

# THE TRUTH ABOUT 1888



**By NYRON MEDINA**

# **THE TRUTH ABOUT 1888**

**By Nyron Medina**

**Published by Thusia Seventh Day Sabbath Adventist Church**

# Contents

1. The Truth About 1888
2. Is The General Conference To Be The Voice of God to the People
3. An Epistle To The Laodicean
4. Thoughts On Stewardship; God's Ownership and True Stewardship

## **THE TRUTH ABOUT 1888**

Ask any church member what he thinks about the state of the world, and he would express his dismay at the terrible stage it has reached. Evil is rampant all around us and the blackest crimes that called down the judgments of God upon the world before the flood and upon Sodom and Gomorrah exists today.

The world has reached a crisis stage, like a whirlwind, corruption is spreading from one corner of the earth to another, everyone is being touched by the leaven of corruption, yet the church has only been able to master its feeble efforts to do something about this. As soon as the churches are filled with people that are nominally converted, they are hacked at again, with manifold backslidings, and in the meanwhile, the corruptions brought into the churches by these people only further serve to demoralize them.

Something is going on, but what is it? Since the Adventist Church is the Remnant Church (Rev. 12:17), since it has been handed the Gospel commission by God to a perishing world, why hasn't it finished the task given to it? What has gone wrong? If the church have the three angels' messages, the truth relevant to this time, why hasn't it given the Gospel to the world? **WHY ARE WE STILL IN THIS WORLD?**

Since 1844 when the church was founded, it was to do this work, now one hundred years have come and has since been added to by many more years, yet all that has happened is that many have gone into eternity eternally lost. Two world wars have come and passed dashing millions into a Christ-less grave, and now another irreversible and permanent war looms just upon the horizon, yet church leaders (as called) continue to extol the church as the apple of God's eye, as making marvelous triumphs on a part of conquering, while the members are lulled into trusting the ministers to take their souls to heaven.

To understand what has gone wrong, church members must be made aware of what happened in the church in 1888. Why has that date become so conspicuous to seventh-day Adventists? The answer is, that in 1888 the Seventh-day Adventist Church, largely through the actions of the clergy, rejected a most solemn and helpful message of Righteousness by Faith. Yes people, in 1888 God sent the exact message that Adventists needed to fulfill all His ideals, but it was rejected by the church. Of this message the Spirit of Prophecy spoke.

“The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones.” **Ellen G. White, Testimonies to Ministers and Gospel Workers, pg. 91.**

This message was the long looked for Loud Cry as Ellen G. White again testifies.

“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.” **ISM, pg. 363.**

(Emphasis supplied).

“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.” **Ellen G. White, Testimonies to Ministers and Gospel Workers, pg. 92.** (Emphasis supplied).

That the church rejected the message is the teachings of the Spirit of Prophecy.

“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.” **Ellen G. White, Testimonies to Ministers and Gospel Workers, pg. 468.** (Emphasis supplied).

The Spirit of Prophecy also teaches that the ministers rejected the message, and led the church members to do so.

“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?” **Review and Herald, March, 18th. 1890.** (Emphasis supplied).

“If you do not see (the) light yourselves, you will close the door, if you can, you will prevent the rays of light from coming to the people. Let it not be said of this highly favored people, “They would not enter in themselves, and those who were entering they hindered...” No one must be permitted to close the avenue whereby the light of truth shall come to the people. As soon as this shall be attempted God’s Spirit will be quenched.” (Ellen G. White, **Sermon at Minneapolis Conference, MS 15, 1888**). **Quoted from R. J. Wieland and D. K. Short, 1888 Re-Examined, pg. 35.**

“Now I was saying what was the use of our assembling here together and for our ministering brethren to come in if they are here only to shut out the Spirit of God from the people?” (Ellen G. White, **Sermon at Minneapolis Conference, October 24th. 1888; MS 9, 1888**). **Quoted from R. J. Wieland and D. K. Short, 1888 Re-Examined, pg. 35.**

“The very men who ought to be on the alert to see what the people of God need that the way of The Lord may be prepared, are intercepting the light God would have come to His people and rejecting the message of His healing Grace.” (Letter of Ellen G. White to Miller Brothers, **July 23rd. 1889**). **Ibid. pg. 36.**

What a serious situation, imagine, members had been trusting their souls to ministers, and it is the clergy itself that turned the people from the message. But why did the ministers reject the message? Here is the answer Ellen G. White said.

“I saw that you willfully reject what you know to be truth, just because it was too humiliating to your dignity...” **Review and Herald, May, 7th. 1892.**

“For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is Jesus, which is the third angel’s message, in clear distinct lines.” **Ellen G. White, Testimonies to Ministers and Gospel Workers, pg. 93.** (Emphasis supplied).

“The righteousness of Christ by faith has been ignored by some; for it is contrary to their spirit and their whole life experience. Rule, rule, has been their course of action.” **Ellen G. White, Testimonies to Ministers and Gospel Workers, pg. 369.** (Emphasis supplied).

The Spirit of Prophecy is plain brothers and sisters, these men rejected the 1888 message because of pride, selfishness and love for power. If the message would have been accepted, it would have established Christ as King in the heart and life, He would have direct rule in man’s existence, causing him to do the work God had foreordained he should walk in. This would have dismantled the structure of church government that we now have, that administers doctrines and work for the church membership; but alas, the message was rejected causing the church to plunge into a worse state. Take example from this people, beware, do not let any man rule over you, this is the right of Christ alone.

Yet the church authorities claim that the church always accepted the message, and quote Spirit of Prophecy statements out of their true setting to give force to error, but how could Ellen G. White contradict herself, it is either she was used by God, or she was not, here are her definite statements.

“In 1888 at the General Conference held in Minneapolis, Minn. The angel of Rev. 18:1 came down to do his work, and was ridiculed criticized and rejected.” **Ellen G. White, Taking up a Reproach.** (Emphasis supplied).

“I saw that Jones and Waggoner had their counterparts in Joshua and Caleb; as the children of Israel stoned the spies with literal stones you have stoned these brethren with stones of sarcasm and ridicule. I saw that you willfully reject what you know to be truth, just because it was too humiliating to your dignity, I saw some of you in your tents mincing and making all manner of fun of these two brethren, I saw that if you had accepted their message we would have been in the kingdom in two years from that date (1888), but now we have to go back into the wilderness and there stay forty years.” **Review and Herald, May, 7th. 1892.** (Emphasis supplied).

You get that brethren? No wonder why we have been in this world for so long a time. In two years from 1888 the church would have been in the kingdom, so it is here today because of the rejection of the 1888 message. Tell me, you ministers that claim that the church accepted the message; if it did, how come that we are not in the kingdom as yet, how come we are still in this world? Dare you reject the plainest statements of the Spirit of Prophecy and teach the church to do so? Woe be unto you, for you shall fall by the sword in the Armageddon war.

Yet some claim that it was not a new message, the church always had it and that the special emphasis of 1888 was not necessarily important. Dr. LeRoy E. Froom in his book Movement of Destiny gives the impression that the issue of 1888 was an effort to root out a semi-arianism, and he completely misses out the true contentions. That book is very misleading in its documentation of church history, and must be carefully read.

Another book that is much more worse than Froom's is that of R. W. Schwarz, Light Bearers to the Remnant. This book was prepared by the Department of Education, General Conference of Seventh-day Adventists. In it they show why this book was written. It is a... "Denominational History Textbook for Seventh-day Adventist College Classes." It is to make future church members see things according to the Administration's way to extinguish all future church dissent or awakening over the mistakes made in the past by the administration, that has caused the church to be in a miserable state today. The book maligns and attacks the character of Jones and Waggoner extensively. In statements about them the writer ascertains evil motives to many of their acts, especially to Jones. Most of the statements blasts their faults, and the writer makes the 1888 issue partly that of an eastern against western fraction. He claims that Jones' lecture on the ten horns of Daniel already divided the delegates, and prejudiced their minds before the message of righteousness by faith which came after, preparing them to reject it. All this overlooks what the Spirit of Prophecy says, that the message was rejected because of pride, selfishness and lust for power. A. W. Spalding in his book Captains of the Host blames Jones and Waggoner for the church rejecting the message.

He claims that the men were not wholly sanctified, they contributed a contentious spirit, were partly in conceit and arrogance, failed to show the humility and love which the message imparts, gave mystical pronouncements, and he declares them to be "imperfect channels," then he goes on to say that it was the rancor's aroused by personalities that primarily caused the difficulty in 1888.

Could you believe that people? Yet this is how far the administration would go to reject the message. That book should never have been published. How dare Spalding claim Jones and Waggoner to be imperfect channels, when the Spirit of Prophecy called them...

"Those whom God sent with a message..." **Review and Herald, December, 27th. 1890.**  
(Emphasis Supplied).

"God gave to His messengers... the messengers of God's righteousness..." **Ellen G. White, Testimonies to Ministers and Gospel Workers, pg. 95,96.** (Emphasis supplied).

There are more than two hundred Spirit of Prophecy statements referring to the 1888 message as coming from God. Yet Spalding with his selfish humanity would presume to criticize the men whom God sent; especially severely does he insult Jones' character and personality. But Ellen G. White had long before written these words.

"Some have turned from the message of the righteousness of Christ to criticize the men."  
**Review and Herald, December, 27th. 1890.**

“Ministers, do not dishonor your God and grieve His Holy Spirit, by casting reflections on the ways and manners of the men He would choose.” **Ellen G. White, Testimonies to Ministers and Gospel Workers, pg. 412.**

“They (opponents) can hold the objectionable atom under the magnifying glasses of their imagination until the atom looks like a world, and shuts out from their view the precious light of heaven...” **Review and Herald, April, 18th. 1893.**

They all apply to the critical writers mentioned before, and others like A. Olson, Through Crisis to Victory, and Norman F. Pease, By Faith Alone.

Church members, you must be aware of books on church history written by or edited by the church administration, for you would not get the full truth as efforts are made to defend the leaders in their abuses. Remember, that the book Light Bearers to the Remnant has the effect on the mind of making its readers trust the church administration and not Jesus.

The message that Jones and Waggoner brought was old light in a new setting or presented in the light of the third angel’s message; it was a re-emphasis of Truths largely forgotten of. Some leaders refer to the time when Jones and Waggoner apostatized into the Kellogg pantheistic theories, and use this to distract people’s attention from what they taught in 1888 and many years after. But they must know that the message brought by the “Lord’s messengers” in 1888 and written down in books in the years that followed were before they apostatized, and there is not one trace of pantheism in any of them. Also, Mrs. White said that even though the men were to apostatize, this would not mean that their message was not from God; those who believe otherwise enter into a fatal delusion.

“It is quite possible that Elders Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had no message from God, or that the work they had done was all a mistake. But should this happen, how many would take this position, and enter into a fatal delusion because they are not under the control of the Spirit of God... I know that this is the position that many would take if either of these men were to fall...” **Ellen G. White, Letter S-24, 1892, (Quoted from 1888 Re-Examined, pg. 139. Emphasis supplied).**

What caused Jones and Waggoner to fall? Mrs. White also answers.

“These things (1 John 2:9-11) are for us; they are applicable to the churches of Seventh-day Adventists. Some may say, “I do not hate my brother; I am not so bad as that.” But how little they understand their own hearts... They take step after step in the false way, until there seems to be no other course than for them to go on, believing they are right in their bitterness of feeling against their brethren. Will the Lord’s messenger bear the pressure brought against them?... I have deep sorrow of heart because I have seen (how) so readily a word or action of Elder Jones or Elder Waggoner is criticized... They (opponents) hunt for something to condemn, and their attitude towards these brethren who are zealously engaged in doing a good work, shows that feelings of bitterness are in the heart... cease watching your brethren with suspicion.” **Ellen G. White, Letter O.19,**

1892.

“We should be the last people on the earth to indulge in the slightest degree the spirit of persecution against those who are bearing the message of God to the world.” **Ellen G. White, General Conference Bulletin, 1893, pg. 184.**

“... It is not inspiration from heaven that leads one to be suspicious, watching for a chance and greedily seizing upon it to prove that those brethren who differ from us in some interpretations of scripture are not sound in the faith. There is danger that this course of action will produce the very result assumed; and to a great degree the guilt will rest upon those who are watching for evil...” **Ellen G. White, January 6th, 1893, (Quoted from 1888 Re-Examined, pg. 140. Emphasis supplied).**

So you see people, the critical and persistent fault finding actions led the men to apostatize from the truth, and guilt is upon those who Caused this. So severe was the persecution, that when Mrs. White, Jones and Waggoner went on a tour of Adventist churches teaching the message, the Conference brethren covertly broke up the threesome. Mrs. White was sent to Australia, Waggoner, to England, and Jones was eventually defrocked. Mrs. White was called senile and her books The Great Controversy and Patriarch and Prophets were boycotted by the administration. **Though Jones and Waggoner apostatized there is every indication to believe that they repented before death. Both men wrote letters confirming their faith before death.**

“Jones and Waggoner are in an entirely different category than apostates who left the message and later fought against it. Neither one ever gave up the Sabbath truth, or his faith in Christ. A few hours before he died in 1916, E. J. Waggoner wrote a letter to M. C. Wilcox in which he freely confesses his faith in Christ... A. T. Jones never gave up the message. I talked to the nurse who cared for him when he died in 1923. He told me that Jones died a Christian. Shortly before he died he wrote a letter to Claude Holmes confessing firm faith in the Spirit of Prophecy.” **R. J. Wieland, The 1888 Message Itself, pg. 133.**

If the church had never rejected the message of Righteousness by Faith when it came in 1888, or in the subsequent years after, how different would have been the history of these two men, and the Adventist Church. They fell, yes, but at the instigation of the church hierarchy. The Spirit of Prophecy predicts that when the message comes again, it would again be rejected. Read this.

“In 1888 at the General Conference held in Minneapolis, Minn. The angel of Rev. 18:1 came down to do his work, and was ridiculed criticized and rejected. And when the message he brings again swells into a loud cry, it will again be ridiculed, spoken against and rejected by the majority.” **Ellen G. White, Taking up a Reproach.** (Emphasis supplied).

“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 their hearts by confession and repentance. In the manifestation of that power

which lightens the earth with the glory of God they will see something which will arouse their fears, and they will brace themselves to resist it. Because the Lord does not work according to their expectations and ideas they will oppose the work. ‘Why,’ they say, ‘should we not know the Spirit of God when we have been in the work for so many years?’ **Ellen G. White, Bible Training School, May, 1907.**

Do you understand the quotations very carefully brethren? The administration will reject the Loud Cry again when it returns, for it is they who have been in the work for so many years, and they shall lead the church down this same evil path as they did many years ago. You see why you must not trust your soul salvation to the ministers?

“No superiority of rank, dignity, or worldly wisdom, no position in sacred office, will preserve men from sacrificing principle when left to their own deceitful hearts. Those who have been regarded as worthy and righteous prove to be ringleaders in apostasy and examples of indifference and in the abuse of God’s mercies.” **5T. Pg. 211.**

You see brothers and sisters? Do you still want these men to lead you? Be careful, they will be the ringleaders in the apostasy from Adventism, most of them will fall away into error that their “theology” had preconditioned them to receive. Trust in the Lord, people, you may not see Him physically, but He is real, and ready to lead you, He is the most efficient leader and more so, the only true one.

Few shall accept the 1888 message when it returns, few shall go on to perfection and be saved; the vast majority shall be shaken out of the principles of Adventism, join hands with the Beast and his Image, and fight against God in the year of the plagues. So while it is true that there are many offshoot movements contending for the souls of Adventists, while there are many heresies all around us the true safety does not consist of closing our eyes to every voice that sounds in the church, we might miss the true revival movement and so find ourselves fighting against God.

We dare not trust our souls for one minute to the ministers, for they are the ones who led the church to reject the message when it came the first time, and they will do the same thing again. Already there have been subtle efforts to do so, by telling the people that the church never rejected the message and that it is getting better all the time. We know that this is not so, the church did reject the message and it has only since grown worse. These misguided clergy... don’t want to rock the boat... they cry peace and safety in a time of danger and war, they speak of unity and order, when there are divisive beliefs in many hearts, and the omega errors are threatening the church; fain should we sacrifice Truth and Righteousness for the sake of peace and unity, let peace go, let unity go, we are to unite... yes, but not on the platform of error. Christ came not to send peace, but a sword.

We make an appeal to all church members; do not allow ministers or prejudiced church members to close your eyes from examining that which they do not understand but are afraid would expose the evil of their doings. You owe it to your souls and those of others to make a clear investigative to know what is truth.

Even though something may be wrong, you have no substantial proof that it is so if you have not

investigated un-biasly for yourselves. You shall lose nothing at close investigation if you do so with prayer. You shall only gain the Grace needed to help those who are in error. If what you have investigated is the truth, then you should believe it and teach it to others.

It would be beneficiary for church members to seek to acquire books by Jones and Waggoner where ever they could, on such matters as Righteousness by Faith. Quarterlies don't really help.

Do not think for one moment that there is any safety in the lukewarm church, or that your spiritual inactive existence is pleasing to God, oh no, it is not. That condition is so dangerous that it is almost impossible to cure it. The greatest danger we have to face comes from within the church and not from without.

Please members, we beseech you, please be open minded and face what is soon to come before your churches, the work has begun, investigative for your very life and God will help you.

Those who accept the 1888 message shall form the revival movement and shall go forth to sound the final warning to the world, but those who either knowingly or ignorantly reject it shall accept the Fordite theology that is at present rapidly growing in the church, this makes them loose the foundational pillars of Adventism, accept Sunday sacredness and fight against God and their former brethren in the Armageddon war.

Which side do you want to be on people, choose you this day whom you souls serve, whether it be God, or whether it be men. Think about this very carefully, your soul salvation and those of other people depends upon what you shall do. Don't play with your salvation, may you make the right choice, and may the Lord thus richly bless you. Amen.

Statements from Jones: "You simply cannot have schism in the body which God has organized from the head! So, then, since God calls for reorganization, let not a soul here be afraid that there is going to be confusion, or schism, or anything of the kind! There is no danger whatever except among those who hold not the head!" **General Conference Bulletin, 1901, pg. 41-42.**

Heavenly Sanctuary.

Glory descending from the Sanctuary.

Plants Spiritual Law in the mind.

Truth enters into soul temple by sinner believing (accepting as truth) the light or faith.

Glory of God flooding the soul temple.

Glory of God causes self to be burnt up.

The love in the truth is planted in the mind when the truth is believed (or accepted as truth). This love deadens the perverted emotions of self. It also influences the will to make the body perform good works. This is the science of salvation.

## **IS THE GENERAL CONFERENCE TO BE THE VOICE OF GOD TO THE PEOPLE?**

Most certainly we must get our priorities right. Is it true that what we call the General Conference is to be “the voice of God” to the people? Has God given these “leaders” authority over the religious affairs of the people? How should we regard the church manual?

In a meeting sometime ago I heard a leading brother ratify the church manual before the people, so that he could freely use it to give justification to his misleading statements. Many of the church members accepted his statements on the manual, because they did not truly know its history. Either that leader himself did not know this history, or he knew and was not telling the people the truth. He should have never even made reference to the manual as a question of authority, for this in the eyes of God was completely wrong, and an abuse of sacred office.

The history of the church manual is a case of plain disregarding of how God has led the church in the past. Those who were responsible for the publication of the first church manual in the 1930s had dug up the past about it, so they were not ignorant of God’s leading in the past; what they were lost to was the spiritual convictions in past history, because their minds were hardened by religious humanism.

Way back in the early 1880s “...some of the leaders felt a need for a Church Manual. At the General Conference of 1882 a committee was appointed to prepare a manuscript for a Manual to be presented at the General Conference the following year. The Year Book for 1883 and the Review and Herald of November 9th., 1883 tell what took place regarding the question of putting out a Manual.” Is Our Church Manual a Manual or a Creed? And a discipline? p. 3. Ten men were appointed as a committee to look into this issue, which after considering the matter submitted the following report:

“It is the unanimous opinion of the committee appointed to consider the matter of the Church Manual, that it would not be advisable to have a Church Manual. We consider it unnecessary... It would seem to many like a step toward the formation of a creed or a discipline, other than the Bible, something we have always been opposed to as a denomination. If we had one, we fear many, especially those commencing to preach, would study it to obtain guidance in religious matters, rather than to seek for it in the Bible, and from the leading of the Spirit of God, which would tend to their hindrance in genuine religious experience and in knowledge of the mind of the Spirit. It was in taking similar steps that other bodies of Christians first began to lose their simplicity and become formal and spiritually lifeless why should we imitate them? The committee feels, in short, that our tendency should be in the direction of the policy and close conformity of the Bible, rather than to elaborately defining every point in Church management and Church ordinances.” **Review and Herald, November 20th. 1883.** (Emphasis supplied).

This report was accepted. Then it was also voted that the President of the General Conference at that time, Elder George I. Butler, be requested to write an article for the church paper explaining

the action of the Conference on the subject of the Church Manual. Elder Butler's article appeared in the Review of Nov. 27th. 1883, it was headed "No Church Manual." Here are excerpts from it quoted from the booklet "Is Our Church Manual a Manual or a Creed? And a Discipline?"

"The Conference acted upon this recommendation, and quite unanimously decided against having any manual... the Bible contains our creed and discipline. It thoroughly furnishes the not revealed relative to church organization and management, the duties of officers and ministers, and kindred subjects should not be strictly defined and drawn out into minute specifications for the sake of uniformity, but rather be left to individual judgment under the guidance of the Holy Spirit. Had it been best to have a book of directions of this sort, the Spirit would doubtless have gone further, and left one on record with the stamp of inspiration upon it. Man cannot safely supplement this matter with his weak judgment. All attempts to do this in the past have proven lamentable failures... Minute specific directions tend to weakness rather than power. They lead to dependence... better to make some mistakes and learn profitable lessons thereby, than to have our way marked out for us by others, and the judgment have a small field in which to reason and consider... (A Church Manual) issued under the auspices of the General Conference, would at once carry with it much weight of authority and would be consulted by most of our young ministers. It would gradually shape and mold the whole body; and those who did not follow it would be considered out of harmony with established principles of church order. And really, is not this the object of a manual?... These... (rules of a Church Manual) have grown in number and authority till, accepted by all, they really become authoritative. These seems to be no logical stooping place, When once started upon this road, till this result is reached. The history is before us; we have no desire to follow it. Hence we stop without a church manual before we get started... The Conference taught best not to give the appearance of such a thing... It is probable it will never be brought forward again." **G. I. Butler. (Emphasis Supplied).**

Keep these words in mind people, for you are going to see how the Conference men at a later date rejected these beautiful gems of truth and published a church manual, knowing that it would create all those evils Butler and the Conference outlined it would. How could they do this in the light of those powerful statements, how callous could their minds be?

"The General Conference Committee of 1932 published what is known as the Church Manual, containing 208 pages, covering the identical points which caused the rejection of a manual by the General Conference in 1883... The subject matter in the 1932 manual was prepared by a vice-president of the General Conference, and published in book form over the endorsement of the General Conference Committee." **Is Our Church Manual a Manual or a Creed? And a Discipline? pg. 10.**

Since that time the manual has been revised with much more laws and pages being added to it, and each time, the laws had become more stringent.

"The nearly fifty years since the adoption of a Church Manual in 1932 till the present, 1980, have witnessed painfully proliferating and cumulative results bearing out the truth

of the statements made by Elder Butler in which he referred to the history of those denominations adopting manuals which turned out to be creeds or disciplines.” **Ibid.** pg. **10,11.**

Today the General Conference Working Policy has a total of 666 pages, this is the number of man, it is humanistic organizationalism, is God trying to tell the church something? In 1895 when the same manual making spirit was resurrecting in the church, the Spirit of Prophecy had this to say.

“Laws and rules are being made at the center of the work that will soon be broken into atoms... The soul is accountable to God alone. Who can say how many avenues of light have been closed by arrangements which the Lord has not advised nor instituted?... If the cords are drawn much tighter, if the rules are made finer, if men continue to bind their fellow-laborers closer and closer to the commandments of men, many will be stirred by the Spirit of God to break every shackle, and assert their liberty in Christ Jesus...” **Ellen G. White, Review and Herald, July 23rd. 1895.** (Emphasis supplied).

You get that brothers and sisters? Understand now that this is what shall motivate us to disregard the Church Manual today, and many of the laws and policies the church authorities (as called) have instituted to rule in the church and to veto the work of the Holy Spirit upon the minds of those who are stirred to do the work of God at this time.

So it was that Christ operated, and so it is that we shall operate. That that leading brother who spoke at that church should call to his aid the church manual to do away with the work God had started in us and with us should never have been done if he was truly led by the Spirit. For this is what the spirit said to the church.

“In the commission to His disciples, Christ not only outlined their work, but gave them their message. Teach the people, He said, “to observe all things whatsoever I have commanded you.” The disciples were to teach what Christ had taught. That which He had spoken, not only in person, but through all the prophets and teachers of the Old Testament, is here included. Human teaching is shut out. There is no place for tradition, for man's theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ's servants to teach. “The law and the prophets,” with the record of His own words and deeds, are the treasure committed to the disciples to be given to the world. Christ's name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear His superscription is to be recognized in His kingdom. **Ellen G. White, Desire of Ages, pg. 826.** (Emphasis supplied).

We are sometimes led to wonder how it is that these leading men could transgress such plain statements of the Spirit. It is either that while they say to us that they believe the Testimonies they don't really believe them, or that their hearts have been so hardened by long years of transgression. It is simply appalling that after all Butler had revealed, that they would produce a church manual that would accomplish all the evils he said it would. Walter Rea may openly

profess not to believe the Testimonies, but the leaders who continue to disregard almost every major statement does not stand better than him in the sight of God. We want no rule book from man over us, the leading brother who referred to it might as well put it away and seek the Lord with all his heart, before it is too late for his soul, for power, policy and human judgment are his gods, rather than the God of modern Israel (all true Seventh-day Adventists). The General Conference speaks through the church manual, they believe that their voice is law before the church, but, must their voice be considered the voice of God to the people? This is one of the references made by the same leading brother. He quoted both Testimonies Volume three and nine, but he misrepresented the statements he read, and sought to bring the people into subjection to the “leading men” and not Christ who is all truth and is the head of every man. This is one of the statements the leading brother quoted.

“But when the judgment of the General Conference, which is the highest authority that God has upon the earth, is exercised, private independence and private judgment must not be maintained, but be surrendered.” **Ellen G. White, 3T. pg. 492.**

This testimony was given in the year 1875 when the Adventist from of church government had not reached a stage of corruption as it did later. If any leader must quote that statement from Testimonies Volume three, he must present the historical setting to the people, or else he would be misleading them. If Ellen G. White could have the above statement in 1875, how then could she make this one in 1895?

“Who can now feel sure that they are safe in respecting the voice of the General Conference Association? If the people in our churches understood the management of the men who walk in the light of the sparks of their own kindling, would they respect their decisions? I answer, No, not for a moment.” **Special Testimony, 1896.**

Why did the Lord’s servant write that testimony twenty one years after 1875? It is obvious that by that time she was writing (in 1896) drastic changes had taken place in the General Conference. Part of the change was a growing authoritarian spirit, and rules and laws that were being made at the center of the work. (See Review and Herald, July 23rd. 1895). By 1901, (six years from 1895), Ellen G. White was going to declare that the time of the General Conference was past. Why did not that leading brother show these truths to the people? Why, wasn’t he honest enough not to refer to all this at all? Or if he was going to refer to it, tell the people the whole history or facts, that they would not make a biased judgment. Read these statements made in the Spirit of Prophecy concerning the General Conference.

“The converting power of God must come upon men who handle sacred things, yet who are unable through some cause best know to God, to distinguish between the sacred fire of God’s own kindling and the strange fire which they offer. That strange fire is dishonoring to God as was that presented by Nadab and Abihu.” **Ellen G. White, Testimonies to Ministers and Gospel Workers, pg. 356.**

“A strange thing has come into our churches. Men who are in positions of responsibility, that they may be wise helpers to their fellow workers, have come to suppose that they were set as kings and rulers in the churches, to say to one brother, do that; and to another,

do that; and to another, be sure to labor in such and such a way. There have been places where the workers have been told that if they did not follow the instruction of these men of responsibility, their pay from the conference would be withheld.” **Ellen G. White, Testimonies to Ministers and Gospel Workers, pg. 477.**

Now look at this. This testimony applies not only to the General Conference, but also to the South Caribbean Conference, and as well as to any other Conference. To God it is a strange thing for men to rule in the church. Concerning the General Conference that this leading brother looked to as a source of administrative and executive power, God says...

“From the light I have, that was shown me in figure, there is a narrow circle here, and inside of this narrow circle is one even as a king, a royal reigning power. God means what He says: ‘I desire a change here.’ Will it be the same affair? Will the same ideas go on and on, in the same board-and here is a little throne and a king sitting upon it, and these others are all subordinate. God desires that these committees which have handled these matters so long, shall be discharged from their rulers and have a chance for their lives, in order to see if they cannot get out of the rut that they are in which I have no hope of their getting out of... The Lord wants His Spirit to enter. He wants His Holy Spirit to be king.” **Ellen G. White, Message to General Conference, April 1st. 1901. (Found in the 1901 General Conference Bulletin).**

You see that brothers and sisters? It means that the authoritative and executive way in which the Adventist church government is structured is all wrong. Now let’s see whether by 1901 God considered an apostatizing General Conference to still be the voice of God to the people. One must remember that the present form of church government that we have today is a developed form of that which Mrs. White condemned, or said must be changed. This is so because the administration went back on the 1901 attempts at reformation in 1903. So this testimony refers even more to this present General Conference, than it referred to the pre 1901 administration.

“I would rather lay a child of mine in his grave than to have him go there to see these principles mangled and perverted, Oh, my very soul is drawn out in these things... That these men should stand in a sacred place to as the voice of God to the people, as we ONCE BELIEVED the General Conference to be, THAT IS PAST. What we want now is a reorganization. We want to begin at the foundation and to build upon a different principle.” **Ellen G. White, General Conference Bulletin, 1901, pg. 25. (All emphasis supplied).**

Did you understand that people? Ellen G. white would have rather put her child in the grave than let him see the perverted principles of the leading men. This shows how corrupt both the men and the system had become. Then she shows that it was once believed that the General Conference was the voice of God to the people, but this is all now past. Did not the leading brother know this? Was he not aware of such a testimony? It is hard to believe that the years in the highest administrative post of the South Caribbean Conference did not afford him access to such like testimonies. Art thou a teacher in Israel and knoweth not these things? But then, because of certain statements he made before, his integrity is surely called into question.

Another statement that some use to justify the executive authoritative operation of the General Conference is found in Testimonies Volume nine, under the heading “The General Conference”, it states...

“I have often been instructed by the Lord that no man’s judgment should be surrendered to the judgment of any other man. Never should the mind of one man or the minds of a few men be regarded as sufficient in wisdom and power to control the work and to say what plans should be followed. But when, in a General Conference, the judgment of the brethren assembled from all parts of the field is exercised, private independence and private judgment must not be stubbornly maintained, but surrendered. Never should a laborer regard as a virtue the persistent maintenance of his position of independence, contrary to the decision of the general body.” **Ellen G. White, 9T. pg. 260.**

According to the notation at the bottom of page 257, this testimony was a manuscript read before the delegates at the General Conference, Washington, D.C., May 30th, 1909. Read the statement again, it must never be isolated and used in such a manner to give such a thought, it must be read together with the following statement for clarification. Here is the statement.

“At times when a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans and to restrict God’s work, I have said that I could no longer regard the voice of the General Conference, represented by these few men, as the voice of God. But this is not saying that the decision of a General Conference composed of an assembly of duly appointed, representative men from all parts of the field should not be respected. God has ordained that the representatives of His church from all parts of the earth, when assembled in a General Conference, shall have authority. The error that some are in danger of committing is in giving to the mind and judgment of one man, or of a small group of men, the full measure of authority and influence that God has vested in His church in the judgment and voice of the General Conference assembled to plan for the prosperity and advancement of His work.” **Ellen G. White, 9T. pg. 260, 261. (Emphasis supplied).**

Please pay special attention to the underlined words. Notice that Ellen G. White makes it plain that the permanent General Conference officers are not to be truly regarded as the General Conference, they must not be given the full measure of authority and influence (as they already have), for this is a danger. The voice that must be respected must be duly elected men from the work in the field, remember, they must be duly elected. To be duly elected is to be elected in a fit manner. But we know that many of the electoral processes in the church are fraudulent. Were there not rumblings about irregularities in the last South Caribbean Conference elections? Even that too must be watched very closely.

Thus it is that to the Spirit of Prophecy, the General Conference in session (provided that the men are from the world field, and are duly elected), is the voice to be respected or given authority, so it was in the apostolic church (see Acts. 15), and so it must be amongst us. This is the voice of God to the people.

Oh that the leading brother had known this, then he would never have exercised such aberrant

mannerisms as he did, nor would he have been so arbitrary. In the light of all these things, the church must know that a work is about to begin for it, and has already begun. Brethren, when this work comes before your church, do not give those who think they must rule in the church the prerogative to, stop it. They have no Bible or Spirit of Prophecy backing to substantiate the abuse of authority they are exercising. It is your democratic right as a whole and autonomous church to place in check such ministers, elders, deacons, leaders or whosoever it may be that are usurping the authority of God and Truth.

Do not allow them to dissuade your minds from investigating that which they themselves do not understand, but hate because of some preconceive biasness or selfishness, and that which you yourselves do not understand, or have not carefully considered. Do not think that because these leading brethren are against it that it is wrong, or is a false movement. Remember, the Spirit of Prophecy shows us that the leaders and many others shall oppose the final work when it comes. Read this quotation.

“As the work of God’s people moves forward with sanctified, resistless energy, planting the standard of Christ’s righteousness in the church, moved by a power from the throne of God, the great controversy will wax stronger and stronger, and will become more determined. Mind will be arrayed against mind, plans against plans, principles of heavenly origin against principles of Satan. Truth in its varying phases will be in conflict with error in its ever-varying, increasing forms, which, if possible, will deceive the very elect.” **Ellen G. White, Testimonies to Ministers and Gospel Workers, pg. 407.** (Emphasis supplied).

Notice where God’s standard of righteousness is to be planted... it is in the church. This has to be so, because it is not there, and those who do this work are moved by a power from God’s throne, yet they are bitterly opposed. This testimony speaks about God’s work for the church which must begin before the Loud Cry is given to the earth; it is the revival movement in the church, yet it is consistently opposed by many chief of whom would be the leaders.

So you see members, you really can’t afford to allow prejudiced persons, vessels fitted for destruction, to close your eyes to what you have not investigated. They will quote a mass of Spirit of Prophecy statements which they themselves do not even truly understand, they will pass rumors and even label us as “Shepherd’s Rod” which we are not, but do not be deterred from candid and balanced judgment.

Again, we make a solemn appeal to you all; the end is almost at hand, the antichrist is soon to take over the whole world and persecute the righteous, a work in which apostate Adventists will join; everything is already set, just waiting to be put into motion causing the final events. It is time to get ready. We know about these things because God has shown them to us, and from time to time, as we get information we shall pass them on to you either by word of mouth, by cassettes, or by the printed page.

Again we say, expect to soon see a work begin in the church, and know the right attitude you should adopt, the Lord shall soon be giving you a final chance to leave the lukewarm state and become hot, do not lose out on it, do not miss this chance, for it may never come to you again.

Until then, may God bless you, and may your eyes be opened to his wonderful truth in the day of adversity. Amen.

Statements from Waggoner: We say we should have a representative body! But the representative is here! I cannot say that that thing would be done if we would begin straightaway; I cannot say it would not! For my part, I do not know! But here is the representative body! Why should this representative body, the first thing, centralize and put the business into the hands of some committee to prepare and execute instead of doing the thing for which it was sent here to do? **Ellen G. White, General Conference Bulletin, 1901, pg. 28.**

## AN EPISTLE TO THE LAODICEANS

### Chapter One:

1. Greetings, brothers and sisters, in the name of our Lord and saviour Jesus Christ, who hath called us unto sacrifice, that our debt might be unto you.
2. For we are mindful of the things that issue from you day after day, an issue of blood, and smoke without incense.
3. The nose of the Lord is turned away from your freshness, thy scent is not pleasing before Him, and your smoke burneth His eyes and are dissipated into the air.
4. Lest the plagues smite you in the day, receive ye Jesus Christ again;
5. A Grace is gone out after you, a light searcheth for you, let thy mind be turned again into the message of the third angel.
6. A voice soundeth from the heavens, a ray of light cometh from the east and speaketh great abominations of Laodicea:
7. Thy ways have come into our ears, we heard the sound of God towards you, He weepeth at your ways. Give attention.
8. We declare this unto you, O Laodicea, wear sackcloth and wallow in ashes, let thy face be smeared with mud for thy ways are not pleasing before God.
9. Who hath taught you to stand in the middle?
10. Who hath taught you to make an art of deception?
11. Thou claimest that thou art married to the Lord, but makest His name a reproach in the land.
12. How many voices of the Gentiles reproacheth thee? How many specketh of thy hypocrisy?
13. Thou pickest green fruits and spoileth them; when thou pickest, thy hand fumbleth and doeth great damage.
14. Dost thou not know that without Christ ye can do nothing?
15. Christ is outside of thy house, but He knocketh on the door.
16. Shalt thou not let Him in? But why dost thou entertain pride, love of self and love of the world?
17. Thy young men are frivolous, their minds are faint and knoweth not the Lord, they playeth around with young maidens, and are given over to fashion.
18. Yea, they are not able to meet the wicked, and the deceived in their error.
19. Their eyes are bright for the world, and their mouths grineth at vanity, and their lips speak the idleness common to all men.
20. See how they walk, see their pride, but beware, lest thou receive their corrupt spirit.
21. See how quickly they receive every new fashion as it cometh out, but are not given over to light from the heavenly tabernacle as it is sent forth by the decree of God.
22. Know Laodicea, know O church that walketh in the middle path, that the Lord sends forth mercy and He sends forth justice.
23. The glory of the Lord that does not save, destroys sinners, and thy flesh shall consume away from upon thy bones, thine eyes in thy sockets and thy tongue that speaketh deceit, in thy mouth.
24. Thou shalt be as it were a vapour, a minute is, and a minute is gone.
25. Yet a remnant out of thee shall be saved.

## Chapter Two:

1. Thou Laodicea, the Lord lifts up His countenance upon thee, let His light into thy darkened chambers, let thy soul be purged from a sick spirit, let a good conscience be given to thee.
2. Let a divine Spirit emit from thine existence.
3. Know that this light bringeth salvation, and also judgment.
4. Repent lest the Lord turn His face from upon thee, and thy judgment be sure.
5. And would thou know that he that walketh without Faith sinneth; for God looketh not for works but for love.
6. Think on these things, hast thou been a channel for that light, or hast thou offered up a stained sacrifice, which works He doeth more than thee?
7. The Lord wanteth not thy works for this is an abomination unto Him, but if thou shall present the work of the Spirit, thou doest well.
8. When Faith like a river flows down from thee, then shalt thou offer life unto the dead, then shall thou send up sweet incense before the nose of the Lord.
9. The Lord regardeth not thy crusades, neither does He bring forth thy plans, and He is not in your ways.
10. Another spirit has done this, an enemy hast taken thee over, thou with tears and toiling serve a hard taskmaster, and he, the evil one, shall smite thee seven times.
11. Thou art much concerned about peace and unity and order.
12. But thou hast forsaken Truth and Righteousness for these.
13. Knowest thou not that the unity thou needest is in the Truth? His Righteousness shall give thee peace and His Spirit shall create order.
14. Thou art interested in forms, but art interested in Spirit.
15. Sacrifice not Truth and Righteousness for peace and unity, for the gentiles doeth this, and what part have ye with God?
16. Bring ye Righteousness before God, bring ye the blood of the Lamb to the alter, and thou shalt find peace, and thou shalt find unity.
17. Our God savoreth sweet incense, the offering of blood is pleasing to Him, yet some giveth to Him his works.
18. What is man in the sight of God? Yea, he is not even as a drop in the ocean, his ways are corrupt before God.
19. They are like a fading vapour, like smoke they burneth the eyes.
20. Thinketh not that a God like the mighty Jehovah can be appeased with works.
21. He loveth His own Righteousness, He looketh upon Himself with approbation, His train cometh to His eyes and He seeth His beauty, yea, true is it, that He falleth in love with Himself.
22. His ways are like a flowered path, when thou followeth Him, thou smellst the sweet perfume from His person.
23. Behold, this thou needest, let Him do this through thee.
24. O self-righteous church, thou that walk in the light of thy own kindling, thou that believeth that thy ways are pleasing to God, hearest thou not that what God sayest to thee?
25. Thou knowest not that thou art lukewarm; thou canst tell that thou art blind, miserable, wretched and naked, year, did He not saith He shall spue thee out of His mouth?
26. Repent, for the Gospel that bringeth mercy to thee, bringeth judgment.

27. Ye have need of Faith in which is love, then shall ye be clothed in the Righteousness of Christ, then ye shall judge all things.

#### Chapter Three:

1. The Lord have somewhat against thee O Laodicea.
2. For thou art not prepared for the time of trouble that is before thee.
3. When the heavens do shake, yea, when the earth heaveth and swelleth, shall thou wont to say to the rocks, fall on us and hide us from Him that cometh with clouds?
4. The time is a hand, and the Mark of the Beast cometh, only He who letteth will soon let.
5. Then shall thou not find Grace to keep the covenant before the Lord.
6. The evil one prepareth for thee, yea, a thousand, ten thousand deceptions awaiteth thee, blessed is he who heareth the prophets.
7. Except the covenant of the Lord be in thine heart, except the work of Present Truth establisheth it in thee, thou shalt not fulfill all righteousness.
8. A good conscience from Faith that is in thine heart shall deliver thee.
9. Enter now within the second veil and behold the light of the second apartment.
10. For when the mighty angel shall descend, see to it that thou reject him not, for verily, many doth entertain strangers and knoweth not that they are angles sent from God.
11. Behold, we come before thee with life and death, mercy and justice; the words we speak before thee, if thou shall accept it, thou shall live,
12. And they shall be in thee a seed, bringing forth root and branches and much fruit;
13. And if thou shall reject them, they shall consume thy sinful flesh;
14. Thou shall go into the graves until the time of restitution.
15. For it is not man that speak, but Christ that speaketh in us.
16. And now, behold, he cometh, and wrath is with him to consume away, and to destroy to the end;
17. But the northern army shall come to his end.
18. He shall plant his tower of man in the holy mountain, but by fire and by plagues and by the shaking of the earth, he shall be swept away by a flood, he shall come to his end, and none shall help him.
19. He shall make away many, but the righteous shall escape and shall break his tower, but the wicked, none shall escape.
20. When thou art made into a divine spirit, then shall thou be eternal, and he that is eternal cannot die.

#### Chapter Four:

1. Consider Christ who is lord, for He by reason of being the Lamb slain from the foundation of the world, is Lord over all.
2. And nothing that is done, is done out of the Lord.
3. For He hath the reigns of the worlds in His hands, yea, the nations do fight, kingdoms doth rise and fall, and many goeth into oblivion, but He knoweth all, and directeth it by the purpose of the Christ.
4. Thus it is that Christ is the science of history, and the construction of His knowledge its pillars.
5. Spiritually speaking, there is nothing new under the sun, in time past the blind shepherd hath

led the sheep off a cliff, so be it today

6. Thou Laodicea, hath allowed thyself to be beguiled by science falsely so called.
7. Babylon hath bewitched you, and thou goest after confusion of gods; we are sorry for you, for thou shall be overthrown, and thy gods shall not come to thine aid.
8. Him that teacheth you the forms of knowledge have shut you up against Faith, and you have needs of renewal.
9. Let thyself be born again and thy scholars shall be ashamed, for out of the mouth of babes and sucklings shall the Lord pour forth great things.
10. Thy children shall utter mysteries from on high, and in that day it shall be asked: whence hast they learned?
11. Let a man stand for himself, God hath Grace for him, that he shall be established, and no man knoweth his name.
12. The light of Christ shining from the sanctuary shall give thee Faith, that thou shouldest know the Gospel.
13. That the science of salvation, the mystery hid before sin, shall be with thee
14. Now hear what the Spirit saith unto you, Laodicea. God shall give thee a spirit for thy mind, thy appetite to act shall be activated.
15. When thou shall accept life, then thou shalt be made to fulfill all good works.
16. Surely the Lord shall work His science with thee, that thy victory shall be sure.
17. Thou must know, that the very Grace with which Christ spoilt principalities and powers, the same Grace it is, that is given to thee.
18. Thus thy victory is sure.
19. Christ is broken for thee Laodicea, He is the answer to thee, Look not to His flesh, but receive thou His spirit.
20. If thou shall believe this will all thine heart, thou shall be healed, and rivers of waters shall flow out of thy mouth.
21. If thy stones live, then it is that Christ be in them.
22. They shall not one man speak against another, neither shall there be division amongst you.
23. Fruitful is divine leadership. Let the spirit reign.
24. The end is near Laodicea, and trouble breweth up, it behooves thee to seek the forgiveness of the Lord.
25. God shall purge thee with His Life, He shall free thee from the evil in thee.
26. If thou art faithful, then shall He blot out thy sins that are past, within the veil, then shall thou be forgiven of all thine evil.
27. The Glory of the Lord descending to the earth from on high, from within the second veil, at thy choice, shall enter into thy darkened chambers and burn up the fat from within thee.
28. For Christ is ever ready to mold thee, He is waiting to give, to give to thee His Grace for justification and sanctification.
29. His Love is present always, for His Spirit is being and reality.
30. Know ye that His Faith entering into thy soul shall come with the Righteousness of it, and this Life shall constrain thee unto good works.
31. There shall a new conscience be in thee, and thou shalt be a witness of God in the celestial war.
32. Behold, blessed are the feet of they that cometh to thy house with mercy and judgment.
33. Let the words of thy lips be; Give me liberty from sin or give me death; by Grace ye shall conquer.

34. There is hope for thee Laodicea, live righteously, for tomorrow you die.
35. Let Christ, the Gospel of the light of the final atonement shine upon thee.
36. Let a divine spirit dwell in thy temple of flesh and this is the victory.
37. Divinity in humanity, this is the mystery of victory.
38. Look unto Christ and thou shalt be transformed.
39. Hear ye good admonitions and flee evil else thou shalt remain in apostasy.
40. Despise not correction, judge all things, use thy reasoning and let the Spirit reason in thee.
41. Then shall thou be as a seed planted by rivers of fresh water, and thou shalt be a lovely bride.
42. Then shall thou be the Grace of God.
43. We salute thee, Grace, Peace and the spirit of the cross be upon thee, new and forevermore.  
Amen.

Statements from Ellen G. White: "If the people of God Had Gone to work as they should have gone to work right after the Minneapolis meeting in 1888, the world could have been warned in two years and the Lord would have come!" **General Conference Bulletin, 1892.**

"Some of our leading brethren have frequently taken positions on the wrong side, and if God would send a message and wait for these older brethren to open the way for its advance, it would never reach the people!" **Letter to Miller Brothers, July 23rd. 1889.**

"My way is hedged up by my brethren...!" **Letter, U-3-1889.**

"Simple organization and church order are set forth in the New Testament Scriptures, and the Lord has ordained these for the unity and perfection of the Church!

The man who holds office in the church should stand as a leader, as an adviser and a counselor and helper in carrying the burdens of the work!

He should be a leader in offering thanksgiving to God!

But He is not appointed to order and command the Lord's laborers. The Lord is over His heritage. He will lead His people if they will be led of the Lord in the place of assuming a power not given them!

Let us study the twelfth and thirteenth chapters of first Corinthians, and the 15th. Chapter of Acts!" **Loma Linda Messages, pg. 55,56.**

## THOUGHTS ON STEWARDSHIP GOD'S OWNERSHIP AND TRUE STEWARDSHIP

Ownership is the prerogative of God alone, He made all things, all things are from Him alone, therefore He alone is the true owner of all things. Man, when created by God, was placed in charge of the earth, therefore man is simply God's steward. Stewardship in the eyes of God is the proper administration of God's things. Since God made all things, he alone truly knows the full, maximum and proper use of all things, he alone is capable of truly using all things as He alone sees fit, for His judgment and purpose is supreme. If any man therefore is to be a true steward, he cannot be so of himself, he cannot use God's things, all he can do is to abuse them. It is therefore necessary, that if man is to be a proper steward, he must allow God in him to use and administer His things. Only when he does this, it is, that God's things are really used, and man is a faithful steward.

### LIFE THE HIGHEST GOOD TO BE ACHIEVED IN THE USE OF GOD'S THINGS

The use of all God's things must be full and proper, accomplishing the highest good for all creatures. The highest good that there is, is life; the giving of life is the most important venture in the entire universe. The Son of God demonstrated this in the fact that He came to the earth and practically inaugurated the principles of the Plan of Salvation to give man Life. Without life the entire universe would fall apart, thus the highest good existent is the giving of life. When man fell Satan robbed Him of life, therefore, the administering of God's things must be for the objective of giving life. Whatever it is that we use, the conclusive end or logical conclusion must be seen to be the gift of life, only when this is done, then the things of God are truly used. Any diversion from this giving of life, and a selfish spirit is given instead, God's things, (which includes the human body and all its powers), are abused and stolen. This is sin, transgression of the Law of God, it is what it means to be an unfaithful steward.

### DIVINE GENESIS OF TRUE STEWARDSHIP

The thoughts must be supernaturally inspired, the words must be God's thoughts, the activation of every muscle, every emotion, the geographical direction must come only from the Holy Spirit of Truth, then there is true stewardship.

### SPIRIT ONLY COULD FULFILL TRUE STEWARDSHIP

Stewardship is only truly fulfilled when all God's things are used to give life in the fullest and maximum, and eternally thorough way. This, no man can do, this, human administration has failed to accomplish. It is only a divine Spirit working in man, causing actions, that can fulfill true stewardship in the consecrated agent.

### STEWARDSHIP, TRUE PRINCIPLE OF CHURCH GOVERNMENT

Stewardship is the only true principle of church government. God in man, divinity in humanity, brings forth true administration, the using of all God's things.

## A LETTER OF EXPURGATION OF AN UNDESIRABLE DOCUMENT

Dear Sirs, greetings in the name of our Lord and Saviour Jesus Christ who have called us at this time to be heirs of salvation and to be bearers of His final message or last warning to the earth.

As you realize, we had sent you a six page document entitled "Topics for Discussion" in which were laid out twenty-two (22) points of what the Seventh-day Adventist Church teaches with an anti-thesis of what the Truth is. As you went through the pages you must have noticed that there was not a single quotation or reference of Bible texts, or even any documentation from any Adventist authoritative books.

The reason for this is that the document was hastily composed without sufficient consultation and discussion amongst us. We are not out to condemn you, nor to secure the condemnation of the SDA church, we do not want to cause conflict or seem at variance with you except such things naturally arise during the course of duty.

The document seems to cause this, but it is not appropriate to have discussions with you. Many of the points are true, but they are of the nature of church practices and policies rather than fundamental doctrines that characterizes the nature of the pillars of the church. Who can sit on such a meeting as satisfies you and achieve anything with these points? It shall merely turn the meeting into a rambling of dogmatic statements against dogmatic statements.

This is a serious matter, and really have the work of God at heart. This document is inconsistent with the hope of achieving revival and reformation, we repent of ever having sent it to you, but the book we sent afterwards to you, this is what we present as our true position, and would rather discuss. We now let you know that we reject our very own document, we cast it down to the ground and roll it in the dust, and ask of you in a true humble spirit to forgive us of it as relating to our names, we ask that only so much publicize our denial letter of it.

This is the stand we take. We present to you a hundred (100) page book by the name of "Proposals for Revival and Reformation" in which we advocate certain prominent points.

Gentlemen this constitutes our true position, this we fully endorse, this we subscribe to and make no apology for. Let us discuss this book. We trust that you all, like honest gentlemen would consider our plea, and how we have expurgated the first document and ratified the book.

Let us remember that time is late, and that Christ is about to come, and that we cannot afford to play Christianity or to seek to glorify ourselves. You must remember that most of the reforms in history came through those who were not so learned as the "scholars" of their day, and according to the Spirit of Prophecy, they will not finish the work. Let Grace and Peace

reign, let us cherish no emotion, and may God's Grace be upon your heart to bless you all.  
Amen.