

ORGANIZATION VERSUS DISORGANIZATION

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Remember, last night I read you *Series B*, No. 2 on the first page it says that the whole chapter of Isaiah 58 is to be presented and repeated over and over again. We are going to talk on Isaiah 58 again. This time I want to use as my text the first verse and it says, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their . . . sins." Whose sins? The other fellow's? Their sins.

I am not talking to the people in Sacramento today. I am talking to you people. Now you are indirectly involved in what I am going to speak on. I address this sermon, whatever you want to study, is going to be three-quarters introduction and one-quarter message, because if I give the message without the introduction, you probably will not feel the need of the message.

So, if you can sit through the introduction, then you will get the message. But what I intend to do is exactly what we just read, "Cry aloud, spare not." I am not going to hold back anything. I am going to tell it to you just like it is. I am going to read it to you, incidentally, and you probably will feel like I did when I these things first dawned on me. I did not feast on them. I did not like them and that is why this crowd is so big.

All right, it says, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." And that is the introduction. That is what I am going to spend the first three-quarters of this meeting on. Then I am going to tell you what to do about it from now on.

With that, I would like to tell you that the Seventh-day Adventist Church, when was it founded? I have got two dates: 1844 and 1863. When was the Seventh-day Adventist Church founded? The whole point is simply this, friends, the thing that makes the Seventh-day Adventist, as Sister White says in the last part of *Series B*, No. 7, and I am going to quote a lot of these things to you without reading them because I have got a lot of material to cover and I do not want to run too long.

The last part of *Series B*, No. 7 without giving you page or reference, if you want it, I will give it to you later, she says that we are Seventh-day Adventists, keeping the commandments and the faith of Jesus. The things that make a Seventh-day Adventist were studied out as Brother Nicolich brought out after the passing of the time in 1844 and Sister White's mind was sealed. I will not review it but remind you that is when the Seventh-day Adventist Church was founded.

It was founded according to *Early Writings* and the Spirit of God's revelation to Ellen G. White, it was founded on this solid, immovable platform which cannot be changed. You cannot change it. Maybe I had better read you one quotation out of *Series B*. The church was built on this solid platform, you cannot tamper with it, and you cannot change it. When the Alpha of deception came into the Adventist Church, the Alpha of deception was merely an attempt to change the foundation upon which the Seventh-day Adventist Church was built.

So we find some instruction in here to the people under the Alpha as to what to do and how much of the original platform upon which the church is built can be changed. And I am going to read it to you on page 57, *Series B*, No. 7. "The past fifty years have not dimmed one jot or principle of our faith as we received the great and wonderful evidences that were made certain to us in 1844, after the passing of the time."

Now the church was founded in 1844 after the disappointment and after the chaff had left and the faithful few, a handful, friends, the people got together and said, We are not going to give up. We

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are going to restudy. And that was what Brother Nicolich spoke on last night. Now here is a glorious prophecy, friends. This was under the Alpha. The Omega was to come.

The Omega is also an attack on the platform and here is what it says. "The languishing souls are to be confirmed and quickened according to His (God's) word." *Pamphlets/SpTB07*, 58. Then she mentions two specific groups in the church. Both of these groups, friends, one group led out in the Alpha and the other group has led out in the Omega.

"Many of the ministers of the gospel and the Lord's physicians will have their languishing souls quickened according to the Word." Ibid. The physicians led out in the Alpha and the ministers have led out in the Omega. But the promise is that many of them "will have their languishing souls quickened." Ibid. Many of the ministers and doctors will see the light and turn back and get on the foundation again.

How much has been changed and how much can be changed of the original platform of the church? This was written in 1905. "Not a word is changed." Ibid. How much can you change it? Now when you start re-wording it, friends, you are tampering and you are getting off the platform to adjust it.

When you deny one word of the original platform as it was hammered out after the passing of the time in 1844 and a year or so after that it was completed and published in 1845, friends. Republished in 1846 and then republished again in 1850 in its original form. "Not a word is changed or denied. That which the Holy Spirit testified to as truth after the passing of the time, and our great disappointment, is the solid foundation of truth. Pillars of truth were revealed, and we accepted the foundation principles that have made us what we are—Seventh-day Adventists, keeping the commandments of God and having the faith of Jesus." Ibid.

The church was founded on that solid, immovable platform and if you change one word or deny one word, you are off the platform. Now those who stay on the platform are going through to the kingdom. And those who get off the platform are not. They are nominal Adventists from that time on, that is, they may have their names on the books but that is as far as it goes. They are not Adventists any further than just having their names on the books.

Now, let us get to the other part. In *Testimonies*, vol. 1, 141, way back at the beginning is a chapter. It is the first article in Testimony No. 3, the page is 141. Now the only inspired history of the Seventh-day Adventist Church, friends, is the Spirit of Prophecy. All other history books are tampered, doctored and the opinion of the historian who wrote them. This is the opinion of the Holy Spirit, not the opinion of Ellen G. White.

So we find that by 1852, as Brother Nicolich brought out last night, Sister White had a vision. "Dear Brethren and Sisters: The Lord has shown me in vision some things concerning the church its present lukewarm state." As near as I can find out, it was 1852. By 1852, friends, the Seventh-day Adventist Church and that is only how many years after it was founded? Eight years after it was founded, she was shown in vision that it was lukewarm.

What does that mean? Laodicean. Rich and increased with goods and in need of nothing. But in reality they were wretched, poor, naked, blind and all the rest. But they thought they were rich and increased in goods and in need of nothing. But a church that gets in that condition, you have some problems that develop. The first problem, friends, is that people are self-satisfied and lukewarm. They usually are not doing too much, they are lazy.

And the leadership of the Adventist Church by 1852 had not realized it, because they had slipped into Laodicea, too. So God now sends a message and He says, Look, I am the physician here. I am diagnosing the condition of the patient. You are lukewarm. Read the rest of the chapter, friends. It is

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entitled, "Be Zealous Therefore and Repent." That is the only solution for lukewarmness is repentance. There is no other.

You cannot buy the white raiment until you have repented. In another place Sister White says, the coin with which you purchase the eyesalve and the white raiment is repentance. Laodicea is hopeless until it repents. So the message of repentance was sent to the church, it is a fascinating article, it is full of pertinent information, which you need now if you are a Laodicean Seventh-day Adventist.

Now the brethren had on their hands here a group of people who were Laodicean and they hobbled along and hobbled along and hobbled along and hobbled along and things were not going good. So pretty soon the hue and cry to arise in the Adventist Church, We must organize. Now Ellen G. White backed the movement for organization but she did not instigate it. You cannot find in the Testimonies a place where Sister White says, I was shown in vision that we should organize and then the brethren said that.

No. The Brethren had a problem. They had a Laodicean Church on their hands that was going to sleep and it was contented and satisfied and was not doing what it was supposed to do. So they said, now, we have to organize. One of the men who led out in this was James White. Another man who led out in it was J. N. Andrews. These men fought tremendous opposition because these Adventists felt a little bit like I do and that is, if you organize, you are opening the door for the devil to take over the organization.

One man, Elder Storrs once wrote and he said, The minute you organize you have become part of Rome. So they could not get very far with organization. It took them another eleven years, actually it was nine years when they organized the mission conference and two years later the General Conference. Before they could organize, the reason they needed to organize, friends, is that when you have a group of people who are not under the guidance of God and are Laodiceans, somebody has to tell them what to do.

They are not getting their directions from God anymore. So we organized and the organization then attempted to take over that which the people should have been getting from God on their knees. But Laodiceans do not get instructions from God because where is Jesus? He is outside. Would you like to have me read that from the divine account? All right, going back to *Testimonies*, vol. 2, 441, 442. The date incidentally at the beginning of this article is 1868, this is after we organized.

The organizing did not cure the problem. The Adventist Church remained lukewarm but the machinery began to hum and I can read you statements where Sister White says that the smooth operation of the organization only rocked the people more soundly to sleep. So let us see what it was in 1868, five years after organization, had organization cured it? Bottom of page 441, "Like ancient Israel the church has dishonored her God by departing from the light, neglecting her duties."

What was the problem of Laodicea? Neglecting her duties. The purpose of organization was to get you to take care of your duties. Before the 1844 movement we did not need an organization. They were not neglecting their duties until they became Laodiceans. So let us read on. "And abusing her high and exalted privilege of being peculiar and holy in character. Her members have violated their covenant to live for God and Him only. They have joined with the selfish and world-loving. Pride, the love of pleasure, and sin have been cherished."

Now listen to this. Now this is the part I do not like. By 1868 I want to read to you the condition of the Seventh-day Adventist Church. All of these things were wrong and "Christ has departed." An accomplished fact. Not will, not maybe, because Laodicea, where is Jesus? He is outside trying to get in.

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By 1868 by divine inspiration, the Holy Spirit, speaking through Ellen G. White said to the Adventist Church that Christ is outside the church.

Now that is hard to take, is it not? My church that I loved and worked for, grew up in, I suddenly find when I read these books, that Christ was outside in 1868. All right, now the original organization, and I will not go into the details of it, but to show you the difference between the church and organization, let us just take a look at the first constitution and by-laws drawn up by the Seventh-day Adventist. It is extremely short and extremely to the point.

It starts here, this page and half of the next page. That is about two 3X5 cards. I told you the last time I spoke that the current General Conference Constitution and Bylaws working policy takes five hundred pages twice this size. So let us see the difference between organization and the church. Remember that the church is built on a solid and immovable platform, not one word can be changed or denied.

How about the organization? "Article Nine. This Constitution may be altered or amended by a two-thirds vote of the delegates present at any regular meeting provided that any proposed amendment shall be communicated to the Executive Committee and notice thereof given by them in their call for the meeting."

Now the organization, friend, is not built on a solid immovable platform. In its very inception under the guidance of James White, he was the architect of the original organization; it could be changed by a two-thirds vote of the delegates at any General Conference session. And it is a man's thing, created by man, regulated by man and changed by vote of human beings.

The difference between organization and church is that God established the church on a solid immovable platform which you cannot change by majority vote or any other way because God built it. I do not have time to read all the references but *Early Writings* says that. So the church is built on a solid immovable foundation. When they got into the Laodicean condition, the people went to sleep, they neglected their duties, they were not doing what they were supposed to do, so the hue and cry for organization came along to try to make Laodicea look like it was not so sound asleep and so content.

The machinery worked. It produced literature. It produced baptisms. It produced sermons. It produced money. It ran along smooth, but it was still Laodicean. Now the organization and the church are not the same, they are built on different principles. The church is built by God on solid foundation of truth; the organization was organized by men and by a two-thirds majority vote, it can be changed any direction that they want to go. That is the difference.

All right. By 1868 it was what? Christ has departed. That leaves a problem. The brethren were still confronted. Now they had organization in 1863. It did not cure the problem, so things are still bad in the church. G. I. Butler was then elected General Conference President. At the General Conference in 1873, ten years later, Laodicea is still Laodicea. The people are still neglecting their duties, they are drifting toward the world under the original organization set up by James White and the Constitution.

So G. I. Butler, being an intellectual and a thinking man and perceptive, decided that something needed to be done. Consequently he diligently studied and I do not know exactly what he studied, but he first read this paper that he wrote to the General Conference in 1873. This is entitled, "Leadership" In this, G. I. Butler is attacking the 1863 organization based on the principles stated in the Bible.

What are the New Testament principles of organization upon which the church was built? All right, we go to Matthew and they are very brief. You will remember that the apostles had an experience and the mother of the sons of Zebedee, John and James, came and said, Let my two sons sit on the right hand and on the left hand in the kingdom of heaven. Immediately the other ten apostles were upset.

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So suddenly Jesus stopped. After the discussion, Matthew 20:24, "And when the ten heard it, they were moved with indignation." Now in all the time that I pastored churches, friends, Nominating Committee time, as often as possible, I turned the chairmanship of the Nominating Committee over to somebody else and I tried not to get involved in the office-seeking and the rivalries in the Adventist Church.

As soon as the people got the idea of positions in the church, we had dissension, even when there were only twelve. So Christ now sets forth the principles upon which to operate His church. "Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." Verses 25, 26. No authority and no dominion in God's church.

Now Paul apparently contradicts this in some of his epistles, but if you study very carefully all of what Paul writes, you will find that Paul agrees one hundred percent. Then He continues here, "But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Verses 26–28.

Well, the disciples having been brought up in the Jewish system, friends, just as I was brought up in the Seventh-day Adventist system, they were thick headed and they could not get it through their heads. So a little later, Christ gives them a dissertation that I touched on briefly last time I spoke down in the twenty-third chapter of Matthew, where He denounces the Scribes and the Pharisees and their putting heavy burdens and yokes on the people and He denounces the seeking of the highest seats in the synagogue and the chief seats, and so forth. And He rails on the Pharisees and their system and then He makes another pronouncement and He says, "But be not ye called Rabbi: for One is your Master, even Christ; and all ye are brethren." Matthew 23:8.

Now the original biblical gospel organization is covered in what I just read. The principles of organization upon which the Adventist Church operated in 1844 are the ones that I just read to you. What Conference Committee sent William Miller out? What company owned the Josiah Litch Publishing Company that published William Miller's sermons? That is right. It was all done by laymen. Was William Miller a preacher? (From Audience: A farmer) That is right. A layman.

Was Josiah Litch a preacher? No, he was a printer. And you can go down the list. Very few ministers took part in the 1844 movement. How many of the people who hammered out the doctrines of the Seventh-day Adventist Church after the passing of the time were preachers? James White had abandoned his school teaching and become a preacher and he had not gone to the theological seminary.

The other men had become preachers, too. But there was a doctor there, some schoolteachers and some retired people and some young people who had not had a career yet. They are the ones that hammered out the solid immovable platform. We do not look to some giant theologian or do we? Were these people theologians? What does it take to be a theologian, friends? Just a knowledge of God's Word, not a degree.

So, all ye are brethren. The original organization was this type. All ye are brethren. Right around. There was none of the up and down business; from the leadership down to the laity. Or is it from the laity down to the leadership? According to the original statement of organization that we read, the leaders are which? They are servants. So who is down? The leaders are the servants, friends, of the people.

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But the original thing is servants and people and leaders, all brethren, and this type of a brotherhood organization. This is the way it was organized in 1863. Butler attacks what I just read to you in this article on leadership. I will not read the whole thing. He is kind of wordy and he uses a lot of obtuse arguments. But to show you that this is what he is talking about, I will read you just two statements.

“An objection may be raised here that the spirit and genius of the New Testament are against this idea because our Saviour says, “But be not ye called Rabbi: for One is your Master, even Christ; and all ye are brethren.” Now Butler is here admitting that what he is presenting, he looks to be against what Christ says. And that is just what I read to you. Do you want me to read it again? All right.

This is the *Review and Herald*, Editorial page, vol. 42, No. 23, November 18, 1873. Now this is after it has been adopted by the General Conference. They published it. “So an objection may be raised here that the spirit and genius of The New Testament are against this idea because our Saviour says, ‘Be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.’”

Now Butler was advocating the up and down organization. Leaders at the top and the laymen at the bottom. That is what is in the article. Now to show you that he is attacking this parallel organization originally set up which had existed from 1844 on, I will read you one or two other statements. “What would a government be if all concerned in its administration were of equal authority?” Now you are getting the picture. Continuing. “What good could be accomplished if all were captains of equal authority?”

Are you getting the idea of the two conflicts that existed? Originally we had the Bible New Testament organization. It did not get the people out of Laodicea. They drifted into Laodicea under it. So then we organized and that did not cure it because I just read to you from *Testimonies*, vol. 2, 441, 442, 1868, she said that Christ was out, had departed, by then He was outside knocking to get back in.

So now Butler has got a problem and he does not solve the problem, friends, by repentance and buying the gold and the white raiment and the eyesalve. That is the real cure. Butler says, Let us reorganize the church along an up and down principle of authority, contrary to the statements that Christ had given. And he knew it because he quoted it. He knew it because people have objected to it. I will tell you who and read you who.

Then it goes on down here and it says here, “But does it follow from this that there is no authority in the Christian church? That all are exactly upon a level so far as position is concerned? Has Christ forbidden the church to assign to those best qualified to guide and direct any office or authority.” Do you get the drift in 1873?

Here I have the actions taken by the General Conference when this paper was presented to them and here is what they voted:

“Resolved, that we fully endorse the position taken in the paper read by Elder Butler on leadership. (That is the one I just read to you from) And we express our firm conviction that our failure to appreciate the guiding hand of God in the selection of His instruments to lead out in this work has resulted in serious injury to the prosperity of the cause and spiritual loss to ourselves. And we hereby express our full purpose to hearken faithfully to regard these principles and we invite all of our brethren to unite with us in this action.”

So in 1873, friends, the Adventist Church went off of the original organization of 1863 onto an organization which Butler admits is contrary, in his presentation of it to the General Conference, to the Bible principles as stated by Jesus. You did not know that, did you? I did not either until I went back to

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Andrews and accidentally found it and then I lost it and for another fifteen years, friends, I could not find it again, until I went down to Loma Linda University.

What was the next thing that they did at this very General Conference after they accepted these new principles? Well, I will read it to you. "That we consider it for the interest of the tract and missionary society to consolidate." *Review and Herald*, vol. 42, No. 24, November 25, 1873, column two paragraph four. Immediately centralization had begun.

Now there were two men who wrote editorials commenting on this action: J. N. Andrews and Uriah Smith. I will read them to you to give you an idea. The first one is J. N. Andrews. "Our conference which has just closed has been a very precious and blessed season from the commencement to the close. It was especially attended with the blessing of God. The preaching has been of a very solemn and heart searching character. The devotional meetings have been of earnest seeking after God. The hearts of the servants of God are now more closely united in the bonds of Christian love and probably there has never been a time when such perfect unanimity of feeling and of judgment has existed as at the present time. It does seem that in an eminent sense the set time to favor Zion is come." That is J. N. Andrews.

He had gotten his way finally, friends. Though he sees a rosy picture and future for God's church under the new organization. Let us see about Uriah Smith. "All the public deliberations and actions of this people have been to a marked degree harmonious and unanimous. But that true blending of spirit and union of heart contemplated in the text above referred to, is what has been wanting. And this though hidden from all eyes must impede that free working of God's Spirit which is essential to the full success of this work as effectually as Achan's golden wedge, though taken to the privacy of his own tent and then buried deep in the earth, withered the strength of Israel."

Which man was right? That is the way we see things differently, do we not? And you have a perfect right to see them differently. And back in those days they did not mind publishing conflicting editorials, because they considered the laity to be intelligent. But we must not get on that subject. A survey was run by Andrews University that would be most interesting to you.

Now poor James White, the architect of the original 1863 organization, had left Battle Creek and gone to California. I talked to Dr. Van Devere at Andrews and he told me that the committee notes said that "Ellen and James boarded the train this morning bound for California. The last words spoken were, 'we are going to California because nobody is paying any attention to us in Battle Creek.'" They had reorganized the church.

Now James went out to California and it takes a long time for the mails to get back and forth. He was still an editor of the *Review*. So we find on December first 1874 that James White responds now to the scuttling of his plan of organization under an editorial exactly the same title as Butler's leadership. And he goes down and he hits every text practically that Butler uses and every argument that Butler uses and shows what is wrong with it. And again I am not going to read the whole article to you. I am going to pick up a few of the most pertinent statements.

"They passed over the teachings of Christ. (Is that not what Butler had done?) They passed over the teachings of Christ and His apostles relative to discipline and the proper means of securing unity in the ministry and in the church. And do not let them have their proper qualifying bearing upon the subject. This has opened a wide door. (Listen carefully) This has opened a wide door for men to enter the ministry who had not submitted their judgment and will to Christ as their leader." Because from the minute they reorganized in 1873, in order to get into the ministry you submitted to the leadership, friends.

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And so James comes right out, he was outspoken. He said that this reorganization, this setting aside of the Bible opened the door to let men into the ministry who had gotten in by submitting to the leadership and not to Christ. Continuing, "While at the same time they take the broadest ground and exercise the greatest freedom relative to the right of private judgment."

All right, the next thing that Butler and J. N. Andrews wanted to do was draw up a creed and a church manual. So what does James White say? "Creed power has been called to the rescue in vain. It has been truly said that the American people are a nation of lords. The Adventist church, the true Seventh-day Adventist Church, is a group of equal sons and daughters of the King of Heaven. Heirs equal." Then he goes on, creed power, what? They call it to action What does it do? "Church force cannot produce unity. But has caused division." And I will tell you it always does. Always. "And has always given rise to religious sects and parties innumerable. And there are not a few professing Christians who reject church organization on account of the use that has been made of creed and church power."

Now he comes down to the thing that was upsetting him and he says this. "The remedy for these deplorable evils is found in the proper use of simple organization and church order as set forth in the New Testament." Well I will skip on down. He covers every point that Butler put forth in the reorganization of 1873. And then he comes to one, and this is mild from what he says a little later on. "And on the other hand the minister who submits his ministry to a superior bishop, the president or one in authority in the church to be sent out and directed in his ministry cannot in the fullest be Christ's ambassador."

Again an editorial in the Review January 4, 1881. This is shorter but stronger. This one is not called leadership. This is titled "Organization and Discipline." Again he goes over the points and this time he goes back. And remember, the General Conference, all the books on organization say James was the architect in 1863. They even nominated him as General Conference president and he said, "I cannot accept it because then it seem that I have fought all these years to organize so I could be president. So he turned it down.

All right, here we find that James White says why the church was organized. "Organization was designed to secure unity of action. And as a protection from impostures." I tell you at one meeting in Michigan, some people came in, and this is how lax they were. I do not see how they could be that lax. And people came in that nobody had ever seen before. And they were very friendly, and they were very intelligent, and they were very vocal. And they took the meeting over. And when the meeting was over people began to say, Well who are those men? And come to find out they were some preachers from another denomination. That is what he means when he says to protect them from impostures.

Now I tell you those people must have been awfully Laodicean. They must have been terribly Laodicean to let some Baptists and a Presbyterian take over an Adventist meeting. And they certainly must have been ignorant if they did not detect the fact that these men were not Adventists. That is how bad off they were in Laodiceanism. Are you that bad off? Well then, why are we as Adventists inviting these same kinds of men into our pulpits today? We must be just about as sound asleep only this time we know who they are and we still let them come.

All right, so it was, What? "To secure unity of action and protection from imposture. It was never intended to be a scourge (What was Butler using it for? By 1881 friends, the organization was being used as a scourge. A scourge to do what?) to compel obedience. But rather for the protection of God's people. Christ does not drive His sheep, He calls them." When everybody tries to drive, friends, they are not Christ's shepherds. I doubt if they are even hirelings. They are working for somebody else.

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“Human creeds (And again we find the fact that they were pushing still. And J. N. Andrews by this time had been to Europe. And I believe he was dead. But he was one of the top first men to push for creeds and church manuals to regulate. And they tell me that on his deathbed that he had made an almost a shambles of the work in Europe by using arbitrary authority and pushing for these things. All right.) “Human creeds cannot produce unity, (Same thing he said in 1874. Continuing) church cannot press the church into one body. . . . (Down a little further) No man can be Christ’s ambassador until he has made a complete surrender of his right of private judgment to (The General Conference? No) Christ. Neither can any man properly represent Christ who surrenders his judgment to his fellow men.”

Down at the bottom of the page. “But here we wish it distinctly understood that officers were not ordained in the Christian church to order or command the church or to lord it over God’s heritage.” The Butler system, friends, was a system of hierarchy. An up and down system introduced in 1873. All right I am going to skip the rest of it and go on down to a statement again on the original 1863. And who can speak better than G. I. Butler when he says, “Those who drafted the form of organization adopted by Seventh-day Adventists labored to incorporate it into it as far as possible the simplicity of expression and form found in the New Testament. The more of the Spirit of God manifested and the more simple, the more efficient the system.” This is White. Butler would never say something like that until he was old and about to retire. And he finally saw the light. And then they would not let him in office. They shipped him out to Allegheny to raise up new churches.

Going down to the last paragraph in James White’s last article on organization. The year that he died. Here is what I read, talking about the people in the conferences and the General Conferences he says this, “They may counsel with the state conference committees in reference to ministers laboring here or there. But they should never direct.” I have made a study of this, friends, and most authority that Ellen G. White ever gave to a conference president or a union conference president or the General Conference president or their committees was counsel and advice.

I wrote this all up and gave it to, I did it at the request of the constituency of the Nevada-Utah Conference and gave it to the conference president and the men there. And they knew this very well and they voted to suppress the manuscript. Continuing, “The head of every minister is Jesus Christ. The minister who throws himself upon any (Listen). The minister who throws himself upon any conference committee for direction takes himself out of the hands of Christ.”

So where are our preachers? Where was I for twenty-seven long years while I worked for them under the complete direction of the conference committee? Unfortunately I began to see the light and pretty soon I was not under their direction. And pretty soon I was not working for them any more. But that is what James White says friends. “The minister who (What?) who throws himself on any conference committee for direction takes himself out of the hands of Christ and that committee that into its own hands takes the work of directing the ambassadors for Christ takes a fearful responsibility. ‘One is your Master, even Christ, And all ye are brethren.’ Matthew 23:8. May God (And this is his dying prayer, practically) May God preserve unto us our organization and form of church discipline in its original efficiency.” That was 1863 not 73.

And poor James White. I think was laid to rest and he was only a year or two older than I am when he died. Because what was coming upon the church at that time I am quite sure would have broken his heart and he would have died of a broken heart. What could God do with a situation like this, friends? Now the thing drifted from bad to worst. But God sent two men, Jones and Waggoner to cure the thing. And you say, “Wait a minute, Jones and Waggoner preached justification by faith. That is what you have been taught. They had a whole lot more to say than that, friends.

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And you say, "Well what authority do you have for that? Well I think that on occasion the General Conference are wise and learned men. So I am going to quote from the General Conference, a pamphlet issued in 1963 by the literature defense committee in Washington D. C. who are supposed to be the intellectuals. This was printed to meet Elder Andreason and his *Letters to the Churches*, Elders Wieland and Short and their *1888 Re-examined* and a fellow named Robert Brinsmead who had read this literature and was agitating.

It is a fascinating little piece of paper, some of you people here have copies of it because you made it. I am going to turn now to page 47. I am going to read a portion of a paragraph that is pertinent to what I just said. And here is what it says, "Those who are trying to resurrect the controversies of A. T. Jones with the denomination are caught on the horns of a dilemma. They can hardly disagree with him on organization, which he opposed in quite immoderate language, if they accept his theology."

Do you get the picture? "Those who are trying to resurrect the controversies of A. T. Jones with the denomination are caught on the horns of a dilemma. They can hardly disagree with him on organization, which he opposed in quite immoderate language, if they accept his theology." Now this was written to Wieland and Short because Wieland and Short have tried to do this very thing. They have tried to accept his theology and reject his ideas on organization. I have talked to Wieland personally. He has a problem. And the brethren said... he is still in that dilemma, friends.

So the 1888 message was sent to cure what they had not cured in 1863, because we read Christ was still outside in 68. What Butler had failed to cure with his complete up and down reorganization, God attempted to cure with the message of 1888, friends, which had to do with repent, and get the eyesalve, and white raiment, and the gold and get out of the Laodicean condition. Because I am going to say something in favor of Butler. Butler was nobody's fool. And had I been General Conference president I probably would have ended up doing the same thing Butler did.

And that was, Butler had a bunch of Laodiceans on his hands who were neglecting duty as it says in *Testimonies* vol. 2. And he had to make this church look alive and look respectable so let us set up an up and down organization and let us crack the whip. And that is what James White was talking about when he said organization was not designed to be a scourge to compel obedience.

So Butler says, I am going to have a church that looks alive and is doing something. So he set up this up and down organization, he cracked the whip. And the people snapped to, friends, and Sister White says in *Testimonies*, vol. 4, that the presses were humming. And the busy activity she feared was only rocking Laodicea more soundly and more contentedly asleep. But a moving concern was going. He had a business running, he was a good businessman, friends, and he had a denomination that was the admiration of other denominations under his reorganization. But the sad thing is it was still Laodicea. And to this day, friends, as long as we are Laodicea we must, if we are going to have any semblance of activity in Laodicea, we have to have Butler's principles. And we cannot operate on Bible principles because they are not for Laodiceans; they are for people who are out of the Laodicean condition.

This is why the 1888 message had to do with organization. Had they accepted the preaching of A. T. Jones and Waggoner in 1888 the church would have gotten out of the Laodicean condition. That was the purpose of it. Now you cannot put new wine in old bottles. And people out of the Laodicean condition will burst Butler's concept of organization. Because they are being led by Jesus and not by Butler. And they do not need a whip to be cracked.

They are getting their orders on their knees, friends. A minister who gets out of the Laodicean condition does not run down to the conference to find out what he is supposed to do. And when he gets a bunch of directives he throws them in the waste paper basket. Because he got his that morning on his knees in prayer.

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So Butler's teaching, I mean, and A. T. Jones' teaching were at absolute collision course. So who do we find is the terrible bad guy that we blame the rejection of the 1888 message on? Butler, he was General Conference president, he opposed it friends, bitterly. He fought it. So did all the rest of the men in power excepting one or two. About the only one that I can find that Sister White says accepted, and you will be surprised at this, was Doctor Kellogg. And she says that he accepted it at the Minneapolis conference in 1888.

And he backed and befriended Jones and Waggoner while the rest of the men attacked them and tore them to shreds. Later on this proved a snare to these brethren. All right, the General Conference agrees that, but I want a higher authority than that, do you not? So how about Inspiration? Going to *Testimonies to Ministers*, 363. Let us see what it says was the reason that the 1888 message of Christ our Righteousness of the righteousness of Christ by faith, or what ever you want to call it, was rejected. I will read it to you page 363. "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."

That is Inspiration, friends. Why did the brethren reject the message? Because they thought that if they got Laodicea out of the Laodicean condition this power structure that was erected in 1873 would crumble. And their spirit was rule, rule. Did you ever hear that in any of these so-called 1888 preachers? No, friends, they will not touch it. I have pled with them, I have talked to them, I tried to and they will not touch it. Because to say what I am saying today if you are on the denominational payroll, is to have it stopped, that is all.

Because what I am saying today, friends, is that there is a problem that can be solved in only one way and that is get out of the Laodicean condition. There is no other way. I would recommend that you read the entire last part. Well read the whole book, but especially the last part. This part here friends, is on the problem that I am talking about today and gives the solution. *Testimonies to Ministers*, the chapters are, this one here happens to be, "Thou Shalt Have No Other Gods Before Me." Why was the message of 1888 given? Do not take my word for it.

Again, *Testimonies to Ministers*, 91 the bottom of the page. "The Lord in His great mercy sent a most precious message to His people through elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Savior, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest (In what?) in obedience (To how many commandments?) to all the commandments of God."

Now, friends, these people who are supposedly preaching the 1888 message that say that you cannot keep the law of God are liars and deceivers. And they are not preaching the message of the righteousness of Christ, which is manifest in obedience to all the commandments. That is what it does for you when you accept it. The message that is being proclaimed in our churches today has righteousness by faith and, as the 1888 message, it is saying to the people "You cannot stop sinning."

I have heard it. This message says, "If you accept it, you obey." Why was it needed? "Many had lost sight of Jesus." Ibid. 92. Why? That is why the message was sent, friends. The organization had attempted and stepped in to carry on the work which Christ could not because He was outside the church. I read it to you right straight from Inspiration.

The problem of 1888 friends, they rejected it. Sister White went around the country backing Jones and Waggoner to the various camp meetings. The brethren did not like that very well. So they got a plan together to send Sister White to Australia. And I have said for years that God did not send her

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down there. And the brethren said, You do not know what you are talking about. God sent her down there.

And then last year in the devotional, I think it is February 22, they published a letter from Sister White sent from Australia in which she said that she had not one ray of light that she should go to Australia. The brethren sent me down here and I wonder if I did wrong. *This Day With God*, 61. Now they sent her to Australia to get her out of their hair over the 1888 message. I think it was part of God's plan. Because with her gone they just kind of shunted Jones and Waggoner, they tried to keep Jones busy in other things. They made him Religious Liberty Secretary of the General Conference. Waggoner they tried to shove him off some other place. And they got these men, they thought, doing something else. And what happened to the church? Would you like to know?

Well in 1896 they wrote to Ellen G. White and they wanted her to come back from Australia to the General Conference the next year. Now they had written to her and asked her to come back over to help them because the thing had gotten so bad, friends. I will tell you how bad it was. The church had broken up into three factions. Jones and Van Devere labeled the General Conference faction the educational reform faction; I think a better name for that would be the Spirit of Prophecy faction and the Kellogg faction.

And it was about to fall apart. And these General Conference men even with their up and down regulation cracking the whip, they lost control. And now they are pleading for the prophet like Saul, you know, do you remember? He had a crisis, Samuel was not there so he sent for Samuel. Samuel, I need you. Now the General Conference had a crisis. Now they sent for the prophet. Now they want the prophet to come back and back them.

Now let us read what the prophet wrote. "On, if I could have the joyful news that the will and minds of those in Battle Creek who have stood professedly as leaders, were emancipated from the teachings and slavery of Satan." *Testimonies to Ministers*, 396. What? Whose teachings? Who is he? Is he the good guy or the bad one? The bad one. The worst one. Then she says that if she could have the news that they "were emancipated from Satan's teachings and slavery, I would be willing to cross the broad Pacific to see your faces once more."

Now you do not really get the full impact of that until you realize that Sister White was terribly seasick on the boat. Practically from the time she set foot on it until she got off. But she was willing to endure that. It was not a short trip then. It took weeks, almost a month. "But I am not anxious to see you with enfeebled perceptions and clouded minds because you have chosen darkness rather than light." *Ibid.* Address to the General Conference of the Seventh-day Adventists in 1896.

Would you like to have A. G. Daniels' summary of this same time period in the Seventh-day Adventist Church? This little pamphlet here published by the General Conference, Washington, D.C., 1906. Here is the comment that was made, while A. G. Daniels was president, on this General Conference that they wanted Sister White to come back to America. And here is what it says. "During the session of the General Conference, however, testimonies were read showing that wrong principles of dealing had permeated the entire cause." What?

Now things had gotten so bad that they had thrown these culprits out. That is more than we have done. And they had put a new batch of men in the General Conference. And Sister White now was willing to come back and meet with them. And in 1901 they reorganized again. This is the third organization of the Seventh-day Adventist Church. So let us read. The author of the reorganization this time was A. T. Jones not James White.

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So a year, not quite a year after the 1901 General Conference, we have a brief report. And I am glad for something brief by A. T. Jones. He was accustomed to writing 800 page books. *Review and Herald* May 6, 1902 if you want to check up on it, he says, "Reorganization has begun. It is going on and we are in it. But what really is it? In what does this reorganization consist? Let us study it. This reorganization began in the General Conference a year ago. And the General Conference pushed back to the Union conferences all that was possible of the work that was formerly done by the General Conference. But it does not stop there. That is only the first step toward reorganization for the Union must as truly push back to the State conferences all that can possibly be done by the State conferences. And it does not stop there. The State conferences must push back to the churches all that can possibly be done by the churches and it does not stop there. The churches must push back to each individual all that can possibly be done by each individual but it does not stop there. Here each individual must push back to God all that can be done by God."

Now here is the upside down thing. Under Butler's system it was God and G. I. Butler and the General Conference and then the Union and then the Local conference and then the local church. And the layman was the bottom man on the rung and he got his orders from God through all of the other people.

Under A. T. Jones' concept and the Bible idea of organization friends, God is up here and the layman is next and then the church and then the conference and then the Union and the General Conference is at the other end. This is why when the apostle Paul taught the Gospel under the Roman Empire which was run under the Devil's program they said these that have turned the world upside down have come hither also.

And I like the remark I heard back in Arkansas. And they said, "Well really Paul was not turning the world upside down he was righting it and turning it back right side up. Now that is what was attempted in the reorganization of 1901." Now Jones had one word to summarize his philosophy of organization. It is found in the next paragraph.

"Briefly this sketches the course which reorganization takes and discovers the point at which it culminates. And the principle of reorganization is seen to be the principle of self-government (But under whom?) under Christ. The layman and God together and the organization helping the layman in God do the work he is supposed to do."

That is why the organization was created. Now is Jones right in this? After all, Sister White says he had a way of over stating things. And again this pamphlet, is this exactly what happened in 1902? So we will go back here, and this is a fascinating little pamphlet to read because it discusses the no General Conference idea and every thing else that was being discussed at the time. Okay, chapter titled here "Reorganization." Now mind you this is published by the General Conference 1906.

Jones had charged that they had gone back in 1903 on the 1901 plans. Now here Daniels' answer saying that he did not because he was the General Conference president. After going through six points they come to a summary and here is the summary. Now I want you to listen very carefully. "So that at this time the General Conference does not own or manage a single institution in all the world." So what was 1901 they took away from the General Conference the management of every thing except themselves

Next paragraph. "It is very doubtful whether any delegate at the 1901 General Conference had any true conception at the time of the marvelous changes that would have the simple steps (What kind of steps? The one James White called for) taken in harmony with the counsel given. These changes have given new life and strength to our organized work in all lands. We have proved that the distribution of administrative responsibility and the transfer of ownership and management of institutions from the General to the Union and Local conferences does not mean disorganization. We have proved that all

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these changes do not put ourselves apart from one another and make us separate independent atoms. On the contrary they unify and bind together.”

James White was right the whole time was he not? “This is the testimony borne by scores of men bearing official responsibility in all parts of our great world field. According to these facts, all of which can be fully confirmed by official documents the general Conference has been steadily and resolutely working away from a centralized order of things. Decentralization was the reform of the time into an administrative policy that is as wide as the world, one that establishes local ownership and control of institutional properties and full administrative responsibilities in all departments of the work.”

Now, friends, that is 1901. Jones and the brethren agree, decentralization, local control and ownership. I tell you, friends, you do not even own the church you meet in. They proved that in the courts and kicked the people of Burbank out. That very thing is contrary to the 1901 reorganization. When I started in the ministry maybe, no just before I started in the ministry when I was a child, all churches were held by the conferences in trust and they were still owned by the congregation.

All right, what happened? 1903 General Conference came along, Jones yelled his head off, I have the debates. There was a debate friends, there was a minority report on organization. The men on the minority committee report who signed it are Jones, Waggoner, Willie White, Ellen G. White, Haskell, Magan, Spaulding. And these men, the men on the other side, were Loughborough, A. G. Daniels and you list the rest of them.

All right, they turned down the minority report, that of A. T. Jones, Waggoner, E. G. White etcetera. Now Willie actually was a fence straddler. He appeared to be supporting his mother while he was actually supporting Daniels, too. Now the thing happened. Would you like to know the divine inspired comment on the 1903 General Conference? Would you like to hear it?

Now Jones says they went back, and this whole pamphlet says they did not. What does God say? We have a difference of opinion here. General Conference says, No, we did not go back in the 1901. This is 1906, incidentally. A. T. Jones says they did. So let us see what God says. *Testimonies*, vol. 8, 247, you can go home and check it out. Chapter date April 21, 1903. The minority report was rejected on April tenth, eleven days after the rejection by the General Conference of A. T. Jones’ concept of organization. Here is what Ellen G. White was shown in vision and told in vision. I am not going to read the introduction excepting the first steps. It says, “Our position in the world is not what it should be.” Now I am skipping to page 249. Now she is hitting the problem. “One who sees beneath the surface, who reads the hearts of all men, says of those who have had great light: ‘They are not afflicted and astonished because of their moral and spiritual condition.’ ‘Yea, they have chosen their own ways.’” What have they done again at General Conference? Chosen their own ways. ““And their sole delighteth is in their abominations. I will also choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before Mine eyes, and chose that in which I delighted not.’ ‘God shall send them strong delusions.’ Isaiah 66:3, 4.” That is the Adventist leadership after 1903.

All right. ““God shall send them strong delusion, that they should believe a lie, because they receive not the love of the truth, that they might be saved, but had pleasure in unrighteousness.’ 2 Thessalonians 2:11, 10, 12.” Now she gets down to the nitty gritty. “The heavenly teacher inquired (and here is where Ellen G. White’s words stopped, from this point on it is quotes.): The heavenly teacher inquired: ‘What stronger delusion can beguile the mind than the pretense that you are building on the right foundation and that God accepts your works, when in reality you are working out many things according to worldly policy and are sinning against Jehovah. Oh, it is a great deception, a fascinating delusion, that takes possession of minds when men who have once known the truth, mistake the form of godliness for the

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spirit and power thereof; and when they suppose that they are rich and increased with goods and in need of nothing, while in reality they are in need of everything.” Pages 249, 250. And here comes a change in God’s dealing with the Seventh-day Adventist church, friends. And pronounced in this book. “God has not changed toward His faithful servants who are keeping their garments spotless.” Ibid. 250.

Now I hear a lot about corporate responsibility. Corporate responsibility ended with this vision. And God changed from operating through the corporation, the body, the leadership, the organization, and the church as a whole toward which He had changed. Because they had chosen wrong. And then she announces, “God has not changed toward His faithful servants who are keeping their garments spotless.” Ibid. And then she describes the rest as those who crying peace and safety and glossing over what was wrong with the church.

The next year, friends, Sister White, and from that date until her death, advocated that self supporting institutions independent of the denomination are never to be controlled by the conference, General Conference or Union conference to finish the work. Establishing a true educational program under the denomination and she sent them down to start Madison College.

Are you getting the picture friends, of what happened in 1903? A change. All right I have not finished reading now. Now we will skip the next the rest of that paragraph. “God has not changed toward His faithful servants.” Ibid. The ones that were unfaithful God has changed towards, friends. He was sending them a strong delusion. And not the faithful ones. The ones who went the very next year and started Madison College and started spreading self-supporting institutions, God did not change towards them. I knew some of the men personally, friends, they were saints. I wish that I were half as good as they were.

Now we get back to the Instructor, the words of Jesus in assessing the church after 1903. “Who can truthfully say: ‘Our gold is tried in the fire; our garments are unspotted by the world.’ I saw our Instructor pointing to the garments of so-called righteousness. Striping them off, He laid bare the defilement beneath.” Ibid. Friends, we are living in the day when God is doing that. And you are now going to see the Davenport corruption and the corruption of many of our leaders who may end up in jail.

It was prophesied and here we are. Sister White, “Striping off (Striping off what?) the garments of so-called righteousness. Then He said unto me, ‘Can you not see how they have pretentiously covered up their defilement and rottenness of (What?) character? How is the faithful city become a harlot! My Father’s house is made a house of merchandise.’” Ibid. And I will tell you how bad it got. In the 1933 General Conference they passed a resolution that said, “Because of the pressure to raise goals and money, parents are refusing to allow their children to be baptized because it would put an unbearable financial burden upon the family. Therefore, we resolve that such promotions stop.” Now if it was not going on why did the General Conference in session vote. It had stopped. “My Father’s house is made a house of merchandise, a place whence the Divine presence has departed.” Ibid.

I have lived all my life, friends, in a church whence the Divine presence has departed. It was Laodicea and Christ was outside trying to get back in. He is still trying to get back in, friends. You know what is keeping Him out? You, not the leadership. The leadership are the men that you choose. Now I was challenged on that and that is not a hundred percent true but there are men that you should choose. But because you are derelict in your responsibilities, you are letting the organization choose them.

There is a yet sadder picture. 1905 Sister White wrote the quotation that our brother referred to over here. She had made a prediction. We had the 1901 principles introduced. 1903 they started down the wrong road and she then advocated self-supporting institutions. Who did the dirty work? Going again to *Series B*, “The enemy of souls has sought to bring in the supposition that a great reformation was to take among Seventh-day Adventists, and that this reformation would consist in giving up the doctrines which stand as the pillars of our faith, and engaging in a process of reorganization.” *Series B*, 48.

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Now it is deceptive to read it from this book here, because the date on this one is 1904. It is repeated again in *Series B*, no. 7, which is 1905. But would you like to know when it was first printed? In 1903, in the *Review and Herald*. My old *Series B* that I gave away in Jamaica had the *Review and Herald* reference. I have not put it in here. This is *Series B*, no. 2, 54. Now she says here that the Devil was going to try to reorganize the church after 1901. She wrote it in 1903 and I believe the date is ahead of the 1903 General Conference.

The Devil got into that conference. He started the process of, the process, not a major reorganization. The Butler reorganization was a one act, one vote thing. The 1901 reorganization was a one act one-vote thing. The next reorganization Sister White was shown in vision would be a process, not a one act, one vote. But a little change in the wording here. In the next session a little change here. And another change, and another change. And the thing moved slowly at first but the minute they started down that long road the pronouncement was made "They have chosen their own ways." *Testimonies* vol. 8, 249. And the statement was made, "A place whence the Divine presence had departed." *Ibid.*, 250

The process of reorganization has gone on and on and on. I have in my file at home very carefully traced as much as possible of the reorganization. Now at the time that this was written and at the time that this reorganization that is, which is it now? Fourth reorganization of the church began we had no General Conference working policy. We had no church manual; we had no centralized control of any thing in the entire denomination.

And under A. G. Daniels who in the 1902 General Conference said that he put no stock in constitutions and bylaws, that the problem was in the hearts of men. And G. I. Butler now had his eyes open. And took a stand on the fence but mostly on the right side. And G. I. Butler made a speech and he said the problem is not in organization but it is in the minds of men who are determined to go contrary to the Spirit of Prophecy regardless of what it says.

Now continuing in this sad story, friends, it brings us down to today. We come to the fact that Daniels did not allow any change in the organization. But Daniels cracked the whip harder than any president we have had before or after. He used this book friends, which was written in 1902 and says he was the right man for the right job. That is when they put him in as a member of the General Conference committee. Not as General Conference president.

And he was one of the leaders on the General Conference Committee but not—and then he was elected chairman but not General Conference President. There was not even any such job. It says in here, He was the right man in the right place. In 1902 he got himself voted in as General Conference President and in 1903 he made the wrong choice and he was on the wrong side and he rejected the minority report on organization.

The whole point is, friends, Daniels ruled with a rod of iron without making hardly any changes actually officially in the organization. I have the entire 1902 report of the General Conference Committee in my file at home. That was the first General Conference after my father went into denominational work. My father, I do not think I ever heard him say hardly one good thing about A. G. Daniels.

But my father was a great admirer of A. T. Jones. He collected his books and that is where I got mine. So they put Daniels out in 1922. It is a sad, dark story in the Seventh-day Adventist Church. Newspaper headlines hit the street in San Francisco saying, "A. G. DANIELS, W. A. SPICER IN CONTENTION FOR CONTROL OF THE SEVENTH-DAY ADVENTIST CHURCH."

I have Daniels speech on it and he accused the brethren that did not vote for him of dirty politics. And it was evidently so dirty and so wide spread that at that General Conference they passed a resolution

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condemning dirty politics. And again the brethren say there were not any. Then why did the General Conference in session vote a resolution against something that did not exist?

The next year, friends, the brethren again and God leading them attempted to start to rectify things so they published this marvelous book called, *Testimonies to Ministers*, which is a republication of certain pertinent portions of *Series B, Special Testimonies*, No. B and No. A. And the brethren for reform printed this book with its strong statements on the organization and centralization and the desire to rule or ruin and they were trying to get them to again reorganize the Seventh-day Adventist Church.

It was published the year I was born. So if you want to look at that, you can tell how old I am. The next year when Daniels found this out and looked at this book, it made him look pretty sad because, friends, the entire time that A. G. Daniels was president, the whole twenty years, his main aim was to squelch A. T. Jones and what he called Jonesites. And no preaching hardly of the 1888 message went on during this entire period.

Anybody that advocated Jones' ideas on reorganization lost their jobs. And it was from one of these Jonesite preachers that I got a lot of my material including this pamphlet here because he passed away up in Washington State. His children had left the church and when they went through his things, they called me up and said, Would you like to have them?

Daniels, then, as Ministerial Secretary of the General Conference, had got the Ministerial Department to authorize him to make a collection and compilation, the action says, on Sister White's statements on justification by faith, which he promptly went to work on. He must have started right after *Testimonies to Ministers* because he had it done and ready to go to press. When the book came out from the press, it was called, *Christ our Righteousness*.

Daniels view of *Christ our Righteousness*, which has nothing to do with reorganization or the practical application of the principles of 1888, has been sold to the church. Consequently, Daniels then used his position as Ministerial Secretary of the General Conference and the men with him, Meade Mac Guire, etcetera, to go across the entire denomination preaching Daniels version of the 1888 message. That is what you are hearing today.

All right. *Testimonies to Ministers* did not solve the problem because Daniels had the pulpit and he had some very good speakers. I used to listen to Meade Mac Guire and these men preach. They sold this view so there was no reorganization as a result of the publication of these principles again in *Testimonies to Ministers*. But the church was in a steady slide to apostasy.

Elder McElhaney, how many of you know him? Now we are getting down to more recent history. Elder McElhaney was a very sincere man who was very concerned about the condition of the backsliding in the church. McElhaney picked up J. N. Andrews' idea that a church manual would serve to unify and stop the apostasy. He finally got it voted at the General Conference in 1930 to get a church manual out.

Well, committees do nothing I have found when I have served on them, people do things and since it was J. L. McElhaney's burden to write a church manual, he wrote the first one and it was published in 1932, when I was nine years old. In the mean time they decided that they needed to specify and try to cure the problems of the church by rules and regulations. And I found a very interesting thing. Go to the General Conference in 1924. I cannot quote it verbatim but I have the, one of these copies you make, you know of the document at home.

And it says, "Because our institutions and our leaders in conferences have steadily piled up debts contrary to the instruction in the Bible and the Spirit of Prophecy, we therefore, resolve." I want you to think about that. What higher authority is there than this book? How about this one? Now the leadership in their action in 1924 said that the leadership was not paying any attention to this or this. So

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now they are going to pass their own rules on debt regulation. And they passed nine rules. Some how or other the brethren found they could not enforce the Bible or the Spirit of Prophecy. But when they as General Conference men voted nine rules for debt control, I do not know, they did not find any problems enforcing it.

And they got the denomination pretty much out of debt. From that time on, friends, the brethren have been on a program of curing the problems of the church by voting themselves more authority and passing more rules. In 1926 they published the first General Conference working policy, constitution and by-laws which contained eighty-three pages. The current one contains well over five hundred pages of manmade rules to solve the problems of the church. Because, what did they say in 1924? They were not following the rules of the Bible or the Spirit of Prophecy.

We have a thousand pages, educational rules to govern our churches, the last time I counted them of church school systems from Andrews University down. There are rules, rules, rules. I used to have a lot of fun on committees because I had the copy and I read them. And nobody can remember five hundred or three hundred pages of rules. In 1970 I wrote a paper on this and I counted up the number of pages in the General Conference constitution, by-laws, working policy in the church manual and they added up to 666.

I do not think it is significant, but maybe it is. Because 666 is the mark of man, friends. Who wrote those things? Man. Of course, it is not 666 now. Maybe pretty soon we will have six hundred and sixty six pages of constitution, by-laws and working policy. Now, friends, we have been multiplying rules and regulations.

I went to the last General Conference last year. Almost the entire session, friends, was devoted to re-writing the church manual and redrawing the rules and regulations collected by men to run the Adventist church. I have a whole folder at home and I am sorry I forgot to bring it. There is material that I have collected on centralization. The brethren had become so bold, friends, that in the Pacific Union Recorder a few years ago they printed a center page spread that declares centralization.

What were the principles of 1901? Decentralization. And we have been in the last ten years in such a plunge into centralization of authority in this denomination that you who are still Seventh-day Adventists do not even belong to the same church that you did ten years ago. It has very little resemblance to the same church as far as organization goes. They have consolidated control of our hospitals so that one man is chairman of the board of all the hospitals in every Union.

They are now planning to put one man as chairman of the board to all the hospitals in the entire United States and Canada. They have centralized under General Conference control. All the auditing of the books they needed to, or something needed to be done in the light of Davenport. That man got that change made. They have centralized under the Board of Higher Education control of our colleges and universities under one Board.

And when the man who was executive secretary, in other words, the boss of that Board, the General Conference President is chairman, wrote up his blue print or his master plan for Seventh-day Adventist higher education in the denomination. Elder Robinson, who was then at La Sierra at the time, a personal friend of mine, pastored in a district adjacent to mine in Washington, went through it, and he has his Ph.D. and his thesis was on existentialism or situation ethics, he looked at this master plan. I will give you the name, Fred Harder, had drawn it up, he said, I have read all of this somewhere before. So he took that master plan down and he opened up the books which he had used to write his Ph.D. thesis on existentialism, and he wrote the pages on which Fred Harder had copied his master plan for Seventh-day Adventist education.

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He took it to Elder Blacker, the Union Conference President. Elder Blacker took it to the General Conference Committee that was to vote to confirm Fred Harder in as executive secretary of the Board of Higher Education. And I got this straight from Elder Blacker, not hearsay. And Blacker said he went over to Pierson before the Committee opened and he said, I have something that I think you and I should talk over before we open business.

And Pierson said, I am tired of fooling around about this. Let us go straight ahead. So they brought the matter of Harder's appointment up and Blacker said, I tried to present this to Elder Pierson before, but now I have to present it to the whole Committee. So he read to the entire General Conference Committee Doctor Robinson's analysis that the entire master plan by Fred Harder was existentialism.

The General Conference Committee tabled it. Elder Pierson hopped a plane to come out and see Doctor Robinson at La Sierra and then go to Pacific Union College because each college had been sent a copy of this for their criticism. I have a copy of the Pacific Union College answer, and I will tell you those men did a beautiful job of showing that Harder's plan was absolutely contrary to the master plan in the Spirit of Prophecy. I have this in my file.

But do you know what happened? Elder Pierson went back to the General Conference Committee and they put Harder in. And he just retired last year and the men he trained are still there. Now, friends, this whole system that we are under now is which reorganization? The first one 1863, that is number one organization. The next one in 1873, that is the second one. The next one is 1901, that is the third one. The next one is 1903 in which they began a process of reorganization which is still going on, which is organization number 4.

And when they tell you the organization we are under now was founded by James White, they are saying what they think is the truth because you know something today that is not known by the leadership of the Seventh-day Adventist Church, that I have just given to you—unless they have listened to the tapes that I made last month. They will listen to them eventually. But this is something that you know that hardly any other Adventist knows.

We now find ourselves in the middle of what was described in 1903 Sister White warned them, We cannot now enter into a new organization for this would mean apostasy from the truth. She was not talking, 1905, she was not talking about the Reformed Adventists or the Shepherd's Rod, they were not in existence. She was warning the brethren not to depart from the 1901 organization and enter into a new organization.

Now, friends, we have entered in for the, which time? The fourth time into an apostate reorganization, which Sister White said, if we did it, it would mean apostasy from the truth. We are going full steam ahead. I will tell you, I went to some of the leaders in 1975 because in 1975 they sent out the *Review and Herald*—if I can find it here in a minute. Well, I do not see it.

They sent out a *Review and Herald* it says, "The Church moves ahead in reorganization." The entire article describing the reorganization plan of the 1975 General Conference is centralization. One of the main things was that they were going to combine the Northern Union with the Central Union. Now are you enough up on your denomination to know, have they have done it or not? Anybody here know whether they have combined those two Unions? They did it after last General Conference. There was enough opposition that it took them five years, but it was accomplished the last General Conference.

Not only that, friends, they combined and combined conferences. The program of the church today, friends, is centralize, centralize, centralize and move you people further and further and further and further away from having any voice in the denomination. There is no longer any Northern or Central Union. They are now combined into one Union Conference. They have combined three or four of the

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conferences up there and put them together. I know because my nephew was the Ministerial Secretary of the Minnesota Conference and my brother-in-law is a pastor up there who kept me posted on the entire thing and I have some material in my files.

I talked to my brother-in-law just last Monday night. I think it is Central States or something like that. Now further, they have changed the name of the Pacific Union that you live at. Do you know what it is called now? Well, drive by your Pacific Union Conference Office and you will see the new sign in Thousand Oaks. When they told me what it says, friends, it says Regional: Southwestern Regional Offices of the Seventh-day Adventist Church.

The term regional, friends, is a term used by the one world government people. They are setting up regional governments. Their plan is to do away with State governments in the United States if they can and set up regional governments over the states. Do not ask me why they are doing things. It is incomprehensible sometimes to me.

Now, friends, here we are, we are marching steadfastly down the road toward Catholicism. The brethren in court in San Jose swore under oath to tell the truth, the whole truth that the Adventist Church is a hierarchy. They also swore that their antipathy and their animosity and their aversion to Roman Catholicism had been relegated to the trash heap. It is all on record in the court, under oath, presented testimony.

But you know, the chickens always come home to roost. Now that the Davenport scandal has hit them, if they are a hierarchy, the General Conference may be sued for every misdeed performed by any employee anywhere. Had they left it under the old organization, they could not. And they presently have a four million dollar lawsuit on their hands, which they could have avoided if they had not sworn they were a hierarchy in court in San Jose.

I will tell you, I know how broke they are, friends, I know exactly how broke they are. They are having a very hard time in some conferences to meet the payroll. Do you really want to know an honest, straightforward answer to that question? All right, I will give you a quote.

This was told to me by a man on the Conference Committee in the Nevada-Utah Conference who is a businessman and I was talking to him one day and he said, Now I understand what you have been protesting over. I have been on the Conference Committee and they lose ten thousand here and they lose five thousand over here and six thousand there and I was aghast! No business can operate losing money that way. I turned to the Conference President and I said, What are you going to do about these losses? He said, Oh, we do not worry about that. We will just make another appeal for evangelism and mission projects. The people are generous. They give.

You are going to be asked to cover them out of your pocket. They are not going to tell you what for, probably. Although this time they might be honest, since you know. But how many are going to give them something? To cover their losses? I am not! Now, really, friends, O. K., this is the sad tale of the inspire record of the Seventh-day Adventist Church.

Now we have some problems that you are going to run into. What are you going to do about it? Now the question really is, What can you do about it? How many of you think that you have as much influence in the Adventist Church as James White? Let me see your hands. Now James White tried from 1874 to 1881 to change the system. Did he succeed? All right, well let us go a little further. Maybe if you had as much influence as Ellen White had, you could have changed it.

Ellen White tried to change it until she died, friends. Did she change it? So how many of you think you can change it? I tried. I changed it in one conference until the General Conference sent the General Conference secretary out to order that it all be changed back. Elder R. R. Bietz liked what was done in

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the Nevada-Utah Conference and set up a committee, friends, to study it and draw up a sample constitution to be adopted by all the conferences in the Pacific Union.

He also advocated certain changes in the North American Division. They suddenly promoted him to be vice-president of the General Conference where he could do nothing about it. Then they started after me until I said I cannot work for you anymore. So do not try to change it. It is too far gone. Now, What did Sr. White say at the end of this process of reorganization that is going to happen?

Their foundation will be built upon the sand, and storm and tempest will sweep away the structure. The organization, friends, stands not a ghost of a chance of going through to the Second Coming of Christ. I doubt if it lasts more than another year or two. "But the church founded in 1844 founded on the solid immovable platform of which not one word is changed or denied, and you have no authority to change one word or deny one word, is going through to the kingdom."

And this corrupt violent organization that has been reorganized four times is in the way just as it was in the way in 1888. What can you do? It frightens a lot of people to think that they cannot go to the conference to get advice and counsel and direction. I am not going to read it to you, but, friends, in this book it tells you exactly what to do. It says, Go to Jesus.

Get your Bible out, claim the promises of God. Now you may say, Well the thing is gone, whom am I going to turn to? Now let us go back to the Bible and I want to go to Isaiah 58 again, the whole chapter again, remember, must be repeated over and over and over again? I have just been talking about the first verse so far. If you will do what you are supposed to and go to Jesus and go to your Bibles, and break every yoke as I asked you to do, here is what is going to happen.

"Then shall thy light break forth as (What?) the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward." My friends, it is a bright day. When that organization collapses, then this is going to happen. When we throw the yoke off of our neck, then this is our experience. I am not discouraged, are you?

I am not even upset. I have done my sighing and crying about the abominations in the church for about thirty years. I am through. I am through sighing and crying. The day now, friends, is for the exposure. The day now, friends, is to throw off the yoke. The day now is to get this experience, "Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou (listen friends) call, and (What, who is going to answer, The General Conference president the local conference president, the local pastor, me? No, friends, you call and who answers?) the Lord shall answer; thou shalt cry, and he shall say (What?) Here I am. If thou take away from the midst of thee the yoke."

What? What do we have to get out of the midst of us? What do we have to throw off our neck to have this experience, friends? The yoke of organization. Of an apostate organization. Do you believe your Bible? Do you believe your Spirit of Prophecy? Do you believe history? My friends, until we do what I have been presenting to you, we are all going to die in our sins. Until we do what this chapter calls for, the Lord will never come. Your grandchildren will still be under some galling institution. Apostate organization.

Until you act—now, you cannot do it for anybody else and do not try to save the organization. The storm and tempest have started and you cannot stop them. They are of God. Do not curse Davenport and do not curse Ford, friends, they are instruments in God's hands. In *Testimonies*, vol. 5, she calls them Hazael, to be a scourge to God's people.

Continuing. "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; And if thou draw out thy soul to the hungry, and satisfy the afflicted soul." Now that is

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not talking about the beggar on the street, friends. Those afflicted people are the church members in the Seventh-day Adventist Church who have been scourged by the organization to be silent and to act in line and to shut up on the Spirit of Prophecy.

“...the afflicted soul; then shall thy light rise (what?) in obscurity, and thy darkness be as the noon day.” We are just a little group up here, are we not, here in Silver Lake? And when you leave here, you are going to go back home and maybe you will be the only person in your local church that knows these things. And you are really askew, are you not?

Are there any very, very important people here? I think there are some extremely important people here. But as far as the church is concerned, none of us are very important. As far as the world is concerned, they have not even heard my name hardly. How about yours? But, friends, if we will do what Isaiah 58 says, listen to this. Obscure, small group up here in the mountains. Nobody knows about us. We have not got any clout or political power and I do not think there are any millionaires here, so we have not got much money.

But what is going to happen? “Then shall thy light rise in obscurity, and thy darkness be as the noon day.” Why, even the darkest place is going to be as bright as noonday, friends. “And the Lord (Who?) The Lord shall guide the” occasionally. Is that what it says? “continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.”

Friends, that is what Seventh-day Adventists are supposed to have been the whole time. But instead the devil has gotten a major victory in the organization—not in the church, but in the organization. And now, we, friends, an obscure group who know these things, if we will do what Isaiah 58 says, God says, Why, your light is going to spring forth, obscure? You will not be any more. God will be with you.

As I have traveled in the last few months from Ohio back to California and met with people that I have never seen before, I find that the people are ready to listen. For years, friends, I tried to tell these things to the people and it was like trying to talk to rocks. They could not accept it. They could not get it through their heads that thanks to Doctor Davenport and newspapers, people are beginning to think I know what I am talking about.

There are people everywhere, friends, who are getting on fire for God and they decided that from now on, I am going to be guided continually by God instead of the Conference or the pastor. I am going to make this personal relationship. I am going to have this experience. I am going to be where I am supposed to be, friends. And Isaiah is the marvelous book that we need to study.

I would like to read you two more texts. This last part is my message to you, friends. The future is bright, if we will do what we are supposed to do. If you do not. it is nothing but darkness.

Let us go to the thirtieth chapter of Isaiah and verse twenty-one. “And thine ears shall hear a word behind thee, saying, This is the way,(What?) walk ye in it, (When?) when ye (what? Thinking about turning which way?) turn to the right hand, and when ye turn to the left.” My friends, you can have God’s guidance. You do not need me. I cannot do a thing for you except what I just got through doing for you: telling you and reading to you what is happened so that you can go to Jesus and remove your dependence from mankind and from organizations and everything else.

Because if you do not, they are going to vanish and you cannot depend on them anyway. In fact, friends, if I read my Spirit of Prophecy correctly, because we have put our confidence in the organization, this is

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why God is going to destroy it in the hope that you will not erect another one to take its place, but go to Jesus. Jesus is the head of every man. How many? Everyone, man, woman and child.

Now let us go to the twenty-sixth chapter. You may say, Well, these are troublous times, this is going to be hard on my mind. Well, let us see what it says: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Not weakness.

My friends, the day is coming, going to the Spirit of Prophecy now I think I will just quote it to you. From *Testimonies*, vol. 5, where she says the weakest of the saints will be as David, willing to do and to dare and the strong, she says in another place, will be as the house of David. Now the house of David means that it is was his generals and captains. They were his uncles and his brothers.

The glorious days are ahead of the church, friends, if we will obey in this crisis and make the right decisions and go to God and take Jesus as the Head and answer the call of Christ to Laodicea when He is knocking on your heart's door. Open the door and say, Jesus, come in! I am sorry that I kept you out so long. Then you will be able to obtain the eyesalve and you will be able to see clearly. You will not have to worry about what is truth and error. You will not even need to consult with somebody because you will have the eyesalve and you will get the white raiment. We need it, do we not? Every one of us, the robe of Christ's righteousness. And you will get the gold. What is the gold tried in the fire? That is faith and love.

Friends, there are glorious days ahead of us. Let us forget the criticizing and the condemning and differences of theology and let us every one of us tend to the only business that we can do anything about and that is our own selves. Be sure that we are following Christ.

And you know, these meetings do one wonderful thing for me. There is no comparison of minutes or notes or anything between us and I have not seen Brother Santee for five years until he came down here. And yet, I find, that he thinks the same as I do, because he is reading the same books and praying to the same God that I do.

Now we have some differences and there will be differences. Maybe I should read one more quotation to tell you what to do. Going back to *Testimonies*, vol. 8, 250 this time. "Unless the church", friends, she says here. This is after 1903. "Unless the church which is now being leavened with her own backsliding, shall repent and be converted, she will eat of the fruit of her own doing, until she shall abhor herself."

That is right now, friends. Then we go on. "When she resists the evil and chooses the good, when she seeks God with all humility and reaches her high calling in Christ, standing on the platform of eternal truth (When was that laid down? 1844. Then what is going to happen?) and by faith laying hold upon the attainments prepared for her (I just read them to you), she will be healed. She will appear in her God-given simplicity. (That is what James White was advocating.) and purity, separate from earthly entanglements." The stock market, Davenport's investments, the National Council of Churches and the United Nations and you name it, Democratic party, Governments, etcetera, educational associations, you name it, I do not know hardly anything that they are not mixed up with including the Communist party in Communist Countries.

"Separate from all earthly entanglements, showing that the truth has made here free in deed." Is that not what we have been trying to tell you all the time. "Then her members will indeed be the chosen of God, His representatives. The time has come for a thorough reformation to take place. When this reformation begins, the spirit of prayer will actuate every believer (Not every church member but every believer) and will banish from the church the spirit of discord and strife." *Ibid.*, 251.

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Then she says at the end of this paragraph, our prayer should be, “Thy kingdom come.” Ibid. That is where we are all going, it is not friends? That is our business down here. Let us get to the business!