

B. F. Snook & Wm. H. Brinkerhoff

The Visions of E. G. White Not of God



Cedar Rapids:
Cedar Valley Times Book and Job Printers

1866

"... and the Truth shall make you free"

[John, 8: 32]

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About the Authors: Snook and Brinkerhoff

B. F. Snook was a former Methodist minister. W.H. Brinkerhoff was a lawyer and a teacher. Both men were ordained to the ministry by James White in the spring of 1862 at Knoxville, Iowa. They rose to prominence as leaders in the Seventh-day Adventist Church in Iowa. Snook became the first president, and Brinkerhoff, the secretary, of the newly formed Iowa Conference of Seventh-day Adventists. Snook was recognized as an able evangelist who was considered by the Executive Committee of the General Conference as a candidate to be the first SDA missionary to Europe in the fall of 1863.



Figure 1. B. F. Snook & William H. Brinkerhoff.

By 1865, upon returning from the spring meeting of the General Conference held in Battle Creek, Michigan, Snook and Brinkerhoff began to question openly the divine inspiration of the visions of Ellen White. Over the period of the next several months, their dissatisfaction grew until they wrote a letter on November 30, 1865, addressed to the General Conference, withdrawing their membership from the SDA church. The reason they offered for leaving was their inability to accept the visions of Ellen G. White.

Snook and Brinkerhoff joined what later became known as the Church of God (seventh day). Brinkerhoff became editor of their church magazine, *The Hope of Israel*, in 1866. In 1868, Snook replaced Brinkerhoff as editor. Brinkerhoff moved to LaPorte City, Iowa, and raised up a sizable Sabbath-keeping church. Later, Brinkerhoff returned to the practice of law in LaPorte, and began associating with the Universalist church.

Snook remained active as an evangelist throughout the Midwestern United States. He raised up a number of congregations. One of Snook's converts was elder A. C. Long, a minister who would later cause the SDA church great grief by reprinting Ellen White's earliest visions revealing her belief in the shut door.

Introduction:

Many are the persons who have arisen since the days of John, the Evangelist and Prophet, claiming to be inspired of God to see visions, and to lead out and raise up a people for God. Mahomet arose in the seventh century, with such exhaled claims, and now has more followers than Jesus Christ.

The false prophets of Zwickau arose in the 16th century and opposed the great doctrine preached by Luther, that the Bible alone is an all-sufficient rule of faith and practice. Then follows a Swedenborg, Ann Lee, and last, though not least, the Mormons and Spiritualists with visions and tongues, and new revelations almost innumerable.

In the midst of these absurd, contradictory and unscriptural visions, appears another Prophetess, claiming, like all the others, to be favored especially of God, with visions angels visits, transits to the New Jerusalem, views of God, Jesus and Satan. Her visions are revered so highly that many of her followers as firmly believe that there is no salvation for those who reject them, as the Mahometans believe that those will be lost who reject the Koran. We will now invite the attention of the candid reader to various claims set up in behalf of these visions, and give the reasons why we cannot receive them as a divine revelation.

They are claimed to be a Fulfillment of Joel's Prophecy.

"And it shall come to pass afterward that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions." Joel 2:28.

First. We say that an application of this scripture to these times, is a perversion of it. Peter applied it to the outpouring of the spirit on the day of Pentecost. He said, "*This is that*

which was spoken by the Prophet Joel," - Acts 2:16. This prediction evidently relates to and was fulfilled in the apostolic age, in the work that began on the day of Pentecost and ended with the Revelations given to John on Patmos. This position is made to appear doubly sure, when we see and consider that there has been no true prophet or prophetess on earth since the days of John.

Second: This prophecy says nothing about your old or young women seeing visions. It says "*your young men shall see visions.*" The term man is general and may embrace women: but young men is specific and cannot have so extended an application, Therefore, we conclude that her visions come from the wrong sex to be a fulfillment of this prophecy.

They Profess to be inspired of God. Both in View and the Record of them.

Mrs. White says:

"I am just as dependent upon the spirit of the Lord in relating or writing a vision, as in having the vision." - Spiritual Gifts, Vol. 2, Page 293.

This claim, if true, entitles her to equal authority with Isaiah, Jeremiah, John and Jesus Christ, and exalts her books to equality with the Bible. Is this a true claim? Are these visions given by inspiration of God? This is a very important question and deserves a serious and candid investigation. That they are believed by many, is no proof of their divinity. Mormonism and Spiritualism have many sincere believers. That there are some good things in them is not proof that they are of God. The visions of Swedenborg contain many good things - so does the Koran - but nevertheless they are not of God. Besides all the good that is in any of the above revelations is borrowed from the Bible, the great foundation of good.

We will now try to test the question. "**Are these visions of God?**" But how shall we do this? God has not left us in the dark on a matter of so much importance as this. He has given us an infallible rule by which to try the prophets that we may know them for ourselves.

"When a prophet speaketh in the name of the Lord, if the thing follow not nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously, thou shalt not be afraid of him." Deut. 18:22.

We will bring this rule to bear upon some of her visions and see if they will not come short of the divine standard.

Chapter 1. Early Visions Suppressed.

In 1849 she taught in vision that time for our Saviour to be in the most holy place was more than half gone.

She said:

"I saw that the time for Jesus to be in the most Holy place was nearly finished, and that time cannot last but a very little longer. ... The sealing time is very short and soon will be over." – Experience and Views, * p. 46-47.

Again she says:

"Said my accompanying angel Time is almost finished... {52} ... But now time is almost finished, and what we have been years learning, they will have to learn in a few months." {55}.
– Ibid. p. 52-55.

S. D. Adventists teach that Christ entered into the most Holy place in 1844. Only five years after that, she taught as above stated, and her believers were then looking for the Lord to come immediately, and expected time to last but a few months. This was a vain expectation, and the seventeen years that have elapsed since that time, demonstrate the falsity of the vision, unless we say that (nearly finished) means (not one- fourth done, but just begun). The Lord therefore did not give her this vision, hence we need not be afraid of her.

1. She taught from 1844 to 1851 that the probation of the sinner ended in 1844.

I am well persuaded that vigorous efforts have been, and will be made, to dodge this point, and evade it by denying that when she had her visions on this subject, that she, or her husband believed the shut door doctrine. But there is nothing more sure and positive than that, not only she, but those generally, united in the faith with her, believed at that time in the above doctrine. To prove this, we will cite a few quotations from their writings during the aforesaid time.

Eld. Joseph Bates, one of the pioneers in this work, in 1847, said:

"I believe the work is of God, and is given to comfort and strengthen his "scattered," "torn," and "peeled people," since the closing up of our work for the World in October, 1844." – Word to the Little Flock, p. 21.†

* Ellen, White. *A sketch of the Christian Experience and Views of Ellen G. White.* - Saratoga Springs, New York James White, 1851: 64.

† White J. & E. *A Word to the Little Flock.* - Brunswick, Maine, 1847: 24.

In 1850 he again said: "*How many scores of writers could be called up here to prove how clearly this cry has been fulfilled, and that our work ended here (in 1844) for the world.*" – The Advent Review, 1850, Nov, Vol. 1, No. 5: 69/2.*

James White evidently believed the same, as his writings most clearly show, notwithstanding he and his brethren may deny it. He, in 1847, wrote as follows: "*Jesus is clearly represented in the Bible in his different characters, offices and works. At the crucifixion, he was the meek slain lamb. {1} From the ascension to the shutting of the door, Oct. 1844, Jesus stood with wide-spread arms of love and mercy, ready to receive and plead the cause of every sinner who would come to God by him. On the 10th day of the 7th month, 1844, he passed into the Holy of Holies, where he has since been a merciful High Priest over the house of God.*" {2} – Word to the Little Flock, p. 1-2.

Again he said: "*he is still merciful to his saints and ever will be, and Jesus is still their advocating Priest. But the sinner, to whom Jesus had stretched out his arms all the day long, was left without an advocate, when Jesus passed from the Holy Place, and shut the door in 1844. The professed churches who rejected the truth, was also rejected and smitten with blindness...*" {79/1} ... *At that point of time the Midnight Cry was given, the work for the world was closed up and Jesus passed into the most Holy Place...*" {78/1}. - The Present Truth, 1850, May.†

Again: "*At the end of the 2300 days, our high priest bore into the Most Holy on the breast-plate of Judgment, all who were within the reach of Salvation... {3/1}... All who were borne in on the breastplate of Judgment, and have not sinned willfully may repent and find forgiveness,*" {3/2}. – Advent Review, Extra, 1850, Sept, Vol. 1. No. 5: 3.‡

We will now hear **Mrs. White speak** for herself. In a vision published in 1847, she teaches that God had rejected all the wicked, and that it is now impossible for them to be saved. "*It was just as impossible for them to get on the path again and go to the City, as all the wicked world which God had rejected.*" – A Word to the Little Flock, p.14.

Eld. White's Admission.

This is to certify that Eld. James White made the following statement, at my house, in July last, 1865. "*Brother Carver, I will make an admission to you, I would not make to a sharp opponent. Considering her youthfulness at the time, and her faith in the shut door doctrine*

* Bates, J. Second Advent Way Marks and High Heaps. - The Advent Review, 1850, Nov, Vol. 1, No. 5: 65-70.

† White, J. The Sanctuary, 2300 Days, and the Shut Door. - The Present Truth, 1850, May, Vol. 1, No. 10: 75-79.

‡ Edson, H. An Appeal to the Laodicean Church. - The Advent Review, Extra, 1850, Sept: 1-16.

and her association with those of the same faith, it should not be considered singular if these things should give a coloring to the vision not warranted by what she really saw." I do not say these are the exact words, but the substance of what he said. // H. E. Carver

Note: 1. That Eld. White here confesses that when she had this vision she was a believer in the doctrines of the shut door, and that her brethren with whom she associated believed the same.*

2. Can that be colored and made to mean something contrary to God's intention which he has inspired? I think not.

3. When Eld. White republished, in 1851, the vision in which the above clause occurs, why did he suppress and leave it out, as the reader can see, that he has done in *Experience & Views* p. 10. If it is of God, has he not diminished from his word?

2. She teaches that in 1844 the world and professed church were left in the dark, rejected of God, and that the devil is in heaven, trying to carry on the work of God.

"Before the throne I saw the Advent people, the church and the world. I saw a company bowed down before the throne, deeply interested, while most of them stood disinterested and careless. ... Then Jesus rose up from the throne, and most of them who were bowed down arose with him. ... And I did not see one ray of light pass from Jesus to the careless multitude, after he arose : and they were left in perfect darkness. ... Then I turned to look at the company who were still bowed down before the throne, and they did not know that Jesus had left it. {43} ... Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne and pray. Father give us thy spirit; then Satan would breathe upon them an unholy influence." {44} - Experience and Views, p. 43-44.

Query, Why is this all suppressed, and why does it not appear in any work now for sale at their office? - Is not Satan in the wrong place for him?

3. The whole World is the devils car, and given over to strong delusions that they may believe a lie and be damned.

"A train of cars was shown me going with the speed of lightning {6-7}... It appeared to me that the whole world was on board.† ... That there could not be one left.... Said the Angel. "They are binding in bundles ready to burn." ... "It is Satan. He is the conductor in the form of an angel of light. He has taken the world captive. They are given over to strong delusions to believe a lie, that they may be damned." ... they are all going with lightning speed to perdition... I asked the Angel if there were none left? He bade me look in an

* See also - White, J. *The Sanctuary: The 2300 Days and the Shut Door.* - Osmeo, May 1850: 15 [Ed. MVT].

† "It seemed that the whole world was on board" – is written in the available original [Editor, MVT].

opposite direction, and I saw a little company, traveling a narrow pathway... I saw that the Lord had given the world opportunity to discover the snare. {7} ... Thus the world is taken in the snare - not to find out their awful deception until the seven last plagues are poured out. Satan laughs as he sees his plans succeed so well, and the whole world in the snare." {10}. - Supplement to Experience and Views,* 1851, p. 6-10.

4. The time for the Salvation of Sinners past in 1844.

In a vision published March 24th 1849, she says: "*My accompanying Angel bade me look for the travail of Soul for Sinners as used to be. I looked but could not see it, for the time for their Salvation is past.*" – Experience and Views, p. 27.

Eld. White once said to the writer, "*I acknowledge that the language teaches just what you say it does, but it is defective and teaches a wrong idea.*"

Query 1, if so how can it be inspired of God?

Question 2, Why is this declaration now suppressed and its obvious import denied?

5. In 1851 she taught that God had rejected the wicked and would not hear his people pray for them.

"Then I saw Jesus prayed for his enemies, but that should not cause us or lead us to pray for the wicked world whom God had rejected. When he prayed for his enemies, there was hope for them, and they could be benefited and saved by his prayers." And also after he was a Mediator in the outer apartment for the whole world, but now his Spirit and sympathy were withdrawn from the world, and our sympathy must be with Jesus and withdrawn from the ungodly - I saw that the wicked could not be benefited by our prayers now - Then I saw concerning loving our neighbor. I saw that Scripture did not mean the wicked whom God had rejected that we must love, but he meant our neighbors in the household, and did not extend beyond the household; But our neighbors whom we were to love, were those who love God and were serving him. - Camden Vision, 1851.†

We are aware that doubts have recently been suggested as to the genuineness of this Vision. But of this there can be no question as Mrs. White attempted to explain it to the writer, and did not attempt to deny its validity. If it is a forgery why does it teach the same document that her other visions of the same time teach, and why did she not then condemn it as such.

* White, Ellen. Supplement to the Christian Experience and Views of Ellen G. White. - Rochester: Published by James White, 1854: 48.

† Camden Vision, published at the pages 129-130: Ratzlaff, D. The Swinging Door. - In: The Cultic Doctrine of SDAs: An Evangelical Resource and an Appeal to Adventists. - Life Assurance Ministries, 1996 (384): 117-140.

6. She also teaches that the conversions made since 1844, are all spurious.

"I saw that the mysterious signs and wonders and false reformations would increase and spread. The reformations that were shown me, were not reformations from error to truth, but from bad to worse; for those who professed a change of heart had only wrapped about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen they would appear as black as ever." - Present Truth, 1849, Aug, Vol. 1, No. 3: 22/1-2.

Note Reader, 1. Why did the above converts appear to be converted, so as to deceive God's people? Was it not because those who professed to believe in the shut door, could not admit the genuineness of any conversions since 1844, unless they gave up the shut door doctrine?

2. Why did Eld. White when republishing the vision of which the above is a part, suppress Eight Lines: why not publish the whole of it? Does not this very work of suppressing, show that there is a great wrong somewhere?

7. The above Doctrine is now discarded and Seventh Day Adventists pray for and preach to sinners, as if they had never believed that their probation ended in 1844.

Hear the following explanation on the meaning of all the foregoing.

"If we go back to a period of from six to nine years, we find the believers in the third angels message few in number. Our views of the work before us were then mostly vague, and indefinite: some still retaining the idea adopted by the body of Advent believers in 1844, with Wm. Miller at their head, that our work for the world was finished, and that the message was confined to those of the original Advent faith. So firmly was this believed, that one of our number was nearly refused the message, the individual presenting it having doubts of the possibility of his salvation, because he was not in the '44 move. Individuals would go scores and even hundreds of miles to present the truth to one or two who had been believers in the first message. – J. H. Waggoner, J. White, J. N. Loughborough, J. Byington, J. Bates, J. B. Frisbie, M. E. Cornell. Conference Address. Organization. - Advent Review and Sabbath Herald, 1861. Jun 11, Vol. 18, No. 3: 21/1-2.

Now as this no salvation shut door is no longer indorsed nor practiced by this people, what becomes of the visions that taught it? Are they believed by them? No, they do not believe them and hence they have suppressed them, and deny that they ever taught such a doctrine. How much better it would be to confess these visions to be false and publicly renounce them! May God help; them yet to do it.

8. She taught in 1849, that the time of the world's greatest tribulation had then commenced and that there would be no more peace on earth till god shall rid it of the wicked.

*"The time of trouble has commenced, it is begun. The reason why the four winds have not let go is because the saints are not all sealed. It is on the increase, and will increase more and more. The trouble will never end till the earth is rid of the wicked. ... When Michael stands up this trouble will be all over the earth".**

Remarks of Eld. Bates on the above: "The above was copied word for word, as she spoke in vision, therefore, it is unadulterated. Here we were first taught to publish the sealing message. 2d, That the time of trouble had commenced." – Bates, J. Seal of God, &c., 144,000, p. 25-26.†

THE SEALING MESSAGE. 25

... then thou didst give one light after another. The testimony and commandments are linked together; they cannot be separated; that comes first the ten commandments, by God.

The commandments never would be struck against if it were not to get rid of the Sabbath commandment. That one that has relaxed it is very foolish. It was very small, and when it rose, though it rose in strength, it was weak back there, when it came up it increase, (or increased.) If they won't hear it they are as accountable as though they did hear it.

He was well pleased when his law began to come up in strength, and the waste places began to be built up.

Out of weakness it has become strong from searching his word. The test upon it has been but a short time. All who are saved will be tried upon it in some way. That truth arises and is on the increase, stronger, and stronger. It's the seal! It's coming up! It arises, commencing from the rising of the sun. Like the sun, first cold, grows warmer and sends its rays.

When that truth arose there was but little light in it, but it has been increasing. O the power of these rays.

It grows in strength, the greatest weight and light is on that truth, for it lasts forever when the bible is not needed. It arose there in the east, it began with a small light, but its beams are healing. O how mighty is that truth; it's the highest after they enter the goodly land, but it will increase till they are made immortal. It commenced from the rising of the sun, keeps on its course like the sun, but it never sets.

The angels are holding the four winds.
It is God that restrains the powers.
The angels have not let go, for the saints are not all sealed.

The time of trouble has commenced, it is begun. The reason why the four winds have not let go, is because the saints are not all sealed. It's on the increase, and will increase more and more; the trouble will never end until the earth is rid of the wicked.

At that time neighbor will be against neighbor. That time has not yet come, when brother against brother and sister against sister; but will come when Michael stands up.

26 THE SEALING MESSAGE.

When Michael stands up this trouble will be all over the earth.

Why they are just ready to blow. There's a check put on because the saints are not sealed.

Yea, publish the things thou hast seen and heard, and the blessing of God will attend. Look ye! that rising is in strength, and grows brighter and brighter. That truth is the seal, that's why it comes last. The shut door we have had. God has taught and taught, but that experience is not the seal, and that commandment that has been trodden under foot will be exalted. And when ye get that you will go through the time of trouble.

Yea, all that thou art looking at, thou shalt not see just now. Be careful, let no light be set aside which comes from another way from which thou art looking for.

The above was copied word for word as she spake in vision, therefore it's unadulterated; some sentences escaped us, and some which we have not copied here. This probably is sufficient to show the answer to our prayers.

Here first, we were taught to publish the sealing message and God's blessing would follow. But be careful not to set aside any light which comes from another quarter from which we were (then) looking.

2d. That the time of trouble had commenced.

3d. That the four angels had not let go, because the saints were not all sealed.

4th. That it was God which restrained the powers.

5th. That the Sabbath and the shut door were the connecting truths that was now the present truth.

6th. That the Sabbath is the seal, because it's the greatest and the last truth, and continues forever.

7th. That the ascending from the rising of the sun is (symbolical,) and represent the rising of the Holy Sabbath from the eastern continent (bordering on the ocean,) of these United States. It began in a little spot like the sun rising from his ocean bed, is small, and its power feeble, but increases in warmth and power, strength and majesty; transcending all other power.

Its beaming rays running out to invigorate and cheer, and warm the earth, is first cold and feeble, because its rays are horizontal, but as she (apparently) ascends in the heavens, they strike obliquely, and continues on

Figure 2. Bates, J. A Seal of the Living God. A Hundred Forty-Four Thousand ...p. 25-26.‡

* Ms1-1848 (November 18, 1848), Par 18.

† Bates, J. A Seal of the Living God. A Hundred Forty-Four Thousand, of the Servants of God being Sealed in 1840. - New Bedford: Press of Benjamin Lindsey, 1849 (72): 25-26.

‡ Pages were added to this edition by Editor, MVT.

The doctrine of this vision is long since discarded, and the very ones who believed that the time of trouble had then commenced, now believe it is future, and all such visions as the above are put where it is not an easy matter to get hold of them. Had it been possible they would long ago have destroyed them. But some of them happened to fall into the hands of unbelievers, where they are carefully preserved. These visions seem to follow after the doctrines of leaders rather than to lead out. As the faith of this people changes, the visions must change to suit it, and all such as cannot be changed are suppressed.

Editor's Note: The following quotation by W.H. Brinkerhoff appeared in the July 10, 1866, issue of the **Hope of Israel**: "*This point [shut door] is clearly susceptible of demonstration, not only upon the testimony of 'some men,' but upon the testimonies of authentic publications, as well as upon that of Sister White herself, for it was admitted to me in the presence of Elders White and Loughborough, Sister White and my wife, that at the time of her first vision, and for several months afterwards, she was a believer in the shut door doctrine. And having been a believer in the same doctrine at the same time, I can testify that the main idea embraced in the shut door doctrine was that probation for the world, or sinners, was ended.*" ...

"She was confessedly a believer in the shut door view at the time of her first vision. Did that vision correct her erroneous views? It did not, for she entertained that view at least for 'several months afterwards, according to Bro. White's statement to me, and it was the faith of the body for a much longer period, according to their practitioners."

Here is W.H. Brinkerhoff in the July 24, 1866, issue of the Hope of Israel:

"For a number of years after 1844, S. D. Adventists, acting consistently with their theory, would not labor for the salvation of sinners, notwithstanding they had, as they claim, the gift of prophecy in the church for the correction of error, and it was only when circumstances compelled them to admit the possibility of others besides '44 Adventists being saved, that they yielded the point of the "tight" shut door...and even now insist on holding possession of the only key that will open the 'shut door'..."

Chapter 2. They teach Doctrines Contrary to the Bible, Absurd, Inconsistent and Contradictory.

THEY TEACH DOCTRINES CONTRARY TO THE BIBLE

1. These visions teach that the Negro race is not human. This charge they deny, but we will let the reader decide for himself. Here is what she says; "*Since the flood there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species, and in certain races of men.*" - Spiritual Gifts. Vol. 3, p. 75.* But what are we to understand by certain races of men? She has not informed us in her writings, but left us to fix the stigma of amalgamation where we may see fit. But the interpretation has come to light. She told it to her husband, and he made it known to Eld. Ingraham, and he divulged the secret to the writer that Sister White had seen that God never made the *Darkey*. Paul says: "*And hath made of one bleed all nations of men, for to dwell on all the face of the earth.*" Acts 17: 26.

Which shall we believe, Paul or E. G. White? I beg leave to believe the Apostle. I must believe that the colored man is a creature of God. If he is not, why preach to him and try to save him. Oh shame on such visions! Is not the poor Negro debased low enough with chains and shackles, without depriving him of the honor of being a creature of God, a human being?

2. She teaches contrary to the Bible on the subject of immortality that even the endless life in the eternal state may cease or waste away.

She says: "*In order for man to possess an endless life, he must continue to eat of the fruit of the tree of life. Deprived of that tree, his life would gradually wear out.*" – Spiritual Gifts, Vol. 3, p. 64.

Questions: - How can an endless life cease? Is not such an idea destructive of Paul's doctrine of immortality? – 1 Cor. 15: 31-54.

- If the endless life can be perpetuated only by eating of the fruit of the tree of life, upon what principle has the Devil lived for the last six thousand years? Has he had access to that tree?

- If the endless life may fail and wear out, was not our Lord a false teacher when he said, "*Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.*" - Luke, 20:36.

* White Ellen, Important Facts of Faith, in connection with the History of Holy Men of Old: Spiritual Gifts, Vol 3. - Battle Creek: Steam Press of the Seventh-Day Adventist Publishing Association, 1864: 304.

3. Her visions on slavery in the United States have been proven false by recent facts.

"Then commenced the jubilee when the land should rest. I saw the pious slave rise in triumph and victory and shake off the chains that bound him, while his wicked master was in confusion and knew not what to do, for the wicked could not understand the voice of God. Soon appeared the great white cloud." – Experience and Views, 18.

Again she says, *"It looked to me like an impossibility now for slavery to be done away."* – Testimony, No. 7, 1862, p. 19, But slavery is now abolished by the United States, and there is not a slave holder in our government according to the Constitution. These visions therefore have failed and these prophesying are false, such as we are admonished to beware of.

4. She teaches that the Sabbath was not a test prior to 1844, which is contrary to the Bible. She says:

"The time for the commandments of God to shine out with all their importance, and for God's people (not sinners, Snook) to be tried on the Sabbath truth, was when the door was opened in the most Holy Place of the heavenly sanctuary... This door was not opened until the mediation of Jesus was finished in the Holy Place of the sanctuary in 1844... I saw that the present test on the Sabbath could not come until the mediation of Jesus in the Holy Place was finished." – The Present Truth, 1849, August, Vol. 1, No. 3, p. 21.

Christians who fell asleep before the door was opened in the Most Holy – and had not kept the Sabbath, now rest in the hope, for they had not the light and the test on the Sabbath, which we now have, since that door was opened. - Experience and Views, 24-25.

Questions. - Have not God's commands ever been a test?

- Was not the Sabbath a test to all who saw the light prior to 1844, and is it a test to any others since then?

- Did not those who lived prior to 1844 have the light of the Bible on the Sabbath? Have we any better light since that date?

5. Her visions are contradictory and, opposed to the Bible on the subject of meats for food.

That we may make their changes and inconsistencies here appear in their true character, we will, 1st. show the position of Eld. White, who leads out on all these matters. He says:

"Some of our good brethren have added swine's flesh to the catalogue of things forbidden by the Holy Ghost, when the Apostles and Elders assembled at Jerusalem. But we feel called upon to protest against such a course, as being contrary to the plain teaching of the Holy Scriptures. Shall we lay a greater burden on the disciples than seemed good to

the Holy Ghost, and the Holy Apostles of our Lord Jesus Christ? God forbid. Their decision being right, settled the question with them, and was a cause of rejoicing among the churches, and it should forever settle the question with us." – Review & Herald, 1854, May 23, Vol. 5, No. 18, p. 140.

Mrs. White, during the same time, believed and taught to the same effect, "*Some have gone too far in the eating question. They have taken a rigid course and lived so very plain, that their health has suffered. I was referred back to Rochester. I saw that when we lived there we did not eat nourishing food as we should, and disease nearly carried us to the grave .{27}... All this is outside of the word of God. {28}... If God requires his people to abstain from swine's flesh he will convict them of the matter. If this is a duty of the church to abstain from swine's flesh, God will discover it to more than two or three. He will teach his church their duty {29}.*" – Testimony, No. 5, 1859, p. 27-29 (*now suppressed*).

What does she mean by nourishing food, above? Answer. She says: "*We could not eat meat or butter and were obliged to abstain from all greasy food. Take these from a poor man's table and it leaves a very spare diet. Our labors were so great that we needed nourishing food.*" – Spiritual Gifts, Vol. 2, 1860, p. 143-144.

Again, when writing to a sister who was fanatical on the pork question, she said: "*Dear sister I felt sorry for you, as I read your letter. The Lord has shown me two or three years since, that the use of swine's flesh was no test, that it was not sinning against God to use it. Now dear sister if it is your husband's wish to use Swine's flesh, you should be perfectly clear to use it".**

We will hear her again in 1864 she says, "*God gave man no permission to eat animal food until after the flood. Everything had been destroyed upon which man could subsist, and therefore the Lord in their necessity, gave Noah permission to eat of the clean animals which he had taken with him into the Ark. But Animal food was not the most healthy article of food for man. After the flood the people ate largely of animal food. And he permitted that long-lived race to eat animal food to shorten their sinful lives. But God never designed the swine to be eaten under any circumstances.*" - Spiritual Gifts, Vol. 4 p. 121.

Notes:

- If God gave Noah permission to eat of animal food, merely, because he was out of vegetables, would he not have limited the permit by the time he could raise a supply of potatoes, beans, and such things as would be better for food?

* The source is unknown.

- If animal food is not the best for man, why did not God instruct Noah to take into the Ark, a sufficiency of vegetables to last him through? Could he not have lived upon the vegetables that were required for many of them to live upon?

- If God permitted the wicked to eat meat to shorten their lives, why did he permit Noah to do the same thing? Why did righteous Abraham kill the calf, good and tender and feed the angels upon it if meat is such bad food?

- Do not the foregoing visions indicate that we are living in the time when some should give heed to seducing Spirits, and forbid to use meats, which God has created to be received with thanksgiving by them who know the truth (see 1 Tim. 4:1-4)

Seeing that the same Prophetess has taught that swine's flesh was nourishing food, and that she also denounced as fanatics those who opposed its use, and that now she teaches that God never designed its use under any circumstances, and that she goes even farther, and discourages the use of all animal food, we must say that God is not the author of her visions.

6. Her Visions are Contradictory in Regard to the 144,000.

She first taught that they were composed of the Saints that will live till Jesus comes. *"Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus coming. ... The living Saints, 144,000 in number, knew and understood the voice... Then Jesus silver trumpet sounded as he descended... He gazed on the grave of the sleeping Saints and cried, awake, awake, awake. The graves opened and the dead came up clothed with immortality... The 144-000 shouted halleluia as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them."* - Experience and Views, p. 10-12.

She now teaches that those who die under what they call the third angel's message will be resurrected before Christ comes, and will take their places among the 144,000. *"When the voice of God came, the graves were shaken open, and those who died in faith under the third angel's message, came forth from their dusty beds glorified to hear the covenant of peace."* Following this is the general resurrection. She says, *"The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call and came forth clothed with glorious immortality crying victory, victory, over death and the grave."* – Spiritual Gifts, Vol. 1, p. 205-208.

There are too many resurrections here to accord with the Bible, and besides, the vision is opposed to itself.

CONTRADICTIONS AND INCONSISTENCIES.

1. Time of trouble.

She says: *"In the time of trouble we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke and fell as powerless as a straw."* – Experience and Views, p. 17.

"I saw the saints leaving the cities and villages, and associating in companies together, and living in the most solitary places." – Spiritual Gifts, Vol. 1, p. 201.

This is understood to be the condition of the saints at the coming of Christ. Jesus teaches a different doctrine, He says,

"I tell you that in the night there shall be two men in one bed, the one shall be taken and the other left: two women shall be grinding at the mill, the one shall be taken and the other left." – Luke 17, 31-35.

2. Speaking of the Magicians of Egypt, she says, *"The magician's rods did become serpents, but Aaron's rod swallowed up theirs."* – Testimony, No. 7, p. 51. Contradiction, *"They did not really cause their rods to become serpents."* – Spiritual Gifts, Vol. 3. p. 205. In the last clause she contradicts Exodus 7, 11-12. For *they cast down every man his rod and they became serpents, but Aaron's rod swallowed up their rods."*

3. She taught contradictory in regard to prayer for the sick. *"If any among us are sick, let us not dishonor God by applying to earthly physicians, but apply to the God of Israel. If we follow his directions the sick will be healed."* - Visions Published By James White, Topsham, Me., Jan. 31, 1847. – Broadside N 2, Jan 31, 1849, par. 13.

4. In 1860, she saw that many, as their last resort follow the directions in the word of God and requested the prayers of the elders of the church for their restoration to health. God does not see fit to answer the prayers of such. – Vol. 4. p. 44.

*[... Those who will gratify their appetite, and then suffer because of their intemperance, and take drugs to relieve them, may be assured that God will not interpose to save health and life which is so recklessly periled. The cause has produced the effect. Many, as their last resort, follow the directions in the word of God, and request the prayers of the elders of the church for their restoration to health. God does not see fit to answer prayers offered in behalf of such, for he knows that if they should be restored to health, they would again sacrifice it upon the altar of unhealthy appetite. – Spiritual Gifts, Vol. 4. p. 145.**

* Added to the book by Editor, MVT.

[... *Some, I saw, had erred in praying for the sick to be healed before unbelievers. If any among us are sick, and call for the elders of the church to pray over them, according to James 5: 14, 15, we should follow the example of Jesus. He put unbelievers out of the room, then healed the sick; so we should seek to be separated from the unbelief of those who have not faith, when we pray for the sick among us...*]

[... *I saw that **Bro. Bates** erred again in praying for the sick before unbelievers. I saw if any among us were sick and called for the elders of the church to pray over them we should follow the example of Jesus. He went into an inner chamber, and we should go into a room by ourselves separate entirely from unbelievers, and then the atmosphere would not be polluted by them. By faith we could take hold on God and draw down the blessing. I saw that God's cause was dishonored and reproached in W. New York at the general conference by praying for the sick in the midst of unbelievers...*]

5. Story on the Great Flood... *"For seven days these animals were coming into the ark. ... He (the angel) closes that massive outer door, and then takes his course upward to heaven again. Seven days were the family of Noah in the ark before the rain began to descend upon the earth."* – *Spiritual Gifts*, Vol. 3, p. 68.

Contradicts Gen. 7, 11-16. – *"In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month – the same day were all the fountains of the great deep broken up, and the rain was upon the earth forty days and forty nights: in the self same day entered Noah and Shem and Japheth, the sons of Noah and Noah's wife and the three wives of his sons with them into the ark. The cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life. And they that went in, went in male and female of all flesh as God had commanded him, and the Lord shut him in."*

6. Creatures, Flood and Ark. *"Every species of animals which God had created was preserved in the ark."* – *Spiritual Gifts*, Vol. 3, p. 75. *"There were a class of very large animals which perished at the flood."* – *Spiritual Gifts*, Vol. 4, p. 121. Either God did not create these large animals or here is a contradiction.

7. Resurrection of the wicked people: *"At the close of the 1,000 years, Jesus and the angels and all the saints with him leave the holy city, and while he is descending to the earth with them, the wicked dead are raised."* – *Experience and Views*, 1851, p. 34.

Contradiction: *"At the end of the one thousand years Jesus left the City, and a train of the angelic hosts followed him... Jesus descended upon a great and mighty mountain which as soon as his feet touched it, parted asunder, and became a mighty plain. Then we looked up and saw the great and beautiful City... And it came down in all its splendor, and dazzling glory, and settled in the plain ... {213} Then Jesus and all the holy retinue of*

* White, E. G. Dear Brethren and Sisters. – *The Present Truth*, 1850, Nov, No. 11, 86/1 {Added to this book by Editor, MVT}.

† White, E. G. A vision the Lord gave me at Sutton, Vermont, Sept, 1850. – Ms14, 1850 {Sept. 26, 1850} par. 4. {Text was added by Editor, MVT}.

angels, and all the redeemed saints, left the City. ... Then Jesus in terrible fearful majesty, called forth the wicked dead. {214}" – Spiritual Gifts, Vol. 1, 1858, p. 213-214.

Question. – When did Jesus raise them? While he was descending as first stated or after the city came down as last stated?

8. Story on Giants: *"Those who lived before the flood came forth with their giant like stature, more than twice as tall as men now living. The generations after the flood, were less in stature. There was a continual decrease through successive generations down to the last that lived upon the earth."* – Spiritual Gifts, Vol. 3, p. 84.

Contradicts facts. – See: American Tract Societies, Bible Dictionary, Article 'Giant'. *"If we judge from the mummies of Egypt and from arms and implements of the earliest antiquity found in ancient tombs, in bogs, and in buried cities, we should conclude that mankind never exceeded in the average, their present stature".**

9. Temple. *"I saw an angel swiftly flying to me. He carried me from the earth to the Holy City. In the city I saw a temple which I entered."* – Experience and Views, p. 16.

Contradicts, Rev. 21: 22. *"And I saw no temple therein for the Lord God and the Lamb are the temple of it."*

10. Heavenly Father *"The Father's person I could not behold, for a cloud of glorious light covered him. I asked Jesus if his Father had a form like himself. He said he had but I could not behold it, for said he if you should once behold the glory of his person you would cease to exist... "*

Contradiction. – *"And I saw the Father rise from the throne and in a flaming chariot go into the Holy of Holies and did sit."* – Experience and Views, p. 43.

11. Her vision of the battle of Manassas, like most of her other visions, seen after the event transpires is contradictory. Note 4.

[I had a view of the late disastrous battle at Manassas, Va] "... The Northern army was moving on with triumph, not doubting but that they would be victorious... They rushed into battle and fought bravely, desperately... The Southern men felt the battle, and in a little would have been driven back still further" [101/2].†

* **GIANTS**, Earth-born: It is supposed by many that the first men were of a size and strength superior to these of mankind at present, since a long life is usually associated with a well-developed and vigorous frame. We know also that there were giants and families of giants, even after the average length of human life was greatly abridged. These, however, appear to have been exceptions; and **if we judge from the mummies of Egypt ...** – In: Dictionary of the Holy Bible, for general use in the study of the Scriptures; with Engravings, Maps, and Tables. – New York: Published by American Tract Societies, 1859 (534): 170.

† White, E. G. Communication from Sister White: Slavery and the War. - Review and Herald, 1861, Aug 27, Vol. 8, No. 13: 100/3-102/1.

Contradiction. – "*And in this battle had the Northern army pushed the battle still further in their fainting exhausted condition, a far greater struggle and destruction awaited them which would have caused great triumph in the South.*" [101/2].

Who can reconcile such a positive contradiction? I am very certain that it cannot be done. This may be the reason why Elder James White left this vision out when he republished Testimony No. 7, in *Spiritual Gifts*, vol. 4.*

["And in this battle had the Northern army pushed the battle still further, in their fainting, exhausted condition, a far greater struggle and destruction awaited them, which would have caused great triumph in the South. God would not permit this, and sent an angel to interfere. The sudden falling back of the Northern troops was a mystery to all. They knew not that God's hand was in the matter ... - Rev & Her, 1861, Aug 27, 8 (13): 101/2].

["Then it was explained that God had this nation in His own hand, and would not suffer victories to be gained faster than He ordained, and would permit no more losses to the Northern men than in His wisdom He saw fit, to punish them for their sins. And had the Northern army at this time pushed the battle still further in their fainting, exhausted condition, the far greater struggle and destruction which awaited them would have caused great triumph in the South. God would not permit this, and sent an angel to interfere. The sudden falling back of the Northern troops is a mystery to all. They know not that God's hand was in the matter... - Testimony, No. 7: 20]†

12. Her view of the tree of life is much more fanciful than true. "*On one side of the river was a trunk of a tree and a trunk on the other side of the river both of pure transparent gold. At first I thought I saw two trees. I looked again and saw they were united at the top, in one tree. So it was the tree of life on either side of the river of life.*" – *Experience and Views*, p. 12-13.

Is not the idea of the species of this tree on either side of the river much more natural than the supposition that there is but one tree, and it astride the river? Is the idea of a gold tree, altogether reasonable? Where is the proof?

13. Her vision on the name and number of the beast is not believed now even by the leaders in this cause. "*I saw that the number (666) of the image beast was made up, and that it was the beast that changed the Sabbath, and the image beast had followed on after and kept the Pope's and not God's Sabbath.*" – *Word to the Little Flock*, p. 19.

Editor's Note: According to Rev. 13:18 the number 666 is associated with the Beast, not the Image to the Beast. The following point was added by W. H. Brinkerhoff in the June 12, 1866, issue of the *Hope of Israel*: "*Here she saw that the number (666) of the Image Beast was made up.*" Now it so happens that the Image Beast has no number, and, per consequence, the view here given could not have come from the Lord.

* White, E. G. *Testimony for the Church*, No. 7. – Battle Creek, Mich: Steam Press of the Seventh-Day Adventist Publishing Association, 1862 (63): 20.

† The both texts in green was added by Editor, MVT.

14. Many things in her older visions are now suppressed, and no doubt it was done on account of their appearance of fanaticism and wild imagination.

"And I saw two long golden rods, on which hung silver wires, and on the wires most glorious grapes, one cluster was more than a man here could carry. And I saw Jesus step up and take of the manna, almonds, grapes and pomegranates, and bear them down to the city, and place them on the supper table. I stepped up to see how much was taken away and there was just as much left, and we shouted Hallelujah. ... And with Jesus at our head we all descended from the city down to this earth. ... Here I saw most glorious houses that had the appearance of silver. ... which were to be inhabited by the saints. In them was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses, to do something with the earth, not as we have to do with the earth here, no, no. We passed through the woods, for we were on our way to Mount Zion. I thought this mount was in the city of God." (But she left the city to go to it.) ... "Then we began to look at the glorious things outside of the city." – Word to the little Flock, p. 16-17.

15. She has taught in a suppressed vision that to speak against her visions is to sin against the Holy Ghost. *"I saw the state of some who stood on the present truth, but disregarded the visions, the way God had chosen to teach in some cases those who erred from Bible truth. I saw that in striking against the visions they did not strike against the worm the feeble instrument that God spake through, but against the Holy Ghost. I saw that it was a small thing to speak against the instrument, but it was dangerous to fight the words of God. I saw that if they were in error and God chose to show them their errors through visions, they would be left to take their own way and run in the way of error, and think they were right until they would find it out too late. ... Then in the time of trouble I heard them cry to God in agony. Why didst thou not show us our wrong that we might have got right and been ready for this time. Then an angel pointed to them and said: My Father taught but you would not be taught. He spoke through visions but you disregarded his voice and he gave you up to your own ways, to be filled with your own doings." – Visions published at Topsham, by James White Jan. 31, 1849.**

Why was this awful penalty for rejecting these visions not published with the rest of the vision in Experience and Views? Is it because it is not as great a sin to reject them now as then? Why was it suppressed if it was the word of God?

* White, E. G. To those who are receiving the seal of the living God. – 1849, Jan 31, 1st Col, 2nd par.

16. She ignores the right of private judgment as much as the Catholics do. She teaches that those who exercise their own judgment in regard to matters of duty, instead of following her visions, cannot enter into the kingdom of heaven. Hear her in the following, "*I was shown that the following scripture was applicable to such, who go along under such a deception: 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me ye that work iniquity'.*"

... God has provided means to correct the erring, yet if those who err, choose to do as they think best, and follow their own judgment and despise the means God has ordained to correct the erring and unite them upon the truth, they will be brought into the position described by the words of our Lord quoted above." – *Spiritual Gifts*, Vol. 4, p. 157.*

Notes: (1) To err from Bible truth according to her version of the matter is to reject some of the opinions or visionary tenets believed by herself and her brethren. To bring such back to unity on these matters with them, a vision is generally forthcoming and then the question is settled, not by an appeal to the Bible, but to the vision. The Bible must be bent to conform to the new light that comes down direct from God. The individual must receive it as such. If he cannot see it: if the vision contradicts the Bible, and his judgment would lead him to follow it: and reject the vision, he is told that he must give up his own judgment in the matter and rely upon the judgment of his brethren. Just so the Priests teach their subjects and keep them bound down with a fear and superstition no worse than that of the believer in this delusion.

(2) What are the means God has ordained to correct the erring? *She tells us, her visions*, but Paul tells us that the holy scriptures are all sufficient for correction, and every other necessary thing that God requires of us in that we may be perfect before him. – 2 Tim. 3, 14-17.

(3) What is it that is to unite us on the truth? Her visions! Have God's people not been united before her visions were given, and if so, what united them? Answer: – The Bible. Is it not sufficient for the unity of God's people now? If so, these visions are unnecessary.

(4) But how do they unite this people? Why, she explains the Bible in vision and they accept it through the visions. This is the same kind of union that we find among all other

* White, E. G, *Testimony for the Church*, No. 10, - Battle Creek, Mich: Steam Press of the Seventh-Day Adventist Publishing Association, 1863 (64): 26.

churches. They are united upon their creeds, and believe the Bible just as the creeds teach. Just so it is with S. D. Adventists. The visions are their creed, and they are the most dangerous of all others because they claim to be given by divine inspiration, and therefore are infallible.

(5) The penalty for us who choose to exercise our own judgment of right and wrong and reject her revelations is terrible indeed! They cannot enter into the kingdom of God! So say the Mormons and almost all others who have had new revelations, of those whose good judgment leads them to reject their deceptive delusions. Such things are gotten up merely to terrify and hold the ignorant in chains. Our Lord delivers us from all fears. He says, "*For whosoever shall do the will of my Father which is in heaven the same is my brother, and sister and mother.*" – Matt. 12: 50. Again, "*Blessed are they that do his commandments.*" – Rev. 22: 14. He ought to have said blessed are those who receive the revelations of E. G. White, in order to carry out the above doctrine.

17. Her teaching in regard to her husband is the same as that of fanatics, enthusiasts and false prophets. She claims great honors and favors from God for herself and husband. Dr. Alexander says: "*The sober Christian can appeal to the word of God as containing all the ideas by which his mind is affected in its highest elevations of joy and love, but the enthusiast departs from the written word and trusts to impulses, impressions on the imagination, immediate suggestions, dreams or supposed visions. ... And accordingly most fanatics believe themselves inspired.*" – Alexander, Evidences... 1836: 223-224.*

Mahomet says, "*We have sent thee an Apostle, unto man and God is a sufficient witness thereof. Whosoever obeyeth the Apostle obeyeth God.*" – Koran, p. 110.

Sweedenborg said, "*The Lord has called me to a holy office, who most graciously manifested himself to me in person, his servant, when he opened my sight to the view of the spiritual world and granted me the privilege of conversing with spirits and angels.*" – Sweedenborg, Doctrine, p. 20.

Mrs. White, in the same egotistic channel, says:

"I saw that God had made my husband a burden bearer since 1844 that he might obtain an experience to fill the place in the work he designed him to occupy. ... I saw that some do not realize that selfishness is at the bottom of their murmuring. God's humble instrument moves too fast for their faith, and his venturing out as he has done, has reproved their slow

* Alexander, Archibald, Evidences of the authenticity, inspiration, and canonical authority of the Holy Scriptures. - Philadelphia, Pa., Presbyterian Board of Publication and Sabbath-School Work, 1836 (326): 223-224.

and unbelieving pace. And there has been satisfaction taken in watching and finding fault. Hints have been thrown out, doubts expressed which have had their influence." – *Spiritual Gifts*, Vol. 2, p. 280-281.

Again "*God has committed his work at Battle Creek to chosen servants. He has laid the burden of the work upon them. Angels of God are commissioned to have the oversight of the work, and if it does not move right, those who are at the head of the work will be corrected and things will move in God's order without the interference of this individual or that.*" – *Testimony*, No. 5, p. 26.*

Notes. (1) To say nothing of the correctness of the above, it would at least have looked better for some one else to have had that vision.

(2) The heads of this work at Battle Creek (not the New Jerusalem) are so high in authority that man must not interfere with their wrongs, they must be left in the hands of God for correction. They are above all revealed law, they must have special revelations for their case. God has given his Bible to us as our rule of life, and it is the duty of the leaders in this work to submit to it and if they do not, they must suffer the consequences. But as it has been with all fanatics, so it is with them, they must not be corrected by man. No, no, they are too holy for that. They must be let alone and their cases referred to God.

18. Seventh-Day Adventists claim to be those who will be translated at the second coming of Christ.

If this claim is true, her visions are false, and if the visions are true, this claim is false. Our Lord, speaking of the class they profess to be says, "*These are they which follow the Lamb whithersoever he goeth. ... And in their mouth was found no guile, for they are without fault before the throne of God.*" Rev. 14, 4-5.

Do they answer this description? If not they cannot be the people in question. We will hear a description of them given by their prophetess, and let the reader be his own judge.

She says, "*I was shown that the spirit of the Lord has been dying away from the church.*" - Vol. 3, p. 1.†

"*Then I was pointed back to the years 1843-1844. There was a spirit of consecration then that there is not now. ... What has come over the professed peculiar people of God.*" – *Ibid.* p. 15.*

* White, E. G., A Letter. - In: *Testimony for the Church*, No. 5, - Battle Creek, Mich: Steam Press of the Review & Herald Office, 1859 (26-32): 26.

† White, E. G., *Testimony for the Church*, No. 1, - Battle Creek, Mich: Advent Review Office, 1855 (16): 1.

"As I saw the dreadful fact that the people of God were conformed to the world, with no distinction only in name between many of the professed disciples of the meek and lowly Jesus and unbelievers my soul felt deep anguish." – Ibid. p. 19.†

"O the pride that was shown me of God's professed people. It has increased every year until it is now impossible to designate professed Advent Sabbath-keepers from all the world around them. Much I saw was expended for ribbons, and laces for the bonnets, collars, and other needless articles." [to decorate the body, while Jesus the King of glory, who gave his life to redeem them, wore a crown of thorns. This was the way their Master's sacred head was decorate] {No. 2: 26} (The note I omit because when this was first published there was no such explanation given) ... "They advance every month in (holiness, virtue, benevolences and righteousness? No. – Writer) pride, covetousness, selfishness and love of the world. When truth affects the heart it will cause a death to the world, and the ribbons, laces and collars will be laid aside, and if dead, the laugh, the jeer and scorn of unbelievers will not move them." – Ibid. p. 22. {No. 2: 27}

These testimonies were republished in 1864, and purport to give a true statement in regard to these things. She says of them. "*It has been thought best to reprint them ... omitting local and personal matters and giving these portions only which are of practical and general interest and importance*".‡ – Preface in Vol. 4. The vision of John and the above cannot apply to the same people. A people growing every month in such great sins as she say the S. D. Adventists are, cannot be God's people. And if they are not God's people her visions are a deception for she teaches that they are God's people and will be translated. Hence the visions are false, let the question turn either way.

19. Her visions are inconsistent and not in accordance with truth on the state and object of the late rebellion.

"I was shown if the object of this war was to exterminate slavery: – then England would have helped the North if desired. But England fully understands the existing feelings in the government and that the war is not to do away with slavery but merely to preserve the Union. It is not for her interest to have it preserved." – Testimony, No. 7. p. 9-10.

* White, E. G, Testimony for the Church, No. 2, - Battle Creek, Mich: Advent Review Office, 1856 (17-31): 18.

† White, E. G, Testimony for the Church, No. 2, - Battle Creek, Mich: Advent Review Office, 1856 (17-31): 23.

‡ **Remarks.** "During the last nine years, from 1855 to 1864, I have written ten small pamphlets, entitled *Testimony for the Church*, which have been published and circulated among Seventh-day Adventists. The first edition of most of these pamphlets being exhausted, and there being an increasing demand for them, it has been thought best to reprint them, as given in the following pages, omitting local and personal matters, and giving those portions only which are of practical and general interest and importance." - Testimony for the Church, Nos. 1-10, as Republished in *Spiritual Gifts*, Vol. 4.

The above purports to be the view that God gave of the condition of the rebellion.

1st. What are the facts in the case. Has the war done away slavery? Read the Constitution as amended and the statute books of the rebellious states.

2nd. Why would England not aid us? Vision says, "*Because the war was not to do away slavery.*" According to this England hates slavery so very much she cannot help us. But what about her character on this point? She did aid the south in various ways, as piratical crafts evince that were built (if not by her orders, yet under her acquiescence) to prey upon our commerce. Let the bonded and burning vessels tell England's love of slavery. What was the corner stone of the Confederacy: Slavery. Thus England was willing to aid where slavery was not intended to be done away.

Her vision says, "... *it is not for the interest of England to have the Union preserved, and as the object of the war was only to preserve the Union she would not help us.*" Therefore according to this inspiration: to do away slavery would destroy the Union. Slavery is Constitutionally abolished and instead of the Union being destroyed the Southern States are very anxious to get a representation in the Halls of Congress again.

Reader, where did the above vision come from, and by what inspiration? The above vision literally destroys itself.

20. Visions relative to the conduct of some during the war.

"In Iowa they carried things to quite a length and ran into fanaticism. They mistook zeal and fanaticism for conscientiousness. ... Instead of making their petitions to, and relying solely upon the power of the God of heaven, they petitioned to the legislature and were refused. They showed their weakness and exposed their lack of faith." – Testimony, No. 9, p. 2.*

1st. What was done in Iowa? A petition was sent to the legislature for an exemption in the case any Sabbath keepers were drafted. This was fanaticism and exposed their lack of faith. Now mark what was done at the place where the author of these visions resides.

2nd. Petitions were sent to the Governor asking to be permitted to come under the exemption clause, in the law regulating drafting, and state conferences were directed to do the same, and a little pamphlet containing sixteen pages nearly half of which was the virgin paper, unsoiled by type, was published, and twenty-five cents drafted out of the pockets of those who obtained said work. But this was not fanaticism and did not expose their lack of

* White, E. G, Testimony for the Church, No. 9, - Battle Creek, Mich: Steam Press of the Seventh-Day Adventist Publishing Association, 1863 (32): 2.

faith. Again not satisfied with this they went to Washington City and consulted the authorities there relative to the same thing, came home and issued two small books, charging three dollars and fifty cents if sent in any part of Michigan, and four dollars if sent out of the State.

(*Note.* – Since nobody is in danger of being drafted, these books can be had for one dollar. Somebody's necessities must have been taken advantage of.) They have done much more than in Iowa and if one was fanaticism, the other must be fanaticism intensified.

21. Our duty during the war. – Many believed that God would direct his people, through vision, relative to their duty during the late war, and not being satisfied with what was in the Bible on that subject, manifested much anxiety to know what to do. Did any thing definite and clear emanate from this source of light? No. Why not? Simply because she did not understand the matter herself and could only reflect what she had received. But we had visions during this period of anxiety and doubt that were plain and concise, and how important, we leave the reader to judge.

She says in **vision relative to dress**, "*The dress should reach somewhat below the top of the boot: but should be short enough to clear the filth of the sidewalk and street without being raised by the hand. A still shorter dress than this would be proper, convenient and healthful for females, &c.*" – How to Live, No. 6, p. 63.*

Sisters, this dress matter was so important that you had specific directions about your apparel in this time of war, while we were compelled to guess at our duty unless we were willing to take the Bible as our guide on this question. And yet we are taught 'tis death, eternal ruin, not to recognize the hand of God in these visions. Can our judgment, aided and directed by the word of God, charge such things as these to the all wise Creator?

* This text was found at the Testimony to the Church: White, E.G. Dress. - In: Testimony for the Church, No. 11. – Battle Creek, Mich: Steam Press of the Seventh-Day Adventist Publishing Association, 1867 (53): 7.

Chapter 3. Their Tendency.

"By their fruit shall ye know them"

In my experience as a minister, I have found that the more individuals believed the visions, the more they had to talk about Sr. White, *"and how they ought to dress"* and how *"do you understand this vision or that."* Thus Jesus and the Bible come in secondary. Again they lower the standard of truth, the Bible, for if they do not agree with the word of God it must be bent to suit said vision. And if it can't then be harmonized, the infidel course is then pursued: that the Bible has more contradictions than the visions.

– Said Elders Wm. S. Ingraham and R. F. Andrews, at Marion Iowa, in January 1886: *"We can find twice as many contradictions in the Bible as in the visions."*

– Said Elder Sanborn at the same time, *"I can find ten times as many contradictions in the Bible as in the visions."*

– Said Elder M. E. Cornell when talking at Marion of entering into discussion with Elder McConnel, disciple Minister on the Visions, *"If I enter into the discussion (as he was reluctant to do) I will knock his Bible to pieces."*

A work of a celebrated spiritualist, A. J. Davis, showing contradictions in the Bible has been carried around as an aid to sustain the contradictions in the visions, by showing up contradictions in the Bible. What is the tendency, reader? We leave you to judge.

If a man rejects the visions he cuts off his hope of Eternal Life.

– Said Elder Ingraham to Elder Brinkerhoff at Marion, Iowa, *"If you fight against the visions seeing the light you have upon this subject, you can't get into the Kingdom."*

– On the records of the Seventh-day Advent Church at Lisbon you will find the following *"Resolved, that we make the written visions of Sr. White a test of fellowship."*

– Said the Saviour, *"He that believeth and is baptized shall be saved."*

I am satisfied that the Saviour will make this promise good and that too without us heeding the visions.

We are charged with going to our enemies to obtain evidence, and the false impression thrown out that what we obtain, are mere reports. We have obtained visions and pamphlets of their opponents which were published by Elders White and Bates. And why of them? Because they took good care to preserve them as relics of the things in the past, and we could not get them at the Review office, for long ere this they have been banished and forbidden to return on account of their teachings. We are willing to test their validity. But

where do ministers of Seventh day Adventists get their objections to the Bible. Hear Elder Andrews of Illinois. "*I got my objections from an infidel in Illinois and he said he could give me a list of objections half a mile long.*" "*Straws show which way the wind blows.*"

Her visions bring no new light to us; she speaks nothing real that is new. Bible prophets speak of things beyond human foresight and human wisdom. She speaks, in the main, of matters known to herself and every body else. The difference between her prophecies and those of Daniel and John is that theirs point forward, but hers backwards. As in the following, "*These righteous men just before the destruction of the temple, removed the sacred ark, containing the tables of stone, and with mourning and sadness secreted it in a cave. That sacred ark is hid yet.*" – Spiritual Gifts, Vol. 4, p. 115. Is not this a wonderful revelation? Why did she not tell us where the cave is that we might find the ark? Ah, there is a good reason, – she did not know. The Apocrypha where she learned this did not tell her.

That she can only divine of matters with which she is acquainted is evident also from the following: "*Other nations are intently watching this nation, for what purpose I was not informed.*" – Testimony, No. 7, p. 21.

Why was she not informed? Because the statesmen of the day could not tell. Again, "*He rose in rebellion against it and like some others who have been reprov'd took the position that persons had prejudiced my mind against his family – when the vision pointed out the same faults in his family, which I had repeatedly seen for ten years.*" – Testimony, No. 6, p. 21.

She can prophesy and tell us how tall Adam and Eve were, what a noble being the devil once was, what a high forehead he has, what a beautiful creature with wings the serpent was that beguiled Eve: that animal food is not the best food for man: that the reason why visions are not more frequent, is because they are not appreciated: that God chose her husband to lead out in the message: that it was the duty of the brethren to cut loose from their property and sacrifice for the cause: that God had in wisdom raised her husband above want, that he might not be crippled by the sense of dependence and want. But she could not foresee the terrible rebellion in our government, nor that slavery would be abolished, nor when peace would be made, and that her visions would be rejected by many good brethren. But, after these things have happened she can see them all.

In view of the foregoing, I conclude that these visions are an addition to the word of God, and well would it have been for these having charge of them to have heeded the following scripture. "*Add thou not unto his words, lest he reprove thee and thou be found a liar.*" – Prov. 30, 6.

Mahomet says, "Say O ye who have received the scriptures, ye are not grounded on anything, until ye observe the law and gospel, and that which has been sent down unto you from the Lord." – Koran, P. 127. The faith of the Romanist embraces the Bible and tradition. The Shaker must have Ann Lee's visions, and the Mormon must have the Book of Mormon, and the Seventh Day Adventist must have the visions of E. G. White, besides the Bible as his rule of faith. – What a serious thing to be led by any leader save Jesus, and to receive any rule of faith besides God's word; Oh, that all would be honest and cut loose and throw off every human fetter. The Bible contains all the light we need. It brings to view every duty that God requires of us, in order to our salvation. He who does God's will as revealed therein is a child of God, and a brother or sister of Jesus, and will enter in through the gates into the City. May God bless you, reader, and if you believe in these vain and false visions, help you to be honest and to have a faith strong enough to embrace his word alone as your only rule of faith and life, and may you so live that you may be saved.

"Your tract entitled The Visions of E.G. White not of God is before me.

*I must say as an honest man, that I consider it utterly impossible
for any man or woman, to lay aside prejudice,
and give it a candid examination, and not have their
confidence greatly shaken in the visions."*

– Bro. W. H. Ball. - Hope of Israel, letter to the editor, Aug. 7, 1866

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Additional information dealing with this Book.

Gilbert Cranmer's Open Letter.

About ten years ago [1853] a Seventh-day Adventist minister, by the name of [Joseph] Bates, came to our town and advocated the whole Law, the gifts of the Spirit, and many other glorious truths. The gifts belonging to the Church, I had believed in for over twenty years. Hence I felt to rejoice; supposing I had found the people I had been so long looking for.

He told me that the gifts were realized among them, that they had the gift of prophecy and the gift of healing the sick. But as long as I was with them I never knew of any being healed. I have known them to try but they always failed. In this I was disappointed. I also found the spirit of prophecy, with them, was confined wholly to a woman. By this time I became suspicious that I had gotten on board the wrong ship. I then commenced to giving her visions a thorough investigation. I found they contradicted themselves, and that they contradicted the Bible.

My doubts concerning the visions I made known to the brethren. At once they gave me the cold shoulder, and I was held at bay. Not knowing any people I could unite with, I remained with them for years, hoping they would get sick of the visions of E. G. White, and that we could yet walk together in unity of spirit. But instead of rejecting them, as I hoped they would, they only drew the reins the tighter.

At last I made up my mind I would not belong to a church that was ruled by a woman any longer. From that time the Bible has been my creed, with Christ at the head of the Church. I started alone, with my Bible in my hand. God has blessed my labors beyond my utmost expectations. We have some eight ministers and some hundreds of members in the state of Michigan. God has manifest His power among us in a wonderful manner [*Hope of Israel*, Aug. 10, 1863]*

Open Letter about Gilbert Cranmer, written by Joseph & Louise Perkins

Being requested to state our knowledge of the facts concerning the disputed statement of elder Gilbert Cranmer about the visions of Mrs. White being a test of fellowship, we would say that we resided in Otsego, Michigan at the time he came here to preach, and we distinctly remember his preaching that he had no evidence whatever that the door of the sanctuary closed in 1844. And also that he made an appointment to preach on the same question in four weeks from that time. He came to our house, and while there Mr.

* Gilbert Cranmer – was a founder of the Church of God (7th day)] <http://www.nonsda.org/egw/cranmer.shtml>

Lester Russell came in and asked him if he really meant to say that the outer door of the Sanctuary was still open. In answer, Brother Cranmer told him that he had said just what he meant, and that he had no proof to the contrary. Mr. Russell said that he had proof that the outer door of the Sanctuary was closed in 1844. Brother Cranmer asked him the nature of his proof, and he drew from his pocket Ellen G. White's book of visions and said there was his proof.

Brother Cranmer answered, "Perhaps Mrs. White's visions are proof to you, but they are not to me."

Some of the church got very much excited over the course elder Cranmer proposed to pursue in regard to the "shut-door" question, and Mr. George Leighton went to Battle Creek to confer with elder White on the subject. On his return, Mr. Leighton said that elder White told him not to let elder Cranmer preach to the church at Otsego. According to my recollection of the matter elder Cranmer then wrote to Battle Creek and requested a decision as to whether they considered him a minister, and as to his right to preach among them. The result of their conclusion in the matter was that they refused him the privilege of preaching to them or for them for the reason that he did not hold the visions of Ellen G. White to be inspired. Mr. Leighton *said in our presence that the visions were inspired, that they were **better** than the Bible because they were **warm** and **fresh** from the throne of God, and that anyone who did not accept them as inspiration absolutely would be damned. The visions were made a test of fellowship from that time.* These statements we solemnly aver to be true, and we were members of the Seventh-day Adventist Church in Otsego at the time.

Joseph J. Perkins
Louise H. Perkins
Galesburgh, Michigan

[What Happened after Gilbert Cranmer left the SDA's?](#)

After Cranmer parted with the SDA church, many said, "If you are going to leave, we shall follow." Quite a number of the church at Otsego no longer walked with the SDA church. The news began to spread. Someone had dared to take a stand against the visions of Mrs. White. After this elder Cranmer preached as the Spirit of the Lord directed. He began to have quite a following and new members were added to the church constantly. Elder Cranmer raised a number of churches, and a church structure was organized in 1860. This church is known today as the, Church of God (seventh day).

Elder Cranmer believed the Lord heard the prayer of faith in behalf of the sick, and there were numerous examples of miraculous healings witnessed in the church.

Elder Cranmer was a powerful speaker, a man of pleasing address and a profound reasoner, active in thought and fearless; but with a tender heart, generous to a fault. In 1869, he published this report on his labors in the Hope of Israel: *The first stop I made was in the town Denver, Newaygo County. Here I preached one week and organized a band of 12 members. From thence I went to another neighborhood, six miles distant among the disciples, preached one week and there a half dozen more stepped out to keep the whole law, as well as the gospel.*

From there I came to Ottawa County and preached among the Seventh-day Adventists, showing up the imperfections of Mrs. E.G. White's visions and their unscriptural mode of church government. Six or eight threw off their galling yoke.

In December of 1903, at the ripe age of 89, elder Cranmer went to sleep a conqueror, awaiting the resurrection morning. Friends and foes alike remembered Gilbert Cranmer as a man who stood on the Bible and the Bible alone. Thus, he concluded over 60 years of active ministry, and most amazingly, he never received a salary for his labors, not a single penny.

<http://www.nonsda.org/egw/cranmert.shtml>

B. F. Snook and W. H. Brinkerhoff.

"B. F. Snook and W. H. Brinkerhoff produced a publication that set the course for a movement of opposition to Ellen White and the Seventh-day Adventist Church. This first dissident movement of the Seventh-day Adventist Church continues to this day as the Church of God (Seventh Day). The Snook and Brinkerhoff tract titled *The Visions of E. G. White, Not of God* contained a series of 26 objections to Ellen White's visions. Each objection was specific, and many continue to serve as a starting point for Ellen White's modern opponents. Before beginning their formal objections, they proposed that Ellen White's visions could not be a fulfillment of Joel 2:28 because Ellen White was not a "young man" and was thus "from the wrong sex." They further set up an arbitrary requirement, previously rejected by James White, that her writings had "an equality with the Bible. Building upon these presuppositions, they charged that she taught a shut door for sinners from 1844-1851 and that James White had suppressed the evidence. They argued that her writings contained doctrinal errors, internal inconsistencies, historical inaccuracies, false predictions, and nothing that was really new or supernatural. They further attacked her integrity and claimed she fabricated visions to accomplish her own purposes".[†]

[†] Fortin, D., Moon, J. *Organized Opposition – 1866-1883: B. F. Snook and W. H. Brinkerhoff.* – In: *The Ellen G. White Encyclopedia.* – Hagerstown, Maryland: Review and Herald Pub Assoc, 2014 (1504): 153].

Contradictions in the 1st Vision of Ellen G. Harmon not mentioned above.

The 1st Vision, was published in 1846: Harmon, E. G. Letter from Sister Harmon. - The Day Star, Cincinnati, E. Jacobs, Ed.; C. Clark, Printer, 1846, Vol. 9, No. 7 & 8, p 31-32; Harmon, E. G. To the Little Remnant Scattered Abroad. - 1846 Apr 6.

... *While praying at the family altar, the Holy Ghost fell on me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them - when a voice said to me, "Look again, and look a little higher." At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the Advent people were travelling to the City, which was at the farther end of the path. **They had a bright light set up behind them** at the first end of the path, which an angel told me was the Midnight Cry.*

- She could easily see a bright light in the darkness...

... *Soon our eyes were drawn to the East, for a **small black cloud** had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence gazed on the cloud as it drew nearer, lighter, and brighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man, on his head were crowns, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through.*

- Second Coming of Christ can't appear like a small **black cloud** ...

... *We all entered the cloud together, and were **seven days ascending to the sea of glass**, when Jesus brought along the crowns and with his own right hand placed them on our heads.*

- There are no days and nights on the way from the earth to the heaven; there is no way to calculate "7 days" of ascending...

... *We all went under the tree, and sat down to look at the glory of the place, when brothers **Fitch and Stockman**, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping... here we saw good old father **Abraham, Isaac, Jacob, Noah, Daniel, and many like them.***

- She believed yet that after death saved people are going directly to the paradise ...

... *I asked Jesus what was within the veil... **In the ark**, beneath where the angels' wings were spread, **was a golden pot of Manna**, of a yellowish cast; and **I saw a rod, which Jesus said was Aaron's**; I saw it bud, blossom and bear fruit.*

- There are no Ten Commandments in the ark yet; they will appear later, when Ellen and James White accept Sabbath...

... and with Jesus at our head we all descended from the city down to this earth, on a great and mighty mountain... As we were travelling along, we met a company who were also gazing at the glories of the place. I noticed **red as a border on their garments**; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were? He said they were martyrs that had been slain for him. With them was an innumerable **company of little ones**; they had a hem of red on their garments also...

- This event must happen after 1000 years when saints will return back to the New Earth; nevertheless, **martyrs remember about their death**, but small **children didn't grow** during being at the heaven.

... Mount Zion was just before us, and on the Mount sat a **glorious temple**... And as we were about to enter the holy temple, Jesus raised his lovely voice and said, only the 144,000 enter this place, and we shouted Hallelujah... I saw there the tables of stone in which the names of the 144,000, were engraved in letters of gold; after we had beheld the glory of the temple, we went out.

- It is a strange story about holy temple devoted to the 144,000... at the later publications Ellen White will refer to the book of Revelation, 21: 22: "And I saw no temple there: for the Lord God Almighty and the Lamb are the temple of it"

... In February, 1845, I had a vision of events commencing with the Midnight Cry. I saw a throne and on it sat the Father and the Son... And I saw the **Father** rise from the throne, and in a flaming Chariot **go into the Holy of Holies**, within the veil, and did sit...

... Then Jesus rose up from the throne ... then He raised His right arm and we heard his lovely voice saying, "Wait here - I am going to my Father to receive the Kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to myself." And I saw a cloudy chariot, with wheels like flaming fire, and Angels were all around it as it came where Jesus was. He stepped into the chariot and was borne to the Holiest where the Father sat.

- The Holy of Holies is a place where Father is... but not another place without Father...

... Satan appeared to be by the throne, trying to carry on the work of God; I saw them look up to the throne and pray, my Father give us thy Spirit; then Satan would breathe upon them an unholy influence; in it there was light and much power, but no sweet love, joy and peace. Satan's object was to keep them deceived, and to draw back and deceive God's children...

- It contradicts the story written in the Bible, that Satan has no access to the heaven any more: "An the was war in heaven Michael and his angels fought against the dragon; and the dragon fought and his angels ... And the great dragon was cast out, that old serpent, called Devil, and Satan... he was cast out into the earth, and his angels were cast out with him" [Rev. 12: 7, 9].

... White, E. G. To those **Who are Receiving the Seal of the living God** (1849, Jan 31).

- **Title** of the article pointed on the fact, that Ellen G. White believed that sealing of the 144,000 had started before and not finished in 1849 yet.