

NEWS BULLETIN

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Our Present Position

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Having completed a world-wide itinerary, I wish to share with my friends my observations and convictions about the astonishing progress of events in the church of God and in the religious world in general. Upon returning to the United States I was overwhelmed with the rapid changes taking place in the nation. Evidence upon evidence indicates that this is the decade of the impending conflict, and a few short years will certainly bring us to the breaking of the final conflict.

The Awakening

The awakening message continues to make its way in the church against what appears to be insurmountable obstacles. It is now penetrating into all parts of Europe, Eastern Europe, Russia, Korea, Philippines and many other places. The light from the most holy place grows brighter and brighter, and the faith of many souls around the world testify that our only hope as Adventists rests upon the present truth of the sanctuary as it is illuminated by the righteousness of Christ.

A question is often asked: Has the new administration of the Seventh-day Adventist Church brought a new attitude to the awakening message? The answer is no! Opposition is still the order of the day. The attitude of the past administration of the church was well expressed by the Secretary of the General Conference, in a letter dated September 4, 1964:

"A lot of this discussion on Christian perfection leads through the Manichean errors of reformation times, through the extremism of the Anabaptists, and ends up wittingly or unwittingly, in the realm of 'holy flesh.' This and other denials of some basic principles of the everlasting gospel were built into a package by A. T. Jones in the period 1888-1889, and Robert Brinsmead has added nothing, or very little, to this package which the church considered then, as it has now, and without difficulty recognizes it to be erroneous in many essential aspects."

Events in the history of our church indicate that God has sent an awakening at the most appropriate time. In 1950 the officers of the General Conference were warned by Elders Wieland and Short that there was definite danger of our being confused with Protestant theology. In 1956 representatives of the "Evangelical" churches met with some of the leading officials of our church. Some of our basic doctrines were seriously compromised, and both parties declared before the world that on basic essentials Adventists were one with the "Evangelical" churches in proclaiming the one "gospel" to the world. As our institutions of higher learning and our ministry and people continued in this serious drift toward Babylonian Protestantism, God raised up and sent to His people an awakening message in the 1960's. This message is not only a revival and re-emphasis on the great historic Advent doctrine of the sanctuary which came to the church in 1844, but by the very admission of the Secretary of the General Conference, it is the revival of the message that came to the church in 1888 (See *Testimonies to Ministers*, pp. 91-92).

Conditions in the Church

Prophecy has explicitly pointed out that the danger and depression of the church would be greatest just before the seal-

ing of the living saints would take place (See Ezekiel 8 & 9; *Testimonies*, Vol. 5, pp. 209-214). Please study these passages as if your very lives were at stake. Says the prophet:

"And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east" (Ezekiel 8:16).

The new administration of the church sensed the spiritual deadness of the church. But did it accept the means that God has ordained for the restoration of Zion? It did not! It began calling for a revival and reformation in the church, for the fire of the latter rain. Did it turn its face toward the sanctuary, and toward the present truth of the sanctuary so that a people could be prepared to receive the latter rain from the judgment bar of God, in accordance with the prophecy of Joel 2 and Acts 3:19? It did not! It has turned its back to the temple of the Lord. Be assured that all of this talk about revival and reformation is just talk. Read of the work of reformation that took place in the days of King Josiah when the book of the law was found. Oh, what a mighty work of reformation was wrought in Judah! How the people and the leaders of the nation wept and changed their ways, and pulled down the monuments to the idols of the nations! But even that reformation did not go deep enough to stave off the great calamity of the Babylonish captivity. Now by way of comparison, what changes will be wrought in Israel today as the present administration calls for a thorough work of reformation? It is only reasonable to expect that those who call for such a reformation will lead out and set the example before the people. Will the leadership bring out the law of Israel and read it before the people? Will the majority of our own ministers cease to eat the flesh of dead animals? Will our officials cease to make mockery of the solemn warnings of the Spirit of Prophecy in regard to our institutions of the medical work? Will they now say that since the time has come for a thorough reformation to take place that we must stop serving meat and coffee and stop the great drug traffic in these institutions? Will all of the spurious "higher learning" in our educational institutions be regarded for what it is—Baal worship? Will our administration indeed lead out in the most thorough-going reformation ever seen among God's people in the history of 6000 years? It will be most evident if such a work takes place. But one does not have to be a prophet or a son of a prophet to know that it will not take place. All this talk about revival and reformation is mere talk. It is mocking heaven with empty and vain words. It is a poor human attempt at divine things. Only that which comes from God will lead to God. Man cannot reject the very light that would bring such a revival and reformation and make one of his own choosing. All that will come from this man-initiated call for reformation will be talk—statistics, statistics, statistics. That has indeed been the response to the President's call for the fire from heaven. Oh, that we would cease to number Israel!

When will we learn that 100 million Laodiceans would not mean finishing the work.

On the other hand, while we as a people boast that we are rich and increased with goods, and have need of nothing, the churches are going from deadness to deadness. There is scarcely a breath of life in the Adventist churches of America. All around the country sincere souls expressed their deep concern and distress over the spiritual deadness of the churches. There is no message from the pulpit. In this great time of impending crisis there is no end, as one doctor put it, to the "spiritual lullabies" from the pulpits. Read *Testimonies*, Vol. 5, p. 210: "But the glory of the Lord had departed from Israel; although many still continued the forms of religion, His power and presence were lacking."

Whole churches are dying. In the east, where Adventism started, Adventism is making less impact upon the community than it did over 100 years ago. We are further from finishing the work than we were over 100 years ago. It is shocking, but it is true, and not a sensible man would attempt to deny it.

Hundreds of people are asking all over the country: "Why is it that in the last two or three years our church has become so dead? We go to church. We come away hungry. It is almost impossible to endure." The Lord says, "Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain" (Ezekiel 11:6; Read the context). Is it any wonder when Christ is so shamefully treated in the treatment rendered to His precious message of present truth?

Protestantism

Basically, Protestantism falls into two categories—liberal and conservative ("Evangelical"). Both branches, however, are included in Babylon, and both have grasped spiritualistic theories and doctrines of devils.

Liberal Protestantism: Liberal Protestantism is in reality infidelity and heathenism. Not only are the Bible, the divine person of Christ, His miracles, His resurrection, heaven, hell and the judgment freely denied, but in espousing existentialism, the new morality, situation ethics, and such theories, they are voicing the theories of spiritualism. Says the Spirit of Prophecy:

"Thus, in place of the righteousness and perfection of the infinite God, the true object of adoration; in place of the perfect righteousness of His law, the true standard of human attainment, Satan has substituted [in the teachings of liberal Protestantism] the sinful, erring nature of man himself, as the only object of adoration, the only rule of judgment, or standard of character. . . . And to complete his work, he declares, through the spirits that 'true knowledge places man above all law;' . . . When the people are thus led to believe that liberty is license and that man is accountable only to himself, who can wonder that corruption and depravity teem on every hand. Multitudes eagerly accept teachings that leave them at liberty to obey the promptings of the carnal heart. . . . Satan exultingly sweeps into his net thousands who profess to be followers of Christ."—*Great Controversy*, pp. 555, 556.

These modern churches have far more faith in the science of psychology than in the Word of God, and Satan has worked through this science in a marked degree to corrupt the churches of Christendom. As generally taught, psychology is the science of the great deceiver who has been experimenting on the properties of the human mind for thousands of years. It is a science that is akin to spiritualism and hypnotism. Yet every would-be minister is required to make psychology his special study. It is strange fire indeed.

"At the same time anarchy is seeking to sweep away all law, not only divine, but human. . . . the spirit of unrest, of riot and of bloodshed; the world-wide dissemination of the same teachings that led to the French Revolution—all are tending to involve the whole world in a struggle similar to that which convulsed France."—*Education*, p. 228.

The professed churches of Christendom are largely responsible for the spirit of lawlessness, rioting, and licentiousness that is sweeping the world. They have cast aside the divine law and have taught the world to sin.

The fruitage of liberalism is seen in the great unrest in American society—in the rioting, crime, break-up of marriage, the reckless pursuit of pleasure, and the Sodomistic youth

movements that are convulsing society. American society is breaking up. The long-established Biblical standards of morality have been openly cast off. Love is thought to be above law, and the seventh commandment is being swept aside as a thing of naught. Crime is on the increase in astronomical figures. A popular magazine submitted evidence that the average American is not honest. In reality the country is fast becoming a nation of thieves. Again, the churches of liberal Protestantism are responsible for much of this terrible condition of society, for that institution which should be the guardian and bulwark of the society's morals is teaching men to cast off the divine law. Intensity seems to be taking possession of every element of society.

Evangelical Protestantism: This is the conservative branch of Protestantism, but it also became Babylon through its rejection of the judgment hour message in 1844. In recent years, since about 1960 in fact, these evangelical bodies have welcomed the Pentecostal churches into their ranks. As a result, many of the Protestant churches have been swept with the fires of Pentecostalism. This "charismatic movement" (charismatic refers to the so-called baptism of the Spirit with the revival of the gifts) is sweeping millions into its ranks. Multitudes are exulting that God is now working marvellously for the churches, when it is the work of another spirit (See *Early Writings*, p. 261). Pentecostalism is another form of Spiritualism. We have been warned by inspiration that Spiritualism in its ultimate deception will be a counterfeit gift of the Holy Spirit. Prophecy says that Protestant America will bring fire down from heaven. In America today, thousands are talking about the fire of the Holy Ghost which is falling from heaven. It is indeed the fire of Pentecostalism, the fire of Revelation 13:13, 14, that will deceive men into making an image of the beast.

Satan's special object in all this is not only to counterfeit the latter rain, but to draw back and deceive God's children (See *Early Writings*, pp. 55, 261). We must now trace some startling facts about how some of God's professed people are getting involved in the false revival that is going on in Protestantism.

First, God sent a warning to the General Conference officers through Elders Wieland and Short in 1950. In their manuscript, *1888 Re-examined*, they showed that because we as a people had neglected the true message of righteousness by faith that came in 1888, we were in grave danger of being confused with Babylonian versions of righteousness by faith and Spiritualism.

"But the Seventh-day Adventist conscience cannot deny that Babylon will eventually come under the influence of Spiritualism, while supposing that they are receiving the great power of the Holy Ghost. If this is the time for the true loud cry to go forth in the finishing of the work of the Advent movement, it is also the time for the outpouring of Satan's counterfeit 'Holy Ghost' upon those willing to receive it."—*1888 Re-examined*, p. 237.

Since this warning was rejected by those to whom it was sent, it should be no overwhelming surprise that six years later the same officers seriously compromised the Adventist faith when they met with representatives from the Evangelical churches. All this has been well documented and is a matter of unbiased history. One major point stands out as a result of the discussions of 1956 which led to the publication of *Questions on Doctrine*: the leading officials of the church gave the Evangelicals to understand that we no longer regarded these Protestant bodies as Babylon. When asked the straightforward question, "Who constitutes Babylon?" the officials of the church merely included liberal Protestantism in the divine appellation. One of the special committee of three who wrote *Questions on Doctrine* was so enthusiastic that the Evangelical Protestant churches had "discovered that instead of our being a cult we were sound evangelical Christians. . . and joyfully received us as brethren in Christ" that he wrote to the President of the North New Zealand Conference: "Let me declare my personal conviction that we have come to the time

in our history and of the evangelical Christian church in general that we are moving into the experience of the Pentecostal outpouring of power." (See Brochure, *The Incarnation of Christ*, by Dr. Fred Metz).

Then in the year 1962, a group of representatives from these Evangelical churches met in Seattle to receive the Pentecostal outpouring of power. And some form of power did come mightily upon many of those assembled. They spoke in tongues, they danced in the spirit, they fell prostrate on the floor, they prophesied and engaged in a whole host of spiritualistic phenomena. It was indeed a remarkable fulfillment of the fire from heaven spoken of in Revelation 13:13, spiritualism's counterfeit of the fire of the Holy Ghost. Now this same high official of the Seventh-day Adventist Church was not only present (along with other ministers and laity of our church) but he got up before the meeting as a representative of the church and endorsed the experience as a genuine manifestation of the Holy Spirit. Note the progression here: first he denies that these bodies are part of Babylon; next he witnesses the spiritualistic revival (so long prophesied) among them and then declares that it is the manifestation of the Holy Spirit.

But these startling developments have not stopped there. In October of 1966 in Berlin, these Evangelical Protestant churches, well represented by the Pentecostals, met in a World Congress of Evangelism. This same official was present as a Seventh-day Adventist observer. In the *Review and Herald* of December 1 & 8, 1966, he wrote a most enthusiastic report of the Congress, endorsing it as being inspired by the Holy Spirit. In the *Ministry* of February, 1967, the incumbent secretary of the Ministerial Association wrote a report of the Congress. In his report he acknowledges his convictions that it was a good Congress "in every respect," and spoke enthusiastically of how the spirit of love and unity was present, how the messages were Biblically sound, and how the Holy Spirit was sought for and enjoyed at this gathering.

In this same year, the President of our church has been vigorously calling for an evangelical thrust under the power of the Spirit that will finish the work. What kind of power and what spirit is he calling for? What are his aims? By his own words he aligns the aims and purposes of the Remnant Church with the Evangelical Protestant bodies. He says:

"During recent months two large and important church meetings were held. At these gatherings remarkably parallel actions were taken. From October 26 to November 4, 1966, the World Congress on Evangelism was convened in Berlin. From more than one hundred nations, evangelists, pastors, theologians, and other church leaders gathered to discuss ways and means of preaching Christ's gospel to the ends of the earth. . . . These Christian leaders, gathered in conviction that the second coming of Christ is near, and that they must hasten greatly to proclaim His saving gospel with increasing power to help prepare the world for this great event. . . .

"Ministers of other faiths share our sense of urgency in these challenging days. . . . they reflect our own thinking so nearly. . . .

"The other memorable church meeting held in recent months convened in Washington, D. C., during the month of October, a few days prior to the historic Berlin gathering."—*The Ministry*, August, 1967.

Faces Toward the East

Evidence upon evidence indicates that the power of the spirit being sought for in this call for revival is the same power of the spirit that is being sought for, and received, by many of the Protestant groups. It does not come from the most holy place of the heavenly sanctuary. It comes from Satan (See *Early Writings*, pp. 55, 56). Will God now allow Satan to answer these prayers for light and power? As prophesied in Ezekiel 8, some have turned their backs to the sanctuary and have turned their faces toward the east. When the crisis breaks, the Spirit of Prophecy says they "will renounce the faith and take their stand with its avowed enemies, toward whom their sympathies have long been tending" because "they have come to view matters in nearly the same light; . . ." —*Testimonies*, Vol. 5, p. 463; *Great Controversy*, p. 608.

Be assured that these Babylonian churches have not changed for the better since 1844. Let us not be so blind as to rejoice that they acknowledge that we are now Christians or because they are beginning to give an Adventist emphasis to the gospel. Let us not be so deluded as to think that Babylon preaches the gospel which can prepare people for the coming of Christ. But the awful reality is that these fallen churches are indeed experiencing that false revival which is the last act in the drama before the final test of the Sunday law and the judgment of the living (See Revelation 13:13, 14; 16:13, 14). Shall God's people become involved in this crowning deception of spiritualism? Shall we turn our backs on the sanctuary and call the awakening message of the devil, and turn our faces toward Protestantism and call its revival of God? Many are doing this. The administration of our church is doing this. It has made it perfectly evident that one cannot be in sympathy with the sanctuary awakening message and be a good Seventh-day Adventist. Yet, one can participate in the revival of Protestantism and be regarded as a good Seventh-day Adventist. How is it that our people can freely join in the popular revivals of Protestantism without incurring the displeasure of the administration of the church, but let them join in an Adventist group that wants to discuss the sanctuary, the judgment of the living, our preparation in view of the day of the Lord and they will be subject to all types of pressure and ostracism. It is high time that every Seventh-day Adventist read *Testimonies*, Vol. 5, pp. 207-216, that we may be prepared for the awful crisis that is coming upon God's people.

Protestantism's Change Toward Rome

This is the decade of Vatican Council II. Rome has appeared to have made such astounding changes in this decade that Protestants in general have no hesitation in extending the hand of fellowship to Romanism as part of the Christian brotherhood. Most Catholic theologians now concede that they accept Luther's teachings on justification by faith. In this age of freedom and liberty, Rome has declared herself in favor of religious liberty. The Papacy has even gone out of its way to become friendly with Seventh-day Adventists. Some of its publications have even advertised *The Great Controversy*. Recent Catholic publications have said the nicest and most flattering things about Seventh-day Adventists. The editor of the *Signs of the Times*, in a sermon in California recently, said that we must no longer call Romanists anti-Christ. In different places, Jesuit priests are actually being invited into our pulpits, and taken around our institutions with such fanfare that one would think that they were angels of heaven.

Calamities

Great Controversy, pp. 589-592, and other passages of the Spirit of Prophecy mention one more significant sign of the impending crisis—calamities in the great cities of America. We are told that these calamities would follow in the wake of the false revival in the fallen churches. We have seen the false revival working in Protestant America. Now what have we seen in the cities of America? *Great Controversy* especially mentioned great fires in the cities as well as lawlessness, disorder, riots, crime, and corruption.

I was shocked to return to America and note the mighty changes taking place. Since first coming to the country at the beginning of the 1960's, the economic growth and prosperity of the nation has been fantastic. It is a nation of untold wealth. Yet, the increase of wealth is not solving America's problems. Intensity is taking possession of every element of society. Poverty and degradation of multitudes has never been worse. Crime is rising at an almost unbelievable rate. No one is safe on the streets of New York and Washington. There is a youth-quake across the nation as the younger members of society are casting off all moral restraint. Now there are strife,

riots, bloodshed and great fires in the cities. Did not the Spirit of Prophecy warn us that there would soon be such strife in the cities that those who would want to leave would not be able? Yet Seventh-day Adventists in general are a city-dwelling people, in spite of the warnings that if we needlessly tarried in these cities we and our children would perish with the ungodly in them. Look at the mammoth institutions we erect in the cities, even though we have been explicitly warned not to do so.

Now what is to be the outcome of all this lawlessness and disorder, crime, riots, bloodshed, and fires in the cities of America? Suddenly the people will discover that the nation has gotten away from God, from the Sunday-sabbath. Fired on by the popular religious teachers and revivalists, a popular demand will arise for a law enforcing Sunday observance. This is the next act in the drama, and with it will come the great final test of the mark of the beast and the judgment of the living.

The End is Upon Us

Signs in the church of God and in the religious world in general loudly proclaim that the events of the impending conflict have just about been fulfilled. The awakening of the 1833-1844 period took about ten years, it being an awakening to prepare God's people for the commencement of the judgment of the dead in 1844. Could it be that the awakening in the church that precedes the judgment of the living would be a similar period? By every evidence, we are now well along in this decade of destiny. With the coming Sunday crisis, our probationary time as Seventh-day Adventists who have known the truth will be ended, and then the door of mercy will be open during the loud cry for those who have never had an opportunity to know what is truth. For us, the highly favored people of God, the Sun of Mercy is fast sinking in the west. Where are the faithful watchmen and the earnest voices that will lift up their voice of warning in the streets of the city?

“Those who walk in the light will see signs of the approaching peril: but they are not to sit in quiet, unconcerned expectancy of the rain, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. . . . These dumb dogs

that would not bark are the ones who feel the just vengeance of an offended God.”—*Testimonies*, Vol. 5, pp. 209, 211.

Time to Stand Openly for Truth

One more thing deeply impressed me on my recent itinerary: There is a growing, yea more, a settled conviction on the part of believers of present truth that now is the time to stand openly and unashamedly for truth in the church, indeed, that a solemn obligation rests upon us to give the trumpet a certain sound. I talked to ministers who think that the time has now come to take a bold and open stand for the awakening message. God grant that they be men faithful to conviction and duty. How is it possible for those who know the truth and see signs of the approaching peril to remain silent in order to protect their influence? Certainly influence is a talent. Soon the great Judge will say to you, O minister of the gospel, “I gave you the talent of influence to use to push the cart of truth. When I was being abused and insulted in the message of present truth, where were you? When the battle for truth was waxing hot, where were you? When I was being crucified in the treatment given to My precious truth, were you avoiding the cross? You who have preached to others to take their stand for the Sabbath even though it meant the loss of job and influence, were you willing to do the same when I brought the test to you? I gave you a tongue to speak for the slain in the streets of the city. You knew they were standing for truth. They looked and prayed that you would use your influence on the side of truth. You saw the sword coming. Did you give a faithful warning and shun not to declare the whole counsel of God?”

We have reached a new turn in the road. It is time to make all things ready for the crisis. It is time that parents gathered their children about them and diligently taught them the truth. It is time that those who believe the truth get out of debt and stay away from debt that they may have their shoes on their feet and their staff in their hand, ready to be used at the call of God. It is time that we move forward in a thorough work of reformation right in our own homes, a reformation that will be the most earnest and thorough going ever seen in the history of God's people. It is time to rend our hearts for our own sins and for the sins of the church. *To the sanctuary, O Israel!*