

# HISTORY OF THE S. D. A. CHURCH

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I was a member of the Seventh-day Adventist church for fifty years. From childhood I believed that the doctrines of this church were founded on the Bible. I believed it was the remnant church, and was giving the last warning message to a sinful world. I also believed that the writings of Mrs. E. G. White were a direct revelation from God.

I want to express my sincere gratitude and appreciation to this organization with whom I was associated for so many years. I owe almost my entire Christian experience to the influence and teaching of this church. I have found that the majority of their members are honest people, zealous of good works. They willingly sacrifice of their means to support the various enterprises carried on by the denomination, in all parts of the world.

About four years ago, I was confronted by a challenge as to whether some of the tenets taught by the organization would stand the scrutiny of the Bible. I decided to make a careful and prayerful examination and study of all the doctrines taught by the denomination, and compare them with the teaching of the Scriptures.

Claiming that their doctrine is founded on the Bible alone, Seventh-Day Adventists contradict that claim, for they regard the writings of Mrs. E. G. White as being equal in divine revelation with the Scriptures. In addition to this, they teach that the "Spirit of Prophecy," as they call her writings, is the only "infallible" interpreter of the Bible, "The Keystone" to the arch which supports the denominational creed, and "the Testimony of Jesus." In our study, we will have to deal with both the teaching of the Bible, and the so-called Spirit of Prophecy.

Beginning with the early history of the church, we find that it was conceived in the Advent message preached by William Miller in 1840-1844. His teaching was built on the prophecy of Dan. 8:14. "Unto two thousand three

hundred, evening, morning, then shall the sanctuary be cleansed." Believing that this time period was equivalent to twenty-three hundred days as some translations render it, and that it was prophetic time a day for a year, and the seventy weeks of Dan. 9:24 was a part of that time period, he predicted that it would meet its complete fulfillment in 1843. He taught that the sanctuary referred to the earth, and that the cleansing of the sanctuary meant the end of the world, and the second coming of Jesus.

There were other time periods which Miller used in his figures and charts, but as Dan. 8:14 was the principal one, we will only consider this prophecy.

Miller's message attracted the attention of many people in many parts of the world. Some were frightened; others scoffed, or paid little attention to it, while his followers were confident that his predictions would come true. A number of Protestant ministers from various churches joined Miller in preaching that the end of the world would come in 1843. The time passed, but Jesus did not come. There was a bitter disappointment. Miller and his followers were perplexed, and his enemies jeered and ridiculed. Miller went over his charts and figures, and thought he had found a mistake of one year, so he again set the time for Oct. 22, 1844. But this date also passed, and the end did not come.

This failure in Miller's predictions resulted in the wildest confusion and humiliating experience for Miller and his followers. Some gave up their Christian hope, others returned to the churches out of which they had come. William Miller frankly acknowledged that he was mistaken in his calculations. He said: "We expected the personal coming of Christ in 1844, and now to contend that we were not mistaken, would be dishonest. We should never be ashamed to confess all our errors." He also said he had no confidence in any new theories that grew out of the 1844 movement.

Miller not only made a mistake in the interpretation of Dan. 8:14, but he also contradicted the statement of Jesus in Matt. 24:36 which says: "But of that day and hour know-

eth no man, no, not even the angels in heaven, but my father only." Miller set a definite date for the coming of the Lord.

In the travail of this humiliating disappointment, was born the infant which finally grew into the Seventh-day Adventist Church. Claiming that William Miller was correct in his figures, but was wrong in the event that took place in 1844, a small company of the former followers of Miller began to search for a solution as to what really did happen in 1844. Elder Crosier advanced the theory that there were on services in the heavenly sanctuary before the cross. He reasoned that as there was a service of one year in the first apartment before the one day service in the second apartment of the earthly sanctuary, that Jesus our high priest must minister a long period in the first apartment or holy place in the heavenly sanctuary before He could enter the second apartment, or most holy place.

Following this hypothesis, he claimed that Jesus stopped in the holy place in the heavenly sanctuary when He went back to heaven until 1844, when He then moved into the most holy place and began the atonement, thus fulfilling the prophecy of Dan. 8:14, "The Cleansing of the Sanctuary." Although Elder Crosier finally gave up this unscriptural theory, Seventh-day Adventists are still teaching it.

The Bible plainly teaches that there were services in the heavenly sanctuary before the cross. Abraham met Melchisedec, priest of the most high God, and paid tithes to him, after returning from the slaughter of the kings (Gen. 14:18, 19). Paul speaks of this incident in Heb. 7:3. He says that Melchisedec was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God: abideth a priest continually." We are told in the same chapter, verses 16, 17, that "Jesus is made not after the law of a carnal commandment, but after the power of an endless life. For He testified: "Thou art a priest forever after the order of Melchisedec." Solomon, in his dedicatory prayer of the earthly temple, repeatedly asked the Lord to pardon sins from the sanctuary in heaven. Read 1 Kings, chapter 8.

In Isaiah 6:6,7, he said: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged."

After Jesus paid the penalty for the sins of the whole world on the cross, He was invited back to take His place on the throne which He occupied before the creation of the world. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Ps. 110:1). There are a number of Scripture texts which plainly teach that Jesus went directly to the most holy place at His ascension. See Acts 2:32; Heb. 1:2, 12; Rev. 3:2; Eph. 1:20; Heb. 8:1; Heb. 10:12, and many others. Jesus paid it all on Calvary's cross. The veil of the temple was rent in twain; the atonement was made for the sins of the whole world, and He returned to the right hand of the Father, where He is still our Mediator and high priest. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." Heb. 6:19, 20. To teach that Jesus did not take up His ministry in the most holy place until 1844 is a denial of the plain teaching of the Word of God; that Jesus made the atonement on the cross.

### The Spirit of Prophecy

Among this company was a girl, Miss Ellen Harmon. Early in life, she met with an unfortunate accident. A schoolmate struck her in the face with a stone, which almost caused her death, and left her frail in health. She was unable to attend school afterward. She attended the meetings of William Miller and accepted his teaching. A few months after the disappointment of 1844, Miss Harmon claimed she had "visions" from God, confirming the Miller movement and the doctrines the Advent company were then teaching. At first, the believers were quite skeptical in regard to the "visions," and attributed them to

hysterical imaginations of a frail and weak body. But the "visions" so enthusiastically endorsed the theories being taught by the leaders, that they accepted them as revelations from God, and made them the most important factor of their creed.

In one of her early visions in support of the Miller movement she said: "I have seen that the 1844 disappointment was directed by the hand of the Lord, and that it should not be altered. The figures were the way the Lord wanted them. His hand covered a mistake in the recording of the prophetic periods." Early Writing p 235. She thus makes God responsible for William Miller's mistakes.

Again she said: "The Advent movement of 1840-1844 was a glorious manifestation of the power of God."

Miss Harmon was married to Elder James White on August 30, 1846, and as her writings are under the name of Mrs. E. G. White, we will refer to her in the future, as Mrs. White, whether the "visions" quoted were before or after she was married. Her writings are usually referred to by the denomination as the "Spirit of Prophecy."

### The Shut Door

The founders of the Seventh-day Adventist Church, taught for over seven years that probation had closed to sinners. This doctrine was called, "The Shut Door." They claimed that Jesus moved from the holy place to the most holy place in 1844, and that He shut the door to the holy place, and ceased to be any longer a mediator for the ungodly. This unscriptural doctrine led the early church into some very embarrassing difficulties from which they have never been able to extricate themselves.

Sister White unquestionably shared in this view. This in itself would not be a fatal objection, if regarded, the same as the other leaders, that it was a personal mistake in interpreting the Scriptures. "But, it would not be consistent with inspiration in the highest, and fullest sense, however, for mistaken views to be taught in what purported to be a direct revelation from God."

They estimated that Jesus would be in the most holy

place about seven years and then would come for His church. This would be made up of the saints who came out of the 1844 movement; all the rest of the world had been rejected. The early records show that Sister White did teach the "Shut Door" doctrine in her "visions" that were thought to be of divine inspiration.

The very first vision she claims to have had as it was originally published contained the following statement: "Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark, and Jesus and fell off the path down in the dark wicked world below. It was just as impossible for them to get back on the path, and go to the city as all the wicked world which God had rejected." You will find this vision in Testimonies for the Church, Vol. 1 p 58. But, the last sentence is left out. Why was it left out? Was it not equally inspired, with the rest? Because it says that it was just as impossible for them to get on the path and go to the city as all the wicked world that God had rejected. The denomination gave up the "Shut Door" theory when the Lord did not come in 1851, the last time they set for His coming, so this sentence of inspiration had to be eliminated.

On page 45 of Early Writings is another statement of a "vision" that taught the "Shut Door" theory: "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 of their salvation is past."

On page 55 of Early Writings is a "vision" in which Mrs. White says: "she saw God, the Father arise from the throne in the first apartment and go into the holy of holies." Then she said she saw God, the Son arise and go into the most holy place. Then she said: "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."

In the Camden Vision of June 29, 1851, which has been left out of all her works, Mrs. White, speaking of Jesus while on this earth and also after He went back to heaven,

says: "Then I saw that Jesus prayed for His enemies, but that should not cause us to pray for the wicked world that God has 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 Mediator in the outer apartment for the whole world, but now His Spirit and sympathy are withdrawn from the world, and our sympathy must be with Jesus, and must be withdrawn from the ungodly. I saw that the wicked could not be benefited by our prayers now. Then I saw concerning loving our neighbors, I saw that the Scriptures did not mean the wicked world whom God had rejected, that we must love, but He meant our neighbors in the household and did not extend beyond the household."

In Early Writings, p 251, we find: "I was shown what did take place in heaven at the close of the prophetic periods in 1844. As Jesus ended His ministration in the holy place and closed the door of that apartment, a great darkness settled upon those who had heard and rejected the message of His coming, and they lost sight of Him."

In 1850 Elder James White, husband of Sister White, was publishing three periodicals—"The Advent Review," the "Review and Herald," and "Present Truths." All of these publications were advocating the "Shut Door" theory. He was publishing strong articles on the close of probation in 1844 by Joseph Bates, David Arnold, E. P. Butler, Geo. W. Holt, O. R. L. Crosier, and all the leading S. D. A. pioneers.

In a vision published in "A Word to the Little Flock," p 12 we read: "The Lord has shown me in vision that Jesus rose up and shut the door and entered the holy of holies, at the seventh month in 1844." In an article published in the "Review and Herald," Sept. 16, 1851, Elder Hale commenting on this vision wrote: "What may we suppose the shutting of the door denotes?" By this act it is undoubtedly denoting the exclusion from further saving mercy those who have rejected its offer during the time of probation. But can any penitent sinner be converted if the door is shut? Of course they cannot though changes

that men call conversion may take place. When we come to the point of time (the tenth day of the seventh month, 1844) all our sympathy burden, and prayers, for sinners ceased and the unanimous feeling and testimony was that our work for the world was finished forever."

What did Sister White mean when she wrote in "Present Truth" page 22, "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." She was criticising the churches who were working for the conversion of sinners.

Elder James White (husband of Sister White) in an article published in Present Truth, p 79 of May, 1850 said: "God is still merciful to His saints and always will be. Jesus is still their advocate and priest. But the sinner was left without an advocate when Jesus passed from the holy place and shut the door in 1844. In an article by Eld. James White in Present Truth, April 1850, p 68-69, he said: Babylon the nominal church is fallen. God's people have come out of her. She is now the synagogue of Satan, "the habitation of devils, and the hold of every foul spirit and a cage of every unclean and hateful bird."— Rev. 18:2.

Said the angel: "Satan has taken full possession of the churches as a body." E. W. p 273. In Early Writings, p 274, Mrs. White said: "I saw that since Jesus left the holy place of the heavenly sanctuary, and entered within the second veil, the churches have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches; yet their members profess to be Christians. Their professions, their prayers, and their exhortations are an abomination in the sight of God. Said the angel, 'God will not smell in their assemblies.'" Again in E. W. old edition, p 93, she said: "I saw that if the false covering could be torn off from the members of the churches there would be revealed such iniquity, vileness, and corruption that the most diffident child of God would have no hesitancy in calling these professed Christians by their right name, children of their father the devil; for his works they do." Thus both Brother White

and Sister White scathingly denounced the Protestant churches, and their work, which they were then claiming that God had rejected.

In the Review and Herald of June 11, 1861 was a statement in regard to the kind of work that was done, following the 1844 movement, or "Shut Door" theory—quote: "So firmly was this believed that one of our number was nearly refused the message, the individual presenting it having doubts of the possibilities of his salvation because he was not in the 1844 movement. Individuals would go scores or even hundreds of miles to present the truth to one or two who had been believers in the 1844 message. Laborers would go long distances to visit, comfort, and strengthen the scattered ones who had embraced the 1844 message."

I want to quote a statement from Elder Daniels the last outstanding defender of the inspiration of Mrs. White. It is found in the Review and Herald of Nov. 25, 1826, "But while after the passing of the time in 1844 they continued for a period of time to believe that salvation for sinners was past, and that Christ would quickly appear. There was no statement from Mrs. E. G. White to the effect that it had been revealed to her that probation for the world had closed and that there was no longer salvation for the unsaved. There is a vast difference between holding a personal belief regarding a question, and claiming this belief has been obtained by a direct revelation from God." We agree with Elder Daniels in this last sentence: It does make a vast difference between holding a personal belief, or believing that a question has been obtained by a direct revelation from God. Eld. Daniels does acknowledge that for a period of time the pioneers of the S. D. A. church did believe probation had closed for sinners. But, he does not say that period lasted for over seven years. He continues with an absolutely false statement, "that there was no statement from Mrs. E. G. White, to the effect that it had been revealed to her that probation for the world had closed and that there was no longer salvation for the unsaved." We have just quoted

from some of her early visions, that did teach that probation closed to sinners in 1844.

How Elder Daniels could make that statement knowing as he did the true facts, in the records of the early history of the church, is beyond our comprehension.

My Seventh-day Adventist friends, did God reveal to Sister White in vision that probation closed to the wicked world in 1844, and for the church not to work or even pray for sinners for more than seven years? Afterward, did He tell her He had made a mistake and to destroy and leave out of the "visions," the part that indorsed these views, and to deny she ever taught the "shut door" doctrine? Does our Heavenly Father change, or is His word sure and steadfast?

There are two claims used by the leaders in the S. D. A. organization in trying to deceive S. D. A. members: First, "that Sister White herself was out preaching the gospel and seeking to save sinners from 1844 to 1851." And second, "that the so-called "Spirit of Prophecy" was calling the early pioneers to a world-wide work." No two more false statements were ever put in print or uttered by a human voice.

In her "vision" found in E. W. pp 54-59 where she says that she saw both God, the Father and God, the Son sitting on the throne in the first apartment of the heavenly sanctuary, she said she saw God the Father arise from the throne and go into the Holy of Holies. Afterward she said she saw God the Son arise and go into the most holy place. Then follows the following statement: "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. Satan appeared to be by the throne trying to carry on the work of God. I saw them look up and say 'Father, give us thy Spirit.' Then Satan would breathe on them an unholy influence."

Are we to believe that there were two thrones, one in the holy place and one in the most holy place? Who occupied the throne in the most holy place while God the Father was sitting with Jesus on the throne in the first apartment

for eighteen hundred years? If the throne was moved from the second apartment into the first apartment until 1844, as some of the brethren teach, why was it left in the first apartment when the Father and the Son moved into the second apartment in 1844? And why was Satan permitted to occupy the throne and answer the prayers of the careless multitudes?

In Great Controversy also written by Mrs. White, she teaches that for eighteen hundred years, Jesus ministered His blood before the Father. She said the ministration was according to the pattern of the earthly sanctuary service. And that placed the mercy seat in the most holy place with the veil between. How can you harmonize this with the above statement that God the Father and God the Son both occupied the throne in the first apartment during this eighteen hundred years? Will some good Seventh-day Adventist believer answer these questions?

But you ask, why have we not heard about these things before? Because when the seven year period from 1844 to 1851, the last time set for the Lord to come by Seventh-day Adventists, passed into history, they eventually had to abandon the "Shut Door" doctrine. It is not a dishonorable thing to abandon a mistaken belief, or unscriptural theory. But why try to deny and cover up these facts? Why do the S. D. A. leaders claim that the early church never taught the "Shut Door," theory, and try to lay it to the First-day Adventists? Because the visions of Mrs. E. G. White are at stake. These visions have been changed in meaning, lines left out, and in some instances, entire visions have been eliminated from her works.

Did the Lord show Mrs. E. G. White in "Vision" that probation closed to the wicked world in 1844, and then tell her that it did not? We have shown in this article, that Sister White and the "visions" and the pioneers of the Seventh-day Adventist church taught for seven years that probation closed to the wicked world in 1844.

### The Sabbath

In 1845 Elder Joseph Bates discovered the Bible Sabbath. He presented it to Mrs. White. She said: "At first I

did not feel its importance and thought Elder Bates erred by dwelling on the fourth commandment more than the other nine." But she finally accepted it, and it was made one of the fundamental doctrines of the church. For nine years they observed the Sabbath from 6 p. m., Friday to 6 p. m., Saturday, not taking any notice of the setting of the sun. During this time Mrs. White says she had visions concerning the Sabbath and its sacredness. She said: "The Lord gave me a view of the heavenly sanctuary." You will find it on page 76 of Testimonies for the Church, Vol. 1. "Jesus raised the cover of the ark, and I beheld the tables of stone on which the ten commandments were written. I was amazed as I saw the fourth commandment in the very center of the ten precepts, with a soft halo of light encircling it." We naturally wonder why she was not told that she was breaking the Sabbath weekly by not beginning and ending it right. Elder Andrews found the Bible instruction in regard to the proper time to begin and close the celebration of the Sabbath some years later, and Mrs. White accepted the light he brought to her.

### The Shut Door Abandoned

When the time continued and the seven year period passed into history, and Jesus did not come, some of the believers who had children growing into the years of accountability, began to be deeply concerned about their salvation. It was decided that they would be admitted through the "shut door" because of their believing parents. But another complication confronted them; a Mr. Churchill whose finance was a member of the church, asked to be taken into the church. As they were teaching at this time that probation had closed for sinners, they almost rejected him, but finally let him in. They were very reluctant to give up this doctrine, and some held on to it for years after 1851.

A new chapter in the history of the Seventh-day Adventist Church was inevitable. A new theory to take the place of the "Shut Door" must be found. The door of mercy must be opened.

Here is the way they fixed it. Sinners could receive pardon conditionally. They must understand how Jesus moved from the holy to the most holy place in 1844, and follow Him in by faith. There was no other way of salvation. Praying to Him anywhere else was useless. Speaking of those who do not understand the sanctuary question as taught by Seventh-day Adventists Mrs. White said: "They have no other knowledge of the move made in heaven, or the way into the most holy place, and they can not be benefited by the intercession of Jesus there; they offer up their useless prayers to the apartment that Jesus has left."—E. W. p 261.

There is absolutely no Scriptural authority for the teaching that Jesus moved from the holy place to the most holy place in the heavenly sanctuary in 1844. The Bible repeatedly states that Jesus went directly to the most holy place at His ascension. Only Seventh-day Adventists claim to know anything about the move which they teach Jesus made from the holy to the most holy place in 1844. All Protestant believers in the whole world since 1844 know nothing about the move Jesus made from the holy to the most holy place. Consequently, they have been offering up, and are still offering up their useless prayers to the apartment Jesus left, and are consequently hopelessly lost. Therefore, only Seventh-day Adventists are candidates for salvation.

After discarding the "Shut Door" theory, the church began an active campaign to build up their organization. They started to work for the conversion of the ungodly which only a short time before they claimed God had rejected.

The pioneers sacrificed and endured many hardships, but the denomination has developed an organization that is probably second to none in efficiency to any other Protestant Church. They have a constituency not only of churches but of publishing houses, sanitariums, schools, and colleges, and missionary enterprises in many parts of the world.

Because of the mistaken interpretation of Dan. 8:14,

the prophetic teaching of Seventh-day Adventists is consequently unsound. Being built on an unscriptural premise, it naturally leads to erroneous conclusions. In one of their standard books they deny that the atonement was made on the cross. "Looking unto Jesus" p 237 Uriah Smith the author says: "Christ did not make the atonement when He shed His blood upon the cross. Let this fact be fixed forever in the mind." The Bible plainly teaches that the atonement was made on the cross. That is the foundation on which the plan of salvation is built. But it does not fit into the denominational theory, that Jesus moved into the Most Holy Place in 1844 and began the atonement.

### The Investigative Judgment

Another unscriptural tenet is the so-called "Investigative Judgment." The theory is that our Savior has been holding court since 1844 to try the cases of the righteous in order to determine whether or not they are worthy of eternal life. They claim that the case of the righteous dead have been occupying the attention of the court since 1844, and that their cases may be finished any time, and that the cases of the living be taken up. We are told that our cases are liable to come before the judge and be decided and our probation forever closed, without any knowledge whatever on our part. They admit that God knows who His children are, but claims this Investigative Judgment is necessary to prove to the universe God's justice in His dealing with this sinful world.

Seventh-day Adventists teach and believe that Jesus did not make a complete atonement on the cross. Uriah Smith in his book "The Sanctuary and the 2300 Days," page 181, first paragraph, says: "Christ did not make the atonement when He shed His blood upon the cross." "Let this be fixed forever in the mind." He does not stop with this presumptuous statement, but he continues on page 183, "The atonement or removing of sins so they will be remembered no more against us, is the last act of priestly service performed by the Lord for us." This whole chapter teaches that the blotting out of our sins does not occur un-

til our names come up in this so-called investigative judgment. This teaching boldly contradicts the plain statements of the Scriptures.

In Isaiah 43:25 the Lord says: "I, even I, am He that blotted out thy transgressions for mine own sake, and will not remember thy sins. In Rom. 5:11 Paul said in his day, "We have now received the atonement." In Heb. 1:3 he also says, "When He had by himself purged our sins, sat down on the right hand of the Majesty on high." Paul says: "Their sins and their iniquities I will remember no more." Heb. 8:10-12; 10:16, 17. And again, "As far as the east is from the west, so far hath he removed our transgressions from us." Ps. 103:12. In Isa. 38:17, we read, "But thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." Micah says, "He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

### The Millennium

Another strictly hypothetical theory is their teaching on the millennium. They claim the millennium will be spent in heaven, and that the earth will be desolate. Here is the way they have it figured out: When Jesus comes the second time He does not reach the earth. The righteous dead are raised and with the righteous living will be caught up to meet the Lord in the air and the wicked are destroyed. Jesus and the righteous go to heaven to remain a thousand years, or the millennium. The binding of Satan is circumstantial. The wicked are dead, the saints in heaven, and Satan is left alone on this desolate world.

Jesus left heaven, and came to this earth to make the atonement on Calvary's cross, and redeem us, and this earth from the power of Satan. He took upon Himself our nature, and He is coming back to reign on the throne of His father David. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). This is



the kingdom we are all longing for, and it will be established on this earth when Jesus comes and destroys the powers that are now in control of this world, and begins His reign of one thousand years.

"And I saw heaven opened and behold a white horse: And he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew, but he himself. And he was clothed . . . in fine linen, white and clean, and out of his mouth goeth a sharp sword that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture and on his thigh a name written—**King of Kings and Lord of Lords**. And I saw the beast and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken and with him the false prophet that wrought miracles before him with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And I saw an angel come down from heaven, having the key to the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark; and they lived and reigned with Christ a thousand years." (Rev. 19:11-20; 20:1-4).

It is conclusively proven from these Scriptures that

Jesus after "the battle of the great day of God Almighty," takes charge of the affairs of this world for one thousand years. During that time Satan is not permitted to deceive the nations. Jesus will rule the nations, and they will come up from one new moon to another, and from one Sabbath day to another to worship at Jerusalem. And those that are overcomers will share in the blessings that will come to this world as the result of His righteous reign. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. And that will be a real throne on this earth and we will have a body like Jesus, except His hands and feet will show the nail prints, and the scar where He was pierced.

### Bible Tests of a True Prophet

We will now examine some of the claims made by the denomination and Mrs. White, for the so-called "Spirit of Prophecy." But, we want it understood that this is not a personal attack on Mrs. E. G. White. Like others who have believed that they were endowed with the prophetic gift, she may have been sincere in her conviction that she was a spokesman for the Lord. She was an energetic worker and writer, and was devoted to the cause she so enthusiastically sponsored. I want to quote a sentence from the New York Independent of August 23, 1915,—in an article following the death of Mrs. White. "Did she really receive divine visions, and was she really chosen by the Holy Spirit to be endowed with the charism of prophecy? Or was she the victim of an excited imagination?" She has gone to her rest. God only is qualified to judge the motives which prompted her work. But she placed the stamp of inspiration on the writings which she left and they are being taught by Seventh-day Adventists, as a direct revelation from God, and I believe we have the right to investigate that claim.

In a statement made by the General Conference committee May 6, 1906 we quote: "To us it makes a vast difference whether one we have regarded from the rise of this message as being endowed with the prophetic gift is a prophet of the Lord, or whether she is not." We heartily

agree with the general conference committee; it makes a vast difference to every Seventh-day Adventist, whether Mrs. White was a prophet of the Lord or whether she was not.

In the Review and Herald supplement of Aug. 14, 1883, we find the following declaration: Our position on the testimonies is like the keystone to an arch. Take that out and there is no logical stopping place till all the special truths of the message are gone. Nothing is surer than this, that the message and the visions of Mrs. E. G. White belong together, and stand or fall together. Again we agree with the denomination some of these "special truths" stand or fall with the visions of Mrs. White, for they will not stand the scrutiny of the Bible.

On page one of the tract entitled the "Mark of the Beast" written by Elder G. A. Irwin who was for a number of years president of the general conference of Seventh-day Adventists, we read: "It is through the light that has come to us through the "Spirit of Prophecy" that the question will be considered. Believing as we do that the "Spirit of Prophecy" is the only infallible interpreter of the Bible principles, since it is Jesus through this agency giving the real meaning to His own words." This is exactly what the Roman Catholic Church claims for their "Pope." Speaking ex cathedra He is the voice of Jesus, and also the infallible interpreter of the Bible. Why did Elder Irwin build his argument from the "Spirit of Prophecy," and not from the Bible? Simply because he could not prove his position from the Bible.

The Seventh-day Adventist denomination claims that the writings of Mrs. E. G. White is the "Testimony of Jesus." If this is true she was Christ's representative on earth. This is what the Catholic Church claims for the Pope.

Here is what Mrs. White said about her works,—  
Testimonies Vol. 4 p 148. "In ancient times God spoke to men through the mouths of prophets and apostles. In these last days He speaks to them through the testimonies of His Spirit." In Heb. 1:1, 2 we read: "God who at sundry times and in divers manners spake in times past unto

the fathers by the prophets, hath in these last days spoken unto us by His Son."

In Testimonies Vol. 2 p 605 Mrs. White wrote: "I too the precious Bible, and surrounded it with the testimony for the church. "Here," said I, "the cases of nearly all are met." Does the Word of God and the atonement made by Jesus on the cross of Calvary fail to reach the cases of all

In Vol. 3 p 67 she said: "I do not write one article in this paper expressing merely my own ideas. They are precious rays shining from the throne." Thus we find that every thing from the pen of Mrs. White was regarded both by her and the denomination as being inspired.

She claimed the authorship of more than forty volumes or books. Quite a percentage of the contents of some of these books was copied from other authors. She sometimes neglected to give the real author credit. Her literary work consisted of what is usually called "Testimonies for the Church," and books for general distribution on such themes as the life of Christ, and God's dealings with His people as recorded in Bible history. Her messages of counsel, reproof and instruction to the church is rather dry in literary style. Her books for general distribution have a pleasing and fascinating style. Her literary work is not so remarkable when we consider that it covered a period of sixty-four years, and that she had access to the works of the greatest reformers, Bible commentators, and historians, which she used freely. She also had one or more educated helpers, or secretaries who went over her manuscripts. It is claimed that one of her assistants wrote the entire manuscript of one of her most popular books—"Steps to Christ." She also had the staff of a large publishing house to prepare her manuscripts. She copyrighted her works and received royalties from them during her lifetime.

If all these books are inspired as Seventh-day Adventists claim they are, they have another Bible about twenty times as large as the Bible the Lord gave to the rest of the world.

In one of the "visions" which Mrs. White's defenders use in their arguments against deserters or doubters, she saw a platform. She saw some get off the platform and ex-

amine it. She pronounced a woe against the man who dares to move a pin from it.

Despite the warning of Mrs. White I think we have the right to examine that platform. That platform represents the doctrines of the Seventh-day Adventist Church. How are we to know the planks in a platform unless we examine them? In fact, we have already been examining them, or the doctrine they represent. Plank, No. 1, we will call the endorsement of the mistaken and time setting message of William Miller; No. 2—the unscriptural theory that Jesus ministered in the first apartment of the heavenly sanctuary from His ascension until 1844 and then moved into the most holy place; No. 3 we will call the “Shut Door” or close of probation in 1844 theory. The denomination removed this plank, but they have had a great deal of trouble trying to fill up the hole. But the evidence still remains to prove without a doubt that that plank was there. No. 4 we will call the “Investigative Judgment” for which there is no Scriptural authority. No. 5 might be called the millennium hypothesis, which teaches that the millennium will be spent in heaven. In fact all the planks taken from the misinterpretation of Dan. 8:14 are faulty and have a sandy foundation.

Was Mrs. E. G. White a prophet of the Lord or was she not? The Lord has given as a test whereby we may determine without a doubt whether one claiming to be a prophet is a prophet of the Lord, or whether they are not. This test is found in Deut. 18:22, 24. “When a prophet speaketh in the name of the Lord, if the things follow not nor come to pass that is the thing the Lord hath not spoken but the prophet hath spoken presumptuously; thou shalt not be afraid of him.” We will now measure the Spirit of Prophecy by this Bible test.

We have already considered some of the early “visions,” and how some of them had to be eliminated and others had lines left out, and the meaning changed, because they supported a mistaken theory. We will now study some more of these visions and let the readers judge for themselves whether or not they stand the Bible test.

Did some of the statements of Mrs. E. G. White contradict the plain word of God? In *Spiritual Gifts*, Vol. 3 p 301 we read: This system was corrupted before the flood by those who separated themselves from the faithful followers of God and engaged in the building of the tower of Babel. The Bible says, as every school boy knows, that the tower of Babel was built after the flood. Again in “*Spiritual Gifts*,” Vol. 3 p 75 we find: Since the flood there has been amalgamation of man and beast as seen in almost endless varieties of species of animals and certain races of men. This statement has been proven absolutely false. God tells us in Acts 17:26, “And hath made of one blood all nations of men, for to dwell on the face of the earth.” The Lord does not even permit a cross between the different species of the lower animals. “There is no authentic record of a cross between the human race and the lower animals of any species whatever. Reports of crosses between human beings on the one hand, and apes, bears, dogs or other animals on the other hand, have invariably proved groundless when investigated by competent scientists.” *Pathfinder*, April 13, 1929, If there were almost endless varieties as stated by Early Writings, they would be readily recognized by men of science, who are eagerly looking for such proof to strengthen their theory of evolution. She says in *Spiritual Gifts*, Vol. III, pp 39-44: “Eve wandered away from her husband against plain command, and was tempted because of this disobedience.” Gen. 3:6 says Adam was with her when she ate the fruit. She says the Egyptian magician’s rods did not really become serpents. *Spiritual Gifts*, Vol. III p 205: Ex. 7:12 says they did. She says Adam was almost twice as tall as men in our day. The Bible is silent on this subject. She says the Garden of Eden was transplanted to heaven. The Bible is silent on this subject also. She said several times that Jesus ministered in the holy place until 1844. The Bible repeatedly says that He went direct to the most holy place at His ascension.

In *Early Writings*, p 54, said my accompanying angel, “Time is almost finished; what we have been years in learn-

ing they will have to learn in a few months. I saw that the time for Jesus to be in the most holy place was nearly finished and that time could last but a little longer." At the time she wrote this, they were expecting Jesus to come within a year. It has now been over eighty years since that vision, and we all know that the denomination is still preaching that Jesus is in the most holy place, which is true according to the Bible. It is too bad that the "visions" and the denomination deny that Jesus has been in the most holy place since His ascension, as taught by the word of God.

Here is a vision that was published in a little pamphlet, "A Word to the Little Flock" May 30, 1847. "I saw that the number 666, the number of the image beast was made up, and that it was the beast that changed the Sabbath. That the image beast had followed on after, and kept the "Pope's" Sabbath."

We read in Revelation that 666 is the number of the beast. The Lord gave us no number of the image beast. At the time of this vision the denomination was teaching that the number of the image beast was made up of 666 back-slidden Protestant churches. In support of this theory, Mrs. White saw that these 666 back-slidden churches were already made up in 1847.

In 1861 to 1865 the United States was engaged in a Civil War. Seventh-day Adventist young men were anxious to know what attitude to take in regard to their participation in this War. They naturally looked to Mrs. E. G. White the prophetess of their church for instruction as to what course to follow. She was silent until June 4, 1862 when she made the following predictions.

You will find them in the old edition of Testimonies Vol. 1 p 254-259. "I was shown some things in regard to our nation. How little has been gained: thousands have been induced to enlist with the understanding that this war was to exterminate slavery, but after they are fixed they find that they have been deceived. The object of this war is not to abolish slavery but merely to preserve the union as it is." Did this prediction follow or come to

pass? Speaking of the soldiers she said: They inquire—"If we succeed in quelling the rebellion what has been gained?" They can only answer discouragingly 'nothing.'" The system of slavery which has ruined our nation is left to stir up another rebellion.

Was slavery left to stir up another rebellion? A little further on she said: "The prospect before this nation is discouraging; as this war was shown to me, it looked like the most singular and uncertain that has ever occurred. It seems impossible to have it conducted successfully."

But it did succeed. At this time, it seemed quite likely that England who was in sympathy with the South might declare war on the United States. Here is what Mrs. White said about it: "This nation will be humbled to the dust. When England does declare war all nations will have an interest and there will be a general war." This prediction like all the rest completely failed. England did not declare war. Neither was this nation humbled to the dust.

President Lincoln at one time asked the Christian people to join him in prayer to God in behalf of the nation, and appointed days of fasting and prayer. What was the attitude of Sr. White toward the president's request? "I saw that these national fasts were an insult to Jehovah." "A national fast is proclaimed, Oh! What an insult to Jehovah." Do you think that is the way our heavenly Father regarded the prayers of His children?

In a conference held in 1856 Mrs. White said she saw that of those present, "Some would be food for worms, some for the seven last plagues, and some will be alive to be translated when Jesus comes." Test Vol. 1 p 132. Only two of those that were present are alive today. Some could not mean less than two; either there is none left for the seven last plagues or there is none left to be translated when Jesus comes. So this prophecy cannot follow, or come to pass.

The "Spirit of Prophecy" advocated a dress reform that humiliated the women of the Seventh-day Adventist Church and made them a laughingstock for the rest of the world,

but it was finally discarded, and condemned by Mrs. White herself. Did the Lord show Mrs. White a ridiculous costume for Seventh-day Adventist women and then change His mind and condemn it afterward? We have only mentioned a few of the blunders and mistakes of the so-called infallible interpreter of the Bible, and prophetess.

### Fairy Imaginations

The author of the "Spirit of Prophecy" was extremely visionary. In fact, she was almost childish in some of her so-called inspiration. This was especially true of her first "visions". In "Testimonies for the Church," Vol. 1 pp 60-61, she claimed she saw the coming of Christ. She says: "In solemn silence we all gazed on the cloud as it drew nearer and it became lighter and glorious and still more glorious until it was a great white cloud. A rainbow was over the cloud, while around it were ten thousand angels singing a lovely song; and upon it sat the Son of man. His hair was white and curly and lay on His shoulders. Upon His head were many crowns. His feet had the appearance of fire—His eyes were as a flame of fire which searched His children through and through." Further on she says: "He gazed on the graves of the sleeping saints, then raised His hands to heaven and cried 'Awake! Awake! Awake! Ye that sleep in the dust and arise.' The graves were opened and the dead came up clothed in immortality. The 144,000 shouted Alleluia! 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 to meet the Lord in the air." Notice in referring to the living saints, she says "we."

At that time she was teaching that the 144,000 would be made up of the saints then living. The rest of the wicked world God had rejected. Continuing, she says: "We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns and with His own hands placed them on our heads. He gave us harps of gold and palms of victory." Then she describes the sea of glass and how they marched over it to the gate

of the city. "Jesus raised His glorious mighty arm, laid hold of the pearly gate, swung it back on its glittering hinges and said to us, 'You have washed your robes in My blood, stood stiffly for my truth, enter in.' We all marched in and felt we had a perfect right there." She then describes the tree of life growing from either side of the river of life. "On one side of the river was a trunk, on the other side was a trunk, both of pure transparent gold. Its branches bowed to the place where we stood and the fruit was glorious to behold which looked like gold mixed with silver."

Space will not permit us to continue the narrative, for which there is no Scriptural authority. The Bible does describe the coming of Jesus in the clouds, but her description of their going to heaven is strictly the creation of an emotional imagination.

Another vision beginning on page 67 of Vol. 1 is called "Vision of the New Earth." A foot note at the bottom explains. "This vision describes events to take place at the close of the one thousand years after Christ's second advent." Then this must be the third coming of Jesus. If it was not for this note it would be very difficult to apply the fulfillment of this vision so as to fit into the denunciations teaching that the millennium is spent in heaven. If she was trying to describe the Bible description of the earth during the millennium, it would sound more feasible. Here is what she claims she saw: With Jesus at our head, we all descended from the city down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the great city, with twelve foundations, and twelve gates, three on each side, and an angel at each gate. We all cried out, "The city, the great city it's coming, it's coming down from God out of heaven," and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the city. There I saw most beautiful houses, that had the appearance of silver, supported by four pillars set with pearls most glorious to behold, which were to be inhabited by the

saints, and in which was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns, and lay them on the shelves." 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. A glorious light shone all about their heads, and they were continually offering praise to God.

And I saw another field full of all kinds of flowers, and as I plucked them, I cried out, "They will never fade. Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts—the lion, the lamb, the leopard, and the wolf, all together in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here; no, no; but light and all over glorious; the branches of the trees waved to and fro and we all cried out, "We will dwell safely in the wilderness and sleep in the woods." We passed through the woods for we were on our way to Mount Zion.

She says: "As we traveled toward the city, we met a company with brilliant crowns, and white robes with red hems at the bottom. I asked Jesus who they were and He said that they were the martyrs that had been slain for Him. With them was an innumerable company of little ones. Mount Zion was just ahead, and on the Mount was a glorious temple and about it was seven other mountains, which grew lillies and roses. I saw the little ones climb, or if they chose, use their little wings, and fly to the tops of the mountains and pluck the never fading flowers." She said she saw stones in which the names of the 144,000 were engraved in letters of gold. She saw a table of silver many miles in length where Jesus Himself served supper.

Could anything be more fantastic? Jesus coming on a mountain, trunks of trees of transparent gold, fruit with the appearance of gold and silver, houses of silver with shelves, grass with the appearance of gold and silver, fields full of animals, saints with wings, children with wings.

We naturally wonder where these children were during the millennium. We also question whether the redeemed of this earth will have wings. Jesus had no wings after His resurrection, and Adam had no wings and we are to be restored to Adam's estate which he lost, and that was on this earth. There is no promise in the Bible that we are going to heaven for a thousand years.

### Cunningly Devised Fables

Mrs. E. G. White claimed that she was endued with supernatural or prophetic power. A close-up study of her personality shows that she understood to a remarkable degree the psychology of the religious mind, and she knew how to influence her followers to do her bidding. This devotion which she enjoyed from her followers is not uncommon.

In the study of the origin and history of a number of religious organizations we find that in addition to the Bible as a basis for their faith, they are following the teaching of some individual whom they believe is or was possessed in some form with the gift of supernatural power. This is true of the Catholic Church, who claim that the bishop or pope of Rome is the divine head of the church, and the vicar of Christ. The Mormons (or Latter Day Saints) believe Joseph Smith their founder was a prophet. Then we have Ann Lee, the distinguished Quaker leader; Joanna Southcott who claimed she was chosen by God to be the mother of the second Messiah; Alexander Dowie, founder of Zion City; Pastor Russell who was the leader of the Millennium Dawn movement; Mrs. Mary Baker Eddy, prophetess and founder of the Christian Science doctrine.

Then we have the Spiritualists who claim they have communion with the spirits of the dead. Besides these we have many who pose as divine healers, who are being sought by thousands of sick people, who believe they possess divine power. Among this class is the much-advertised Amy McPherson. Some of us can recall the prophecies of Mother Shipman which she wrote in rhyme,

many of which have since come true. She failed when she wrote "The end will surely come, in eighteen hundred eighty-one."

There is probably no other leader that her followers have been more profoundly devoted to than Mrs. E. G. White. Despite the many unscriptural tenets which she sponsored, and the failures and mistakes which we have pointed out, that the leaders are familiar with, they persistently try to defend her even though they have to resort to trickery and a denial of the true facts recorded in the early history of the church. They even wrest the plain teaching of God's word in order to make them agree with the writings of Mrs. E. G. White. They doctor her visions to cover up her mistakes. Their denominational paper and their official leaders deny or cover up the plainest to keep the laity in ignorance. Their own history is the most unreliable, and deceptive of any church history known in the field of religious literature.

Why do the leaders of the denomination, who are familiar with all these mistakes, blunders, and unscriptural tenets, indorsed by the so-called "Spirit of Prophecy" have such confidence in them? Here is their answer "If we take out the "keystone" to the arch which supports the doctrine, there is no logical stopping place, till all the special truths of the message are gone. And that is true. All the doctrine founded on the false promise, that Jesus stopped in the holy place until 1844, and then moved into the most holy and began the atonement, will fall, as they are "a cunningly devised fable." A thousand hypothetical theories do not make one truth.

#### False Claims

With all these unscriptural doctrines, the Seventh-day Adventists Church boast that they are the remnant church, the second Israel, and that they are giving the third angel's message. They apply to themselves the text in Rev. 12:17. They claim they are the only church which keep the commandments of God and have the testimony of Jesus. The writings of Mrs. E. G. White not only endorse the unscriptural doctrines of Seventh-day Adventists,

but by her visions she makes God a partner in these false tenets. She repeatedly says "I was shown," and "I saw", thus making God a party to these unscriptural tenets.

I want to call attention to a text found in Jer. 23:30, 31. "I am against the prophets, saith the Lord, that steal my words every one from his neighbor. That use their tongues and say He saith."

That Mrs. White appropriated and used the writings of other authors which she claimed as revelations from God, is too evident for any one familiar with her works to deny. It is claimed that one of her books had to be taken off the market and its publication discontinued because the publisher of the book, "Conybear and Howson," from which she copied, threatened suit against her for plagiarism. Those who have read her book "Great Controversy" know that a large proportion of its contents was copied from other historians and authors. Even some of the illustrations are copied verbatim from "The History of the Waldenses" and other histories.

#### Copied Inspiration

The question naturally arises, whether the inspiration claimed for these works belong to Mrs. White or to the original authors? We all use the thoughts of others, all through our lives. The entire source of education consists in the study of text books written by men and women, for the purpose of enlightening other individuals. It is perfectly proper for us to study the past history of nations and people, and to profit by their achievements, and mistakes. But, if we appropriate them, and use them in compiling a manuscript to be printed and sold to the public in book form, is it honest to claim it as original matter? Is it fair to the original author not to at least give him credit for the information thus used? In a third question, I want to ask if it is honest to claim that information obtained from the written books of others is a direct revelation from God?

The excuse offered by the denomination, for the failure of Sr. White in not giving credit to those from whom she copied, is that she did not know that it constituted a

misdeed on the part of an author, and that it was necessary to protect their copyrights. At the same time, she copyrighted her books to protect them from the infringement of unscrupulous writers. And contrary to the customs of all the true Bible prophets, she collected royalties from all these purported "inspired" books during her life time.

If the original "visions" was not a direct revelation from God, and had to be changed and parts left out because they endorsed a false doctrine, neither can we trust the revised editions as being divinely inspired.

In the face of all this evidence and the support of the "Shut Door" theory by the early "visions," and that her predictions failed, the leaders of the Seventh-day Adventist Church cling to the teaching of Mrs. White in preference to the plain teaching of the Bible.

Friends, what attitude are you going to take? Do not ignore the blessed undoubted truth, that Jesus entered the holy of holies, the unveiled presence of God when He ascended to heaven after His resurrection, and that the sins of His believing children are being expiated through the merits of His shed blood, and that the atonement was completed on the cross of Calvary.

### The True Church

A true church has existed since Jesus left this earth. Its history can be followed all through the inquisition. Despite the boast of the Seventh-day Adventist Church, that they are the only church that "keep the commandments of God, and have the testimony of Jesus," God has had a commandment keeping church, which was in existence before William Miller. Thousands were keeping the true Sabbath before it was adopted by Seventh-day Adventists. The church of the living God has never become extinct. The Adventist Church is right in keeping all these commands, including the fourth, but they cannot be the remnant church. A church which has resorted to such trickery, falsehoods, and deceptions, as we have pointed out, in trying to deny the mistakes and blunders of

their founders and prophetess, could not be the remnant church. The Church of God has always had the testimony of Jesus. The martyrs died for it. There are thousands of God's children today who are keeping the commandments of God and have the testimony of Jesus, who are not identified with Seventh-day Adventists, who base their faith on the unadulterated Word of God.

The true church when Jesus comes will be living a victorious life over sin. Mrs. White says in "Testimonies to Ministers and Gospel Workers," p. 49, "God has a people in which all heaven is interested, and they are the one object on earth dear to the heart of God. The church enfeebled and defective needing to be reprov'd and counseled is the only object upon earth upon which Christ bestows His supreme regard." She is talking about the Seventh-day Adventists Church. A feeble and defective church cannot be the true church. Jesus says that His remnant church "will be without spot or wrinkle or any such thing." "It is the church of the first born whose names are written in heaven." Do not be deceived; no feeble or defective church will be admitted into the kingdom of Christ.

The last book of the Bible is the revelation of Jesus Christ which God gave unto Him to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John. Rev. 1:1. This prophetic book is a panoramic view of what was to happen in the last days. It consists of declarations, warnings, judgments, and symbols, and tells about the calamities that will be visited on this world and the reward of the overcomer, when Jesus comes to reign as King of kings and Lord of lords.

We have been warned not to tamper with the contents of this book. In the 22nd chapter and the 18th and 19th verses we read: "For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God



# HISTORY OF THE S. D. A. CHURCH

By T. J. Allen, M. D.

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I was a member of the Seventh-day Adventist church for fifty years. From childhood I believed that the doctrines of this church were founded on the Bible. I believed it was the remnant church, and was giving the last warning message to a sinful world. I also believed that the writings of Mrs. E. G. White were a direct revelation from God.

I want to express my sincere gratitude and appreciation to this organization with whom I was associated for so many years. I owe almost my entire Christian experience to the influence and teaching of this church. I have found that the majority of their members are honest people, zealous of good works. They willingly sacrifice of their means to support the various enterprises carried on by the denomination, in all parts of the world.

About four years ago, I was confronted by a challenge as to whether some of the tenets taught by the organization would stand the scrutiny of the Bible. I decided to make a careful and prayerful examination and study of all the doctrines taught by the denomination, and compare them with the teaching of the Scriptures.

Claiming that their doctrine is founded on the Bible alone, Seventh-Day Adventists contradict that claim, for they regard the writings of Mrs. E. G. White as being equal in divine revelation with the Scriptures. In addition to this, they teach that the "Spirit of Prophecy," as they call her writings, is the only "infallible" interpreter of the Bible, "The Keystone" to the arch which supports the denominational creed, and "the Testimony of Jesus." In our study, we will have to deal with both the teaching of the Bible, and the so-called Spirit of Prophecy.

Beginning with the early history of the church, we find that it was conceived in the Advent message preached by William Miller in 1840-1844. His teaching was built on the prophecy of Dan. 8:14. "Unto two thousand three