God's judgment - was not based on time, but on a preparation of a people. Knowing that He will come, Peter asks - "What manner of persons ought ye to be in all holy conversation and godliness, [thus] looking for and hastening the coming of the day of God."<sup>5</sup> "Christ is waiting with longing desire for the manifestation of Himself in His people. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."<sup>6</sup> Note that in 1900 - date of the publication of Christ's Object Lessons - "Christ is waiting." He was ready to place the finishing touches on His work and come. Prior to this - in 1885 - the message was given by the servant of the Lord - "We are standing on the very verge of the eternal world."<sup>7</sup>

Between 1885 and 1900 came the General Conference Session of 1888 with the message of righteousness by faith which was to prepare a people for the coming of the Lord. "All assembled at that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy."<sup>8</sup> But what happened? "All the universe of heaven witnessed the disgraceful treatment of Jesus Christ, represented by the Holy Spirit.

Had Christ been before them, they would have treated Him in a manner similar to that in which the Jews treated Christ."<sup>9</sup> What did the church need to do because of its rejection of Christ in 1888? Only one thing - Repent! But they did not. The servant of the Lord wrote in 1897 - "The light given, *calling for repentance*, has been extinguished in the clouds of unbelief and opposition by human plans and human inventions."<sup>10</sup> The state of affairs continued until in 1901, Sister White wrote to Dr. Magan telling him - "We may have to remain here in this world because of insubordination many more years, as did the children of Israel, but for Christ's sake, His people should not add sin to sin by charging God with the consequence of their own wrong course of action."<sup>11</sup>

As the date for the 120 years from 1844 was approaching, God sent to the leadership of this church another call to repent of the disgraceful way Christ had been treated in 1888. In 1950 Elders R. J. Wieland and D. K. Short presented to the brethren a document - 1888 Re-Examined. If this warning had been accepted, the credibility gap could have been closed. We would have admitted that we had delayed His coming. With tears and crying, because we looked upon Him, whom *we* pierced,<sup>12</sup> we would have told the world our tragic sin - the sin of Minneapolis and its aftermath - and proclaimed the message so long despised. Then those whose hearts were honest would have seen and understood that 1844 has a relevancy for this hour, and that Jesus did indeed enter into the Most Holy Place to complete His work for man.

But what did we do? We rejected the message - the call to repentance again. With what results? The same results have followed the call to repentance in 1950 as followed the call after 1888. Note the divine comment on the results after 1888:

The truth for this time is precious, but those whose hearts have not been broken by falling on the Rock Christ Jesus [symbol of repentance], will not see and understand what is truth. They will accept that which pleases their ideas, and will begin to manufacture another foundation than that which is laid. They will flatter their own vanity and esteem, thinking that they are capable of removing the pillars of our faith, and

replacing them with pillars they have devised.<sup>13</sup>

In our endeavors to cover up our rejection of the call to repentance given in 1950 by Elders Wieland and Short, we have substituted a false gospel of righteousness by faith, and sought to palm it off on the laity as the genuine. In 1962 a book was published discussing the 1888 history and message. It was titled - By Faith Alone.<sup>14</sup> This book carried the imprimature of the then president of the General Conference - R. R. Figuhr. In his Foreword, he boldly stated the church's rejection of Wieland and Short's contention. Here are his words:

It has been suggested by a few - entirely erroneously - that the Seventh-day Adventist Church has gone astray in failing to grasp this great fundamental Christian truth. This book sets the record straight.<sup>15</sup>

In the light of this, observe carefully what the servant of the Lord has said in regard to the doctrine stated by the very title of the book:

The desire for an easy religion, that requires no striving, no self-denial, no divorce from the follies of the world, has made the *doctrine of faith, and faith only*, a popular doctrine; . . .

The testimony of the word of God is against *this ensnaring doctrine of faith without works*. . . it is presumption; for genuine faith has its foundation in the promises and provisions of the Scripture.<sup>16</sup>

So popular is the doctrine that it is today the basis of the worldwide awakening found in the Jesus Movement, Charismatic Movement, and the Campus Crusade for Christ. It is this doctrine which brings thousands to hear such acclaimed evangelists as Billy Graham. Sad to say it is the basis of the present evangelistic emphasis in Mission 73 and 74. It is not the message of 1888 committed to our trust.

Our insubordination has carried us a step farther. We have now redefined what constitutes the church, as "those who have accepted [Jesus] as their Saviour, who love Him and one another, and *who obey His Word as they understand it*."<sup>17</sup> At the same time we wish still to be understood as the ones to whom has been committed the messages of Revelation 14:6-12, yet we say in the same connection - "SDA's do not believe that they alone constitute the true children of God today."<sup>18</sup> It is one

thing to recognize that God still has honest-hearted folk scattered over the earth, to whom the testing truths must be given; but it is another thing to state "that God works in and through all organizations whose leaders are willing to accept divine guidance in their decisions, and to the extent that they do so."<sup>18</sup> This has been interpreted to mean that "God has been leading in all [the] revivals and reformations" as reflected in the endeavors of "the National Council of Churches and the National Association of Evangelicals."<sup>19</sup> Because of this we have been linking up with their endeavors, studying their methods, and drinking their wine. With the centers of our reason thus deadened through the effects of this spiritual intoxication, what will prevent the church from yielding to the same deceptions that will engulf the world in the great final crisis?

We have now a second time in a dramatic way rejected the message of 1888, and refuse to repent. What is the attitude of God toward this rejection? Has He indeed taken things into His own hands, and left the church "drifting away to sea without chart or compass"?<sup>20</sup> These questions need to be carefully explored and prayerfully answered.

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<sup>1</sup>Daniel 8:14                      <sup>2</sup>Daniel 7:9-10, 13-14                      <sup>3</sup>Heb. 9:27-28; II Thess. 1:7-10

<sup>4</sup>Ellen G. White, The Great Controversy, pp. 666-668

<sup>5</sup>II Peter 3:11-12, margin

<sup>6</sup>Ellen G. White, Christ's Object Lessons, p. 69

<sup>7</sup>Ellen G. White, Testimonies for the Church, Vol. 5, p. 460

<sup>8</sup>Ellen G. White, Special Testimony to the Review & Herald Office, p. 16

<sup>9</sup>Ellen G. White, Special Testimonies, Series A, p. 20

<sup>10</sup>Ellen G. White, Letter 19 1/2, 1897, Notebook Leaflets, Methods #1

<sup>11</sup>Ellen G. White, Letter to Dr. P. T. Magan dated December 7, 1901

<sup>12</sup>Zechariah 12:10

<sup>13</sup>Ellen G. White, Ms. 28, 1890, Notebook Leaflets, The Church #4

<sup>14</sup>Norval F. Pease, By Faith Alone, (Pacific Press, 1962) 248 pp. The last sentence reads - "Fortunate is the Christian who grasps the meaning of the great truth that men are saved by faith alone." p. 241

<sup>15</sup>Ibid., p. vii.

<sup>16</sup>Ellen G. White, The Great Controversy, p. 472

<sup>17</sup>Seventh-day Adventist Encyclopedia, "Church, Nature of", p. 266

<sup>18</sup>Ibid., p. 267

<sup>19</sup>Questions on Doctrine, pp. 188-189

<sup>20</sup>Ellen G. White, Review & Herald, July 24, 1888

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September 10, 1973

During the month of August, it was my privilege to travel nearly 6,000 miles in meeting appointments for study, attending conferences, and visiting with those of like precious faith.

In the Province of Saskatchewan, sincere and devoted Seventh-day Adventists came together for eight days of study and spiritual devotion. This meeting was marked by the same spirit that I sensed years ago when I first became a Seventh-day Adventist and attended various encampments at Nevada, Iowa. During these meetings in Canada, studies on the Incarnation of Christ, and Seventh-day Adventist Eschatology ---- covering the period from 1888 to the Close of Probation were presented. The last Sabbath of these meetings, those in attendance renewed their covenant vows with the Lord in the celebration of the Ordinances which He commanded us to observe.

Following this meeting, I joined Elder David L. Bauer and Brother A. L. Hudson in a conference in Salt Lake City, Utah. As we united in prayer and dialogue, the burden of our hearts was - The Church, Whither Bound? Elder Bauer has in final draft form material on the history of the organization of the church which documents what the servant of the Lord intended it to be, and what the perversions are which the enemy has been able to introduce into its operation today. The release of this material should have a pronounced effect upon the laity who read it, stirring them to decided action. Brother Hudson has a promised appointment with some of the leading brethren from Washington this month, and the outcome of this meeting will determine his course of action. Certain other plans are to be presented to the Board of Directors of the Foundation, and these will be announced in the near future.

We invite all to pray that the Truth as it is in Jesus might triumph in these days of apostasy and spiritual declension in the midst of Israel. It is hoped that in the not too distant future other such conferences can be arranged in which a larger number can take part in prayer and spiritual dialogue.

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Have you ordered your copies of the research manuscripts on the Incarnation and the Holy Flesh Movement. Write for information to Adventist Laymen's Foundation at the address given below.

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VI-7 (Oct. 73)