

CHRIST'S COMING DELAYED



WHY?

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Foreword

LONG have the people of God waited for the glorious appearing of the Saviour of men. That hope is like a blazing light in the sky. But time tarries and Jesus has still not come. Dark clouds, harbingers of the end of this world, fill the sky. Many are waiting for some important event to take place: some in the light of a longing hope, others in the darkness of fear.

How much longer must we wait? Why has Christ's return been delayed? There is a good reason for the delay, and the fault is not to be found on God's side but on ours. When we understand the reason for the delay, and how we can bring it to an end, Christ will come very soon.

May each of us find the answer to this important question and look in faith to the glorious radiance of the Lord's soon return.

Introduction

THE information gathered into this paper will arrest the attention of every truly honest soul whose chief longing is to see Jesus come in the glory of His Father and of the holy angels.

Adventist expectation has ever been of an imminent appearing, yet decades have followed decades without its fulfillment. Thousands who fully expected to live to see Christ come have gone to their graves disappointed, while the living continue to wait and hope, wait and hope.

The continuing failure of these long-held anticipations demands that some conclusions be drawn as to why this is happening. One possible answer is that we have all been the victims of a cunningly devised fable; that the interpretations of prophecy have been erroneous; that we have been craftily deceived.

Such a position must be rejected, for the foundations of the advent faith are too deeply and soundly laid for any possibility of their being a deception. The promises of Christ are sure. He has declared that He will come again and He will, just as soon as this is possible.

Most significant of all is that Christ would have come long ere this if His people had fulfilled their appointed part. That He has not appeared, is no indication of any weakness in the promise or any failure on Christ's part to fulfill it. The fault lies entirely elsewhere. The truth of this is emphasized in the Scriptures, from which pertinent statements are quoted in the following pages.

Because there is a very real reason for Christ's delayed return, there is no hope of that glorious appearing until this problem has been rectified. As surely as there is no fault on Christ's side, the difficulty must be elsewhere. Search must be made until the nature, location, and the solution have been determined.

This is not something which can be left for another to do. There is the dangerous tendency to rest secure in the supposition that the men at the top have all the answers, and that these will be delivered at the appropriate time. Anyone who depends upon the

mind of another to solve such critical issues of eternal consequences as these, will be led astray sooner or later.

Though it may not be fully apparent at this moment when no special test is being obviously urged upon us, there does remain the individual responsibility to personally search out these things in depth and detail.

2 Timothy 2

¹⁵ Study to show yourself approved unto God, a workman that needs not to be ashamed, rightly dividing the word of truth.

1 Peter 3

¹⁵ But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asks you a reason of the hope that is in you with meekness and fear.

We are right at that time when, if the coming of the Lord is to be no longer delayed, every professed follower of Christ has a vital part to play. If this work is faithfully and fully done, then the Lord will come. If not, then He cannot come until it is.

Therefore, first a clear understanding of the nature, location, and solution of the problem must be obtained. This will give to each a clear view of what his individual duty is, and should inspire him with determination to fulfill that, no matter what the cost or sacrifice involved.

The choice rests with us. Either we continue the pattern of the past and delay the advent indefinitely, or we come into the ways and will of God and hasten it greatly. The grim prospect of spending the rest of our lives in a steadily deteriorating world and of leaving it to our children and theirs, should be incentive enough to spur all to specific and concerted action in the right direction.

The message contained in these pages is designed to provide just such information, together with the stimulus to gird up the full powers of mind and soul to correct the tragic drift of the past. May God help us so that the coming of Christ may be retarded no longer.

1. Christ's Coming Delayed

MORE than one hundred and twenty years have passed since the great second advent message began to be preached in the world. The keynote of that message was that Christ was coming very soon—so soon that only the most urgent and immediate preparation would suffice to make the people ready to receive Him.

The expectation at first centered on a specific date; namely, October 22, 1844, when they believed that God would appear and the righteous would be translated to heaven. They were bitterly disappointed because they had not understood the true meaning of the cleansing of the sanctuary, but the Lord gave them light on the matter, and they went forth to...

Revelation 10

¹¹ ...prophesy again before many peoples, and nations, and tongues, and kings.

Still the proclamation of the hour, with power and zeal, was that the Lord was coming soon, and every believer expected to see Him come in his own lifetime. Marvelous were the self-sacrifice and devotion to the cause of truth shown by the advent pioneers, and well would it have been if that spirit had continued.

But a progressive relaxation of zeal and conscientiousness marked the rise of the second, third, and fourth generations. They lost sight of the truth that Christ's coming is hastened or delayed by the attitude of the church, for should the people turn aside from giving their best and their all to God's service, to devote their time, energy, and money to their earthly interests, then the coming is delayed and delayed. Nothing short of total consecration to God, according to His way, will bring the work to completion.

This truth was firmly understood in the early days and clearly stated in the Spirit of Prophecy, but as time went by and enthusiasm for the work died away, a new philosophy came into being to justify the indifferent, waiting attitude. It taught that the Lord had

set a certain, predetermined and unalterable date for His return, unknown to us, and all the believers had to do was wait for that day to come. Thus the belief grew among Adventists that nothing they could do would change the date, that it would come when scheduled, and they had but to be ready for it, and all would be well.

Such a thought gave rise to great complacency among the members, and the church settled down to slumber until the final call should announce the immediate coming of the bridegroom. Then would be the time to trim the lamps and go forth to meet Him.

The Church Must Play Its Part

This is by no means the teaching of the Scriptures which distinctly state that the people of God, themselves, are the ones who are to hasten the Lord's coming, for they have a very definite work to do. The Lord cannot return until that work is done. Long ago the apostle Peter stated this in these clear words:

2 Peter 3

¹¹ Seeing then that all these things shall be dissolved, what manner of persons ought you to be in all holy conversation and godliness,

¹² Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

This is the truth, and repeatedly the Spirit of Prophecy declares this same point.

The Desire of Ages, p. 633-634 [1898]:

By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. *2 Peter 3:12, margin.* Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory.

The Great Controversy, p. 458:

If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people.

It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But "they could not enter in because of unbelief." *Hebrews 3:19*. Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the promised land.

In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning, and find in Him a shelter before the wrath of God shall be poured out.

Review and Herald, October 6, 1896:

If those who claimed to have a living experience in the things of God had done their appointed work as the Lord ordained, the whole world would have been warned ere this, and the Lord Jesus would have come in power and great glory.

Loma Linda Messages, p. 47-48, January 19, 1908:

Had the work been done that God designed should be done, the condition of things in our world now would be very different. But the professing followers of Christ are asleep; the churches have not fulfilled the solemn charge laid upon them. Men placed as watchmen have been asleep at their post, and many refuse to wake up. They are not fulfilling the gospel commission.

Testimonies for the Church, vol. 9, p. 29:

If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the

work is years behind. While men have slept, Satan has stolen a march upon us.

No Fault with God

These statements penned to God's people under His command, make it very clear that it was God's plan for them to be out of this world and in the heavenly Canaan at this very moment. That they are not, is no fault of God's, for He has done everything needed on His part. It is the failure of His people that is the problem.

Let us not, therefore, charge anything to God for this, but lay the blame in all honesty where it belongs—on our own heads. Doing this means far more than simply acknowledging the problem and its causes. It means studying to see wherein we have failed, and taking definite steps to rectify the mistake.

Selected Messages, p. 69 [1883]:

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

Evangelism, p.696 [1901]:

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

General Conference Bulletin, 9, 1903:

The lesson [of Israel's wandering through the wilderness] of this record is for us. The Lord had prepared the way before His people. They were very near the promised land. A little while and they would have entered Canaan. They themselves delayed the entering...Had they put their trust in God, they could have gone straight in. God would have gone before them...Brethren and sisters, from the light given me, I know that if the people of God

had preserved a living connection with Him, if they had obeyed His Word, they could today be in the heavenly Canaan.

A Very Serious Charge

The charges laid in these statements are very serious. There can be no question of their truth, because they are made by the Lord, and He knows all things and speaks only that which is truth. He has said it. All we can do is acknowledge it, no matter how unpleasant the thought might be to us.

Sad to say, one thing which human nature finds hard to accept is the truth about itself. Immediately this is presented, even though by God Himself for the good and the very salvation of the soul, that soul will seek to protect itself from the unwelcome truth.

This only worsens the situation, for no matter how unpleasant the revelation is, acceptance of it is necessary before the healing process can begin. Let us candidly face the fact for ourselves, realizing that this is an individual matter. The Lord, when He comes to the Laodicean church, says,

Revelation 3

²⁰ Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

This text does not say that the Lord is waiting for the whole church to repent. The call is to the individual, and, even if the whole church should fail to heed the warning voice, the Lord expects the individual to respond and let the Saviour in. Putting our trust in the church at large and waiting for it to act before we are prepared to follow on, will not excuse us in the day of judgment.

Many arguments or courses of action may be adopted to justify the church over this delay. There will be a tendency to proclaim the worldwide activity, steady growth, increasing wealth, enlarged membership, and generous giving as evidences that the church is doing her present best, and striving to accomplish even more. This view will afford most people with a warm sense of se-

curity—the comforting assurance that all that is needed now is that extra effort to push the cause over the top of the mountain into the promised land.

Against this, there stands the incessant witness of time. The years are going by in steady progression, and still the latter rain whereby the work will be finished, has not fallen. A candid evaluation of conditions in the church will acknowledge that the spiritual condition necessary for the outpouring of heaven's power is shrinking, not maturing.

On the world scene, multitudes more are being born into the world than are being reached by the Advent message. Ground is being lost, not gained, so that the church today is farther from accomplishing her mission than at any time in the past.

There is no suggestion here that the church is not working hard in a determined bid to finish the sounding of the gospel commission to the world. On the contrary, she is working with great energy, perseverance, and intensity. Possibly, no other organization in the world is laboring harder than she is.

But the testimony of time declares that all this work is not achieving the stipulated objective. Something is lacking. Already it has been ascertained that the deficiency is not in effort, so the problem must lie in another direction. This confirms the principle that not only must the effort be there but it must be directed in the right way. A man may expend tremendous energy trying to fell a forest giant, but unless the effort is directed through the use of the right tools in the right way, he will accomplish little or nothing and will never achieve his objective.

Likewise, the church may devote all her time and energies to her task, but unless this is expended in the right way, the goal will never be achieved. It is not, then, a case of a final, supreme push to urge the movement over the mountain into the promised land. Rather, it is a case of making deep and fundamental changes which will enable the mighty power of God to augment humanity's effort for the finishing of the work. Doing more of what is

being done, in the same way in which it is being done, is not the answer.

Possibly, nothing is more difficult to achieve than to convict a person long devoted to a cause, that the methods to which he has been so deeply committed, have to be abandoned in favor of a fully revised program. To come to a total halt and reform the whole procedure from start to finish is not natural to a human being. It is much easier and more comfortable to continue in the old ways.

Yet the time has come when this resistance to change must be overcome. The fact that all the present activity and devotion is getting us nowhere, must be recognized, accepted, and pondered. Out of this deep, honest, and candid consideration of the situation, must emerge an acceptance of the divine solution to the predicament, and a determination that no matter how great the personal cost, we will follow the Savior's leading.

Failure to do so will involve each individual in consequences too terrible to contemplate. It will mean that the commission to finish the work will pass to another people while the Advent folk go on as blindly as the Jews, who still believe they have both the truth and the divine commission to herald it to the world.

It will mean having no part in the last great work and no place in the eternal mansions. Surely such implications as these must awaken every person to an earnest, deliberate, and intense study of the situation with the determination that no rest shall be taken until the answers are found and acted upon.

2. A Most Precious Message

THAT “hastening the coming of the Lord” is not just a matter of putting more effort into what has already been done, but requires a complete and drastic change, is evidenced by the witness of history.

In the history of the Advent people was a significant event which brought a serious test, and a critical deviation to the Advent Movement. This was the coming of the message of righteousness by faith in 1888, through Elders Waggoner and Jones. That this was in truth a message sent from God is made clear in the following testimonies from God through Sister White:

Testimonies to Ministers, p. 91-92:

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God.

Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent.

This is the message that God commanded to be given to the world. It is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.

Sermon delivered at Rome, New York, June 19, 1889:

When Brother Waggoner brought out these ideas at Minneapolis, it was the first clear teaching on this subject from any human lips I had heard, excepting the conversations between myself and my husband.

The statement just quoted from *Testimonies to Ministers*, informs us that the message given to the people then, was the

...third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.

In other words, this is the message of the loud cry. This is the tool by which the work shall be finished under the ministration of the Holy Spirit. The people who have that message both in theory and in experience are those through whom this work will be accomplished, for it is certain that no one who does not have the message of the loud cry, can give the loud cry.

Therefore, the message had to be taught firstly to the people of God before they could carry it to others. The message had been partially received in the revelation of the first, second, and third angels' messages of *Revelation* 14, but it required the message of the *Revelation* 18 or fourth angel, to complete the message of the loud cry.

In the General Conference held in Minneapolis in 1888 and for several years thereafter, God sent that final and completing phase of the loud cry message with the intention of teaching it firstly to the Advent people. Then, having received it in theory and in experience, they were to be filled with the power of the Holy Spirit and go out to proclaim it to the world.

It is most important that these two phases of the loud cry be understood. Of the two, the second phase is the more spectacular, for it is then that the mighty power of the Holy Spirit comes down to make the proclamation effective.

As the message brought on God's behalf and under His power and direction through Elders Waggoner and Jones was the loud cry message, the first stage had begun among the Advent people back then. As surely as that stage had begun, the second would have followed as soon as the work of the first had been accomplished.

That the first stage had commenced is made plain by these words,

Review and Herald, November 22, 1892:

The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.

Clearly, the first stage had begun and just as clearly the second stage should have followed. But it did not and it has not to this day. Historical facts declare this so plainly that no one can claim otherwise. The loud cry has not yet gone forth to the whole world. That is fact.

But it would have done so long ago if the loud cry message had been received by the people of God. That was the message designed to fit them for the work of giving the last warning message to the world. Had they received it, then they would have gone at once and carried that message to its finality.

The fearful extent of the tragedy involved in that rejection can never be assessed by human beings in this life. It is too enormous and far reaching for this to be possible.

But if the people of God would honestly face up to the situation, recognizing just where the church has gone wrong, and take the necessary steps to correct the error, then the coming of Christ would no longer be delayed.

Hated by the Ministry

That message, instead of being received with gladness, was opposed by the very men who should have been the first to accept it—the ministry and the leaders of the church. Just as the Pharisees rejected the Savior’s message of Christ and His righteousness then, so did the church leaders in 1888.

This is God’s plain declaration to us as recorded in the Spirit of Prophecy. As God is truth and knows what He is saying, we must accept what is written here as the truth.

Testimonies to Ministers, p. 89-90:

I inquire of those in responsible positions in Battle Creek,
What are you doing? You have turned your back, and not your

face, to the Lord. There needs to be a cleansing of the heart, the feelings, the sympathies, the words, in reference to the most momentous subjects,—the Lord God, eternity, truth.

What is the message to be given at this time?—It is the third angel's message. But that light which is to fill the whole earth with its glory, has been despised by some who claim to believe the present truth. Be careful how you treat it. Take off the shoes from off your feet; for you are on holy ground. Beware how you indulge the attributes of Satan, and pour contempt upon the manifestation of the Holy Spirit. I know not but some have even now gone too far to return and to repent.

I can never forget the experience which we had in Minneapolis, or the things which were then revealed to me in regard to the spirit that controlled men, the words spoken, the actions done in obedience to the powers of evil...They were moved at the meeting by another spirit, and they knew not that God had sent these young men to bear a special message to them which they treated with ridicule and contempt, not realizing that the heavenly intelligences were looking upon them.

Manuscript Releases, vol. 15, p. 83:

I have not received a line from either Elder Jones or Waggoner since I left Battle Creek...But I can never forget the experience which we had in Minneapolis, or the things that were then revealed to me in regard to the spirit that controlled men, the words spoken, the actions done in obedience to the powers of evil.

Some have made confession, yourself among the number. Others have made no confession, for they were too proud to do this, and they have not come to the light. They were moved at the meeting by another spirit, and they knew not that God had sent these young men, Elders Jones and Waggoner, to bear a special message to them, which they treated with ridicule and contempt, not realizing that the heavenly intelligences were looking upon them and registering their words in the books of heaven.

The words and actions of every one who took part in this work will stand registered against them until they make confession of their wrong. Those who do not repent of their sin will, if circumstances permit, repeat the same actions. I know that at that time

the Spirit of God was insulted, and now when I see anything approaching to the same course of action, I am exceedingly pained.

Testimonies to Ministers, p. 467:

The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down, but the roots have never been eradicated, and they still bear their unholy fruit to poison the judgment, pervert the perceptions, and blind the understanding of those with whom you connect, in regard to the message and the messengers.

When, by thorough confession, you destroy the root of bitterness, you will see light in God's light. Without this thorough work you will never clear your souls. You need to study the word of God with a purpose, not to confirm your own ideas, but to bring them to be trimmed, to be condemned or approved, as they are or are not in harmony with the word of God.

The Bible should be your constant companion. You should study the testimonies, not to pick out certain sentences to use as you see fit, to strengthen your assertions, while you disregard the plainest statements given to correct your course of action.

True Religion Slighted

Testimonies to Ministers, p. 467-468:

There has been a departure from God among us, and the zealous work of repentance and return to our first love essential to restoration to God and regeneration of heart has not yet been done. Infidelity has been making its inroads into our ranks; for it is the fashion to depart from Christ, and give place to skepticism.

With many the cry of the heart has been, "We will not have this man to reign over us." Baal, Baal, is the choice. The religion of many among us will be the religion of apostate Israel, because they love their own way, and forsake the way of the Lord.

The true religion, the only religion of the Bible, that teaches forgiveness only through the merits of a crucified and risen Saviour, that advocates righteousness by the faith of the Son of

God, has been slighted, spoken against, ridiculed, and rejected. It has been denounced as leading to enthusiasm and fanaticism.

But it is the life of Jesus Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make the soul fruitful unto good works. The love of Christ is the force and power of every message for God that ever fell from human lips. What kind of a future is before us, if we shall fail to come into the unity of the faith?

Selected Messages vol. 1, p 234-235:

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord's message through Brethren E. J. Waggoner and A. T. Jones. By exciting that opposition Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.

This statement tells us that it was the action "of our own brethren" which prevented the message from going forth to the world in power at that time. Therefore, those brethren were not on the Lord's but on Satan's side. Not only were they ministers, but they were the leading ministers including the then General Conference President, Elder G. Butler. This is made plain by the following testimony from Sister White.

The Ellen G. White 1888 Materials, p. 251-252:

Again and again did I bear my testimony to those assembled in a clear and forcible manner, but that testimony was not received. When I came to Battle Creek, I repeated the same testimony in the presence of Elder Butler, but there was not one who had the courage to stand on my side and help Elder Butler to see that he, as well as others, had taken wrong positions...The prejudice of Elder Butler was greater after hearing the various reports from our ministering brethren at that meeting in Minneapolis.

The men who interposed themselves between the people and the light were very responsible men, but were thus:

Testimonies to Ministers, p. 97:

...false guideposts, pointing the wrong way.

Testimonies to Ministers, p. 79-80:

Some have been cultivating hatred against the men whom God has commissioned to bear a special message to the world. They began this satanic work at Minneapolis.

Afterward, when they saw and felt the demonstration of the Holy Spirit, testifying that the message was of God, they hated it the more, because it was a testimony against them. They would not humble their hearts to repent, to give God the glory, and vindicate the right.

They went on in their own spirit, filled with envy, jealousy, and evil-surmisings, as did the Jews. They opened their hearts to the enemy of God and man. Yet these men have been holding positions of trust, and have been molding the work after their own similitude, as far as they possibly could...

3. Other Witnesses

THESE has been a great deal of claiming that the message was accepted. The statements quoted above certainly do not give this impression. As they are the voice of God to His people, and as He knows better than anyone else what the truth is, then, when He says that the message was not accepted, we have to believe it.

A. T. Jones

Not only will the Lord speak through the prophet, as He has done in the above quoted statements, but He will also speak through the messenger of His own choosing and will declare through him whether the message has or has not been received.

If there is anyone, apart from the prophet, who understands just what the message is and whether it is accepted by those to whom it is sent, it will be the messenger who carried the message from the Lord. So we turn to see what A. T. Jones has to say about the reception of the message.

General Conference Bulletin, 1893, No. 9, 183:

Not a soul of us has ever been able to dream yet the wonderful blessings that God had for us at Minneapolis, and which we would have been enjoying these four years, if hearts had been ready to receive the message which God sent. We would have been four years ahead. We would have been in the midst of the wonders of the loud cry itself, tonight. Did not the Spirit of prophecy tell us there at that time that the blessing was hanging over our heads? Well, brethren, you know.

A. T. Jones' letter to C. E. Holmes, May 12, 1921:

[I] can't now name anyone who accepted the truth at that 1888 meeting openly (besides Ellen G. White, of course). But later many said they were greatly helped by it. One Battle Creek man said at that meeting after one of Dr. Waggoner's meetings:

"Now we could say amen to all of that if that is all there were to it. But away down yonder there is still something (else) to come. And this is to lead us to that. And if we say amen to this we will have to say amen to that, and then we are caught."

There was no such thing, and so they robbed themselves of what their own hearts told them was the truth; and by fighting what they only imagined, they fastened themselves in opposition to what they knew that they should have said amen to.

W. W. Prescott

General Conference Bulletin, April 18, 1901:

Thirteen years ago at Minneapolis, God sent a message to this people...What has been the history of this people and this work since that time? How far has the truth been received—not merely assented to—but actually received? Not far I tell you. For the past thirteen years this light has been rejected and turned against by many and they are rejecting it and turning from it to-day.

1901 is quite a while after 1888, and W. W. Prescott makes it plain that the truth had not been accepted up till that time, and because of this, we know that the loud cry had not come. Mark this point with care. There was no shortcoming on God's part, for He had sent the very message needed to bring the loud cry. The fault lay with the people, especially those at the head of the work. By flatly refusing to accept the message, and even worse, by their active opposition to it, the message did not find its place on earth and the loud cry could not come.

W. W. Prescott was not mistaken in his evaluation of the situation as it still stood in 1901, for in that same year Sister White again spoke on the matter and stated the same thoughts as he did. What is more, she stated it before the assembled General Conference brethren. Here are her words:

General Conference Bulletin, April 3, 1901:

I feel a special interest in the movements and decisions that shall be made at this Conference regarding the things that should have been done years ago, and especially ten years ago, when we were assembled in Conference, and the Spirit and power of God came into our meeting, testifying that God was ready to work for this people if they would come into working order.

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

Let none make the mistake of confusing assent with positive acceptance. There is a very great difference between these two actions.

A. G. Daniells

A. G. Daniells, another man who was there and who for years afterward was the General Conference President, spoke out in these words:

Christ Our Righteousness, p. 6:

The word of God clearly portrays the way of righteousness by faith; the writings of the Spirit of prophecy greatly amplify and elucidate the subject. In our blindness and dullness of heart, we have wandered far out of the way, and for many years have been failing to appropriate this sublime truth.

But all the while our great Leader has been calling His people to come into line on this great fundamental of the gospel,—receiving by faith the imputed righteousness of Christ for sins that are past, and the imparted righteousness of Christ for revealing the divine nature in human flesh.

Christ Our Righteousness, p. 23:

In 1888 there came to the Seventh-day Adventist Church a very definite awakening message. It was designated at the time as “the message of Righteousness by Faith.” Both the message itself and the manner of its coming made a deep and lasting impression upon the minds of ministers and people, and the lapse of time has not erased that impression from memory. To this day, many of those who heard the message when it came are deeply interested in it and concerned regarding it. All these long years they have held a firm conviction, and cherished a fond hope, that someday this message would be given great prominence among us, and that it would do the cleansing, regenerat-

ing work in the church which they believed it was sent by the Lord to accomplish.

Taylor G. Bunch

In 1937, another leading Adventist scholar and teacher wrote a book entitled, *The Exodus and the Advent Movement in Type and Antitype*, in which he examined the whole history of 1888 as a parallel to the experience of the children of Israel in their approach to the promised land. In that book he proved conclusively that the message was rejected in that sad period. His appeal is summed up in this paragraph from page 107 of the book:

Just as ancient Israel remained at Kadesh “many days” before being led back into the wilderness, so the advent people remained for a number of years at the borders of the heavenly Canaan before the message that brought them there was rejected and ceased to be preached. It is impossible to state just when the message ceased to do its work and the Advent movement was turned back into the wilderness. The message of righteousness by faith was preached with power for more than ten years during which time the Minneapolis crisis was kept before the leaders. This message brought the beginning of the latter rain.

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

Why did not the latter rain continue to fall? Because the message that brought it ceased to be preached. It was rejected by many and it soon died out of the experience of the Advent people and the loud cry died with it. It can begin again only when the message that brought it then is revived and accepted.

Ernest D. Dick

Another prominent Seventh-day Adventist leader who recognized the rejection and was prepared to stand up and say so, was Elder Ernest D. Dick, secretary of the General Conference. While holding that position in 1950, he was asked to address the assembled delegates at the ministerial council which preceded the General

Conference session of that year. In that sermon on Friday evening, July 7, 1950, he spoke the following words:

Aflame For God, p. 81-82:

My willingness to respond to the call to speak at this hour has grown out of a deep conviction—a conviction cherished for a number of years—a conviction, first, that in the past the message of righteousness by faith has not been laid hold of and taught in our churches or in our evangelistic ministry as the Lord designed.

A further conviction is that when this grand truth is laid hold of and taught fully, and is simply and clearly presented, it will bring new life to our churches and a new power into our ministry; yes, that this will lead to the blessed outpouring of the Holy Spirit, of which Brother Froom has been earnestly talking to us, and in a larger measure than has ever been experienced hitherto. And that this will usher in the longed-for loud cry of the third angel's message and the finishing of the work.

It was the great issue of the 1888 Minneapolis General Conference, when God sought to bring to this people a message and an experience, which, if received and preached, would have ushered in the loud cry of the third angel's message and the outpouring of His Spirit in a new and larger measure, and the finishing of the work. This is the heart of our message.

So Widely Recognized

Thus A. T. Jones and Sister White acknowledged and charged that the message God had sent, had not been accepted in their day and they both died without seeing the loud cry come.

A. G. Daniells in 1924-5, stated the same truth and expressed the hope that the message would come again and would find its heaven-appointed place in the finishing of the work, but he also died without seeing it.

Elder Ernest D. Dick recognized the implications of the whole tragedy and called upon the assembled ministers at that ministerial session to acknowledge the need, but they went their ways, it seems, without hearing, and time passed on without the light being gathered together again.

4. Satan's Prime Target

THERE is no doubt in the world that Satan is determined that this message shall not come before the people who need it so badly.

He knows that those who stand at the head of the work must be his special target of attack, for if they accept the message, the common people will follow and accept it too, whereas if the leaders declare it to be darkness and fight against it, then such is the trust the people have in the leaders that they will reject it too. Thus he has worked with all too great a success as we read:

Review and Herald, December 24, 1889:

At the great heart of the work, Satan will use his hellish art to the utmost. He will seek in every possible way to interpose himself between the people and God, and shut away the light that God would have come to His children.

Review and Herald, March 18, 1890:

I have tried to present the message to you as I have understood it, but how long will those at the head of the work keep themselves aloof from the message of God? If our brethren were all laborers together with God, they would not doubt but that the message He has sent us during these last two years is from heaven. Our young men look to our older brethren, and as they see that they do not accept the message, but treat it as though it were of no consequence, it influences those who are ignorant of the Scriptures to reject the light. These men who refuse to receive truth, interpose themselves between the people and the light. But there is no excuse for any one's refusing the light, for it has been plainly revealed.

Testimonies to Ministers, p. 465-466 [1890]:

God has committed to His servants a message for this time; but this message does not in every particular coincide with the ideas of all the leading men, and some criticize the message and messengers. They dare even to reject the words of reproof sent to them from God through His Holy Spirit. What reserve power has the Lord with which to reach those who have cast aside His

warnings and reproofs, and have accredited the testimonies of the Spirit of God to no higher source than human wisdom?

What Has This to Do with Us?

All this is a black and sorrowful chapter in the history of the Advent people and one which many would like to have buried forever in the annals of the past. The event is now many years in the past and all the actors in the drama have gone to their rest, so the question of why we are bringing it all to light again here, might well be raised. There are two good reasons:

1. We are told that the message will come again in whatever way the Lord shall choose to send it; and
2. We are warned that when it does come, the majority will reject it and call it a false light.

Here is the word which says that:

Review and Herald, May 27, 1890:

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory. The work that might have been done, will be left undone by the rejecters of truth, because of their unbelief.

We entreat of you who oppose the light of truth, to stand out of the way of God's people. Let Heaven-sent light shine forth upon them in clear and steady rays. God holds you to whom this light has come, responsible for the use you make of it. Those who will not hear will be held responsible; for the truth has been brought within their reach, but they despised their opportunities and privileges.

Review and Herald Extra, December 23, 1890:

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

Because the Lord does not work according to their ideas and expectations, they will oppose the work. “Why,” they say, “should not we know the Spirit of God, when we have been in the work so many years?” Because they did not respond to the warnings, the entreaties of the messages of God, but persistently said, “I am rich, and increased with goods, and have need of nothing.” Talent, long experience, will not make men channels of light, unless they place themselves under the bright beams of the Sun of Righteousness...

A careful reading of these two statements shows that when the message does come again, it will be the ministry who oppose it, even as it was back in 1888. This may seem illogical and in a way it is, for these are the men who should be the first to see the light and proclaim it to the people. But, when the pages of history are turned, the pattern reveals repeatedly that it is the ministry who are the first to fight the light from heaven.

That they will do so again when this message is presented for the second time, is made clear in these quotations:

Because the Lord does not work according to their expectations, they will oppose the work.

Who are these who will oppose the work because it does not come according to their expectations? The answer is in the next sentence:

“Why,” they say, “should we not know the Spirit of God, when we have been in the work so many years?”

Who is it that has been in the work so many years? The answer is, the “men of experience”, “the leading ministry.” Thus we are warned, first by the experience at Minneapolis, and then by God’s straight testimony, of what we can expect to see happen when the message comes again. We can know that the ministry will be the leaders in that rejection, and therefore we can know that if we are to receive the blessed benefits of the message, we shall have to personally investigate it for ourselves.

But how few have the courage and faith to do this. How many follow the “safe” course of sticking with the “old ship” and letting

the leaders do their thinking for them! In which class stand you today?

- The class who let others do all their thinking for them; or,
- The class who do not trust so great a matter as their eternal salvation to the thinking of others, but are prepared to study and learn for themselves?

It is for this very reason that we are to be conversant with history so that we shall not repeat past mistakes and will know better than to blindly follow the multitude to our ruin. In fact, the Lord requires that we study history for this very purpose. He commands it. This means that those who refuse to do so, disobey God's direct command, and will thus reap the rewards of the disobedient and the transgressor.

That the Lord requires this is stated clearly in the following testimony:

Testimonies for the Church, vol. 7, p. 210:

It is just as essential that the people of God in this day should bear in mind how and when they have been tested, and where their faith has failed; where they have imperiled His cause by their unbelief, and also by their self-confidence...As God's people thus review the past, they should see that the Lord is ever repeating His dealings. They should understand the warnings given, and should beware not to repeat their mistakes.

Confession Required

The second reason why we are investigating the history of what took place at Minneapolis in 1888, is that God requires every Seventh-day Adventist to confess and repent of the sin which was committed there. It is true that not one of us was there in person, and therefore did not personally participate in the fearful rejection of truth which has so terribly delayed Christ's coming, but the Lord requires us to confess it as if we were there.

In making this strong statement it is asked only that we believe the written word of God. God has laid down the conditions of receiving His blessings in these words:

Leviticus 26

⁴⁰ If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

⁴¹ And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

⁴² Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

There, the conditions of God's coming in the full blessing of the covenant are clearly set forth. He did not say,

"If they shall confess *their* iniquity...then will I remember my covenant."

That is not what He said. He said,

"If they shall confess *their* iniquity, *and the iniquity of their fathers*...then will I remember my covenant..."

Those are God's words and that is what God requires of His people. Why He requires it we shall see as we study on, but for the moment let us see that this is the Lord's plain word to us today as much as it ever was to Israel in the past. Every one of the great men of God who have led out in revival and reformation, have always confessed their sin and the sin of their fathers.

When good King Hezekiah came to the throne and went to work to cleanse the temple and restore its services, his first act was to make a confession of the sins of his fathers.¹

The godly Ezra, who led out in a great spiritual revival in Israel during the early days of the restoration, began by a confession of the sins of his fathers.²

¹ See 2 *Chronicles* 29:3-11.

² See *Ezra* 9:5-15.

So likewise, Nehemiah confessed both his own sins and the sins of his fathers as he viewed the plight of the Israelites of his own day.

Nehemiah 1

⁶ Let your ear now be attentive, and your eyes open, that You may hear the prayer of your servant, which I pray before You now, day and night, for the children of Israel your servants, and confess the sins of the children of Israel, which we have sinned against You: both I and my father's house have sinned...

So too was the nature of the confession of that great and true man of God, Daniel.³

These men obeyed God's command and wonderful was the blessing which followed in each case. Only if we too obey the voice of the Lord, can He bless us. As they confessed both their own sins and the sins of their fathers, the Lord blessed them, and only as we confess both our own sins and the sins of our fathers, can the Lord bless us.

The worst sin of the Advent fathers was the rejection of the message back in 1888. That message was sent to bring the greatest blessings to God's people, to usher in the loud cry, and to bring the second coming of Christ. In that rejection is to be found the secret of why the Lord's coming has been delayed and delayed. This means that God cannot return until the loud cry has done its work in giving the final warning to the world. In turn, the loud cry can never come until the Lord's people receive from Him the loud cry message both in theory and actual, living experience. We can never receive the blessing of that message until we have confessed both our own sins and the sins of our fathers in rejecting it.

Thus the issue stands clearly before the professed people of God today. This constitutes a great test for each one individually—to see whether he really does desire the Lord to come quickly; to see if he is prepared to do his part in hastening that return, even if he is the only one prepared to do it; and to see if he will obey the

³ See *Daniel* 9:3-19.

voice of God and make the confession and restoration He requires. Confessing the sins of our fathers means far more than simply saying the words of confession. True confession of the kind acceptable to God, is inseparable from true repentance. Repentance is to hate sin to the point where we put it away, thus rectifying the mistake of the past and turning completely from it.

Why it is really necessary for us to confess the sin of our fathers, is that their sin has become our sin. When they rejected that light, they took a stand, adopting attitudes and a way of life which they taught to their children and their children's children. In this way, their sin has become our sin, and consequently we are participants in their rejection of that message back then. Thus we have to confess both the sin of our own lives and the sin of our fathers.

But, will we do it, or shall we add sin to sin and further delay the coming of the Lord by refusing to study this part of our history, make full confession of the sin committed there, turn away from the path of rejection into which our fathers have directed our feet, and turn to the message which the Lord still has for us today? That is the issue facing every professed child of God today, and he faces it in a world crying out in the agony of the grip of fearful iniquity and suffering. While we delay, crime goes on and on. We thus stand criminally responsible for its continuance.

Just think on the horror of the two world wars through which a suffering humanity has passed since 1888, and of the earthquakes, pestilences, starvation, extortion, vice, and cruelty. This would never have been if the people of God had done their part. The guilt of this must lie at the door of the church.

Must we continue a course which further extends this long night of terror and corruption in the world when, of all the people in the earth, we are the only ones who can do that which will bring it all to an end?

God is waiting, and waiting, and waiting. Must He wait forever?

5. The General Conference Attitude Today

OVER thirty years ago, in 1950, two Seventh-day Adventist ministers, Elder R. J. Wieland and Elder D. K. Short, became deeply concerned over the trends in Adventism. Accordingly, they approached the leaders in the General Conference and presented to them the plea that they turn to the study of the message sent by God in 1888 and make it fully available to the people.

The leaders showed an interest and asked them to prepare the whole case in written form and submit that to them for their consideration. This they did. Working extremely hard, they produced in very short time a manuscript known today as *1888 Re-examined*, in which they presented much documentary evidence from the Spirit of Prophecy and from others who were present at the Conferences, to show that the message had been rejected, the coming of Christ delayed, and a serious departure from sound Adventism effected.

The central point made in the presentation was that there could never be the loud cry and the second coming of Jesus until there had been a confession and repentance on the part of the entire Advent movement, of their sins and the sins of their fathers. Without a shadow of doubt, the Lord was leading these two ministers to prepare this submission.

Equally important, the issue of the real cause of the present position was laid out in clearest terms before the leading brethren, and, as surely as it was, there rested upon them the responsibility of making their decision in regard to it. They could never have been held as responsible prior to that issue being laid before them, as after. If they refused to obey the Lord by confession and repentance once it was laid before them, their position before God could never be the same afterwards.

In God's great and wonderful providence, He has made sure that the answer of the General Conference became available to His people today. That answer clearly shows that the General

Conference leaders saw the nature of the issue before them. Hear their words:

Throughout your manuscript it is evident that you feel the denomination should rectify certain things pertaining to 1888, and then make due acknowledgment and confession of the same. This is really more than a suggestion, you strongly urge that this course be followed. The following extracts are quoted from your manuscript:

“Every failure of God’s people to follow the light shining upon their pathway for the past century must be completely rectified by the present generation before the remnant church can be granted any divine vindication before the world.” Page 2.

“There is before the remnant church a heavy account to settle. The sooner the issue is faced squarely and candidly the better.” Page 2.

“Such a view of the matter will require that this generation recognize the facts of the case, and thoroughly rectify the tragic mistake.” Page 38.

Then on page 137 you write that “a denominational repentance” is essential before the loud cry can be received.⁴

Their Determined Refusal to Confess

These words show how clearly the men in leadership in 1951 saw and understood the appeal made to them by the Lord through His instruments, Wieland and Short.

These leaders are men who claim to be, and are looked upon, as great students of the word of God and professors of religion. We would expect them to follow with haste in obeying the word of God, to confess their own sins, and the sins of their fathers, and to lead the whole church in that wonderful work which alone can bring us the living message of true righteousness, and then bring the loud cry and soon return of Jesus to the earth. We would expect to see them follow in the footsteps of the good King

⁴ *Letter by the General Conference of Seventh-day Adventists in reply to 1888 Re-examined by R. J. Wieland and D. K. Short, December 4, 1951, p. 8-9.*

Hezekiah, the devoted Ezra, the godly Nehemiah, and the noble Daniel.

But they refused to do this, claiming that God does not require it and that no one in the past ever did it. We are shocked and amazed that men in such responsible positions with the plain word of God before them requiring just this, and showing how the men of the past did this, could deny that it was required. We ask that you read their words for yourself:

We do not believe that it is according to God's plan and purpose for the present leadership of the movement to make acknowledgment or confession, either private or public, concerning any of the mistakes made by the leadership of a bygone generation.

On many occasions there were periods of apostasy in the days of Israel, and at times these departures from God were very grievous indeed, but we do not find the Lord requiring of the next generation that they confess the mistakes and transgressions of the generation before, as a condition for the bestowment of His blessing upon His people.

God did call His children to repentance of their sins, and when they turned to Him with the whole heart, He received them graciously and gave to them the richest of divine benedictions.

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

We call attention to these instances, not to minimize in any way the wrong doing of the Israelites, or the failure of the disciples to walk in advancing light, but for the purpose of emphasizing the thought that your proposal is not according to God's plan in His dealings with His people.

We have no need to go back to 1888; those days are past, decades in the past, and in most cases beyond the lifetime of those now laboring for God. We need to think in terms of today, and to make sure in our own hearts, that any lessons which might be gleaned from past experiences of the children of God are truly learned by us in this generation, lest we, too, fail after the same examples of unbelief.

At this late hour it is not our duty to deal with mistakes of leaders or believers of bygone days. We can safely leave those brethren with the Lord whom they sought to serve. After all, who are we to presume to repent on their behalf! Who has granted us the prerogative to judge them so that a confession on our part at this late date should be necessary that God might release His blessings to His remnant people!

Such teaching is totally at variance with the divine pattern, and we feel that such a course could accomplish no good purpose.⁵

That is their answer. No one should have difficulty in seeing that it is directly contradictory to the teaching of the Scriptures. The Scriptures require that we confess the sins of the fathers as well as our own, but the brethren deny that the Lord requires this.

We know that many who read this will be possessed of such blind faith in the brethren at the head of the work, that they will excuse them and take their side, but that will not alter the case in the least degree. Facts are facts. Truth is truth. If the Lord says that He requires us to confess the sins of the fathers as well as our own, then that is the truth, even though the General Conference leaders say it is not. No wonder Sister White said,

Testimonies to Ministers, p. 97:

Your turning things upside down is known of the Lord. Go on a little longer as you have gone, in rejection of the light from heaven, and you are lost. The man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation.

⁵ *Ibid*

No one knew better than God the fearful choice of resistance to His call made by the General Conference leaders in 1951. Yet He would give them another opportunity. The writings of Wieland and Short became available on a worldwide scale to earnest Bible students and a strong agitation arose in the ranks of Adventism. This demanded again that the leaders make a decision in regard to the message.

In September 1958, they gave an even more detailed answer in which they strongly reaffirmed their stand in opposition to the message of 1888. In addition to this, they took every active step they could to quiet the agitation, and led the church in the strongest opposition to those who were prepared to study and to spread the message of Waggoner and Jones. Thus the leaders have fulfilled the very prophecies quoted earlier in this plea.

Review and Herald, May 27, 1890:

The third angel's message will not be comprehended, the light which will lighten the earth with its glory will be called a false light, by those who refuse to walk in its advancing glory.

Review and Herald Extra, December 23, 1890:

In the manifestation of that power which lightens the earth with the glory of God, they will see only something which in their blindness they think dangerous, something which will arouse their fears, and they will brace themselves to resist it.

How accurately, and to the very letter, these words have been fulfilled just as they were spoken. Prophecy is the sure word and it cannot be broken. To it, we do well to take heed.

6. What Now?

THE third angel's message must triumph. The Lord has promised to finish the work and to cut it short in righteousness. How will this be done when the church which should have been the first to do it, has taken such a stand against the only message by which the work can be finished, and has thus delayed the coming of Christ still further? Again we turn to the infallible word of God for the answer.

Testimonies to Ministers, p. 300:

Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning.

There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world.

God will use ways and means by which it will be seen that He is taking the reins in His own hands.

When those in leadership refuse to take the message, the Lord will turn to the humble, honest ones who are prepared to follow Him, no matter what the cost may be, and no matter what the opposition. He will use those who study the word for themselves and obey it regardless of how it may be denied in life and word by the leaders of the established church. This is how He has worked in the past, and this is how He will work again in these last days.

Testimonies for the Church, vol. 5, p. 461:

Brethren, if you continue to be as idle, as worldly, as selfish as you have been, God will surely pass you by, and take those who are less self-caring, less ambitious for worldly honor, and who will not hesitate to go, as did their Master, without the camp, bearing the reproach.

The work will be given to those who will take it, those who prize it, who weave its principles into their everyday experience.

God will choose humble men who are seeking to glorify His name and advance His cause rather than to honor and advance themselves. He will raise up men who have not so much worldly wisdom, but who are connected with Him, and who will seek strength and counsel from above.

Testimonies for the Church, vol. 5, p. 80, 81:

Those who have trusted to intellect, genius, or talent will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them.

The Lord has faithful servants, who in the shaking, testing time will be disclosed to view. There are precious ones now hidden who have not bowed the knee to Baal. They have not had the light which has been shining in a concentrated blaze upon you. But it may be under a rough and uninviting exterior the pure brightness of a genuine Christian character will be revealed. In the daytime we look toward heaven but do not see the stars. They are there, fixed in the firmament, but the eye cannot distinguish them. In the night we behold their genuine luster.

Delay No More

The Lord's coming has been delayed far too long. It must be delayed no longer. The time has come when God's people, as individuals, must make confession of the sins of their fathers for the rejection of the message sent in 1888.

We must go back to that point and take the very message given then, and study it to make it a part of our own living, personal experience. Then let that message lead us where it will. Be assured it will lead us in ways...

Testimonies to Ministers, p. 300:

...very much out of the common order of things,

—but that leading will be directly into the long-awaited, long-hoped-for, loud cry of the third angel. Swiftly will the message then do its work in all the world, the last warning message will be

given, and the Lord can, and will, come for His waiting and faithful people.

Where today can be found the people who will have the naked honesty to face the facts of the case as they stand, and to humbly acknowledge that things have gone very, very wrong, instead of proudly claiming that all is well with the church and that she must come safely into the heavenly port?

Where are those who are honest enough to admit that if the church had accepted the message back in 1888, and had thereafter preached the true message of righteousness by faith, the loud cry would have come before this, the work have long been finished, and all the righteous would now be in the kingdom?

Where are those true ones who care for nothing but the coming of the kingdom of God, who will recognize that the clear witness of history declares that as surely as the loud cry has not come, then as surely can we know the church did not accept the message back then and does not have it today?

And where are the dedicated and courageous ones who are prepared to do something about it—who do not have to wait for the multitude and its leadership to come into line, but will heed God's call of the hour?

Be it known that the Lord has at this very time a band of faithful ones who are determined to find and to know that saving message, in its purity and truth, for themselves, and to invite all others to come and receive it too. The hour is late and there is no time to lose. That message has not been lost or crushed out of this world, as the leaders would have desired. True, it has been hidden for so long, but now it is again brought out into the light. But remember that in your quest you will not find this message in large, established churches, any more than in the past.

Christ's Object Lessons, p. 79:

The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to

trample down the growth springing from the same seed today?
The old cry is repeated,

John 9

²⁹ We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends], we know not from whence he is.

As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God.

May every reader be prepared to become such a one, who is not too learned or too wise to believe the word of God. If you are, then you will be of those who, by their belief and by their actions, will no longer be delaying, but hastening the coming of the Lord.

“Even so, come Lord Jesus.”

