

# The Cornerstone of Adventism

By Adrian Ebens

[www.maranathamedia.com](http://www.maranathamedia.com)

If you would like to turn in your Bibles to Hebrews chapter 11, and we are going to look from verse 8, it says,

**Heb 11:8-10** By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. (9) By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: (10) For he looked for a city which hath foundations, whose builder and maker is God.

And I just want us to think for a moment about God being a builder and a maker, when God builds and makes. It says here that there would be a city which has a foundation whose builder and maker is God, and ultimately that is the new Jerusalem, isn't it? It's the heavenly city, that's the place that we want to go, but for God's people to get to the heavenly city, whose builder and maker is God, God would build a church starting with Abraham, and a church that would be like an ark of safety.

The story of Noah is a symbol of God's church, where God's people would come into this ark of safety whose builder and maker is God, and that this would take them through the trials and storms of the sojourn of this life. And so God has built a church whose builder and maker is God, and it commenced with Abraham, and it expanded to the time of Moses, but of course because God's people went through a number of periods where they would fall away, God would have to rebuild his church a number of times. After they went into Babylon and they came back, God had to rebuild the church. At the time of Christ, God had to rebuild the church and re-lay the cornerstone, the foundation of his church. And once again in 1844, God, because of the apostasy, had to re-lay the foundations for his church. Does that make sense?

We come over to Revelation 12, and we see in this one story, God's church linked together through the symbolism of a pure woman. In Jeremiah chapter 6, verse 2, God says, "I have likened the daughter of my people to a comely or beautiful and delicate woman." God's church is referred to as a woman, and in Revelation chapter 12 we see all, every aspect of God's church revealed, the whole history of God's church revealed in this chapter 12. Because it's interesting, that in this chapter we see a woman, we see the seed, who is Christ, and we see a dragon or a serpent. Now, where do we first encounter a woman, a serpent and a seed? Where does that first occur? The promise of a seed? The first time when this occurs was in Genesis chapter 3, where the woman was given the promise of a seed, but there is also a dragon. And so this picture here in Revelation chapter 12 is alluding to that.

We find in Revelation chapter 12, it says, from verse 1, we are looking from verse 1,

**Rev 12:1 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: (2) And she being with child cried, travailed in birth, and pained to be delivered.**

Now, it goes on to speak about this woman who was about to have the child, who is the woman that is described here? It's the church, the church who was about to give birth and bring forth a man child that was to be caught up to heaven, obviously refers to the church that was before Christ came, and the church that was before Christ came was the church of Abraham, the church of Moses which was raised up, and down through the prophets of the early Old Testament, this is the woman that would give birth to the man child that would be caught up to heaven. And it says in verse 5, **“And she brought forth a man child, who was to rule all nations with a rod of iron: and, her child was caught up unto God, and to his throne.”** Now, this is Jesus being caught back up to heaven, and then it says, **“And the woman fled into the wilderness, where she hath a place prepared of God.”**

Now this is referring to the church of the apostles; they preached a message of God, they then were persecuted, and they went into the wilderness for a period of 1260 years. So this is the rebuilt church of God under the power of the apostles, which was established by John the Baptist and Christ, and by the apostles. Does that make sense?

Then after the 1260 year period, we see that it says, at verse 17, **“And the dragon was wroth with the woman, and went to make war with the remnant of her seed,”** and then it gives two distinguishing marks; it says, **“which keep the commandments of God, and have the testimony of Jesus Christ.”** [Rev 12:17](#)

Now, here are the two key indicators of God's church. They have the commandments of God, and the testimony of Jesus Christ. And the testimony of Jesus Christ is what? Revelation 19:10. It is the Spirit of Prophecy. It is the testimony of Jesus which brings forth the whole plan of salvation through the testimony of Jesus, which was given to the prophets, the whole sanctuary service was established. The whole plan of salvation, through the court, the Holy Place, and the Most Holy Place, which gave a context for the Ten Commandments, this was given through the Prophets, but we notice this two distinguishing factors, the testimony of Jesus and the commandments of God.

Now this is really, really important, when we think about God building a church whose builder and maker is God; there is always the testimony of Jesus and the commandments of God. This is very, very important. We see this in the time of Moses. Moses had the prophetic gift; he was a prophet, he said that a prophet would be raised up like him who, of course, was Jesus Christ. And in the time of Christ, Christ, of course, was a prophet. Jesus called John the Baptist the greatest of the prophets. The apostles—many had the prophetic gift; Peter had the prophetic gift, Paul had the prophetic gift, so we see that the testimony of Jesus went forth, and always they went forth with the commandments of God, that they should keep the commandments of God.

And again in 1844, we see that the prophetic gift and the commandments of God, once again were used as the foundation for the building of God's church. Are you with me? OK! Now, I want you to turn in your Bibles to an important passage in 1 Corinthians 3, verse 9.

**1Cor. 3:9-11 For we are labourers together with God: ye are God's husbandry, ye are God's building. (10) According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon.”** Then here is the key verse: **(11) For other foundation can no man lay than that is laid, which is Jesus Christ.**

Every time God establishes his church, he lays the foundation, and that foundation is Jesus Christ. And through the prophetic gift, God is able to lay a perfect cornerstone, a perfect foundation. It is the prophetic gift that allows that foundation to be set right from the beginning, because if God does not send the prophetic gift to lay the foundation correctly, then the building which is built will be incorrectly built. It will lay on a foundation that is not set right, and it will be built incorrectly. So this is a very, very important point that we need to point out, is that the foundation that is laid is laid on Jesus Christ. We need to understand who Jesus Christ is, if we are to lay this foundation correctly.

Now, I want to turn—actually, before I go there, I want to point out something very important to you. The churches of the Fifteenth, Sixteenth, and Seventeenth Century—can we say that these people had the commandments of God and the testimony of Jesus Christ? I don't think we can say that concerning the churches. Did the churches keep all of the commandments of God? No they didn't. They worshipped on Sunday, and, so therefore, they did not keep all of the commandments of God. Did they have the testimony of Jesus? No, they did not have the testimony of Jesus, largely because they did not keep all the commandments of God.

So when we are thinking of the churches, we are not looking at a church that God has built. God did not build the churches. This is a very important point. God called the churches to come out of Babylon, to come to the truth of the commandments of God and the testimony of Jesus, which is manifested in 1844, but God did not lay the foundation of the churches. This is a very, very important point that we need to understand. **11:38**

(Comment by Dennis in audience) I was just thinking about the Reformation and the light that God gave the so called beginnings of the Protestant movement, the Protestant churches, coming out of the Papacy or Catholicism, weren't these men living up to the light that was given them at that time?

This is a very good point Dennis. Were they living up to the light? Well many of them were living up to the light, but we need to remember that God was calling these people out of Babylon onto a cornerstone. That's what He was doing; He was calling them out. The Protestant Reformation was not a foundation upon which God built His church. The Reformation was a window that God opened in Babylon to allow Protestantism to escape from Babylon. Do you understand? Because there is no way that God laid the foundations of Protestantism, because Protestantism was built on Sunday and the Trinity, and the immortality of the soul was amongst many of them. None of these teachings can be part of the foundation of God's church, as we will see. God did not build, because, and the foundations of Sunday, of the immortality of the soul, and the Trinity, would ensure that the building of Protestantism would ultimately go back to Rome. It had to go back to

Rome because of the foundation that was laid. The foundation that was laid within Protestantism, ensure that they would never escape from Rome. Do you understand? And that is why they are referred to as the daughters of Babylon. Because even though they reformed in many teachings they did not change the foundational cornerstone of the church, which is God and his Son, and Their commandments, which included the Sabbath. Without those elements in their foundation, they could never truly escape. They could only escape for a period of time, and then they would be drawn back in. And that's what we've seen happening, isn't it? And this is where I want you to turn to, well, you can't turn there because it's in the Spirit of Prophecy, but you might have it...I'm in *Spiritual Gifts*, Volume 1, page 169. It's also in *Early Writings*, page 258, but I want to read it from *Spiritual Gifts*, because it's very, very important. *Spiritual Gifts* was released in 1858, the year 1858. And that year is very important that you understand when this was written. Now, I want to read to you from page 168 where she says,

**I saw a company who stood well guarded and firm, and would give no countenance to those who would unsettle the established faith of the body. God looked upon them with approbation. I was shown three steps--one, two and three--the first, second and third angels' messages. Said the angel, Woe to him who shall move a block, or stir a pin in these messages. The true understanding of these messages is of vital importance. The destiny of souls hangs upon the manner in which they are received. 1SG 168**

**I was again brought down through these messages, and saw how dearly the people of God had purchased their experience. It had been obtained through much suffering and severe conflict. Step by step God had brought them along, until he had placed them upon a solid, immovable platform. 1SG 169**

And this is what we've been talking about, through the process of the Reformation and onward, God had been moving God's people, step by step, until he could place them on a solid, immovable platform. OK? Now, she was saying that—notice it says it had been obtained, and this is talking about God's people through the 1844 disappointment and then the Sabbath Conferences from 1846 through 1848 where they hammered out a complete system of truths as it says in the book *Great Controversy* that a complete system of truth came about step by step until a solid, immovable platform could be established. And she was saying that this solid, immovable platform existed before 1858. OK?

Now, based on what we have read in 1 Corinthians 3, verse 11, “For other foundation can no man lay than that which is laid, which is Jesus Christ.” Is it possible to lay a solid, immovable platform without a correct understanding of the person of Jesus Christ? It's not possible. A solid, immovable platform. Notice it says that it's solid and immovable. If that platform is solid, if it is immovable, that means the very center piece of that platform must be built on a correct understanding of Jesus Christ. If there was a completely wrong understanding of who Jesus Christ is, that platform cannot be considered solid, nor can it be considered immovable if the picture of who Jesus is, is completely wrong. Does that make sense?

Now it says that God was the “master-builder”, further on page 169. He was the master builder, and again we turn to 1 Peter chapter 2. When we talk about the person of Jesus Christ, verse 6,

**1 Peter 2:6, 7 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. (7) Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.**

You cannot build God's church on a solid, immovable platform, without a cornerstone which is laid correctly. You understand the principle of a cornerstone, that the cornerstone sets the dimensions of the entire building. Once they lay the cornerstone, every other stone lines up according to that one cornerstone. If that cornerstone is out even by an eighth of an inch, or as we would say here in Australia, one millimeter—if it's out by a millimeter, that whole building is going to get laid incorrectly. OK?

And so for Ellen White to say that by 1858 we had a solid, immovable platform, and that God was the master builder, he was building this platform, and it was built upon a correct view of who Jesus is, then who they understood Jesus to be in 1858, was the correct cornerstone. Is that a fair assumption?

(from audience) Amen!

Now, I want to read to you, well, I'll read a little bit more because she says that once they laid this solid, immovable platform, she says,

**Then I saw individuals as they approached the platform, before stepping upon it examine the foundation. Some with rejoicing immediately stepped upon it. Others commenced to find fault with the laying of the foundation of the platform. 1SG 168**

The laying of the foundation of the platform has to be related to the person of Jesus, as 1 Corinthians 3:11 tells us.

**They wished improvements made, and then the platform would be more perfect, and the people much happier. Some stepped off the platform and examined it, then found fault with it, declaring it to be laid wrong. 1SG 168**

This is important. Ellen White says in 1858, that after the laying of the platform that was solid and immovable, that people would arise who had been on the platform and would say that the foundation had been laid wrong, and that it needed to be adjusted. This is what she predicted would happen.

There can be no changing of the platform without a changing of the person of Jesus Christ because he is the foundation. He is the cornerstone of the entire building, and if God was the master-builder then God had to lay a correct cornerstone, and he has always been able to lay the correct cornerstone because God's true church always had the testimony of Jesus and the commandments of God. And because of the testimony of Jesus he's always been able to lay a correct cornerstone

from the beginning. OK? And this is different from Protestantism., because they did not have the testimony of Jesus. They could not lay a correct cornerstone. God led them along step by step, until he could get them to a point where he could manifest the prophetic gift, show them the true cornerstone, and then build his church. And that's why the woman always has the testimony of Jesus, which is the voice of the prophetic gift, to lay a correct cornerstone for his church.

I want to read you something that Ellen White said in 1905.

**In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established.**

Not one pin, nothing was to change from what had been established.

**Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years? RH, May 25, 1905**

Now, this was written in 1905, it was *Review and Herald*, May 25, 1905. The last fifty years goes back to 1855, and it's during, it was in 1855, it was around that time of course, that Ellen White wrote the statement about the solid, immovable platform, which was released in 1858. And she said before this, there was a solid, immovable platform.

And so she said, not a **“pin is to be removed from that which the Lord has established.”** She also said in 2 *Selected Messages*, page 29,

**But there is an exalted platform for us to stand upon. We must believe and teach the truth as it is in Jesus.**

So the solid, immovable platform is always connected to the truth as it is in Jesus. It says again in *Review and Herald*, December 4, 1900,

**But the truth as it is in Jesus is a savor of life unto life. It is worth possessing, worth living, worth defending. Christ calls upon us to enter the narrow pathway, where every step means a denial of self. He calls upon us to stand upon the platform of eternal truth, and contend, yes, contend earnestly, for the faith once delivered to the saints. RH, December 4, 1900**

So once again she talks about the truth as it is in Jesus connected to a platform of eternal truth. And she says that over the last 50 years, that from 1855 to 1905, that this platform—not one pin was to be removed. OK.

Now, I want to read to you what was the understanding of the cornerstone of Jesus, in the *Fundamental Principles of Our Faith* that was written out in 1872 and was printed every year, right up until the death of Ellen White. It appeared a number of times, and then it started appearing every year, up until the year 1914, which is the last year that this statement appeared, where they

described who it is the God that they served. In fundamental number one—Fundamental Principle Number 1, says,

**I. That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient and eternal, infinite in wisdom, holiness, justice, goodness, truth and mercy; unchangeable, and everywhere present by His representative, the Holy Spirit.**

So we have one God and he is all of these described, all these attributes, and he is everywhere present by his Spirit. Then it says in Number 2,

**II. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven.**

This was the cornerstone of the Adventist faith based on 1 Corinthians 8:6—one God and one Lord, one Father and one Lord Jesus Christ. As was stated in the Scripture several times, “the God and Father of our Lord Jesus Christ.” And as it was expressed the other way around, that Jesus was indeed, the Son of the living God, and it is upon this Rock, that God will build his church. That Jesus is the Son of the living God.

Now, this is referred to as Fundamental Principles, and our church believed that Jesus was the Son of the living God, at least from the 1850’s—just before the 1850’s right up until 1905. This was the fundamental principles of our faith.

Now, I want you to notice, that around this time, spiritualistic interpretations started to come in into our church through what we refer to as the Alpha, through Kellogg and others. Kellogg was married to a Seventh Day Baptist, and through Kellogg’s wife, the concepts of the Trinity came to Kellogg in a way that he allowed him to begin to teach a very different understanding of God.

Ellen White spoke against these things, and she says in *Manuscript Releases*, page 760,

**Those who seek to remove the old landmarks are not holding fast; they are not remembering how they have received and heard. Those who try to bring in theories that would remove the pillars of our faith concerning the sanctuary or concerning the personality of God or of Christ, are working as blind men. They are seeking to bring in uncertainties and to set the people of God adrift without an anchor. MR760 9.5**

Now, again I want you to remember that in 1872 it says, “*A Declaration of the Fundamental Principles Taught and Practiced by Seventh Day Adventists.*” I want you to now notice, from *Special Testimonies*, Series B, where it says, this is written in 1904, around the same time, about fifty years after, when she first wrote in *Early Writings and Spiritual Gifts* about the solid, immovable platform. She says,

**The enemy of souls has sought to bring in the supposition that a great reformation was to take place 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. Were this reformation to take place, what would result? The principles of truth that God in His wisdom has given to the remnant church, would be discarded. Our religion would be changed. The fundamental principles that have sustained the work for the last fifty years would be accounted as error. Sp TB, page 54, 55 (1904).**

And notice she says, “Fundamental Principles” would be accounted as errors. Now, is it of coincidence that the statement of beliefs, from 1872 onwards, is referred to as a statement of “Fundamental Principles?” and that these would be accounted as error. Now, many of you are familiar with the history, and we have documented this in other places, how that the church from around about, well, from the time of Kellogg onward, to F.M. Wilcox, and H. Camden Lacey, and other men begin to move the church in a different direction away from a belief that God had a Son, and that this was indeed the Son of the living God, and that they moved toward the doctrine of the Trinity. I think we are fairly familiar with that. I just want to read to you a few statements of how our church has changed. Let me read to you from the Sabbath School lesson that will be looked at in the first week of 2012 where it says,

**Though some early Adventists struggle with the doctrine [the Trinity] our church today has taken a firm and unrelenting stand on this teaching. As fundamental belief number 2, says, “There is one God: Father, Son, and Holy Spirit. A unity of three co-eternal Persons.” Sabbath School Lesson one, First Quarter 2012.**

What is interesting is that it says here in the Sabbath School Lesson from 2012, next Quarter, on Friday, it says,

**In the doctrine of the Trinity we do not find three different divine roles displayed by one person (that is modalism). Nor are there three gods in a cluster (that is tritheism or polytheism). The one God (“He”) is also, and equally “They,” and “They” are always together, always closely cooperating. Sabbath School Lesson one, First Quarter 2012.**

Now, this is not the God that was part of the solid, immovable platform, or the fundamental principles of Seventh-day Adventists from 1855 to 1905. This description here is not the cornerstone that was given to us as a people from the 1850’s through to 1904, 1905. We see other

statements like this, which you may or may not have heard. This is from the Seventh-day Adventist Encyclopedia.

**“There is, therefore, no ground within the Biblical understanding of the Godhead for the idea of a generation of the Son from the Father.” Fernando Canale, Seventh-day Adventist Encyclopedia, Volume 12, page 125, (The Doctrine of God).**

Meaning that the church no longer believes that Jesus is actually the Son of the Father. That God the Father is not actually the Father of our Lord Jesus Christ as the Bible says, not in truth, only in symbol. And this is where the church has sought to lay a more perfect cornerstone, because Jesus has to be the cornerstone, and the cornerstone that our pioneers laid, was that Jesus was indeed the Son of the living God, that he proceeded forth and came out of the Father in eternity, and that he inherited everything that the Father possessed.

But this now has been rejected, and the church has sought to lay a more perfect cornerstone in saying that Jesus did not proceed forth from the Father, he did not inherit anything from the Father, and in fact, he is not truly his Son. He is in the office of a Son, and the Father is in the office of a Father, but they are not truly Father and Son. And this is what the church is teaching now.

Another statement that would indicate this, is from a book called *The Trinity* by Whidden, Moon, and Reeve.

**Another important point involves how we interpret the Bible. Here the issues pertain to whether we should interpret some passages literally or whether we may treat them more figuratively. Maybe we could illustrate this way. While we often refer to Jesus as the Son and frequently call the first person of the Godhead the Father, do we really want to take such expressions in a totally literal way? Or would it be more appropriate to interpret them in a more metaphorical way that draws on selective aspects of sonship and fatherhood. *The Trinity* by Whidden, Moon and Reeve, page 94.**

By making statements like this, we are changing the cornerstone. The cornerstone that was laid by our pioneers was that Jesus was a begotten Son, built upon a literal rule of interpretation so that Jesus is a Son, God is a Father, Jesus is begotten, and all these things are interpreted in a literal way. But the church now has changed the cornerstone so that “begotten” means “unbegotten.” The word “begotten” actually means unbegotten and unique. The word “Son” does not mean Son but means the office or drawing on selective metaphorical aspects of sonship. The word “Father” does not mean Father, it means drawing on certain metaphorical aspects of fatherhood that are anthropomorphisms that you and I can help us grasp and understand.

And as Marco pointed out in a sermon the other week, and yesterday, that anthropomorphisms means using terms that are familiar to human beings, or man anthropomorphic, man, in the Greek, that we can understand.

But the dilemma that the church has is if the church believes that our pioneers struggled with the doctrine of the Trinity, and that they believed that Jesus was begotten of the Father, then the church can no longer believe that the platform that was established in the 1850's was solid and immovable. It could not be solid and immovable, and have an incorrect view of Jesus Christ.

Our church tries to use the Protestant model of coming out of darkness as a basis of proving that the Trinity is correct. But as I have described to you, the model of coming out of darkness, is not the model that God has used to establish the Seventh-day Adventist church. Through the prophetic gift, God was able to lay a correct cornerstone from the beginning. Even as He did with Moses, He laid a correct cornerstone there. Even as he did with John the Baptist and through Christ, through the prophetic gift he was able to lay the stone correctly and rebuild the church and reorganize the church. The model for God's church during the time of the Reformation was a coming back to the platform, coming back to the point where God could actually rebuild the church and lay it on a solid platform.

But if this solid platform that was laid, that is the platform that was laid in the late 1840's, early 1850's, if their view of Jesus was incorrect, you cannot say that the church built a solid, immovable platform by 1858. You cannot say that. You can only say that the church was deeply struggling and misguided in a deep misapprehension that our pioneers were actually heretical, that their view of Jesus was completely false, and that it took over a hundred years to come out of this terrible apostasy, that our pioneers had gone into right up until the death of Ellen White. The church did not actually come into the light, fully, until after Ellen White died. That is what the church would have us to believe today. But you cannot have it both ways. This is the horns of the dilemma for the Adventist church. If the church is now correct in believing the 28 Fundamentals, that Jesus is not truly a begotten Son of God, then it cannot be true that the platform of Adventism was solid and immovable in the 1850's. Because you cannot build a solid platform without the foundation of Jesus. 1 Corinthians 3:11, no other foundation can be laid then that which is laid. You cannot lay a cornerstone without the true understanding of Jesus as the Son of God.

And so I put it to you, that as Ellen White said in *Spiritual Gifts*, that a solid, immovable platform was laid, that some would look at that platform and consider it to be laid incorrectly, and they would move off the platform. As she said in *Special Testimonies*, Series B—she said that “the fundamental principles,” and the word fundamental principles is used in the statement of faith from 1872 onward, she says, “the fundamental principles of our faith will be changed,” but then she said, some will then realize, as it says here,

**They recounted the wonderful work of God, which had led them to the firm platform...**

And that is the process that we are going through now, we have been recounting the work of God in laying the platform of our church, and we have begun to see that indeed was solid, that they did indeed have the correct understanding.

**...and in union nearly all raised their eyes to heaven, and with a loud voice glorified God. This affected some of those who had complained, and left the platform, and again they with humble look stepped upon it. 1SG 168.2**

You and I, brothers and sisters, have been granted to be a part of the fulfillment of this prophecy, to come back onto the platform, to stand on the truth as it is in Jesus, and is a wonderful gift to be able to come back onto this platform, and we are praying that many within our church will realize that they need to come back to the cornerstone that was laid by the prophetic gift and by the work of God as the master-builder and that many of our brethren will see what we are seeing and come back to the solid platform, and realize that our God indeed is the master-builder, that he laid the platform for our church. He does not need to change the cornerstone. We find now that this cornerstone which the builders have now rejected is the head of the corner and that he will complete his church, and that this church will go through to the kingdom.

*Our Father in heaven, we just thank you, that you indeed have laid a solid, immovable platform. We thank you that Jesus is the Cornerstone of this platform, and that it was correctly laid in the early 1850's, 1840's, 1850's, and that is that Jesus indeed is the Son of God, that God is the Father of our Lord Jesus Christ, and that upon this cornerstone, you laid a complete system of truth. We pray for our church that as you have helped us to come back onto the solid platform, that you may help many of our brethren to see that the cornerstone was laid correctly in the beginning and that they will come back to the solid platform and step again upon it, and rejoice with us, and that then you would pour out your latter rain upon your people, and we thank you in Jesus' name. Amen.*