

Old Paths

Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.
Jeremiah 6:16

The secret of the LORD is with them that fear him; and he will shew them his covenant.
Psalm 25:14

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Straight and Narrow

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“The industrious bee gives to men of intelligence an example that they would do well to imitate” (Ellen White, *Testimonies for the Church*, vol. 4, p. 455).



A New Beginning

By Allen Stump

All things in order

The Bible declares, “Behold, how good and how pleasant it is for brethren to dwell together in unity” (Psalm 133:1)! This is certainly true. Many of our readers have been praying for the reorganization effort, and we would like to share some news about the recent events concerning it.

The reorganization meetings had been called for March 11–14. This would give us a Sabbath evening (Friday night) to come together for a communion service, a full day of Sabbath fellowship, and then that night and the next two days, if needed, for meetings. Thankfully, Monday, the fourteenth, was not needed. Despite a mid-March snowstorm, many attended, and no accidents were reported due to slick roads and cold conditions.

Our communion service was led out by Pastor Martin Barlow of the Cedar Lane Chapel. Pastor Barlow’s talk was based on Chapter 71, “A Servant of Servants,” in *The Desire Ages*. You may watch the presentation at this link: <https://www.youtube.com/watch?v=SGAY7dCx3VU&t=1893s> or by scanning this code.



Sabbath morning, Pastor Daniel Mesa from *Revelation with Daniel* shared a Sabbath school lesson on the need to unify with heaven in order to be able to unify with one another. You may watch the presentation at this link: <https://www.youtube.com/watch?v=S-467X5bMJE> or by scanning this code.



The Sabbath worship message, entitled “The Impostor of Revelation,” was by Pastor Allen Stump of the Smyrna Chapel. You may watch the presentation at this link: <https://www.youtube.com/watch?v=KDU-v7A-ygp8> or by scanning this code.

The afternoon was devoted to preparing for the evening with prayer, fellowship, and rest.



An evening devotional was given by Brother Todd Brown, entitled “Beyond the Casual Observer.” You may watch the presentation at this link: <https://youtu.be/UiluW4g37Fo> or by scanning this code.



The first meeting was called to order after sundown on March 12 by Pastor Allen Stump at the Smyrna Chapel.

After a season of prayer, the evening was spent discussing the proposed charter and bylaws, with no change being voted at that time. You may ask why a charter and bylaws are needed. They are needed to help give the body structure and order so that we do not have to make up procedures as we go when new matters arise. Examples of the structure needed are: Who should be a member? How many representatives will each church have in a general assembly. Where will the mail be addressed? How will we coordinate meetings, and who will care for various responsibilities? The bylaws and charter are not designed to restrict people or to bind them down. No, no! They are designed to protect the few and to give structure to the work. Let us remember the counsel, “Let all things be done decently and in order” (1 Corinthians 14:40). A few verses earlier in the same chapter, we read:

For God is not the author of confusion, but of peace, as in all churches of the saints. (1 Corinthians 14:33)

The Greek word translated *confusion* is from ἀκαταστασία (*akatastasia*), which means:

. . . to rise up in open defiance of authority, with the presumed intention to overthrow it or to act in complete opposition to its demands . . . (Johannes Louw and Eugene Nida, *Greek-English Lexicon of the New Testament based on Semantic Domains*, vol. 1, p. 496)

God is not the author of confusion, and neither is he the author of rebellion. This rebellion specifically is against orderliness in the churches. We have been also told that:

Order is heaven's first law . . . (Ellen White, *Testimonies for the Church*, vol. 6, p. 200.2)

If God's will is to be done in earth as it is in heaven and if order is heaven's first law, then we should understand that among God's people in earth, order is vital and important.

Some people are denouncing order today and are rebelling against it or are promoting confusion, which we must avoid. Inspiration tells us that not only is organization important but that thorough organization is essential:

O, how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when *thorough organization is essential* and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time. (Ellen White, *Testimonies to the Church Regarding Individual Responsibility and Christian Unity*, p. 19.2; 1907)

Thorough organization is essential. It will be one of the greatest powers to keep spurious uprisings out of the church. Further, we can do so much more as an organized body. We learn the value of cooperation in Leviticus 26, where we read:

If ye walk in my statutes, and keep my commandments, and do them; (Leviticus 26:3)

Here are the conditions. What is the result if the conditions are met?

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. 5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time: and ye shall eat your bread to the full, and dwell in your land safely. 6 And I will give peace in the land, and ye shall lie down, and none shall make you afraid: and I will rid evil beasts out of the land, neither shall the sword go through your land. (Leviticus 26:4-6)

God then says their crops will do well and they will have peace in the land, and then he says:

7 And ye shall chase your enemies, and they shall fall before you by the sword. 8 And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword. (Leviticus 26:7, 8)

Do you understand the math here? Five chase one hundred, and one hundred chase ten thousand. As ratios these are 5/100 and 100/10,000, but if we reduce these ratios to their lowest terms, we have 1/20 and 1/100. So, if there are just a few, one can chase twenty, but if several are working together, one can chase one hundred. This is a five times increase in efficiency!

Sunday morning we received a devotional by Sister Raquel Akens, entitled "The Cross and the Latter Rain." You may watch the presentation at this link: <https://youtu.be/HtY8LAeKIJU> or by scanning this code.



The devotional was followed by a season of prayer. The charter was accepted as published in *Old Paths*, and the office location was initially chosen to be at the Smyrna office address: 750 Smyrna Road, Welch, WV 24801. The three individuals chosen as trustees were Todd Brown, Daniel Mesa, and Allen Stump. The charter is published again in this issue of *Old Paths* for those who have not seen it yet.

The bylaws were then discussed and accepted, with two changes. The first was changing point 3.3 to read:

Individual members of churches of the 1889 HSDA organization shall have accepted Christ as their personal Savior, shall have been baptized, shall have **accepted God's covenant with us to keep the commandments of God and the faith of Jesus (Revelation 14:12)**, and shall understand and be in harmony with the points of faith as summarized in the 1889 Fundamental Principles of Seventh-day Adventists.

The point in question had read:

. . . covenanted to keep the commandments of God and the faith of Jesus . . .

The other change was in point 11.1, which read:

We believe the Bible is our creed and that new light does not contradict or undermine the foundation or pillars of our faith revealed in the word of God ~~and in the testimony of Jesus~~. The 1889 Fundamental Principles of the Seventh-day Adventists most clearly defines the well-defined points of our faith.

The part crossed out was a typographical error. This phrase had been removed earlier and was printed by my mistake. The reason for this deletion was that we are a people of the Bible. All, including the testimonies, must be tested by the Bible. So, we have a creed, but it is the Bible and the Bible alone. The scriptures teach that “the spirits of the prophets are subject to the prophets” (1 Corinthians 14:32). All things, including the testimonies of Ellen White, must be tested by the Bible. Further, the Bible says:

16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works. (2 Timothy 3:16, 17)

The Bible warns us not to add to it nor to diminish from it (Deuteronomy 12:32; Revelation 22:19). This position is fully supported by Ellen White. In arguably the most important book she ever wrote, she stated:

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. (Ellen White, *The Great Controversy*, p. 595.1)

Seven times in *The Great Controversy* Ellen White speaks of the Bible only as the rule of faith for Protestants. She also states:

*The Bible, and the Bible alone, is to be our creed, the sole bond of union; all who bow to this holy word will be in harmony. Our own views and ideas must not control our efforts. Man is fallible, but God's word is infallible. Instead of wrangling with one another, let men exalt the Lord. Let us meet all opposition as did our Master, saying, “It is written.” Let us lift up the banner on which is inscribed, The Bible our rule of faith and discipline. (Ellen White, *The Review and Herald*, December 15, 1885, Art. A, par. 16)*

After these changes, the bylaws were accepted. A copy has also been supplied at the end of this article for those who have not seen the bylaws. We wish to be transparent about how we shall operate and function and invite all to see our documents.

After accepting the bylaws, officers were chosen for the committee. They are:

Chairperson: Robert Motsinger

Vice-chairperson: Martin Barlow

Secretary: Winnie Anderson

Treasurer: Cathleen Mesa

Auditor: Ana Maria Woodward

Let us join together

If you are a part of a home church that is in agreement with the basis of the 1889 HSDA Church and if the church wishes to join, let us know, and we will do all we can to welcome your church into the fellowship. If you are not a part of a local or a home church and would like to join one of the local or virtual churches or would like to become a member of the conference church, let us know, and we can help with that too.

Beloved, God wants to draw his people together. Jesus said:

And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. (John 10:16)

The idea of competing flocks is not good. As many of our readers know, others are posting on their websites and on their YouTube channels about reorganizing.

Interestingly, the main groups all claim to believe the 1889 fundamentals. We have tried to work together with these brethren, but at the time of this writing they continue to decline. We certainly hope that can change. Since others could not or would not reorganize with us, what else can we do but to go forward without them?

Let us remember what Paul wrote in Ephesians:

2 With all lowliness and meekness, with longsuffering, forbearing one another in love; 3 Endeavouring to keep the unity of the Spirit in the bond of peace. (Ephesians 4:2, 3)

We want the unity of the Spirit. This certainly includes the doctrines of the Bible, for they are Spirit-inspired, and it also includes having the fruit of the Spirit, which includes love and peace.

Paul also speaks about unity in Ephesians

Paul speaks of unity in the second chapter of Ephesians. He writes:

11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. (Ephesians 2:11–13)

I do not think that any folks who believe in the Bible as understood by nineteenth-century Adventists look upon themselves as the promised children and look upon those

outside of their circle as Gentiles, but such circles existed in the day of Paul, and those differences were far greater than that which separates the 1889 groups today. In apostolic times it was through the blood of Christ that the believers were drawn together. If the blood of Christ could do this for Jews and Gentiles, certainly it can do it today to those who have far more uniting them than that which divides them. The sad truth of the matter is that if we are not united, then somewhere the blood of Christ has not been applied to our lives.

Paul goes on to state that Christ is our peace who is able to break down the partition walls and make us one:

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: 17 And came and preached peace to you which were afar off, and to them that were nigh. (Ephesians 2:14–17)

Maybe we are tempted to think that we are the ones close to God and that others are far away. The reality is:

18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit. (Ephesians 2:18–22)

In Chapter 4 of Ephesians, Paul continues to speak of the blessing of gospel order when he writes:

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: (Ephesians 4:11–13)

God, by his Spirit, wants all who believe to come into the unity of the faith. He has given his people one Shepherd, and he wants one flock.

14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Ephesians 4:14–16)

As the church experiences gospel order and through the gifts of the Spirit, a spiritual wall is erected around the people of God to help prevent deception from winds of doctrine. Concerning the early church, we read:

In these first disciples was presented marked diversity. They were to be the world's teachers, and they represented widely varied types of character. In order successfully to carry forward the work to which they had been called, these men, differing in natural characteristics and in habits of life, needed to come into unity of feeling, thought, and action. This unity it was Christ's object to secure. To this end He sought to bring them into unity with Himself. The burden of His labor for them is expressed in His prayer to His Father, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us;" "that the world may know that Thou has sent Me, and hast loved them, as Thou hast loved Me." John 17:21, 23. His constant prayer for them was that they might be sanctified through the truth; and He prayed with assurance, knowing that an Almighty decree had been given before the world was made. He knew that the gospel of the kingdom would be preached to all nations for a witness; He knew that truth armed with the omnipotence of the Holy Spirit, would conquer in the battle with evil, and that the bloodstained banner would one day wave triumphantly over His followers. (Ellen White, *The Acts of the Apostles*, p 20.2)

Not independent atoms

Too many ministries and local groups have, for various reasons, been working as independent atoms for too long. We have been told:

I know that the Lord loves His church. It is not to be disorganized or broken up into independent atoms. (Ellen White, *Letters and Manuscripts*, vol. 8, Lt 16, 1893, par. 20)

There are two statements of Jesus which appear on the surface to be antithetical to each other that we should consider. The first is found in Matthew 12:

He that is not with me is against me; and he that gathereth not with me scattereth abroad. (Matthew 12:30)

Notice Jesus did not say *he that is not with you is against me!* We might be tempted to think that we are on the exact same platform as Jesus and that anyone against *us* is against Jesus, but, sadly, we may not know what it even means to be *against* someone. This does not mean, however, we cannot take a proper position among those who may be walking outside of the light. To the contrary, we cannot be neutral:

We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. (Ellen White, *The Desire of Ages*, p.324.1)

So, we are not to be neutral. If we neglect to ally ourselves with the kingdom of light, we are choosing the kingdom of darkness.

The second passage we need to consider is in Mark, where Jesus also said:

38 And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbad him, because he followeth not us. 39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me. 40 For *he that is not against us is on our part.* (Mark 9:38–40)

There is a parallel passage in Luke:

49 And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. 50 And Jesus said unto him, Forbid him not: *for he that is not against us is for us.* (Luke 9:49, 50)

What does it mean to be *against us* and to be *not against us*? We need to be sure we are working within the boundaries that Jesus would have us work. We might think, *well these other people are not working miracles and are teaching some different doctrines than we teach.* But we must ask, how do we know they are not doing miracles? Isn't helping someone to be converted the greatest of miracles?

I think of Eldad and Medad. When God was going to put his Spirit upon the seventy in Israel to help Moses, Eldad

and Medad did not appear at the tabernacle. We read about the story in Numbers 11.

But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. (Numbers 11:26)

Clearly Eldad and Medad were not among the rest with Moses for whatever reason. The narrative continues:

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. 28 And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. (Numbers 11:27, 28)

Joshua wanted to stop or to forbid them. What did Moses say?

And Moses said unto him, Enviest thou for my sake? would God that all the LORD'S people were prophets, and that the LORD would put his spirit upon them! (Numbers 11:29)

So, we need to be very careful how we look at others and question if they are doing God's work or not, but even if we have enemies clearly working against us, what did Jesus say our position should be? In the Sermon on the Mount, our Master stated:

Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. (Matthew 5:43)

Was such a teaching directly stated in the Old Testament? No, it was not. It certainly was stated by the Pharisees. Jesus added:

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; (Matthew 5:44)

Why should we love our enemies and bless them that curse us and pray for those who mistreat us? Jesus explained:

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matthew 5:45)

Beloved, let us never forget that we are being judged by others around us by more than our doctrine! Our actions, especially our love or the lack of it, will be seen and heard much louder than what we preach. This does not mean we

Continued on page 10, left column

1889 HSDA CHARTER

A fellowship and revival of those who believe the truths of 1889 Seventh-day Adventists. HSDA stands for Historic Seventh-day Adventist.

Article I—Name and Location of Office

The name of this organization shall be 1889 HSDA, and the office location is 750 Smyrna Road, Welch, WV 24801.

Article II—Purpose

This entity is organized exclusively as a Christian church to fulfill Christ's great commission to go into all the world to preach the gospel. The gospel includes the teachings of the entire Bible, and the Bible is our only rule of faith. This purpose shall be carried forward through all available means, including but not limited to educational and medical institutions, literature, audio and video productions, and broadcasts of all kinds. All donations or principal acquired by gift, contribution, or otherwise shall be devoted to said purpose.

Article III—Limitations

At all times the following shall operate as conditions restricting the operations and activities of the organization: No part of the donations this organization receives shall be utilized by any director, officer, or trustee of the organization, by any council or committee member, or by any private person, except as reasonable compensation for services rendered to the organization or allowed by the organization as a reasonable allowance for authorized expenditures incurred on behalf of the organization. This limitation shall not prohibit gifts of charity to anyone. The organization shall not lend any of its assets to any of the above-mentioned individuals for personal use.

Article IV—Directors/Members

The organization shall have a voting membership as defined in the organization's bylaws. The management and affairs of the organization at all times shall be under the direction of a council and of a committee, whose operations in governing the organization shall be defined by the organization's bylaws. No member or director shall have any right to, title to, or interest in any property of the organization.

Article V—Debt Obligation and Personal Liability

No member, officer, or director of this organization shall be personally liable for the debts or obligations of this organization of any nature whatsoever, nor shall any of the property of the members, officers, or director be subject to the payment of the debts or obligations of this organization.

Article VI—Dissolution

When no governing body, as specified in the bylaws, exists and when vacancies in the body are not filled, the dissolution of the organization shall take place. After payment of all debts, obligations, liabilities, and expenses of the organization, or making provisions to do so, the assets of the organization shall be distributed by the trustees to an organization or to organizations promoting the teachings of the 1889 Fundamental Beliefs of the Seventh-day Adventist Church.

Article VII—Trustees

The founding trustees of this organization shall be three citizens of the United States who are at least eighteen years of age and who have been actively involved in the work of re-organization in the United States for more than two years and actively involved with international 1889 HSDA organizations for more than two years. The number of trustees is three and may be increased up to seven after the first year of operation but must be kept at an odd number. Any trustee may be replaced by the annual council as specified in the bylaws.

The undersigned founding trustees certify that they will execute the articles of the charter for the purposes herein stated.

Todd Brown, March 13, 2022

Daniel Mesa, March 13, 2022

Allen Stump, March 13, 2022

1889 HSDA BYLAWS

A fellowship and revival of those who believe the truths of 1889 Seventh-day Adventists. HSDA stands for Historic Seventh-day Adventist.

1. Name

1.1 The name of this organization shall be 1889 HSDA.

2. Location

2.1 The location address of the 1888 HSDA shall be 750 Smyrna Road, Welch, WV 24801.

2.2 The location of the office shall be subject to change as determined by the annual council.

3. Membership

3.1 Membership in the 1889 HSDA organization shall consist of individuals who have no local church to join and of duly recognized churches who meet the criteria of 3.2, 3.3, and 3.4.

3.2 Membership in the 1889 HSDA organization shall be approved by a majority vote of the annual council or of the committee.

3.3 Individual members of churches of the 1889 HSDA organization shall have accepted Christ as their personal Savior, shall have been baptized, shall have accepted God's covenant with us to keep the commandments of God and the faith of Jesus (Revelation 14:12), and shall understand and be in harmony with the points of faith as summarized in the 1889 Fundamental Principles of Seventh-day Adventists.

3.4 Member churches shall consist of a minimum of three individuals, with at least two individuals from different households.

3.5 Member churches shall keep a record of their local membership.

4. Conducting Business

4.1 Regular business shall be conducted by a committee when the annual council is not in session and by the annual council in session. Special annual council sessions may be called by the chairman of the committee upon majority vote of the committee.

5. Annual Council

5.1 The annual council shall meet in the fall of the year at a date and location decided upon by the committee.

5.2 The annual council shall be composed of representatives of the individual member churches, as follows:

a. Each church shall send a representative for every ten members, with an additional representative to be chosen if at least five members remain unrepresented. The maximum representatives a church may send is five. The pastor of the church cannot be a representative of the local church.

b. The representatives shall supply written evidence of their election to the annual council session.

5.3 Delegates-at-large

a. Ordained or duly recognized ministers of the local churches shall be annual council delegates-at-large.

b. The outgoing committee members shall be annual council delegates-at-large.

5.4 The annual council shall be chaired by the outgoing chairperson of the committee until the chairperson for the new year is elected.

5.5 A quorum shall consist of at least 50% plus one of the annual council members. For online decisions, the annual council members shall vote within one week of being notified by electronic post that their vote is needed.

5.6 When convened, the annual council shall have the power by majority vote to make all decisions relative to the affairs of the organization, including acquiring, buying, or selling properties; accepting

or rejecting requests of membership in the organization; and hiring gospel workers, secretaries, and other office staff. It shall have the power to authorize the disbursement of funds for any purpose it deems necessary in harmony with its mission as stated in the articles of its charter. It shall have the power to make contracts, to organize meetings, and to organize institutions for education, health, or other needs to meet its mission. Its powers shall not be limited to promote the mission of the organization as stated in its charter, except as limited in the charter. These powers shall not be construed to limit the powers of the individual member groups to do the same types of activity.

- 5.7 The annual council shall have the power to replace any of the trustees by a two-thirds vote.
- 5.8 Election of officers of the organization shall be held at the annual council sessions.
- 5.9 The bylaws may be amended by a two-thirds vote of the annual council.

6. Committee

- 6.1 The committee members and its number shall be determined by the annual council and shall include the officers of the organization.
- 6.2 The committee shall meet at least quarterly.
- 6.3 A quorum shall consist of at least 50% plus one of the committee members to conduct business. For online decisions, the committee members shall vote within one week of being notified by electronic post of their need to vote.
- 6.4 The organization has the right to recognize and approve faithful self-supporting ministries which work parallel to the purposes and goals of the organization.

7. Responsibilities and Limitations of the Committee

- 7.1 The committee shall conduct all the affairs of the organization between sessions of the annual council, including the acceptance of new member individuals and groups, the impeaching and/or the replacing of an officer or committee member, and any other issue that pertains to the business of the church, except the changing of the bylaws.

8. Officers

- 8.1 Officers shall be chosen by the annual council and shall consist of the following:
 - a. Chairperson
 - b. Vice-chairperson
 - c. Secretary
 - d. Treasurer
 - e. Auditor
- 8.2 Term of office for the officers shall be one year, renewable if so desired by the annual council.
- 8.3 Duties of officers of the 1889 HSDA
 - a. The officers of the organization and the members of the committee shall be responsible to carry out the decisions of the annual council between sessions.
 - b. The chairperson shall organize and chair the committee meetings.
 - c. The vice-chairperson shall perform the duties of the chairperson when the chairperson is not present.
 - d. The secretary shall perform the duties of the chairperson when the chairperson and the vice-chairperson are not present.
 - e. The secretary shall keep and submit reports on the following: member group names; the names of the committee members and of the annual council members; the names of the organization officers; the minutes of both the committee and the annual council meetings; and the proposals, decisions, resolutions, etc., of the committee and of the annual council.
 - f. The treasurer shall submit a report at each regular committee or annual council meeting and whenever asked by the committee chairperson or the annual council chairperson. The treasurer

shall assist the auditor to educate treasurers of local churches concerning the maintaining of proper financial accounts.

- g. The auditor shall audit the financial accounts of the organization and the financial accounts of the local churches annually and submit a report at the annual council session. The auditor, with the assistance of the treasurer, shall educate the local church treasurers in their work as needed.

9. Funding

- 9.1 Member churches are encouraged to systematically return the collected tithes to this organization above that which is used in supporting their own gospel worker(s) or are to make arrangements with the committee to give as they are able. Individual members of the organization are also encouraged to return the Lord's tithe to this organization.
- 9.2 Member churches are encouraged to systematically give at least 10% of the general or non-allocated donations they receive to this organization.

10. Disfellowship and Impeachment

- 10.1 Individual members of the organization may be disfellowshipped by a two-thirds vote of the committee for open sin, after the committee has followed the guidelines of Matthew 18.
- 10.2 Individual members of the member church entities shall only be disfellowshipped by the church wherein they hold membership, after the church has followed the guidelines of Matthew 18.
- 10.3 Member churches may also be expelled from this organization by a two-thirds of the annual council.
- 10.4 Officers of the organization may be impeached by a two-thirds vote of the committee. Members of the committee may be impeached by a two-thirds vote of the committee, not including the member(s) being considered for impeachment.

11. Fundamental Principles

- 11.1 We believe the Bible is our creed and that new light does not contradict or undermine the foundation or pillars of our faith revealed in the word of God. The 1889 Fundamental Principles of the Seventh-day Adventists most clearly defines the well-defined points of our faith.
- 11.2. We believe all people, including the unborn from conception onward, are endowed by their Creator with inalienable rights; therefore, we oppose the violation of a person's rights through means such as, but not limited to, the taking of the life of the unborn through abortion, compulsory vaccination or other compulsory medical treatment or procedures, compulsory religious mandates or laws, and the compulsory taking of life in military service.

"A New Beginning" continued from page 6

are to knowingly allow heresy or doctrinal impurity among us. Doctrines that cause division are called heresies and are listed by Paul as one of the works of the flesh by which we will be lost for following.

As we move forward, we need a lot of prayer and love. Let us strive with all our being to be the people that are described in Psalm 133:1 and in Revelation 14:12!

You may see a video presentation of <https://www.youtube.com/watch?v=Iw4liEFXOOg&t=2s> or you QR code here.



“Press together, press together. Let us be united in Christ. God is dishonored by disunion” (Ellen White, *General Conference Bulletin*, April 25, 1901, Art. A, par. 34).

“Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me” (John 17:20–23).



The Imposter of Revelation

By Allen Stump

An imposter is a person who pretends to be someone else in order to deceive others. Ferdinand Waldo Demara, Jr. was perhaps the greatest imposter ever. He impersonated over forty people and roles in his life. Those roles included a naval surgeon, a civil engineer, a sheriff's deputy, an assistant prison warden, a doctor of applied psychology, a hospital orderly, a lawyer, a childcare expert, a Benedictine monk, a Trappist monk, an editor, a cancer researcher, and a teacher. A movie was made about Demara's life entitled *The Great Impostor*. It was said that Demara had a true photographic memory. He would read books about the position he planned to imitate and using his very high IQ, he was able to fool many people.



Ferdinand Waldo Demara, Jr.

The book of Revelation tells us about a church that impersonates another church. This church is very smart and, like Demara, actually fools the majority of people. Her name is Laodicea, and we read about her in Revelation 3:

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, **the faithful and true witness**, the beginning of the creation of God; 15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. 22 He that hath an

ear, let him hear what the Spirit saith unto the churches. (Revelation 3:14–22)

As in all the messages to the churches, it is Jesus who is addressing Laodicea. In each church Jesus is described with different characteristics which uniquely relate to that church. To the Laodiceans Jesus is described, in part, as “the faithful and true witness.” This indicates to the reader that he has something startling to say and so unbelievable that Laodicea might not believe his testimony. We have been told:

The message to the church of the Laodiceans is a startling denunciation . . . (Ellen White, *Testimonies for the Church*, vol. 3, p. 252.1)

What Jesus says about Laodicea is true. All of it. Jesus is the faithful and true witness, and he never makes a mistake!

Many educators today teach that we should never condemn a student without commending him or her first, but to Laodicea, Jesus has nothing good to say. Nothing!

The Lord here shows us that the message to be borne to His people by ministers whom He has called to warn the people is not a peace-and-safety message. (*Ibid.*, p. 252.3)

As Adventists, we trumpet our desire for truth. We really want the truth, we think, but the message to Laodicea and *our* reception of it will reveal if *we* really want the truth or not!

While Jesus says nothing positive about Laodicea, he does not leave his people without hope. Jesus offers Laodicea counsel that, if taken, will cure their seeming hopelessness.

It [the message to the Laodiceans] is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. (Ellen White, *Testimonies for the Church*, vol. 1, p. 186.1)

Jesus wants his people to change and repent of the spiritual poverty they have brought upon themselves. He says:

As many as I love, I rebuke and chasten: be zealous therefore, and repent. (Revelation 3:19)

The Greek word translated *rebuke* is ἐλέγχω (*elegchō*), and it means *to expose, to convict, or to reprove*. *Elegchō* is translated *rebuke* or *rebuked* in five of its seventeen usages in the New Testament. It is translated as *reprove* or *reproved* six times. *Elegchō* is translated *convinced* in James 2:9:

But if ye have respect to persons, ye commit sin, and are *convinced* of the law as transgressors. (James 2:9)

Elegchō is translated *tell* in Matthew 18:15:

Moreover if thy brother shall trespass against thee, go and *tell* him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. (Matthew 18:15)

The concept of rebuke in Revelation 3:19 is perhaps not as stern and hard as we might have thought. Jesus certainly wants to inform Laodicea of her condition. He wants Laodicea to be convinced of her need.

Do you like to be given a list of your sins? Do you like to be *reproved* or *rebuked*? Do you like the idea of being *rebuked* for being lukewarm and in need of gold, white raiment, and eyesalve? Most people would not.

Jesus rebukes Laodicea, and he also chastens her. What does the word *chasten* mean to you? Maybe punishment? The Greek word translated *chasten* is παιδεύω (*paideuō*), and it means *to train children, to chasten, correction, to discipline, or to instruct*. *Paideuō* especially means *to teach* or *to correct*. Can you instruct someone who already knows everything, someone who is rich and increased in goods and needs nothing? That is one of the issues the faithful and true witness faces. He must teach the seemingly unteachable.

Jesus says to *repent* and Laodicea says, *Of what, Lord? Look at how good we are*. But Jesus knows the full truth of Laodicea's condition, and he has the remedy:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. (Revelation 3:18)

Have you ever seen identical twins? Though they look very much alike on the outside, their spirits may be very different. They may be very dissimilar people.

Laodicea and Philadelphia are identical twins. They look just alike on the outside. Both are zealous and hot outwardly, but inwardly they are very different. The Philadelphians enter through the open door into the most holy place with Christ, but Laodicea keeps Jesus locked outside, knocking for entrance.

Gold tried in the fire

Jesus tells us to buy of him gold. Gold is mentioned throughout the Bible. Its first mention is in the second chapter of Genesis, and its last mention is in the next-to-last chapter of the Bible, where the Holy City is said to be

of pure gold. Gold has always been a symbol of wealth and of the rich.

James and Paul help us to understand what this gold is. They write:

Hearken, my beloved brethren, Hath not God chosen the poor of this world **rich in faith**, and heirs of the kingdom which he hath promised to them that love him? (James 2:5)

For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. (Galatians 5:6)

The gold Jesus wants us to acquire represents faith which works by love and purifies the soul. It is gold tried in the fire, thus eliminating impurities so that it has no defiling substance mingled with it. Without this gold, we must be estranged from God.

The gold tried in the fire is faith that works by love. Only this can bring us into harmony with God. We may be active, we may do much work; but without love, such love as dwelt in the heart of Christ, we can never be numbered with the family of heaven. (Ellen White, *Christ's Object Lessons*, p. 158.3)

Christ wants us to be rich in faith and love. We may claim to be very rich. *We have the truth. We teach the seventh-day Sabbath. We are re-organizing the church*. Laodicea look much like Philadelphia, but the faithful and true witness tells the truth.

Laodicea is a faulty people devoid of the faith which works by love and purifies the soul. If she does not purchase the gold, what will happen to her? Jesus says plainly:

So then because thou art lukewarm, and neither cold nor hot, **I will spue thee out of my mouth**. (Revelation 3:16)

This ease-shattering statement comes from the faithful and true witness, and remember that there are no conditional prophecies in the book of Revelation:

The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants **things which must shortly come to pass** . . . (Revelation 1:1)

How important is it that we receive this gold? Beloved, without it nothing else matters. Paul says we might do what seem to be great and marvelous things, but, without love, we are lost.

1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all

knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.
3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. (1 Corinthians 13:1–3)

Laodicea is seemingly very righteous and full of zeal, but she is as lost as hell. To the leaders of the people in his day, Jesus said:

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. (Matthew 23:13)

The Greek word for *hypocrites* is from ὑποκριτής (*hypokritēs*). It means *actor* or *one who impersonates*—an imposter!

How could this happen to Laodicea? Can she be guilty of keeping people out of the kingdom and even failing to enter herself? But I remember what the wise man wrote about the nature of humanity and how it repeats itself:

That which hath been is now; and that which is to be hath already been; and God requireth that which is past. (Ecclesiastes 3:15)

In other words, history has a way of repeating because unregenerate human nature does not change.

We know we must have this gold tried in the fire, but where can we acquire it? John speaks of the source of all love:

He that loveth not knoweth not God; for God is love. (1 John 4:8)

We must know God, for God is love. This implies that Laodicea really does not know God. When one become acquainted with Christ and goes with him to Gethsemane and to Golgotha, one can see God's great love in the greatest demonstration ever, and then Laodiceans can begin to know something about love.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

It is this love that we must have, if we are to be saved, “for love begets love” (Ellen White, *The Desire of Ages*, p. 519.3), and that love, again, was demonstrated at Calvary. Please note the following statement. I have inserted within brackets some parallel thoughts which we should consider.

The value of a soul [and the cost of sin], who can estimate? Would you know its worth [and the cost of sin], go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great

drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, “My God, My God, why hast Thou forsaken Me?” Mark 15:34. Look upon the wounded head, the pierced side, the marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul [and the cost it took to redeem that soul from sin]. (White, *Christ's Object Lessons*, p. 196.4)

When we understand the cost of our sin and what heaven was put through for our salvation, love is awakened in us, and we are sorry for our sins and want to repent from our lukewarmness. Like Philadelphia, Laodicea is hot on the outside, but unlike Philadelphia, she is shivering cold on the inside. The outward heat and the inward cold combine into lukewarmness. Jesus described this in his day:

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. 28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. (Matthew 23:27, 28)

It is easy for modern-day Christians to look back at the scribes and Pharisees and think within themselves, *How terrible. They appeared so hot on the outside and yet were deadly cold inside.* But, beloved, our real condition is given by the prophet Isaiah:

But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. (Isaiah 64:6)

Laodicea needs to be converted! But there is hope! The word of God promises:

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: (John 1:12)

We must not only accept Jesus as our Saviour from sin but also accept him as the Lord, or ruler, of our life.

But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. (1 Corinthians 8:6)

Those in the one true God movement quote the previous verse a lot to prove the truth about God, which is fine, but do we realize that it also teaches that Jesus is the Lord, or master, of our life and that we are not only justified by his

blood but are directed in our present life by his commands and desires which are to be obeyed?

We need a faith which works by love, and the word of God is the source of faith:

So then faith cometh by **hearing**, and hearing by the word of God. (Romans 10:17)

The Bible concept of hearing goes beyond receiving an audio sound wave in our ear canal. It has the concept of being in obedience to that which we hear. Faith does not grow simply by learning or listening to the reading of the word of God but also by our obedience to it. For example, the Bible teaches that the tithe of all belongs to the LORD (Leviticus 27:30). Suppose I have a \$1,000 income but have \$950 in debts. Do I pay all of the debts and then return the remaining \$50 to the LORD? Can I build or grow faith that way? No, you cannot build faith that way. You must be obedient to God first, and, as you do, you will be able to see him fulfill his promise to care for you and to help you, and your faith will grow. This faith can only be exercised properly when we love God. Paul says that we are to have the "faith which worketh by love" (Galatians 5:6). Ellen White shares the result of this kind of faith:

Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, there is faith—faith that works by love and purifies the soul. (Ellen White, *Steps to Christ*, p. 63.2)

Laodicea used to have a reputation of being the *people of the book*, but Jesus says she is miserable and does not know the Book. No wonder this is not a peace-and-safety message. Instead of looking to human ideas, let us look to Jesus, the Lamb of God which takes away the sin of the world. Jesus give us this most-needed love, and if we really receive it, others will see it in us.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. 35 By this shall all men know that ye are my disciples, if ye have love one to another. (John 13:34, 35)

How do people know we are the disciples of Jesus? Is it because:

We keep the seventh-day Sabbath?

We don't believe in keeping the feasts?

We don't believe the king of the north is the papacy?

We baptize using the proper formula?

When we know Christ and trust in him for our faith and our love, we will be rich.

White raiment:

Not only is Laodicea lacking in the gold tried in the fire, but she is in need of white raiment.

In the Garden of Eden, Adam and Eve had garments of light to hide their nakedness. Noah's son, Ham, brought shame, or dishonor, upon himself by seeing the nakedness of his father. This act by Ham was shameful! But worse than this would be to be naked and to be so out of tune with reality that we do not even know we are naked or shameful!

The white raiment represents the righteousness of Christ. The Scriptures teach:

And to her [the lamb's wife] was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. (Revelation 19:8)

I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with **the garments of salvation**, he hath covered me with **the robe of righteousness** . . . (Isaiah 61:10)

Is it possible that those professing to be God's last-day, remnant church do not have righteousness by faith? If the *church lacks the faith* which works by love and purifies the soul, it must also be that the righteousness which comes *by faith* is lacking. We are clearly justified by faith:

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: (Romans 5:1)

Martin Luther tenaciously clung to the reference from Habakkuk quoted by Paul:

For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. (Romans 1:17)

Christians must have faith to live by faith! How can Jesus or anyone say that Laodicea is not righteous? Laodicea keeps the Sabbath, tithes, and is vegan! What about us? We may think we are well-clothed, but if we are depending upon any of these works to make us right with God and to obtain heaven for us, we are wrong! The faithful and true witness is NOT wrong. Jesus will say to us, just like to those of old:

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. (Matthew 23:23)

Yes, it is right to be careful with our tithe. Jesus says we ought to do this, but he says that there are weightier, more

important matters, such as mercy and faith! Our faith will make a change in us, if it is true faith that works by love.

Let us speak a word of caution. This does not mean it is not important to have truth. Truth and righteousness cannot be separated. In fact, we have been told, concerning those who wish to think they can enter heaven by their righteousness:

They are not willing to be deprived of the garments of their own self-righteousness. They are not willing to exchange their own righteousness, which is unrighteousness, for the righteousness of Christ, which is pure, unadulterated truth. (Ellen White, *Testimonies to Ministers and Gospel Workers*, p. 64.3)

The righteousness of Christ “is pure, unadulterated truth.” Let that never be forgotten, but it must be truth lived and demonstrated in our lives. Heresies or divisions based upon false teachings is a work of the flesh:

Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, **heresies**, [divisions/differences] (Galatians 5:20)

White is a symbol of purity. The Lamb’s bride is to wear the pure white robe of righteousness. To find the white raiment, we must look to Jesus “the author and finisher of our faith” (Hebrews 12:2).

Eyesalve

Finally, Laodicea must anoint her eyes with eyesalve that she may see.

Is it possible that a church which claims to have the truth, the whole truth and nothing but the truth, lacks the Holy Spirit to a degree that they are not able to properly discern truth from error or how to apply that truth? Love and faith are a part of the fruit of the Spirit:

But the fruit of the Spirit is **love**, joy, peace, longsuffering, gentleness, goodness, **faith**, (Galatians 5:22)

If Laodicea is lacking the *fruit of the Spirit*, it is because she is lacking the Spirit! That is a sad fact but true. Laodicea is obsessed with minor matters and because of a lack of spiritual discernment, she misses the major points. Jesus correctly said to the leaders of his day:

Ye blind guides, which strain at a gnat, and swallow a camel. (Matthew 23:24)

Here is part of the problem—Laodicea majors in minors and minors in majors. She has blind leaders leading the blind, and they both will be lost:

And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? (Luke 6:39)

In the New Testament, the expression *Holy Spirit* is *hagion pneuma*. It literally means *holy wind* or *holy air*. Laodicea needs to have this holy air. We could say she needs a breath of fresh air!

So, if having the Holy Spirit is vital, how does one receive this precious gift of God?

Firstly, you must receive Jesus as Lord. Remember that “the Lord is that Spirit” (2 Corinthians 3:17). If we receive him, he has promised we will be his children:

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: (John 1:12)

Secondly, if you are to receive the Holy Spirit, you must be obedient to the word of God. As Peter noted:

And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. (Acts 5:32)

That certainly includes, above all things, the two great commandments. See Mark 12:28–32.

Thirdly, you are to ask for the Holy Spirit, believing the promise of God:

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. 10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. 11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? 12 Or if he shall ask an egg, will he offer him a scorpion? 13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:9–13)

Fourthly, you must see your spiritual need:

For all have sinned, and come short of the glory of God; (Romans 3:23)

Fifthly, you must confess and put away sin:

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. (1 John 1:9)

The Greek scholar Kenneth Wuest notes on the word *confess* in this verse:

The saint is to confess. The word “confess” is *homologeō* (ὁμολογεω), from *homos* (ὁμος), “the same,” and *legō* (λεγω), “to say,” thus, “to say the same thing as another,” or, “to agree with another.” Confession of sin on the part of the saint means therefore to say the same

WV Camp Meeting

June 7–11, 2022

The 2022 West Virginia camp meeting will be held June 7–11.

This will be the first camp meeting since the reorganization in March. We certainly hope you will make the effort needed to attend and that you will join us.

We are making this announcement as early as we can for those who need to apply for time off from work and /or to make other scheduling adjustments. The theme is “Pressing Together To Finish the Work.”

We are living in a time of peril, a time of temptation, of despondency. Every one is beset by the wiles of Satan, and we should press together to resist his power. We should be of one mind, speaking the same things, and with one mouth glorifying God. When unity prevails, the church advances from success to success, and the various departments of the cause of God fulfill their part in the finishing of the great work before us. (Ellen White, *The Review and Herald*, November 12, 1914, par. 5)

With the reorganization, a greater need than ever exists to understand gospel order in the local church; therefore, we will be having a seminar on church structure and how servants, such as elders, deacons, deaconesses, treasurers, and others, function in the church.

We also are planning more food preparation classes. Last year these classes were well attended and interesting.

If you need help with expenses to attend, there are believers who are willing to help and have set aside funds for this purpose. Let us know your need, and we will evaluate and share, as we are able and according to the needs.

If you need transportation, let us know, and we will try to see if someone is coming your way and is able to help. Right now we have a brother in Peru, Illinois, near I-80 who needs a ride.

Please plan now to attend. Each year we see developments that clearly show things are swiftly closing up, but who could have anticipated the way things have gone during the last two years? It is possible this camp meeting may not even happen. If time allows, however, we certainly need to draw together, and camp meeting is an excellent way to do this.

thing that God does about that sin, to agree with God as to all the implication of that sin as it relates to the Christian who commits it and to a holy God against whom it is committed. That includes the saint's hatred of that sin, his sense of guilt because of it, his contrition because of it, the determination to put it out of his life and never to do that thing again. This is what confession of sin means here. The English word “confess” means “to admit the truth of an accusation, to own up to the fact that one is guilty of having committed the sin.” But the Greek word means far more than that, as was shown above. The verb is present subjunctive, speaking of continuous action. This teaches that the constant attitude of the saint toward sin should be one of a contrite heart, ever eager to have any sin in the life discovered for him by the Holy Spirit, and ever eager to confess it and put it out of the life by the power of that same Holy Spirit. David wrote concerning that kind of heart when he penned the words: “The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise” (Psalm 51:17). (Kenneth Wuest, *Wuest's Word Studies in the Greek New Testament*, vol. 3, pp. 104, 105)

Will you receive the counsel of the true witness? Do you want to be filled with the latter rain? Will you enter into the joy of the Lord or be spewed out and receive destruction?

Laodicea is a faulty people, devoid of faith which works by love and purifies the soul. They are devoid of the righteousness of Christ and of his Holy Spirit. Laodicea has hope, if they will accept the counsel of the faithful and true witness.

The message of the True Witness finds the people of God in a sad deception, yet honest in that deception. (Ellen White, *Testimonies for the Church*, vol. 3, p. 252.4)

Laodicea has not known that her condition has been deplorable in the sight of God, but we know. If we are living in the spiritual state of Laodicea, by God's grace that can change, if we are honest enough to acknowledge that the faithful and true witness is correct. Today I am thankful to stand shoulder to shoulder with needy people, people who know they are so needy that they are turning to Jesus and buying of him faith which works by love and purifies the soul, receiving righteousness from him and his Holy Spirit so that their souls might be purified and empowered to share the three angels' messages.

The shaking will be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. Let us not be shaken out but, instead, be secured in Christ.

1889 HSDA NEWS

Beginning with this issue of *Old Paths*, we will have a news section to help keep you up-to-date with events happening within the 1889 HSDA Church. If you or your local church is a part of this church and you have news, announcements, or other items of interest for the church, please send them to us, and we will publish the notices for the edification and instruction of the church at large. These points of interest might include upcoming meetings or evangelistic campaigns, reports of camp meetings, special prayer requests, etc. They can also be about ordination services, weddings, and even birth announcements! For example, recently the trustees and the vice-chairperson of the 1889 HSDA met to help dedicate the service of a new chapel and to ordain an elder for a group in Tennessee.

Currently the 1889 HSDA Church in the United States is continuing the work of organization that was begun in March, as noted in the article entitled "New Beginnings." We are working on church membership and financial issues, including establishing a checking account. Ideas concerning a website and a review journal have been discussed.

If you are not a part of this movement but would like to be, please contact us. We will be glad to hear from you and want to communicate with you!


The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be

reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to "the principalities and powers in heavenly places," the final and full display of the love of God. Ephesians 3:10. (Ellen White, *The Acts of the Apostles*, p. 9.1)

As noted above, the church is "organized for service." We are here to serve you and to support and encourage you. We are here to equip you with the tools and help you need to play your part in the salvation of souls. The 1889 HSDA Church is small now, and our resources are limited, but we will do what we can for you, as you let us know your needs. The good news is that we serve a God whose resources are not limited!

Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme will find perplexities vanish, and a plain path before their feet. (Ellen White, *The Desire of Ages*, p. 30.1)

Just a reminder, the chairperson of the committee is Brother Robert Motsinger. If you wish to contact him, you may reach him at info@inyourforehead.com.

The one thing the church would request of each one is prayer, for the church and especially the leaders need much prayer. 

Busy as Bees


We have all heard the expression *busy as bees*. Anyone who has observed the honeybee knows bees are busy and are a very good object lesson for working industriously. Hives of bees have work bees, indicating a united group effort to accomplish a task. We have been told:

The wisest of men may learn useful lessons from the ways and habits of the little creatures of the earth. The industrious bee gives to men of intelligence an example that they would do well to imitate. These insects observe perfect order, and no idler is allowed in the hive. They execute their appointed work with an intelligence and activity that are beyond our comprehension. (Ellen White, *Testimonies for the Church*, vol. 4, p. 455.2)

Honeybees are vital to life, as they are prolific pollinators of fruit and vegetable plants. They provide honey and wax

that humans use. The truth is humans could not live without bees. The United States Department of Agriculture states:

Three-fourths of the world's flowering plants and about 35 percent of the world's food crops depend on animal pollinators to reproduce. More than 3,500 species of native bees help increase crop yields. Some scientists estimate that one out of every three bites of food we eat exists because of animal pollinators like bees, butterflies and moths, birds and bats, and beetles and other insects. (<https://www.nrcs.usda.gov/wps/portal/nrcs/main/national/plantsanimals/pollinate/>)

Did you know that in just one regular hive there will be up to 10,000 bees? Knowing the danger bees are in and the great need we have for them has motivated me to try to set up a hive of bees this spring. It is not too late for you to consider a similar project. Let's be as busy as bees! 

Youth's Corner – Beauties of the New Earth

By Ellen G. White

(The following are reprints of the first two articles written by Ellen G. White for the first two issues of The Youth's Instructor, dated August 1, 1852, and October 1, 1852.)

Part 1

Dear Young Friends,

You live in a dark and wicked world, subject to sickness, pain and death. You may see many things that look beautiful; but how soon they fade away. You may have a dear friend that you love; but soon that one may be torn from you by sickness and death, and you will then feel lonesome.

You should have something substantial to fix your minds and affections upon, that can give real satisfaction and joy, and cheer your spirits in this dark world, and cause your sorrows to bring joy in the end.

There is a blight upon everything. The earth feels the curse that God pronounced upon it, because of the disobedience of our first parents. They broke the command of God in eating of the forbidden tree, after he had given them the privilege of eating of all the other trees in the garden. They listened to the tempter, ate of the forbidden tree, and were expelled from the beautiful garden of Eden.

The earth that was then so beautiful, was cursed, and the flaming sword was placed around the tree of life to guard it, lest man, in his sin, should approach that tree, and eat of its immortal fruit, and by so doing, live in sin for ever.

The tree of life was designed to perpetuate immortality. Adam and Eve could eat of that tree, and enjoy its rich immortal fruit, until they transgressed the command of God. Death was then pronounced upon them, and all that should ever live upon the earth. There was no way of escape for us; no provision that we might again have access to the tree of life, if we would repent. Whatever evils might befall us, there was then no other way than to bear them without hope of having right to the tree of life, to eat of its

leaves and fruit, and be healed. We must ever suffer and groan beneath the curse.

But the Son of God, who was with the Father before the world was, took pity upon us in our lost condition, and offered to step in between us and the wrath of an offended God. Said Jesus, I will give my life for them. I will take the burden of the sins of the world upon men, and will make a way possible for these transgressors to find pardon and enjoy thy favor again, that they may repent and keep thy commandments, and again have access to the tree of life. God consented to give his only Son to die for lost man.

The lovely Jesus laid aside his glory, and came into this dark world, and took upon himself our nature, to be wounded for our transgressions, to be bruised for our iniquities. O, what love for us.—He led a self-denying life, and had not where to lay his head. He was a man of sorrow and acquainted with grief, was despised and rejected, and finally was crucified for us.

But you must not think that you have nothing to do, because Christ died for you. You must repent of all of your sins, and give your hearts to God, and then believe that the blood of Christ will cleanse you from all sin. Then if you keep all the commandments of God, the Sabbath with the rest, you may through the merits of Christ, be brought back to the tree of life. This will be when Jesus comes to raise the righteous dead, and change the living saints. Then you will have right to the tree of life, and eat of the leaves, and immortal fruit of the tree of life and live for ever in perfect happiness.—Read Revelation 22:14.

In the next paper I will speak of the beauties of the New Earth.

Part 2

Dear Young Friends,

At the close of my communication in the first number of the Instructor, I stated that I would tell you something of

the beauties of the New Earth, in the next paper, and now I will fulfill my promise.

The glorious City of God has twelve gates, set with pearls most glorious. It also has twelve foundations of various colors. The streets of the City are of pure gold. In this city is the throne of God, and a pure, beautiful river proceeding out of it, as clear as crystal. Its sparkling purity and beauty makes glad the City of God. The saints will drink freely of the healing waters of the river of life.

On either side of this beautiful river is the tree of life. And the redeemed saints, who have loved God and kept his commandments here, will enter in through the gates of the City, and have right to the tree of life. They will eat freely of it, as our first parents did before their fall. The leaves of that immortal wide-spread tree will be for the healing of the nations. All their woes will then be gone. Sickness, sorrow and death they will never again feel, for the leaves of the tree of life have healed them. Jesus will then see of the travail of his soul [Isaiah 53:11] and be satisfied, when the redeemed, who have been subject to sorrow, toil and afflictions, who have groaned beneath the curse, are gathered up around that tree of life to eat of its immortal fruit, that our first parents forfeited all right to, by breaking God's commands. There will be no danger of their ever losing right to the tree of life again, for he that tempted our first parents to sin, will be destroyed by the second death.

All faces will reflect the image of their Redeemer. There will then be no anxious, troubled countenances, but all will be bright, and smiling in spotless purity. The angels will be there, also the resurrected saints with the martyrs, and the best of all, and what will cause us the most joy, our lovely Saviour who suffered and died that we might enjoy that happiness and freedom, will be there.—His glorious face will shine brighter than the sun, and light up the beautiful City, and reflect glory all around.


Children will be there. They will never be engaged in strife or discord. Their love will be fervent and holy. They will also have a crown of gold upon their heads, and a harp in their hands. And their little countenances, that we here see so often troubled and perplexed, will beam with holy

joy, expressive of their perfect freedom and happiness. They will express in child-like purity their wonder and delight, as they behold every thing around them so new and lovely. They will look to the blessed Saviour who has given himself for them, and, with admiration and love for him who is smiling upon them, raise their voices and sing to his praise and glory, while they feel and realized the matchless depths of a Saviour's love.

This earth, dear children, is to be purified with fire; then it will be much more beautiful. The grass will be living green, and will never wither. There will be roses and lilies, and all kinds of flowers there. They will never blight or fade, or lose their beauty and fragrance.

The lion, we should much dread and fear here, will then lie down with the lamb, and everything in the New Earth will be peace and harmony.—The trees of the New Earth will be straight and lofty, without deformity.

The saints will have crowns of glory upon their heads, and harps of gold in their hands. They will play upon the golden harp, and sing redeeming love, and make melody unto God. Their former trials and suffering in this world will be forgotten and lost amid the glories of the New Earth. And they will ever have the approving smiles of Jesus upon them, and their happiness will be complete. There will be glory, glory all around.


Dear children, the future abode of the saints will be all over glorious, and will you strive to be there? Let your minds dwell upon the glories of heaven, for this you may do with safety, and this will bring substantial joys, and will make you heavenly minded. If you have trials here, and feel lonesome, look away from this dark world to the bright glories of heaven. Set your affections upon heavenly joys, and then you will not feel so deeply the trials and disappointments of this life, for you will feel that you have a home in glory, a crown, a harp, and a lovely Saviour there. Strive for that blest inheritance which God has promised to those that love him, and keep his commandments. 

SMYRNA.ORG UPDATED

For the first time in over a decade and a half, our website has been updated. This was certainly needed, and we pray the new site will be a blessing.

What is new? First and foremost, the look is new, fresh, and up-to-date. We have retained a great amount of the data from the prior site and have put it in an archive section. Other areas that are new include a place to leave us messages and a search feature. The site is also optimized for use with tablets and mobile phones, and the *About* page gives a brief history of Smyrna and introduces our team members.

We have also included a section where donations to the ministry may be given through credit/debit cards and PayPal. This has been a feature requested by many, and we are thankful to offer a secure way to make electronic donations, but we are not soliciting funds with this feature. We are thankful for the help you do give, as it allows us to offer our services and publications free of charge.

I hope you will stop at the site and take a look around. If you have suggestions, please share them with us, so we can make the site the most serviceable possible. 

In the more than a century of our evangelistic activity the publishing work has been a powerful agency for the spreading of the third angel's message the world around. (Ellen White, *Colporteur Ministry*, p. v.1)



Crocus flowers blooming in the spring




Pansies with deep red/purple tints

Thoughts on flowers and nature from Ellen White's *Youth Instructor* articles

This earth . . . is to be purified with fire; then it will be much more beautiful. The grass will be living green, and will never wither. There will be roses and lilies, and all kinds of flowers there. They will never blight or fade, or lose their beauty and fragrance. (October 1, 1852, par. 6)

He [Jesus] was delighted with the fields glowing with the beautiful flowers, and in listening to the birds of the air, and uniting his voice with them in their happy songs of praise. (February 1, 1873, par. 4)

The opening buds and blooming flowers, with their varied tints, outviewing even the glory of Solomon, show forth the skill of the divine Artist. (December 24, 1896, par. 1)

The birds, the natural flowers that decked the fields with their glowing beauty, the majestic trees and lofty mountains, the ragged rocks and perpetual hills, all had special charms for him [Christ]. (September 1, 1873, par. 8) 



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