



*"Watchman,
what of the night?"*

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

IT'S TIME TO KNOW WHO STANDS WHERE ON TRUTH

"Minds" to be "Confused by Many Voices"

Recently a publication from Australia carried on its mailing jacket a headline - "Stop Press!" It announced that a Layman's organization in Sidney was sponsoring "an authentic Adventist from the USA over the week-end." This is a new descriptive term - "authentic Adventist." Some speaking for the Church are described as "neo-Adventists," while others refer to themselves as "historic Adventists;" but what makes one an "authentic" voice in Adventism?

We were warned a little less than a Century ago: - "After the truth has been proclaimed as a witness to all nations, every conceivable power of evil will be set in operation, and minds will be confused by many voices crying, 'Lo, here is Christ, lo, he is there. This is the truth, I have a message from God, He has sent me with great light.' Then there will be a removing of the landmarks, and an attempt to tear down the pillars of our faith." (R&H, Dec. 13, 1892) No one can deny that we have arrived at the time described by this warning when "landmarks" have been

removed, and there is a concerted attempt to tear away the pillars of the faith committed to the trust of God's professed people. True to the prophecy given, there are "many voices" declaring that they are holding to the truth, while others professing their adherence to the truth, are at the same time mingling with it their own suppositions and fables declaring that they have "great light." The result is as prophesied, "minds will be confused."

In an attempt to clarify the confused picture and discover who is really an "authentic" Adventist, if this is now the new descriptive term to be used, we prepared a Questionnaire and sent it to a number of different individuals by "certified" mail (except those overseas). Our criteria for selection were based on the following factors: The persons chosen to receive the Questionnaire have or are publishing material which purports to sustain historic Adventist teachings; or are lecturing before Adventist audiences who are led to believe that they are presenting the fundamental Adventist message. The official organization which is recognized as the Seventh-day Adventist Church declares its allegiance to the 27 Articles of Belief voted by the General Conference in Session at Dallas, Texas, in 1980. Now either these "many" voices are in harmony with the Statement of Beliefs, or they are not. If they are not in harmony with the Statement, then they should be willing to explain to the laity why

it is possible for them to exercise "private independence and private judgment" in regard to actions voted by a General Conference in session. A clear-cut and unequivocal stand for truth will help alleviate the confusion which is resulting from the "many" and contradictory voices being sounded today either via circulation of the printed page, or through lectures given to Adventist audiences under local church sponsorship, or by concerned laymen who are seeking historic Adventist truth.

The Questionnaire

The Questionnaire sent contained the following questions:

I. Do you affirm as truly representative of your confession of faith, the statement of Fundamental Beliefs of Seventh-day Adventists as voted at the 1980 General Conference Session in Dallas, Texas? Yes _____ No _____

II. If your answer to the above question is "Yes," do you consider your publications, your public sermons and/or lectures to be in harmony with and reflect the teachings as contained in these Statements of Belief? Yes _____ No _____

III. If your answer is "No," please explain why they are not since you answered "Yes" to the first question.

IV. If your answer to Question #I is "No," please harmonize your objection to the Statement of Beliefs as voted by a General Conference in Session with the counsel as found in Testimonies for the Church, Vol. 9, p. 260, which reads: "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."

Cover Letter

The Questionnaire was sent with the following cover letter dated April 20, 1983:

"It is becoming increasingly clear that there are a number of voices professing to be speaking for 'historic' Adventism. I have, therefore, selected a group of these to whom to submit the enclosed series of questions.

"In this Questionnaire, I have sought to make the issue crystal clear. Either we

are standing for 'historic' Adventism, or we are only professing to do so, and in so doing deceiving the people of God - giving them a false sense of security.

"Since all persons chosen to receive this Questionnaire are mature professors of Seventh-day Adventism, and with keen enough minds to give an answer to these questions in a relative short period of time, I am going to hold the door open for replies for thirty days from the time this mailed to you. It is then my plan to publish the Questionnaire in our monthly Thought Paper - "Watchman, What of the Night?" - indicating the names to whom it was sent; also their replies, or lack of response.

"In the same issue of the Thought Paper, I will also give my own answers as to where I stand, and why I so stand. I will also go into detail as to why I believe that such a Questionnaire is necessary at this time."

Within a week, we received one response with a very positive reaction to the first question. Now it may very well be that some of those to whom the Questionnaire was sent will not respond; but this will also say something, and should alert concerned lay persons that they do not really stand anywhere, but are "fence-straddlers."

While it is our purpose to write more in a future Thought Paper, when all will have had time to reply if they choose to do so, it should be pointed out that in the days of ancient Judah, when God was about to bring judgment upon the first Temple and the city of Jerusalem because of the continuous apostasy, He sent Jeremiah to so warn its inhabitants. There were other voices at the same time seeking to counter the messages God was sending. One such experience is recorded in Jeremiah 28. To Hananiah's message of a false hope, Jeremiah replied, "Amen, Jehovah do so." (28:6 ARV) It would be wonderful if God would fulfill the "many voices" who are now professing "historic" Adventism, and telling God's concerned people today that all will be well, just "hang in there." But even as God told Jeremiah - "Thus saith Jehovah of hosts, the God of Israel: I have put a yoke of iron upon the necks of all these nations," (28:14 ARV) - so God has plainly declared through

one of His faithful "messengers" - "'How has the faithful city become an harlot? My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed!" (8T:250) [Note the tense of the verb] Only as the "voices" sounding today conform to that which the God of heaven has revealed can the laity safely trust that "voice."

We hope that by the time the Thought Paper for August is ready to go to press, we shall have the replies of all who plan to respond so that we can share names and responses, or lack of responses from those who received the Questionnaire.

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FEED MY SHEEP

The symbolism conveyed in this command of Jesus to Peter (John 21:17) echoes throughout the Bible. God's people are called "the sheep of my pasture." (Jer. 23:1) David himself a shepherd describes the "pasture" of the Lord. Placing himself as a sheep, he wrote in that beloved Psalm - "He maketh me to lie down in pastures of tender grass: He leadeth me beside waters of quietness." (23:2, Heb., margin) In speaking to the elders of Ephesus, Paul cautioned them to "take heed therefore unto yourselves, and unto all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood." (Acts 20:28) Peter to whom the Lord addressed His command to feed the sheep, wrote: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (I Peter 5:2-4)

The art of feeding sheep is vastly different than slopping hogs. We need to be extremely careful that we do not feed the sheep as if they were hogs. One of the first sets of books which my grandson received to introduce him to the story of the Bible was My Bible Friends. In book #10, is to be found the story of "Jabel,

the Shepherd." One page had the following description of a shepherd's responsibility. It read:

"Jabel led his one hundred sheep to a grassy place where they could feed. But at the edge of the green grassy place he called, 'La-a-a, la-a-a! La-a-a, la-a-a!' And although the sheep were hungry, they lay down. Jabel carefully searched the green grassy place for poisonous weeds and poisonous snakes. The weeds he pulled up; and when he hit the ground with his staff, the snakes wiggled away. Now that the green grassy place was safe for sheep, Jabel called, 'Ta-a-a-a, ho-o-o! Come eat!'"

On another page, the story read:

"In the afternoon Jabel called, 'Ta-a-a-a, ho-o-o!' and led his sheep away from the green grassy place. A long way they must go to find water. One drink a day was all the sheep needed, but one drink they must have. The path was stony; the bushes, thorny; the caves along the way, dark and deep where Jabel led his one one hundred sheep. . . .

"Soon they came to a splashing, dashing stream. Now sheep cannot drink from a splashing, dashing stream, but Jabel knew what to do. He told his sheep 'La-a-a, la-a-a.' Then he dammed up the splashing, dashing stream to make a quiet pool where they could drink."

Perhaps some of us need to become once again as a child and read some of these children's stories before we start to prepare "pastures" for the "flock of God" to come, in either a retreat, campmeeting, or a fellowship meeting. We should carefully see that the "poisonous weeds" are "pulled up" and we had better hit the ground with our "staff" to see that the "poisonous snakes" have "wiggled away" from the "pasture."

Because one does not function within the jurisdiction of the hierarchical controlled Church, this does not give license for "free-wheeling." Because we are no longer under the authority of men, we are not released from the authority of God. The God we serve is very jealous for the sheep of His pasture. While one may no longer be recognized as a "shepherd" by the Curia on the Sligo because he cannot give affirmation to the heretical Statement of

Beliefs voted at Dallas, Texas, in 1980, this does not relieve him from his accountability before God when he assumes the responsibility to sponsor meetings, be they a retreat or a campmeeting. One must give careful consideration as to his duties as an undershepherd with oversight of God's purchased flock.

Of Moses, God asked - "What is that in thine hand?" (Ex. 4:2) To the question, Moses replied, "A rod." When Moses went forth on his mission for God to bring forth God's people from Egyptian bondage, the text states - "Moses took the rod of God in his hand." (4:20) That which was his staff in the care of the sheep, became the staff of God for the care of Israel. To every called shepherd, God makes the staff in his hand, a rod to carry forth the mission of God for the protection of His people. To fail to exercise this authority invested in the "rod of God" is to be merely an hireling looking for gain and not for service. When one prepares an encampment for the confused and torn flock of God in one of earth's meadows, or on an upland flat, he must be sure that no poisonous weeds are permitted to become a part of the food of the sheep. He must ask, "Are the waters clear, and "still," or turbulent with man's speculations, sensational interpretations of Scripture and devoid of the truth that brings freedom in Christ Jesus.

Truth alone brings peace, contentment, and genuine satisfaction to the distraught souls of men. God gave to His people a "most precious message" through Elders Jones and Waggoner back in 1888. It was to have been the message that was to enlighten the earth with the glory of God as the righteousness of Jesus was upheld before the waiting throngs. This message of the righteousness of Jesus was declared to be "pure unadulterated truth." (TM, p. 65) We may berate the hierarchy for leading God's people into apostasy and away from the truth committed to their trust. But how much better are we if we set up meetings and feed the famished "sheep" which come hoping for something better, the "slop" of sensationalism, human speculation, and distortion of the truth which lies at the basis of the Advent Movement? Why should we permit God's people to be exposed to the same poisonous venom which comes from modern "snakes," as that which

came from the one which tempted Eve in the beginning all for the sake of a "crowd" to appeal to human ego? This is sheer opportunism!

No one today who seeks to cry aloud and spare not, and who is willing to lift up his voice like a trumpet (Isa. 58:1) soon becomes aware of the heart cry of many a distressed saint. That "sheep" is seeking answers to what he sees taking place within the Church which had been to him a stay and pillar of truth. To exploit that need for personal advantage, and to subject souls to the speculations of men, is nothing short of high treason against God.

But someone asks - "Are we not to grow in grace? Is not the path of the just a shining light which will give off more and more rays of light till the perfect day?" It is true that we are to grow in grace, and that upon our path will shine more and more light from the Throne of God. How will that growth be manifest, and how will that light be seen? We are told - "The Lord has made His people the repository of sacred truth. Upon every individual who has the light of present truth devolves the duty of developing that truth on a higher scale than it has hitherto been done." (M.V.H., March 30, 1897. Andreasen Collection #2) Note it states "that truth." All development, and all light coming to God's people will be built upon the truth originally given. But if we do not know "that truth" as originally given, how can we perceive genuine development of that truth? Instead of feeding the people of God the "slop" of human speculation and supposition, we should give them the truth as is found in the Word of God so that they can build thereon.

This is the lesson from our history. Our founding fathers took the light and truth discovered by William Miller, refined it; taking out the error he had made, and developed it to a higher scale than Miller had done. BUT - they did not discard the basic truth of prophecy, nor did they seek to change that prophecy of Daniel 8:14 into pure fanciful interpretation! They adhered to and maintained the same basic rules of interpretation used by Miller. They stayed on the "path" cast high above the confusing voices of men.

Inasmuch as those who were the inheritors

of the organization created by our founding fathers have taken us off the "path" into a compromise of "that truth" with the Evangelicals, are we also to step down off the platform and in place of "that truth" committed to our trust, introduce all kinds of human theories and speculations? "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, [those snakes in the children's story] and doctrines of devils [the weeds in the same story]." (I Tim. 4:1) If we are true shepherds, we will be striking the ground with the "staff" God has placed in our hands, and pulling up "the weeds" which have blown into the pasture of God's planting. To free God's people from such lying spirits, and such devilish doctrines would be true exorcism. To do so, one must permit only the truth, the whole truth, and nothing but the truth, to be given to God's scattered, torn, and bruised sheep. "Ye shall know the truth, and the truth shall make you free," said Jesus. (John 8:32) Free from what? - the bondage and binding of the devil. To permit anything more, or anything less, is to permit the voice and spirit of him who abode not in the truth to have access to the sheep.

When Jesus sent forth the Twelve to the "lost sheep of the house of Israel," He gave them "power and authority over all devils." (Matt. 10:6; Luke 9:1) The devil and his angels became what they are because they "abode not in the truth." (John 8:44) From this departure has come all the ills which we have in the world today. There is no point in "pulling the leaves off" - casting out devils - until one gets to the root of the matter - "departure from truth." The Word of God is truth. Where it speaks with finality - on that point speak; where it is silent; do not introduce human speculation. When we permit only the provender of heaven to be presented to the lost sheep of the house of Israel, instead of the "slop" of men's imaginations, then we can justifiably call a meeting, sponsor a retreat, or arrange for a fellowship.

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"PREACH THE WORD" - II Tim. 4:2

TWO NEW DOCUMENTS

In the past two months, we have brought together two documents of vital interest to concerned Seventh-day Adventists. One - Excerpts [from] Legal Documents - EEOC vs PPPA - contains facsimile reproductions of significant pages from Briefs, and Affidavits submitted to the US District Court for Northern California. Two of the Affidavits are sworn statements made by Elders R. H. Pierson and Neal C. Wilson. In this documentary we have also included Pierson's "Report to the Church" regarding this litigation as given in the Adventist Review. Then we reproduced a reply to Pierson's Report by an employee of the Church who challenged the veracity of Pierson's explanation.

In this documentary you will have the factual basis for the following positions of the hierarchy as submitted to a Federal Court: 1) The General Conference is the Church; 2) Between Sessions, the Executive Committee "wields all the powers of the Church;" 3) The Church is "hierarchical" in its form of government; 4) The President of the General Conference is the Church's "first minister;" 5) There are "ecclesiastical superiors," and "orders of ministry" which "administer the sacraments;" 6) Workers of the Church serve in the same way as "cloistered nuns" in the Catholic Church; 7) Our prophetic interpretation regarding the papacy has been consigned to the "trash heap" of history; and 8) Other pertinent facts.

This manuscript can be obtained in single copy orders at \$2.50 US postpaid by writing to the Foundation, or with a regular order as noted on p. 7.

The second documentary is entitled - Key Doctrinal Comparisons - Statements of Belief; 1872-1980. In this brochure we have reproduced facsimile the following statements of belief issued by the Church: 1872 - 14 page tract printed on the Steam Press in Battle Creek; A statement appearing in the Battle Creek Church Directory in 1894; the statement published in the 1912 Yearbook, which was identical with the first one published in the 1889 Yearbook; and the Working Statement which was given to the delegates to the 1980 General Conference Session.

Besides these documents we have brought together from all published Statements of Belief from 1872 to the Present, comparisons in eight major areas of concern - The Bible; the Spirit of Prophecy; The Godhead; The Incarnation; The Atonement; The High Priestly Ministry of Christ; The Place of Prophecy; and the Identification of the Man of Sin. The document also includes supporting evidence showing where some of the fundamental changes which took place in the 1980 Statement voted at Dallas, were derived from, such as the Constitution of the World Council of Churches.

This documentary can be secured with a taped study on the comparisons, or can be purchased separately. See p. 7 for the difference in cost and "jacket" of the documentary.

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REDWOOD RETREAT - We received two different announcements concerning the forthcoming retreat at Kelley's Camp near Lakeport, CA. On one sheet, it was indicated that Elder D. L. Bauer would be one of the speakers; the second sheet omitted his name. Both sheets carry the name of Elder John Nicolici as a speaker. From a very reliable source, I have been informed that neither Elders Bauer nor Nicolici will be present. I will not be there for several reasons. Therefore the key emphasis will be "Exorcism." I have been further informed that an investigation of this phenomenon has been made. Documents regarding the findings of this investigation are being prepared and will soon become available according to the report. The experience of Moses Hull in our past history should serve as a warning to all who would "play" with the devil. While the approach may be different and declared to be Biblically sound, the adversary remains the same.

Backlog of Correspondence - Due to the time required in preparing the documents noted on page 5, plus the Spring Itineraries which have already begun, our incoming mail has begun to pile up. We will endeavor to work this down as quickly as possible. However, the months of June, September, and October will occasion a

further backlog. In June we plan to be on a Northeast Itinerary which will take us into Ontario, Canada. The Lord willing in September and October we plan to be on the West Coast.

ALAF - The Adventist Laymen's Annual Fellowship, as has been announced, will be August 15-20. Already a number of Attendance Requests have been received. We must have on file such a request for everyone who plans to be with us during this time. This is essential so we can plan for the meals, and to arrange the lodging facilities, as this is a Youth Camp, and has dormitory-like sleeping arrangements. There are a few cabins which are reserved for those having health problems, or some other legitimate reason.

LETTER TO THE EDITOR - The editors of Spectrum received a letter from Dr. Leonard Lothstein of the Hudson Valley Group of Amnesty International in which they indicated they are working for the release Richard Spalin from imprisonment in a Soviet labor camp. The letter stated in part: (Vol. 13, Number 3, p. 27)

"Mr Spalin is a member of the Church of the True and Free Seventh-day Adventists and has been incarcerated for both his association with and evangelical work for his church. . . .

"Our strategy is to amount a constant barrage of correspondence directed at Soviet officials who are responsible for Mr Spalin's imprisonment and to pressure those officials into, at minimum, improving Mr. Spalin's living conditions, but, ultimately, into allowing his release. . . . To this end, we have approached the General Conference of Seventh-day Adventists to enlist their help in mobilizing the American Adventist community to remonstrate on the behalf of Mr. Spalin. Unfortunately, we were informed that the General Conference does not recognize the True and Free Church as legitimate, and therefore will do nothing on his behalf."

Same story as in regard to the release of Elder Galetsky. One begins to wonder if in addition to refusing to cooperate, they are encouraging the Russian Communists on the GC Committee to work against the release of any True and Free SDA's.