

**POINTS OF DIFFERENCE
BETWEEN**

S. D. ADVENTISTS

AND THE

CHURCH of GOD

OR

**WHY I AM NOT A MEMBER OF THE
SEVENTH DAY ADVENTIST
DENOMINATION**

**"He that answereth a matter before he heareth it,
it is folly and shame unto him."—Prov. 18:13.**

WHY I AM NOT A MEMBER OF THE SEVENTH-DAY ADVENTIST DENOMINATION

Dear reader:

During my three years' training at Plainview Academy, near Redfield, South Dakota, I became intimately acquainted with many Seventh-day Adventists, and naturally of course I also became acquainted with their doctrines as well as with several of Mrs. White's writings. The love that existed among most of the students was commendable. The teachers, especially, were kind and hospitable which is never to be forgotten. As a people the Adventists are generally zealous of good works. They aim to do good thru preaching, thru the sanitariums, and also thru the educational systems, stressing the harmonious development of the mental, the spiritual, and the physical capacities of man. And furthermore they make an effort to warn the whole world of the perilous times ahead of us, and of Christ's soon coming.

As these are all commendable traits the question will naturally arise, "Why then are you not a member of this church?" And because I have time and again been questioned for my non-fellowship with their faith, I wish to give an account according to 1 Pet. 3:15.—"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

1.—The Church Name

The name Seventh Day Adventist is full of good meaning as far as that is concerned. We should keep the seventh day holy, and we should wait for the second coming of Christ (Ex. 20:8-11; 2 Pet. 3:11-14), but the name is not Biblical. Many times is the name Church of God men-

tioned in the New Testament. It was the Church of God that Jesus purchased with his own blood (Acts 20:28). Before his conversion, Paul was a persecutor of same (1 Cor. 15:9; Gal. 1:13). All the churches in Judea were called by this name (1 Thess. 2:14). See also the following texts: 1 Cor. 1:2; 10:32; 11:16, 22; 2 Cor. 1:1; Eph. 3:14, 15; 2 Thess. 1:4; and 1 Tim. 3:5, 15.

That God esteemed names highly can be seen from such examples as changing the name of Abram to Abraham, of Jacob to Israel, and of Saul to Paul, after they made spiritual experiences. It was the desire of Christ that his followers be kept in the name of the Father, while he is gone from the world (Jno. 17:6, 11). When he returns to this earth again, he evidently will look for his bride going by the same name that she had when he left her (2 Cor. 11:2; Rev. 19:7). God's people have always been known by His name (Deut. 28:9, 10). Those that go by man-made names are denying Him, and following after other gods.—Rev. 3:7, 8; Micah 4:5; John 5:43.

2.—The Church Of God

God has an organization on earth, known by the inspired name "Church of God". It is a body of believers that is Scripturally organized, and contends for the faith once delivered unto the saints. Its foundation is God, the Rock (Matt. 16:16-18), and its cornerstone is Jesus Christ (1 Pet. 2:6, 7). The saints are recognized by keeping the commandments of God and faith (or testimony) of Jesus (Rev. 12:17; 14:12). To me it is a pleasure to be affiliated with a body of believers that more rightly represent God's teachings than any other group of people on earth.

There was a time, prior to 1860, that the S. D. A.'s went by the name of Church of God. See church paper of

Dec. 18, 1860, under caption of Resignation, and Advent Review of 1850. But about that time the name "Seventh Day Adventist" was chosen, and it caused a division. See Review and Herald of Mar. 19, 1861, under article entitled "Organization"; also R. and H. of April 9, 1861, under title of "Secession"; and Test. Vol. 1, pp. 223-224, under title of "Our Denominational Name." One paragraph states this:

"I was shown that almost every fanatic who has arisen, who wishes to hide his sentiments that he may lead away others, claims to belong to the Church of God. Such a name would at once excite suspicion; for it is employed to conceal the most absurd errors. This name is too indefinite for the remnant people of God. It would lead to the supposition that we had a faith which we wished to cover up."

Just think of it! The true Bible name, Church of God, she says is too indefinite for God's remnant people. If that be true, then there are other teachings of God's word that are too indefinite—that we may wish to improve on. Some say it makes no difference what name we go by. If that be true, then it makes no difference what day we keep. One has just as much right to contend that it makes no difference what day we keep, just SO we keep one out of seven; as to contend it makes no difference what name we go by, just SO we go by some name to distinguish us from others.

3.—The Millennial Age

I would be obliged to teach that the earth will be desolate for 1000 years, and the millennial reign to be in heaven. But in Gen. 8:21-22 I am informed that "The Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any

more everything living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." The texts that are generally produced to try to prove the desolation of the earth during the millennium, really refer to the land of Israel as a punishment for disobedience. Jer. 4:27 says, "The whole land shall be desolate; yet will I not make a full end." Isa. 24:6 shows a few men left. This punishment is in the past, the Jews are returning to their homeland, and Palestine is blooming again. The word **earth** is used in a variety of senses in the Bible. (1) The literal world on which we live (Gen. 1:1; Ps. 115:16. (2) The inhabitants (Gen. 11:1; Ps. 96:1). (3) Restricted or limited to certain district, land, or country.—Ezra. 1:2; Luke 4:25; Matt. 9:26.

Soon our Lord will come again to the place from where he ascended to heaven (Acts 1:1-12; Zech. 14:4). Then he will sit upon the throne of his glory (Matt. 25:31-34). This is the throne of his father David (Luke 1:31-33) which is not in heaven but on earth. We shall reign on the earth for a thousand years (Rev. 5:9-10; 20:1-6). Christ's kingdom will be set up **under** (not up in) the whole heaven in the time of the kings that are in the clay and iron condition—not 1000 years later (Dan. 2:34-44; 7:25-27; Isa. 11:5-9; and 65:17-25). When Christ comes and the resurrection takes place God will bring His people "into the land of Israel" (Ezek. 37:12). Jesus told his disciples, "Whither I go, ye cannot come" (John 7:33, 34). But he taught them to pray, "Thy kingdom come."—Matt. 6:10.

The restitution of all things will take place when Jesus comes to reign (Acts 3:19-21; Matt. 19:28). The dominion which Adam lost (Gen. 1:26) will be given to Christ (Micah 4:7,8). He shall have dominion from

sea to sea (Ps. 72:8; Zech. 9:10). After the millennium there will be no sea (Rev. 21:1). Therefore the dominion has to be on earth during the 1000 years' reign. Should I teach that the saints will reign in heaven for 1000 years, I would also be obliged to teach that children will be born there, and that God takes sinners, animals, and snakes into heaven when Christ comes in order to fulfil the 11th and 65th chapters of Isaiah. Such, however, is not the case. The truth is:—"The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men" (Ps. 115:16; Prov. 10:30; 11:31). See also 1 Cor. 15:20-28; Ps. 110:1-7; Rev. 2:25-28; Luke 19:11-19; Jer. 3:17; 23:5; Matt. 5:5; Zech. 14:9; Isa. 45:18.

4.—The Jewish Question

Either I will have to reject facts and divine truth, or the following: "I also saw that Old Jerusalem never would be built up." Early Writings, page 75. Knowing what I do about the Bible predictions in regard to this question, and also knowing something about current history, I would be a hypocrite if I would try to pose as believing, and also to teach such as the above quoted.

In the Old Testament God warned the children of Israel time and again what would befall them for their disobedience, and He also told them just what would happen just before the end of this present age. Ezek. chapters 37, 38, and 39; Lev. 26th chapter; Deut. 28:36-37; Isa. 61:4-6; Jer. 30:18-24; Amos 9:9-15. The following is from Hosea 3:4-5: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice. . . . Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." See also Jer. 30:18-24; 31:35, 36; Micah 3:9-12; 4:1-8; Isa. 11:11, 12.

In the New Testament we read this: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled (Luke 21:21-24; see also Rom. 11:25). This prophecy has in part been literally fulfilled. Jerusalem was trodden down by the Gentiles, until in 1917 Palestine was wrested from them by the English, and given to the Jewish people for a homeland. The Jews from practically all parts of the world have been gathering there since then, Jerusalem is being built up again, both literally and spiritually. Many Jews have accepted, and are now accepting Christ as their Messiah since their return.

The return of the Jews is a sign of the times (Ps. 102:16; Matt. 23:37-39). Jerusalem becomes a burdensome stone to all nations (Zech. 12:1-5). It will be a time of great tribulation (Ezek. 38:10-12; Zech. 14:1-4; Joel 3:1-21; Rev. 16:13-16). The trying conditions will help to bring about the fulfillment of Isa. 25:9; Matt. 23:39.

5.—The Sign Of Jonah

The scribes and Pharisees wished to see a sign from the Master. "But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall be no sign given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth" (Matt. 12:38-40; Mark 8:31; 9:31). Did Jesus fulfil this sign, or did he fail; so that, hence, the Jews could have said he is an imposter? That he would be three days and three nights in the heart of the earth was the only sign, which we have a record of, that he gave for proof of his Messiahship. According to the much-

taught doctrine that he was buried on Friday and arose on Sunday, he certainly could not have fulfilled his own sign, for this span of time consists of one day and two nights only. So you see that the Jews could have questioned him as a false Christ or imposter, in that he did not fulfil his only-given sign of himself.

All records show that Christ was risen early on the first day of the week when the disciples and women came to see the sepulchre (Luke 24:1-3; John 20:1, 2). The term "was risen" (Mark 16:9) is in the past tense, so the resurrection had taken place when the visitors arrived. In Matt. 28:1-6 we have the definite time of the resurrection given. The Sabbath ends with sunset and the first day of the week dawns then (Lev. 23:32). Other translations for the word "dawn" in this text are "dusk", and "drew on". According to Luke 23:54 the Sabbath drew on at sunset, then, according to Matt. 28:1 the first day of the week drew on at sunset, and not in the morning. Jesus arose in the end of the Sabbath.

If we now according to Jesus' sign (knowing the time of his resurrection by Matt. 28:1-6) figure three days and three nights backwards, we arrive at Wednesday night. See Dan. 9:27; John 12:1, 2. At that time he was placed into the tomb by Joseph of Arimathaea (Matt. 27:57-60). This day, Wednesday, was the preparation day before the high day Sabbath (Jno. 19:31, 14), the 15th of Nisan, which was a yearly observance and fell in that year on Thursday. This time was governed by the moon and always fell in March or April according to our present system of calendars.—Ex. 12th and 13th chapters, and Num. 9:1-5.

Astronomy points out that the time of Christ's crucifixion was on a Wednesday. Astronomers are able to calculate set dates of the past and for the future. All

Jewish sacred months begin with new moons, and the sacred year begins in what we now call Spring, while their civil years begin in the Fall. The Passover falls on the 14th day of the first month, Nisan, and it was at this time that Jesus was crucified, God said: "Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years". This is good authority that the time can be calculated by astronomers. The following letter from the Naval Observatory confirms the Wednesday crucifixion:

NAVY DEPARTMENT
U. S. NAVAL OBSERVATORY
WASHINGTON, D. C.
January 16, 1919

Sir:

In reply to your letter of January 15, you are informed the Astronomical Full Moon occurred Tuesday, March 27, A. D. 31, 1h P. M., Jerusalem Time, Julian Calendar.

The time may be accepted as correct within two or three hours.

By direction of the Superintendent, U. S. Naval Observatory,

Very respectfully,
(Signed) W. S. Eichelberger,
Commander (Math) U. S. N.
Director, Nautical Almanac.

(A reprint)

To teach a Friday crucifixion is to make the Bible to appear as contradicting itself. Just notice this: In Mark 16:1 we read that the women bought the spices after the Sabbath was past, while Luke 23:54-56 tells us that they prepared them before the Sabbath. Sounds like a flat contradiction, doesn't it? But no! Just remember the high day Sabbath on Thursday, and weekly Sabbath on

Saturday. Mark speaks of the Passover Sabbath on Thursday when he says that they bought Aromatics after the Sabbath was past; while Luke speaks of the weekly Sabbath when he says that they prepared the spices and then rested on the Sabbath, according to the commandment (Ex. 20:8-11). That the expressions "three days and three nights," "the third day", and "after three days" are synonymous, and really mean the full time cannot be denied.—See 2 Chron. 10:5, 12; Esther 4:16; 5:1. See also D. of A., pp. 174 and 194 on this question of the crucifixion and resurrection of Christ.

6.—The Atonement

I would even have to deny the blessed assurance that our sins were atoned for when Christ was crucified, if I were to accept and teach the following quotation: "We object to the view that the atonement was made upon the cross, because it is utterly contrary to the type. . . ."—WORDS OF TRUTH SERIES NO. 5, Fundamental Principles of Seventh Day Adventists. See also Looking Unto Jesus, p. 237.

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy (Dan. 9:24). Did Jesus fail to fulfil this prophecy within the seventy weeks? Paul and Peter taught in their day that they had then received atonement (Rom. 5:11; Col. 1:19-21; 1 Pet. 2:24; 2 Cor. 5:17-19; Heb. 1:3; 9:11, 12; 10:9-14; John 19:30). Send for treatise on "Atonement by Christ."

7.—Within The Vail

Without Biblical proof it is impossible for me to teach that Jesus entered the most holy place of the heavenly

sanctuary only in 1844. But it is easy to understand that he entered it when he entered into heaven. "Into that within the veil" means the most holy place (Ex. 26:33; Lev. 16:2, 12, 15; Num. 18:7), and thither had the forerunner entered when Paul wrote the Hebrew letter (Heb. 6:19-20). When Jesus was crucified he cried with a loud voice, and yielded up the ghost. "And, behold, the veil of the temple was rent in twain from the top to the bottom" (Matt. 27:50-51). I believe that this signified that then the way to the most holy in the heavenly sanctuary was opened, which is still open, for the type to hold true.

"Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens" (Heb. 8:1; See also Rev. 3:21; 8:3; Ex. 40:5 26:34). Many texts could be cited to show that Jesus went to the right hand of God, the most exalted place that could be given him, at his ascension (Eph. 1:20-23; Rev. 3:21; Heb. 8:1). The earthly tabernacle was a pattern of the heavenly. This being so, it signified when the veil of the temple was rent in twain that in the heavenly sanctuary the way was opened to the most holy place (Heb. 9:1-8, 12, 24; 10:19-22). The mercy seat is in the most holy place (Ex. 26:34). Thereto did the Hebrew writer ask the people to come to in his time already—not only since 1844 (Heb. 4:14-16). Send to author for a detailed description of subject termed, "Within the Veil".

8.—The Investigative Judgment

How could I teach that the investigative judgment began only in 1844 when, as a matter of fact, the Apostles taught that it was in swing in their day (Jno. 3:18, 36; 9:39; 12:31; Acts 13:44-46; 14:15; 1 Cor. 11:28-32; 2 Cor. 13:5; 1 Pet. 4:17; Rev. 14:6, 7). It is the judgment of self-examination or investigation. When the gospel is

brought to the individual, he judges himself either worthy or unworthy of eternal life. His choice decides his case (Rev. 3:20; Jas. 5:9). Believers will not be judged (John 5:24, 29; John 3:14; 1:10; 2 Tim. 2:12, 19; 4:7, 8). The future final judgment will convene when Christ comes in his kingdom, and is for the wicked (1 Cor. 6:2; Matt. 25:31-34; Jno. 5:28; Acts 17:31; 24:25; 1 Cor. 4:5; 2 Cor. 5:10; 2 Tim. 4:1; Heb. 9:27; Jude 14-15). Send to author for leaflet "Judgment Shall Sit" which treats the investigative judgment question more fully.

9.—The Scapegoat

In Lev. 16th chapter we have a picture of the "Day of Atonement" services. Two goats were chosen and presented before the Lord. Lots were cast, and one was to die as a sin offering, while the other escaped into the wilderness, bearing away the iniquities of the children of Israel. Were I to comply with the denominational teaching, I would have to preach that the goat which died represented Christ, while the scapegoat (one who bears the blame or guilt for others) represented Satan. That is not Scriptural. But both goats were symbols of Christ. The casting of lots cannot turn a type of Christ into a type of Satan. Satan is symbolized by a dragon or serpent, not by a lamb-like animal.

Both goats were a type of Christ, one represented the slain Christ, whereas the other represented the risen Christ (Rom. 4:25; 1 Cor. 15:3, 4, 12-19). God did not resurrect the slain goat anciently to typify the resurrection of Christ, but He rather chose a live goat to answer for that. The Israelites confessed their sins upon the head of the scapegoat, but we do not confess to Satan, nor does he bear away our sins, but the risen Christ has done that long ago (Heb. 9:24-28; 1 Pet. 2:24). Jesus was termed the sin-bearer (John 1:29; Isa. 53:6, 11, 12).

We cannot ascribe a work to Satan, which really is a work of Christ, lest we be found sinning against the Holy Spirit.—Matt. 12:22-32.

10.—The 2300 Years

I could not teach with a clear conscience that the transgression of Desolation spoken of in Dan. 8:13-14 has reference to the heavenly sanctuary, and that the cleansing thereof took place in 1844. In what condition would the sanctuary, the Father, the Son, and the angels be, should they have been trodden under foot for 2300 years? This prophecy has reference to the sanctuary at Jerusalem on the earth. It has no reference to the heavenly whatsoever.—Ex. 25:6, Ps. 78:54.

Dan. 8th chapter deals with Media and Persia, and with Greece and its first king. When he (the horn) was broken, four other kingdoms stood out of that nation. And out of one of these four (out of the Syrian division) came forth a little horn (Dan. 8:9). This is not the same as the little horn of Dan. 7:8, for that represents the papacy, springing up among the ten horns. The little horn of Dan. 8 grew great in certain directions only, not in all directions as Rome did. According to God's word, the little horn of Dan. 8:9 did not exist until this side of 323 B. C., or until after the death of Alexander the Great, when Greece was divided into four kingdoms, and the little horn came out of one of these. Therefore the 2300 evening morning period could not have commenced in 457 B. C., and therefore has nothing to do with 1844. No one but Antiochus Epiphanes fulfilled the little horn prophecy. See 1 Maccabees, Chapters 1 to 3; 2 Mac. 4th chapter; and Josephus, Antiquities Of the Jews, Book XII; Ch. 7, Par. 6. In 2300 evening morning sacrifices (two each day) there are only one half that number of literal days, amounting to approximately three years'

time. In 168 B. C. the temple was desecrated, and in 165 B. C. it was cleansed.

The ninth chapter of Daniel is not part of the eighth. These two visions were given about fifteen years apart. In the eighth is a prediction of the sanctuary to be desecrated, while the prayer in the ninth chapter concerned the sanctuary that was already destroyed, and had been destroyed when Daniel had the vision of the eighth chapter which told of a future desolation) and which he wanted to see rebuilt. The seventy weeks (Dan. 9:24) are not part of the 2300 evening morning period.

11.—The Three Angels' Messages

I believe that the Threefold Angels' Messages of Rev. 14:6-12 are of much greater importance and meaning than to teach that the first and second angels' messages were of only a few years duration as described in Early Writings, pp. 232-240, as well as in some other writings. There are no stable reasons whatsoever to believe that the first two angels' messages were proclaimed for only a few years before 1844, and that the third began in that year.

The first angel's message, however, began in the days of the Apostles, and still continues. It is the everlasting gospel; and judgment also has been going on ever since. Christ said, "For judgment am I come in the world (Jno. 9:39). "Now is the judgment of the world" (Jno. 12:31). And Peter said, "For the time is come (in his day) that judgment begin at the house of God" (1 Pet. 4:17). Paul preached it also.—Acts 13:44-46; 14:15; 17:22-31.

The second angel's message began with such great Protestant reformers as Luther, Wycliffe, Calvin, Huss, and others. It was during that time that Babylon (the Roman Catholic Church system) began to fall from power and prestige.

The third angel's message is due to the world now. It is a warning against worshipping the beast, or receiving his mark, etc.—Rev. 14:9-12.

All three angel's messages are now going on together.

We are still preaching the everlasting gospel, and that the hour of his judgment is come. We are still preaching how Babylon at one time fell from power and her exalted position, and so completely so that the pope was even taken prisoner under the French General, Napoleon Bonaparte, in 1798. And now we are preaching against worshipping the beast and his image, which is so rapidly reviving. The deadly wound has been healed and Rome is having much prestige again. In 1929 the pope was released from his vatican prison, and the whole world is wondering after the beast. For a more detailed treatise on the "Three Angels' Messages" write to author for same.

12.—The Lord's Supper

To hold communion services four times a year, or whenever convenient, is not Scriptural. To set a definite time when it should be observed, we must review the Old Testament in regard to the ancient Passover (Ex. 12th and 13th chapters; Lev. 23:4-8; Num. 28:16-18; 9:1-13; and Deut. 16:6). Next we must study Jesus' life and practice relative to this. He kept it from year to year in its appointed season (Luke 2:40-42). At the last Passover (with his disciples) he instituted the "Lord's Supper" before he suffered.—Luke 22:1-20; Matt. 26:26-30; and John 13:2-17.

The Lord's Supper is to be observed as a memorial of the death of Christ (1 Cor. 11:23-26). As often as Israel kept the Passover (which was once a year) they kept it in remembrance of their deliverance (Ex. 12:14, 23-27), and in the same way now as often as we observe

the Lord's Supper (which is once a year, for you cannot celebrate a great event such as a birthday, declaration of independence, or the death of a person any oftener than once a year in its season) we do show forth the Lord's death till he comes again. Christ became our Passover and we are to keep the feast (an annual occurrence only) (1 Cor. 5:7-8). The early Christians observed it yearly at the proper time.—Acts 18:20, 21; 20:6.

13.—The 144,000

It is taught, according to Early Writings, that the 144,000 sealed ones of Rev. 7 and 14 are sealed out of every nation, kindred, tongue, and people during the time of the Third Angels' Message. According to God's Word, however, the 144,000 are not sealed out of every nation, kindred, tongue, and people, but out of the Twelve tribes of Israel (Rev. 7:1-8). They are a different class than those mentioned in Rev. 7:9-27; and 15:1-4. The 144,000 were seen on Mt. Zion, but the great multitude on the sea of glass. The 144,000 sang a new song which no others could learn, but the great multitude sang the song of Moses, the song of victory. The firstfruits, the 144,000, were not defiled with women (false churches), for they were virgins. Many of the remnant who are to be persecuted by the dragon (Rev. 12:17), and who are made up out of all peoples, have been defiled with women (the nominal churches), as a great multitude of them have been members of various churches.

14.—Too Much Babylon

We do not believe in copying our system of work and organization from the mother of harlots (Rev. 17:5), lest we be classed by God as one of her daughters. In the afore-mentioned system is a striking similarity between the two denominations. (a) Both have infallible (?) heads, the one the Pope, and the other Mrs. White.

(b) Both infer that the "Scriptures are not sufficient." See Faith of our Fathers, p. 89, 83rd Edition; and Signs of the Times, Aug. 13, 1935. (c) Both have private interpretations, one the Pope, and the other Mrs. White. (d) Both warn against attending other churches, or reading their literature (E. W., p. 124). (e) Both claim that they are the only right church through which to be saved (R & H., Sept. 26, 1935). (f) Both are man-made organizations. (g) Both have parochial school systems. (True education is admirable, but when a system of education saturates the minds of students with bigotry until they cannot see true light when it is presented to them, it is detestable.) (h) Both have a system of hospitals, sanitariums, doctors, and nurses. (Helping the unfortunate is commendable, but when this system is used mostly for the purpose of winning one's own point of interest, it becomes abusive.) (i) Both pay an elaborate salary to their clergymen. (j) Both organizations own the local church properties, and are rich. See Rev. 17:4 for the one, and Rev. 3:17 for the other.

15.—The Spirit Of Prophecy

I would be requested to teach that the "Testimonies" of Mrs. White are the spirit of prophecy. On the contrary I read: "Worship God: for the testimony OF JESUS is the spirit of prophecy."—Rev. 19:10; 1:1-3.

An Attempt To Take The Place Of Christ

The Bible says:

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these

Mrs. White says:
 "In ancient times God spake to men by the mouth of prophets and apostles. In these days, He speaks to them by the testimonies of his spirit. . . The Lord has seen fit to give me a view of

last days spoken unto us the needs and errors of His people."—
 by his Son."—

Heb. 1:1-2. Testimonies, Vol. V, p. 661.

Now I cannot accept the substitution of Mrs. White's counsel in place of the Son of God. The testimony of Jesus is not a gift of the Spirit, but, rather the gifts of the Spirit confirm the testimony of Jesus (Mark 16:20; Heb. 2:1-4; 1 Cor. 1:5-8; 2:1-4). There are two classes of prophets brought to view in the Bible, one kind is complete (Rev. 22:18), while the other continues (1 Cor. 14:29-31; 12:8-11). If you wish to know what the spirit of prophecy really is, send to author for a leaflet called "The Spirit of Prophecy."

The Proof Of A Prophet

"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 has not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."—Deut. 22:18.

"And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead?"

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. 8:19, 20.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."—1 John 4:1.

If, in our investigation of Mrs. White's visions and predictions, we find that some of her predictions were not fulfilled but failed, and if we find that some of her writings contradict the Word of God ("If they speak

not according to this word"), then we must conclude that she was one of the "false prophets gone out into the world."

Amalgamation Of Man And Beast

The word *amalgamate* means to unite, blend, compound, or mix—as races: Webster. The following is taken from "Spiritual Gifts", Vol. 3, p. 75, 1864 edition: "Since the flood there has been amalgamation of man and beast, as may be seen in the almost endless varieties of species of animals, and in certain races of men." And on page 64 of this same book she wrote: "But if there was one sin above another which called for the destruction of the race by the flood, it was the base crime of amalgamation of man and beast which defaced the image of God, and caused confusion everywhere." These statements are also found in "Spirit of Prophecy," 1870 edition, pp. 69, 78.

Such statements would try to make me believe that some human races are part animals, and that some species of animals are part human. God does not allow such desecration. Over 2000 years after the flood we were told by inspiration that God made of one blood all nations of men for to dwell on all the face of the earth.—Acts 17:26. See also Gen. 1:24-26.

Mrs. White's statement has been committed to several leading scientists, and the following answers were received:

"This statement you quote is a ridiculous one. There is, of course, no crossing of the human race with beasts as far as any cross breeding is concerned."—Dr. A. S. Warthin, Professor of Pathology, University of Michigan.

"There is no scientific foundation for any assertion as to fertile unions between man and beasts."—Director

Thomas, British Museum, Cromwell Road, London.

"Have Human beings and animals ever been crossed?"

"There is no authentic record of a cross between the human races and the lower animals of any species whatever. According to the Smithsonian Institution, numerous reports of crosses between human beings on the one hand and apes, bears, dogs and other animals on the other hand have invariably proved groundless when investigated by competent scientists."—Pathfinder, April 13, 1929.

"There are no known crosses between individuals of different orders, as the cat and dog or sheep and cow. Neither is it possible to cross genuses of an order. Reason:—Each genus has a definite number of chromosomes in the generative cells—and these cannot vary more than one and function in the process of fertilization. Therefore man cannot cross with lower animals."—F. E. Osterlander, Dep't of Biological Science, Arizona State Teachers College, Tempe, Arizona.

Uriah Smith, in his work on "The Visions of Mrs. E. G. White," printed at Battle Creek, Mich., 1868, referred to such cases as the wild Bushmen of Africa, some tribes of hottentots, and perhaps the Digger Indians of our own country, etc., p. 103. But now her modern defenders, who know that science has proved the impossibility of such amalgamation, deny that she meant amalgamation between man and beast. They know that evolutionists would have found the "missing link" if such were possible. They say that the amalgamation was between different races of men, and between the different species of animals. We know, however, that she meant amalgamation between man and beast, for she said that said amalgamation defaced the image of God. How could a cross between a white person and a colored person deface the

image of God? How could a mule, which is a cross between an ass and a horse, deface the image of God? Did an ass or a horse ever bear the image of God, so that it could be defaced? The fact that this teaching of amalgamation has been suppressed from the later editions of these books, is enough to arouse suspicion.

Tower Of Babel Before The Flood

In "Spiritual Gifts", Vol. 3, p. 301, 1864 edition is this: "This system was corrupted before the flood by those who separated themselves from the faithful followers of God and engaged in building the Tower of Babel." The system she was speaking of was the sacrificial system that the Lord first established with Adam after his fall. She should have known, according to Gen. 10:32; 11:1-9, that it was built after the flood, and that the same people who built the Tower of Babel did not exist before the flood to corrupt it then. If one objects, that in the above-mentioned statement a typographical error may have been made, how about the proof reading, and examination of the book before placing it upon the market?

Animals Going Seven Days Into The Ark

In describing the flood and the circumstances connected therewith, according to "Spiritual Gifts", Vol. 3, p. 68, and "Spirit of Prophecy," Vol. 1, p. 72, we are informed that "For seven days these animals were coming into the ark, and Noah was arranging them in the places prepared for them." But if you will read Gen. 7:4-17 you will find that on the selfsame day when the waters of the flood were upon the earth, entered Noah and all the beasts into the ark.

Rods Did Not Become Serpents

In discussing the plagues upon Egypt, in which is mentioned the enchantments of the Egyptian magicians, she

said: "They did not really cause their rods to become serpents, but by magic, aided by the great deceiver, made them to appear like serpents, to counterfeit the work of God."—"Spiritual Gifts," Vol. 3, p. 205, "Spirit of Prophecy," Vol. 1, p. 184, and "Patriarchs and Prophets," p. 264. Now compare this with Ex. 7:10-12. Their rods did become serpents.

NOTE:—"Spiritual Gifts," Vol. 3, 1864 edition, is out of print and so there are not many copies extant. According to W. C. White, her son, "Spirit of Prophecy," Vol. 1, 1870 edition, took the place of it. And when the "Spirit of Prophecy" edition was out of print it was replaced with "Patriarchs and Prophets." Not everything found in "Spiritual Gifts" and in "Spirit of Prophecy" has been permitted to appear in the later work, however.

Mrs. White Among The 144,000 Living Saints

In "Early Writings," p. 16, 1927 edition, Mrs. White infers that she was to be among the 144,000 living saints when Jesus comes the second time, and would thus be translated. But she is now dead.

Time Very Short

On June 27, 1860 she had a vision in which the angel said: "Deny self; ye must step fast. Some of us have had time to get the truth, and to advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished, and what we have been years learning, they will have to learn in a few months." When she had this vision they had been approximately six months in learning the truth, and the rest were to get it in about that many months—time is almost finished—, but over seventy-five years have elapsed since .

Jerusalem Will Never Be Rebuilt

On page 75 of *Early Writings*, 1927 edition, she gave a warning to those who thought that they had a work to do at Jerusalem before the Lord comes, not to go there; and she further said, "I also saw that Old Jerusalem never would be built up." This statement is contrary to the teachings of the Bible as well as to current events. In May 26, 1936 the "Signs of the Times" contained an article by Louis Halswick in which he stated this:

"When in 1917 the Allied armies under the leadership of General Allenby drove back the Turk, and forthwith entered and took possession of Jerusalem, there were about 70,000 Jews in the whole of Palestine.

"At the beginning of 1935 the number had increased to 307,312, forming 26 per cent of the population. It was thought possible that the legal Jewish immigration during 1935 would amount to 60,000, or seven times as many as returned from Babylon under the decree of Cyrus, 536 B. C. "The Jews are on the march again, writes a Paris newspaper."

It can now be truthfully said that Jerusalem has been rebuilt, and therefore Mrs. White's prediction has utterly failed.

Plagues Upon The Slave Masters

During the time of Negro-slavery in America, Mrs. White wrote on the "Sins of Babylon," as found in "Early Writings," pp. 273-276. In the last part of this description she wrote that the slave-masters would receive the Seven Last Plagues. Perhaps she did not believe that the slaves would be freed so soon after she had that revelation. But didn't God know? Over seventy years have elapsed since we have no more slavery here, and the plagues have not yet fallen. Only a few slave-masters are still alive now, perhaps. Chances are that all will die before the plagues

will begin to fall. And in the Test. V. 1, p. 225, she said, "The system of slavery, which has ruined our nation, is left to live and stir up another rebellion. The feelings of thousands of our soldiers are bitter."

The Spirit Of Unforgiveness

"I was shown that you have been wrong in sympathizing with E. The course you have taken in regard to him has injured your influence, and has greatly injured the cause of God. It is impossible for E to be fellowshipped by the church of God. . . . If he repents ever so bitterly, the church must let his case alone. If he goes to Heaven, it must be alone, without the fellowship of the church. . . ." Test. Vol. 1, p. 215. Now compare the foregoing with Luke 17:3, 4; and Jas. 5:19, 20.

Wrong To Eat Meat And Butter

"We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh-meats, butter, spices, rich cakes, mince pies, a large amount of salt, and all exciting substances used as articles of food." Test. Vol. 3, p. 21. Compare this with Isa. 7:14, 15; and Luke 24:41-43. Jesus ate butter, and also fish.

More On Butter And Eggs, Etc.

"You should be teaching your children. You should be instructing them how to shun the vices and corruptions of this age. Instead of this, many are studying how to get something good to eat. You place upon your tables butter, eggs, and meat, and your children partake of them. They are fed with the very things that will excite their animal passions, and then you come to meeting and ask God to bless and save your children. How high do your prayers go?", Test. Vol. 2, p. 362.

"One family in particular have needed all the benefits they could receive from the reform in diet, yet these very ones have been completely backslidden. Meat and

butter have been used by them quite freely, and spices have not been entirely discarded. This family could have received great benefit from a nourishing, well-regulated diet."—Test. Vol. 2, p. 485.

Contrast The Following With The Foregoing

"Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work."—Test. Vol. 9, p. 162.

"As I preach the gospel to the poor, I am instructed to tell them to eat that food which is the most nourishing. I cannot say to them: 'You must not eat eggs, or milk, or cream. You must use no butter in the preparation of food.' The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet."—Test. Vol. 9, p. 163.

The earlier testimonies were strictly against butter, eggs, etc., but the later ones would allow such. Does God change? Which testimonies shall we heed, the early ones or the latter ones?

About Swine's Flesh

"I saw that your views concerning swine's flesh would prove no injury if you have them to yourselves; but in your judgment and opinion you have made this question a test, and your actions have plainly shown your faith in this matter. If God requires his people to abstain from swine's flesh, he will convict them on the matter. . . . If it is the 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."—Test. Vol. 1, pp. 206, 207.

"God has given you light and knowledge, which you have professed to believe came direct from him, instructing you to deny appetite. You know that the use

of swine's flesh is contrary to his express command, given not because He wished to especially show His authority, but because it would be injurious to those who should eat it. . . . Light showing that disease is caused by using this gross article of food, has come just as soon as God's people could bear it. Have you heeded the light?"—Test. Vol. 2, p. 96.

In both of these cases she was supposed to be writing under the inspiration of God. Can it be possible that it was all right to eat swine's flesh at a certain time, but not at another? Did not Lev. 11th chapter always say it was wrong to use it?

THE REFORM DRESS

First Denounced

"I saw that God's order has been reversed, and his special directions disregarded by those who adopt the American costume. I was referred to Deut. 22:5: "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are abomination unto the Lord thy God."

"God would not have His people adopt the so-called reform dress. It is immodest apparel, wholly unfitted for the modest, humble followers of Christ."

"Those who feel called out to join the movement in favor of women's rights and the so-called dress reform, might as well sever all connection with the third angel's message. . . . Spiritualists have, to quite an extent, adopted this singular mode of dress."—Test. Vol. 1, p. 421.

"Let the sisters adopt the American costume, and they would destroy their own influence and that of their husbands."—Test. Vol. 1, p. 422.

"Christians should not take pains to make themselves

a gazing-stock by dressing differently from the world.”—Test. Vol. 1, p. 458.

“In wide contrast with this modest dress is the so-called American costume, resembling very nearly the dress worn by men. It consists of a vest, pants, and a dress resembling a coat and reaching about half-way from the hip to the knee.”—Test. Vol. 1, p. 465.

Then Adopted

“God designed the reform dress as a barrier to prevent the hearts of our sisters from becoming alienated from him by following the fashions of the world.”—Test. Vol. 4, p. 639.

“Before putting on the reform dress, our sisters should obtain patterns of the pants and sack worn with it.”—Test. Vol. 1, p. 521.

“I shall have patterns prepared to take with me as we travel, ready to hand to our sisters whom we shall meet, or to send by mail to all who may order them. Our address will be given in the Review.”—Test. Vol. 1, p. 522.

“Be particular to have the pants and dress of the same color and material, or you will appear fantastic.”—Test. Vol. 1, p. 522.

“God would now have His people adopt the reform dress, not only to distinguish them from the world as His ‘peculiar people,’ but because a reform in dress is essential to physical and mental health.”—Test. Vol. 1, p. 525.

“Many who profess to believe the Testimonies live in neglect of the light given. The dress reform is treated by some with great indifference, by others with contempt, because there is a cross attached to it. For this cross I thank God. It is just what we need to distinguish and separate God’s commandment-keeping people from the world.”—Test. Vol. 3, p. 171.

Finally Abandoned

“The question may be asked, ‘Why has this dress been laid aside? and for what reason has dress reform ceased to be advocated?’ The reasons for this change I will here briefly state. While many of our sisters accepted this reform from principle, others opposed the simple, healthful style of dress which it advocated.”—Test. Vol. 4, p. 636.

“As our sisters would not generally accept the reform dress as it should be worn, another, less objectionable style is now presented.”

“Will my sisters accept this style of dress, and refuse to imitate the fashions that are devised by Satan, and continually changing?”—Test. Vol. 4, p. 640.

Did God in 1863, show Mrs. White that this costume of the so-called reform dress is immodest, and He would not have His people adopt?

Did God in 1868, or five years later, according to Test. Vol. 1, pp. 521 to 525, wish His people to adopt the reform dress?

Did God in 1875, or seven years later, tell Mrs. White to present a “less objectionable style” of dress and leave out the pants as told in Test. Vol. 4, pp. 437 to 440?

Why is the reform dress not worn now? It was supposed to have been “designed by God” and was intended to “separate God’s people from the world.” The reason must be because there was a terrible cross attached to it, and because the sisters in general did not accept it, a change was made. But does God change?

Which Length Was Inspired?

In 1863 Mrs. White said, “If women would wear their dresses so as to clear the filth of the streets an inch or two, their dresses would be modest, and they would be kept

clean much more easily, and would wear longer."—Test. Vol. 1, p. 424.

In 1867 she wrote this, "In answer to letters of inquiry from many sisters relative to the proper length of the reform dress, I would say that in our part of the state of Michigan we have adopted the uniform length of about nine inches from the floor."—Test. Vol. 1, p. 521.

Parable Of The Tares

In Christ's Object Lessons, p. 70, one reads: "The field," Christ said, "'is the world.' But we must understand this as signifying the church of Christ in the world." If that be true, we have no right disfellowshipping any (tares) from the church, lest we root up also the wheat.—Matt. 13:24-30, 36-38.

Miscellaneous

Other points that may be taken into consideration are: That 1856 Conference,—1 Test., p. 131, 132.

The Shut Door,—Sp. of P., Vol. 4, p. 268.

A Word to the "Little Flock," p. 14; E. W. pp. 42-45; and the "Camden Vision."

Her Astronomical Visions,—"The Great Second Advent Movement," pp. 257, 258; and Experience and Views," p. 83.

Plagiarism

Under the words plagiarism and plagiarize we understand them to mean literary theft. It is the act of stealing and using another's ideas and words, etc. as one's own. Some people say, "Look at the wonderful books she has written!" It is a fact that much of what she has written has been taken from other histories, without giving credit to them in the proper manner at first. For instance, notice the parallel in the following:

"SKETCHES FROM THE LIFE OF PAUL."

By Mrs. E. G. White
1883

"The judges sat in the open air, upon seats hewn out in the rock, on a platform which was ascended by a flight of stone steps from the valley below."—p. 93.

Paragraph after paragraph could be cited to show how she received much of her information from older histories, but just enough for a sample. The above-mentioned book of Mrs. White is now out of print, and there is a reason for it. Much of Great Controversy, also, has been taken from other histories, such as from the History of the Waldenses, and from D'Aubignes History of the Reformation.

"GREAT CONTROVERSY"

By Mrs. E. G. White

"With naked feet and in coarse garments these missionaries passed through the great cities."—p. 77, ed. 1886.

"They offered for sale silks, jewelry and other valuable articles, and were received as merchants when they would have been re-

"LIFE AND EPISTLES OF THE APOSTLE PAUL."

By Conybeare & Howson,
1855, 3rd ed.

"The judges sat in the open air, upon seats hewn out in the rock, on a platform which was ascended by a flight of stone steps immediately from the Agora."—p. 308.

"HISTORY OF THE WALDENSES."

By J. A. Wylie

"Their naked feet and coarse woolen garments made them somewhat marked figures in the streets of the cities."—p. 16.

"They carried silks, jewelry and other articles, at that time not easily purchased, save at different marts, and they were welcomed as merchants where they would

pulsed as missionaries."— have been spurned as missionaries."—pp. 15-16. p. 76.

All Her Writings Inspired

Occasionally, when some see that there are many discrepancies in her writings, they will say that not everything she wrote was inspired. But who has the right to say what was inspired and what was not, when she leaves you no choice in the matter, according to the following:

"If you lessen the confidence of God's people in the testimonies he has sent them, you are rebelling against God as certainly as were Korah, Dathan, and Abiram."—Test. Vol. 5, p. 66.

"In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper expressing merely my own ideas. They are what God has opened before me in vision—the precious rays of light shining from the throne."—Test. Vol. 5, p. 67.

"Yet now when I send you a testimony of warning and reproof, many of you declare it to be merely the opinion of Sr. White. You have thereby insulted the Spirit of God."—Test. Vol. 5, p. 64.

See statements of similar expressions in Test. Vol. 5 pp. 661, 674, 667, 678, 680, 681, 683, 687, 688, and 691. See also "Spiritual Gifts," Vol. 2, p. 293.

Denominational Stand On The Testimonies

"Our position on the Testimonies is like the keystone to the 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 this message and the visions belong together, and stand or fall together."—Review and Herald (Supplement), Aug. 14, 1883.

"Candidates for church membership should be taught

to realize that they are not their own, but Christ's. . . . They should be instructed in church organization, in polity, in the historical development of this movement, in the doctrine of spiritual gifts, and especially the gift of the Spirit of prophecy, which Heaven has used so largely in fostering the work of this movement."—Review and Herald, Nov. 23, 1933.

"We thank God that He gave a prophet to the remnant church. . . . These messages, we believe, should be faithfully followed by every believer. Next to the Bible, and in connection with it, they should be read and studied."—Review and Herald, Dec. 7, 1933.

"The Spirit of Prophecy is a fundamental part of this message."—A Statement (by the General Conference), p. 10, published May, 1906.

"The writings of Mrs. White were never designed to be an addition to the canon of Scripture. They are, nevertheless, the messages of God to the remnant church, and should be received as such, the same as were the messages of the prophets of old. . . ."—Review and Herald, Oct. 4, 1928.

Suppressed Writings

If it be true that everything which Mrs. White wrote was inspired, why has one of her books been taken from the market? And why has much of what appeared in the first edition of Early Writings been eliminated from later editions? Why have portions of what appeared in Spiritual Gifts, Vol. 3, 1864 edition, and of what appeared in Spirit of Prophecy, Vol. 1, 1870 edition, been left out of Patriarchs and Prophets, which took the place of the others when they were out of print?

Her Physical Condition When In Spirit

"At times the Spirit of the Lord rested upon me with such power that my strength was taken from me. . . .

Many could not believe that one could be so overpowered by the Spirit of God as to lose all strength."—Test. Vol. 1, p. 44.

"As I prayed, the burden and agony of soul that I had so long left me, and the blessing of God came upon me like the gentle dew. . . . Wave after wave of glory rolled over me, until my body grew stiff. Everything was shut out from me but Jesus and glory, and I knew nothing of what was passing around me.

"I remained in this state of body and mind a long time"—E. W., p. 12.

At Times She Doubted Her Own Experience

"All these things weighed heavily upon my spirits, and in the confusion I was sometimes tempted to doubt my own experience. While at family prayers one morning, the power of God began to rest upon me, and the thought rushed into my mind that it was mesmerism, and I resisted it."—E. W., p. 22.

"In the night I have awakened my husband, saying, 'I am afraid that I shall become an infidel'."—Test. Vol. 1, p. 597.

S. D. A's Themselves Doubt Her Writings

The rank and file of the S. D. A. church themselves do not believe that all of Mrs. White's writings are inspired. If they did, they would not eat any flesh foods. See Test. Vol. 2, p. 63; and Vol. 3, p. 21. Neither would they carry life insurance of any kind. See Test. Vol. 1, p. 549. Nor would any of the ministers want to debate. See Test. Vol. 3, pp. 212-220; Vol. 6, p. 122; Vol. 9, pp. 147-148; and p. 216. Neither would they have established a work of any kind at Jerusalem, Palestine. See E. W., p. 75. And they would endorse the "American Sentinel," a paper which, however, is contrary to many of the S. D. A. teachings. See Test. Vol. 5, pp. 718-720.

They would have the testimonies in more homes than they now do. See Test. Vol. 5, p. 681. Nor would they partake of cheese. See Test. Vol. 2, p. 68. All kinds of picnics and gatherings for pleasure would be discarded by them. See Test. Vol. 1, p. 288.

The fact that one of her works has been suppressed altogether, and that parts or extracts which appeared in earlier works, have been omitted from some later editions or works, should be proof sufficient to any thinking person that they don't believe that all has been inspired. If they believed that everything was inspired they have no right to suppress anything, and if they don't believe that everything was inspired they contradict Mrs. White, for she said that she wrote or spoke nothing except what she received from the Lord.

NOTE: Most of the emphasis that was placed on any of the foregoing writing has been done by the author of this discourse. For lack of space we have not been able to cite as much in most instances as should have been done, for, to get the real essence along any line one should be able to read the whole context. Therefore, if you are interested in the details, we suggest that you look up all the references given.

Conclusion

Not only have the foregoing reasons been presented why I am not a member of the S. D. A. church (nor ever have been), but also in hopes that it will be an eye-opener to you, if you have not already become acquainted with these facts. Having learned to love so many S. D. A.'s, we feel it our duty to throw out a word of caution to our brethren of many kindred truths, when we see so many deviating from the real Bible truths, in that they depend upon the leadings of a head that

is no more infallible than the head of the Roman Catholic Church. "And ye shall know the truth, and the truth shall make you free."—John 8:31.

Jesus commanded us to search the Scriptures (John 5:39), and by so doing we learn that, "Cursed be the man that trusteth in man, and maketh flesh his arm" (Jer. 17:5). The Word of God is sufficient for our guidance, and to save us. It is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect (no need for other instructions to be led to perfection), throughly furnished unto all good works."—2 Tim. 3:16, 17.

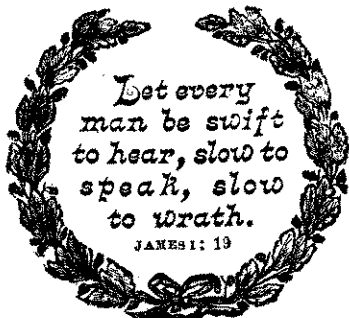
"What communion hath light with darkness?" (1 Cor. 6:14). "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth" (John 12:35). As long as one lives in spiritual fornication he is in Babylon, even though he may only be with one of the daughters of the Harlot. And the call is, "Come out of her, my people."—Rev. 18:4.

In view of all this, you can see that I could not conscientiously fellowship with the S. D. A. church, although I love them, and it is my prayer that many will walk in the light as God reveals it to them, lest they be deceived in the end. God bless you, dear reader, in your further study and decision to follow God's Word all the way, no matter what the cost may be.

Third Edition, supplemented and revised in 1937.

Yours in service, John Kiesz.

N. B.—If the sentiment of this tract meets your approval, will you please assist in its circulation and distribution by ordering a supply immediately? These sell at 10 cents each, \$2.00 for twenty-five, or \$6.00 per hundred.



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