Full text of "[J. H. Morrison, A Straight Talk to Old Brethren: With a Few Observation on Bible Organization (1916)](https://archive.org/details/J.H.MorrisonAStraightTalkToOldBrethrenWithAFewObservationOn)"

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A Prefatory) Word

This has been written in a piecemeal sort of way.

First, it was written for my own convenience ; second, I

decided to enlarge upon it and put it in typewriting for

some of my local friends here in the village; third, when

I decided to put it into this form in order to still further

develop my thought, it was necessary (to put it into the

best form) to rewrite it. But I could not think of re-

writing all these words again with my inexperienced left

hand, for it grew very weary in the first writing; so,

instead of going all over it and classifying my thoughts

and putting them into a more condensed form, I con-

cluded to let my typewritten article stand as it was and

write out a little more fully my thoughts on the same sub-

ject reviewing them from a different standpoint, referring

to some of the same quotations and scriptures again, with

additional ones. This accounts for some repetitions that

might otherwise have been avoided. I have no disposi-

tion whatever to call your attention to anything but the

facts brought out which some of our people are not famil-

iar with, and trust that the critical eye may pass over

with a degree of charity the composition and the arrange

ment of the different points in the arguments, but would

solicit the most careful and prayerful consideration of the

arguments and conclusions.

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A Straight Talk to Old Brethren

In all my life I never attempted to spread my views

upon paper in the form of a tract or a book of any kind,

for I believed most thoroughly that I could not do it

without showing the weakest point of my make-up. I

never claimed any skill in the use of the pen, even in my

younger days, when my mind was clear and memory

active, and to attempt it now at my age, writing with my

left hand, — as my right hand has failed me, — looks like

presumption.

But I fell into it on this wise: I attended some of

Elders Jones' and Rupert's meetings, referred to in this

pamphlet, and found myself each evening after hearing

them, before retiring, analyzing their positions and mak-

ing a few notes.

This I did for my own personal satisfaction not even

thinking of giving publicity to these strictures. But it

kept growing in my mind till I said, “I will get these

typewritten and let some of my friends, who are be-

wildered to some extent by these men, read it." I did

so, and the circumstances and influences brought to bear

of which I need not speak pushed me to take another step

very hesitatingly, wishing that some one wha had some

gift to write might take these facts and set them forth

in a readable form. But I knew such persons were busy

with their hands full. Then I thought it possible that

they might look at it in a little different light, as men

often do. To illustrate : I very frequently go out to my

farm and it is very fine, nice and level road with the,

exception of a few little stony points, quite steep and

abrupt and full of these little round-headed stones, and

I wondered why the authorities did not have them re-

moved. I could not drive a buggy along there without

being very much annoyed. So one day I determined to

get out and remove them. While engaged in doing this,

one of. the old settlers came along and said, “Hello, sir,

are you the road commissioner?" “No sir." “Do you

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4

live in this district?” “No, sir, but 1 like smooth, nice

roads and I can’t see why you fellows don’t remove these

little mean and very annoying stones.” “Well,” says he,

“may be if you knew as much about this stony point as

we do perhaps you would not wonder. You will find in

a few days just as many stones rolling around on the

surface as there are here today.” “Well, it will not be

that way when I come back today, will it?” But he says,

“I can’t vouch for it, for every loaded wagon that comes

along strikes one of these little stones and sets it a rolling

as this hill is just full of them. Now,” says he, “there

is only one of two ways to do — -either remove the hill or

haul in enough good soil to cover it up so deep that these

miserable little annoyances will not appear, and further, ’ ’

he says, “twenty-five years ago this road was perfectly

smooth but quite abrupt. But time and usage has worn

off the smooth surface and we have got down to what this

hill is made of.” “Well, it looks like you are about

right, and I understand it better. While you discourage

me a little I have one thing to console me and that is that

I have had some satisfaction in looking down the road

with these stones removed, even if worse ones should

appear. I will not attempt to move the hill. I assure you

I will leave that to Him who made it; then I can get along

with this hill better than to have a big hole left in the

road, and the other alternative is too big a job for me.”

So it might be in this case.

Then there was another thing that encouraged me

to speak my mind. That was, I am not the head, be-

ginning or end of anything in the denomination, and

never had been an author or editor for this people, and so

I thought I was perfectly safe, believing that Eld. Jones

would know that it would be of no credit to his cham-

pionship as editor, author, and a great and noted evan-

gelist to load his rhetorical gun and shoot me down. The

very fact that the odds were so great would prove that

an effort of this kind would be a confession of the weak-

ness of his cause, for I have nothing but a sling and am

securely fortified behind “Jones No. 1,” so you see he

dare not fire for he cannot without firing into him and he

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will never do that till he confesses that he has changed

and I see that he is very loath to do that. So the Elder

well knows that it will be the part of wisdom and con-

sistency to keep quiet.

I have stated and restated, quoted and requoted the

evidence, facts, and exhibits with different thoughts before

us so as to get more than one viewpoint. I invite the

consideration of the reader to the facts, rather than the

composition and manner of statement.

There can be no question in the mind of every

sincere believer of God’s Word that there is a special

work or message to go to the world just before Christ

comes as set forth in Rev. 14 :6-14 ; and we see that mes-

sage must embrace all of God’s commandments and all of

the faith of Jesus. But take all of the movements of the

reformers and we fail to find all of these specifications

met in any one of them. But here at a specified time, as

set forth in the prophetic word, is a people just coming

into notice claiming to have these very things. They

proclaim the Sabbath, with all the rest of the law; the

coming of the Lord; the end of the world; the sleep of

the dead ; the end of the wicked ; the resurrection ; life only

through Christ; saints’ inheritance; repentance; con-

version ; justification through faith ; and all the ordinances

of the Lord’s house with the gifts of the spirit, — with the

Third Angel’s Message which embraces it all as their

battle cry. This, of course, embraces temperance, rightful

habits of living, with all the true gospel methods of carry-

ing on their work including organization which is to go

to the ends of -the earth. A message of this importance,

embracing so much, having a prominent place in prophecy

would it not justify God, who prepares individuals for

special work, in doing that very thing in this case ?

This is the most solemn message in the Bible. It is

to ripen the harvest of the earth. The last message to a

fallen world to prepare a people for translation by the

most heart-searching reformation.

In a special work of this kind and even of less im-

portance God has always selected some individual or in-

dividuals to take the lead to begin the work and carry

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6

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it on and get it on a proper foundation. God chose a fit

man to warn the world about the deluge and he prosecuted

the work to a successful finish. Take the exodus: this

also required a man of unswerving integrity, superior in

mental power, a leader, an organizer of great capacity,

a man of a masterly mind, a great thinker, a good finan-

cier, — Moses, a very humble, devoted, consecrated servant

of his God. Just so when the Jews were to be delivered

from their Babylonish captivity a man now was needed

in whom the Jews had great confidence and had great

persuasive powers so as to influence the Persian king, and

Ezra was the man. He overcame the great obstacles and

Jerusalem was built again. And so at the first advent

God had a man made ready— John the Baptist who real-

ized that he was fulfilling a prophecy: “I am the voice

of one crying in the wilderness. ’ ’ The protestant world

all believe God raised up Luther to do a mighty work. A

man that just fitted the occasion, a man of an iron will,

great courage, strong mind, and deeply devotional; a

man able to meet any and all opposition ; a man who could

combine and generalize rapidly. Miller was a special

agent of God's to awaken the world on the great question

of the soon-coming of our Lord and thus to give the

first message. These men were all great leaders, well bal-

anced men, ready for almost any emergency; not one-

sided men, but all-around men.

But one says: “ Christ is our leader." . That is

right. So was Christ the leader in the days of Moses,

Ezra, Nehemiah, yet God chose these men through whom

to lead His people- Is it not reasonable to conclude that

in forwarding the Third Angel's Message, embracing so

much in its folds, God would lay a special burden on some

one op more to direct the work and lay a firm and solid

foundation for its prosecution and completion? We all

believe He did so.

Now let me say, you cannot find a single case from

Adam to Moses, from Moses to Christ, from Christ to

Luther, from Luther to Wesley, from Wesley on to Miller,

where God laid a special burden upon a man to do a

special work, to commence it, where such a one apostatized

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and went back or led off in a wrong course, so it became

r necessary to take some one else up to correct his errors

and finish the work. Now what we claim is, God put

these men to whom we have referred, in a leading position

and that is what we claim for this movement which has

been going on ever since 1844, and nothing more. Now

we don't believe that one of those principal founders,

who has taken a leading part in that work, has ever been

known to apostatize from the cause and so turn the whole

movement away from the original foundation or course.

While we speak of all these parties as leaders, yet we do

not believe one of them ever usurped the place of Christ.

They were human beings and all had their imperfections

and made mistakes, but not of that kind to change the

cause to a wrong channel. The above facts to which

attention has long since been called, have stood as faithful

sentinels at the door of my heart and guarded me from

\* these uprisings. Look these points over carefully again

and again till you become familiar with them and so make

them your own and you will find them a great protection

against the assaults of the enemy on this subject.

Now let us apply these things to our work. Is it so,

that the foundation here laid by our leaders is so in-

compatible with truth that we need to commence over

again and start a new one on a different line; entirely

new and different and so eliminate this plank and that one

from the foundation and put in one contrary and in-

compatible with the old? Now that would be a very dif-

ferent matter from simply additional light added for that

would not say the old was wrong, but right as far as it

goes.

Did God allow this work to go on for seventy years

J based on a wrong foundation and wait for some of our

number after staying with us for twenty-five years or

more to become disgruntled, before they could see our

> errors and thus become great reformers? Is it not more

likely that such men as J. N. Andrews, Father Bates, Eld.

and Mrs. White had it right, without means, without po-

sition, without churches, and hence without influence, with

everything in the message to be searched out and defended

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8

and, to all human appearance\* with no hope of success ?

It was genuine faith in God and the message that inspired

hope, for their faith in this message was strong and their

confidence great in its final triumphs So they went to

work\* prayed, traveled, and preached and met all kinds

of objections and opposition\* and God greatly blessed their

labors and their calls came from those who longed and

prayed most earnestly for more of God’s light and His

love. These .God-fearing men from a small beginning

established many printing houses and papers\* periodicals,

schools\* academies, etc., as we will show hereafter, which

looks so much like the Spirit J s movings. And it is through

some of these agencies that we have received this message.

Mark the spirit that moved all these great leaders, It was

not a belligerent spirit, a desire to down something else

and that something else was all right, “all the wheels

Within the wheels till a wheel run over them.” Then and

not till then were they sure that it was a wheel of a great

reformation that struck them.

You may think of Judas as a case against my position,

that no leader of a great reformation, one that God had

called to the work ever apostatized. 1st. It is a question

whether God had called him to that work. 2nd. The

apostles up to the time that he fell were simply in train-

ing, being tested like Moses in the desert, just getting

ready for their work and before they took up their work

on the day of Pentecost, Matthias was chosen to fill Judas’

place. God tests such men thoroughly before He puts

them into His work and has them ready when the time

comes. In all these special movements referred to there

was ample room for doubts and opportunity to get into

trial. Plenty of things to get into trouble about,

p’ It has always been so, why should we expect it to be

different under the Third Angel’s Message? It was so in

the days of Moses and rebellions have been inaugurated

and led by “famous men,” so much so that the leaders of

God’s cause trembled and feared. Famous men of re-

nown princes two hundred and fifty of them, popular

/ men in that great congregation, men of superior wisdom,

( debaters, great speakers and orators I presume ; they could

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9

argue very convincingly that the movement was going to

pieces unless a change was made and that Moses was

taking to himself too much honor, too much authority,

and hence these unjjist things inspired them with a spirit

of reformation. But what was the result? See context.

Now let us lay the history of these undoubted move-

ments inspired by God by the side of our history. As I

have been connected with our work for nearly fifty years

and have traveled in many of the states, serving on the

General Conference Committee and connected in various

ways, I personally know many of these things myself.

Seven different papers have b ee n started to car ry on

a re beRtousr worx against the~ Third AngelVMessagfT^T

ihayffof be able to give them in the~exa-ct or d er! Ransom

Hicks "was theHBrsO remember who turned, away on a

very small point and so began war upon us, but not till

his position was condemned! He started a paper irTRhode

Island \_ca3j^drilT,h e Voice of the East. He w a rsu re ""

that God had c all ed him t o do a j gr eat wo rk. , Je,.^ot a

good many subscribers^ disaf^^

T\*nffiTIeI^^ that movement went

dow nT" ~~~

T hen a man by the name of Lonsdale, in the same

st ate, started another pap er lor, tbs sa me purpose. cgd lecT

"‘The Voice of ^ TIntE7 r> ~But that ‘ ‘ voice” was soon

silenced.

About that time. 1855. the “Review” was moved to

Battle .Creek, Mich. Then the ‘ \* Messenger ’ \* jo ailY^ajmuch

s tronger party led bv Stevenson and Hall, stron gmen,

famous , and mpn of renown amonglm la^

called, ‘Thp M essenger of Truth . 9 9 They were sure

that the BihlgLtaugh tlhe ‘'age to com fL” doctrine ancTthev

wanted the Third Angel's Message to accept of it, but

when it could not do it then they opened fire on us. ^ \_A

^mhmy of ministers went into it and a number of our

church members~~indlfferent states became bewildered

and went into iF~and of course ^ alF the .odds and ends of

th e5 A~btFer "Tinrisin gs. Tb gvjmde a -grand r ally every^

A Vhere3^d these unconsecra ted-aud^ehelliQu^usoiils who

saw tFese other efforts fail hailed this move with great

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10

delight. S om e of their admirers were good people, and

were dr^burs^~Eoneslly deceived and so after they^golTa

clear view of 11 all they came back. You remember the"!

text in Acts 5 : “If it be not of God it will come to naught. ’ 9

Sp confusio n^and- iii vision soon ^separated them and the y

who was to be the greatest, .The heade rs

s oon found that th ,era\_\_wa s not eno u gh consecration to

s ustain the paper and so the paper stopped, the party

went down, and the lea de^sI Sade ship ^ wreck of their farth?

But this was not enough to sat i sf^this~r e b e UTous ele 7 "

ment. “Rebellion is as the sin of withcraft.” I Sam.

15:23. It dies hard. The next was Elder Cramner in

Michigan. He opened up ahotherl offl.ee laftei L the 1 ‘ Mes-

senger^ closed its doors and called his paper “The Hope

5f Isra e L ” Then came another big raIlv~Trorri Maine t o

AlinnesotaT around this great leader. They made quite

ashowing, forming conferences in different^ states. r t ^Tdw "

ye will showTybu^h^ . td-imcceedr^Cfl^^ soon ^

the yJmgan to crumble and went down — so the- “Hope o f

Israel” was gone. Now not all of that n axt^-gaze up

a ll of their fa ith. LL was just so wi th all of them; an(T of

c ourse they were ready and~wa ifi ng ~tojoin the nex t

secession movement whiclTcame in iny^ateTdowara^^it

the year 1865. striking me at a^time of very^limi ted

experience. I had read myself into the truth. noSabbath-

keepers nea r m e. I was in college at the time. El ds.

Snook an d Brink erh off woreTher^eacfaersT BId7~Snoo k

Was the president of the conference. 1 had never me t

ffiem and as ye t. Had never attended a meeting ti ll I went

to Pilot Grove whei ^a-thatm egting was held, investigating

Jtheir cases. T here were present Bro. and Sister White and

Bro. Loughborough and these persons had met to investi-

gate this rebellion. This was my first meeting as these

two men referred to were the only preachers in Iowa and

hearing about them being smart, eloquent, smooth and

educated men of the first class, my sympathies went out to

them, but as I retired to myself and analyzed the points

brought out, I soon made up my mind that they were

wrong. Tjlg majority o f the brethren at that camp meet -

ing in sympathy with' these ~twoZmen as they Had

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11

visited a number of the Iowa churches and had the good-

will and s ympatmes of the members, especially on this

testimonies^ of which they ha d expressed thei r

‘‘Unbelief, m ere were lesser lights" Dan Hull (not the

" great Mos es J BullV.' but his brother and Shartrifign Rnf

Shook andTBrinkerhoff had full sway in our state at that

time. However^ Elder White met them face to face and

e xposed their fallacies. Tins investigation went onfor

several days, but at last these men surrendered. Now I

will give their confessions in their own words. The fol-

lowing from the pen of W. H. Ball was published in the

“Review” of July 7, 1868:

A CONFESSION.

4 4 With deep humility would I confess to the readers o£,

the 'Review' my errors and mistakes in opposing what I

now regard as the work of God. For more than two years

I have been engaged in open warfare against certain po-.

sitions held by our seventh-day brethren. My object has

been to tear down, to dishearten, discourage, and cause

cfciibt and unbelief everywhere (so^far as my influence

extends,) among this people. I have also put forth my

best efforts to prejudice and influence first-day Adventists

against this people and their views. I now see my mistake

and deeply feel my wrong course in so doing. Nothing

but Satan himself could induce me to engage in such ah

unholy warfare. I have been blinded by his dark influence,

and controlled by his, satanic power, while warring against

the people of God. All this I frankly and humbly confess.

I am guilty before God of a great sin, in uniting my influ-

ence and talents with the rebel hosts in opposing God's

chosen people, who keep the commandments of God, and

have the testimony of Jesus Christ. I humbly ask the for-

giveness of God and my brethren for the wrongs I have

committed while engaged in this rebellious work. .

“It is my settled conviction, not only from the sad ex-

perience I have had in this matter, but from daily observa-

tion, that no weapon raised against the testimonies of this

godly woman, can prosper. God's frown and not his

blessing, will attend all such efforts. If others think they

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\

12

can fight the visions, and enjoy the favor of Heaven at

the same time, they can try it. But for one I am satisfied

with this kind of work. I pray God to forgive me my

errors in this direction.

“I also feel that I have committed a great wrong in

holding up S. D. Adventists and their views to scorn and

ridicule before their enemies. That my articles have par-

taken too much of the spirit of war, is too evident. What

if our S. D. Adventist brethren do hold some errors!

Where is there a people who do not ? I am bold to affirm

that there is no class of people to be found that have more

truth than S. D. Adventists. There is no people to be

found that are putting forth greater efforts to gain the

immortal inheritance than S. D. Adventists. There is no

people who are more zealous to get right in the sight

of God, and keep all his commandments (the fourth not

excepted), and get ready for translation, than S. A. Ad-

ventists. There is no people who are trying to conform to

the laws of their being, so as to possess healthy bodies and

clear minds, like S. A. Adventists. In short, there is no

people I should be willing to cast in my interests with, but

S. D. Adventists.

“In view of these facts, how wicked and unchristian

the act to take the faults of this people (if faults they

have) , and hold them up to the gaze of those who disregard

the law of God, the great rule of right, the perfect stand-

ard by which men are to be judged in the last day. Jas.

2 : 12 .

“I feel deeply my wrong in warring against my

seventh-day brethren. I have been led on by Satan in

this unholy work, until I fear my influence has turned

souls away from the Sabbath of the fourth command-

ment. I wish to counteract, as far as possible, my wrong

influence, and would deeply humble myself before God,

and seek forgiveness for all my wrongs, while Jesus

pleads in behalf of the sins and errors of his people.

“W H. Ball.

“Washington, N. H.”

Shortly after the visit of Bro. and Sr. White to Iowa,

in July, 1865, Messrs. S. and B. prepared the following

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13

statements which appeared in the “Review” of the 25th

of the same month:

FROM B. F. SNOOK.

“Bro. White: Permit me, an unworthy worm of

the dust, to address the brethren and sisters as follows:

“1. I wish to relieve my mind before you, and my

God, by confessing that I now feel that I have been led by

the wicked one in my movements of late, especially in

my opposition to the body. Apparent difficulties in re-

lation to Sr. White’s visions have been accumulating in

my mind for some time. These were magnified by the

enemy until doubts resulted in unbelief and rebellion.

In this distressed state of mind I attended the General

Conference at Battle Creek, last May. While there, my

mind was impressed that the church there was fast be-

coming conformed to the world. Without unbosoming

myself to the brethren there, and calling for an explana-

tion, I kept these matters to myself till I had a good op-

portunity to give vent to my feelings by publishing these

matters which were a trial to me, to the brethren away

from there. I am now convinced that the church at

Battle Creek fellowship none of the extravagant fashions

that I saw there, and I am now led to believe that they

are doing what they can to live out the truth and preserve

the waymarks of our faith.

“I wish to say to my good brethren and sisters of the

Battle Creek church, that I do most deeply depore this

wrong, and humbly beg of them to forgive me. I also

beg the pardon of Bro. and Sister White for the influence

that I have tried to exert against them on account of

these things. I also entreat my brethren and sisters in

Iowa to forgive me for talking these things to them, and

thereby inflaming them to wrong feelings. I do most

sorrowfully repent of this grievous wrong, and pray that

God and my brethren may forgive me.

“2. I went to the Iowa Conference full of opposition

and strongly fortified against Sr. White’s visions. Bro.

White took a bold, decided and thorough stand against

my wrongs, and faithfully exposed them. And though

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14

my mind was very much blinded, the scales fell off and I

began to see myself a poor, miserable and undone sinner.

Awful conviction seized me, and I was unhappy day and

night. Then God in mercy began to restore me from my

crazy opposition, and I began to realize that I was the

wrong one. In my distress I determined to confess my

sins. I thereupon felt relief ; and at the first opportunity

I began the work; and as my determinations were carried

out, I felt the blessing of God return to me.

“I desired to make everything right so fast as I could.

But there were the visions so full of imaginary wrongs

and difficulties, how could I get right on them? I lis-

tened to the mighty testimonies of Bro. and Sister White,

driven home to my heart by the power of God. Hard as

I had made my heart, it had to break, and well up with

many tears that gushed from my eyes. Thought I, can it

be possible that these who speak with so much Spirit and

power of God are deceivers, are impostors? No, no!

Such a thing cannot be. God will not bless the devil’s

servants with so much of his Spirit. I then felt the good

Spirit of God upon my heart, and the more of that Spirit

I felt, the better the visions appeared; and the discre-

pancies and difficulties soon began to take wings and fly

away. I now believe firmly that the devil was working

upon me for my overthrow and ruin. But I rejoice that

God directed Bro. and Sister White this way. They truly

have been instrumental in my salvation from the devil’s

snare. I hereby entreat their pardon for the grievous

trial and heart-rending anguish that I have so wickedly

brought upon them. May all my brethren, and may God

forgive me.

4 ‘3. I have also felt while in this state of darkness

that I was hampered and chained, and longed for a free-

dom that I now see would result in anarchy and universal

disorder. I felt that the General Conference Committee

were too domineering, and were fast becoming a kind of

triune papacy. Let me say that I have no such feelings

now. I believe that God is in our present system and

arrangement of order, and my heart’s desire is to conform

to it unreservedly, and to live in subjection to God and

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15

my brethren of experience in this work. I do most

heartily believe that this work, in all its parts, is the

work of God, and by his divine aid, I am going to strive

to be a more holy, humble and devoted man, that I, with

mine, may go with this people to the kingdom of God.

“Your unworthy brother,

“B. F. S.”

FROM W. H. BRINKERHOFF.

“To the Battle Creek Church of S. D. A.: Brethren

— With feelings of my unworthiness and liability to run

into the devices of the enemy of all good, I send to you

the following confession. And although mere words can-

not heal wounds that have been inflicted, yet I hope that

by actions in the future I may cause the injuries inflicted

to be healed.

“On the 16th of May, 1865, I visited your place to

attend the General Conference, with my mind poisoned

to a considerable extent against you, and hence I was on

the lookout to see if I could not find something by which

I might have the wherewith to reproach you.

“After the Conference, my mind being still more

poisoned, when I arrived home I began to circulate im-

pressions of what I had seen in Battle Creek, among my

brethren in Iowa, such as that the church was getting

proud, and fashionable, and were not following out the

testimonies. I saw individuals with fashionable hats and

bonnets, and artificials in them, but did not stop to inquire

whe ther they were of Battle Creek or not, but in my state

of mind conveyed the idea that they were all of your

place. Since I have come into a position where I could

stop and reflect and investigate, I am satisfied that said

insinuations and reflections were wrong, and that I have

by my influence placed you in a false position before the

brethren of Iowa.

“Brethren, I have been deeply under the influence of

Satan, and in this condition, I have done you a great

wrong and wounded the cause severely, and while you

were so kind in taking care of me and providing for all

my wants, I was preparing to inflict wounds upon you.

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16

“Oh may God in mercy pity and forgive me that

great wrong. Of all wrongs committed, none are more

flagrant than mercies abused. Oh how could I do so!

Yet I did it, I did it !

“In order that I may place you in your true position

before the brethren, let me say that I was in the wrong,

and not you. I think I can today survey the critical

position I was in. And although I have acted so cruelly

and altogether unwarranted toward you, and while I

would not extenuate myself, yet permit me to say that I

was poisoned in my mind toward you, and blinded by

prejudice. Yet I ought not to have been in such a

position. I should not have given place to the enemy.

- “And now may I hope that when you see in me a

consistent course of conduct, and that I am trying to make

amends for my faults, I may hope for your forgiveness,

and to be restored again to your confidence. I will try

to find out my place in the message, and struggle more

earnestly to live out the truth. And may the Lord for-

give me all my sins.

“To Bro. and Sister White I would say, I have also

deeply wronged you, and caused you much anguish of

heart and mind. I have listened to reports against you,

and although while at Battle Creek enjoying your hos-

pitalities, I had a good opportunity to talk with you about

said reports, I waited until I came home, then began to

spread them, thus alienating the minds of the brethren

away from you. I did not stop to investigate them, and

while you were far away I was tryingto injure you. Oh.

why did I do so ! You had never harmed me in any way.

“On the 30th of June I went to Pilot Grove to meet

you and Bro. Loughborough, not as brethren, but as

enemies ; and while there trying to fight my own way

through, you fully sustained your reputation as honest,

consistent Christians under the Third Angel's Message.

Oh! I feel sad when I think how I have been working for

the enemy. Can such wounds be healed! such stains be

washed out ! I am now fully satisfied that God is leading

this people, and that the visit of Bro. and Sister White,

and Bro. Loughborough, was not only timely, but blessed

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17

of God, and under his guidance ; and that great good has

already resulted therefrom, I went there without any

confidence in the testimonies of Sister White, and also

with doubts on our position in regard to the sanctuary. I

would now say that my feet are taken out of the miry

clay, and fixed upon the sure foundation of truth, the

testimonies not excepted.

“And here I freely confess to you, that I have not

only deeply injured you, but also the cause of truth.

Words alone are a poor balm for wounds. But if you

can still regard me as a brother, though an erring one, I

will try to adorn the truth I profess, with a godly walk

and conversation in the future. And may the Lord for-

give me my sins, and strengthen me in every good word

and work.

‘ \* To the brethren in Iowa I would say. My feet had

well nigh slipped, and I was fast losing sight of the land-

marks of truth. You that I have had an influence upon

while in this state of darkness and doubt, I ask your

forgiveness. And let me here say, that my experience,

though a sad one, has taught me that to doubt this truth,

and the instrumentalities used to bring it out by the Lord,

is to speedily lead one into the enemy’s dark dominions,

where he can be taken captive at his will. Oh, doubt

not this truth. Fear not its ultimate results. Put not

forth your hands to steady the ark, as I thought to do.

And though angry waves may roll high, God will take

care of this truth, and bless its upbuilders, and send con-

fusion and weakness upon those who, like some people

anciently, thought to stay the work of God. I shall try

in the future to humbly follow on where the Lord may

lead. Pray for me.

“Yours hoping for eternal life,

“W. H. B.

“Lisbon, Iowa, July 12, 1865.”

But in a very short ti me t hey

belli qjqT ~

relapsed into re-

mA he last state of these men was worse thanYKe

first. Now a new^a nd more f ormidable^arty than any

re mnants of these ot her parties who had just life enougfi

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18

to hold on and oppose us came to the front inspired w ith

^fc^tiier^iiist all m en t oT Tiffin " 1 have often "EearHTEaF a

"poor, bewildered soul could believe his doubts Wfth

greater intensity tliat he ever did his beiieis. Many of

these poor people would feel that their life’s work was

done if they could not oppose this work in some form.

These men divided a large number^ of o ur churches, a nd"

so got a large number of sympathizers to follow them .

TTTev boasted that in a sliort time the re would not be a

c ornorars\_g u ard of us left But what next?

They bought the remains of the office o f th-ft-ilHope of

%^el ifr in Michigan and 1 ' m oved it. nvpr\_i,n Iowa g£d

commenced to publish the sixth paper of the\_\_seyen to

which I have referre d, and soon they had their w ork

going very encouragingly (to read their reports) .

were told very plainly the danger-

Tangent like this, the da nger of making compl\_e\_te\_ ship-

wrecK of their faith” Soon their pa per commenced to

question one point after another till they gave ur> o ur

views on the sanctuar y, then~^ the two-horiied beast, th en

t he”71'hird Angelas Message. Then the next thinsT^ we

Brinkerk a b h ad gi ven if all up.^abbath and aT K

T he great leader who was introduc i ng the i great reform in

t his wp.rk (inspired, by what, leTTiis confession telTQiad

apostatized, gone into u nivcrsallsirur Th^h very soon Dan

Hun and Sh^fe r ^e^vent over to spiritualism. TJns left

t hem wifEbuTa leader and in a desperate. condition t hc%

were willing to take into their TolcfaJmost anything.

" At this point EldT Nathan Fuller came from P enn-

sylvania. aTtalented; man who h ad been found guilty of

t he most A ebasing sins or crimes. Notwith standing all

that theyTook him in, hopinglif^^ do

better, but t o ^their^LoiToFthey soon were just as glad to

get rid oF"hinu\_ Then Ho odenougl yJbom- Wisconsin, a

m an with some ability who was dron nnd-JiiQm-pur ranks

for his crookedness, claimed to have changedJn s former

views and embraced theirs and so flourishedas a grea t

man and they thought sure they had found their leader.

set going., Never were things so h

were organized," conferences formed~Tanf th ings

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intist Research

19

After dividing two or three churches of ours I am glad to

say they had integrity left among them sufficient to si-

lence this unworthy man, though he boasted that the

Battle Creek branch was fast going to pieces and they

were becoming stronger and stronger every day — ^aid they

fnrty gftod work

But at that time it seemed that all the evidence of

worthiness needed was to have something to say against

the Seventh-day Adventists. They professed great free :

dom and liberty — so much so that you would see one arti-

cle teaching the wicked would never be raised, then an-

other denying it ; one teaching age to come and another

denying ; so with the two-horned breast. Then who could

know what they believed? Almost every subject had its

advocates and opponents. This is the way it used to be

—I hear it is different now. I want to see their paper.

Now if they had kept on as they started — fighting God’s

cause at every turn, like their five predecessors, they too

would have gone down like Korah ’s company. Their

leaders were all gone and had given up their faith and,

as I understand it, the little paper went down at one time

but was resurrected by an individual and so lives, and

„may be if they keep their hands off the ark and let the

Third Angel’s Message alone they may be able to main-

tain its feeble existence. —

Now I said seven papers to my knowledge had ap-

peared. There may be some foreign ones that I am not

♦acquainted with. Out of that seven five are fallen, one

is, and another is coming, and I want to quote a little from

the sixth and seventh to show that the object of their

existence seems to be to hinder our work and misrepre-

sent our leaders and harass their minds as much as possi-

ble. —

I quote as proof an editorial of the “Bible Advocate!

about March 15, 1877, which says:

“It may not be very interesting to read the contro

versial matter relating to Seventh-day Adventists as an

organized body to those who have known but little or

nothing of them and their workings. But when it is

remembered that many of our readers were once con

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20

V neeted with that org aniza tion ^ aiid^iia vc suffered by the

j ^oppresM o n tbaTlh^e^ ^ party bear over^tfieir

f < people aS d ^ic m^i^ thralldom that they are under fr om

l 1 that organ ization jind th e ma nYljJbia^^

I : tT ie duty ?f^e^osmg T Eem is apparent. ” So that is their

| mission, and we see from what the others did — the five

that preceded this one: — that their work was just the same.

I have belonged to this body of Seventh-day Ad-

ventists fifty years and I don’t know anything of this

oppression of its leaders only what I have referred to

and that was short-lived, and I know I was never under

any mental thralldom to the organization and I think if

there was anything of that kind I should have discovered

it long ago. I presume there are some people in the

United States who have been doing about as they pleased

and cared not whether the United States was pleased or

not that are under miental as well as physical thralldom,

and they think the authorities are oppressive. But I have

had perfect liberty both in the United States and the

organization and as much as I want. So I have had

perfect liberty to write this article and say what I thought

should be said. Suppose the leaders should diff er with me,

should they not have their liberty to think that way?

And then suppose I keep it up year in and year out till

they think I am injuring their cause, should they not have

the liberty to let the public know that I was not repre-

senting them as a body in this work, as I was a

member of that body? And if I persisted in it should

they not disconnect me to save the body and convince me

that I had taken a wrong course? That does not take

away my liberty to write more articles. Then why should

I go all over the country complaining that I had been

cast out when I had the same liberty that a much more

noted and prominent personage had when he was cast

out to go right on with his work? If that editorial had

been written at the time when Elder Jones was a leader

I would confess it would have had some grounds for its

statement (though, he was not president). He would and

did lead. He took that responsibility\* especially after he

was elected on the General Conference Committee.

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21

I might cite some things to illustrate this point, but I

forbear. However, I said to some of my old brethren, “If

Jones stays with the Third Angel's Message he will have

to change."

We have seen all these moves referred to professing

great liberty, so they could do just what they pleased to do

and they carried it so far that it compelled them to allow

anything their professed friends pleased to write to go

into their paper. So all kinds of doctrines went through

it, even though they knew they were not true. So you

see the enemy of all truth had an organ through which

he could speak. That paper is just the same today on

this point.

Now look at the one just arising, “The Gathering

Gall," December, 1913, says: “It should seem that even

by your constant reiteration you would find difficulty in

convincing of the truth of your words, anybody who is

not under an ecclesiastical hoodoo. And as for those

who are under such hoodoo how could anything but gen-

eral inefficiency be expected of them? You have read

into the very Bible itself a number of things that are not

in any sense true; that are shown to be false by the plain

words of the Bible ; and so far as the denomination is

concerned it seems you did get away with this as the

other, but that you should be able to get away with such

a brazen thing, as this latter is sufficient evidence how

far the denomination has been led away from any real

care for what the Bible does say or teach. In the wish

that both you and the Seventh-day Adventist denomina-

tion may yet find a real Christian care for the genuine

openness and sincerity of the truth and for what the

Bible does really say, I remain, etc., A. T. Jones,"

Then in this same article: “When for years you

have been greedily doing the very thing you here refused

to do and now seek to cover all by assuming this new

holy attitude the thing will not work." The following

statement which is of the same character will show what

he (Jones) refers to: “I know perfectly well that you

cannot . truthfully tell of any truth that I have given up

or gone off from, and you know this too, and furthermore

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22

the impression you have helped and tried to create that

there ever was any such a thing was false from the be-

ginning and you knew it. ’ ’

Tiiese accusations were made against Eld. W. A.

Spicer and the denomination. It is clear to me that these

accusations grew out of a bad or darkened state of mind

and always characterizes those who are in rebellion

against light and knowledge. What the elder states

here to be false I shall show hereafter is true, by his own

words. Yet Elder Spicer chooses to keep silent and bear

this railing accusation rather than to attempt a reply

which can be made to the humiliation of the accuser.

Now look at these words again: “You have been greedily

doing.” What? What Elder Jones says “is false” and

further what “you [Spicer] cannot truthfully tell and

you know this.”

I now call attention to some of our experiences here

at College View.

For sometime past we have been entertained by a

traveling quartette, men of no mean ability, and who once

were in the front ranks of the Seventh-day Adventists —

ministers, authors, and editors. The chief attraction of

their “song” is their chorus. The largest share of their

audience seem to enjoy it very much, and they do without

doubt make it attractive by bringing it in at the end of

almost every strain. It is summarily expressed in the

following verses :

“That I am right Sind always right, I know

Because my own convictions tell me so.

I reverence the good, old Book, you see

When it is translated and explained by me.

By churchly laws and customs 1 abide,

If in my opinion they coincide.

Now to be right is simply this to say,

That I shall oppose and expose S. D. A’s.”

One of these men is here simply by proxy. His argu-

ment is given in a pamphlet, “The Evening and the

Morning,” authorized and written by M. E. Kellogg. He

makes an attack upon us concerning the sanctuary ques-

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23

tion, which if w'e get it rightly fixed in our minds we will

have to make a desperate effort to get on the wrong

track ; and if we have a wrong view, we will find it almost

impossible to get on the right track. I mean in the Third

Angel’s Message for these last days. This, the 2300 days,

is a central point. But this man applies it to Antiochus

Epiphanes, one of the Syrian kings of the Grecian king-

dom. After correcting the question asked in Daniel 8 :13,

page 46, he then says the next question is as to the cor-

rectness of the 2300 days, and so makes it only 2200 days.

Next he says it is not a question of days at all, but the

thing done on these days, or in the evening and the

morning, (page 99.) He shows it is only 1100 days,

(page 52;) then corrects two of his witnesses-^Josephus

and Millman, (page 51.) Then after all these corrections,

he thinks he has brought all within the pale of certainty,

and so it would be only one chance in a million to be

wrong, (page 109.) Then he endeavors to show that

these 1100 days were fulfilled to the letter by this king,

Antiochus Epiphanes, in profaning the Jewish temple, etc.

The reason that I refer to this is that one of his ardent/

believers told me that there were at least twenty persona

who believe this in this place, and they are attending, at'

least a part of them, these meetings now going on. I be-

lieve that M. E. Kellogg, without doubt, has the best show- ,

ing in his arguments of any of the four, while he places

the 2300 days all fulfilled before Christ came the first

time.

Elder Rupert, one of the four, believes these 2300

days are prophetic days, not literal like M. E. Kellogg,

and he also believes they cover all the gospel period clear

down until Christ comes the second time, which days com-

menced in B. C. 301 and end in 1995 A. D., which he thinks

brings the end of the world. So he can point out to you

the very year when the end shall come ; and in his preach-

ing upon this, subject, he endeavors to cast reflection on

the idea that the sanctuary referred to is the heavenly

sanctuary, (Dan. 8:11-14,) saying he believes it to be

the earthly one, and that he can make it appear an

absurdity to believe otherwise. In his sermon on this

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24

subject, I asked him who the prince was that was spoken

of in the 11th verse. He said, “Christ.” I asked him

who “his” referred to in the last line of this verse, where

it was said, “Cast down the place of 4 his’ sanctuary.”

If that did not refer to this prince who was Christ ? Then

I said, by turning to Hebrews the 8th chapter we find

where “his” sanctuary is located, which declares that it

was a tabernacle which the Lord pitched, and “not man.”

Hence it is the heavenly sanctuary.

A voice in the audience: “Brother Morrison, it is

the place of 4 his ’ sanctuary cast down. ’ ’

No difference. We are inquiring whose sanctuary it

is. The question was, to whom does “his” refer?

No. See Jer. 17 :11. A glorious high throne is the

place of our sanctuary.

Elder Ballenger says the 2300 days closed in 1844,

but the Seventh-day Adventists are wrong in locating

the commencement of the at onemen t^day at that time.

He claims that it commenced at Christ’s ascension, so he

says in his bo6k\*^amM’ << Cast"Gut; ,, ’lmd^tl^ the only

thing that remained to be done was the atonement to be

made with Satan at the close of the 2300 days, in 1844.

Kellogg advocates that when Christ enters the most

holy place that probation is closed. His book, (page 19.)

So he puts it up to us as a great objection that he thinks

we cannot answer, and says as certainly as the 2300 days

closed in 1844, so certainly does this prove that there has

been no probation since that time, hence no conversions ;

yet Ballenger and Kellogg join in the chorus, even though

Ballenger, according to Kellogg in his theory, has had no

[probation for 1900 years.

\ There is another one of the chorus, last but not least

— Elder Jones. He says the Third Angel’s Message,

which is now due, is to oppose and expose the movement

of church federation, on principle and by the Scripture^

and he says that that is now due, and says that he will

preach it. (See his leaflet, “Appeal,” pp. 59-60.) He

says that the Seventh-day Adventist organization is more

of a federation and confederation than the sweeping

movement of church federation will be in five years from

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25

now. Then the Third Angel's Message is to oppose and

expose Seventh-day Adventist organization, as it is five

years in advance of this sweeping church federation. So

you see he can join the chorus; in fact, he is the chorus

itself. Yet he believes that the 2300 days ended in 1844,

as he claims to believe the fundamentals of the Seventh-

day Adventists. He offers as proof of the federation, a

movement by the young people here in this place, because

the young people's organization planned among them-

selves to visit all the homes in the village to find out their

moral and spiritual standing, for the purpose of knowing

how th'at they might bestow Christian work to the best

advantage. It seems as though he had heard of some

such a movement in other churches, and hence he called

it “federation." So he posted up what he calls a thesis

in the postoffice, something like this: “Non-Christian,

Non-American, and Unconstitutional," while in reality

that movement had no more to do with church federation

than Wednesday night prayer meetings have to do with

it, as other churches have prayer meetings Wednesday

night. Elder Jones, in a sermon here, in fact a number

of sermons, on the subject of organization, stated in ques-

tion and answer, that he believed and preached the same

on this subject that he always did, — yes, twenty years ago,

just the same, — and that he preached this very same ser-

mon at the General Conference, 1901, and Elder DanieUs

said there was light in it, and he must write it up and let

the people have it, which he says he did. He said in this

discourse that any church organized as the civil govern-

ment is organized, going from municipal to county, from

county to state, and from state to United States in organ-

ization was the Papacy, as the same thing i'uns through-

out the Papal church from the lowest officer to the high-

est; then said that any other church which organized in

the same way, showing that they had a head man who stood

as the head, and to whom they looked and were amenable

in any way, was not only like the Papacy ^bul-is- the

Panacv itself, no man conld.serveJnAhe-capacitv-of-nresi-

' Jen t : n o jman. kn e w enough and was good enou g h to serv e

in this^canacit y without interferring with the God-given

liberty of the people. ~ ~ ™™~

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26

I asked whom he meant. Any church that organ-

ized this way, the Seventh-day Adventists with the rest?

I asked him how long he had believed this thing, twenty

years? “Yes.”

“Did you believe it when you were president of the

California Conference?”

“Yes.”

“Did you come between God and the people?”

“No.”

“Then you knew enough, and were good enough to

serve as president without interfering with the liberties

of the people. Did you serve on the General Conference

Committee at College View who nominated officers to

fill the offices of the General Conference, such as presi-

dent, etc.?”

“Yes.”

“Did you believe this that you have preached tonight

then?”

“Yes.”

“Did you go to God and ask him to guide you in

your committee work?”

“Yes.”

“Did he guide you?”

“Yes.”

“And you knew at the time that the nominating

committees and elections, to which you' refer in this ser-

mon tonight, were contrary to God’s order? And you

asked the Lord in faith to guide, and you knew at the

time it was contrary to God’s order? Now tell us why

you did that, and how you could do it, believing as you

do tonight?”

“I thought the brethren would learn and would fol-

low on afterwhile.”

“Then you disregarded God’s order to try to please

the brethren, without telling them that you had known

this for a long time, and had no faith in nominations or

elections?”

Now, in order to understand and get at this matter

clearly, I desire to call your attention to what Brother

Jones preached fourteen years ago at South Lancaster,

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27

and we will place that under exhibits A, B, C, etc., and

we will call this Elder Jones No. 1, and wnat he now says

here at College View and in the leaflet, “Appeal,” we will

call Jones No. 2.

I will go back not twenty years, bu t fourteen years.

jLo\_\_the Eoutn Lancaster General J^onf eTence, and we will

see what Jones Np. 1 said on this same subject. Before

we call your attention to his words, we will show that the

subject of organization was the subject under discussion.

E. J. Waggoner and others }iad been preaching in Engr

land some things very similar to what ' Jones No. 2 now

preaches, but in a very modified form. He had received

from Sister White a testimony of reproof for many things

which he had said on this subject. We will call your at-

tention now to the “Bulletin” which faithfully recorded

many things said at that Conference, word for word re-

port, and as he had accepted the reproof, Waggoner of

course walked very softly over this subject. We will

first quote from pages 91 and 92 of the “Bulletin,” giving

testimonies read at that Conference: \*

“Oh, how Satan would rejoice to get in among this

people, and ‘disorganize’ the work at a time when ‘thor-

ough organization’ is essential, and will be the greatest

power to keep out spurious uprisings, and to refute claims

not endorsed by the word of God! We want to hold the

lines evenly, that there shall be no breaking down of the

system of regulation and order. In this way license shall

pot he given to disorderly elements to control the work

at this time. Wp are living in a time when order, system,

and unity of action are most essential.” — Testimony for

Ministers and Workers, No. 3, pages 60-61.

“Just now is the time when the perils of the last

days are thickening around us, that we need wise men

for counselors, — mot men who will feel it their duty to

stir up and create disorder, and who cannot possibly give

wise counsel, but who can so organize and arrange that

every stirring up shall bring order out of confusion, and

rest and peace in obeying the word of the Lord. ” — Special

Testimonies Relating to Various Matters in Battle Creek,

page 19.

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28

4 ‘He [Waggoner, I think] has brought before some

of the people ideas in regard to organization that ought

never to nave had expression. I supposed that the ques-

tion of organization was settled forever with those who

believed tne Testimonies given through Sister White.

Now if they believe these matters, why do they work

contrary to them? Why should not my brethren be pru-

dent enough to place these matters before me, or at least

to inquire if I had any light upon these subjects # \* 0,

how Satan would rejoice to get in among this people, and

disorganize the work at a time when thorough organiza-

tion is essential.” — Mrs. E. G. White, Jan. 14, 1894/^

4 4 It is nearly forty years since organization was in-

troduced among us as a people. I was one of the number

who had an experience in establishing it from the first.

I know of the difficulties that had to be met, the evils

which it was designed to correct ; and I have watched its

influence in connection with the growth of the cause. At

an early stage in the work, God gave us special light upon

this point; and this light, together with the lessons that

experience has taught us, should be carefully considered.

# # #

4 4 As our numbers increased, it was evident that with-

out some form of organization, there would be great con-

fusion, and the work would not be carried forward suc-

cessfully. To provide for the support of the ministry,

for carrying on the work in new fields, for protecting

both the churches and the ministry from unworthy mem-

bers, for holding church property, for the publication of

the truth through the press, and for many other objects,

organization was indispensable . 9 7 — 4 4 General Conference

Daily Bulletin,” Jan. 29, 1892. (Elder Jones believed

and endorsed this at that time.)

I will quote now from page 85 of the 4 4 Bulletin” to

show further that the subject of organization was under

discussion. E. J. Waggoner speaks: —

44 I want to read a short extract from a letter recently

received. Here is the statement: 4 Our present form of

church government, which I hope at some time will be

changed. ’ Here is another expression in this letter about

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29

the ‘necessity of modifying the form of our church gov-

ernment. ’ All this may be true enough: 1 might say

that one recommendation of the letter was that tne Gen-

eral Conference Committee ought to be abolished, also

the district superintendents. ,,

Page 86: Eld. Waggoner: “This question of or-

ganization is a very simple thing. \* \* #

“Several questions have been asked me, that I cannot

remember just now ; but I want to say that I am just this

much of a heretic on organization, that if I had the privi-

lege of changing this whole thing, I could not put forth

my hand to change a single item. \* # \*

“No, I would not; because I should make a mistake,

no doubt.”

Page 87, E. J. Waggoner: “I do not know of any

difficulty. I have no difficulty.”

A. F. Ballenger: “Doctor, there are a good many

people here in this room today, good people too — ”

Voice in the congregation : “How do you know?”

A. F. Ballenger: “Because they have repented of

their sins. They are perplexed today. They are troubled

in their minds. They cannot see today things that are

being presented, and they are bearing it patiently.”

E. J. Waggoner: “Let me make a confession. I

made it in the last General Conference and I will repeat

it. I received a Testimony several years ago stating thaP

I had said things that ought not to be said. That was

true.”

A. F. Ballenger : 4 4 About organization ? 9 9

E. J. Waggoner: “I acknowledged it at that time,

and I acknowledge it now. I stopped that thing just

then . 9 9

This gives you something of an idea of Waggoner’s

attitude, yet he was trying to stop 4 4 that thing;” that is,

saying and doing as he had done before he got the Testi-

mony. Jones No. 1 was on the General Conference Com-

mittee at this time, Feb. 1899, and had been for some

time, and by him and all of us, everything was accepted

as set forth in these testimonies quoted here, notwith-

standing that the General Conference Committee was re-

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30

4

ceiving such heart-searching and withering rebukes and

reproofs, for which he quotes from the Testimonies, saying

that “I have not considered the voice of the General

Conference the voice of God,”

I will now give you what Jones No. 1 says at this

Conference under exhibits, named A, B, C, etc., and will

follow each exhibit with what Jones No. 2 says now,

quoting from his leaflet “ Appeal,” also his sermons here.

Remember, he claims that what he now preaches he has

preached and believed for twenty years, and the same

sermon, which he here preached at College View,, he

preached at the General Conference, 1901.

EXHIBIT A. THE PAPACY.

/ Jones No. 1 : ‘ 4 You need not be afraid of the Papacy ;

( for God is alive, and in the church. He is the head\* of

the church, \* # \* go nobody wants to talk about anarchy,

\ or the Papacy, either; for the tord- Jesus Christ is in his

V^urch.” — “Bulletin,” page 63.

Jones No. 2. “I do not know that this editorial in

the ‘Review and Herald’ of June 3rd was aimed at the

Papalistie procedure of the General Conference one week

before. I hope it was.” — “Appeal,” page 52.

“I shall not follow the analysis further. I will only

say that never in all the Middle Ages was there a more

Papalistie thing purposed than this that was put through

by the Seventh-day Adventist General Conference, May

26, 1909.” Page 54. ' ‘ '

“In the General Conference of 1903, J stated in

this connection that though Israel several times started

back to Egypt they never got there. But now it must be

said that if this professedly Mosaic but truly Papal sys-

tem shall be confirmed by this General Conference, then

you will have gotten there: you will be back to Egypt:

and the bonds and fetters and yokes ‘that have been put

upon God’s people - will be confirmed instead of broken.”

Has Elder Jones changed?

EXHIBIT B, ORGANIZATION.

J ones No. 1 : “ The present organization is the Lord ’s

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own, and He will preserve it.” — \* 'Bulletin,” 1899, page 92.

Considering all that has been said by Waggoner and

others, he (Jones) says, “I have not heard a single sug-

gestion that cannot be applied to the organization exactly

as it is. Brother Waggoner told us here plainly that if

God himself should give him the opportunity to remove

whatever he thought should be removed, he would do

nothing; for he would not know where to put his hand.” ~

“You cannot destroy organization from among Sev- r

enth-day Adventists. If these brethren should set them-

selves to do it, they cannot do it. Jesus Christ is in the

ehureh. His testimony is in the church. He is the head

of the church; the church belongs to him; and if nine

hundred and ninety-nine out of every thousand of the

church should set themselves to destroy organization from

among the Seventh-day Adventists, they could not do it.

The disorganizes would drop off, but the cause would go

on gloriously. . \* \* \* While we are dealing with these #

things, let us hold unto the light God has given us and /

He will lead us.”— Page 93. ^

Remember he said Christ is in the church so you can-

not destroy the organization of Seventh-day Adventists.

Jones No. 2: “The organized work of Seventh-day

Adventists, as it now stands, can never oppose on princi-

ple nor by the Scripture, the now great and sweeping

movement of church federation; for the Seventh-day Ad-

ventist 1 organization 9 is more of a federation and confed-

eration now than that other will be five years from now.”

— “Appeal,” page 59.

“Now, the Catholic church is a single church with

only a single organization of its own self and its own

work alone, separate from all other churches. Therefore,

as certainly as the Catholic church is a federation, then

just so certainly the Seventh-day Adventist church, being

only a single church, itself, and its own work organized

as a single organization separate from all other churches,

is likewise a federation.” You see from this that we

are just like the Catholics, notwithstanding it was the

Lord’s own in 1899 and organized just the same as now.

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32

EXHIBIT C. CHURCH.

Jones No. 1: 4 4 The Lord Jesus Christ is in the

church ; he is the head of the church, and he is going to

live and remain in the church until the end of theworld.

—-“Bulletin,” page 63.

See also what he says in Exhibit B. (This present

organization is his own and the Lord is in it.)

“Now the Catholic church is a single church, with

only a single organization of its own self, and its own

work alone separate from all other churches. Therefore,

as certainly as the Catholic church is a federation, then

just as certainly the Seventh-day Adventist church, being

a single church itself and its own work organized as a

single organization, free from all other organizations is

likewise a federation, and is not the church of Christ.”"

^Appeal,” page 59. (See Exhibit P, Jones No. 2.)

The Catholic church here is the same as the Seventh-

day Adventist church, you see ? But in Exhibit A must

not talk about it being the Papacy. Has Jones changed?

Jones .No, 2. “Not only like the Papacy, but is the

Papacy,” from, sermon at College View. See also what

he said in Exhibit A. — “You need not be afraid of the

Papacy, for God is alive and in the church.”

See also Exhibit B: “Jesus Christ is in the church;

His testimony is in the church, and the church belongs to

Him, is his own organized exactly as it is.” You see he

is talking about the present organization, and says “is

His own \* \* \* and among Seventh-day Adventists.”

So these sayings cannot apply to the church above but

right here on the earth.

EXHIBIT D. VOICE OP GOD.

Jones No, 1. (Quotes Testimonies) “It has been

some years since I have considered the General Conference

as the voice of God.” “That calls for such repentance

as has never been shown yet. That calls for such re-

pentance, brethren, by you and me, in this General Con-,

ferenee, as has not been seen among Seventh-day Ad-

ventists. \* # \* As will restore God’s confidence in

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33

the General Conference as the voice of God? That is

what he is saying. # # 0, we must repent ! When

i> the cause of God has been carried to where God must

disown us, and says He can no longer recognize the con-

ference as His voice, what are our voices worth? So long

as we are separated from God, what are our plans worth ? J ’

— “ Bulletin/ ’ page 74.

Testimony says all of us are at fault. Page 74.

“I [Jones No. 1] am in it all now. I am a part of

the General Conference ; I want it so that God can recog-

nize me as a part of His work # # It is a \* # \*

General Conference confession. # \* \* It is a General

Conference clearing of ourselves that is needed. # #

Brethren shall we not confess?” — Page 75.

Elder Jones took the lead and called all the commit-

tees to come forward and all joined in prayer to God,

which is recorded on pages 75 and 76 of the “Bulletin,”

Elder Jones closed his prayer by saying:

1 “Thou hast heard us. We thank thee for thy gift.

We claim thy promise and we thank thee. Now, Lord,

lead us to the end, for thy name’s sake.” He said before

bowing, “Shall not this General Conference this after-

noon, get clear of this wicked thing? Then when the

nominating committee brings in the names of men to be

put in position by this General Conference, it will name

men of principle, men who fear God. When the commit-

tee have formulated the principles brought out by the

conference, after they have prayed, and we have prayed

for God to guide them, we will have the voice of the con-

ference and it will be the voice of God. # \* \* This

is the way the brethren did at Jerusalem in the council.”

— “Bulletin,” page 93.

So you see Jones No. 1 then believed that the decision

of the conference was the voice of God. See Exhibit E,

that he recognized that the General Conference were men

of authority and their voice the voice of God. And this

he said after they repented and said that God had heard us

and given us light (p. 93) and he would not let us go to

pieces. Elder Ballenger said at this time that wehad

repented.

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34

EXHIBIT E. AUTHORITY.

Jones No. 1. ‘‘You and I are to be the men because

we are here. God has called us to this time, and this

place, and has put us in places of authority and honor/ ’ —

“Bulletin/’ page 75.

Jones No. 2. “No man, no association or combina-

tion of men, ever has any authority because of any official

position or place in the church of Christ, or in any church

professing to be the church of Christ; when any man or

set of men ever does have it in any church, it is because

that church is of men only and not of Christ.” —

“Appeal,” page 25.

See when he was in it (Jones No. 1) he said of himself

that he had been put in a place of authority, but he now

says, ‘ ‘ That such a church is a church of men only, and not

of Christ,” yet when he was in it, occupying a place of au-

thority, “Christ was in it; His testimony was in it.”

(Page 93.) And it was then His church.

I now call your attention to ‘ ‘ Sketches from the Life

of Paul,” page 42. “Both Paul and Barnabas had been

laboring as ministers of Christ, and God had abundantly

blessed their efforts; but neither of them had previously

been formally ordained to the gospel ministry by prayer

and the laying on of hands. They were now authorized

by the church, not only to teach the truth, but to baptize,

and to organize churches, being invested with full ecclesi-

astical authority. \* \* #

“God foresaw all these difficulties which his serv-

ants would undergo, and, in his wise providence, caused

them to be invested with unquestionable authority from

the established church of God, that their work should be

above challenge \* \* #

“Their ordination was an open recognition of their

divine mission, as messengers specially chosen by the Holy

Ghost for a special work.”

See Acts 23:3-6: “Then said Paul unto him, God

shall smite thee, thou whited wall ; for sittest thou to judge

me after the law, and commandest me to be smitten con-

trary to the law? And they that stood by said, Revilest

thou God’s high priest? Then said Paul, I wist, not,

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35

brethren, that he was the high priest; for it is written,

thou shalt not speak evil of the ruler of thy people. ’ ’

We also have the case of David with Saul. We see

that David recognized the authority of the annointed of

the Lord, simply because he was in authority. Paul rec-

ognized the same, as you see above.

EXHIBIT F. WHEELS.

Jones No. 1. “So the Lord will lead us: His hand

will be upon everything and move all the wheels within

the wheels, and nothing can get away from him . 9 9 — ‘ ‘ Bul-

letin/ ’ page 93.

Jones No. 2. Sermon at College View: “All this

machinery, man-made as it is, after the order of the civil

government, organized after this model, — municipal, sub-

ject to county, county subject to state, state subject to

United States, with a president to which we are all amen-

able, — a church organized after this kind of a model is

not after the due order of God, but is contrary to the New

Testament order, and is not the church of Christ. The

Seventh-day Adventist organization and the Catholic or-

ganization were organized alike, running from the lowest

officer to the pope, from elders of churches, presidents of

conferences,' president of American Division, clear up to

the president of the General Conference. ’ 9 And he claims

we are subject to the president of the General Conference

just as Catholics are to the pope.

But you see these “wheels within wheels” were all

right in 1899, and God would not let any of them get

away. So the machinery, with the wheels, was then need-

ed and that organization machinery and wheels was all

right.

As Jones No. 1 said : “There is a place for the organ-

ization which God has built up. He will preserve it.”—

f \* Bulletin,” page 63.

“He is the head of the church, and he is going to

live in the church until the end. \* # \* “Bulletin,”

page 63.

“Do not be afraid, brethren \* \* \* The confer-

ence will get there, and the organization will get there,

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36

and we will get there/’ — “Bulletin,” page 93.

You see by reading from the different exhibits that

while Jones No. 1 believed in our organization then, he

has now no place for organization of this kind,— wheels

within wheels, — modeled after the Mosaic organization.

He does not now believe that there is any place for such

an organization as Seventh-day Adventists have; but in

1899 he believed that if “nine hundred and ninety-nine

out of every one thousand in the church should attempt to

destroy this organization from among Seventh-day Ad-

ventists, they could not do it, and the destroyers would

drop off.” Page 93. Does he preach this now? Nay,

he has a very different Third Angel’s Message. And if

that then was the Third Angel’s Message, this one now

is not.

EXHIBIT G. MOSAIC ORDER.

Elder Irwin at this General Conference had prepared

to speak on organization, and circumstances seemed to

call for it. Elder Jones at that meeting, in my presence,

looked over Elder Irwin’s notes and quotations and en-

couraged him to go ahead and give it, as he had prepared

it.. Now we will give some of these quotations here of

Elder Irwin’s, quoted from “Gospel Workers,” and that

is a quotation from Vol.- 1, pages 649-650-651.

“Ministers should love order, and should discipline

themselves, and then they can sucessfully discipline the

church of God and teach them to work harmoniously, like

a well drilled company of soldiers. If order and discip-

line are necessary for successful action on the battlefield,

the same are as much more needful in the warfare in which

we are engaged as the object to be gained is of greater

value and more elevated in charcter, than those for which

opposing forces contend upon the field of battle. In the

conflict in which we are engaged, eternal interests are at

stake.

“Angels work harmoniously. Perfect order charac-

terizes all their movements. The more closely we imitate

the harmony and order of the angelic host, the more suc-

cessful will be the efforts of these heavenly agents in our

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37

behalf. If we see no necessity for harmonious action, and

are disorderly, undisciplined, and disorganized in our

course of action, angels, who are thoroughly organized and

move in perfect order, cannot work for us successfully.

They turn away in grief, for they are. not authorized to

bless confusion, distraction, and disorganization. All who

desire the cooperation of the heavenly messengers, must

work in unison with them. Those who have the unction

from on high, will in all their efforts encourage order, dis-

cipline, and union of action, and then the angels of God

can cooperate with them. But never, never will these

heavenly messengers place their indorsement upon irregu-

larity, disorganization, and disorder. All 'these evils are

the result of Satan’s efforts to weaken our forces, to de-

stroy courage, and prevent successful action.

“Satan well knows that success can only attend order

and harmonious action. He well knows that everything

connected with heaven is in perfect order, that subjection

and thorough discipline mark the movements of the an-

gelic host. It is his studied effort to lead professed Chris-

tians just as far from heaven’s arrangement as he can;

therefore, he deceives even the professed people of God,

and makes them believe that order and discipline are

enemies to spirituality; that the only safety for them is

to let each pursue his own course, and to remain especially

distinct from bodies of Christians who are united, and are

laboring to establish discipline and harmony of action.

All the efforts made to establish order are considered dan-

gerous, a restriction of rightful liberty, and hence are

feared as papacy. These deceived souls consider it a vir-

tue to boast of their freedom to think and act independ-

ently. They will not take any man’s say so. They are

amenable to no man. I was shown that it is Satan’s special

work to lead men to feel that it is God’s order for them

to strike out for themselves, and choose their own course,

independent of their brethren.

“I was pointed back to the children of Israel. Very

soon after leaving Egypt they were organized and most

thoroughly disciplined. God had in his special providence

qualified Moses to stand at the head of the armies of

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38

Israel. He had been a mighty warrior to lead the armies

of tne Egyptians, and in generalship he could not be sur-

passed by any man. The Lord did not leave his holy tab-

ernacle to be borne indiscriminately by any tribe that

might choose. He was so particular as to specify the order

he would have observed in bearing the sacred ark, and to

designate a special family of the tribe of the Levites to

bear it \* \* # In all their journeyings they were re-

quired to observe perfect order. Every tribe bore a

standard with the sign of their father’s house upon it,

and each tribe was required to pitch under its own stand-

ard. \* \* \*

“The travels of the children of Israel are faithfully

described; the deliverance which the Lord wrought for

them, their perfect organization and special order, their

sin in murmuring against Moses and thus against God,

their transgressions, their rebellions, their punishments,

their carcasses strewn in the wilderness, because of their

unwillingness to submit to God’s wise arrangements,—

this faithful picture is hung up before us, as a warning

lest we follow their example of disobedience, and fall

like them.” Jones No. 1 claimed to believe the above

at that time but see what he says now :

There is, then, no possible room for question. That

form of organization of the S. D. A. denomination is pro-

fessedly that of the Mosaic order. To go back to the

Mosaic order for any such purpose as that which is set

forth in that official statement as to the organization of

the S. D. A.’s is nothing else than to abandon Christ and

the Christian order wholly. To ignore Christ and the

Christian church, as that statement does, is the direct

abandonment of Christ and the Christian order for Moses

and the Mosaic order.”— M Appeal,” pp. 34, 35.

Paul says in the tenth chapter of 1st Corinthians :

•\*Now all these things happened unto them for ensamples ;

and they are written for our admonition upon whom the

ends of the world are come.”

One of this quartet in a sermon in reply to another

discourse that had been given in the Adventist church at

College View, endeavored to cast reproach upon the idea

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39

that that perfect Mosaic organization was in any sense

a type of Christ's church in this dispensation. He did

this with a great effort endeavoring to show that the type

to be a type had to walk, as it were, upon all fours, and

everything that you could possibly put into the type must

be met in the anti-type and vice versa. He said, after

making this effort that he and his co-worker would be

willing to go up on the campus and let the leaders or

elders of this denomination cause the earth to open up and

swallow them as a test. Yet they should know a type is

a figure, something similar to, but there is not a type

which is as near like the anti-type in all things as the

tabernacle the sanctuary and its service, as one was

modeled definitely after a definite pattern or anti-type. '

Yet Paul says in Hebrews, that even this is not a “ per-

fect image.” Heb. 10:1. As well might we say, as it is

declared that Christ is our passover, 1 Cor.. 5:7, that to

be our passover He had to fulfil all the details of the pass-

over in Egypt and so the unbeliever might call on us to

give them a test as to Christ being our Passover by de-

stroying one from every home.

Another one of this quartet; namely, M. E. Kellogg,

in his book, “Vision of the Evening and Morning,” page

11, speaking in regard to the little horn of Daniel 8, in

order to show a palpable absurdity of applying it to

Rome, makes this statement: “The goat could fight with

its horn, and did. The horn could not fight against the

goat or overcome him. If it was a formidable horn, it

was so on account of the strength of the goat pushing it.

To believe the opposite is a palpable absurdity.”

Now you see we have a figure here to represent a

fact, and this same author tries to show that every detail

and characteristic of the symbol must harmonize with

the anti-type or reality. So he says it is a palpable ab-

surdity that this horn, which came out of the goat, could

fight the goat and trample him down ; while, if it refers

to Rome, he did that very thing. Now if we just take the

symbol itself, it would appear as a palpable absurdity,

for we know that the horn could not fight the goat ; but

we do know that the four horns spoken of here in this

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40

connection in Daniel 8 represented the goat kingdom, and

we know that one horn did fight the other horn, which

we see in the king of the south fighting the king of the

north, etc. Now since this is as much of a palpable ab-

surdity, that one horn could fight another horn, as it is

that the horn could fight the goat, therefore the argu-

ment of M. E. Kellogg is of no force against the S. D. A. ’s.

So we have to swallow his palpable absurdity if we be-

lieve history,, which grows out of the fact of trying to

make the type or symbol the same thing as the thing sym-

bolized. To illustrate further the inconsistency of such

efforts, we turn to Kevelation 5 :6-7, where it is said the

lamb took the book out of the right hand of him that sat

upon the throne. The skeptic says (reasoning just as

these men have reasoned), that it is a palpable absurd-

ity, that the lamb could take a book and open and read it,

but the fact is that the thing symbolized by the lamb was

the thing that took the book and not the lamb. As you see

by this, a man that is somewhat prolific in his imaginations

could increase absurdities to an indefinite extent in refer-

ence to the application of any and all types. Now con-

sider how confusing is the conception of God’s message

in those who cease to cooperate.

EXHIBIT H. THIRD ANGEL’S MESSAGE.

Jones No. 1. Now see what he says jn Exhibits A to

F on the then present standing and condition of the

Seventh-day Adventists, and here he gives his convictions

very clearly and then see his statements in the “ Appeal”

leaflet, page 59, which we have already quoted, but will

still call your attention to it further :

4 ‘As certainly as the Catholic church is a federation,

then just so certainly the Seventh-day Adventist church,

being only a single church itself, and its own work or-

ganized as a single organization, free from all other

churches, is likewise a federation.”

But you see fourteen years ago there was a place for

the Seventh-day Adventist organization, and it was “God’s

own;” God built it up; and nine hundred and ninety-

nine out of every thousand of the church could not de-

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41

stroy it ; that it was not the papacy and you must not talk

so ; that the Third Angel's Message at that time was to

preach this way, as these Exhibits so far show. But now

the Third Angel's Mesage which is now due to the world

is to oppose and expose church federation, which indeed is

the Seventh-day Adventist church, who are five years in

advance of the great church federation movement ; and

that “I will preach it.” The advance guards get the first

shots, and so it has been here at College View.

A question we would like to ask inasmuch as they

have a new message, different than it was fourteen years

ago, Is it based upon a prophetic period? If so, why do

not they tell us? And if so, then the three-fold judgment

message in Revelation 14 has been prematurely given to

the world, or else this message is about seventy years be-

hind, and hence there will be another movement, just like

the past movement, that must go to the ends of the earth.

EXHIBIT I. UNITY.

Jones No. 1. “ There is a place for the organization, "

(In another place cited in one of these exhibits), ^That

present organization and church exactly as it is, ' ' or was.

Jones No. 2. “The unity of the spirit in the fellow-

ship of the Father and Son, but not organization unity,

nor unity of association," — “ Appeal," page 44.

Not organization unity, for now Jones No. 2 has no

place for it; but Jones No. 1 had a place for organization

unity. (Exhibit B.)

But fourteen years ago, the unity of the organization

as it was, being the subject discussed at that time, exact-

ly as it was built up by God was then needed, and it could

“not be destroyed," and “would continue to the end of

the world." You will see by the “Bulletin," page 92, that

Elder Jones No. 1 recognized the spirit unity at that time,

also:-—

Jones No. 1. “But God can cause us to see exactly

alike. I remember not long ago there were more than a

dozen of us met together. Something came before us; and

I am perfectly satisfied that there were not three of us

who were of the same mind concerning what was before

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us; but as we sat there, we compared view with view,

and one member suggested one thing, and we said, All

right ; and another brother suggested something here, and

another suggested something else, until the whole com-

pany saw the matter exactly as if there were but one.

There was no design on the part of those men to see every-

thing exactly alike. The Lord caused more than a dozen

people who did not see alike to see exactly alike in a little

while. ’ 9

So you see that Elder Jones, and we all, believed at

that time that spirit unity was necessary, notwithstanding

that we believed in unity of association and organization,

which he now declares is the papacy. But then said, “The

then present organization exactly as it is was God’s own

and he would preserve it.” (See Exhibit B.)

You see Elder Jones in all these exhibits believed in

the organization as it was and preached it, believing it was

one of the fundamentals of the Third Angel’s Message,

and would be continued even “to the end of the world,”

because “Christ was in it.” What does Elder Jones No.

2 say now! Quoting from one of his recent sermons at

College View, he says he believes, especially on organiza-

tion, the same that he believed twenty years ago, and

preached and that he preached this same sermon in 1901,

and he also says on page 17 of “Appeal” : —

“I say that I hold, fully and truly, without any in-

terpretation or qualifications, every one of these funda-

mental principles and well defined points of faith, exactly

as I always did and exactly as that has been printed in the

Seventh-day Adventist “Year Book” of 1907; and that

to this day I believe each and every one of these things.

And I am not only in perfect harmony with the purpose of

preaching the principles of doctrine upon which I entered

the Seventh-day Adventist organization, but I am also

in perfect harmony with every item that has been officially

published as the statement of fundamental principle, or

of defined points of faith of Seventh-day Adventists.”

Now, I say, is not organization a fundamental prin-

ciple! It may not have been published in 1907 in the

“Year Book” of which he speaks, but it truly is one of

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43

the “well defined points’ ’ of our faith which has been

published and republished again and again. (See Yol. 1,

page 652.)

“I was pointed back to the children of Israel. Very

soon after leaving Egypt they were organized and most

thoroughly disciplined.” — Yol. 1, page 650.

“It is the studied effort” of the enemy “to lead Chris-

tians just as far from heaven’s arrangement as he can;

therefore he deceives even the professed people of God,

and makes them believe that order and discipline

are enemies to spirituality; that the only safety for them

is to let each pursue his own course, and to remain espe-

cially distinct from bodies of Christians who are united,

and are laboring to establish discipline and harmony of

action. All the efforts made to establish order are con-

sidered dangerous, a restriction of rightful liberty, and

hence are feared as popery. These deceived souls consider

it a virtue to boast of their freedom to think and act in-

dependently. ”

So here is a fundamental that he does not believe to-

day.

EXHIBIT J. WHAT IS TO BE DONE?

Jones No. 1: He says something must be done.

“ Testimony says all of us are at fault. \* \* \* Please begin

at the right place. Members of the Conference Commit-

tees, please begin on your own committee to correct things ;

examine your own procedure in dealing with the minis-

ters and carrying on Conference work, and making your

audits. \* \* \* Get all these things straight, and you will

have enough to do, without watching some other board.

# # # Church members \* # \* please attend to your own

church, \* # # and the Conference Committee can attend

to its part a great deal better. Page 74, “Bulletin.”

In short this means to attend to your own business

and the General Conference will attend to theirs.

“What we need is reform in you and I.” — Page 63.

“The root of it is that every man must know the

Lord.”— Page 92.

We see that the organization was all right, but there

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44

needed to be personal experience by the individuals that

constituted "it. In closing on this section, I must say I

do not think Elder Jones wishes to deceive us knowingly

and understanding^ ; but if not, he must be in the dream-

land, walking in his sleep, groping his way in the dark.

He says he has not changed, preaches the same thing on

organization\* Rupert sanctions this statement, as he says

he has heard him and knows that he preaches the same

thing, but all we ask is for you to put against this the

testimony of the exhibits, read these exhibits — his state-

ments — and see. If he has changed, he does not know it,

and Rupert does not know it.

Now here is a query. Maybe they and their friends

can solve it. Both of these men at one time professed

to be Seventh-day Adventist preachers. Rupert confesses

he has changed, but Rupert and Jones both deny that

Jones has changed. Yet these two men came here and

joined together to do a work, claiming to be giving the

simon pure Third An gel’s Message, in which all God’s

people would eventually unite, by putting aside all their

differences and speaking the same thing, and thus come

up to the conditions of receiving the outpouring of the

Holy Spirit. Tell us how these two men united? Was

it a heart-to-heart union, or was it a federation? One

claimed he believed as he always did, the other that he

had changed and gone so far back as to deny the Seventh-

day Adventist application of the 2300 days.

Now will you allow men who have departed so far

from the light and the truth that they once preached,

and which he says he always believed and preached, as

Jones No. 2 now preaches, to direct you? If a man can

go so far away from his own words that he does not

know them; yea, more, and contradicts them, will you

trust him to deal out to you the gospel truth and draw

conclusions that are unmixed with error? Can he do it?

He cannot, if he would.

EXHIBIT K. GOING TO PIECES.

Jones No. 1: “You need not be afraid that God’s

cause is going to pieces.” — “Bulletin,” page 63. “The

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45

Lord has held this work together for all these years in

spite of the fact that this body was no longer His voice,

and now we have turned about, and do the best we can,

do you think the work is going to pieces V 9

Jones No. 2: In a sermon in College View, after

reading statistics showing that there was a loss in the

United States during one year of about 1,300 members,

this was his conclusion from these statistics. He reasoned

from these premises and drew this conclusion: That it

would all go to pieces, at this same rate, and we could

measure up the time.

There was another way for Elder Jones to have gone,

in order to arrive at a fair and honest conclusion, but, of

course, the Elder had not discovered it, his eyes were

holden and he could not see it. That path is through

the comparison of the tithe from year to year, instead of

the number of members. Now the number of members

is a very difficult matter to get at exactly. We can only

approximate and I think Elder Jones must know that. I

have been president of a Conference for six years where

I had to report. So I had to appeal to the authority of

the several churches in the conference, and they found

that from 25 to 40 per cent of their members had moved

away, some of which had not been heard from for years.

But hey reported them. Even after they had been ad-

monished to clean up their records they still neglected it

and so it has gone on from year to year. That has been

especially true the last two decades and nothing had more

to do with it than Elder A. T’s. influence, who set forth

in very strong terms, a very loose and lax church dis-

cipline, which many of us older ones very much regretted.

Again and again after one of his efforts, I have heard

many of the brethren remark, “I will never vote another

member out of the church/ ’ His position on this special

point was about the same as now. But we knew there

must be a change, in our loose method of discipline in the

churches, as that was not the New Testament order, and

it has come and I rejoice in it. Now one thing that

operated to bring about this change was the 15-eent-a-

week plan per capita. The presidents of our conferences

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46

took some pride in bringing up their conferences to this

standard, and about the first thing they did was to look

up the records of their churches. They found quite a

large number in almost every church or conference that

could not be found at all, — some dead, some moved away,

some blackslidden, impossible to be found. The trimming

off of these dead limbs continued for a period of time in

some states where they added 200 or 300 for several

years, and yet hardly held their own. The older con-

ferences, especially in the west, seemed to suffer the more,

as there were great emigrations to Canada, Mexico, etc.

But yet with all this you will see by the increase of the

tithe that these were dead branches.

The tithe is a much better index to our activities and

church progress. In this there is never more than an

occasional irregularity, some large estate left to a church,

State or Union, that might lift that particular locality

above a normal, but it would soon naturally fall back to

normal. As I said, why did he not follow this path up

through the tithe from 1908 to 1912 to his conclusion? A

much safer, surer, and certain route, with many less

irregularities, and would show more certainly whether we

were advancing or retrograding. Now that path was

right there in plain sight, right before his eyes, in the

next column to where, his table gives the total number of

Sabbath-keepers, there is the Tithe Column, showing an

increase, notwithstanding nearly 1300 less Sabbath-keep-

ers, a gain of tithe of $71,945.90. Now go back one year

to 1908 and note the gain to 1912, in tithe ;

1909 62,583.61.... gain

1910 71,945.90— gain (the year we suffered the loss)

1911 69,155.86.-. gain

1912 $85,748.68— gain

Jones No. 2: 4 ‘Nineteen hundred and ten shows we

are about to fall to pieces and become as chaff of the

summer’s threshing floor, so the wind will carry us away.”

Now follow your system of calculation introduced and see

how often 1200 is contained in (make it even numbers)

60000 members in the U. S. Sixty thousand divided by

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47

1200 equals 50 years. Now we will try Israel in her time

by this rule. With the same system of calculation, 23000

fell in one day. (1. Cor. 10:8.) Three million divided by

23,000 equals 130 days. So you see in about 130 days and

that movement went to pieces and the wind carried them

away and so there is no place found for them.

But that is not the most erratic mistake his reasoning

makes. To take any firm, society, corporation, or organ-

ization, with several ways or means of embracing their

sum of endeavors and activities, with all their results

located in all the states and countries of the world, and

then take one country with all the results of all their

endeavors and make that a basis to determine their prog-

ress or success, is the most unreasonable thing, but it is

a still greater extreme to take one of these results of those

endeavors in one country and make that a basis as in

this case before us. Everybody who is not in the dream-

land, walking in their sleep, knows the only way is to

take all the enterprises with all their results in all the

world summed up together and then to draw our con-

clusion. Now we will take only three of these here in

this place on account of room; the others will tally with

these.

Increase in all the world:

Sabbath-keepers

Tithe

Per capita

Gain 1912 ...

...5,221

$176,034.28

$14.40

Gain 1911...

...4,449

138,910.61

13.59

Gain 1910...

.3,995

120,446.19

12.81

Gain 1909...

.3,352

117,847.49

12.07

Grand totals of all the funds raised by the Seventh-

day Adventists for evangelistic work, such as tithes, of-

ferings, etc., for the following years and the gain over

each of the preceding years :

1912

$2,702,199.02

Gain

339,110.73

1911

2,363.088.29

Gain

239,330.77

1910.

2,223.757.52

Gain

231.200.37

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48

1909 1,984.557.16

Gain 139,808.08

1908 1,770,649.07

Gain 69,930.95

(The other table was for U. S.

alone. This is all the world.)

I see Elder Jones has ventured to give publicity to

his going-to-pieces argument and so has given the readers

of the “Gathering -Call” the benefit of it. In this he

gives an illustration of his conclusion by a team of horses

with a load, making the same kind of wonderful progress

that he claims Elder Spicer had spoken of. One jumping

forward and the other bounding backward farther than

the other’s leaping forward. Now he wants all these

readers to understand that is the kind of progress that

the Seventh-day Adventists were making in pulling their

load. Now the Seventh-day Adventist denomination

which Elder Spicer was talking of as going by leaps and

bounds was the denomination, not one 1 little church or

conference, nor even a union conference, nor even one

division, but the whole body taken all together.

But the Elder gives us all to understand that the

whole body is going backward. But only cites us to

the Central Union Conference as going backward. Then

says “it has 185 workers.” ( But that is not one-twentieth

of all our workers) with 9602 Sabbath : keepers (but that

is not one-tenth of the whole body). Yet it was the

whole body which Elder Spicer was talking about. Now

Jones believes if the Central Union Conference goes back

the whole world goes back, and further, if the Central

Union Conference goes back on just one thing out of

many, therefore their Whole line of work is going back.

Now if their workers could count converts by counting

everybody who goes out to hear them I think they could

have made a better showing.

The prosperity of a church is known better by the

quality of members than the quantity. If fewer mem-

bers can and will do more^and better work than a larger

number then they are worth more. To illustrate: A

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49 •

farmer raises one hundred colts from Mexican ponies,

worth ten dollars apiece. Now would it be going back-

ward for that farmer to raise only ten pedigreed colts

worth $500 each, the next year? While that farmer had

a lot of other good stock and a good increase from the

year before, even his colts though fewer in number, prov-

ing to be more valuable, yet in this Elder Jones would

see nothing but inefficiency. He says “it is not a very

powerful witness to anything but inefficiency” — just like

his team of horses. (Also see statistics in a later report.)

I will contrast our standing in the year 1875 with

that of 1912 — 37 years, showing conferences, Sabbath-

keepers, schools, periodicals, publishing houses, sanitari-

ums, tithe, and all the contributions, etc., etc. The first

column will be for 1875, the second for 1912.

Conferences

ia

Members

8,002

Contributions

$33,155.19

Tithe

32,618.62

Laborers

140

Publishing houses

3

Book sales .

$18,000.00

Sanitariums

1

Doctors

7

Employees '

Periodicals

2

Languages

2

Advanced schools

1

Teachers

13

Enrollment

289

Primary schools

0

Teachers

0

Enrollment

0

126

114,206

$2,702,199.02

1,652,624.44

5,101

37

$1,836,527.00

41

129

2,356

123

75

90

631

8,205

573

631

15,602

The following contrast shows a gradual movement

forward by decades up to 1905, then also during the seven

years following.

We had in 1865, the year of the last rebellion, as

stated below :

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50

Per cent

1865

4,000

Increase

of increase

1875

8,000....

4,000

100

1885

20,547

12,547

150

1895

47,680

27,133

125

1905

87,311.

39,631

85 about

1912

114,206

57,995

The last figures are for a period of seven years, but

counting the rate of increase the same for the next three

years, would make for the ten-year period a gain of 82,850,

or nearly 95 per cent increase for the ten-year period cov-

ering this time of ‘ ‘ inefficiency ’ \* spoken of by Eld. A. T.

Jones. While this shows a gradual increase in member-

ship (of which we do not boast, for we never expected

to take in the whole world), a noted statistical authority

of the world (this I state from memory), places us as a

denomination as standing fourth in per cent of increase

for the last decade: Christian Science standing first; Sal-

vation Army, second ; Latterday Saints, third. The qual-

ity of this membership is shown in one way by the increase

of the per capita contributions during the same length of

time.

1865

$ 3.00

1875

4.13

1885

7.36

1895....

8.55

1905

13.52

1912.

23.66

Are we going back ?

I wish I had the statistics of the Snook party to date,

to show how they have advanced. In 1875 they were ten

years old and claimed from 36 to 40 ministers and 600

members. In 1900 their report shows 19 ministers, 26

churches, and 647 members, one sanitarium, one publish-

ing house, and two periodicals. After 35 years of labor

showing a loss of 17 ministers and a gain of 47 members.

I have given some reasons why we might expect the

falling off of some members in our old churches. From

what I know of the founders of this work they moved in

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51

a most careful way in organizing and taking in members

and took the most thorough course in disciplining. I am

quite sure before we get back to that standard there will

be a lot more of these dead and fruitless branches trimmed

off . The Lord will not send an angel to do it for us. The

work done in this world is done by the agency of man, and

if the church continues to neglect its duty on this point

God will take away His hedge about it and let its enemy

do their work, and if He is left to do it with his unmerciful

hand, he will take off good branches as well as bad, and

thus mutilate the tree. This may be the only way the

Lord can awaken us to do our work. He has warned us

again and again to study the sanctuary question and

there is no question that God has spoken more definitely

upon and described more clearly — even to the very words

the enemy would use, than the question of organization.

The enemy fought hard against organization to start

with, for he well knew if he could keep that out part

of his victory was already gained. Even the building

of the first church was opposed, claiming it would make

us just like all other churches — Catholic and all.

One of this quartet referred to said to me while here :

“If you will not heed the warning to study the question,

and if I can stir you up to do it, I will do some good/’

“Yes,” I replied, “offenses must come, but woe to the

man by whom they cometh.” (Luke 17 :1.)

We are aware that an ingenious man can take words

and twist out of them almost anything they want. That

is the reason that some people say the Bible is like an old

fiddle. \* You can play any kind of a tune on it. But, my

friends, you can’t do that unless you put your fingers on

the strings. Just keep your fingers off and ifc will sing

the same from morning till night. But figures are some-

what different from words; they just tell the one story;

they have but one meaning, and not like words that

have many meanings so a man may be honestly deceived.

When we come to figures, they speak the same thing to

friends and foes, — alike without any variation or shadow

of turning; they need no translation, they are the same

whether in foreign lands or at home, in sunshine or in

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52

storm, foggy or fair. The fallen foe is more than matched

with them, much less a short-sighted man, and the only

way left for him to do is to mis-state the problem or

draw an arbitrary conclusion, independent from the facts

in the case.

We will illustrate further. Take a bank with all its

different means of support or advance. I will take its

deposits and securities. Somebody says we are going

to pieces because our time deposits have fallen off in

1912. Does that follow? Now the bank admits the time

deposits have fallen off, but the deposits subject to check

have increased a good deal more than the time deposits

have lost, upon which interest is paid. Suppose our per-

sonal securities have fallen off, but our real estate mort-

gages have increased more than the other has fallen off,

would you say, could you say, that we were going to

pieces? You see a steady increase.

Now, could any fair-minded man say and actually

believe that the bank was failing because of this? It

would seem even if he was a bitter enemy that for his

self-respect as an intelligent man he would not dare

to say it; but if he did, we would conclude that he was

under the influence of some kind of intoxicants and so

delirious he was groping his way in the dark, having

passed the line of consciousness some way or some how.

Now, Brother Jones No. 2 has something to say about

the number of workers. “To gain about 4,000 additions

it took about 4,000 workers, so that makes one to a

worker.\* \* But about half are canvassers, and the last

two years we have had about 1,350 missionary licenses,

and these are such as our teachers in our schools, doctors

in all our sanitarium work, also workers in the publishing

houses, Bible workers, and nurses, mostly girls, receive.

Now we are left with only about 800 ministers. We

have two, three, and four in every one of our large

schools ; at least one in every sanitarium. This does not

leave a great many in the field, and all these institutions

are there helping others to get ready to go out into the

wide harvest field. The last year or two our young peo-

ple have been going out by the score, as the result of that

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53

“machinery” of which he talks so much about.

Our membership was 73,000 at the opening of 1903;

it was 114,000 when 1913 opened, which is an increase

of 41,000 believers and helpers in the proclamation of

this message. This really means an increase of many

more than forty-one thousand, after deducting the losses

by death, and of others drifting back to the world.

Ten years ago the total sum raised for the work was

$842,000; in 1912 the amount was over three times that

at the opening of the decade, or $2,702,000.

In 1903, $102,000 was contributed to foreign mis-

sions; in 1912 the contributions were $362,000, or more

than three times the amount given ten years before. In

1903 the Sabbath-schools gave $34,000 to missions, and

this was considered by us all a great growth ; in 1912 the

gifts were $232,000. For 1913 the totals went far

beyond a quarter of a million dollars from the Sabbath

schools. As another has said:

“The past ten years, turn where we may, are bright

with evidences of the leading of our heavenly Master.

Where ten years ago beginnings were just being made,

as in China, now thousands are bearing the banner of the

cross, with the message going rapidly into new commu-

nities.”

God’s power is leading His people. We see it not

only in statistical reports, but in the earnest buckling

on of the spiritual armor for the last service in this

precious cause. By consecrated service, under the

Spirit's power, the results have come. Yet ten years

ago some who were separating from the organized move-

ment and standing in an attitude of opposition, were

declaring that the movement was going to pieces. Far

from it!

Let us have the chorus :

“That I am right and have been right, I know

Because my own convictiohs tell me so.

I reverence the good, old Book, you see,

If translated and then explained by me.

By churchly laws and customs I abide

If they in my opinions coincide.

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54

To be right is simply this to say:

That I will oppose and expose S. D. A.’s.”

How could I sit still, do you suppose, with all these

inconsistencies flying in the air over my head and buzzing

in my ears while these men were daring me, challenging

me, to open my mouth in self-defense? Well, it taxed

all my Christian forbearance to the limit that I have

been able to cultivate or accumulate for the last fifty

years. So I soliloquized thus: “Now, old man, you had

better keep still; hold your peace. Go no further than

to ask questions. You know it is neither good sense

nor good Bible religion to deliberately walk into a con-

troversy of this kind. You know that it is not a favor-

able opportunity to get truth into the human heart; you

know this by your own experience and the divine word.

You see by your questions that a large share of their

congregation is very much displeased, wrought up to a

white heat, to even allow questions. Better wait til]

you all get cooled off, when you each may have a good

second thought and time to weigh all your words and

know of a surety^ that they will stand the crucial test.

Then let them fall with their full weight upon the hide-

ous forms of error with no other aim nor object than

to help some poor soul who is hunting for the unmixed

word. They will not stop until they have found it, if

they are really seeking it, and it is better for that class

to get a clear view of what is being said by these men

and then in due time they will be able to get a clear and

clean view of the subject of controversy, knowing truth

will line up with every other truth.’ ’

I was once lost, and at that time I remembered, having

been in the same condition once before, that a lost man

generally wants to go the wrong way, so I decided to

turn about and go the other way, even though it seemed

to me that I was then going away from home. I soon

came in sight of our own house, but I did not know it.

It was on the wrong side of the hill ; it was turned around

and did not appear natural. It took quite an effort to

convince myself that that was our house, but by making

an effort, closing and opening my eyes several times, so

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that I might be able to take a different viewpoint, at

last it appeared natural and right.

At one time I got on here at Lincoln to go east. A

lady got on also and sat her grip down at the other end

of the car, then she went out and came back and sat down

near me. When she got to Omaha she began to look for

her grip; got the brakeman and her friend that met

her at this place and others on the car looking for it.

So at last I asked her what she was looking for. She

told me, so I said, “Lady, you set that grip down at the

other end of the. car.’ ’ “No” — she was very positive —

she said, “I set it down right here.” I said, “Lady, you

came in at the other end of the car and set your grip

down, then you went out and you came back in and

came to this end of the ear.” So I got up and went to

the other end of the car; I saw a grip setting on a seat,

nobody sat there, and I asked the men who were sitting

by, one by one, if that was their grip. - “No,” “No,”

“No,” was the answer. “Lady, this is yours.” “No,”

she said, “it does not look anything like mine.” I said,

“Lady, open it and see. Do you remember what you had

at the top of your grip?” So she looked and found her

own garments in it, but the grip did not look like hers.

“Well,” I said, “the grip was not lost, you were lost.”

Now, I wonder if Elder Jones No. 2 is not in about

that same condition. I wonder if he knows his own

words; if he will remember what we have quoted from the

“Bulletin” as his own words, — this is a stenographic

report of his words, convictions and belief as entertained

in regard to all these subjects at that time, to wkich I

have called your attention, which we then termed a part

of the Third Angel’s Message which he was preaching.

And now what is the Third Angel ’s Message at the pres-

ent time with him?

Now, Elder Jones continues to pile up his views,

night after night, preaching his Third Angel’s Message,

which\* is to oppose and expose federation, and the S. D. A.

is a federation of the first water; so his cry is, “Federa-

tion, federation. Come out of her, my people, etc.” It

is reported by one of his adherants that Jones and Rupert

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56

came to show up our inconsistencies. They are working

hard to do it; yet they have the effrontery to ask the

privilege of coming into our church in order to do this

work. In any civil government there is no crime so

deep or heinous, extremely wicked and flagrant as trea-

son. A man may violate the law, steal, etc.; he is only

a thief, a law-breaker ; while a traitor not only disregards

the law but seeks to overthrow the government, to tear

it down and destroy it. His moral standing might be

above reproach, but that would not lessen the depth of

the crime. Well, would they keep him in their bosom,

invite such a one into their palaces, into their government

buildings to do his work; or would they expel him?

There is no relationship so sacred, so tenderly near

the Lord, as church relationship. Family relationship is

very dear, but now take a husband,- — a father who is

becoming restless and dissatisfied with his family life.

In the course of events he begins to drop some hints to

those visiting his family that he has not been and is not

treated with the respect that the great dignity of his

position and standing demands. As time goes on he

grows worse and more alienated until he talks much

with every one with whom he comes in contact of his

feelings. So everybody knows how he feels. He grows

so far away that when he speaks of his own family, he

speaks of them as “they.” “They” did so; “they” so,

“they” this and “they” that. They cease to be his

family in truth ; so everybody can see he is really alien-

ated and separated, heart and soul. He keeps on until

his faithful wife can endure it no longer, so she at last

resorts to the court to relieve this situation, and it gives

her a letter separating them so that she will not be com-

pelled to be embarrassed by the husband and father

any longer. So he retires and for a time she does not

see him, but after a few years he returns to her own town.

She has been laboring and toiling, early and late, to keep

her little family together and in as respectable a condition

as possible. He still runs in the same old channel, greatly

magnifying all her faults. Now he has the cheek to come

to her own home town to pour out his invectives ; it being

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57

well known and understood by his friends, and even some

of them reported, that he is to show up her failures and

faults and inconsistencies to the world. Tea 'more, he

even comes to her and asks her to furnish him a house

to do this work in; or allow him to use her own house.

Now what should §he tell him? What is her Christian

duty? Can she take him in? Will any sensible person

be puzzled to know how to answer this question? Even

his friends ought to know; if they do not, it is because

they have lost all regard for good sense and this abused

and toiling mother. Yet in the face of all these facts

he can go out and gather to himself the little gifts and

donations and her honest earnings, for which she has

labored and toiled for years, talking even disparagingly

to some of her children of her peculiarities and incon-

sistencies. No man, unless he is lost in the dreamland of

inconsistencies, so much so that he would not know him-

self if he should happen to see himself in a glass, would

not know his own words, for he is all turned around,

going the wrong way, but does not realize it, like the

Indian: “Indian no lost, wigwam lost.”

Now I wonder if these exhibits to which I have

called his attention, statements that were made by Elder

Jones, will not look very strange to him when he looks

them over. Will he know them? Does he now know

when he is preaching here that he made these statements ?

In closing on these exhibits, I would say again that

I do not think that Elder Jones wishes to deceive us

knowingly and understandingly ; but if not, he. must be

in a dream. Has he changed ?

Elder Eupert has gone so far away and gone on so

long in opposition to the Message that he can with a

measure of imagined gallantry attempt to scale the walls

of the citadel of our strongholds and make the last effort

of his life to plant his banner — their new Third Angel y s

Message — upon this the so-called ruins, (as they claim

we are going to pieces) of the Third Angelas Message,

and hurl his missiles at the sanctuary at a furious rate.

He finds to his own satisfaction that the 2300 davs ends

with the end of the world, and that is 1995. Then to

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58

find the beginning of the 2300 days, he says just count

back 2300 which will bring you to 301 B. C. So you see he

lands upon the sandbars and rocks of a “definite time”

theory. You will see, if acquainted with the plain, clear

message of God, that his whole route or pathway is

thicky set and lined with these rocky difficulties all the

way up to his conclusion. He takes his position that the

19th verse is an interpretation of the 2300 days and the

end of all things, so of course the end of the world is

the end of the 2300 days. He determines the coming

of Christ by the types to a definite time, and so he figures

out the time which God has reserved to Himself. Matt.

24:36. Angels cannot figure it out. It is not for us to

know. Acts 1:7. We can know when it is nigh at hand

(verse 33), but He has left the exact time indefinite. If

this is not so, let Rupert tell us why the Lord gave us

twelve long chains of prophecy covering the entire gospel

history, and yet leaving definite time out in every one of

them and even the seven of them found in the New

Testament which describes very fully the warning mes-

sage which is to prepare a people for His coming, leaves

it indefinite as to the exact time; yea more, some of

them warn us against it. If my position stated above

was not true, you would not find these men hard pressed

as they are to find evidence, and would refer again

and again to it, even if they had only one of the dozen

chains of prophecy. You would find their hearers fa-

miliar with this prophecy. I doubt if one of their fol-

lowers can follw them in their windings. I believe

it is more or less a mystery to at least the most of

them. I see by talking with them that but little stress

is placed on the prophecies. I would have more hope of

convincing them of their error if they did have a clear

view of their position. I want these believers to tell me

why this silence on the part of God for the 1500 years

that the Bible was being written and at least twelve

definite opportunities given in the prophecies alone for

making this view prominent. This silence is inexcusable

if these men are right.

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59

Now let us look at Elder Rupert’s fix-up on Daniel 8.

Well, he says the 19th verse is an explanation of the ques-

tion and answer in the 13th and 14th verses, and says this

one given in chapter 9 has nothing at all to' do with it.

This vision belongs to the time of the end, and the time

of the end Rupert believes commences in 1798, the same

as we do; but he says the “indignation” spoken of here

is the same as the seven last plagues in Revelation. Notice

first that Gabriel was commanded to make Daniel under-

stand the vision. Now when Gabriel goes to the 19th

verse he commences with an assurance that he will show

Daniel something in this vision, as he had been com-

manded in verse 16 to make Daniel understand. So the

\* ‘ indignation ’ 9 is something brought to view in this vision ;

not something outside of this vision but something spoken

of in some way or other by some symbol or literal state-

ment right here, for Gabriel would not deviate from this

divine order. - Rupert turned to Jeremiah, Isaiah and

Revelation to find an “indignation” period. Now if there

was only one period of that kind, then this course would

be admissible, but if two or more . there Would be no

certainty about it until they were identified. Paul in

Romans 2:8, 9, shows indignation and wrath brings tribu-

lation and anguish, so we see where there is tribulation,

etc., there is indignation of some kind. Now we are

ready to look for indignation or tribulation periods in

the prophetic word of God and see what we can find.

Rupert applied Daniel 12:1 to this indignation in the

seven last plagues, and tried to identify it with Daniel

8 :19, but we see that Daniel 8 :19 is identified with Matt.

24:21. In Daniel 12 God’s people are all delivered, but

in Matt. 24 God’s people suffer this tribulation, the result

of the indignation of this Roman power.

Now we will look into this vision to see if we can

discover any of this indignation of this power. See

verse 10, “And cast down some of the host and of the

stars to the ground, and stamped upon them.” Yerse 11.

“Yea, he magnified himself to the prince of the host

# \* \* took away the daily sacrifice and the place of

His [Christ’s] sanctuary was cast down.” (Heb. 8 tells

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60

\* us that Christ's sanctuary is the one that the Lord pitched

and not man.) So we find an indignation period right

here in this vision the same as in Dan. 7 :25, also here in

Dan. 8 :24, where Gabriel is giving an interpretation of

this vision.

We will turn to the 11th chapter of Daniel and here

nearly all Protestant commentators agree that this vision

is simply a running commentary on the 8th chapter with

the symbols eliminated. You see it commences with the

Persian kings then in the 3rd verse comes to the divided

state of Grecia, then on a detailed account or straight

narrative between two of these four kings, — the north,

Syria; the south, Egypt, and the other two were swal-

lowed up by these; and then it follows them in their

maneuvers till we strike Rome just the same as in the

2nd, 7th and 8tli chapters of Daniel. And so if this is a

literal description from the Persian kingdom down to the

end of the world (Dan. 12:1) then we will expect this

description to pass over Rome — the same ground as the

8th chapter — and hence we will see these facts brought out

with the symbols all eliminated. It looked like Rome

was brought out in verse 14, “The robbers of the people,"

also verse 16, “He shall stand in the glorious land which

by his hand shall be consumed." This was all true of

Rome, but the Protestant commentators from the Newtons

down to Clark, etc., agree that Rome comes in full blast

before we get to verse 31. What do we find facing us

right here? The same thing we had held up to us in

the 8th chapter about which Daniel was so much con-

cerned. That is the polluting of the sanctuary of strength,

the one the Lord pitched and not man. (See Heb. 8:2,

also “not made by hands," 9:24.) The sanctuary above,

and shall take away the daily service in the temple above,

— interferes, interrupts, substitutes something false, a

counterfeit instead of the true service. As says 2 Thess.

2:4: “Who opposeth and exalteth himself above all that

is called God, or that is worshipped ; so he as God sitteth

in the temple of God, showing himself that he is God."

So by his substitutes he takes away the true service and

he himself stands there as the substitute of Christ, and

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61

boasts of his authority — Lord God the Pope, the viceger-

ent of the Son of God.

Where are we in the history of the world? Are we

back before Christ came the first time, where M. E.

Kellogg applies it? Nay, verily, and we will see more

clearly when we come to what fellows closely on the

heels of this indignation, etc. Is this at the close of time,

at the end of the world, where Rupert applies it? No.

You see this was all done by Rome when she was seen

in the temple of God, not after the close of probation,

but after the way into the most holy was made manifest,

but not after Christ’s work was done and the censer cast

to the earth. Just look at this tribulation such as never

was, Matt. 24, or as stated here, “They shall fall

by the sword, by flame, by captivity, and by spoil many

days.” This was at least 1260 days, the same as chapter

7, and that would bring you to the time of the end, 1798.

This you see is the indignation or tribulation of those

days, and also of the 8th chapter, and 19th verse. Why

doesn’t it say so? It does, in verse 36, “Shall prosper

till the indignation be accomplished.” Something going

on at this time when many are falling, and will go on

till that is complete, at which time this power received

a deadly wound and this indignant power gradually lost

its grip. “They shall take away his dominion to con-

sume and destroy it unto the end.” Dan. 7:26. The

wilderness state of the church seems to be at an end.

This sackcloth state of humiliation, tribulation and an-

guish ended the 1260 days as spoken of in Rev. 10:2, 3,

and in 12:6. Then she is seen marching up out of the

wilderness, leaning on the arm of her beloved, Cant. 8 :5,

coming into possession of the clearer light, especially of

the prophetic word.

There can be no mistake here about the indignation,

Dan. 8 :19. Some apply it to that suffered by the wicked

under the plagues, but we see clearly it applies to God’s

people. See Dan. 11 :31. This power, Rome, was to have

indignation against the holy covenant. The relation that

the church maintained with God did not please Rome,

and so there commenced a relentless persecution, which

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62

was kept up for these 1260 long years to the time of the

end, and then it began to weaken because of the rise of

the Reformation. With this indignation in her heart

against the people, she would corrupt and change every

right way and so pollute the sanctuary and substitute

her own sacrifices and services in its stead, as the Pope

was the vicar of God and not subject to any earthly

tribunal. This increased light and knowledge of the

Bible, growing out of its increased circulation and out

of the intellectual awakening shown with great clear-

ness, as a light in a dark place, more and more till we

come to the third and last message, which lifts the cur-

tain and gives us a view of the sanctuary and its cleans-

ing and the ministry of our great High Priest and His

position and service. The 12th chapter and 11th verse

locates this quite clearly, showing definitely that Kel-

logg is wrong in locating it before Christ, for it is done

not by Grecia but Rome, and during those prophetic

days, 1290, which commenced about the year 503 or 508

when this Roman council voted that the Pope was to be

the vicar of God, and closes about 1798, where the time

of the end commences. This is also shown by the 11th

chapter and 33rd-35th verses, which is the last end of the

indignation, but not at the last end of the time of the

end where Rupert applies it, which would be at the end

of the world and at the time of the indignation upon

the wicked. There was no earthly sanctuary to pollute,

and he does not believe it applies to the heavenly, — no

daily sacrifice to be taken away and no sanctuary to be

cleansed — positions contrary and incompatible with the

whole tenor of nearly all these long chains of prophecy.

Let us look again at that 19th verse: “The last end

of the indignation, for at the time appointed the end

shall be.” What end? What is he talking about, the

indignation period? What is appointed? Indignation

period. End of what, this period ? But Rupert says this

end is the end of the world, which is the end of the 2300

days, which constitutes this appointment, and then added

in his talk with me his old phrase, Daniel “positively

locates” the end of the 2300 days at this point, viz., end

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63

of the world. So you see, according to his positive inter-

pretation God has appointed the time when\* the world

is to end.

Mark this position right in the face of the fact that

none of the heavenly family knows anything about this

appointment. See Mark 13:32. He not only says no

.man knows the day or hour, but states it still broader, “for

ye know not when the time is,” v. 33. You may know the

generation, you may know it is near, Matt. 24 :33, 34, but

.you do not know the time, the year. God has reserved

this point to Himself (Acts 1:7), but has told us enough

about it so we need not be in the dark, but know it is near,

and tells us to watch, for it is not eighty-one years ahead,

for that would nullify God’s command to watch. I want

to illustrate that :

“Ye know not the time.” But “when you see all

these things know it is near, even at the doors.” “This

generation shall not pass till all these things be fulfilled. ’

Christ’s coming is one of them. When they “begin to

come to pass” we know our “redemption draweth nigh.”

This leaves the exact time indefinite. I am put on the

watch by having my attention called to these signs and

so I begin to watch, but this Message must go to the

world so all of God’s people will be put on the watch,

as all must be keeping that command to watch when He

comes. But the minute you make it definite you cease

to watch.

I do not watch for an incoming train before its sched-

uled time, nor for anything else before its time. We do

not watch for vegetation to spring up in the winter. I

go to the depot at the scheduled time. If the train does

not come then, I just begin to watch, for now I do not

know what minute it might come. But if the news comes

that the train is ten hours late and so heavy-loaded it

can not make up any time, that still leaves her arrival

quite definite, so I cease to watch for ten hours, and that

definite statement is the cause of it. Hence, God has not

■nullified His own command to watch by giving us definite

time.

Now look at it. This generation. . When did it com-

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64

mence ? You can not locate it positively to a certain year.

How long is it? The Lord does not definitely give that.

Hence He leaves us waiting and watching, for 4 4 we know

not the time. ’ ’

Rupert gives us a little pamphlet called 4 4 Concern-

ing the End of the World,” in which on pages 1-17 he

runs through Lev. 23 :24, 25, and shows to his own satis-

faction what these types all mean. Then he calls up the

old tradition (p. 17) that the world was to stand 6,000

years, so out of these types and this old tradition and

some of the prophetic periods, he makes three chains of

prophecy (I do not know any other name to call it), and

interprets them showing they all land us at the same

place, viz., at the end of the world. Elder Jones listens

with profound interest and assents to them, so he gives

them the weight of his influence.

On page 16 Rupert says, 4 4 We hold that these feasts

represent the history of the world for 7,000 years, viz.,

6,000 when complete will mark the coming of Christ.”.

Then he takes a journey through the chronological world

and lands at the end of the 6,000 years in the year A. D.

1995, then, second, he applies these typical feasts all the

way down to the close of probation and on over the 7,000

years and fits into the 1260-day period (which brings us

to 1798). And what he calls the time of the end of the

antediluvian world was 120 years which, added to 1798,

the beginning of our time of the end, brings us to 1918

(pp. 33, 34), where he says probation closes. Then he

says the next prophetic period is 30 years (Zech. 11:8),

which he adds, bringing us to 1948, quoting Hosea 5 :7 ;

Rev. 17 :l-5, 18 ; Isa. 32 :10. Then he says following this

comes the feast of tabernacles for 40 years, the time Israel

was in the wilderness, added to 1948, brings us to 1988

(Micah. 7:14, 15). Now you see this lacks seven of bring-

ing us to the end of the world. Then, after ransacking

the Bible, he finds the seven years in Ezek. 32 :2-10, and

adds it, which fills.it all out up to the end of the world,

1995, with scrupulous exactness. He has the first two

lines of his prophecy brought out here in his pamphlet.

Now if he can fix up a third one he will have a threefold

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65

cord which the wise man says “is not quickly broken,”

so here at College View or some time after 1910, when his

pamphlet was written, he fixed up another chain out of

the 2300 days by saying that they commenced in 301 B. C.

and hence must close 1995. Then he said that he was

not as much interested in the beginning of these days as

the S. D. A. people were, but was interested in their close.

I suppose that was the reason he gave no proof that they

began in 301 B. C. But we will see hereafter that he

had made a very different application in 1910 of the 2300

days. So now he has his three lines of prophecy all land-

ing us at the same place, 1995 — the end of the world.

Shall I call- this a wonderful coincidence ? Elder, why

not? Instead of all this, just say, for the sake of the argu-

ment, that this first line everybody believes, , the second

is self-evident, and the third is true without doubt. Now

I suppose he feels like another one of this quartette said,

that it is all brought within the pale of certainty, so that

there is not one chance in a million to be wrong.

Now, these become a part of this new Third Angel’s

Message — we have church federation and these three

chains of prophecy and the changes set forth by Ballenger

in regard to Christ’s work in the sanctuary, some changes

on the mark of the beast, and organization, constituting

the message. As one of these chains show that probation

closes in 1918, they are looking now for the great out-

pouring of the Spirit upon this message, so they will have

their divine credentials to go to the world to do their

work. I do not know whether they expect to put away

their differences and come into one accord, or whether

they expect to go just as they are going. We see the time

would appear to us, looking at it from our standpoint and

the progress they have made the last three years, a little

short to do this great work ; at least it takes great faith

to believe that this work will be done in four years. If

they believe it, I would have to exclaim, “Great is thy

faith ! ’ ’

Rupert’s tract referred to “Concerning the End of

the World,” written in 1910, p. 34, says in regard to the

2300 days, Daniel 8:14: “The time when this period be-

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66

gins is positively stated in Dan. 9:25, B. C. 457/ ’ Then

on page 8, speaking on the day of atonement, says “it met

its antitype in the judgment which began in heaven in

1844/ ’ Then on page 45, speaking of the Ottoman em-

pire, it says, “Many students of prophecy were anxiously

anticipating this event which established the 2300 years

to reach to the hour of God’s judgment, Oct. 22, 1844.”

Now mark, after declaring the end of the 2300 years was

established by another prophecy, Rev. 9 :15, and also after

declaring the beginning of the 2300 days was positively

stated by Dan. 9:25, he comes here to College View, De-

i cember. 1913, and preaches to the people that the 2300

f I dnys commenced in B. C. 301 and closes 1995 A. D. He

/ / not only goes back on the S. D. A. denomination, but

I goes back on John the Revelator, the beloved disciple of

the Lord (Rev. 9:15), and goes back on Daniel’s positive

statement that the 2300 days began 457 B. C. (Dan. 9 :25).

And he is now sure he is right, and of course just as sure

as he is right, just so sure Daniel and John were wrong.

And Jones No. 2 is just as sure that he is right now as

Rupert is, even though it should prove Jones No. 1 wrong.

Elder Rupert said to me, since the above lines were

written, in speaking about his change of belief on the

2300 days, that he was proud of it that he had changed.

Just see what that involves. He had said that “the time

when this period begins is positively stated in Dan. 9 :25,

which was B. C. 457.” If Daniel positively said that,

then does he not say the same today, and if he says the

same now, how can Rupert be proud of his change while

insisting that Daniel positively says now that it closes in

the end of the world, 1995, and hence dates back 2300 for

their beginning, viz,, B. C. 301? Was Daniel mistaken, or

is it Rupert, who is proud he has and can change ?

Well, we can afford to have such go back on us as

long as we can be left in the company of John and Daniel.

Now contrast this crooked and unnatural application

to the Third Angel’s Message’s application. See the last

verse. After explaining three of the four points of Daniel

8, namely, the ram, goat and little horn, the fourth point

he calls the vision of the evening and morning (verse 14,

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67

chapter 8, margin). Then he says in the 26th verse that

none understood the vision of the evening and morning.

Now you see the unmistakable connection in chapters 8

and 9. Chapter 9, verses 21 and 22, refer to this very

vision in Daniel 8 which he did not understand, and

which Gabriel had been commanded to make him under-

stand. Dan. 8:16. Then here he says, “I am come for

to give you \* \* \* understanding. ’ \* Verse 22. He

also says, “Understand the matter and consider the

vision.” Verse 23. What vision? The one he did not

understand ; the vision of the evening and morning? Now

consider it, what vision of the evening and morning.

Listen to Gabriel: Seventy weeks are cut off. Cut off

of what? They must be cut off from something in the

vision and for a certain purpose; but 70 weeks is a

measure of time, and if there is any measure of time in

the vision then this measure of time must belong in some

way to that measure of time, in the vision as it is an ex-

planation of that measure of time, just as sure as Gabriel

was not a fallen angel but came to Daniel fulfilling the

command given him in Dan. 8:16, “Make this man under-

stand the vision.” So we say it is proper to use that

word “determined,” “cut off,” notwithstanding the ridi-

cule and diversion that one of these speakers tried to

bring upon this idea for the use of this word. Now please

drop down just three verses below this one, 26th verse.

See “determined” (over which he tried to excite some

amusement and laughter) . Now look at the margin where

it is translated “cut off.” These seventy weeks are cut

off of the 2300 days, then the beginning of ^he seventy

weeks is the beginning of the 2300 days, and that is defi-

nitely located by verse 25 at the time of the going forth

of the commandment to restore and rebuild Jerusalem,

which is easily located in the year 457 B. C., with a half

a year already passed, in which it went forth, which would

leave just 456% full years before Christ. Then take

456% from 2300. This leaves you 1843% years this side

of Christ. This 1843% are full years, and this would

include the first day of the first year and the last day of

the last year, which would land you one-half of a year

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68

over into 1844. That is where the sanctuary was to be

cleansed or the judgment day in Israel to open, and

hence the judgment message of Rev. 14:6 to be given.

Now run it over in your mind as we have in this

epistle, and see what marvelous coincidence there is of

so many of these prophetic words. Truly, it is a great

center around which the prophets and apostles revolved

with rapture and delight. My brethren, we have held

on too long; there are too many things held to this

center by the mighty power of God, moving in harmony

with the great spirit, for us to fly off on a tangent after

some delusive light, which must after a short race of

triumph lead its victims into the bogs and swamps and

then go out in everlasting darkness.

Still Rupert and Jones believe that they are in the

line where the Spirit of the Lord, like on the day of

Pentecost, will work mightily for them. They have been

at this wor fe-ffor eight ve ars\_ or upward s and we see how

nearly they are of one accord; even though a quartet of

them are here, not one believes the same as another, if

they unite togther it is evidntly with one object in view,

they unite together it is evidently with one object in view,

and that is to show the inconsistencies of the S. D. A.

church. One-Jhelieves the little horn of Daniel 8 refer s

to Rome.^ and. from the\_best light that I couldget, from

this~one IrTTiis^ talksT;he 2300 days ended and judgment

began in 1844. Ballenger bel ie ves the same on that po int.

6^\_the judgment ""o rl atonement day commenced when

^^ mP^scended on high/ Rupertbelieves the little horn\*

IJTTlamel 8 refers to Rome, but believes the 2300 days

commenced in 301 before Christ and closes\_ in 1995^and

1 t hat, t he^s anctuary spoken o f here ha s nSIiLefer^iiie to ^,

I the heavenly” salictuaryr While T£eITogg, the other man

(in the quartet, believes the 2300 days to be 2200, and

that to be 2200 sacrifices, one in the morning and one in

the evening. Hence only 1100 days, and they were all

^fulfilled in the profaning of the Jewish temple by Antio-

i chus. Jones, Ballenger, and Rupert believe alike in one

thing — that the S. D. A. church is not organized according

to the due order of God, but is modeled after the papacy

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69

and is the papacy, and any church organized thus makes

them the papacy, and so they cannot help but do the

work of the papacy, and that no man is honest enough,

nor is he good enough, to officiate in that organization

in the capacity of president, etc., elected as they are,

without coming between God and the people, the same

as the Pope.

They claim to have the truth on organization, and

the Holy Ghost is the organizer, and they very properly

go back tp the Pentecostal day. So let us examine the

results of their Holy Ghost organization, and what do we

find : One believing one thing, and one another, but no

two alike only in sounding the chorus against our organ-

ization. After several years of work on this line at this

same rate of progress, how long will it be until they all

see alike, and when they are joined together in all

things, like the believers on the day of Pentecost, shall

we see thousands added to their numbers and the message

going to all the ends of the earth? We see no sign of

it yet.

I would call your attention carefully to these exhibits,

Jones No. 1, and you will see that these statements are so

explicit and clear that they leave no room for argument.

They call for no course of reasoning from which to draw

conclusions; they make plain, positive assertions which

are clear and very explicit; and if they mean what they

say, they declare that the church organization or confer-

ence and all of the organized work is all right, “ Built up

by God,” and the great need is not a change in the church

organization but personal experience of all its members,

and particularly the General Conference Conlmittee, and

“if every individual gets right himself with God, all

things else are right in the organization,” General Con-

ference, et cetera.

You will notice the statements made are quoted

nearly all from the written record, a very few given from

memory. As we have said, there is but little room to

reason upon these statements; they need none. What

shall we decide? Does it not follow that if the organ-

ization was right when Jones was in it, and now wrong

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70

because he is out of it ; if the church was not the papacy

when he was in it, and now the papacy when he is out

of it; the organization built up by God when he was in

it, and modeled after the papacy when he is out of it,

shall we not say simply that where Jones is it is all right

and where he is not it is all wrong; that where he is the

papacy cannot dwell and where the papacy is there is

no Jones; where Jones No. 2 is there is no federation,

where federation dwells there is no Jones No. 2; where

Jones is there is no model of organization like poor old

Moses’s, and where Moses is, no Jones, for they cannot

dwell together; and where Jones is, there you will find

the New Testament order, and where he is not, even

though he has been, the New Testament order is absent

also? Shall we not be encouraged with the presence of

such a one here at College View?

Is there any man such an expert in logic or such a

sleight-of-hand performer in reasoning that he can, right

before your eyes and ears, right out in the open, without

any screen, canvass or cover, make the leap from Jones

No. 1 to Jones No. 2 on organization, saying without any

variation or prevarication, open and above board, that

he occupied the same position and preaches the same

thing on organization as he did then, 1899? More\* can

he say and make you believe that he “believed this same

thing exactly as he now preaehecs, twenty years ago?’ 51

“Preached this same sermon at General Conference 1901

that I preached here tonight.” (College View, Dec.,

1913.) The words which I quoted in Exhibit A. Now if

a man can make that leap at one plunge, so adroitly, so

scientifically that his / hearers cannot see that he has

changed but that this is the same old Third Angel’s

Message that he set forth fourteen years ago ; while he

himself and Rupert say it is the same, and he believes

it so strongly that he is asking some one of us men to

sh ow" him if it is not the same, or to show him wherein

he differs from the true order of things, the fundamentals

of the S. D. A., it will be astonishing! Can you allow

him to deal out to you from the sacred Word the

truth with any degree of certainty or assurance

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71

that he will not wabble over the line to the wrong

side, consciously or unconsciously? While he has shown

himself capable of spanning that space which is measured

by a’distance equal to the east from the west (from Jones

No. 1 to Jones No. 2) by following the mysterious wind-

ings of his own peculiar logic, so the casual observer

would not discover any irregularity, would not discover

any great distance of his conclusions from his premises.

I ask, Can you trust him to lead you? I confess that

this effort excels all others with which I ever have been

brought in contact, and I have had some experience for

nearly fifty years in following men closely to see whether

they would jump a cog in their logic, or keep in line

with themselves and the truth. I think in a short time

he will be willing to own up like Rupert that he has

changed, for he will go back on the 2300 days, the sanc-

tuary question, the foundation of the Third Angel’s Mes-

sage. Then it will be useless to ask anyone to show him

wherein he differs from himself in the past in preaching

or from the message, for everybody will then know it.

Will his adherents then follow him as a leader? Will

they not know and understand his attitude? Then what

will be their excuse? They who believe this message of

God will go no further. They will see it is without a

prophetic foundation; yea more, without any, and their

message, like a vessel upon the mighty deep without

chart or compass in the midst of the fogs and darkness

of a boundless ocean.

In fact, I heard after the above lines were written,

that Elder Jones had indorsed Rupert’s position on the

2300 days. Elder Rupert told me himself that the Elder

had lined up with him on the 2300 days. I have been

looking for this. All right, we will see. They claim

that they are going to the world the same way we have

been going. But our discourses were constructive, not

merely denying error but proclaiming a great system of

truth, repudiating the false, of course, when we were

assailed, and so tried hard to follow the Master, simply

by bearing witness to the truth. They have assailed the

church night after night with every argument that a skill-

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72

ful controversialist could use, and there is an impression

all over this community that it is about time that we

should speak, not simply with the spirit of antagonism

but as free from this as possible, and especially free from

bitter feeling.

You will see by what we have quoted from the rec-

ords of that South Lancaster Conference that we had a

special meeting in which we sought the Lord, and Elder

Jones , took the lead. These statements of Elder Jones

No. 1, set forth in these exhibits, were inspired by the

spirit of that meeting. They came from the honest con-

victions of his soul; they fell spontaneously from his

lips, issued from the depths of his heart, set forth in the

most specific manner with no questionable meaning. They

seemed like arrows not prepared by his own hand, and

came with force with no indefinite aim and piercing the

mark at every venture. But where is he now? We have

not attempted to follow these men in all their aerial

flights so far beyond all logical reason and common philos-

ophy, through the mists of the most mysterious windings

and intricate mazes of their own imaginations. But we

have referred to just a few of their more common and

oft repeated strictures. Surely these things should re-

mind him that he occupied a different position upon the

question of organization and the Third Angel's Message

at that time.

I want to call your attention to a further considera-

tion of these people who go out from us, both as to their

spirit and attitude toward us. I call it rebellion because

they commence to tear us down (I mean what we call and

have been calling for over fifty years, the Third Angel's

Message), and tear down what they have helped to build

up, and are delighted to see our churches go to pieces

and come out from what they call Babylon and come to

them, and no one can deny but what that is rebellion

against our cause, whether our cause is right or wrong,

and hence we have a right to call it rebellion and place it

in the same category with all rebellions that are set forth

in the Scriptures and otherwise. It is a duty instead of

an unkindness, and so considered in every government.

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78

association, or society, to give such things the right name

and so protect the loyal subjects from imposition that

might be practiced upon them.

Of course th§y do not like the name and feel that it

is unkind to be classed as such, for they know that it will

hurt their influence with the loyal subjects, so they feel

you are harsh and you have injured them, yet there is

no more surer proof of rebellion than for a man to com-

plain of unkindness, because this word rebellion is used

under these circumstances, for he knows he is disloyal to

the cause that he is criticising and his work and words

prove it every day, and, in fact, he often confesses with

an air of triumph that he has got free from the man-made

machinery, etc.

Now I want to place here, side by side, statements

made by our men and some by them, some of which have

appeared in the “Gathering Call” and also in the “Re-

view.” First, notice they do not hesitate to say we have

abandoned the Christian Order, that we are the papacy,

and we are far in advance of the sweeping movement of

church federation, and we are Babylon itself. They are

the reformers, and have taken the position to themselves

that they are giving a call to S\* B„ A.’s and others to

“come out of her, my people.”

Look here at our brethren. Their relationship to this

work, their words and the spirit they manifest, remember-

ing that anything like rebellion would have a tendency to

agitate the mind like Moses was agitated when he threw

down the tables of stone and broke them at the presenta-

tion of the work of that meek and quiet brother of his,

Aaron. Now they pose as reformers among us to get us

right with God and so breathe the influence of the good

spirit upon us, and so give the Third Angel’s Message

the right ring, to open our eyes that we may be able to .

see the divine marks of handwriting of God in their work.

Now take every statement and put them side by side.

I will underscore a few of them and make a few observa-

tions.

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74

Extracts from ‘The Gathering Call”

Denver, Colorado

April 27, 1914.

Mr. Lee Eylar, Editor.

Baehe, Okla.

Dear Sir and Brother : The issue of your paper un-

der date of April 14, with supplement enclosed is before

me. I noticed quite a lengthy report from Charles S.

Stones under the heading ‘ 4 An Experience. ’ ’

In this article Mr. Stones gives what purports to be a

report of a meeting held with the Central Seventh-day Ad-

ventist church in St. Louis, Missouri, beginning Septem-

ber 18. As some of the statements in this report and

more particularly, some omissions are misleading, I beg

the opportunity to supplement Mr. Stone 's report by cor-

recting one or two statements, and supplying one or two

important omissions of items which doubtless escaped his

memory while writing his report.

In the second paragraph in reporting the meetings

held Friday night and Sabbath morning Mr. Stones says :

‘ 4 Leading the members of the Central church — about 126 —

to believe that there was going to be some interest taken

in the work, etc.” This would lead the reader to suppose

that there were present “about one hundred twenty-six”

members. I have to write entirely from memory on this

point, but as far as my memory serves me, I would sup-

pose that there were possibly fifty present at the meeting.

In paragraph 3 the statement is made, speaking of

the business meeting the evening after the Sabbath, “The

first thing they did was to notify the people that their

church had been ‘ disbanded \* the day previous.” Mr.

Stones doubtless forgot to state the fact that the church

in that very meeting voted to accept the recommendation

made by he Conference Committee the day previous to dis-

band the church and reorganize. He doubtless forgot to

mention the fact that twenty-nine members voted in favor

of the recommendation of the Conference Committee, and

eight voted against it.

In paragraph 6 Mr. Stones says, “Elder Robinson

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75

stated that the Committee had chosen a few names for a

nucleus to start with. ’ ’ I am certain that every member

of the Committee present will bear Elder Robinson out in

denying that he made any such statement. What he did

say was, that the only fair way to proceed would be to call

for volunteers to form the nucleus, or charter members of

the church, which step was taken.

Other statements and omissions in Mr. Stones’ report

I would be glad to notice, but do not feel free to trespass

further upon your valuable space.

Thanking you in anticipation for your magnanimity

in allowing the space for this correction, I remain

Yours truly,

A. T. ROBINSON.

Mr. Eylar, editor, writes as follows:

October 7, 1913, there appeared in the Central Union

Outlook, of which Eld. A. T. Robinson was at that time

editor, an article of which the following is an extract.

“ There have come to our desk the first three issues

of a new paper, claiming to be an exponent of the “Simon

Pure Seventh-day Adventist doctrine.” This paper adver-

tises two books, one of which is entitled “Forty Fatal

Errors,” and the other bears the title, “Cast Out.” These

two books are by the same author. On reading the first

named of these books, one finds that it is an attempt on

the part of the author to point out forty fatal errors in

the doctrines of Seventh-day Adventists. On noting the

other book and seeing the suggestive title, “Cast Out,”

one might be led to suppose that the author had succeeded

in casting out the forty fatal errors.”

To begin with, The Gathering Call has never claimed

to be “An exponent of the Simon Pure Seventh-day Ad-

ventist doctrine,” as an examination of its files plainly

show.

The next attempt at misrepresentation in this article

is the statement that “This paper advertises two books,

one of which is entitled, Forty Fatal Errors. ”

One reason why this statement is untrue is the fact

that there has never appeared in any issue of The Gather-

ing Call any mention of the book, Forty Fatal Errors.

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76

Upon receipt of this paper I wrote to Eld. Robinson,

calling his attention to his having misrepresented us, and

instead of his making any apology, to his readers or to us,

for making these false statements, he writes as follows :

College View, Nebraska.

October 15, 1913.

Mr. Lee Eylar,

Alderson, Okla.

Dear Brother : Replying to yours of recent date, con-

cerning note published in the Outlook of last week;

In looking up the copies of the paper referred to in the

note published in the Outlook, the first two issues of

the paper have not been preserved, and by referring to

two later issues of the same paper, I do not find 4 'Forty

Fatal Errors” uoticed therein. This leads me to suspect

that it is more than possible that it may not have been in

the first two issues. When writing the note referred to I

felt certain that I had seen the two books referred to ad-

vertised in the paper of which the note made mention.

The note published in the Outlook was intended to

deal especially with the two books referred to and only

mentioned incidentally the paper in which I felt certain

at the time I had seen these two books mentioned.

Sincerely yours,

A. T. ROBINSON.

It seems strange that, after commencing such a cam-

paign of misrepresentation against us, Eld. Robinson

should set up such a howl upon the exposure of some of

his crooked work in St. Louis.

We hope and pray that the time will soon come when

all organizations, patterned after the papal system, will

have been broden down, and such methods as were used

by Eld. Robinson and his associates at St. Louis will not

be employed.

The following Scripture plainly shows who are NOT

4 'The Remnant”: 4 4 The remnant of Israel will not do

iniquity, nor speak lies; neither shall a deceitful tongue

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77

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be found in their mouth for they shall feed and lie down,

and none shall make them afraid. \* ' — Zep. 3 :13.

Lee Eylar.

Extracts from an Article by Eld. G. B. Thompson in

“Review and Herald,” October 5, 1911

The foes of God's people and work have not always

been from without. From within have appeared wolves

clothed in church livery, who have sought to hinder the

work of God. In the days of Israel's wanderings in the

wilderness, Korah, Dathan, and Abiram rose up against

the leaders. They charged Moses with usurping his posi-

tion. Is it a small thing that ‘ \* thou . . . make thyself

a prince over us?" was their cry. With a rebellious heart

they said, “¥e will not come up." They were amenable

to no leadership ; they rejected all rulership except their

own. “Ye take too much upon you, seeing all the congre-

gation are holy," was the language of rebellion.

In apostolic times, false teachers took from the Gala-

tian church the true gospel, and substituted another, which

was not the gospel. The believers in Asia departed from

the faith, under the leadership of Phygellus and Hermo-

genes, who were doubtless apostates from the faith, yet no

doubt claiming “new light." Hymenaeus and Philetus

taught that the “resurrection is past already," and over-

threw the faith of some. No matter what is taught some-

body will believe it. Paul and other of the apostles had

enemies, and no doubt the dissatisfied elements which

were in the church gathered around these blind leaders,

and made quite a showing. Some doubtless claimed that

Alexander and Hymenaeus should not have been turned

out of the church, and strengthened them in their apos-

tasy and wrong course by unwise sympathy.

Yet notwithstanding all these and numerous other

adverse experiences, the gospel moved on and triumphed.

The people which the Lord brought out of Egypt entered

Canaan in spite of all the Korahs, Dathans, and Abirams.

And Paul wrote that the gospel in his day had gone to

all the world.

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78

Truth can not be stamped out. The Bible has been

ridiculed, hated, and despised, but it keeps on multiplying.

The last message will pass through experiences similar

to those which the church has ‘met in all ages. It has been

assailed all through its history. It has had to contend with

critics of various caliber, from the honest, perplexed

doubter, to the outspoken skeptic and apostate. Men have

risen among us, begun a warfare on former brethren, and

sought to tear down what they once tried to build up ;

but up to the present they have neither torn down the

message nor built up anything.

When men left our ranks in the earlier days of the

message, they said so, took an open stand, and began their

fight ; but more recently the tactics of open opposition to

the message have been changed. Modern opposers put up

the claim that they represent the original message; that,

while the whole movement has been side-tracked, they be-

lieve as they always have, not having moved a hair’s

breadth.

When Lucifer began his warfare against the govern-

ment of heaven, he, too, claimed to be loyal. He could de-

ceive his former associates better this way; and it took

the Creator a long time to remove the mask, and disclose

the real condition, so that all in the universe could under-

stand the matter.

Some have left us, and declared they would never

fight the message. But it is difficult for a man going over

Niagara to stop when he is half-way down. Erelong some

pretext has been found on which to hang an excuse to be-

gin the work of opposition.

But against what have the campaigns of those who

have given up the message been waged? What is their

mission? Do they raise large funds to plant missions in

heathen lands to teach the gospel? The writer has never

known of a single instance where this has been done. Do

they organize an educational work, and build institutions

in which to train the youth for the work of saving souls ?

We never heard of such steps being taken.

Instead of appealing to the ungodly to lead a better

life, they hover around our churches, and directly, or

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79

through some sympathizer, seek financial help, to have,

perhaps, the tithe .diverted from its proper channel into

their own pockets. Think of it ! While nursing their

spiritual mother for sustenance, they seek at the same

time to strangle her. They present the strange spectacle

of seeking to extinguish the fire around which they gather

for warmth.

Do they establish printing houses, and produce litera-

ture for the masses, to teach them the gospel? Do they

send forth workers to labor among the millions who are

unprepared to meet God in the judgment ? It seems not.

Their mission appears to be to tear down the work of

their former brethren, to hold up to the gaze of an un-

friendly world what they claim to be the errors of those

whom they once fellowshiped.

The tracts and publications of those who leave the

message are sent almost exclusively to Seventh-day Ad-

ventist churches and ministers. I have found these leaf-

lets in distant parts of the world, not in the homes of

heathen and unbelievers but in the homes of those' who

are striving to keep God’s law, and prepare to the best

of their ability for a home in heaven. The literature

seems to have been prepared and sent out for the express

purpose of wrecking confidence in the message; but it

gives no certain hope in its place.

Anybody can burn a house or scuttle a shin. It

re^mres^no\_iastlng -and prayer to sow doubt jand divide "

v a church, which hag\_ been built up by consecrated labor.

The only wonder Tath at any are so Hind that they can

not understand the spirit which inspires such work as that

^pointed out.

AN OPEN LETTER.

Extracts from Article by Elder Rupert in “The Gather-

ing Call/’ June, 1914

Choctaw, Okla., Oct. 19, 19il.

I saw in the Review of October 5 an article written

by you entitled 4 ‘Opposition to the Message.” In this,

the general trend is to show that all who have been shut

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80

out by the federation of some would-be leaders are classed

as Korah, Dathan, Abiram, and so on. I could not help

noting the exalted position in which you and your asso-

ciates had been placed by yourself in this article, viz., the

position of Moses, Paul and others. This, in your mind,

doubtless makes a wide separation between you and your-

self, as I am one of the class shut out.

Now, brother Thompson, I had hoped that disposition

would cease in our brethren, and they would be led to see

their self-exaltation, but alas, almost every article of the

kind referred to resorts to this method. It is, however,

only what we may expect of those who oppose truth, and

will not accept it. That same argument has been used

against every reform ever started, and those texts are

the ones relied on to hold the lay members, and from this

standpoint we ought to have known that you would do

the same.

From ancient times there have been those who claimed

that they sat in Moses’ seat; but the trouble is, they sit

in the seat of the papacy, or “man of sin.” You ought

to know better than to defame your brethren thus, and

exalt yourself as you do. It is not only selfish but devil-

ish. You ought to know, and no doubt do know, if you

‘will but think, that there is but one appointed way to

meet error, and that is by the word of God, thus showing,

if possible, the position of those differing from you, to be

wrong. This plan would appeal to the minds of all fair-

minded people. But your tactics only aggravate and

drive brethren farther from those who resort to such

methods. You ought to know this by experience with

those not of the Seventh-day Adventist faith.

There is another point I would call your attention to,

that is, writing articles of that kind against any class that

cannot defend themselves before the people in the same

paper, especially the Review. In the eys of God and

every fair-minded person, these men have an eaual right

to that paper with yourself. To build it up they have

done equally as much, to say the least ; but, owing to your

federation, they have been shut out. And now for you to

thus take advantage of them in this manner is wicked,

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81

unjust, and cowardly on your part. And right -here I

challenge you, or anyone appointed by the General Con-

ference, to meet me (in any fair way) either in a written

or oral discussion of the subjects in my writings to which

you object. And this I do that the people may have a

chance to hear both sides of the question.

This is Christian fairness, but your plan of procedure

is spiritual cowardice. Anyone can do what you are do-

ing ; it requires neither wisdom nor means. All that is

necessary is to belong to the confederacy, and that, no

doubt, accounts for the appearance of such articles, which

have no evidence within themselves, but only the sayings

of those who would be Moses, and resting upon the au-

thority with which they think they are invested.

You further ask, where is one of these men who, hav-

ing gone out from us, has raised up living churches from

the fruit of his own planting, established missions in

foreign lands, established schools and institutions, writ-

ten books, etc.

We are willing to admit, personally, that after serving

God under the direction of the denomination for over

thirty years, during the prime of life; forsaking all for

that service ; losing health and eyesight as a result of that

service; then, robbed by the denomination of the inherit-

ance and “ fruit of my planting” which God has pro-

vided for His aged servants ; we say we admit, to be thus

turned out penniless, it would be most difficult, from a

worldly standpoint, to accomplish these great feats men-

tioned by you. But we are glad the promise is written,

“I will never leave thee nor forsake thee.” God has

chosen the weak instruments of the world to confound the

mighty. On these promises, and in His name, we press

forward to finish our course with joy, with full assur-

ance that the light He has given us (now in the publica-

tions which your denomination has rejected, unread),

will yet shine forth to the conversion and joy of many

hearts. \*

You say again, “these men were not of us; they went

out from us.” This is a perversion of scripture: John

says these men were anti-Christ. They were opposing

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82

Christ and His work. The only sense therefore in which

yon would have any right to use that scripture thus would

be to place yourself in the place of Christ, as you have in

that of Moses. Then were you to vote on the infallibility

of your position, as was done in 1870 by the papacy, you

would have an image to the beast in the fullest sense.

It is true we have not traveled in as many Pullman

cars as some, we have not drawn as high wages as some,

we have not traveled around the world to locate mission

stations from the car window as some; but we believe if

you will follow the footsteps of your brother into the

thousands of homes of the common people, hold as many

meetings in new fields, raised up the hundreds of converts,

written, published and sold as much literature, go through

the actual hardships of actual missionary pioneering, suffer

the losses and sorrows that service has entailed, I believe

you would be more cautious and Christ-like in your state-

ments.

You may have the power to lock meeting houses, you

may control certain printing presses, you may prejudice

the minds of the people until they have neither kind words

nor support for us, you may make our work hard for us ;

but God V power will overturn all this nefarious work to

His praise, and the good of the true and loyal to Him.

Not satisfied with owning the people, this confederacy

desires, also, to control all territory. All territory is cov-

ered by conference boundaries, thus taking out a confer-

ence patent on the same ; and the nearer one preaches

according to their own profession, but not bowing to the

leadership, the more bitter they are against him; thus

showing that submission to the leadership is the real

thing required.

. This is the fruit manifested, not only in the Seventh-

day Adventist denomination but in all organizations pat-

terned after the papal system. Now the S. D. A. form

of church government is purely human and unscriptural ;

hence we must expect just such manifestations and con-

federacies of leaders as we now see.

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83

Comments on the Foregoing Extracts

Brother Rupert, let us try to be fair. 1 know our

zeal often pushes us. unconsciously beyond the channel of

fairness, and very often it grows up into unkindness. Do

you think it fair to intimate that a man, because he tries

to preach what Moses or Paul preached, assumes their

seat or their high position? Now you try to give the

Third Angel’s Message — is it fair for me to say you claim

to be an angel, or because you claim to preach the gospel

of Christ therefore you are Christ ? Look at some of

these words and phrases you use right in the same letter

where you complain about our brethren’s unkindness (in

which we might expect an exhibition of great kindness),

but instead what do you call it ? This, too, was published

far and near. I naturally suppose you referred to the

most unkind words that you could find so as to make your

point strong. Evidently there is nothing stronger before

1911 put on record, and as you waited till 1914 to make

your complaint public you found nothing stronger since

or you would have referred to it, and this period covers

the crisis of this whole movement. These must be the

most unkind words spoken up to the present. What will

you say about what I have said ?

“If you were busy being kind,

Before you knew it, you would find

You’d soon forget to think ’twas true,

That some one was unkind to you.”

I can understand better why our brethren have kept

as quiet as they have and gone right along about their

work and so followed the example of Moses, leaving the

Lord to take care of such movements instead of trying to

defend themselves. They are too busy. It is well' ex-

pressed in the following verse :

‘ \* They find themselves too busy quite

To stop their work of doing right,

And condescend as I have done,

And give attention to any one.”

Read the “Gathering Call.” Listen at the wails and

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84

cries of these poor “eastouts” and these miserably mis-

treated souls. Why, it would bring tears to your eyes

if you did not know something of this people yourself.

It would be wonderful if in all these experiences there

was no mistake made at all, but I don’t believe it will

average one in ten. I know the people too well to believe

otherwise. Elder Ballenger told me himself that the

brethren treated him kindly. Yet I am sorry to say he

has to join in to some extent with these waiters. Jones,

too, to hear his story, has been very, very badly treated.

Last but not least we hear Rupert. See it in the above

quotation, viz., ‘ 4 After serving God under the direction

of the denomination for over thirty years, during the

prime of my life, forsaking all for that service, losing

health and eyesight, as a result of that service, then robbed

by the denomination of the inheritance and fruit of my

planting which God has provided for His aged servants,

we say we admit to be thus turned out penniless, it would

be most difficult from a worldly standpoint to accomplish

these great feats mentioned by you.”

These men, nearly all, have had their hobbies and did

not keep them to themselves, but rode them to the front

and insisted on being heard and persisted in it, year in

and year out, making it the message itself, till they

nullified all the good they did and more too, like Ballen-

ger, who says he tried for four years to get our brethren

to see his new light. Remember, Brother B. was drawing

wages all this time, doing that kind of work.

I know how our brethren felt about it long before

he was dropped from the work ; we all felt badly about it.

The same thing was true of Rupert and others embracing

,sueh things and pushing them to the front. While other

men may hold some peculiar views of their own, they do

not make them the message. I may have some peculiar

views of my own about writing this article, as I have

not counsiled with my brethren ; they might decide if I

followed it up year in and year out, that I better drop

it and so report to me their findings, viz., “Now, Elder,

don’t you know you can’t cope with the great master

mind, the leader in all rebellions, who was the first ‘out-

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85

cast’? You can’t say anything just to suit the occasion,

you can^t resort to trickery and deception ; you know how

he handled the heavenly host and the great company he

called out from that great throng with all the wisdom of

heaven against him. ’ ’

Even if I was not fully convinced, would it not be

the part of wisdom for me to submit my opinion to theirs?

But if I persisted in it, why should the church be deprived

of its God-given liberty, yea, duty to cut me off so as to

lessen my influence to the minimum in the cause we repre-

sent and thus protect the innocent and uninformed as far

as possible and thus show I was not a man in good stand-

ing; though perhaps no one could say that my moral

standing was not above reproach? The better my moral

standing might be, the more harm I could do the cause of

God. I could do it more injury if my morals were good

than I could by committing the worst of sins, hence I

would be a greater enemy and a more dangerous man.

Now, Elder Rupert, let us look at this complaint that

is now sounded abroad far and near. You 6 ‘ served God

under the direction of the denomination . 9 9 So did I, and

I am not sorry. I thank God I had the privilege. “For

over thirty years,” yea, more than thirty-six, during the

“prime of my life.” I, too, commenced at 24 years of age ;

worked till I was 61, yes, lost my health and the use of

my right hand, so I have had to teach my left hand to

write the last three years ; but I can not blame all these

infirmities to my service to God, for I think I am better off

in health by accepting the lessons that I have received

from this service than I would have been otherwise.

Neither has the denomination robbed me of one cent, but

gave me a good living— all I ever was worth to the cause,

sometimes I think more. My health at 61 compelled me

to retire to hard-handed labor for self-support. Not a

penny have I received from any source only from my

own hands and with God’s blessings I have been able to

add my mite to the treasury of the Lord the last twelve

years. Such complaint as this has but little influence

upon my mind. I know the human heart too well. Now

if I should turn around and go to these churches that I

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86

have built up and commence to tear them down and divide

them, what could I hope for my salary ? Suppose a rail-

road employee should turn about and refuse to do his

work as he had been doing and ignore the company’s

rules and plans; would they, should they, keep him and

pay him his salary; if not could he go off and put up a

mournful plea that he had been turned out penniless,

aged, and blind? We all know what they would do with

a man of that kind — ship him at once- — a man unreliable

in his work, here today and there tomorrow, always with

some new scheme to amend, change, or modify the rules\*

plans, or regulations. Yet there is no association in the

world who looks after thir crippled, aged, and infirm

better than this association.

I feel that the most unkind word that I have used in

this whole article is the word “rebellion,” and I don’t

believe that our leading brethren in all they have said

have used as plain and strong language as I have used,

yet they are accused of being unkind. I have placed side

by side their words and the words of these men that have

been published, as far as I know. So you can see for

yourself. While I have not put in all of any long article

on either side, yet I have put all that looks like any

unkindness of heart from both sides, or that might be

made to appear that way.

In my first interview with these men, when they came

here to College View, in less than an hour one of them

challenged me for debate, something I never did in all my

life, to challenge any one. And all of this kind of work

I ever got into was on a run to keep out of it. But I did,

however, reply, I will go with you to your satisfaction,

to the homes of your hearers when you get ready to pay

them missionary visits, if you will give me an equal chance

and let me know when you are ready. You see that

allowed them the advantage of instructing their hearers

in the evenings, but they never called on me.

I have spoken about public conflicts of this kind in

another place, but I want to say here that I never saw

the day when I wore the war-paint the thickest that I

would go into a public debate with a man known as a

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87

S. D. A. and allow the report to go out that two S. D. A. ’s

were in a battle. Mr. Bryan utterly refused to accept a

challenge to meet Senator Bailey ( a Democrat) of Texas

as long as he bore that name. He said he had too much

respect for the party they represented, and that very fact

showed how much respect Mr. Bailey had for their cause.

In Elder Spicer’s letter to Jones not one word of

unkindness can be found in it, but all is in perfect keep-

ing with the salutation, “Dear Brother.” Elder Robin-

son ’s letter was after the same order. His letter is found

in the “Gathering Call” headed “Objections Answered.”

While this calls up a controversy, I shall not attempt to

discuss its merits, for that is not the point we are looking

after, but unkind treatment. And while you are looking

at these words of the Editor, notice the character of these

misrepresentations.

One is, Elder Robinson, like myself, thought they

claimed to be giving the simon-pure S. D. A. doctrine.

Do you not claim to be giving the simon-pure Seventh-day

doctrine and the simon-pure Adventist doctrine? If you

say no, I will not take issue with you, because I agree

with you and have learned you do not even claim it, and

on that point I am willing to be corrected ; but if you say

yes, how far out of the way was Elder Robinson?

Next Elder Robinson thought you advertised your

honorable Author’s Book “Forty Fatal Errors,” but you

had not. Do you think it would disgrace or injure you to

advertise it in any way? If not, did Robinson injure you

in stating you advertised it ? If not, wherein are you hurt

in either one of these “misrepresentations,” as you call

them? Now, are you not, my brother, hard pressed to

find malicious misrepresentations? This all shows that

Robinson might have been your dearest friend and repre-

sented you thus as it is nothing but a friendly mistake.

Please analyze these words, “Such a campaign of mis-

representation against us”; “Set up such a howl”; “Of

this (your) crooked work”; “Patterned after the papal

system.” Then you apply the following: “The remnant

will not do iniquity nor speak lies 1 , neither shall a deceit-

ful tongue be found in their mouth.”

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88

1 confess I have never seen the columns of any of my

papers more completely filled with gall bitterness and

vituperation, even political papers in the white heat of

their campaigns seldom excel it. Look at the “Gathering

Call” for the last six months. Can you find one out of

that number that has passed by the S. D. A.’s without

throwing clubs at them? And some of them have very

little else only clubs in them. We used to have a story

we told to illustrate this point : A fruit tree full of clubs

indicated that it bore good fruit, for every idle boy pass-

ing would throw a club to knock off some fruit. Even

Ballenger is not so busy but he has time to give us a blow

almost if not in every issue. He picks up all our little

mistakes and blunders and if he can not find enough him-

self he takes up with second-hand stuff to fill the columns

of his paper. And anyone that is gifted on this line is

sure to find ample space, if not crowded out by the many

clamoring to be heard on the same line.

Paul says, 1 Cor. 11:1: “Be ye followers of me

even as I also am of Christ.” (See also 4:16.) Paul has

given us an example how to speak of those who have given

up and gone off from the message, and I think Elder

Thompson very softly and politely speaks of these cases.

Read Paul’s words, where he says he has delivered Hy-

meneus to Satan (Tim. 1 :20). That is, he had withdrawn

from him (some people say “cast out”). See 1 Cor. 5:1,

9, 11, 13. Then he says their words (I suppose he means

their preaching or at least what they say about this mes-

sage they had given up) ate like a canker or gangrene.

Is it not a duty of every government to point out and

describe the movements, the points of attack of those who

are waging a warfare against them, also to describe their

banner and uniform as plainly as possible? So no one

will be taken unawares. How much more the church of

God. Paul thought so, I am sure, or he would not have

spoken so plainly.

CHALLENGE

Now, Elder Jones, as to that challenge to Elders

Daniells, Spicer, Prescott, or any other man, I will say

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89

what I think about it. These men are all very busy

men\* It might be a very serious question in the minds

of these men whether they would be justified in ignoring

and disregarding such as the following scriptures : Korn.

1 :28-32, which classifies all such disputings and debatings

with all unrighteousness, maliciousness, back-biters and

haters of God. Paul says that there are many of these

unruly and vain talkers. Titus 1:10. “Unruly/’ — not

according to the rule, the Word of God. He further says

“if any man [I suppose that means any of these men, or

Jones either] obey not our word, note that man and have

no company with him.” 2 Thess. 3:14. And again, “if

they speak not according to this word it is because there

is no light in them. ’ ’ Isa. 8 :20.

Now you know our cause has passed that station

(debating station), and we will be loathe to stop the

whole train and go back. We might if some poor soul

was in great need and that was the only way to help him

on his journey. You see it is this way: If a man is so

blinded in his mind and becomes so wreckless in what he

says that he could openly violate one line of Scriptures

in order to put up a defense on his position on some-

thing else — gospel order or anything — we would have no

assurance that he was sufficiently conscientious not to do

the same thing right over if there seemed to be any neces-

sity for it. For you know, Brother Jones, if a man can

treat one scripture lightly he can others without any

compunction of conscience, because he is used to it.

Now we have a man who will meet you at any time

or place, and fie will not place you under any restrictions,

law or order, but accept you on your honor, expecting

you to be fair, with the understanding that you will

reaffirm what you said here in College View, December,

1913, viz., that you now preach and believe the same as

you did on organization twenty years ago.

I see, Elder Jones, in your letters to Elder Spicer,

that you very seriously question the truthfulness of the

impression that has gone out that you have “given up

or gone off from the Third Angel’s Message, or any

single truth of that Message,” or wherein you have

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90

6 1 given up or gone off from any single truth of any kind. ’ ’

I notice that you have repeated this phrase several times

in this short epistle, or nearly the same statement, and

the fourth time it is stated it seems to be a little broader

than the preceding statements. As the greater always

includes the less, so this fourth statement, “from any

single truth of any kind,” includes the other three. Of

course you mean this as you have stated, because you

emphasize it so very strongly in your second letter and

the fifth paragraph, saying: “You cannot truthfully tell

of any truth that I have given up or gone off from. \* ’

Now, of course, I do not know just how much these

brethren, to whom you refer, know, but I think I know;

but I do not say that you know that you have gone off

and given up any single truth of any kind, but I think

Jones No. 1 knows that you have gone off and given up

at least one single truth. See Exhibit A, “The Papacy.”

Was it the truth that we were not the papacy then?

That was the trend of all your (Jones No. 1) teachings,

that was his belief, if we can give credit to what a man

says. Then he said, “you need not fear the Papacy or

even talk about it,” but now we are more papalistic than

anything proposed in the Middle Ages. “Not only like

the papacy, but are the papacy.” And you said then

that God and Christ were in this (which you now call)

very papalistic "church. You declared at that time, that

we need not fear the papacy, but now you turn right

about face and have gone off the other way and have

given up that great truth that God is in this very church.

Is that not “any truth of any kind”? Yea more, is it

not one great truth of the most important kind? You

cannot argue that the organization has changed, for it is

just the same, as we all know.

As Jones No. 1, you said, “Bulletin,” p. 93, “Christ

is in the church ; His testimony is in the church, and the

church belongs to Him.” Now read right along and we

will see you refer to the S. D. A. church. “And if nine

hundred and ninety-nine out of every thousand” of the

church “should set themselves to destroy organization

from among Seventh-day Adventists, they could not do it.

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91

The disorganizers would drop off, and the cause go on

gloriously. ’ ’ Did Elder Jones believe and preach the

Third Angel’s Message at this time, February, 1899? Is

this not a part of it ? and was not the form of our organ-

ization the same then as now? But what does he now

say? “The form of the Seventh-day Adventist organiza-

tion of the denomination is professedly of the Mosaic

order and this to the exclusion of the Christian order.”

See “Appeal,” pp. 33-37. And he further says, “It is

nothing else than to abandon Christ and the Christian

order wholly.” And this very quotation to which he

refers has been written and published again and again

for over forty years.

We will refer to Exhibit B on organization. Now did

Jones No. 1 believe and preach “any kind of a truth” in

his statements fourteen years ago, as quoted above ? Just

as certainly as Jones No. 1 preached any truth of any

kind at the South Lancaster Conference, just so cer-

tainly Jones No. 2 has given up and gone back on some

truth of at least one kind which he then believed. And

we might say many truths of many kinds, and these

statements of his were of that kind that flow out from

the deep movings of the Great Spirit of that consecrated

hour. He even went so far as to declare as his belief,

at that time, that when the committee would formulate

the conclusions of our discussions at that conference,

we would have the voice of the conference and that

would be the voice of God.

The then “present organization, exactly as it is”

(was then) “wheels,” “machinery,” and all, “was God’s

own” (organization) and “the Lord has held us together

all these years in spite of the fact that this body was no

longer His voice, that now we turn about and do the best

we can do, do you suppose the work is going to pieces?”

“If 999 out of every thousand of the church should set

themselves to destroy organization from among the

Seventh-day Adventist denomination, they could not do

do it.” Why say, “It is God’s own,” for “God is in it”;

i ‘ Christ is in it ” ; “ His testimony is in it ” ? What church,

what organization is he talking about ? The S. D. A. church

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92

organization. Christ is the head of it (church), and “the

church belongs to Him.” The disorganizers would drop

off but the cause would go on gloriously,

Loughborough says at this conference, “if I under-

stand the keynote of these talks, they are not for abolish-

ing the organization, but for having more of God.” —

“Bulletin,” p. 93.

This was the Third Angel's Message then, believed

by Jones No. 1 and all the rest of us; but is it now

believed by him or does he repudiate it? JMo one can

deny but what it was at least a “one single truth” of

the Third Angel's Message at that time.

Well, if it is neither the message nor a single truth

of the message, is it not “any truth of any kind”? If

not, was he in the habit of not preaching any truth of any

kind? Then if this is “any truth of any kind,” it comes

within the terms of his challenge even if it is not the

message itself, or “not one single truth of the message,”

but only “a truth of any kind.”

It is evident that he has given up and gone off from

this truth, and he does not dare deny it. Hence, Elders

Spicer, Daniells, and Prescott have not created a false

impression, and what they have said is true and of course

they nor any other man could know it to be false.

Now Jones No. 1 says, page 74 of the “Bulletin,” “I

want the General Conference to prosper, the State con-

ferences, ministry, and everything to prosper.” Does

Jones No. 2 want the General Conference, etc., to pros-

per when it is “papalistic”?

Was that a truth of any kind? You cannot ring in

changes on the organization to justify your change of

attitude, for the machinery was the same then, the wheels

just as numerous, and the organization of the same old

original form, now as then. If it is Mosaic now, it was

then; if a federation now, it was then; if papalistic now,

it was then ; and the only thing different that I can think

of is we had Jones with us then, but now he is against

us. We had conferences, General Conference, delegates,

committees, nominations, elections, presidents, etc. All of

which was a well-known truth of the message, and have

you not gone back on all of them ?

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93

If Rupert knew what he was talking about when he

said Jones had lined up with him on the 2300 days, and

it was not a strained effort on the part of both of them

to agree while they were here, then perhaps he will stay

lined up so he will not meed any one to show him that he

has changed — everybody will know it.

It is natural for us all to take the easiest way to do

any and everything. It is much easier to bring charges

and railing accusations than to give the evidence, facts

or reasons, for often there are none at all. I look with

more confidence upon a cause whose advocates indulge in

giving evidence or reasons or what appears to them

to be such, and let the people draw their own con-

clusions and bring their own charges. A man or cause

who has plenty of facts for defense is perfectly satisfied

to present them and hence have but little room for accusa-

tions. I look with great suspicion upon a man’s cause

who indulges in great conclusions from little evidence, or

a man who chooses rather to tackle his opponent’s illustra-

tion than his argument; for a man’s illustrations might

be very weak, but his arguments unanswerable. They

are given to enforce and make clear an argument, but do

not add anything to the evidence. Every public man

uses illustrations. Lawyers understand this, so often they

seize just the illustration or figure used knowing a figure

has many sides, so they just turn another side and the

jury thinks he has turned the argument of his opponent

when he has not touched the argument or facts, and so

deceives the jury. And notice that all rebels against

light and truth indulge very largely in all the above.

Now we do not say that they do not have or use any

truth, for they do— a lot of it, but just enough of the

other to change it into an untruth.

The great master mind in rebellion brought against

God in heaven very serious charges and argued them so

staunchly that he took in the third part of the angels and

deceived himself with his own arguments as well as them.

Let us study the characteristics of such elements and

avoid them. There are plenty on record for our admoni-

tions. Why did not Eider Jones in this article referred

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94

to, instead of making this serious charge against Elder

Spicer, just give the Bible evidence that Elder Spicer

in talking on gospel order had read \* ‘ a number of things

into the Bible that are not in any sense true and are shown

by the plain words of the Bible to be false”? But here

not one thing out of many did he even attempt to show.

Neither did he attempt to show how he read it into the

Bible, by misquoting or by drawing conclusions Elder

Jones says it is not true. He then closes with a wish that

the S. D. A. may finds ‘ ‘ a real Christian care for the genu-

ine openness and sincerity of the truth and what the Bible

does really say. ”

Well, according to that, if we ever had it we have

lost it, or else we never had it. And if we never had it,

it took him over a quarter of a century to find that out.

Why not instead of just saying or assuming this point,

attempt at least to prove it ; and allow all of his readers

to have a little part in making up the decision. But no,

instead he just turns out a lot of his conclusions all made

up and worded to his own liking. Thank you, Brother

Jones, I do not care for that kind of dishes. Thank you,

Mr. Editor, I can not give place to that kind of a “ Gather-

ing Calk”

The great pioneer or leader in rebellion, who was

next to Christ most honored of God and highest in power

and glory among all the angelic host, began to dispute

the supremacy of Christ and thus impeached the wisdom

of the Creator in His wise and orderly arrangements, and

like Korah, Dathan and Abiram commenced his work by

finding fault with the government and brought all his

great power of eloquence to bear. He convinced a large

number of the angels. from time to time, evidently by

giving great flaming reports of his success more than any-

thing else, for he could make the most out of that. He

artfully presented his side of the question, employing

sophistry and fraud, and so disguised himself under a

cloak of falsehood and deception that he caught many of

his friends. Heaven exerted all its powers to have him

return. In heart and soul he was convinced he was

wrong, and was almost persuaded under the influence of

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95

the assembled host to confess. His heart was thrilled

with love and for a time carried him, but he soon relapsed

and more fully than before determined to carry out his

purpose and thus prosecute his plan to a finish.

This is a type, a figure, a sample of all rebellion, but

very different from a God-directed reformation. The

enemy has his way. But it has its own peculiar charac-

teristics. It is our privilege to study and know which is

which. Reformers do not go back and confess that they

were inspired by Satan, then go back on their confession

and commence the same work over.

Now we have called attention to a number of these

moves, both of God and the fallen foe, reformations and

rebellions. The rebellious all seem to commence with

famous men, men of renown, next to the very highest

authority; and they all seem to have the same experi-

ence that Satan had — almost persuaded at times to give

it up and come back to the fold.

Let us look at those we know the most about. We

will commence with Moses Hull, who was a very strong

speaker— swept everything before him. His opponents

stood little show with him. But after going off into spir-

itualism he came back and confessed he had been led off

by the devil. I have not his confession at hand.

Look at Snook. “I confess I was led by the wicked

one. # # Awful convictions seized me and I was

unhappy day and night. \* \* # While in this state of

darkness I felt hampered and chained and longed for free-

dom. So I determined to confess. Then I felt the bless-

ing of God return to me, then the discrepancies began to

take wings and fly away.”

Brinkerhoff says : “I have been deeply under the

influence of Satan, # \* '\*• also to Brother and Sister

White let me say I was in the wrong, not you. \* \* #

I have acted so cruelly and altogether unwarrantably

toward you I was poisoned in mind and blinded by preju-

dice. # \* \* My feet are now taken out of the miry

clay and fixed on the sure foundation of truth. God will

take care of this truth and send confusion and weakness

upon those who like some people anciently thought to stay

the work of God.”

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96

How literally this last statement has been fulfilled.

Hear what Ball says: “I have been blinded by his

dark influence and controlled by his satanic power.

\* # # It is spiritual death to doubt or oppose any part

of this work.”

Elder Canright’s statement appeared in the “Review

and Herald” of October 7, 1884. As this is a very straight

talk to my old brethren, I trust Elder Canright will not

take any offense, for I do not want to stir up any bad

blood. The Elder still lives and has joined the peace

movement, and we both expect to be at peace with one

another for the rest of our lives.

After the first year or two of opposition he settled

down to a more consistent course than these others. He

did not attempt to head a rebellion and inaugurate a

reformation. So his course was not cloaked in mystery

and so wrapped in deception that loyal ones could not see

his purpose. Hence, his course was less like that of the

great master of rebellions. He came out openly, and we

could all siee his true position. For this reason he caused

less division than the others. Not because he was a

weaker man — f ar from it ; but he was too frank and open

for the enemy to use to advantage.

I will quote from his confession but a few paragraphs

to show his true position : U I saw that I had put a wrong

meaning on some things, and other things were certainly

true. If these were true I had certainly been wrong all

the way through. Light came into my mind, and for the

first time in years I could truly say I believed the Testi-

monies. . \* \* \* Everything looked different. \* # \*

Then I felt how wrong and sinful and in the dark I had

been. \* # \* How clear and connected, how marvel-

ously beautiful the whole system looked to me. # # \*

Light and faith came into my soul and I felt that God

had given me a new heart. Now I believe the message

as firmly and more understandingly than ever before.

\* ’ \* \* I am fully satisfied that my own salvation and

my usefulness in saving others depends upon my being

connected with this people and this work. ”

All these confessions referred to were voluntarily

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97

made and written by the hands pf the men themselves,

and were all published in the "Review and Herald” under

their direction and have appeared in its columns several

times since.

It would be supposed that after all these experiences,

after being warped apd forewarned over and oyer again,

not one of this people WQtdd ever be caught in this way

again, but here we come to the samp experience again,

and find a rebellion excelling all the others, strange,

mysterious and unaccountable, clothed in a mystery, dif-

ficult to disclose to the people the true nature of its wb^k.

claiming to be the siipon pure, clear and unadulterated

Third Angers Message itself ; the leader, without doubt

the leader, claiming to believe it all, every item; saying

he has believed and preached the same for more than

twenty years, Testimonies and all, but see :

"I might say this, however, that I have never yet

kuowu Sr. White to make a mistake wfien she wrote

what she was shown by vision concerning things I believe

everything of that hind has stood the test. On the other

hand, she has many times made statements and written

statements that did not prove to be absolutely correct

because pf some wrong information or lack of judgment. ’ 9

This is a quotation Elder Jones gives in his leaflet "Ap-

peal/’ p. 61. Then he says, "Yet in substance it [this

quotation] is rny position,” p. 62.

Then he is sure that he has not given up any truth

of any kind and he stigmatizes any man who says he has

of misrepresenting him, at least he names three of our

men. Then he undertakes to show that we are off, that

the Seventh-day Adventists have gone back and refused

the Christian order, gone back on the mark of the beast.

In fact the Third An gel’s Message, as the Third Angel’s

Message which is now due, is to preach against church

federation. But he says the Seventh-day Adventist church

is a federation church, and how can they do it? Now

we .will follow, this .up and see if the Lord has chosen him

to , bring m . rpf qrmatipn , and, , oh^pg^ ppr pXd ( platfqrm

and, tjjuA ta%e; t^js :Cappe;‘oup f of the hands of the, old ivork-

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98

helped to lay this foundation. If so, here is an excep-

tion to all the great moves of the past. Now follow me

on. Let us see.

The confessions of these men show’ that rebellion

against this work is of the enemy and led by him and

just as conclusively shows that this is the Lord’s work.

So it seems by a singular providence that these men,

leading men, eloquent men, our best preachers, not poor

weaklings such as might be easily influenced to change,

but exceptionally strong-minded men, were compelled to

come back and confess frankly that their work was

of the devil. And none of the friends of this cause ever

questioned that. Well, the remnant of that rebellion still

exists. That was forty-nine years ago. Ten years after

Goodenough, their leader, boasted of forty ministers and

600 members. What have they now?

The great leader in all these moves was not well

pleased with these confessions. Neither has he been satis-

fied with the efforts of their remnant for the last score of

years. They have been too quiet, too harmless and tame

to carry his work in the very last of the last days. So

he must inaugurate a new movement and one that will go

through to the end. One that will be more formidable

than any of its predecessors. With chosen men as leaders

that will not retract and confess and thus give away his

cause. Men that must be less conscientious than their

predecessors ; self-conceited, very proud of their opinions,

and just as confident and certain in a thing that has no

semblance of truth in it as they are in even the most self-

evident truths; clearness of statement, great power of

reasoning, uncompromising in argument ; so much so that

they will be able to deceive even themselves and so be-

come very sincere even to the shedding of tears ; men of

very stubborn and iron wills who will die before they will

yield. Then he gives them a long training before he puts

them out in the open field, not allowing them to jump into

the battle with just a few months’ exercise and would

have them move slowly and softly, step by step until they

are well grounded and settled so as to make it the next

thing to an impossibility for them to retreat. Perhaps this

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99

is the only kind of a movement that will awake and keep

awake all of us and cause us to study the Message and

know it as we have never known it before. He don’t pro-

pose to lift the curtain and let them see at one view what

they must and will do. So they will find themselves doing

many things they never planned to do and when they

started on this course they were very sure they never

would do. Ballenger planned to go on the farm and

never take the field of opposition against us — Jones

planned to take the lecture field and let us alone. When

he first came to Lincoln to give his first lectures I could

not persuade him to come up to College View and even

stay all night with me for he said he proposed to stay

away for he might be misjudged, but now he says he

came here without any plan or purpose of his own and

has stayed for weeks waging a war of opposition without

any plan of his own.

This movement is definitely and clearly of the same

family as these others spoken of before. Like them they

say the foundation stones are not all right. The sanctu-

ary question and our views on the atonement and the

2300 days are all wrong and above all, in all and through

all our old and long established views on organization

are wrong, and so far wrong that to cling to them “is to

abandon the Christian order and to take the course of

the papacy.’ ’

If it was simply additional light like temperance or

justification by faith that would not be rebellion against

God or His movements in the earth but be in harmony

with His unfolding work. This work or this effort of these

men from start to finish both in tendency and purpose (I

mean the purpose of the great master mind) is to tear

down, hinder and destroy our work. So I say if this is a

reform it is an exception to all the great reforms that God

ever had anything to do with, but does carry the marks of

all the rebellions among God’s people. As we have said, in

all these great movements, where is there one case where

God had to drop the original leaders in that special work

and call another set to correct their errors? He did not

drop Noah and his family and take another. Nor did he do

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100

this with Abraham. He did not drop M/oses and take up

Joshua to start over again in another direction and

Change His organization. He did not drop the twelve

apoStles^not even one of them after they entered upon

their work. He did not drop Luther, Wesley, nor Miller.

Yet they all made mistakes but not as to the foundation

of their special work.

But has God allowed the founders of this Third

Angel’s Message to make a mistake in its very foundation

stones so after a few years had to call Ransom Hicks to

correct it; then let him fail; then Lonsdale ; then Steven-

son and Hall ; then Kramner ; all failing one after another.

Now we were ready for another set to try their hand —

Snook and Brinkerhoff answered this call — had everything

in their favor; quite a large Constituencey, men of educa-

tion and learning, but it was too big a job for them and

they failed.

Surely if these moves were of God He had a very

hard time to find a man to bring about the reforms. So

the long-suffering God has waited for seventy years to

find the men to do this long delayed work. But here

they are after about eight years of training and prepara-

tion and all this time advancing and getting ready for it.

. Now the work has commenced in good earnest and has

been going on for some time. Over two months at work

here, claiming one hundred converts here and in Lincoln,

with about half of them here. I was there five nights

and the most I could count was fifty. One bad night only

twenty-three and I supposed that measured the interested

ones; yet that included me. One Sabbath after the min-

isters left I counted twenty-two; the same Sabbath at

Lincoln there were nineteen. Up here there were twenty-

six chairs in the hall. Several good families beside the

fault-finding element were present and have taken up

with it. We still hope that God may save them from de-

lusion and discouragement.

As the doctrines of our movement are not made up

of a long list of negatives and of assailing the errors of

the day, but are constructive in their nature and charac-

ter, I want to close With a few observations on scriptural

organization.

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101

A FEW OBSERVATIONS ON SCRIPTURAL ORGAN-

IZATION.

God has His way and His everyday way of doing

things\* Then He has a special way under great emer-

gencies. These of course are the exceptions. His ordi-

nary way is the best way, as it brings the best results

to the many. The sun rises and sets every twenty-four

hours\* It rains On the just and unjust. The sun may

stand Still under great emergency. The rain may be

Withheld for three years and a half for some special

purpose. In short, the everyday operations of the laws

of nature are for the best good of mankind or of the

many concerned, even though they operate without dis-

crimination and hence without reference to justice. The

aged and the little child, the innocent and guilty suffer

alike.

But the moral government rests upon a different

foundation justice and mercy are the foundation of

its throne. Hence it operates with great discrimination.

It has its penalties, consequences and results. These

natural laws are God’s way of doing in the natural

world while the moral laws are His ways of doing in

the moral World, with His creatures subject to moral

government. God carried out His own plans or purposes

according to His own will for “none can stay his hand

or say unto him what doest thout” Dan. 4:85. His Will

is absolute as to the governing of His own actions per-

taining to His own plans or purposes. But as to gov-

erning or controlling man His will is contingent or hinged

upon man’s will and hence is a will of desire.

This is because God made man a free moral agent

with the liberty of Using his own will as this was for

the best good of all concerned and hence being for the

best good He placed it in His original plan.

This will of desire is seen in such texts as the fol-

lowing, “Who will have all men to be saved and come

to the knowledge of the truth.” It is God’s will that

all men should come today and be saved today from sin,

but they will not. It is not God’s will that men should

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102

steal, but they will. So we see he leaves man as a free

moral agent to conform to His will of desire or not.

God’s great plan or purpose in the beginning was

to people thisi earth with good people — the kind He

placed upon it, who had wills of their own. But when

man refused to carry out God’s will of desire and so

rebelled, then God, to carry out this original plan to

people the earth, did not give it up, but went right on

and introduced the gospel plan to save them from sin and

rebellion that He might carry out His purpose in

the creation of the world, still leaving man with that

independent will — not changing it in the least. In order

to carry out this plan He had to make known His gospel

plan to all of His fallen creatures in the world, and as

man had refused to have God reign over him by rebell-

ing, so God was compelled to take man to do this work.

Now as this work had to be done through the agency of

men, Christ became a man to do His part of it (took

man’s nature, etc., etc.) , and became the light of the world.

Jno. 9 :5. But when He left the world He said to His

apostles, especially as they had accepted His call to the

work, “Ye are the light of the world.” Matt. 5:14.

“As my Father sent Me into the world even so send I

you.” Jno. 20:21. “God was in Christ reconciling the

world unto himself # \*" \* and hath committed unto

us the word of reconciliation.” 2 Cor. 5:19. This was

committed to Paul according to the commandment of

God our Savior. Titus 1:3. This was to give the light

of the knowledge of the glory of God in the face of

Jesus Christ. 2 Cor. 4 :6.

It was just the same in the Old Testament. Isa. 49 :6.

“I will also give thee for a light to the Gentiles that thou

mayest be my .salvation unto the end of the earth . 9 9 The

great commission, “Go ye therefore and teach all na-

tions.” Matt. 28, Mark 16, pointed out a great principle

of duty, and He expects man to use the sense and reason-

ing powers that He has so liberally bestowed upon him

to study out the little minutiae and in the best possible

way to perform that duty and thus carry forward His

work in the earth, He says, “Go unto all the world and

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103

preach/’ but leaves man to devise his own ways and

means with a promise of the Spirit’s help.

As we have said, God has His way, and one of His

ways is to reveal to our senses, eyes, ears, etc., another

by direct revelation what cannot be seen with our eyes,

etc. But for me to lean down on that text, "‘We walk

by faith and hot by sight” (2 Cor. 5:7), and close my

eyes and expect God to reveal by faith the objects along

‘the way and keep me safely from stumbling over them,

would be foolishness. However, after I have used all

my senses to the limit there is far beyond them all a

big world for God and faith to operate in, but for me

to expect God to relieve me from all anxiety and the

exercise of my faculties is presumption and not faith.

“Go ye into all the world and preach the gospel.”

There can be no question but what this is the same gospel,

the same light for the same purpose given through the

agency of man to all nations in the same way. Why

should it be otherwise unless God has changed? We see

organization everywhere with our natural eyes and may

learn many lessons from some families of the animal

\* kingdom. Leaders are instinctively recognized in herds of

wild animals and flocks of wild birds. When the leader

gives the alarm, then all in a moment move together.

We call this \_ instinct in animals. They seem to under^

stand the points of the compass; or the direction they

want to go. Little pigs have been removed miles from

home and in a few hours returned to their mothers in the

darkness of the night. Fish, birds and many others are

similar in this respect, but since the fall and our separa-

tion from God we see but little of that intuitive knowl-

edge left in us.

A leader signifies a right to act by virtue of office,

station or relation and this often is suggested by the nat-

ural power of superiority or by the attainments of intel-

ligence in morals or religion, state or churchcraft. But

men are left to experiment and reason, but reason cannot

do anything unless she has data from which to reason.

Reason handles evidence and experience. It cannot cre-

ate evidence. So without evidence man remains lost, but

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104

with data that his reason can handle he can plough the

great deep with a degree q£ certainty whether in darkness

or light and arrive at his port. But it would be a happen-

sq without this data if two men lost in the woods would

agree in the direction for home, and while they would

not submit one to the other, they would submit their intel-

ligence to these little animals. They never make a mis-

take. But God g$ve man the power to reason from the

evidence fie has thrown about him, and so we may learn-

eyen from the animal creation something on organization.

We see rebellion arising all the way along the path-

way of the history of the people of God, and it was

always against God’s order or arrangement. It is not

wonderful or very strange to find this among men on

earth, for it was seen among angels in heaven.

God is a God of order, and “all things are to be done

decently and in order.” 1 Cor. 14:40. The enemy of all

truth, of course, has not changed,\* he is following his

same old plans, using his same old tactics and carrying on

his work in the same old way. He perverts every right

way and always professing to believe the right, changes

truth into falsehood, pleasure into pain, happiness into

misery, peace and harmony into war and confusion. This

is always done by disregarding law and order. This is

seen in the charges made by Korah, Dathan and Abiram

against Moses and Aaron: “Ye take too much upon you.”

Num. 16 :3. It is that kind of a charge that can be made

at any time, at any place, under any circumstances,

against any government, any church, any man, or set of

men. These men were leading lights: “Famous men in

the congregation, men of renown.” Num. 16:3. They

evidently talked it over among themselves (that fault-

finding element) and decided that they and their theory

q£ government and organization was not respected as

the dignity of their God-given talent demanded.

They considered they had a small place of honor

(ygrse $) ,„in .comparison with Moses, in, that great, move-

ment..) Eyery thing . would/haye, been all right,, .the .organ-

ization 5 would have been all right if they could . have .. been

prompted ,and , become the ; leaders,, then the .movement

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105

would prosper and go on ; but as it was, they sent out and

got their company together and united against Moses and

that organised movement. It created quite a sensation

at the time, evidently on account of the influence and

standing of these men. So Moses was worried and

troubled in the very depths of his soul, so he fell on his

face and cried to God to know What to do. God had not

left him and he would not allow this false movement to

interfere with the progress of that God-ordained move-

ment if Moses and his company would only be loyal and

faithful. And hence there was no other way for God to

do at this time than to take all these leaders out of the

way; if not, they would have held the people. It was a

great emergency and under ordinary circumstances what

followed might look like a hasty and rash act.

Balaam himself was astonished at the harmony and

perfect order that he observed in the camp of Israel.

Instead of a rude and disorganized multitude “he saw

the vast extent and perfect arrangement of their camp,

everything bearing marks of thorough discipline and

order. So Balaam explains, 4 The Lord his God is with

him.” “Patriarchs and Prophets,” page 447. You see

David held counsel With his leaders (1 Chron. 13:12,

“David consulted with the captains of thousands and

hundreds and every leader,” then laid their decision be-

fore the congregation for their approval. This same

thing is seen in the New Testament. We see this same

unity of association and unity of the churches one with

the other the same as the Old Testament order, as in the

case of Paul who had the care of all the churches; Titus

appointed to Crete to complete the organization in all

cities; and others like Timbthiy and many others who

recognized the apostles as directors in the work, Who took

oversight of the work like Paul. He did not lord it oter

them. He left them free While he believed and advocated

those great principles of unity of association of all the

churches, principles of organization that bound them to-

gether as one body through that one spirit that makes

many one. And while Paul acted with, authority in di-

recting the work, he never interferred with personal lib-

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106

erty or the faith of any one. See 2 Cor. 1:24. “Not for

that we have dominion over your faith, but are helpers

of your joy; for by faith ye stand.’ ’

Matt. 10; Mark 3; Luke 6. Here we have a very

significant move on the part of Christ, and it would seem

that His soul was greatly burdened, so He continued all

night in prayer. Luke 6 :12. He had called the attention

of His disciples also to the importance of this hour, ad-

monishing them, yea, praying the Lord of the harvest that

He should aend forth laborers. Matt. 9 :38. Now as He

continued all night in communion with His Father, He

was then ready to enter upon this sacred work. So when

it was day He called His disciples and selected twelve

from that number (see Luke 6:13), and ordained them.

Mark 3. What an example He sets before us and His

apostles! What carefulness and cautiousness is manifest

in His procedure! He lays the foundation for Paul’s in-

struction, “Lay hands suddenly on no man.” (“Desire of

Ages,” page 291.) And we will see hereafter that these

men were chief men, men to whom was submitted difficult

questions, and whose decisions were accepted and sent

to all the churches.

“Harken now unto my voice, I will give thee counsel,

and God shall be with thee. . . . Provide out of all

the people able men, such as fear God, men of truth,

hating covetousness; and place such over them, to be

rulers of thousands, and rulers of hundreds, rulers of

fities, and rulers of tens. And let them judge the people

at all seasons; and it shall be that every great matter

they shall bring unto thee, but every small matter they

shall judge : so shall it be easier for thyself, and they shall

bear the burden with thee.” Ex. 18:19-22.

This counsel was accepted and not only brought

relief to Moses, but resulted in establishing more perfect

order among the 1 people; yet rebellion arose against these

leaders.

“The Lord had greatly honored Moses, and had

wrought wonders by his hand; but the fact that he had

ljeen chosen to instruct others did not lead him to con-

clude that he himself needed no instruction. The chosen

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107

leader of Israel listened gladly to the suggestions of the

godly priest of Midian, and adopted his plan as a wise

arrangement . 9 9 “ Patriarchs and Prophets / 9 page 301.

We see that every one was not satisfied with these

arrangements and principles of law and order in these

great movements, both in the Old and New Testaments.

“All were not pleased with this decision in the council

at Jerusalem (Acts 15) ; there was a faction of false

brethren who assumed to engage in a work on their own

responsibility. They indulged in murmuring and fault-

finding,. proposing new plans and seeking to pull down

the work of the experienced men whom God ordained to

teach the doctrine of Christ. They church has had such

obstacles to meet from the first, and will ever have them

to the close of time.” “Sketches from Life of Paul/’

page 71.

We see from the above that the first steps were taken

to reorganize the church. “The first step was now to be

taken in the organization of the church that after Christ ’s

departure was to be his representative on earth. . . .

As in the Old Testament the twelve patriarchs stand as

representative of Israel, so the twelve apostles were to

stand as representatives of the gospel church.” “Desire

of Ages,” page 291.

We see some things in this very brief outline of the

ruling principles of the church, both in the past dis-

pensation and present. Now with this outline before

us, we will go back to the beginning and fill in more fully

and definitely the evidence of these great principles, and

so follow the Master in His outline in Matt. 24 in giving

us the signs, and see if we cannot find more incontroverti-

ble evidence of these facts.

In Isa 45:18 we learn that God made this world to

be inhabited by that kind of beings that He placed upon

it, which were holy and upright beings. In Eccl. 7:29

we find they have sought out many inventions.

Man forfeited his right to the dominion that was

given him, and grew worse and worse until God said, “I

will destroy him from the earth.” Gen. 6:5-13. Then

the Lord started the work again, to people the earth and

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108

carry out His\* original plan and purpose by taking Noah,

a preacher of righteousness, whom we see He has reckoned

with the special three, - — Noah, Daniel, and Job. He was

one of the most God-fearing men of earth, and in Gen.

7:1 it is intimated that he was the only righteous one.

In a very short time his family and descendants had

strayed away so far from God and His true service that

it appeared impossible to reclaim them. When His plans

seemed to be thwarted in this case, He chose Abraham as

third great head of the human race and took him away

from his kindred ; told him to get out from his country

(Gen. 12:1) and He would bless him and make him a

blessing to all the nations, and make a great nation of

him. This was less than five hundred years after Noah's

time.

In Gen. 15 :13, God told Abraham that his descendants

should be afflicted 400 years ; then afterwards they would

be called out. It would seem that his descendants under-

stood this matter, as we see by Acts 7:17. “The time of

the promise drew nigh."

We see that Abraham's kindred were idolaters and

knew not the Lord. The Lord knew that Abraham would

command his household after him,\* and put him through

the most severe trial that any human being ever passed,

demonstrating his unwavering faith; so the Lord con-

ferred upon him the title of “The Father of the Faithful."

The Lord watched over this family with the most tender

regard and kept them as the apple of His eye during those

long trying years, so as to carry out His original plan.

He told them they would be brought into bondage, treated

in a cruel way, forced to do hard labor, then in the end

of that period He would bring them out. So God had

prepared a man by giving him an experience in the king's

court where he was educated in all the learning and

wisdom of Egypt; then He took him through another

course for forty years, training and schooling him until

he got rid of every wrong idea and every stain eliminated

from his character. Now he was ready to do the work

that God had commanded and to walk as He directed,

though he felt to shrink, for the task was great, but the

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109

Lord encouraged him. It must now be done. They had

come to the close of this prophetic period which God had

pointed out ; namely, 400 years, so heaven was interested

in it and it must be done.

God will not allow His word to fail, and so Moses

entered upon his work softly and tremblingly for

fear that he might make a mistake. So he raised the

cry, “Let my people go.” This call rang out louder

and louder throughout Egypt, until at last the king sud-

denly yielded, but against his willl. This was for the

purpose of giving His people, the light that God had

for them, and so they could fulfill and carry out His

original plan by giving this great message of truth to

the ends of the earth.

Isa. 49:6, they were to give this light to the Gen-

tiles, that was the gospel.. Paul says, “The gospel was

preached unto us as well as unto them.” Heb. 4:2.

Jesus says, “lam the light of the world,” John 8:12 “as

long as I am in the world.” John 9:5.

And again He says, “Ye are the light of the world.”

Matt. 5:14. That is when He left the world.

They were called out so as to be able to keep God’s

law, especially the Sabbath, for to them “were committed

the oracles of God.” Rom. 3:2. We learn further in

Rom. 9:4 that to them “pertaineth the adoption, and

the glory, and the covenants, and the giving of the law,

and the service of God, and the promise.” The same as

we are required to give the light of the gospel or Third

Angel’s Mesage to all the world. God does not change;

He is the same yesterday, today, and forever. So He

proceeded to organize this great company of people for

that work, to give the light of the gospel; the condition

of adoption, the law, the promises and the. true service,

just the same as He requires of us.

Now if you had 3,000,000 people and had a great

work to do, what would you do? Would you not or-

ganize? And as the work progressed you, would add to

it instead of diminishing. I believe that God is as wise

as man. He was compelled to do this work through weak

instruments like ourselves, and He knows these instru-

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11 G

ments must see visible things even though He tries to

teach them to look at the invisible, yet He brings to view

many of His workings so all may see and have no excuse.

This He did with Israel by adding to their organization

from time to time as the occasion seemed to demand.

We see they had their elders early and even before

journeying to Egypt. Ex. \*3:18. The elders among

Israel were ministers themselves, whose words were of

some authority among the people even while they were

slaves in Egypt. Hence they had some form of govern-

ment, especially ecclesiastical, heads of tribes and fami-

lies, teachers and guides. Why go to the elders? Be-

cause they were guides and rulers, men of influence,

and in authority. The first court of justice was estab-

lished in the wilderness while they camped at the foot

of Mt. Sinai; and this was opened at the suggestion of

Jethro, Moses’ father-in-law, after he had brought his

daughter, Moses’ wife, and two sons to the camp of Israel.

This was after Jethro had confessed that God was the

greatest of all gods and had offered burnt and peace offer-

ings in harmony with Israel. Ex. 18 :11-17 ; 19-22-24-25 :

“Now I know that the Lord is greater than all gods:

for in the thing wherein they dealt proudly he was above

them. And Jethro, Moses’ father-in-law, took a burnt of-

fering and sacrifices for God: and Aaron came, and all

the elders of Israel, to eat bread with Moses’ father-in-

law before God.

“And it came to pass on the morrow, that Moses sat

to judge the people : and the people stood by Moses from

the morning unto the evening. And when Moses’ father-

in-law saw all that he did to the people, he said, What is

this thing that thou doest to the people ? Why sittest

thou thyself alone, and all the people stand

by thee from morning unto even? And Moses said unto

his father-in-law, because the people come unto me to

inquire of God : when they have a matter, they come unto

me ; and I judge between one and another, and I do make

them know the statutes of God, and His laws. And Moses’

father-in-law said unto him. The thing that thou doest

is not good.

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4 4 Hearken now unto my voice, I will give thee coun-

sel and God shall be with thee. Be thou for the people to

God- ward, that thou mayest bring the causes unto God:

And thou shalt teach them ordinances and laws, and shalt

show them the way wherein they must walk, and the work

they must do. Moreover, thou shalt provide out of all

the people able men, such as fear God, men of truth,

hating covetousness; and place such over them, to be

rulers of thousands, and rulers of hundreds, rulers of

fifties, and rulers of tens : And let them judge the people

at all seasons: and it shall be, that every great matter

they shall bring unto thee, but every small matter they

shall judge : so shall it be easier for thyself, and they shall

bear the burden with thee. # \*\* # \*

“So Moses hearkened to the voice of his father-in-

law, and did all that he had said. And Moses chose able

men out of all Israel, and made them heads over the

people, rulers of thousands, rulers of hundreds, rulers of

fifties, and rulers of tens.”

So Jethro, after seeing Moses work hard all day from

morning to evening, remonstrated and made the above

suggestion. And Moses followed the suggestion of his

father-in-law and chose able men such as were described,

notwithstanding he had the assistance of the elders even

before this. Ex. 17 :5. The necessity of the cause now

called for more help, that they might assist him to admin-

ister justice and to teach the people the laws and ordi-

nances and their duties generally. The commission

given to these leaders is given in Deut. 1 :16, 17. Difficult

matters were to be referred to Moses. We see one year

after this: (Num. 11:16, 17.)

“And the Lord said unto Moses, gather unto me

seventy of the elders of Israel, whom thou knowest to be

elders of the people, and officers over them; and bring

them unto the tabernacle of the congregation, that they

may stand there with thee. And I will come down and

talk with thee there ; and I will take of the spirit which is

upon thee, and will put it upon them and they shall bear

the burden of the people with thee, that thou bear it not

thyself alone.”

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112

Verse 24. “And Moses went out, and told the peo-

ple the words of the Lord, and gathered the seventy men

of the elders of the people, and set them round about the

tabernacle.”

Verse 25. “ And the Lord came down in a cloud,

and spake unto him, and took of the spirit that was upon

him, and gave it unto the seventy elders ; and it came to

pass, that when the spirit rested upon them, they proph-

esied, and did not cease.”

“Whom he knew to be elders of the people.” Evi-

dently those who were faithful and came up to God ’s

requirements of leadership as set forth in Ex. 18-21;

1 Tim. 3:1, 7. These elders sat with the leaders and

constituted this high court to assist Moses in judging as

well as teaching- and instructing the people in regard to

their duty to God and to one another. Deut. 27:1; Ex.

18 :16. They made the people know the ordinances of God,

and they assisted and took part of Moses’ work as they

had his spirit resting upon them. Num. 11 :17. They

held counsel meetings (Judges 21:6; 1 Sam. 8:4) and

assisted their leader. Deut. 31:9-13. We read of them

continually before the captivity. They took a wrong

course then, but this is no argument against the Lord’s

order to have chosen them and thus organized His work

for success. This side of the captivity these elders are

found in their places, holding counsel with the leaders.

Ezra 10:7-8.

“And whosoever would not cotne within three days,

according to the counsel of the princes and the elders,

all his substance should be confiscated, and himself sepa-

rated from the congregation of those that had been car-

ried away.”

Then Ezra called upon the people to repent. See

v. 11.

Now besides these there were elders that belonged

to every city. See Deut. 19 :12 ; 21 :3-9. Now Boaz ap-

plied to ten men of these elders of the city of Bethlehem.

Ruth 4 :2, 4, 9. And we read after the captivity of the

elders of other cities. Ezra 10 :1. This court was held

at the gate of the city. Ruth 4:1; Deut. 16:18. The

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113

Scriptures give a full description of this court in Deut.

17 :8-13. They came unto the priest, Levites and to the

judge. The leader, presiding officer, or whoever may be

at the head in tjiis city of other affairs was president of

the court. This ordinance was neglected for a time as

they became idolatrous, and we find Jehosaphat restoring

it at the same time as he did the courts in every city.

2 Chron. 19:8, 11.

“Moreover in Jerusalem did Jehosophat set of the

Levites, and of the priests, and of the chief of the fathers

of Israel, for the judgment of the Lord, and for contro-

versies, when they returned to Jerusalem. And he

charged them, saying, Thus shall ye do in the fear of the

Lord, faithfully and with a perfect heart. And what

cause soever shall come to you of your brethren . that

dwell in their cities, between blood and blood, between

law and commandment, statutes and judgments, ye shall

even warn them that they trespass not against the Lord,

and so wrath come upon you, and upon your brethren :

this do, and ye shall not trespass/ ’

We see now that their duty was to warn the people

and give them instruction concerning their obligations.

We see that Jehosophat had sought the Lord and he was

a reformer as stated in 2 Chron. 17 :5-9 : hence he res-

tored those things that had been lost sight of. This is

about six hundred years after Moses’ time, and here he

recognized two courts, one over the city and the other an

ecclesiastical court. See verse 11.

“And behold, Amariah the chief priest is over you

in all matters of the Lord; and Zebadiah the son of Ish~

mael, the ruler of the house of Judah, for all the king’s

matters; also the Levites shall be officers before you.

Deal courageously, and the Lord shall be with thee for

good.”

Now you see the chief priest was over them for all

matters of the Lord; and Zebadiah ruler of the house of

Judah for all the king’s business. For the spiritual or

ecclesiastical questions, the high priest sat as the chief

judge ; if it was otherwise, it was the chief justice that

sat in behalf of the king or city. This council, at the re-

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114

turn of the captivity, was restored with the rest of the

commonwealth, as the prophet Ezekiel has expressed it.

Eze. 44:23, 24. We see the form of the intermediary who

presented all these cases brought before this court as

given in Jer. 26:8-10. It is thought by some where mat-

ters partook of the nature of both the ecclesiastical and

civil, temporal and spiritual, that the judges in each of

these faculties sat to hear the case, but where it was

simply of a purely temporal character, the supreme judge

sat with the princes, elders, and scribes, who were doc-

tors of the law, to hear the case. We have some evi-

dence of this in Jer. 26:8. The priests condemned him

to death, but when the princes came up 'from the king’s

court at the entry of the new gate, the place where they

held their court, these priests told them their verdict.

Terse 10. But we see this other court did not agree

with them. Terse 16 — read the whole chapter. Deut.

19 tells us that the judges shall make diligent search for

facts.

“The travels of the children of Israel are faithfully

described, the deliverance which the Lord wrought for

them, their perfect organization and special order, their

sin in murmuring against Moses and thus against God,

their transgressions, their rebellions, their punishments,

their carcasses strewn in the wilderness because of their

unwillingness to submit to God’s wise arrangements, —

this faithful picture is hung up before us as a warning

lest we follow their example of disobedience, and fall like

them. . . ,

“ ‘Now all these things happened unto them for en-

samples ; and they are written for our admonition, upon

whom the ends of the world are come. Wherefore let

him that thinketh he standeth, take heed lest he fall.’

Has God changed from a God of order? No; he is the

same in the present dispensation as in the former. Paul

says, 4 God is not the author of confusion, but of peace.’

He is as particular now as then. And He designs that

we should learn lessons of order and organization from

the perfect order instituted in the days of Moses, for

the benefit of the children of Israel.” “Test, for the

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t

115

Church, ” Yol. 1, pages, 652, 653.

These eight points giving us a faithful picture of a

divine system of organization are the very things that

Eld. Jones says excludes the Christian Order.

But we see the eight points set out as a picture and

hung up before us that we may take heed as a people

to all these things. Organization is one of them. Ail

these things are “ensamples,” as above quoted. Ensam-

ples, type, similitudes, similar, closely resembling, yet

not always the very image. Heb. 10:1. This organiza-

tion included both church and state ; the organization of

this theocracy included both the civil and the ecclesias-

tical, the main part of it in both. The penalties were

different; the dearth penalty,— stoning, etc. was the pen-

alty of the civil law. If not, it would follow that those

who suffered death by stoning would not die the sec-

ond death ; and we all know that when they were stoned

to death for sin as a penalty of the civil law that would

not excuse them from the penalty of the moral govern

ment of God. It is the ecclesiastical part of this govern-

ment that is the type; it is that part that is referred to

the church. 2 Chron. 19 :11. In the case of Jehoshaphat,

he was a reformer, restoring the original principles, both

in the civil and ecclesiastical commonwealth. “Amariah

the high priest is over you in all matters of the Lord (that

is the ecclesiastical part of this theocracy) “and Zebediah,

the son of Ishmael, ruler of the house of Judah, for all

the king’s matters.” (The civil part.) '

You will notice that this word elder as brought to

view in Peter 5:1 may also mean apostle; he declares

that he was also an elder.

We have a brief outline of the names and officers of

the church in the wilderness. We have a church spoken

of in the 18th chapter of Matthew in the 17th verse, but

there is nothing said, at this time, in regard to the offi-

cers, elders, or rulers of the church. Now we have come

down to another period of the world which was brought

to view in the prophecy of Daniel, the 9th chapter, set-

ting forth a period of sixty-nine weeks that was to bring

us to the Messiah. The world had gone to its lowest

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116

depth of sin^and it looked as though this light God had

given was almost extinguished, notwithstanding that God

had committed this light to this special family of Abra-

ham, the faithful man of God. Coming now to the close

of another prophetic period, when there must be some-

thing done,\* the Word was now made Flesh and dwelt

among men. So the work of calling out His people com-

menced once more, and we see that He that declared He

was “the light of the world' ' said, “It is fulfilled. The

kingdom of God is at hand ,\* repent ye and believe the gos-

pel." Mark 1:15.

So this was the fulfillment of those sixty-nine weeks,

and the time for another special work to be done, to

give additional light upon the gospel, lest it might be

entirely extinguished from the earth. So now this work

was commenced right at the proper time and we see that

it was necessary that this church called out should be or-

ganized in order to carry on this great work as it was

with the church in the wilderness. While we have noth-

ing said in reference to the appointment of the first

elders of the church, we have a very definite record

where He called the twelve apostles and sent them out

into the field to carry forward this work.

‘ ‘ The first step was now to be taken in the organiza-

tion of the church that after Christ's departure was to be

his representative on earth. ... As in the Old Tes-

tament the twelve patriarchs stand as representatives of

Israel, so the twelve apostles were to stand as represen-

tatives of the gospel church." “Desire of Ages," page

291.

We have also the seventy that were called and sent

out. In this we see that the form of the organization

was recognized by the work that was here done. Back

there the twelve patriarchs and seventy elders, here the

twelve apostles and the seventy sent out. As Peter had

said that an apostle was an elder, so we have in this the

recognition of elders in the apostles. Now as 1 time went

on and followers were added to the church, as brought

to view here in the first chapters of Acts, we find that

it was necessary to add further officers to the church as

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117

set forth in.' the 6th chapter of Acts and the third verse.

4 'Wherefore, brethren, look ye out among you

seven men of honest report, full of the Holy Ghost and

wisdom, whom ye may appoint over this business. But

we will give ourselves continually to prayer, and to the

ministry of the word.”

The apostles were the rulers, chief or head men, the

same as Moses was, and his elders.

Verse 5. "And the saying pleased the whole multi-

tude; and they chose Stephen, a man full of faith and

of the Holy Ghost ...”

Now it appears from this that there was a commit-

tee appointed to look out seven men; these men were to

have the same characteristics as you see brought to view

in Exodus, men who feared God, who hated covetousness,

full of the Holy Ghost, and wisdom. And this commit-

tee, whether of one or five or seven, or even a committee

of the whole of that multitude consisting of many thou-

sands, — and if so they must have had them called all to-

gether and taken some action — but there is nothing more

reasonable in the world than that they chose out of that

number men whom they saw had good sense and judg-

ment to constitute a committee to look them out. They

brought them and set them before the apostles. You

see in verse 5 that they chose Stephen, et cetera, which

is just as properly translated, they elected Stephen, et

cetera, as elected is one of the definitions given by our

best lexicographers of the word chosen, and chosen is

also one of the definitions given for elect. Campbell, Me-

Knight, and Sawyer have translated this word "chosen,”

elected. So they had a committee to look out, whether

many or few, who constituted a nominating committee,

and then the election followed. This seems to be the

form set forth of electing officers of the church according

to this New Testament order. It seems to me, that we as

a people are not far away from the order here brought

to view, and this is also the way Moses 1 did.

We see what Paul to Timothy said concerning these

officers, 1 Tim. 3 :2 :

"A bishop must be blameless, the husband of one

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118

wife, vigilant, sober, of good behaviour, given to hospi-

tality, apt to teach; not given to wine, no striker, not

greedy of filthy lucre; but patient, not a brawler, not

covetous ; one that ruleth well his own house, having his

children in subjection with all gravity; (for if a man

know not how to rule his own house, how shall he take

care of the church of God?) Not a novice, lest being

lifted up with pride he fall into the condemnation of

the devil. Moreover he must have a good report of

them which are without; lest he fall into reproach and

the snare of the devil. Likewise must the deacons be

grave, not double-tongued, not given to much wine, not

greedy of filthy lucre; holding the mystery of the faith

in a pure conscience. And let these also first be proved ;

then let them use the office of a deacon, being found

blameless.”

Now we see from this that the elder must necessarily

have certain moral qualifications, and also have the gift

of teaching as well, and to have also a gift of ruling or

directing the work of the church of God. We see that

in some sense all elders are really rulers just the same as

that brought to view in the church in the wilderness. I

Tim. 5:17, “Let the elders that rule well be counted

worthy of double honor. ” 1 Thess. 5 :12.

“And we beseech you, brethren, to know them which

labor among you, and are over you in the Lord, and ad-

monish you. ”

Now we turn to Romans 12:6: “Having then gifts

differing according to the grace that is given to us,

whether prophecy, let us prophecy according to the pro-

portion of faith ; or ministry, let us wait on our ministry ;

or he that teacheth, on teaching; or he that exhorteth,

on exhortation; he that giveth, let him do it with sim-

plicity; he that ruleth, with diligence; he that showeth

mercy, with cheerfulness.”

So you see that we have the idea clearly brought to

view, among the gifts, the gift of governing or directing

or piloting the church over which the elder is placed as

an overseer, is that they may not injure their craft. Yet

while this is so, they are admonished to —

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119

“Peed the flock of God which is among you, taking

the oversight thereof, not by constraint, but' willingly ;

not for filthy lucre, but of a ready mind; neither as

being lords over God’s heritage, but being ensamples to

the flock. And when the chief Shepherd shall appear ye

shall receive a crown of glory that fadeth not away.

Likewise, ye younger, submit yourselves unto the elder.

Yea, all of you be subject one to another, and be clothed

with humility.”

We see from this that they are strictly admonished

not to “lord” it over God’s heritage. They are to be

examples worthy of imitation; they are to be under-

shepherds, having the same care, manifesting the jsame

spirit that the chief Shepherd has manifested to "His

children. The younger are to be subject to the older.

This being subject is not subject in the sense that they

are slaves, but it is subject in the sense in which every

one of us are subject one to another, or should be. Now

while the elder is to be ruler as Moses’s elders over the

church in the wilderness, and to have the gift of teach-

ing, and also the gift of directing in the ecclesiastical

affairs of the church of God, we see that God’s order

is just the same as some term “the old Mosaic order,”

which they declare has passed away. See “Appeal,”

page 36. (A. T. Jones No. 2.)

“But to go back to the Mosaic order was, in itself,

and at one plunge, the total abandonment of the Chris-

tian order.”

We will call your attention again to Vol. 1, page 649,

and simply quote here a few items as we have already

quoted this in full, so you will see in connection with

our present development of the subject what is said here.

“Ministers should discipline the church of God and

teach them to work harmoniously, like a well-drilled

company of soldiers. \* \* \* Angels work harmoni-

ously perfect order characterizes all their movements in

angels who are thoroughly organized, moving in perfect

order, work successfully.”

Page 650. “I was pointed back to the children of

Israel. Very soon after leaving Egypt they were thor-

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120

(Highly organized and disciplined. The travels of the

children of Israel are faithfully described; the deliver-

ance which the Lord wrought for them, their perfect

organization and special order, their sin in murmuring

against Moses and thus against God, their transgressions,

their rebellions, their punishments, their carcasses strewn

in the wilderness, because of their unwillingness to sub-

mit to God’s wise arrangements, — this faithful picture is

hung up before us, as a warning lest we follow their

example of disobedience, and fall like them.”

Mark this point. It is a picture or type, you notice,

that God’s wise arrangements are here spoken of as one

of the things to which they were not willing to submit.

One of these things was organization, and we see in read-

ing that they rebelled against it by rebelling against

Moses. We find Paul calling attention to this very same

thing in 1 Cor. the 10th chapter, as a type or picture that

should be considered by us upon whom the ends of the

world are come. It looks to me that these authors all

agree. The New Testament brings to view rulers, gov-

ernors, officers just the same as brought to view in the

Old Testament. It recognizes that the committees of

nominations and elections and delegates are set forth in

the New Testament very clearly. We have already

spoken of elections, now we call your attention to the

15th chapter of Acts, the 2nd verse. The question or

dispute down at Antioch was the subject under discus-

sion and they decided to have Paul and Barnabas and

some others of the church (appointed these men as repre-

sentatives) at Antioch come up to Jerusalem and see

the apostles about this question, indicating that they

were men of authority. So we see in the 6th verse that

the apostles and elders came together to consider this

matter in connection with those delegates that came up

from Antioch; and there is some evidence that there

were delegates from other churches present. This shows

that they held council meetings ; and it is proper and

right for the church to appoint delegates to attend such

meetings. It also appears in this connection that James

was the chairman or president of this council.

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121

We see here in Acts, chapters 1, 6, 14, and 15, the

great principle of procedure of all well-organized and

disciplined bodies or churches, and that was after the

order of the church in the wilderness. They both added

as necessity demanded to the organization. We also see

in Acts, the 15th chapter, where they had their head-

quarters and held their councils there, organized this con-

ference with these delegates. Their chief men, apostles,

committees, members, elders, etc., men of authority and

influence to whom was referred all difficult questions

that pertained to the prosperity of the church. Decisions

of this body were respected and carried to all the churches

by such men as Paul and Barnabas and two others, chief

men of the brethren, chapter 15 :22, both of them being

prophets, chosen or elected by this representative body,

verse 22, who having authority sent these men on a mis-

sionary tour to Antioch, Syria, and Cilicia, verse 23, to de-

liver this sentence or decree, verse 19, which James being

chairman gave, in which they all united, apostles, elders,

and the brethren, this included those visiting brethren—

delegates— who voted on this sentence, which was shown

in the letters which expressed that decision, as they de-

sired all these churches in different parts of the country

should harmonize, teach, and believe, and be established

in the faith. See chapter 16 :5. This official statement

was submitted in writing so they could not get wrong.

Now then, Paul and Barnabas, and these other two

brethren, Judah and Silas, went back to Antioch, chapter

15:25-27. They gathered the multitude and delivered the

epistle to them, verse 30. Judah and Silas also exhorted

the brethren with many words, verse 32. So Paul and

Silas went throughout all the places where Paul and

Barnabas had been, and delivered the decrees which they

were to keep which were ordained by the apostles and

elders and (delegates) which were at Jerusalem. And

so the churches were established in the faith. Chapter

16:4,5.

So all recognized the authority of the apostles and

elders, and Paul with the rest recognized them; at least

he went where he was told to go to Antioch, Syria and

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122

Cilicia, and preached what he was told to preach, which

was set forth in this decree, etc. So we see that the

elders in the gospel time sustained the same relation to

the church as in the past dispensation. They must have

the same spiritual and moral qualifications, with the same

gifts, apt to teach, rule or take care of the church just

as a good Christian father rules his family. See Eph.

5:23.

“For the husband is head of the wife, even as Christ

is the head of the church/ ’ and no more; and as the

church is subject to Christ so is the wife subject to her

husband, and no more, but not to be lorded over. 1 Peter

5 :3. The husband — father — takes the lead and carries

the great burden; just so with the elders, the under

shepherds.

James, who seemed to be chairman of this council,

is spoken of by Paul as one of the pillars. Gal. 2:9. He

and John and Cephas are referred to as being leaders

among the apostles, who are spoken of in Ephesians 2 :20

with the prophets as the foundation of this building,

Christ the chief corner-stone. The apostles come first.

These three men stand next to the chief corner-stone,

hence leaders.

Now we have here a very brief outline of what we

may do on similar occasions. I am quite sure that our

conferences follow quite closely this outline, and am sure

they do not go beyond it, neither in what they do, nor in

assuming authority, that would interfere with individual

liberty of any laborer who has any desire to harmonize

in the organization unless he is determined to lead at all

hazards and so strike off independently, crying “Pope-

dom/’

“All the efforts made to establish order are con-

sidered dangerous, a restriction of rightful liberty, and

hence are feared as popery. These deceived souls con-

sider it a virtue to boast of their freedom to think and

act independently. They will not take any man’s say so.

They are amenable to no man. I was shown that it is

Satan’s special work to lead men to feel that it is God’s

order for them to strike out for themselves, and choose

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' - 123

their own course, independent of their brethren / 9 Yol.

1, page 650. \*

Paul (Titus 1:5) appointed Titus to do a certain

work, — ordain elders in every city. Appointed him, then

sept him, told him what to do, — ordain elders in every

city — then toldfiiim what to preach at these places. See

chapter 2. Then told him how to do it, verse 15. Paul,

who received his credentials from God, which he pre-

sented to the council at Jerusalem and which they recog-

nized and so invested him with full ecclesiastical author-

ity by ordaining him to the ministry.

4 4 God foresaw the difficulties, that their credentials

would be questioned, and in His wise providence caused

them to be invested with unquestionable authority from

the established church of God/’ 4 4 Life Sketches of

Paul,” page 42.

4 4 The Redeemer of the World does not sanction ex-

perience and exercise in religious matters independent

of His organized and acknowledged church. Many have

an idea that they are responsible to Christ alone for their

light and experience, independent of His recognized fol-

lowers on earth. But in the history of the conversion

of Saul, important principles are given us, which we

should ever bear in mind. He was brought directly into

the presence of Christ. ■ \* # \* He arrested his course

and converted him; but when asked by him, 44 What wilt

thou have me to do ?” the Saviour placed him in con-

nection with His church, and let them direct him what to

do. \* # \* In this case Ananias represents Christ, and

also represents Christ’s ministers upon earth, who are

appointed to act in His stead. \* \* - \* All is done in

the name and by the authority of Christ ; but the church

is the channel of communication.” 4 4 Sketches from the

Life of Paul,” pages 31, 32.

In 1 Cor. 12:4. 4 4 Now there are diversities of gifts,

but the same spirit \* \* # the spirit is given to every

man to profit withal.” 4 4 It lighteth every man who

cometh into the world.” John 1:9.

4 4 The same spirit gives to one the word of wisdom,

to another the word of knowledge, \* \* \* to another

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124

faith, by the same spirit, to another the gift of healing,

to another the working of miracles, to another prophecy,

to another discerning of spirits, to another divers kinds

of tongues, to another interpretation of tongues, but all

these worketh that one and the selfsame spirit, dividing

to every man severally as he will.”

Verse 28. 4 'And God set some in the church, first

apostles, secondarily prophets, thirdly teachers, after that

miracles, then gifts of healing, helps, governments, diver-

sities of tongues / 9 See also Eph. 4:11.

If we want an elder we are told what kind of a man

to choose, to appoint, or elect. Not a novice, but one

who has had some experience and has the gift of teach-

ing and directing, and God says that He has set such in

the church, and he must have these other qualifications

that belong to elders. We cannot, by election, cause them

to possess these gifts nor give them these qualifications ;

they are in the church and it is for us to look them out.

The same is true of deacons or helpers, etc. If we wish

a teacher in the college, we cannot make one by elections ;

they must have the gift and the experience or prepara-

tion, so if we cannot find one here at College View we

will look over to Washington or California or some other

place until we find one. It is so if we want an apostle, as

there is but little difference from that of an elder (see

Peter 5:1). Peter says he is also an elder. Neither can

they be made by election, and if we have a number of them

and if it is necessary to fill that place, we will choose

one. See Acts 1 :23. They had two. Asking the Lord

to guide them, they cast lots; both of these men had the

qualifications. This is the same in principle as balloting

or voting. If we trust the Lord to guide then His choice

will be our choice, as in the case of choosing Saul, His

anointed. 1 Sam. 10:24. “See him whom the Lord hath

chosen.” We see in this case that the people were guided

in the choice of this king. The Lord must be left free

where all may know His will. 1 Sam. 12:13 — “Behold

the king whom ye have chosen.” Both the people and

God had a hand in choosing this king.

The church at Jerusalem chose and sent two of their

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prophets with Paul and Barnabas to Antioch to help do

a certain work. Acts 15 :22, 32. So we may choose or

elect prophets and send them (the General Conference

sent Mrs. White to Australia), but remember, we cannot

make one by election; the Lord sets them in the church

just the same as teachers.

Now we go back to one gift that is spoken of as

governments. What does this mean ? It is said that we

are a royal priesthood, a holy nation. 1 Pet. 2:9. The

very same thing is said of Israel. Why should we not

have governments or governors? What does that word

mean? Campbell, McKnight, and Wilson, in their trans-

lations, give it directors. The Revised Version trans-

lates it 4 4 wise counsellors. ” Liddle and Scott define this

word 4 4 good steering, directing/ ’ — a pilot’s art.\* Now we

have many directors or governors in the church, so when

we want a president for any part of our work just look

out among the multitude for a director, steersman, or

governor. They are in the church; God set them there

to help along the work. This organization and the

one in the wilderness surely are very much alike.

Now we see the last calling out at the end of another

prophetic period; namely, the 2300 days, 1844, So our

God had His men ready, Miller in the United States,

Wolfe in Asia, and others raised the cry, 4 4 Time is ful-

filled. Time shall be no longer. Pear God and give

glory to Him for the hour of His judgment is come.”

In four of these last long chains of prophecy, — the

seven churches, seven seals, seven trumpets, and the

twelfth, thirteenth, and fourteenth chapters of Revela-

tion, — this message is set forth and a large place given

to describe it; and the last sign which is the message to

the ends of the earth is almost finished. There is another

long chain of prophecy given as the foundation of this

movement, Dan. 8 and 9. While not one of the other

seven or eight long chains covering the entire gospel

period but what gives room for this message and is not

incompatable in the least with it. There was a religious

wave that swept over the country at that time which

stirred the religious world from center to circumference,

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126

and was carried to all corners of the earth. An English

writer is quoted as saying that “300 ministers are preach-

ing it in America, 700 in Great Britain, Doctor Wolfe

and others in Asia.” So it is quite certain that this

movement was carried into every land, showing a divine

hand guiding it all over. Although it moves slowly it

moves surely, like God's operations everywhere. Noth-

ing can stop it — on it' goes gloriously.

I further prove organization by its authority being

recognized in the churches and its officers. A congrega-

tion or an association with officers exercising authority

proves organization; and if that organization is built

after the pattern given by the great Organizer or head

and exercises that authority and no more than was dele-

gated to it, then whatever it does has the endorsement

of the head or organizer, even though man does it and

it might be called man made machinery.

The tabernacle was built by man and so it was man-

made (Heb. 8), but was made after a pattern. Now if

the church is organized after the pattern given by the

great Organizer with that authority given and no more,

will He not endorse its organization and its work? He

will unless he goes back on His own instruction. Now,

inasmuch as He has appointed men to do His work, evi-

dently we will find Him referring parties to His agent or

representative for information because that party is

located within our reach and has the instructions from

the firm in plain, explicit language, and we have access

to it and so there can be no mistake. His agent does not

go beyond His instruction, for he has no power of his

own to make good his promises.

Christ recognized that what this church does is right

because it followed His orders. This organization is no

more man-made than was the earthly tabernacle. We

see the reasons the Lord must endorse this. Whatever is

bound on earth is bound in heaven. Matt. 18:18. Paul

was directed to the church for instruction (Acts 9:6),

and so w&s Cornelius (Acts 10:20-43), These texts all

show that He recognized His church, His representative

on earth, and so points the inquiring parties to it for

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information. This is His ordinary way of doing, and

using men instead of angels.

Neither did the great Head of the Church just im-

press them by His Spirit and leave them with that alone

with a possibility of misunderstanding it, but sent them

to His recognized representatives to give them in unmis-

takable language the proper instruction. In Paul’s case:

“What wilt thou have me to do?” “Arise, and go into

the city and it shall be told thee what thou must do.”

The same is true of Cornelius: Call Peter “and he will

speak words to thee.” Why did not the Lord tell him

right there what to do ? Because He had His established

way and plan of doing His work. So Paul went up to

the city and stayed with the disciple and Ananias preached

to him and he was baptized (Ys. 18, 19). Everyone must

admit where authority is recognized as existing in a body

of people or its officers proves some kind of an organiza-

tion. They may with a disposition to usurp power go

beyond their legitimate authority, like Moses, who mis-

apprehended the measure of his rulership when he slew

the Egyptian. Hence we see he assumed popish author-

ity and- it took forty years to overcome it before God

could trust him to rule His people (Acts 7:25, 27, 37).

If God’s original plan was good, why not stay with it?

If He was a man like one of us He would change perhaps

and make a better one as we do when we learn by experi-

ence and become wiser. But God changes not. He takes

the best way, the best plan, right at the first. Hence His

plans under Christ are just the same as under Moses — to

give the gospel to the world. And the first thing Moses

did was to organize and put men in authority at the head

of divisions. So we will expect, unless God changes, that

Christ will commence in the same way if it was God’s

plan to have it so done at first.

First, He chose the twelve apostles to stand as repre-

sentatives of the gospel church, the same as the twelve

patriarchs. Then He chose the seventy, sent them out

as He did the twelve, pointing out their duty and warning

them of their dangers.

“Christ designs that heaven’s order, heaven’s plan of

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128

government, heaven's divine harmony, shall be represented

in His church." ‘ 4 Desire of Ages/' p. 680. The life of

Christ that gives life to the world is in His word. He

knew the character of these whom He called. He told

them they were to believe His word and act on His

teachings, and all who would receive Him He would give

power to become sons of God and those would partake

of His nature and be conformed to His character. His

words were calculated to test their faith. So He was

training them for their great responsibility to occupy a

chief place, a place of authority in the church. The foun-

dation stones were to be in close proximity to the chief

corner-stone of the great building.

As we have said, God has His way of doing. His

ordinary way and His special way. His ordinary move-

ments and His special movements. We have seen how He

has worked in those special movements, having that spe-

cial work that must be done at that time. Hence He

makes special preparation. He sends out special calls

to special men who fit in the best possible way the needs

of that work. Then the man that will answer that call

He puts in training, and if he stands the tests and disci-

pline of that school he is ready for the work, if not He

takes someone else that He can trust to be faithful and

loyal to His work.

God ha$ not changed since the days of Moses. The

great principles of His government are the same. The

law is the same and the gospel is the same, and if He had

anything to do in choosing the plan or method in doing

that work why should it not be the same as God always

takes — the best plan first of all, as He does not have to

experiment. Then Moses;’ plan was the right one. But

hear A. T. Jones No. 2: “But so long as I believe in

Christ instead of Moses and in the Christian Order instead

of the Mosaic Order, and so long as the S. D. A. denomi-

nation holds to Moses and the Mosiac Order, this antag-

onism cannot be prevented."

The world is too wise to attempt anything without

organization. Think of a railroad system undertaking to

run without organization !

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129

Christ called the twelve apostles, also the seventy, as

. we have already observed, and sent them out, observing

the Mosaic Order very definitely, but He did not say any-

thing about deacons, neither did He command these apos-

tles to go throughout all the churches and appoint elders,

but left them to their own good sense and the surrounding

circumstances with the Spirit of God as their guide to com-

plete this organization as circumstances might demand

and take in the lessons as set forth by Moses, the type of

Christ and Christ the great Head of the church.

The apostles recognized the importance of organiza-

tion as set forth by these leaders, so they took it and

went on with it by helping to select deacons, Acts 6,

Acts 14:23, and thus “set in order” (Titus 1:5), that is,

completed the organization, and did their part of it, or-

dained the elders. The church was to do its part by

choosing or election (2 Cor. 8:19; Acts 6:5).

God has a part in this choosing if we will let Him

have it. See 1 Sam. 10 :24 : “ See ye him whom the Lord

hath chosen.” 1 Sam. 12:13: “Behold the king whom

ye have chosen.” Then the officers elected are ordained

by men in authority in the church. Did the church aban-

don the Christian Order by choosing deacons? Did the

apostles repudiate Christ by ordaining them? Yea, did

they not follow on closely to the Mosaic Order?

We have seen that Moses heeded the wise suggestion

of Jethro, his father-in-law, a man of experience, and

these officers were all men of authority after they had

been chosen, and not before. “Take able men, such as

fear God; men of truth, and place such over them to be

rulers of thousands,” etc., etc. Ex. 18:21. These are

called captains by Moses. Deut 1:13, 15. “Take you \*

wise men # \* \*” (v. 14). “The people said, the thing

which thou has spoken is good.” So you see they ac-

cepted it (v. 15). “So I took the chief of your tribes,

wise men and known, and made them heads over you and

captains over thousands,” etc. (See Num. 14:4.) To

show what the word captain means see Deut. 20:9, “Make

captains of the armies to lead the people.”

These terms show authority and all admit these terms

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4

130

and their meaning. Now turn to the Christian Order.

See the same terms: elders, rulers, placed over you. 1

Tim. 5:17: “Let the elders that rule well,” etc. “He

that ruleth with diligence.” Rom. 12:8. “For if a man

know not how to rule his own house how shall he take

care of the church of God f ” In this case the elder takes

the place of the head of the family with authority, not

as a great lord but as an affectionate, kind and noble ruler

as Abraham, who commanded his household after him.

We are called on to esteem those who are over us in the

Lord very highly for their works’ sake. Count them

worthy of double honor. 1 Tim. 5:17.

The very fact that a person is chosen or elected by

others to do a work carries with it authority to do the

work. The power or authority is delegated by the parties

choosing. , He is n^t simply doing his own work or duty,

but more than that . There is in the business world such

a thing recognized as delegating to another power or au-

thority to deed away your home, and all he needs to do

is to show that he was chosen for that purpose, and by

this act of accepting such authority it adds to his own

personal duty a duty to be fulfilled for others and so

enlarges or increases his duties.

God recognizes the great principle of the right of His

people to have a voice as to who shall serve as leader.

This we have seen in the choosing of King Saul. It is

further manifested in choosing the one to take Judas’

place. The disciples gave God a free hand to help in

choosing this man, but he was not numbered with the

eleven till after the people had acted their part, and this

act gave him the full authority of an apostle. The same

is true of the seven deacons in Acts 6th. The great mass

agreed on these seven men and so they were chosen or

elected. This authority was given them to distribute

these gifts properly by being elected for that purpose.

No one dare claim that they had that authority before

they received it by this church election.

The church at Antioch determined or decided to have

Paul, Barnabas, and others go up to Jerusalem to see the

apostles and elders about that question (Acts 15:2). But

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131

why must they see the apostles and elders ? Because they

were the chief men of the church (Acts 15:22). Not sim-

ply of Jerusalem but of all the churches whose authority,^

included Antioch, etc. If not, why did they not settle it

there ? They had prophets there. Could not God have

spoken through one of them? Acts 13:7. But God rec-

ognized His own organization by sending these delegates

up to Jerusalem to these chief men (this was His way

in the days of Moses; also), men of authority, and we see

the church received them (v. 4), not only the church but

the apostles and elders. It was not enough to say the

church received them, but it added the apostles and elders,

men in authority. Then all of these agree apostles, elders,

and the church to choose men of their own company to go,

which was to all intents and purposes an election. It

makes no difference how it was carried on, whether it was

holding up the right or the left hand. As there were at

least 10,000 to 15,000 people, evidently the most satisfac-

tory, feasible and expeditious way was taken. So this

great company, apostles, elders and brethren, sent these

chosen men, Judas and Silas, with Paul and Barnabas to

deliver this special message. .

These two apostles were delegated with authority

from the church at Jerusalem with Paul and Barnabas

to do that special work at that special time. So their

words would be an official statement, words of authority.

Acts 15 :34. Where Paul and Barnabas had been they

delivered these decrees for those churches to keep, that

were ordained of the apostles and elders, or to use our

more common and everyday terms, delivered to them the

recommendations passed by the General Conference in

session, the churches were established in the faith (Acts

16 :5), and there was a union of sentiment and harmony

on these points among all the churches. To this end Paul

labored.

Paul, who in after years had the care of all the

churches (2 Cor. 11:28), sent other laborers to work

among the churches, and they recognized Paul's relation

to the work and they willingly conformed to his requests.

(See Titus 1:5). “For this cause I left thee in Crete to

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132

set in order the things that are wanting and ordain elders

in every city.’;

He told him to hold fast the faithful word as he had

been taught that he might by sound doctrine both exhort

and convince the gainsayer. Then told him that there

were a lot of unruly talkers whose mouths must be stopped

(vs. 10, 11), told him to rebuke them sharply; he was

also to exhort servants to be obedient to their masters.

“These things speak and exhort and rebuke with all

authority” (v. 15).

Paul further says : “I have sent a brother with Titus

to you whose praise is throughout all the churches and

not that only, but who was also chosen by the churches

to travel with us.” The Twentieth Century translation

says, “was elected by the churches.” So we see the

churches had something to say what men should do and

where men should go. This all shows they recognized

authority in the churches over the individuals. And they

all recognized Christ as the head over all, — Christ, the

Chief Shepherd, Chief Captain, Chief Prince, Leader, and

Head over all His hosts, with His undershepherds and

officers all perfect and complete.

It is evident that God has chosen some to perform a

specific work or office in the church (1 Cor. 12:28). “In-

asmuch as I am an apostle to the Gentiles, I magnify

mine office.” What does the word office mean? That

w;hich is laid upon or taken up, by one person to perform

for another. A special duty, trust, or charge confessed

by authority: as the office of priest in the Old Testa-

ment, and apostles in the New Testament. The elder is

represented as an undershepherd called to feed the flock

of God which is among you, taking the oversight thereof

not by constraint but willingly, neither as being lords over

God’s heritage, but being examples to the flock. It is not

enough to feed the church and be examples to them, but

they are to be the overseers of the flock. That means

not only that he should overlook, inspect, superintend the

work of the church, but is held responsible to see that it

is kept alive and active in his Master’s work, and will

be held responsible for the faithful discharge of their

solemn duties (Heb. 13 :17).

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John 10:2, 4, 11, shows what the good Shepherd will

do for His flock. Then in turn the true church will show

its regard for its faithful officers by counting them worthy

of double honor (1 Tim. 5:17). The one who rules well

is one who is faithful in following the instructions of the

Chief Shepherd. We are to obey them who have rule over

us, and submit ourselves, for they watch for our souls as

they that must give an account (Heb. 13 :17), with honor

and responsibility borne. We further see authority in-

vested in the church by power to excommunicate and

discipline. We have found there were to be rulers and

governors in the church, and we see how they were to

govern the church.

Paul says: “We have confidence that ye will do the

things we command you.” 2 Thess. 3:46. Now what

does he command f “Now we command you, brethren,

in the name of our Lord Jesus Christ that ye withdraw

yourselves from every brother that walketh disorderly

and not after the traditions received from us.” 2 Thess.

3. Note that man and have no company with him (v. 14) .

The revised version Campbell and McNight, Dean Alford,

Sawyer, all agree in our translation. Does that mean

that you must not walk with him up the street or sit in

church with him or ride on the cars with him? How can

we withdraw ? Ask any society or association, they can

tell you. But Paul will give us the unmistakable mean-

ing of this term, “I wrote unto you in an epistle not to

company with fornicators. Yet not altogether with for-

nicators of this world or with the covetous or extor-

tioners or idolaters for then must ye needs go out of the

world. But now I have .written unto you not to keep

[church] company with any man that is called a brother

by a fornicator,” etc., etc., “with such a one we are not

to eat the Lord’s supper. \* \* \* Therefore put away

from among yourselves that wicked person.” 1. Cor.

5:9, 10, 11, 13. All the above translators agree in these

texts, while Sawyer says, “Kemove therefore the evil

man from among you.” This proves an organized soci-

ety with authority to expel from its association or com-

pany. “Mark them who cause division and offenses con-

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134

trary to the doctrines which ye have learned and avoid

them.” Rom. 16:17.

Revised version says, ‘ 1 Turn away from them. ’ ’ Paul

again says, “A man who is an heretic after the first and

second admonition reject.” Titus 3:10. Also Paul

wished that those Judaizing teachers who troubled the

Galatian brethren were cut off. Gal. 5 :12. These were

the fellows that Paul gave no place by subjection for an

hour. Gal. 2:5. He surely would not have opened the

church and gave it to them for weeks.

Do we want any more evidence that a perfect organ-

ization is recognized and a union of association of all the

churches than is set forth in these texts, with authority

to receive and expel members and hence a standard by

which they determine the worthy from the unworthy ?

Matt. 18:15 ought to settle the whole question, Who

is a brother ? Any man in the town ? Will you dare say

yes? Then I will take two or three of the town people

of the town board. Then if he will not hear hear them I

will tell it to the people of the town. How can I do that ?

Call the town board and get them to call a mass meeting.

If this text referred to the church in heaven how

could I tell it to the church there and get them to call a

mass meeting? And then if he would not hear them let

him be unto thee as a heathen man and a publican. These

inconsistencies with many others must arise if God has

no visible church organization on the earth with authority

to change the relationship of that member to that organ-

ization. If it is in heaven only, then we will have noth-

ing at all to do or say what his future relation shall be to

the church. The Lord will tend to that. He has himself

changed his relationship by his own act, perhaps by

preaching the resurrection part, or some other false doc-

trine, and so we just recognize it by obeying Paul.

“Neither pray I for these alone, but for them also

which shall believe on me through their word. That

they all may be one.” John 17:20. “Be of good com-

fort, be of one mind.” 2 Cor. 13:11. “I beseech you

\* \* \* that ye all speak the same thing \* ■# \*

be perfectly joined together in the same mind and the

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135

same judgment.’' Cor. 1:16. Now how can this prayer

be carried out unless all the churches agree together both

in theory and practice in a union of associations, perfect

union even as Christ and the Father are in ? The extrem-

ist may call it federation, but you and I will call it Chris-

tian harmony, where the brethren dwell together in unity,

having the same mind, speaking the same things.

Christ well knew if every individual in one single

church would unite with Him, the Head of the church,

that that church would be in perfect harmony among

themselves, and if the congregations were thus unified

there would be perfect union of action in sentiment and

judgment, speaking the same things throughout.

But He also knew that after His departure grievous

wolves would enter in and turn away many from the

truth and turn them unto fables. So it was necessary

to give His church instruction what to do in such cases

as we have here stated.

Shall we repudiate Sabbath Schools because we can-

not find where they had them in the early church ? With

these examples before us of organization in both the Old

and New Testament to carry on the work of God in the

earth, we have no hesitancy in drawing our conclusion

that it is right to organize our Sabbath Schools, our young

people’s work, both in our churches, at our home, and at

camp meeting, with teachers and superintendents to take

the lead and direct the work to the best advantage to

forward the work, and to organize our schools, great and

small, into classes with leaders or teachers with authority

to direct, control ,and discipline according to the great

gospel principles and their best judgment, guided by the

Holy Spirit.

It would be worse than nonsense to adopt the above

in these different departments of the church work and

repudiate these same principles in the church itself.

We can not have a camp meeting without organiza-

tion, a leader, one in authority, no, not even a Bible class,

a meeting of any kind. Someone has to assume the au-

thority as leader. If one is not elected, we always elect

a chairman to take the lead and direct a meeting of any

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136

kind. “Submit one to another.’ ’ Can we do this and

Christ lead: Christ as Head over all? Christ sent the

disciples out just as He was sent. So these disciples

recognized the great Leader by following Him in organ-

ization. The minister who sends an appointment takes

charge of the assembly, and we conform to his wish and

submit to his orders as a well-disciplined assembly. We

stand and sing or pray and adjourn and go home, and

i h every move recognize his authority.

Now we have appealed to the Scriptures to show that

there is organization with authority in small companies

and large bodies, with their elders to direct, superintend

and take the lead in teaching, instructing and disciplining

the flocks over which they have been placed as over-

seers and to be examples in all good works. Then further

like Israel, there are wheels within the wheels ; organiza-

tion within organization, like the angelic hosts or an

army. This is seen in Paul’s experience in Acts 15, where

he recognized authority of the chief men ; also in the cases

where he recognized the authority of the churches to cut

off or suspend members, and in all the churches choosing

men to do general work outside of their own borders as

in 2 Cor. 8:19.

With these things established by the Scriptures we

appeal to the Testimonies to show a perfect harmony with

the Bible and good sense as all divine revelation harmon-

izes with the highest and best of common sense:

I have already referred to the Testimonies. Now I

want to call special attention to the following significant

facts which prove to my mind that no person in his right

mind would dare to risk his intelligence before the public

and claim to believe the Testimonies and still repudiate

organization as here set forth.

When Paul and Barnabas were formally ordained

they were “invested with full ecclestiastical authority.”

“Life Sketches,” p. 42. “Caused them to be invested

with unquestionable authority from the established church

of God. ” This has been published, believed and preached

for thirty years. “When trouble arises between brethren

the Savior’s rule should be strictly followed. All possible

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137

effort should be made to effect a reconciliation, but if the

parties stubbornly persist in remaining at variance they

should be Suspended till they can harmonize/’ “‘Testi-

mony No. 31,” p. 237. This was published thirty-one

years ago. “If the Captain’s orders in the rule given for

the erring have been strictly followed, then an advance

step is to be taken. Tell it to the church and let action

be taken in the case according to the Scriptures. Then

it is that heaven will ratify the decision made by the

church in cutting off the offending member if he does not

repent.” “Test. No. 33,” p. 145. This was published

twenty-five years ago.

We have referred to what Paul said to the Galatians,

‘ ‘ I would that they were even cut off which trouble you. ’ ’

“Paul sought to expose and correct these errors. He

greatly desired that these false teachers might be separ-

ated from the church, but their influence had affected so

many of the believers that it seemed hazardous to take

action against them.” “Test. No. 31,” p. 239. All these

Scriptures and Testimonies unite in declaring that the

church on this earth (not in the air) , an organized body,

was invested with authority and has power or authority to

withdraw from members who walk disorderly. I ven-

ture the assertion that this is the first impression given

to every reader of these evidences, and it will take a

whole lot of explanation and interpretation with a mixed-

up conglomeration of arguments to eradicate this first

impression.

Authority is further recognized by the way of deciding

who shall be selected as leaders. We have seen that the

people acted their part by choosing a king (1 Sam. 12 :13),

and the church at Jerusalem in choosing their officers

(Acts 6:3, 5).

“After a suitable trial some one should be selected

by the voice of the church to be the acknowledged leader,

never, however, to be chosen for more than one year.

Then another may be selected or the same one may be

elected if his services have proved a blessing to the

church.” “Test. No. 33,” p. 147. And the minister then

acts his part by ordaining the one chosen (Titus 1:5).

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■138

4

“The same principle should be followed in selecting men

for other responsible positions, as in the offices of the con-

ference. Untried men should not be elected as presidents

of conferences. ’ ’ “Test. No. 33, ” p. 147.

These facts all unite in declaring that the church

referred to is an organization, a systematic union of indi-

viduals in a body with officers, leaders, elders, or directors

and lay members working together with one purpose, to

one common end, with authority to receive into the fold

those who accept from the heart the doctrines of Christ,

and to withdraw from such as apostatize from His doc-

trines.

This last move is just the same thing over, but under

another cover. Great liberty is preached. They have

no use for any visible organization and hence have no

use for any standard of membership or discipline to be-

long to such an organization, just believe and do what-

ever you please and you will not be called to have your

work considered by any body of believers, whether it

comes to the standard that Christ laid down or not. Paul

commanded us “to withdraw yourselves from every

brother that walketh disorderly/’ 2 Thess. 3:6. They

do not need any of this discipline or restraint imposed

on them, “their wisdom is a sufficient guide/ ’ because

each and all of them are connected with the great Head

4 4 and so it is not possible for them to err, ’ ’ and so doubts

are insinuated concerning the laws or rules of church pro-

cedure and they say 4 4 now if we can get all the S. D. A/s

to see this, then great good would accrue to the entire

host, for the object is to secure freedom for all [see

4 4 Patriarchs and Prophets,” p. 37] from this man-made

machinery. Just never mind, the Lord will tend to His

church members/ ’

Reader, do not be deceived by these smooth insinua-

tions. Remember, 4 4 there was one who perverted the free-

dom that God had granted to His creatures/’ Now do

they believe in any kind of machinery, and visible, tangi-

ble machinery? They say they do not believe in man-

made machinery, but do they believe in a machinery made

and patterned after the pattern or model that the Lord

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has given? Do they not repudiate the idea that the

church spoken of in the Scriptures can in any sense mean

a visible church here on earth, whose membership might

be counted by men here on earth, having conditions of

membership visible and tangible to men right down here ?

Or do they hot say that it always refers to the invisible

church whose conditions of membership have been re-

vealed clearly to uS, but the records of which are unknown

to us and only kept above by the recording angel whose

faithful hand never makes a mistake and gets some name

that does not belong, that has not complied with

the conditions? Then tell me how “grievious wolves”

could get their names in on this record among them, not

sparing the flock. “ Also of yourselves shall men arise [not

of the world but of yourselves], and speak [preach] per-

verse things to draw away disciples after them.” Acts

20 :29.

We can understand how they could go through the

door of the visible church and get among them, but not

how such could get into their company above. I do not

think it will work very well as no man, unless made new

in Christ Jesus as a real member of. His body, can be

numbered among them there, though might get in here

below, as Judas did (Acts 1:17). Some of those who had

been added to the church at Jerusalem (perhaps a church

of from 10,000 to 15,000 members), went out from them

(Acts 15:24), whom Paul calls false brethren (Gal. 2:4),

and says they ought to be cut off (Gal. 5:12). This all

shows they had got through the door into this church

among them. I very much doubt that the angel had

recorded their names above, and so numbered them among

its members there.

These had received the word gladly (Acts 2:41) and

heard the answer to the question, \* £ What must I do to be

saved ? ’ ’ Viz. : 4 ‘ Believe in the Lord Jesus Christ. ’ ’ Acts

16.37. “If thou believest with all thine heart' thou may-

est. ’ ’ Acts 8 :37. They had passed through this examina-

tion favorably and the administrator had appealed to

those present to see if anyone objected to these being bap-

tized (Acts 10:47), and so they were added to the church

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140

4

and numbered among them. Their names were put on

the record so we could count them just how many added.

Acts 2 :41 ; 4 :4. Now these “ false teachers that are among

you who bring in damnable heresies” of which Peter

speaks (2 Pet. 2 :1), and belong to that class who have been

in the faith but have departed and are now f ‘ giving heed

to seducing spirits and doctrines of devils and are speak-

ing lies” (1 Tim/ 4:1-2) and those of that class spoken of

in 2 Tim. 3:3-4: “False accusers, despisers of those that

are good, traitors, heady, high-minded # # \* having

a form of godliness ; ever learning but never able to come

to the knowledge of the truth.” What will they do with

these fellows? Will they follow the instructions of the

great Head of the church (Matt. 18 :17) and obey the com-

mandment of Paul (2 Thess. 3:4-6) and so “withdraw

from them,” cut them off (Gal. 5:12) and put them away

from among themselves? (1 Cor. 5:13) — what does Elder

Jones say to do with them? Just let them be. That is

let them be where, in the church? Yes, remain where

they are. Could the enemy ask for more liberty than

that ? Think of it. To be in good standing in the church,

preaching lies, doctrines of devils and damnable heresies,

traitors, pulling down the church and the work of God,

learning every day how to do it more successfully, but

never getting to the truth. That is just what the devil

promised the angels, great freedom and liberty.

That beats that little paper I have referred to that

only granted him liberty to- speak through its columns.

This grants him all he ever asked, just the privilege of

staying in the church and being one of them.

Now, Elder, tell the public how you made up your

report of your meetings at College View. How did you

get them counted? Did you take this number you re-

ported through the Christian Order I have referred to?

Remember, you claim Holy Ghost organization. Was this

number added to the church like these referred to in

the apostolic days? Did you baptize this number? Did

the rest of them profess to believe in any way? And

Ayere those who you baptized not believers in everything

but your views on organization? Now, Brother Jones, is

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141

this not true, that you counted everyone who attended

your meetings here and in Lincoln? J never could count

over fifty here who attended at any one time, £xid I was

one of them, so I suppose I am one of your converts.

The heresies referred to, etc., are not quoted for any

other purpose than to show that this kind of an organized

church could not dispose of unruly members or withdraw

from them. So let no one get a wrong idea from the

object of referring to these Scriptures, and further let no

one refer to such texts as Matt. 13 :29 (Tares are a kind of

pulse, noxious weeds hurtful, but do not destroy the

wheat), and array them against these texts referred to.

The Bible is a harmony. Heresies and open wickedness

are quite different things from tares. “Nothing but the

all-seeing eye could discriminate and root out the tares.

So the church should not attempt to do the work that be-

longs to the Judge of all the earth. Who can read the

heart? Who can distinguish the tares from the wheat

\* # \* open sin excludes the guilty.’’ “Desire of

Ages,” p. 656.

I have quoted these different statements in these ex-

hibits two or three times, and have also requoted the

Scriptures and Testimonies to show them from different

viewpoints. Sometimes to get their meaning from the

standpoint of organization and again to show that the

organization was a systematic union of individuals in a

body with officers having authority, united for one pur-

pose.

I do not want to be unkind or bring a railing accusa-

tion against anyone, but felt it my duty to call attention

to these facts which I know everyone did not have ac-

cess to.

This move looks to me just like all the rest of the

rebellions which have arisen, and the object of which is

to harrass and hinder our work. While some things said

may appear very antagonistic and unkind, yet I have not

meant them so. I want to sustain that relation to every-

one that I may even admonish them as a brother and be in

full accord with Paul.

I know m the years go by as a people we feel more

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142

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and more like going straight forward with our work and

pay no attention to opposition, especially where it has

degenerated into rebellion ; and leave God to take care of

it, but as I have said there is a part of this work He

left for man to do, and the only question for us to be

Sure about is not to try to do God’s part of it. If I know

the truth, I know that anyone who goes back on it and

trys to tear it down is in rebellion. I know that two

times two are four, and any man who says it is five is

wrong. I have given some of my reasons for thinking as

I do. Now if it is rebellion we know the great master

mind has charge of it, and we may expect to hear from

him, for he was never known to be quiet when he can

get any clue at all, and he can generally muster some-

thing.

There is no record in all the Bible of such a solemn

warning and fearful threatening as is set forth in Rev.

14 :6, 15, in unmistakable terms. It is the most unreason-

able' thing to suppose that a God of mercy and love would

punish His children with unmixed wrath, threatened here,

if it was impossible for them to find out the meaning of

the terms of the Message, and so it would be just as unrea-

sonable to suppose that they never could find out when

and where it belonged, the time when due and a clear

fulfillment, such a fitness of the facts that no one need be

deceived. So there can be no reasonable excuse on the

part of those who honestly seek to know. While this

Message fits all these prominent points with scrupulous

exactness, all these characteristics are met, and it comes

at a time when the church is weighed down with a form

of godliness but destitute of power ; at a time when the

mad rush for pelf and gold seems to rule the hearts of

men with all the power of a demon’s sway; at a time

of a peace and safety cry, and that right in the face of the

most unexampled collection of the munitions for war and

unparalleled preparations for battle ; at a time when men’s

hearts are failing them for fear and for looking after

those things coming upon the earth ; at a time when men

are deceiving and being deceived ; at a time when the

world is deluded with its errors, overwhelmed with its

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143

business, crazed with its cares, delirious with its pleasures

and parlyzed with its vice. There is nothing that can

awake us from this deathlike stupor that prevails every-

where like this warning Message. There is nothing that

reins us up to the solemn realities of the judgment like

this “judgment cry” Message. So we see there is a cry-

ing demand on the part of the church for just this kind

of a Message to meet these emergencies and save a rem-

nant people. So God has encouraged His church by leav-

ing on record in His prophetic word, and oft repeated in

these long chains of prophecies a link definitely located

in the chain within the pale of certainty to encourage His

faithful servants with unbounded faith and confidence.

That this message has been on the wing ever since 1844

and its circle around the world is almost complete, is a

fact beyond dispute.

I desire to treat every soul right in this world. My

duty to God comes first, and in doing that, if it compels

me to carry reproof, rebuke, or oppose my best friends,

I feel it a duty to do it as kindly as I am able to do.

May the Lord hasten the time when we all may be of

the same mind and the same judgment, seeing eye to eye.

It is time for us to “lift up our heads when these things

begin to come to pass” (above referred to bright lights

going out) ; it is high time now, after so many of these

things spoken of to us as a people have been so literally

fulfilled, to look up and be encouraged “for our redemp-

tion draweth nigh.” Instead of these things being a

source of discouragement, they should be a means of con-

fidence and faith, for we know that the warning words by

His servant have been literally fulfilled before our eyes.

These things should lead us to seek the preparation that

we each so much need that we may be able to stand in

that coming time.

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ERRATA

Page 1 70, tenth line from top should read:

"Through the worldly san<ftuary.”

Page 178, nrft line should read: "I would not

found; 0 and line eighteen: "it is a new and living way. 0

Page 201, second line, insert at close of sentence:

"Viz.: f two atonements; one on the mercyseat, one on

the head of the scapegoat 1 . ’Cait Out, 1 p. 74. n

On pages 2 1 3 and 2 1 4, the quotations are from

"Patriarchs and Prophets,” pp. 356, 357,

Page 214, ninth line from bottom should read:

"two sermons each to show why."

Page 2 1 6, last line of "No. 7" should read: "gives

as a definition of ’veil, 1 ! a covering that hangs down 1 ."

Page 223, in third paragraph near its close read:

"blows her breath of triumph."

Second line from bottom, same page, read "so

shock."

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APPENDIX

AN OBJECT LESSON

In attending one of Elder Jones ’ meetings I got an

object lesson oh organization. The elder assumed the

leadership, or the chairmanship of the meeting. I say

assumed because he was not appointed nor elected by

that definite assemblage, as I was present and speak from

knowledge, and so he dictated it from start to finish, as

much and even more, than any chairman ever does among

the children of this world. Notice the following par-

ticulars: He ordered the assembly to sing on a certain

page, and they sang. Then again and again repeated this

order. Then he said, 44 Brother Ballenger, you pray.”

Brother B. prayed when he was told. No objections

offered yet, for they all Submitted to his authority which

was in exercising the leadership or chairmanship of that

meeting. Then after reading from the 4 4 Two Republics, ’ ’

and his comments on the Scripture that 4 4 Christ is the

head of every man,” left the chair ^and took the judge’s

seat and entered into the inner chamber of the hearts of

the S. D. A. denomination and found we did not believe

this ; that we did not and dare not preach it. I told him

we did, but he repeated his decision. I told him he was

wrong, but instead of giving his reasons for this Verdict

he told me to try it and I would find out. So he left me

to study out his reasons. Next he said we could not

preach on federation of churches because we were a fed-

eration, so he proved the first statement by his last

statement in this Case. So by this kind of logic you see

a man can prove anything. Now, after proving these

two points, as stated above, he asked now who has

changed, the denomination or Jones?

Next, Sunday labor question. Well, he did make a

little show of proof. First, Elder Daniells would not

allow the workmen at Takoma Park to Work on Sunday.

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146

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A voice in the audience, “Brother Jones, perhaps it was

a matter of courtesy to that strange people/ ’ He an-

swers, “No/’ So here he had to enter again into the

secret chambers of the heart and saw it was not that, but

did not tell us what it was. With that big, drawn-out

“no” you could tell he was sure of that. Then he said,

“We will not have any more of that kind of remarks.”

And so we see the way Brother Jones believes in religious

liberty and freedom of speech, especially when he wants

to get into the S. D. A. church to give two long discourses

showing the S. D. A. have gone back on these things re-

ferred to, and he complained and calls us the papacy, etc.,

when he was refused, but he himself would stop a man’s

mouth, even when it had only a very little tincture of

an objection to his conclusion, and the rest of us sat by

and submitted to the decision.

Then I analyzed that thing. I saw I had better keep

still, for my remark was more than tinctured with an

objection. Then I thought Jones is not my head nor my

leader, why should he stop my .mouth, but good sense

says he is the leader, the head in authority, to say what

shall be ruled out of this meeting. So he has a right to

say, “Elder, stop”; if not, I might go on and that other

man might go on till his meeting is broken up. So now

I asked the elder when he was setting forth what I be-

lieved if he would allow me to say 4 ‘ amen, ’ ’ but answered

so hesitatingly with that authoritative Jones look I said

to myself, I will keep still.

But we did not complain, just submitted only on his

assuming to know~ what we believed and was teaching

without giving any evidence on some of these things

which so misrepresented us that it looked bad to us. If

he could have given or read evidence that would have

been all right. Now if I had been evilly inclined so

much as to call him the pope for some of his dictational

ways, even right here in these meetings it would look a

little hard. But he doesn’t hesitate to call us the papacy,

and I know that never in all these fifty years of my

experience have I ever known one of our presidents to

go beyond these very principles which Jones endorsed

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147

and put into practice to tlie extreme.

Our presidents, as it happens, have all been very

modest men and never magnified their office by assuming

popish authority. Now, let us look at that statement of

his, “We will not have any more of that kind of re-

marks/ ? from a Jones standpoint. This was a matured

thought of his, as he had stated it before. Of course he

was on his guard and was careful for him, as he was try-

ing to prove that we were the papacy. It was the over-

flowing thought of bis mind, or he would not have said it.

But right here is your own word, the authoritative word

of one man to tell the many what they may say and what

they may not say, what they may do and what they may

not do, to which private judgment must be surrendered

under the alternative of being guilty of disorder. Is this

one of the fundamental principles of your reformation?

The facts are these: a man can’t run a meeting and

be responsible for good order without assuming the same

kind of authority that a chairman does in the common

business world, and the chairman can go so far as to turn

the disorderly over to the legal authorities, or as Paul

says in church work, to turn them over to Satan for the

destruction of the flesh. That is outside of the tent, the '

church, from among the the people of God (1 Cor. 5:5),

or to use Paul’s words, 1 4 That the one who did this deed

might be taken away from among you. ? ’ Now, the Elder

endorsed every one of these principles here in these

meetings.

I have not seized upon just one word or phrase like

Elder Jones did in the “Protestant Magazine,” which is

so unfair with any man, but I have taken the whole tenor

or the general drift of his words. I say every one of

these principles are recognized to the limit when fol-

lowed out to their logical end, and in one sense there is

one kind of force in it, for it puts a man into a place or

an attitude which is not his free will or choice, a place

which he had no desire to go. This is the feelings of a

man when he is deprived of a desired privilege of speak-

ing his mind. This is the way Jones felt when the au-

thorities decided that they did not want his kind of re-

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148

marks in the church. Just the same as he said to us in

the tent that' night, 4 4 We don’t want any more of that

kind of remarks” (here in the tent). Not that he wished

to interfere with our liberty in saying and doing what

we pleased in our own tent outside of his, Jones knew

he was not very far away from Paul’s line of procedure

when he said in Gal. 2:4, 5, 4 4 Because of false brethren”

who came around privily, to whom Paul 4 4 gave place by

subjection,” no, not for an hour. We believe in religious

liberty, but not in religious license to do wrong or any

way that would interfere with gospel order. As I said,

he exceeded the authority of a chairman in common busi-

ness affairs. They allow perfect parliamentary liberty to

each and every one away beyond what Elder Jones al-

lowed. Yet he says anything modeled after the civil

government is the papacy, but if you can excel it and go

beyond it in limiting the rights of individuals, will it

cease to be the papacy ?

We will take these principles and apply them to our

ideas of gospel order: first, Christ is the head of every

man or the leader. This object lesson teaches that we

must have a visible head or leader; second, it teaches

authority in this visible head or leader ; third, that author-

ity has a right, yea, a duty to say what kind of sermons

or remarks shall be submitted to the congregation over

which he has been placed, elected, or even assumed the

place of overseer, as that duty or right holds him respon-

sible for what goes on there ; fourth, hence that duty

compels him to stop those remarks in his assembly that in

his judgment would operate to tear down his work and

bring in disorder and confusion; fifth, that it is his duty

to go the limit of his authority to preserve that degree

of order and harmony which the best interests of

the cause demand.s Now, that is what we believe, but of

course he did it in the Jones way. Now, if there were

anything wrong it Was not in these principles but in the

way it was done. Now, this adopts everything we argue

for In church organization and discipline, and this lesson

recognizes the right and duty to turn a so-called brother

out of the church or congregation. Now, there is just

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149

the one point left to be very careful upon — how we do it.

If we follow the instruction of the great Head of the

church, then that will make all things just and right; it

makes no difference who complains or what the results

are. Now, how can any consistent man adopt these prin-

ciples in his camp meeting and call the S. D. A. the papacy

because they believe in adopting them in the church at

large. Brother Jones recognized them where he is re-

sponsible for good order, and did bring a measure of

force on every one of us, giving us all to understand that

he was the leader, no difference what we believed on

leadership ; and this carried to its logical ends, would

put a man out of any assembly if he continued in his dis-

orderly way just as every man who endorses that and

believes that must believe if consistent in doing the same

in the church.

The following thought, definitely expressed, has been

overlooked in the body of this article, which we greatly

deserved to have on record lest we might be misunder-

stood. And as every subject may be viewed from differ-

ent standpoints and hence might make a great difference

in the conclusion, and as we have stated before that words

have different .meanings and mean differently when dif-

ferently combined with other words, so we hope to state

so definitely and explicitly that which the tenor of all our

remarks show, so every one may understand and no one

could pervert without the inspiration of the great master

mind.

Now, the authority referred to, to be exercised by

the church or its officers, is not absolute authority that

inhers in either one of them independent of the scrip-

tural conditions, for every act must stand the crucial test

of the divine word, as that word is the ultimate and final

appeal. ,

Just the same as individuals by their words and acts

they are justified or condemned. They are in Christ’s

stead, representing Christ; His ambassadors; His word

of reconciliation committed to them. They are responsi-

ble to that government for every act. See Heb. 13:17:

“Obey them that have the rule over you and submit your-

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150

selves for they watch for your souls as they that must

give an account. ’ ’

An ambassador is one commissioned as an agent or

representative sent by one sovereign power to another,

and the moment they violate the conditions of their am-

bassadorship they are withdrawn and cease to be a legal

representative and hence lose all that authority that their

commission gave them.

You give your agent a power of an attorney to do a

certain business for you ; to sell your stock on your farm

and lease the said farm and invest the money in certain

bank stock, but instead of strictly following the terms

of his commission he sells the farm stock and all and loans

the money to a personal friend. He made a deed, but

could he deed away that farm? No. Because he had no

authority. He was not authorized to do that kind of busi-

ness and the law would not allow that action to stand

and the records would show that it was a fraud.

Just so with the church when it does not strictly fol-

low the divine instructions, but if it does follow them then

the principal or great head of the church will never go

back on his own words, but will endorse what was done

as freely as done in person by himself.

We will go back to the Sunday labor question, Jones

quotes the president of the Central Union as saying that

we had changed. Now, if that was the Denomination

instead of one man, he had a point, and to make that

appear he said this little leaflet letter size was denomh

national literature when the denomination as a denomi-

nation had never seen it, for the denomination does not

take little tracts like that and pass upon them. That

was nothing but his assertion, contrary to the facts in

general. Now, the facts are these about Sunday labor:

That there crept into this denomination through some of

the leaders of the religious liberty folks this extreme

vieAv on Sunday labor and it was preached throughout

our denomination till a large number endorsed it, for the

men who preached it were very popular men in the de?

nomination at that time. And what they said was taken

for granted to be true, while Sister White, and such men

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151

as Uriah Smith and others of that class, who were the

real founders of the Message, never endorsed it. So you

see, Test No. 9, instead of being something new to as old

fellows, was just bringing the denomination back to its

first and old position. See Test. Yol. 1, p. 354. That

was fifty -two years ago, and then Sunday labor was not to

be the test, but to disregard the Sabbath was to be the

test.

Extracts from a Tract by Eld, G, A. Irwin, “The

Mark of the Beast”

On page 6 of a leaflet bearing the title of ‘ ‘ Special

Testimonies to Battle Greek Church/ ’ dated January 11,

1897, the following definite statement is made: “The

sign or seal of God is the observance of the Seventh-day

Sabbath, and the Lord’s Memorial of his work of creation.

\* \* # The Mark of the Beast is the opposite of this,

the observance of the first day of the week.” In the same

leaflet, under the sub-head of “True Education in our

Churches,” the question is stated thus “John was called

to behold a people distinct from those who worship the

Beast or his Image by keeping the first day of the week.

The observance of this day is the Mark of the Beast.”

In a manuscript bearing date of 1899 these words occur :

“It is for the interest of all to understand what the Mark

of the Beast is, and how they may escape the dread threat-

enings of God. Why are men not interested to know

what constitutes the Mark of the Beast and his image?

It is in direct contrast with the Mark of God.” Refer-

ence is then made to Ex. 31 :2-17, which shows that the

Sabbath is the Sign or Seal of God. Numerous other

references might be taken from Sister White’s writings

that state the same fact by inference, if not in such plain

terms as the foregoing. So that her position on the ques-

tion of what constitutes the Mark of the Beast is clear

and plain. And this is the position that was taken by the

pioneers in this message after a careful study of the

Prophecies, and to which the Denomination has held all

the years of its existence, and still holds.

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152

This brings us to the consideration of the second ques-

tion, “WHEN IS THE MARK RECEIVED?” This is

where the confusion conies in, and the minds of men are

led tp different conclusions. But this part of the ques-

tion is just as plain as the first, when all that has been

written upon the subject is taken as it is written, and not

as garbled sentences and parts of sentences taken from

the middle of paragraphs and out of their connection and

setting and made the premise of an argument and opinion.

In a communication written in Australia, and bearing

the date of November 20, 1895, the statement is made that

“refraining from work on Sunday is NOT receiving the

Mark of the Beast ; and when this will advance the inter-

ests of the work, it should be done.” Elsewhere in the

same communication this statement is made, “At present

Sunday-keeping is not the test.” About the time this

communication was written, Sunday laws were being rig-

idly enforced in Tennessee, and some of our brethren were

in jail for working on Sunday. Those in charge of the

Religious Liberty Work at that time were teaching that to

refrain from work on Sunday, because of the law, was re-

ceiving the Mark of the Beast. During the agitation a

letter was sent to Sister White to inquire if she had any

light on the question, and the communication referred to

came in reply. The communication was accepted by all

at that time as light from God.

\* Following the statement that “At present Sunday-

keeping is not the test,” she says, “The time will come

when men will not only forbid Sunday work, but they will

try to force men to labor on the Sabbath. And men will

be asked to renounce the Sabbath, and to subscribe to

Sunday observance or forfeit their freedom and their

lives.”

In the year 1861, thirty-four years prior to the fore-

' going date, a similar statement was made, and can be

found in Vol. 1, page 354. It reads as follows: “The

decree will go forth that they must disregard the Sabbath

of the Fourth Commandment, and honor the first day, or

lose their lives. ” In the communication bearing the date

of 1895 this statement occurs, “The final issue of the Sab-

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153

bath question has not yet come, and by imprudent actions

we may bring on a crisis before the time.” “The time

has not yet come for us to work as though there were no

prejudices. Christ said, 4 Be ye wise as serpents and

harmless as doves/ If you see that by doing certain

things which you have a perfect right to do you hinder

the work of the truth, refrain from doing those things.

Do nothing that will close the minds of others against the

truth. There is a world to save, and we gain nothing by

cutting loose from those we are trying to help. (All things

may be lawful, but all things are not expedient or wise).

# # # On Sunday there is the very best opportunity

for those who are missionaries to hold Sunday schools,

and come to the people in the simplest manner possible,

telling them of the love of Jesus for sinners, and educat-

ing them in the Scriptures. ’ 9 Seven years later, when a

crisis in the enforcement of Sunday laws in Australia

seemed imminent, the same counsel was given ; 4 4 The light

given me by the Lord at a time when we were expecting

just such a crisis as you seem to be approaching was,

that when the people were moved by a power from be-

neath to enforce Sunday observance, Seventh-day Advent-

ists were to show their wisdom by refraining from their

ordinary work on that day, devoting it to missionary

efforts.

4 4 To defy the Sunday laws will but strengthen in their

persecution the religious zealots who are seeking to en-

force them. Give them no occasion to call you lawbreak-

ers. If they are left to rein up men who fear neither

God nor man, the reining up will soon lose its novelty for

them, and they will see that it is not consistent nor con-

venient for them to be strict in regard to the observance

of Sunday. Keep right on with your missionary work,

with your Bibles in your hands, and the enemy will see

that he has worsted his own cause. One does not receive

the Mark of the Beast because he shows that he realizes

the wisdom of keeping the peace by refraining from work

that gives offence, doing at the same time a work of the

highest importance.” Yol. 9, p. 232.

The following statement, taken from the 4 4 Question

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154

Chair,” Review and Herald of March 9, 1897, so fully

accords with the foregoing instruction, that it fits in right

here and shows that our church paper under the able edi-

torship of Elder Uriah Smith, stood for the same views

relative to the Mark of the Beast, as those enunciated by

Sister White in all her writings where this subject is

under consideration.

Ques. “Is Sunday-keeping the Mark of the Beast

independently of its enforcement by the two-horned

beast ? 9 7

Ans. “An institution may have an inherent nature

in itself, and yet be clothed with a new significance, or

assume a new character, by special circumstances con-

nected with it. We take this to be the case with Sunday-

keeping. It is a child of the papacy, with paganism as

its fosterfather. It grew to such a position of promi-

nence that the papacy adopted it as an emblem of its

authority and a badge of its power. Ever since that time

it has been in its inherent nature, ‘the Mark of the Beast/

But multitudes have been led into its observance with no

idea that it is an institution of the church, or that it is

claimed by Roman Catholics as such. This may be said,

perhaps, of the entire Protestant church. But in the last

great conflict between truth and error, when those who

are coming up to the condition of translation and are to

be purged from every relic of the apostasy, the fact that

this institution is the banner and mark of that power

symbolized by the beast, is to be brought out in great

distinctness, and when the issue is thus clearly made, every

one, by his attitude toward this institution, will show

whether his allegiance is to the human or the divine.

Then the observance of Sunday will have a new signifi-

cance ; it will then have a new r character. It will then be.

in the prophetic sense, the mark of the beast, as opposed

to the mark, or seal of God. And until it reaches this

stage, prophecy does not take cognizance of it as the

mark of the beast. And it is only in this sense in which it

is used in prophecy, that we have to do with it.”

(Pages 4 to 7)

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155

Now, lay one of Jones' statements down here. While

he does not believe Test. No. 9, he pretended to believe the

testimonies back at the South Lancaster meeting and Yol.

1 was one of them at that time, also all that were quoted

on that occasion which you see he does not believe. Now,

when he preaches on his organization theory you will find

in his little tract, “The Final Word,” p. 51, in his confes-

sion of faith, statement 5, “I hold that Sister Ellen G.

White is a messenger of God with a message to the peo-

ple.” Will Rupert and Ballenger say “Amen?” This

was said after Jones had started off on his tangent. Now,

statement 4, “I hold that the testimonies are not in addi-

tion to the Bible, that they are not to take the place of

the Bible ; but that they are to bring us to the Bible and

to help us to a better understanding of the Bible, and as

such they are and always will be welcome to me.” Now,

I will freely give Rupert and Ballenger the privilege of

saying “Amen,” yea, more than that, Jones also. You

take them and welcome them to a better understanding

of Sunday labor and the organization questions. You

took them at South Lancaster on that subject then, and

you surely know, yes, Rupert and Ballenger too well

know, that you have gone back not only on the Third

Angel's Message, but you have gone back on your own

confession of faith articles 4 and 5.

He refers to a campaign in his leaflet and a statement

made concerning it, and so quotes, “That it is a campaign

against error and to uproot the baneful influence of the

seeds of doubt.” Then he quotes further from the said

statement, “Elder Jones may boast if he wishes that he

will never take any part in this campaign against error.”

Jones answers, “I do not particularly boast, but I never

will take any part in it.” Then says, “It is infinitely

better to preach the truth than it is to campaign against

error. \* \* \* Many times lately have I been asked

how is this controversy going to be stopped. I Answer, I

do not know how it is going to be stopped, but I know

how it can be stopped in a day. Let each person himself

stop it and go to preaching the Third Angel's Message.

# \* \* That is what I now purpose only to do.” Then,

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156

further on, says, “I am done with it [controversy].

\* \* \* So now I say I shall spend my time in preaching

the Third Angel's Message.... not indirectly through some

other issue, but directly as that message is in the Bible

and as it is called for by the awful conditions in the world

and amongst the nations."

Now, I must confess that these were pretty good con-

clusions, and when Jones started out he started on that

line, and when he first came to Lincoln on his lecture tour

he stuck pretty close to it, and I could not even get him

to come up and stay all night with me for fear he might

be misjudged, for I wanted to admonish him of the great

danger of doing just what he is doing now contrary to

these statements. I have quoted from his leaflet, pp. 47,

48, 49. Now he can come to College View and stay weeks,

and instead of stopping the controversy and preaching

the Third Angel’s Message as it is in the Bible, not indi-

rectly through some other issue, but directly; now in the

face of all these statements of his he boldly announces

that he will show in two discourses why he was cast out.

Then when he comes to show us he says, 4 ‘I am preaching

nothing but the Third Angel’s Message,’’ while he had

announced that the subject would be “Cast Out.’’

Now, we knew Elder Jones could not live up to those

statements of his, for they were contrary to the cause he

had espoused; even went so far away from them that he

could challenge our brethren to a controversy and they

would not lend themselves to it. So he blames them for

that. (See his words to Spicer.) Now, who has changed

on this point, who has stopped this controversy? Let

each person himself stop. Has he stopped? He said he

would, and finds fault with the brethren because they

have stopped. Then he uses the reproachful word, “You

are now assuming the holy attitude that you would not

wish to lend yourself in any way to a campaign of oppo-

sition," etc. “It would be amusing if it was not dis-

gusting." These men surely agree in their tactics and

the course they pursue, even if they disagree in their

fundamentals.

It seems to be very hard for these men to state any

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157

of these questions pertaining to the denomination so fairly

that the outside world can get a true understanding of

our position. Elder Ballenger, in ‘ ‘ Gathering Call, ’ ’ April

14, 1914, says : "I was cast out for exactly the same truth

that Elder J. H. Waggoner taught in his work on 'The

Atonement/ I was tried, convicted, and denounced as a

dangerous man. ’ ’

Let us see what Waggoner does say: "I think no

doubt can remain that the judgment of the saints, the

blotting out of sin, the making of the atonement, and the

cleansing of the sanctuary are identical/’ "Atonement,”

p. 124.

‘ ‘ The atonement is the work of the priest in the most

holy place,” p. 125. "It is a matter of wonder that any

Bible reader ever for a moment recognizes as true the

idea that death makes the atonement when it is always

represented as the work of the priest with the blood of

‘the offering in the sanctuary. So the offering or death of

Christ on Calvary was for all the world and the atone-

ment only for those who repented,” p. 125. So it was

not made on Calvary nor was it made till the very last

work of our great high Priest and only for those who

afflicted their souls. So Waggoner says no atonement was

made for those who did not repent (p. 126). But Elder

B. says in this issue quoted, "The atonement was general”

— that is, for all. But why try to make it appear that he

agrees with our leading authorities and was cast out for

such a belief ?

In hearing Elder Jones and analyzing his course, I\

could but think of a monocyclist that came to our town

to demonstrate his craft. He convinced me that a man

can ride one wheel, and also convinced me that it took a

well-trained expert to do it. In order to hold his position

he had to turn and twist his"body in all kinds of shapes

and change with great rapidity backward and forward,

to the right and left, and then sometimes go down. You

see, it is something like a milk stool : you must sit oh it

or hold to it to make it stand up. His great effort was to

show that the denomination had gone back instead of he.

He says: "In 1901 the denomination was brought to the

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158

very threshold of the Christian and New Testament order.

But instead of going on through the open door fully into

evangelical Christianity, in 1902 that whole order was

reversed.” (Appeal, p. 49.) Then again he said: “If

you do so # # \* which he claims they did, then you

will be back to Egypt.” Now, we see from what he says

here that instead of going on through the open door we

went back. He does not claim that we went back any

during the two years from 1899 to 1901. But in 1902 we

reversed our engine and started back. As he was with us

up to 1902, and had much to do with that movement in

1901, so of course the inference is that if we had allowed

him to lead us on we would have gone through that open

door fully into that evangelical Christianity of his, where

the Lord can have His way, and “you will let the Holy

Ghost be King,” p. 47.

“The Holy Spirit is sole sovereign, King, Guide, and

all in all,” p. 48. So you see, if we had gone through that

open door we would now have for our leader the King

and Guide, the Holy Ghost. Somehow I think we would

have had somebody else for leader, king and guide. Jones

No. 2 went on through the open door and the denomina-

tion went back, if we let him tell it, at least as far back

as the previous General Conference (1899) had landed us.

But where was that? Let Jones No. 1 tell us where we

stood at that time. (Remember that in 1901 we stood at

an open door.) See all the exhibits from one to eleven.

If Jones No. 1 was right it is not a very bad place to go

back to. Let us look at some of these eleven exhibits.

Well, instead of riding on this one-wheeled vehicle we

have gone back to the vehicle with wheels within wheels

and God's hand is moving all the wheels. So they are

living wheels (Eze. 1) and they can stand alone without

a human hand (Exhibit F). Yes, gone back without

abandoning the Christian order near enough to the Mosaic

order to hear Moses and the prophets and believe (Luke

16:3, Exhibit G). Yes, gone back to that organization

so firmly rooted and grounded that nine hundred and

ninety-nine out of every thousand could not destroy it

(for God is in it), much less a handful of puny men (Ex-

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159

hibit B). Yes, and to that one that Jones No. 1 said was

God’s own and would continue to the end. Yes, gone

back to that church where Christ is the head of the church

and His testimony is in the church, and He will remain in

it till the end (Exhibit B). Yes, gone back, not to Rome

nor the papacy, but so-far off that you dare not, you must

not even talk about us being the papacy (Exhibit A).

Yes, back to that General Conference whose voice was the

voice of God (Exhibit D), and where Jones was called by

God and put in a place of authority and honor. Yes, back,

clear back, where you must not even think that God’s

cause is going to pieces, much less preach it (Exhibit K) .

Yes, Brother Jones, have you not gone far enough

through that open door to satisfy yourself, Rupert, and

Ballenger that you can not agree even on fundamentals

after eight years of trial? You had all better decide to

come back or go back, as you call it, where Jones No. 1

said God can cause us to see exaetly alike, and then cites

a case where more than a dozen met together and not three

of them of the same mind and in a little while God caused

the whole number to see exactly alike (Exhibit I).

We trust that all we have said will not serve to

bolster us up to believe that we are all right, but rather

let it humble our hearts in sorrow to think that it is pos-

sible that our spiritual condition may be such as to cause

the Lord to suffer such experiences to befall us on account

of our dereliction to duty and lack of loyalty to Him. He

allows these things to come to awaken us from the stuper

and indifference that has fallen upon us in this watching

hour. How few of us are posted and know definitely the

reasons for our faith. Instead of growing and becoming

stronger and more settled in the message every day we

become weaker, for these points fade away unless we con-

tinue to study the Word.

I have wished that in what I said I had known how

to have said it in a better way, but have felt keenly that

these facts ought to be brought out some way. I have

had a desire not to say anything unnecessarily to alienate

or drive these brethren farther away, so I could not do my

duty and thus carry out Paul’s admonition to admonish

them as brethren (2. Thess. 3:15).

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160

LETTER FROM ELDER JONES

;\_ : k 1441 D Street,

Lincoln, Neb.,

August 2, 1914.

\

Eld. J. H. Morrison,

College View, Nebr.

Dear Brother :

Late yesterday afternoon I had the first chance to see

your book. I note your address to me personally on pp.

88-89, where you say :

‘'Now we hare a man who will meet you at any time

and place, and he will not place you under any restric-

tions, law or order, but accept you on your honor, expect-

ing you to be fair, with the understanding that you

reaffirm what you said in College View, December, 1913,

viz., that you preach and believe the same as you did on

organization twenty years ago.”

I write this to inform you that I accept that pro-

posal. Will you please inform that man to this effect?

I cannot just now name the time and place, but I will

do this as soon as possible. I write this much now to let

you know that your proposal is accepted, and that he

may know this at the earliest day.

I should like that he will meet my propositions in

their order as I have given them, and to which you refer ;

viz., —

1. That he tell the people publicly, wherein I have

given up or gone off from the Third Angel’s Message.

2. Wherein I have given up or gone off from any

single truth of that Message.

3. Wherein I have given up or gone off from any

single truth of any kind.

And he is at liberty, at any place in the three, or

after the three, to use your “Jones No. 1,” and “Jones

No. 2” and all that you have quoted and said in that

connection.

Also I wish that he shall accept my challenge to

“Elders Daniells, Spicer, Prescott, or any other man,”

to which you refer. Your statement in your book is in

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161

that direct connection, and implies that he is ready to do

this. I desire that he shall.

Of course it is understood that the Bible is the stand-

ard and test of what is truth.

Please let me knoysr as soon as you can whether he

accepts this as I have written it; and if not all of it,

then how much of it. Then I can the better name the

time. Truly,

ALONZO T. JONES.

r ELDER MORRISON’S REPLY

College View, Nebr.,

August 7, 1914.

Dear Brother Jones:

I received your communication and note what you

say. I have been very busy for the last few days, as

you know I earn my bread by the sweat of the brow, and

hence a little delay.

First, I want to express my desire that our corre-

spondence in this way will not serve to separate us so-

cially, for I hope to keep in the condition of mind to be

always glad to meet you on the praying side of eternity,

but as far as our theological views are concerned, I think

we are about as far apart as we can get as long as

you hold and preach that we are on the lead in this

great church federation movement and that we are like

the papacy, and are indeed the papacy itself, so long

this antagonism between us will continue. I have no

confidence at all in the course you pursue in the fight

you are making against our people. I say it is rebellion

instead of a reformation, and it crops out in every sermon

that I have heard you preach, both in spirit and in word.

Now, the main object, of course, of this letter, is not

to reprove you, or try to set you right, but to relieve

you of that suspense that our statement in that little

booklet seems to place you, and I shall try to do this

frankly. I want to call your attention, Brother Jones,

first, to the fact that you have misapprehended the ques-

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162

tion, and stated three propositions for discussions of your

own, and then suggest a fourth one, viz. :

1. “ That he tell the people publicly wherein I have

given up, or gone off from the Third Angel’s Message.

2. 4 ‘Wherein I have given up or gone off from any

single truth of the Third Angel’s Message.

3. “Wherein I have given up or gone off from any

single truth of any kind.

“Also I wish that he shall accept my challenge to

Elders Danieils, Spicer, Prescott, or any other man.”

First. I want to thank you for further evidence on

the subject that your movement carries the marks of

rebellion. This is appreciated more especially because it

is new, right from headquarters. I refer to this willing-

ness of yourself to engage in this conflict, battle, or fight.

This, you know, is a peculiar characteristic of rebellion —

always ready for battle, always in a fearful suspense that

they will lose their ammunition and not have a chance to

use it. I said on page 8 of this little booklet, “Mark

the spirit that characterized these reformers, that it was

not a warlike and belligerent spirit, a desire to down

something else and build on their ruins, while all these

other moves referred to commenced to tear down what

they had helped to build up, challenge and re-challenge

our people for battle ; and so we see the dominant and out-

gushing spirit of all these movements is just the same.”

Now, you know we gave you no cause to hope that

any one of our leading, active men would engage with

you in such affray. In fact, it was not intimated that

there were more than this one man that would, only on cer-

tain conditions, and there was the least little glimmer of

hope on which you might cling to in our statement on

page 89, paragraph 2, but everybody could see that that

would be a very great emergency. Think of it! You

hastened so very quickly, got the book late in the after-

noon, scanned it so closely that you found the only place

in the 159 pages where there was any encouragement

given that you could have a chance to display your skill

and show your prowess on the battle field. I say hast-

ened — only slept one night till you got your proposal

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163

off, looking very much like you feared something might

happen to prevent the war cloud from emptying all its

fury.

Now, you say, “I write this to inform you that I ac-

cept that proposal. Please inform that man to this ef-

fect/ ’■ This might not be understood unless w T e had the

proposal clearly stated before us. Turn to the pages to

which you refer, 88 and 89 : “Now Elder Jones, as to that

challenge to Elder Daniells, Spicer, or any other man/’

Then follows a statement of our views of going into a

jangle of this kind clearly, delinitel|y, and explicitly

stated, so no one could misunderstand me. It is there

clearly stated that we could not voluntarily plan to do

anything of the kind; that is, to call the public together

to witness a hand to hand conflict between two ministers,

both Sabbath-keepers. I have too much respect for the

cause to bring reproach upon it from the outside world,

as I think that would do. You will see that I give an

illustration of this poifcA in this book, pages 86 and 87,

the case of Mr. Bryan 'being challenged to meet Mr.

Baily, of Texas, in debate. He refused on the same

ground that I refer to.

Now, I have referred to some of the thoughts ex-

pressed at the time when this so-called proposal was

made, as it was made under the pressure of your chal-

lenges, and also Rupert’s, to me personally, which indi-

cated to me that fight, war, and battle were the funda-

mentals of your movement. The eagerness and avidity

with which you grasp this morsel like a starving man

strengthens that conclusion. So now under those con-

victions, I made this proposal without revealing the name,

so as to further develop the spirit of your cause, and if

it developed, as I was quite sure it would, and as it has,

then I would give his name, and that is a personage

spoken of and occupying a prominent place in this book-

let; viz., Jones Number 1.

Now, Brother Jones, I did not mean to provoke you

in this matter, but I did not see how we could satisfy

your longings in any better way, believing as we do.

The proposal, “Now we have a man (spoken of in this

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164

book as such) who will meet you at any time or place,

and he will not place you under any restrictions, law, or

order, but accept you on your honor and expect you to

be fair, with the understanding that you will reaffirm

what you said here in College View, December, 1913;

viz., that you now preach and believe the same as you

did on organization twenty years ago.” I. knew Jones

Number 1 had a little story he could tell in his own quiet

way if he had a chance to do it that way, and will grant

you the privileges that I have spoken of, and perhaps

more. But if you were dealing with me, I would hold

you to the statement of the question, or proposal without

allowing you to ring in any changes, and I would hold

that you must prove it in the terms of that proposition

which you say you accept, but you go right away from

the proposal and name these other three propositions and

don’t say one word about the proposed question. You

say the Bible is to be the standard and test of what is

true. If you mean Bible truth, I say amen, but look at

the question, ‘ 4 Does Jones preach the same as he did

twenty years ago on organization?” The question is not

whether Jones preaches the Bible truth on organization

now, nor even twenty years ago, but Does he preach

the same he did twenty years ago? As I said, if a man

was dealing with me and we had laid down a proposition

to prove or disprove and he should ignore that proposi-

tion and understake to prove something else, I would

hold him up at once. Now tell us how the Bible could be

the test whether Jones preaches the same now he did

twenty years ago? Suppose I am arrested for stealing

a horse, shall we apply to the Bible or my record? I

think, Brother Jones, your record in this case would be

the test. Think of it! For you to compel a man to

prove by the Bible that you had changed. I imagine that

I see him go to Genesis, Exodus, Deuteronomy, or the

New Testament to find where Jones had changed. Then

I see you going back to the old Mosaic order to prove

you had not changed.

Now I guess you understand me. The secret is re-

vealed and I don’t think I have anything more to say\*

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165

but remain yours as ever, knowing it is a friendly act to

point out a man’s mistakes.

Another thought I had in mind which was omitted

and that was that I was trained to believe by our leaders

fifty years ago that it was wrong to challenge our op-

posers and to keep out if possible from such conflicts as

the Scriptures were against them and contrary to our

Message, etc. I never challenged a man in my life.

Yours truly,

J. H. MORRISON.

And so the correspondence closed.

[Had I thought that the Elder would have had any

trouble about deciding who the man was ready to meet

him — (supposing he would analyze all that was written

about Jones No. 1 and Jones No. 2), I might have said

that it is A. T. Jones No. 1 , but my reason is given

above.]

Shortly after this Elder Jones sent out an appoint-

ment for three evenings to review the book, and the first

night attacked two points, I was told. First, where I

said we had a man that would meet him, etc. (p. 89),

and so questioned the integrity of the author to say they

had a man when they did not. Second, as further evi-

dence on this same point he referred to p. 140, where

“damnable heresies” are referred to, claiming they were

the author’s words as the quotation marks were left off

by mistake, omitting to read the connection which showed

the author had used it as a quotation (see p. 141).

Then the next evening, being present, I called his

attention to it and asked him to read it. He read above

it, then on the page before, then after it, and all around it,

and threw the book down. So I went over and put my fin-

ger on the place and told him to read and then he read it

in such a listless lifeless way the audience would fail to

get it. That night he commenced with a long story;

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166

first referred to the Minneapolis meeting, then said the

Lord had made an effort at three consecutive conferences

to get the denomination right, citing 1897, College View ;

1899 at South Lancaster ; 1901 at Battle Creek. Then he

said the denomination would start and then go back, but

he would not go back with the leaders and so he said here

he stood tonight and would stand. Then he waved the

book in the air with a look and air of disgust, saying,

“Who has changed ?” I told him to try his lance on

Exhibits B and K — Going to pieces, but he never at-

tempted it nor on any other one of the Exhibits directly,

only in this roundabout way.

Elder Jones, you know a man can take the wrong

side of a question and do just as you did here at College

View when you pretended to review my book. You

never even attempted to analyze one of the eleven Ex-

hibits and show up their untruthfulness or mistakes. You

know you got into the aeroplane of your own imagina-

tions and flew away around and above us common mor-

tals trying to show how the Lord through Elder Jones

had been trying to set the denomination right, especially

on these three different occasions, and, as you are at it yet,

therefore Jones has not changed. Hence the book is

wrong. Now instead of going to the people in this way,

show the strength of your position by taking the great

cleaver of truth and lay open each and every one of those

Exhibits and if you have not time to take all of them

take Exhibit B, on Organization, and K, on the Denomina-

tion Going to Pieces, and show where we were wrong.

Come, get down off your air castle, to these visible things

where we can all see you grappling with the thing itself,

and if you dare not undertake it in public, take it in the

stillness of the twilight hour of your own quiet home

after eliminating the spirit of this fierce, bloodless battle

between us and just before the sacred hour of worship,

and then give me the analysis of it. If you care not to

do that then take it to the public. You know I have

shown a willingness to wrestle with the main pillars of

your arguments, also with Rupert’s and Ballenger’s.

However you may think I failed. What I say unto one

I say unto all.

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PART TWO

I will first call attention to some of the admonitions

given to the ministers.

4 ‘ Angels ’ hands will overthrow the deceptions that

are being formed. The bulwarks of Satan will never

triumph. Victory will attend the Third Angers Mes-

sage. \* \* # \* \* Some will go out from among us

who will bear the Ark no longer. But these cam not

make walls to obstruct the truth, for it will go onward

and upward to the end.

“In the past God has raised up men and He still has

men of opportunity, waiting and prepared to do His

bidding, has men who will go through restrictions which

are only as walls daubed with untempered mortar. When

God puts His Spirit upon them they will work. \* # #

The truth will not be diminished nor lose its power

in their hands. # \* Satan will misrepresent, misapply

and pervert everything he can. \* \* Even in our day

there has been and will continue to be entire families

who have once rejoiced in the truth who will lose faith

because of calumnies and falsehoods brought to them in

regard to those whom they have loved and with whom they

have had sweet counsel. \* # Many who now claim

to believe the truth but who have no anchor will be

bound up with Satan ’s party. Ministers, do not dis-

honor your God and grieve the Holy Spirit by casting

reflections on the ways and manners of the men He

would choose. God knows the character. He sees the

temperament of the men that He has chosen.’ ’ — Special

Test., No. 11, pp. 9, 10, 11.

“The truth must bind us together like strong cords,

in order that no distracted efforts may be witnessed

among the workers.

“If disorderly manifestations appear we must have

clear discernment to distinguish the spurious from the

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168

genuine. Let no messages be proclaimed until they have

borne a careful scrutiny in every jot and tittle.

“Every conceivable deception will be brought to

bear upon those who have not a daily living connection

with God. In our work no side issues must be advanced

until there has been a thorough examination of the ideas

entertained that it may be ascertained from what source

they have originated. Satan’s angels are wise to do

evil and they will create what some will claim to be

advanced light, and will proclaim them as new and won-

derful things and yet while in some respects the Message is

truth it will be mingled with men’s inventions and will

teach for doctrine the commandments of men. # \* \*

There may be supposable things that appear as good

things and yet they need to be carefully considered with

much prayer for they are specious devices of the enemy

to lead souls in a path which lies so close to the path of

truth that it will be scarcely distinguishable from the

path that leads to holiness and heaven, but the eye of

faith may discern that it is diverging from the right path

though almost imperceptibly. At first it may be thought

positively right, but after a while it is seen to be widely

diverging.” — Special Test., No. 3, p. 62.

MOSES, A TYPE OF CHRIST.

Christ was a prophet like unto Moses. — Deut. 18 :15 ;

P. P., p. 480. Philip said, “We have found him of whom

Moses in the law did write,” etc. Jno. 1 :45. “This is that

Moses, which said unto the children of Israel, a prophet

shall the Lord your God raise up unto you of your breth-

ren — like unto me. \* \* # This is he that was in the

church in the wilderness.” Acts 7:37, 38. “And Moses

verily was faithful in all his house, as a servant, for a

testimony of those things which were to be spoken after ;

but Christ is a son over his own house.” Heb. 3:5.

“ The law was given by Moses, but grace and truth came

by Jesus Christ.” John 1:17. “Who hath \* # # #■

brought life and immortality to light through the Gos-

pel.” 2 Tim. 1:10.

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169

These scriptures indicate at least that Christ was

to do a similar work to Moses and that is just what a

type or anti-type means.

“How much more shall the blood of Christ, who

through the eternal Spirit offered himself without spot

to God, purge your conscience from dead works to serve

the living God? And for this Cause he is the mediator

of the new testament, that by means of death, for the

redemption of the transgressions that were under the

first testament, they which are called might receive the

promise of eternal inheritance. For where a testament

is, there must also of necessity be the death of the testa-

tor. For a testament is of force after men are dead;

otherwise it is of no strength at all while the testator

liveth. Whereupon neither the first testament was dedi-

cated without blood. For when Moses had spoken every

precept to all the people according to the law, he took

the blood of calves and of goats, with water, and scarlet

wool and hyssop, and sprinkled both the book and all

the people, saying, This is the blood of the testament

which God hath enjoined unto you. Moreover he

sprinkled with blood both the tabernacle, and all the ves-

sels of the ministry. And almost all things are by the

law purged with blood ; and without shedding of blood is

no remission/ ’ Heb. 9:14-22.

So we see Moses had to do something in his house

(though a servant only) both in the dedication of the

first testament, also of the first tabernacle and all the

vessels of the ministry, and not only the book that 'con-

tained the covenant but the people. This evidently

shadows forth Christ as a son over His own house; His

work in the use of His own blood in dedicating the new

covenant and its tabernacle, the heavenly tabernacle;

the place of service, an antitype of the earthly tabernacle

and its service.

“It is as essential, no more so, and no less, that we

have faith in a Redeemer who has come and died our

sacrifice, as it was for the ancients to believe in a Re-

deemer to come, whom they represented by their typical

sacrifices.” Sufferings of Christ, p. 4. .

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170

As the minds of men became more and more blind, so

God had to bring out this great gospel truth plainer and

plainer. So He made it more tangible that we could see

it with our eyes. This He tried to do and did do as much

as any material object could represent a spiritual truth.

This was done in those sacrifices and offerings and in the

tabernacle service, etc. He held up before them this

tabernacle which the Lord pitched or organized for the

purpose of doing this work to meet the then present con-

ditions. So through that worldly sanctuary the Lord tried

to teach His people some things they did not see or com-

prehend. And when we come to this so-called new cove-

nant we see it was the unfolding of that germ principle

from away back from the fall of man, but was not dedi-

cated or. ratified till Christ and it is now made known

as never before, so the temple was now dedicated and

laid open for service as never known. Christ is the

anti-type of the passover, the lamb of God that takes

away the sin. of the world. As a lamb slain from the

foundation of the world He is the anti-type of the sin

offerings, both of the victim with its blood and the priest

who offers the blood and makes the atonement. He of-

fers Himself as the substitute victim without the gate

where He suffers. Heb. 13 :12. He takes the blood of

the victim and dedicates His place of service Him-

self, like Moses, and all that pertains to it. This

new covenant had been in the process of development

from the fall. The same might be true of the tabernacle

not made with hands, but now at that time they are dedi-

cated and laid open as never before made known, “the

mystery of Christ, which in other ages was not made

known, unto the sons of men, as it is now revealed unto

His holy apostles and prophets by the Spirit.’ ’ Eph.

3:5.\* Why? “To make all men see what is the fellow-

ship of the mystery, which from the beginning of the

world hath been hid in God.” Yerse 9. So God put it

in a material, tangible form clothing it in types, and

then laid all open in the anti-type, revealing it so clearly

that we all can see at least the great essential and im-

portant points, yet we may not understand all the little

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t

171

minutiae or details that enter into this wonderful system.

The great question between Elder Ballenger and

ourselves is, Did Christ enter the holy of holies of this

tabernacle, sanctuary or temple to do the work typified

by the high priest (set forth by Leviticus 16) on the day

of His ascension? He affirms. We deny. While we

agree perhaps on many things in this great system of re-

vealed truth we differ radically on the question above

and no doubt we will agree that every argument must

reach the question stated to have any bearing in this dis-

cussion. We will not allow any indefinite or inferential

testimony to overthrow a plain definite and explicit dec-

laration of the divine Word.

So we see that it is not enough to show that He

went into the second apartment on that day for He might

go there for a very different purpose. This he might

show in different ways. Our old preachers in the old

Third Angel's Message taught that it was not safe to

build some special doctrine or system on an inferential

testimony and that we must have at least one or two

plain, clear, definite and explicit declarations of scripture

as a foundation on which to rest the superstructure.

Then we could fill in with inferences and human reasons,

knowing we had a sure foundation. We would not allow

an inference to overthrow a plain “thus saith the

Lord." This is self-evident from the fact that if we

did allow it we would allow the less to overthrow the

greater and so establish all kinds of absurdities. For

instance, we called the following, Sunday-keeping argu-

ments:' “And upon the first day of the week when the

disciples came together to break bread, Paul preached

unto them." Acts 20 :7. “Upon the first day of the week

let every one of you lay by him in store as God hath

prospered him." 1 Cor. 16:2; it could easily be said:

“These scriptures point toward the first day of the week

as set apart as the day of church assemblies or Sabbath-

keeping observance," but they don’t say it.

Now I want you to observe closely whether this new

movement— this late edition of the Third Angel’s Mes-

sage observes these principles as stated above.

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172

The principles laid down in the beginning of this

present article are too plain to be repudiated by any

Adventist believer. Even orthodox ministers would not

dare to set them aside. Let us look at them a

little. We will let Paul express himself freely and see

what we can learn from him. “All scripture is given

by inspiration of God and is profitable for doctrine, for

reproof, for correction, for instruction in righteousness

that the man of God may be perfect, thoroughly fur-

nished unto all good works.” 2 Tim. 3:16. Now re-

member, that which is “ written ,’ 9 for that is the mean-

ing of the word “scripture.” So we are assured that

the man of God is thoroughly furnished with written

evidence to substantiate all the doctrines that are profit-

able. Then be sure if we cannot get the written state-

ment that it is so we can decide that it is not necessary,

or profitable. So we see it needs more than an inference

— at least one “thus saith the Lord.”

Again, Paul says “I kept back nothing that was

profitable.” Acts 20:20. “I shunned not to declare

unto you all the counsel of God.” Verse 27. With

these points clearly stated by Paul we will expect every

profitable doctrine to have a solid foundation: not sand,

but a rock; not simply the reasons and philosophy of a

man who is likely to be mistaken.

Some have queried why I touched Elder Ballenger’s

positions so lightly. Well, in fact I did not feel it was

necessary to say much about them. But now, as some

demand it, I will examine some of his main points at

least and we will allow him, Ballenger, to decide what

they are. We will turn to his dialogue, where in his

book (“Forty Fatal Errors,” pp. 2, 3) he exercises great

freedom in representing himself as one party and the

other as “one who had honesty of heart and courage

of conviction to raise the following questions.” P. 2, par. '

2. He presumes the questions to be what follows cover-

ing five pages of his book. So you see he assumes to be

that “honest one” who represents us, to ask these ques-

tions. That is, he is our attorney in this case. Second,

he is the witness that answers these questions. Third,

he is the judge and the jury who decides the case. It is

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173

a wonderful verdict. Think of it! He, has no occasion

to appeal to a higher court for he is satisfied as he has

won the case.

Then we have another of like character on pages 26,

27. Does his cause depend upon such profound philos-

ophy as this? I shall as I have in the past allow him

to decide; and so use what he says with unlimited free-

dom.

Now we see by one of these questions (p. 3, par. 2)

that he declares 4 ‘But you (we) are adopting the two

principle positions that he (Ballenger) advocated and

based on this scripture (Heb. 6:19-20).” The paren-

theses are mine in the above. Now what are these two

referred to? They are: “First, that this scripture re-

fers to the holy of holies of the heavenly sanctuary, and

second, that it teaches Christ went there at His ascension

to do His special work,” the anti-type of the high priest’s

work on the typical day of atonement as set forth in

Leviticus 16.

So he regarded these his two strongest testimonies

or witnesses to sustain his contention. He said to me

in keeping with the above that Heb. 6:19, 20, also Heb.

8 :1, 2 were his strong points, and added that the

“throne” spoken of was in the most holy place, etc. At

that time it had slipped my mind what I had known and

learned about the location of the “throne,” fifty years

ago, but it all came to me by reflection. Then I saw

clearly how Elder^B. makes an impression on some peo-

ple who have come into the truth during the last twenty,

thirty, or forty years, as Christ has been in the holy

of holies, before the throne or on the right hand of the

throne of the Majesty all my life lacking just three

years to a day, as my anniversary comes on October 22.

Paul says “Now in the things we are saying the chief

point ‘is this, we have such an high Priest, who sat down

on the right hand of the throne of the Majesty in the

heaven, a Minister of the sanctuary and of the true

tabernacle which the Lord pitched and not man.” The

chief point is this, we have such a high priest as that;

that ministers in the sanctuary in the heavens and “has

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174

somewhat to offer/’ Heb. 8:3. What to offer? Heb.

9:14. 4 'Offered Himself without spot to God.” Heb. 7:

27. This He did onee when He "offered up Himself.’ ’

Also 8:25. Nor yet that He should offer Himself often.

Y. 26. For then must he have often suffered or died

often. (Rom. 5:6. "In due time Christ died for the un-

godly.”) Y. 8. "Christ died for us.” Y. 10. "We

were reconciled to God by the death of His Son. Much

more, being reconciled, we shall be saved by His life.”

Y. 9. "Much more they being now justified by His

blood, we shall be saved from wrath through Him.”

Through what He can and will do for us where He now

ministers before the Father as a mediator. Heb. 7:25.

"Seeing He ever liveth to make intercession for them”

(us). As a "priest upon His (Father’s) throne: and the

counsel of peace shall be between them both.” Zech.

6:13. "For I delivered unto you first of all that which

I also received, how that Christ died for our sins.” 1

Cor. 15 :3. The death of Christ is the chief pillar on

which the gospel rests. Ballenger admits the all-aton-

ing sacrifice was made on Calvary. P. 80, "Cast Out.”

Now note what he says on p. 2 — last question, that

"How Bro. Ballenger [speaking of himself] for one solid

hour stood before us [S D. A.’s] \* \* \* \* and read

scripture after scripture to prove that 'within the veil,’

Heb. 6:19,20, pointed to the second apartment of the

heavenly sanctuary.” You see in keeping with this

statement he takes fifteen pages of his book, "Cast Out”

to prove ( ?) that this scripture referred to above means

the second veil and so opens into the holy of holies.

Now think of it. This is his strong witness, his Gibral-

ter.

To illustrate : I have a very important case in court

and so to start out good and strong and turn the jury

to my way of thinking I put up my best witness first.

But what kind of a witness is he that I must put up

twenty-five more to show what he means? viz: that it

means the most holy place. Why do this? Because it

does not say so. See his own words, "Forty Fatal

Errors,” p. 2, where he says of himself that "Ballenger

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175

stood for one solid hour # \* \* and read scripture

to prove that ‘ within the veir Heb. 6:19, 20 pointed to

the second apartment of the heavenly sanctuary;” You

see he can only claim it points to it. The finger board

points to the city but it is not the 'city, the thing itself.

Nor is the thing itself a pointer to the thing. So you

see he must admit that this is not a plain definite declara-

tion of the divine Word that it is the second apartment.

Get the scripture that says so. Then you will know you

have got a rock foundation without any human reason-

ing. He repeats over and over again that “ within the

veil,” as spoken by Paul, “Must apply to the second

apartment.” Then says “unquestionably” the Lord re-

fers to the second apartment, p. 32. Then further says:

“ ‘Within the veil’ is used in Heb. 6:19 without qualifica-

tion it being taken for granted # \* \* that the reader

will know without explanation to which apartment it

refers.” p. 34. His books from start to finish do not

produce one definite statement that Christ went into the

second apartment, the holy of holies, to do His regular

atonement work which was the anti-typical work of the

high priest. This is the question, the real question. He

might go in and out a dozen times for any other purpose,

but it would have nothing to do with this question be-

tween us, as Ballenger claims He went into the second

apartment when He ascended on high to do His anti-

typical work there as He had done His work in the first

apartment before this, and this text, Heb. 6: 19, 20, he

brings forward as his main witness to prove it but it

doesn’t say so. We believe He went to the .first apart-

ment to do His work as He had not yet performed it.

Now we will look at a sample of his statements about

these twenty-five witnesses he took to prove what his

strong witness meant. Heb. 6: 19-20.

“The reader is asked to note carefully that the

name which the scripture gives to the first curtain is all

through the Old Testament — ‘the door of the taber-

nacle.’ ’’—“Cast Out,” p. 21.

Then again: “Note how the first curtain is called in

verse 36 (Ex. 26), the door of the tent, in contrast to the

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176

veil.” p. 2. But I am compelled to say softly that it is

not true. Read that verse. Our version calls it the

hanging for the door. Revised version calls it a screen

for the door. Sepuagint, a veil, and in no place is this

curtain called a door. Look in all these twenty-five wit-

nesses. Not one of them calls this curtain in contrast

with the other curtain, a door. The door is one thing

and the curtain is a very different thing. Your window

is one thing and the curtain or hanging is quite another.

While the Septuagint calls this curtain a veil and Christ

and the New Testament writers were in the habit of

quoting from this version instead of the Hebrew, Eld. B.

repeats these texts, fifteen of which he speaks (p. 24, “Cast

Out”) in not one of them is the word veil put in contrast

with hanging curtain or veil at the door, but with the

door itself. He seems to overlook this fact, at least part

of the time, in his statements, but this fact is so often re-

peated that he cannot help but repeat it right part of

the time. Yet we see a determination to have the door

and curtain the same. See here he quotes Ex. 38 :27-30,

on p. 23, and says, “The first curtain is called the door,

here as elsewhere in contrast to the veil.” He admits

the Septuagint translation calls this first curtain the

veil (not the door but the veil at the door) then says that

“the first curtain was a veil both as to construction and

use and has never been denied.” (p. 27).

See his own words on page 22: “The curtain at

the door of the tabernacle is called the hanging.” That

is right in our version. In the revised Version, the

screen at the door; Septuagint, the veil at the door.

Let us see what else is at the door. “The altar of

burnt offerings which is at the door of the tabernacle.”

Lev. 4:6. But the altar is not the door, neither is the

curtain the door. This curtain is represented by one

word in English (hanging or screen) Hebrew, and Greek,

while the door is represented by a very different word

in these languages. Yet he repeats and contends that

the “first curtain” is “designated as the door of the

tabernacle.” (p. 25). This is under his seventeenth

number, and so he goes through with all his twenty-

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177

five texts, which as I h^ve said is a confession that his

main witness does not < s^y what he wants him to say,

and hence after all this tedious roundabout way of rea-

soning the strongest word he dare use is that the scrip-

tures point or refer to the second apartment. This

shows it is only an inference that may be inferred from

the words in the text, Heb. 8 t :19-20.

Then his proposition i| not half proven for that

does not reach the question between us which is, Did

Christ enter the second apartment to do His work, typi-

fied by the high priest, on the tenth day of the seventh

month going into the second apartment to make the

atonement for the v people and cleanse the sanctuary?

We say, No, He did not. Ballenger says, Yes, He did.

Ballenger may discuss a dozen side issues and be

right in them all and still be wrong on this one. First,

he does not know even after all this effort that this

text in Heb. 6:19-20 means the second apartment. I

don’t know it. But I do know these texts in the Old

Testament referred to by him do mean the second apart-

ment for the connected thoughts show it, just the same

way I know the text in Heb. 9:3 refers to the second

apartment.

It would take a text like this last one to justify a

man like me to go off on a tangent and get up a new

theory or even to believe it without a doubt. Now

Ballenger thinks he has proved it by proving that within

the veil means the holy of holies and if this so-called

proof should convince me that he is right on this side

issue, am I such a weakling in logic as to allow that

alone to change my mind on this great question, the

main question between us? For He (Christ) might' have

gone in there and out a dozen times and yet not have

gone there to do His last atoning work. I have believed

He went in there and dedicated it all as Moses did the

old one, in fulfilment of Dan. 9 :24 ; but I have never

thought that this text referred to that event, but sup-

posed it referred to His regular work which was in the

first apartment, and hence the veil referred to the en-

trance of the sanctuary as Paul would seem to indicate

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178

in Heb. 9 :2, 3, 12, and 10:19, 20, but I would not have

found an argument upon it. It is two indefinite.

I believe this text in ffeb. 6:19, 20 harmonizes with

the rest of Paul’s sermon or letter. Even uninspired

men try to keep in harmony at least in one sermon all

the way through, while they might seem to contradict

on a different subject. A general drift or tenor or

harmonious ring from first to last runs through this

epistle. Let us see what it is.

We will go a little further on in this sermon. Ch.

10 :19, 20. Here his thought is more fully developed and

we will see what he says. We will read the revised

version as that is considered the best. “Having there-

fore, brethren, boldness to enter into the holy place by

the blood of Jesus.” How? “By the way which he

dedicated for us, a new and living way, through the veil,

that is to say, His flesh.” Having a great high priest

over the house of God, we see, is a new and living way

which He has dedicated evidently into the new and Jiving

temple just dedicated and laid open with the new cove-

nant relationship just ratified by this same blood with

the great high priest fully installed. This should now

inspire us with boldness to grasp by faith the work and

the service of the Mediator in the house of God, as our

“high priest over this house of God,” (Heb. 19:21) is

made surety of a better covenant, (Heb. 7:22) “seeing

He ever liveth to make intercession for them,” (us).

Heb. 7:25.

Now r again: “For Christ entered not into the holy

place made with hands like in the pattern of the true

but into heaven, itself, now to appear before the face of

God for us.” (Heb. 9:24): The contrast is made here

between the pattern and the true; earthly and heavenly.

“Nor yet through the blood of goats and calves but

through His own blood, entered in once for all into the

holy place having obtained eternal redemption.” Heb.

9:12. For this cause He is the Mediator of a new. cove-

nant. Shall I anchor down on this word “holy place”

as proof of my position that He entered there to do His

work there, going to the very best translators who trans-

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179

late this word holy place” (Revised American Stand-

ard, Dean Alford, King James, etc.,) holding the accent

justified these translations as some editions indicate,

as by accent we discriminate between words alike in

form but different in meaning — but this belongs to the

nicety of grammarians. Then argue that they had rea-

sons for so translating as the ordinary scholars don't

understand, knowing the origin, history, and the use of

the word. But the facts lead me to take a broader view

— that this indicates rather that He had entered this

newly dedicated sanctuary in this new relationship and

as the Mediator of this new covenant, to commence His

priestly work with the blood of this new covenant (Heb.

13:20), which dedicated and ratified the completion of

the great plan of human redemption as never before ;

“so as to make all men see what is the fellowship of

the mystery 'which from the beginning of the world

was hid in God.” Eph. 3:9.

The only reason that you, Elder Ballenger, have or

can give for saying that the scripture here in Heb. 6 :18-20

means only the most holy place, is that the work in the

first apartment was done and hence He did not enter to

do the work of the holy place but entered so as to pass

through to the entrance of the most holy. We all know

without a doubt that there was only one entrance to the

sanctuary and that was into the holy place or first apart-

ment.

The question, and the only question between us is,

Did Christ enter to do His work? If it was simply to

enter with the purpose for entering then the fact of His

entering the second apartment would prove that He had

entered the first. Now we will go to Heb. 9 :12. He “en-

tered in once for all into the holy place.” Now if that

means just exactly what it says, then the question is

settled, but if it means more than what it says, as Bal-

lenger and some of the other translators tells us, it must

mean at least all it does say, which is that He entered

the holy place. But now we will allow the criticism, viz :

that it should be “holy places,” then it means both apart-

ments. But now if it is the fact that he said “entered

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180

within the veil,” and that means the second apartment,

then the fact that he says entered both of these two

places, which was the first and second apartment, would

prove His work was not done in either apartment but

that He had entered to do His work in both apartments.

This scripture is a definite, positive, explicit state-

ment of the divine Word. Hence we are safe to take it

as a foundation for a theory on which we can rest, and

the only reason that I proceeded to analyze or reason

upon it was because of the criticism of our version of

the text, also the Revised Standard, Dean Alford, and

others; and all that we had need to say was that the

criticism says these versions are all right as far as they

went, hence the criticism does not change the fact stated

one iota.

Now the next text — it has the words “veil” and “holi-

est” in our version (Heb. 10:19, 20) the very terms that

Ballenger was contending for in Heb. 6:19, 20, and why

did he not make this his strong witness, his foundation, his

Gibraltar? Mark you, it says, “enter into the Holiest

through the veil,” because he knows that that word

“holiest” does not mean the holy of the holies as in Heb.

9:3. “After the second veil which is called the holy of

holies,” (comes from two words) Revised American

Standard and Revised and Dean Alford versions so trans-

late it.

Wilson’s Interlinear Greek and others in Heb.

10 :19 say “Holy place ; ” Revised, American, Dean Alford,

and Wilson, and some others “holies” or “holy places”

but never “the holy of holies.” And remember these

translators also translate the word in Heb. 9 :8 the same

as they do in this verse. In both these texts the word,

just the same word, is translated “holy place,” “holy

places” and “holies,” while these words in 9:3 are trans-

lated “holy of holies” by all these translators here re-

ferred to. Look again at this text, Heb. 10 :19, 20.

“Having therefore, brethren, boldness to enter into

the holy place by the blood of Jesus, by the way which

He dedicated for us, a new and living way through the

veil that is to say His flesh.” This version, Revised

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181

Standard and Dean Alford, agree as before in this by

saying we enter into the holy place through the veil and

these others who say this word should be translated

“holy places’ ’ or “holies,” as it is plural in form, but

no one of any standing translates it “the holy of holies.”

Mark, this entrance takes you through a veil. Where

do you land? One set of translators say you land in the

holy place, the others say it lands you in both depart-

ments. Hence this entrance is the entrance of both de-

partments. There is only one veil spoken of and only

one entrance and this veil hangs at that entrance. If it

was the entrance to the holy of holies and the veil is the

second veil which closes that entrance, then to go through

this veil would land you in the holy of holies and it never

would nor never could land you in the first apartment.

You would be compelled to come back to get into the

first apartment.

Hence you see it is the veil at the first entrance as it

is the only entrance to both apartments. But Eld B’s.

word of preference used in his books, viz: sanctuary in-

stead of holy place or holy places; then to enter the

sanctuary you would be compelled to go through the

entrance and it only had the one way to get in and that

was at the east side where the only entrance to the sanctu-

ary was located and that is where the veil spoken of in

Heb. 10:19 is found and hence not the second veil, for it

was in the sanctuary used as a covering veil to shut off

the view of some things behind the veil. The other, to

close the entrance. Did this new and living way lead up

to the second apartment and leave the first one out?

I admit, Elder, that Heb. 6:19, 20, is indefinite and

“unqualified” as you say. So I would not even dare to

rest an argument upon it alone, but would be compelled

to go to some other scripture for a foundation or proof

of what that one means. And it is a weak thing for you

to ride off on a tangent. I think it means the same as

Heb. 10 :19, 20, and so thinking that way only I can see

how others might think differently, but wduld not and

do not absolutely know that it does mean the same as

Heb. 10:19, 20. But, I do know by the text itself that

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182

Heb. 10:19, 20, means the sanctuary including the two

departments and hence the veil is the entrance veil.

I now call up the text in Heb. 9:8. First, let me say

that Paul speaks very carefully from the eighth chapter

on through the doctrinal part of his spistle. He seems

to sum up and itemize in a very particular way all the

important things except that in verse five. See how

careful he is to speak all that was in the holy place and

the holy of holies (9:2, 3) and tell all the particulars;

summing up in a few verses a great deal, clear on down

at least to v. 22 in ch. 10, where he exhorts and com-

mences to admonish us in these words, “Let us draw

near,” etc. V. 22.

He especially in chapters eight, nine and ten down

to the twenty-second verse, is contrasting the earthly

tabernacle, priesthood, offerings, service, and all with the

heavenly and this is put in a very concise and emphatic

and explicit way. And so I anchor down on this text

believing that that is no exception to this rule as stated

above. So I unhesitatingly take my position that this is

a contrast set forth (Heb. 9:8) between the earthly and

heavenly kept all through these chapters.

First, let me say Eld. B. pretends to quote six author-

ities of whom Dean Alford leads, in saying the “outer or

foremost” instead of the “first tabernacle.” But Dean

Alford doesn’t say so. I wish he (Eld B.) had named

the others. (“Forty Fatal Errors,” p. 42) . Then he

proceeds to correct the best translators in the world on

the word “into” for it is not in the Greek text but may

it not be understood — plenty of such things in English.

Yes, in all languages.

Now I will give you the reading of a number of

translators that I have access to :

First, our version which you all have, which uses the

word “into the,” also “first.” See Heb. 9 :8. “The Holy

Ghost this signifying that the way into the holiest of

all was not yet made manifest, while as the first taber-

nacle was yet standing: which is a figure.”

Revised V.: “The Holy Ghost this signifying that

the way into the holy place hath not yet been made mani-

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183

fest, while as the first tabernacle is yet standing which

is a parable,”

Dean Alford: “The Holy Spirit this signifying that

the way into the holy place hath not yet been made mani-

fest, while as the first tabernacle is as yet standing: the

which tabernacle is a parable. ' ’

Sawyer: “The Holy Spirit showing this, that the

way into the sanctuary is not made manifest, while the

first tabernacle yet has a standing which is a type.”

Murdock: “The way to the holy [place] was not

yet manifested. So long as the first tabernacle was stand-

ing and it was a symbol.”

Rotherham: “The Holy Spirit making this evident

that not yet hath been made manifest the way of the holy

[place] while yet the first tent hath a standing: which in-

deed is a parable.”

Wilson Interlinear : ‘ ‘ The Holy Spirit showing this

that the way into the holies has not yet been brought to

view while the first tabernacle has a standing : which was a

figure.”

American Standard: “The Holy Spirit this signify-

ing that the way into the holy place hath not yet been

made manifest, while the first tabernacle is yet standing:

which is a figure.”

American Revised: “The Holy Spirit this signify-

ing that the way into the holy place hath not yet been

made manifest, while the first tabernacle is as yet stand-

ing: which is a figure.”

Young's Bible: “The Holy Spirit this evidencing

that not yet hath been manifest, the way of the holy

places while the first tabernacle having yet a standing:

which is a symbol.”

You look and see nine out of this ten translates Heb.

9 :3 “Holy of holies” while in the eighth verse seven of the

ten say “holy place.” Campbell and McNight say “holy

places”; Wilson says “holies”; Sawyer translates it

“sanctuary.”

Campbell and McNight's translation reads: “The

Holy Spirit signifying this that the way of the holy places

was not yet laid open while the first tabernacle was yet

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,184

standing: which was a figurative representation , \* 9 etc.

The Elder in this case does as he did in discussing

the curtain, confessing that it is the hanging for the door

(instead of the door) at the entrance. (‘ 4 Cast Out/' p.

22). So he confesses in the very words of Campbell in

this text: 4 'When His blood is shed at Calvary and the

veil of the temple is rent in twain and the way into the

holiest is laid open and Christ now in possession of His

own blood enters within the veil.” (“Cast Out,” p. 42.)

So he admits it was laid open at that time; so it was not

open before and was not laid open while this earthly

tabernacle was standing — not till the veil was rent and

the services stopped. This confesses all we claim, but

we want better evidence than his confession, so we will

go right on.

Wilson says: “Not yet brought to view.” Rother-

ham: “Has not been made manifest yet.” Murdock:

“ W as not yet manifested so long as the first tabernacle

was standing.” So the Elder argues, not with the name,

viz: “first tabernacle,” but so long as the services were

going on in the earthly tabernacle which closed when the

veil was rent and the other opened, I suppose dedicated

as that is and was in Bible times the common way of

opening services, — we call it dedication. The same will

apply to all the rest as the word “manifest” and “ man-

ifested” is used. Nine out of ten say “first tabernacle.”

They all say “while the first was standing” or “as yet

is standing.” Six out of the ten say, “the way into.”

Three say, “the way of.” One says, “the way to.”

“Tabernacle” means “a dwelling place,” so I would

not think the Elder would emphasize first tabernacle so

strong for fear he might prove that God dwelt there as

well as in the second apartment. Now I will show that

this scripture Heb. 9 :8, is a comparison of the earthly

sanctuary with the heavenly, instituted by way of con-

trast, while the Elder says: “We are bound to conclude

that this scripture is not presenting a contrast between

the earthly sanctuary and the heavenly sanctuary, but a

contrast between the first apartment and the second apart-

ment.” — “Forty Fatal Errors,” p. 43 (and this is one of

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185

them; see p. 2, No. 10, at the top of the page.) He also

says the first tabernacle does not refer to the earthly

sanctuary. (P. 41, at the bottom.)

Now the issue is squarely stated between us and if

he is wrong his whole contention, his whole cause is lost.

Now read all these ten translations. First, 1 4 tabernacle.’ ’

Nine agree in this wording. One says “tent,” which is

the same as the tabernacle was a, tent. Next clause, viz :

“ which was a figure.’ ’ ‘ 4 which was a simile,” “ which was

a parable,” 4 ‘which is a type,” so. all agree here.

A type of what? It first tells what was offered in

this tabernacle, both gifts and sacrifices, v. 9. “Which

stood only in meats, and drinks, and divers washings,

and carnal ordinances,” V. 10. How long? “Im-

posed on them until the time of reformation,” “But

Christ being come an high priest of good things to come,

by a greater and more perfect tabernacle, not made with

hands.” v. 11. More perfect than what tabernacle?

The one which he had just spoken of in the words just

dropped from his lips. Answer: “The firjst taber-

nacle,” which was made with hands. The comparison is

made between the one made with hands and the one not

made with hands and also “the first tabernacle” and

“the more perfect tabernacle.” So the first tabernacle

does refer to the earthly, the Elder to the contrary not-

withstanding. (p. 41).

But again he says in this scripture the contrast (Heb.

9:8) is presented between the first and second apart-

ments. Now look at it from this standpoint. Then this

first apartment is a type. A type of what? A type of

that with which it is compared by way of contrast, but

the Elder says the contrast is between these two apart-

ments so that compels him to say that the first apartment

is a type of the second apartment and that compels him

also to admit what he does not dare to say, that the second

apartment was the more perfect tabernacle; the one not

made with hands, but the one in which there was no blood

of bulls, goats, and calves offered but only Christ’s blood.

This proves him wrong again a second time. Now this

word “holiest” in our version which he says is the holy

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186

of holies or the second apartment is never translated ‘ ‘ the

holy of holies’ ’ by any one of these ten referred to and he

knows the words “holy of holies” come from two words

like verse three where all these translators translate it

“the holy of holies,” while in this text only one of these

words is used and is rendered by them “holy place,”

“holy places,” and “holies,” and “sanctuary.” (Heb.

9:12). Referring to the same thing it is rendered in the

same way by these versions as here in the eighth verse,

while here the contrast is so sharp that we cannot fail

to see its application.

“The more perfect tabernacle,” here in the eleventh

verse being the anti-type with which this is compared by

contrast is the real thing that casts\* the shadow which

is called the first tabernacle. The heavenly things of

which this tabernacle is only a shadow are set forth in

Heb\* 8:5. Hence this more perfect tabernacle with two

apartments shadows forth a tabernacle with two apart-

ments, therefore this first tabernacle spoken of in Heb.

9:8 has two apartments which is the shadow or type as

Paul here affirms.

Ballenger says that he “endorses the statement

\* # # that the words ‘holy place,’ ‘holy places,’

‘holiest’ and ‘sanctuary’ come from the same Greek word

and could be translated ‘sanctuary' in every instance.” —

“Forty Fatal Errors,” p. 6, and so he inserts it often.

In using Elder B’s. preferred term “sanctuary” we have

this statement: “the way into the sanctuary was not yet

made manifest [Ballenger says “laid open] while as the

first tabernacle was yet standing.” What does the

“sanctuary” mean here? Does it mean two departments?

Read Heb. 8:2. “A minister of the sanctuary and the

true tabernacle.” Just the same. No question but what

the true tabernacle had the two apartments and that is

what we have shown is the anti-type of the first taber-

nacle.

Now notice, the way into this sanctuary was not

made manifest or laid open while as yet the first taber-

nacle was yet standing. He tries hard to eliminate the

word “into” and so correct six authorities out of ten,

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187

for he admits that from his standpoint “that the text

[must not] could not say that the way into the sanctuary

was not yet open when it had just said that the priest

went always into the first apartment of the sanctuary/ ’ —

“ Forty Fatal Errors,” p. 42. But it does say so and the

other four versions do not contradict it. Three of the four

say “way of,” the other says the “way to” was not open.

But he knows the way to or into the second apartment

was open while the first apartment was standing, using

his phraseology, so he has to throw out six of the ten

versions and correct the others by inserting “through,”

(see p. 42) in his quotation of Rotherham. Hence his

theory, his viewpoint is wrong and so he is compelled to

twist and turn to get away from this plain and clear view

of this text.

This “way” that was not laid open while this first

tabernacle was standing whose services were “imposed

till the time of reformation” (Heb. 9:10) was that new

and living “way” which Christ had consecrated for us

through the veil, that is to say His flesh (Heb. 10:26)

and through this it is laid open clearly, emphatically,

without a doubt.

One more point showing the absurdity of his state-

ment that this earthly tabernacle was not the first. Let

us apply his logic to the first covenant. “For if the first

covenant had been faultless then should no place have

been sought for the second.” We might say it was not

the first as the Abrahamic covenant existed before. Why

not deny this plain statement because the Abrahamic cove-

nant reached clear back to the fall, but in some sense it

was made new by the shed blood of Christ and so He was

brought from the dead by the blood of the everlasting

covenant. See also Heb. 9 :15. The death of Christ

, avails for the transgression under the first covenant. The

words “while the first apartment has a standing,” he ex-

plains to mean while the priests were going in and out in

the first apartment, the once-a-year going into the second

apartment is delayed “is not yet made manifest.” (P.

44.) The way into the holy of holies was not laid open,

not made manifest, “that is delayed.” The Divine Spirit

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188

took a very hard way of saying delayed. 4 ‘ While the first

tabernacle was yet standing.” That means while the

priests were going in and out. Does it ? What a

stock of information this is ! What a revelation for Paul

to tell us the way was not open from the first apartment

into the second while the priests were going in and out

in the first. Not saying a word about the new and living

way which this great high priest had consecrated for us

through the blood of the everlasting covenant; but instead

told us just how and when we could go from the holy to

the holy of holies. Do you believe it?

Before I leave this important text I want to illustrate

my thought as near as I can do. Take all the connected-

statements which helps us all to understand.

First. It is a fact to which we all must agree that

Paul in this epistle is setting forth in contrast the earthly

and heavenly tabernacles, carrying that contrast all the

way through the services, their offerings, and the minis-

ters that perform the service\* make the offerings, etc. On

this ground of common agreement we illustrate: We

have had a church. We call it a tabernacle. It has two

apartments and only has one door, and that opens in the

first apartment which is used all the year but the last

day of the year we have a yearly meeting and so we are

compelled to use this second apartment and so we raise

the veil and go in. The first apartment is sometimes

called the first tabernacle (Heb. 9 :6) and the second the

same (v. 7). it is also called the holy place and the

second the holy of holies (vs. 2-3), the\*two taken together

are called holy places, Heb. 9:24). (I am using Paul as

he is particularizing on this subject.) Now we build,

buy, or fall heir to a new church, and this new one has

two apartments, in fact just like the other one, only very

fine, perfect in ali its parts, ministry, service, and all

located at the head of a very fine avenue, all decorated and

smoothly paved in the thickly settled portion of the

wealthy part of this city, while the first one is located

on low and marshy ground in a backwoods sort of place,

no ,paved streets, no decorations along the way, services

all dead and formal because they were shadowy and not

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189

real as compared with this other tabernacle or tent and

so I am trying to tell a friend of mine about our place of

worship. He is oiie who knows nothing about this new

one; So now I will stop right here and insert the words

of Bro. Ballenger’s preferred translation, viz: Rother-

ham ; not exactly as he quotes it but as it is, and see what

kind of an idea my friend would or could get from all

this: “The Holy Spirit making this evident that not

yet hath been made manifest the way of the tabernacle

[church] while yet the first tent [church] has a standing/ \*

Would my friend think I was talking about the second

apartment of the old church, how to get into it and when,

when he knew all about that? Then use the words “into”

and it is plainer yet. Transpose the sentence and it will

appear plainer. “The way of the holies has not yet been

made manifest, while yet the first tent has a standing:

'which is a parable.” This translator translates Heb. .9,

v. 3, “holy of holies”; v. 12, “holies”; v. 24, “holies,”

where we know it refers to both places ; then in this eighth

verse, the same as verses 12 and 24; then how would my

friend understand this word “holies” here to mean “of

course both holy places,” as in v. 24? I told my friend

that in this old church that we called it a tabernacle or

tent, but both of these apartments taken together we call

the holy places, dr holies.

Now then I make this translation my words for

further information and so I will do like Paul, refer to

what the Spirit has said, not what I say but what the

Spirit says. Then read those words as iny words taken

from the Spirit. The words “first tent”- — if I stopped

right there my friend might think they referred to the

first apartment of the old church or tent as we called it

but could he think that that word translated, “holies”

here meant the holy of holies when he knew that the sec-

ond was called the holy of holies when placed in contrast

to the first apartment.

He would see clearly I was talking about the first or

old church or tent including both apartments which was

a type of that new church with two apartments which

was not opened for our special service while this old one

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190

was used by us. But when we abandoned the old, or the

first church or tent the “way of this,” or “way to this”

or “the way into this” was made manifest, “make clear,

plain, visible, free from obscurity or doubt evident to

the senses.” (International Dictionary.) A different

way. This way opened, paved, beautified and dedicated

and leading right up to this newly opened tabernacle.

Could he think I was contrasting the two apartments of

this old church and that I was trying to tell him that

there was no way to get into the second apartment while

this first apartment was standing ? He would say, ‘ 4 stand-

ing, what does that mean?” But Eld. B. says it means

while they were going in and out.

As a sensible, logical man, would he not say “how

could he abandon or change the great aim and object of

his whole epistle” the same as Paul in Hebrews, viz., Show-

ing by contrast the difference between the old shadowy,

typical tabernacle and all that old system with the new

and living service and jump clear off to contrasting the

first apartment with the second of that which was clear

and plain to everybody and practiced for over 1,500 years.

What would my friend think of me when he knew all

about the old church and the way, the how and the when

to get into the second apartment and I talk this wa}^?

The meaning of this text is the text itself and the reason

I have spent so much time on it is to take the twist out

of it that my brother has given it to show without a

doubt that he has no foundation but his distorted imag-

ination on which to stand.

He tells us that a note in a certain reference Bible

varkrum uses the word first in verses 2, 6, 8, foremost,

outer. Why did he not tell you all this note said, viz., that

this word “holiest” in verse eight says “it is the true

holy place in heaven, ’ ’ which completely overthrows and

annihiliates his whole theory.

Then in the face of this display of hardihood he pro-

ceeds to appeal to Dean Alford as authority for so ren-

dering it when Dean Alford translates this text, “the

first tabernacle,” like the rest. Bro. Ballenger did not

mean to misrepresent. But his dominant will and his

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191

overbalancing zeal so blinded his eyes that he could not

see anything that opposed his theory as he is “ bound

to conclude that this scripture [Heb. 9 :8] is not present-

ing a contrast between the earthly sanctuary and the

heavenly sanctuary. ” — “ Forty Fatal Errors,” p. 43. The

man who has freed his vision from all these temporary

obstacles which would shut out very important views and

take into his lungs the God-given air of perfect freedom

in the investigation of any and all truth will secure to

himself a high viewpoint where everything that has any

bearing will be in plain sight and will allow every such

thing its full weight in making up his conclusion. This

principle I have tried to follow so I dare to emphasize

it and be tried by it. I was frank enough to admit the

clause, viz: “the first tabernacle,” might mean the first

apartment, but proved by comparison with the words

“holies” or “the holy places” that it did not mean it

here in this connection. Why was he not frank enough

to admit the note referred to did apply the word holies

(verse eight) to the holy places in heaven? I will recite

some of these things in his mistakes.

The second strong witness is Heb. 8:1-2. “We have

such a high priest, who is set on the right hand of the

throne of the Majesty in the heavens.” “Who for the

joy that was set before him endured the cross. . .

and is set down at the right hand of the throne of God.”

Heb. 12:2. “This man, after he had offered one sacrifice

for sins forever, sat down on the right hand of God.”

Heb. 10:12. “When he had by himself, purged our sins,

sat down on the right hand of the Majesty on high.”

Heb. 1:3. “When He raised him from the dead, and

set him at His , own right hand in the heavenly places.”

Eph. 1 :20. There is no question but these scriptures

carry the idea clearly that He is set or sat on the right

hand of the throne of the Majesty on high. Some things

come or take place before this, expressed in these words:

“endured the cross;” “after He had offered one sacri-

fice;” “when He had by Himself purged our sins.” No

one nor all of these texts put together tell us when to a

day it was that He sat down on the throne. Only it was

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192

after certain events. Nor do they tell where the throne

is at this time, so we are compelled to go to some other

texts for these points.

But Bro. Ballenger’s views of this compels him to

say that He ascended, made His offering as the anti-type

of the high priest on the day of the atonement, then re-

turned to the earth on that same day. 4 4 How long do

you think it would take Christ to sprinkle His blood on

the mercy seat at His ascension? That He performed

this work on a single day is evident.” — 4 ‘Forty Fatal

Errors,” p. 65.

“When Christ has made the atonement at the mercy

seat He is told to sit • down on the right hand of the

Father and wait for the finishing of the work.” — Id. top

of p. 67.

You will see the Elder is very critical and wants us

to analyze every fiber of the atonement question and so

we will in return ask him to harmonize his view. We

will speak later about the atonement. Well, he is sure

that which happened was in the second apartment, for

he says: “Nowhere in the scriptures are we taught that

the throne of God dwelt in the first apartment.” Hence

his conclusion that Christ entered the holy of holies on

the day of His ascension, made His offering, then set down

there on the throne to wait, etc. But he had already

said He “made this atonement and later on the same day

appeared to His disciples.” — pp. 65, 66. Now tell us if

your position is tenable. If Christ must be in the second

apartment to be on the throne at His Father’s right hand

and could not be on the throne at the right hand of the

Father, if He was in the first apartment how could He be

on the throne at God’s right hand those forty days that

He was here on earth ; and could He carry on His media-

torial work away from the mercy seat and law? Well,

if He could do it here on earth why could He not do

it in the first apartment?

Now if the throne is a living thing, no part of it

inert matter, but every part of it doing its part of this

service with the Father, then we will not be puzzled about

its location for where the Son is the Father is not very

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193

far off, neither the throne, the mercy-seat, the covering

cherubs nor the law. If it is all a living, an organized

body as Ezekiel, chapter ten, and Isaiah represent it, and

if Christ is all and in all, the great center of this compact

or pledge made with the Father, then I should say His

assistants are not far away from Him in His mediatorial

work, whether before Him or behind His back; on this

earth or between earth and heaven. But to my mind

this is more susceptible of proof and more reasonable,

Elder Ballenger, than a whole lot of this that you have

turned out from your philosopy as suggested by your

questions.

Ballenger says the throne is living and movable. See

“Cast Out,” p. 12. If it is movable then God made it so

and for the purpose of moving it when necessary and

hence we would not be surprised to find it moved from

place to place. My neighbor has an automobile and he

has a place for it, too, but it is movable and it was made

that way, and could not serve its purpose if it was not

movable. Why challenge me to show that it was ever

seen in or ever moved to Lincoln? Why, it is the most

natural thing in the world to see it in Lincoln. It would ,

not be quite so apt to be moved to San Francisco, but it

might be, because it is a very movable machine. Yet it

is not a living machine. Tell me why it was made that

way? Elder B. says in “Forty Fatal Errors,” p. 63, re-

ferring to Ezekiel, ‘ 4 That this throne visited the earth and

returned to heaven.” How did it get here? Did it not

come out at the door of the tabernacle? Well, it came

out through the holy place. Then if it returned to the

most holy place it passed through the holy place. Again,

Bro. B. does not tell us how long it was on the earth, but

we see if was in the holy place twice on that one visit.

Now, Bro. Ballenger, answer your own profound unan-\_

swerable question, (“Cast Out,” p. 13) : “No one denies"

that God’s throne is living and movable, but the question

is, Did God move His throne into the first apartment ? And

if so did He move the mercy-seat and the law or did He

leave the mercy-seat and the law behind and minister the

gospel from a throne separated from His law and mercy-

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194

seat?” “ During the last four years I have laid this

difficulty before the leading men of the denomination and

not one has ventured an explanation.” “No one has

dared to say that when the throne was moved out into the

first apartment that the ark and law w^nt with it . . .

and no one has dared to affirm that the law and mercy-

seat was deserted.” Now that is a long question and

what is there in it? I will tell you one thing I see in it.

It reveals the full character of the brother's contention

and his mode of reasoning. Now suppose that I could

not answer and the whole denomination for four long

years of study of all the translations and after ransacking

all the libraries have failed to find an answer. Now what

is the conclusion? Therefore it was not moved Into the

first apartment. What are the premises? The major is

that it is movable. The minor is that it came to this

earth once and went back. You see his reasoning. Now

I say if that is not his conclusion then there is no point

in it and he has gained nothing.

Now, wait, I am about to get an answer that he dare

not gainsay or deny. Now, Bro. B., you tell us how God

got along in 'His work in ministering the gospel from a

throne separated from His law and mercy-seat when on

that visit to the earth or did He take the ark and mercy-

seat and the tables of stone and law all with Him? This

was not a vacation. Did not His work go on just the

same ? If not, why did He bring the throne along, if it

was not to continue His work of ministering the gospel,

and if so did He leave the most holy place vacant without

any furniture?

Did my neighbor leave his place for his auto vacant

when he went to the city? Profound question!

If it was a living, moving throne, which it was, and

so was made for the purpose of moving, as it was a living

thing, perhaps just an organized body of angels who

could move and did move just the same as Michael, the

archangel, or Gabriel, or even God Himself, why not

demand of us to show that Gabriel ever moved into the

first apartment and also to show where God's throne was

when He came down to the door of the tabernacle in a

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195

cloudy pillar. and talked to Moses, (Ex: 33:9.) Told

him “no man could see His face and live” (v. 20), “but

he would put him in a cleft of a rock while he passed

by” and so he could see his back parts (v. 23).

Now we can see there is nothing in all these so-called

unanswerable questions concerning the throne unless he

takes the position that God as well as His throne is un-

alterably fixed to the second apartment, and that is too

ridiculous for him notwithstanding the large stock of

this kind of matter that he seems to have on hand. Just

think of it! The God of the Universe and the throne

from which He operates confined to one little spot of

heaven. I am glad He has given us a broader idea and

said that “heaven is His throne and that the place of our

sanctuary is a glorious high throne.” (Jer. 17:12).

But the Elder is not going to believe unless we show

him it was moved in there, into the first apartment. “Did

God move His throne into the first apartment? This is

the question?” — “Cast Out,” p. 13, second par. First, I

say yes, and Ballenger dare not deny it. “Could it not

just have returned to its dwelling place in the holy of

holies following its mission to some other place as in the

case of Ezekiel's vision where it is represented as visiting'

the earth and then returning to heaven?” — “Forty Fatal

Errors,” p. 63. See Eze. 1 and 10). I said yes, God

moved it there on this mission as He brought it to the

earth and He took it back there when He went back to

heaven, if your position on Ezekiel is true and it moved

there every time it went off on a mission (and

you here admit it leaves the second apartment and

goes off on missions as it came to the earth on a mission.)

Now if it would- or could go off to the old fallen world

on a mission why question the idea of its going into the

first apartment on a mission? But while this answers

your question I am willing to commit myself further.

So we go to the New Testament, Revelation 4, also

the fifth chapter. First, a door is opened in heaven so

we see something. We could not see till this door was

opened. We have already found that a new and living

way laid open into the sanctuary through the veil which

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196

was hung at the entrance or door, so it opens

out to our view some things that were in there

at that time. “And there were seen seven lamps

of fire,” and we all know that the seven lamps so-called

(Exodus: “Light the lamps’ ’) make a candlestick of

pure gold, (Ex. 25:31) with six branches, (v. 33.) See

Ex. 26:35, also 40:22-24. The table of show bread “put

into the tent of the congregation without the veil on the

north side, ” (v. 22.) The candlestick put on the south

side (v. 24.)

So we see they were looking into the first apartment,

What else? Behold a throne was set in heaven. Rev.

4:2. Indicating that it had just been set or moved,

just as it is stated in Ezekiel 10:4, 18, 19, and the glory

of the Lord stood over the threshhold, (v. 4) ; stood over

the cherubim, (v. 18) stood at the door (v. 19) just moved

there. The very first thing that came in sight was the

throne. A symbol of God’s glory, of His divine presence

which had appeared so often at the very door of the tab-

ernacle and these four and twenty Elders fell down before

the throne (v. 10) hence they were in the same apart-

ment where these seven lamps were burning before the

throne; the Elders were there; in fact the whole scene

was there in this first apartment and the lamb was in the

midst of the Elders (5:6) and these four living creatures

were round about and in the midst of the throne, so you

see the throne itself is living creatures and these other

ones were in their midst.

Now see how clearly the type foreshadowed all this,

the great and important things of the type; the leading,

the main drift, the tenor — not every little minutiae that

could be picked up in the type, — is typical. Now we

have a plain statement without any human reasoning

that God promised to meet Moses there at the door and

also the children of Israel. “This shall be a continual

burnt offering. ... At the door of the tabernacle

of the congregation before the Lord: where I will meet

you, to speak there unto thee.” (Ex. 29:42). “And

there I will meet with the children of Israel, and the

tabernacle shall be sanctified by my glory. And I will

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197

sanctify the tabernacle of the congregation and the al-

tar. ” (vs. 42, 43). . This is the first apartment and so it

means here. The revised version says in ail these places,

“tent of meeting.” The man that went there went be-

fore the Lord (see v. 42) because the Lord had promised

to meet him there, not only the priests but all Israel.

He was to meet the high priest at the mercy-seat. (Ex.

25:22). He proposed to do as He had been doing with

him, also the people. He met Moses at the door of the tent

of meeting as he called it (Ex. 33:7-9) “and a cloudy pil-

lar descended and stood at the door, a symbol of God’s

presence, and the Lord speaks unto Moses. The Lord

spake unto Moses out of the tent of meeting or taber-

nacle of the congregation (Lev. 1:1) the same as you see

in the sixteenth chapter where the tabernacle of the con-

gregation is distinguished from the holy place. Repeats

it five times (vs. 16, 17, 20, 23, 33.)

Now go to Eze. 10: 4, 18, 19, and there was “the

appearance of a likeness of a thrdne, (v. 1) “and the

glory of the Lord went up from the cherub and stood

over the threshhold of the house and the house was filled

with a cloud and the court was filled with the brightness

of the Lord’s glory.”, (v. 4). Same thought is in v. 18.

And they “stood at the door of the east gate of the Lord’s

house and the glory of the God of Israel was over them

above.” (v. 19). This cloud in which He always appears

shuts off the brightness of His glory. “I will appear in

the cloud on the mercy-seat.” (Lev. 16:2). “Behold

the glory of the Lord appeared in a cloud.” (Ex. 16.10).

“The Lord descended in a cloud.” (Ex. 84:5). “The

Lord said, lo, 1 come unto thee in a thick cloud.” (Ex.

19:9). This shows in type the everyday place of meeting

was at the door of the first apartment, and a cloud indi-

cates His presence and hence we would expect something

to answer to it, and John in Revelation four, gives it to

us in the shape of a throne with a rainbow round about

it and the shining glory of the king upon it. Now I

will ask you to read ill “Early Writings,” to See how

closely it fits these scriptures, not siniply as proof,' for 1

have proved my point, Ballenger of course to the con-

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198

trary notwithstanding. Read “ Early Writings/’ pp. 34,

46. “This door [unto the most holy place] was not

opened until the mediation of Jesus was finished in the

holy place of the sanctuary in 1844. Thus Jesus arose

and opened the door into the most holy place and passed

within the second veil.” (p. 34). “I saw the Father rise

from the throne. . . and go into the holy of holies.

Then Jesus stepped into a chariot and was borne to the

holy of holies where the Father sat.” (p. 46).

I see no trouble whatever with Dan. 9 :24. Ballenger

believes the real atonement or the atonement in reality

was made on the cross. I believe there was an atone-

ment on the cross (but it was not the anti-type of Lev.

16) and this is the question between us. The atonement

more clearly refers to the work of the priest as in Ley.

16. We are reconciled by His death, (Rom. 5 :10) death

of the Son, and all our late translators change that word

in v. 11 to “reconcile.” I don’t think they would all

agree if there was not some decided reason for it and

hence they must have seen a shade of difference in the

words 4 ‘ reconcile 9 9 and ‘ ‘ atonement. ’ ’ If not why change

it? But I do not believe the idea of the atonement as

set forth in Lev. 16, was made on the cross for I believe

the leading Bible idea of it is found in this typical atone-

ment set forth here. It is a mistake to conclude that

what we sometimes call synonyms always mean exactly

the same thing. Take “stone:” “make expiation for,”

“make amends for/’ “render satisfaction for,” and the

first definition of expiate is “to atone by suffering,” and

you might atone and not suffer at all, simply give an

equivalent, make amends, but in a secondary sense it

means to agree at-one-ment and so you might agree

without suffering. The first definition given to reconcile

is “to restore to friendship.” The fact is when we get

to discussing words there is no end to it and so we will

allow our translators versed in the little niceties of the

languages to settle it.

Now the Elder is doing with this question just like

he did with the veil question — labored hard and long to

show that it was never called a veil but it was called the

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199

door while all those scriptures read called it the hanging

at the door but admitted it was a veil in every particular.

So now here he labors hard to show that it was the offer-

ing made at the mercy-seat that made the atonement ;

and so that atonement was made then when God accepted

this offering which made that atonement. He came back

to this earth that same day making that day the day of

the atonement. So that would prove us wrong you

see, yes, and all of those texts referring to it. But now

he says: “In reality it was made on the cross.' ' (p. 100).

Then further says it was not the offering of His blood

[death] that made the atonement for sin but it was His

death that made atonement. Then why all this other ef-

fort? There is some truth in this confession that Christ's

death is called an atonement but there is no truth in it

that this so-called atonement is the anti-typical atone-

ment of Lev. 16, made by the high priest in the .second

apartment on the tenth day of the seventh month. It

looks like the whole aim and object is to get away with

this great day of atonement and so prove us wrong. But

you see he has a hard time of it.

As I have repeated several times, Christ is the great

anti-type of all these types. “Moses saw that the sacri-

fice of Christ was prefigured by all the types and symbols

of the Jewish age." (Patriarchs and Prophets, p. 330).

That includes all: paschal lamb, first fruits (Cor. 15:20) ;

Moses, a mediator of the old covenant; dedication and

all. Look at the paschal lamb and Christ is our passover.

(Cor. 5:7). The lamb was slain on the fourteenth day of

the first month and it was the preparation of the pass-

over. ((Jno. 14:34). Christ ate the passover and the

.next day, either the fourteenth or fifteenth, was

put to death, and arose from the dead early Sunday

morning, which was the sixteenth or seventeenth. The

morrow after the Sabbath was the day for the offering

of first fruits to be offered, then the scriptures tell us

just fifty days from this last event came the Pentecost.

Now all these types were fulfilled with scrupulous ex-

actness to a day. Lev. 23 :11, 16.

Now as to the next symbolical event. Could Christ

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200

on the day of His ascension, viz : the seventeenth of Abib,

(or the first month), enter on his antitypical work of an

atonement which was always confined to the tenth day of

the seventh month? But Bro. Ballen^er’s theory ig-

nores this type. Right in the face of this fact and several

others of like character he cries out again and again 4 ‘ This

does violence to - the type,” and nearly all of them are

nothing hut his conclusions from what we say, hut in

reality not what we say at all.

If I was going to divide the atonement into two di-

visions I would surely make one on the cross without the

gate where the victim was slain, and show that that was

the atonement referred to that was full and complete.

The type of this offering, sacrifice, reconciliaton, is

here called an atonement. (Lev. 1:4). It says“if any

man,” (v. 2). That is any and every individual. Then

we see again, 4 ‘ if any one of the common people sin, ’ ’

(Lev. 4:27), the sinner was to lay his hands on the head

of the victim (v. 29), then the priest took the blood

of this sin offering and \*put it on the horns 'of the

altar of the burnt offering and so made the atone-

ment, (vs. 30, 31). The trespass offering was the same,

so we have a type of Christ’s offering and atonement on

the cross without the gate in the court, before He

ascended but this was not the anti-type of the day of the

atonement which Christ had finished and God had ac-

cepted. This would be a very natural division both in

location and time if we (should divide it.

Bro. B. admits now the atonement in reality was

made on the cross and then says it was not the offering

of His blood that made the atonement but His death,

(p. 102). I say amen. But he applies this to Lev. 16

as the type, which is not true, for that is done by the

priest with blood in the sanctuary after the death, of the

victim while this other was outside of the sanctuary.

Now we hold him to his statement above. Then in reality

the offering was made on Calvary at the cross. Hence the

offering which He made was before He sat down on the

throne at the right hand of God. This would be where

I would divide it.

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201

But he arbitrarily divides it into two divisions with-

out anything in the scripture to justify it. Why not

divide it into five more divisions, it would be just as

reasonable? viz., “ And He shall make an atonement for

the holy sanctuary\* second, He shall make an atonement

for the tent of meeting; third, and the altar; fourth, He

shall make an atonement for the priests ; fifth, and all the

people of the congregation,” (R. V., v. 33.) Now when

He shall make an end of reconciling the holy place, and

the tent of meeting, and the altar (v. 20) — What? Now

stop and waits, sits down for 1800 years having all the sins

upon Him. No !

The death of Christ is the great thing in the gospel :

it is the pillar, the great sacrifice, the offering. It was

this that moved the great heart of the Father and touched

the inmost soul of the loyal host. So His death furnished

all the elements for this great day of atonement, typified

in a general way, just as near as an earthly, material

thing could set forth a spiritual or heavenly thing.

The reconciliation brought about by the death of

Christ comes inside of the seyenty weeks of which Daniel

speaks (Dan. 9 :24) and harmonizes with the following

quotation from the spirit of prophecy, vol. 3, pp. 202, 203.

which is given farther on.

Let us look at these texts which speak of this offering.

Take this into the account — that this typical is not a per-

fect image. (Heb. 10:1). I mean that there were, some

little things that could not enter into the anti- type for

instance, Christ had no need to make an offering for

Himself. He was the anti-type of fhe victim but not of

the priest who laid his hands upon the victim, then slew

the victim, and so we might call attention to a number of

such things, but this is enough for a suggestion, and

further, we are accustomed when we use a figure to repre-

sent some other thing to carry the very words of

the figure into the other thing as, “the lamb of the pass-

over,” and as that represents Christ so we call Him “a

lamb,” also the “first fruits.” This could not be applied

literally — so we might go on indefinitely.

I will just refer to these texts, but you turn to them.

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202

Heb. 9.6. ‘"The priests went always into the first tab-

ernacle, accomplishing the service of God.” So it is

called God's service. The high priest went into the sec-

ond apartment and offered blood for himself and the

errors of the people. How? See. First washed him-

self; then put on his priestly robes; then made an offer-

ing for himself; then took two goats and brought them

to the door of the tabernacle; then cast lots; then killed

the goat and caught the blood; then immediately, before

the blood got cold and coagulated (as that would defile

the tent — could not wait three days, no, not three hours)

took this blood and took coals of fire off the altar and

burnt incense and so went in before the mercy-seat ; then

sprinkled the blood upon the mercy-seat seven times with

his finger and before the mercy-seat ; then comes out into

the first apartment and sprinkles the blood with his

finger seven times upon the altar. When he had finished

all this he came out of the tabernacle, laid both hands

on the head of the live goat, confessed over him all the

iniquities, transgressions and sins, putting them on the

head of the goat. Lev. 19 :33.

How much is typical of these many things named?

Will Ballenger tell me? No question but this service is

typical of Christ's service— His last service in heaven

above just before He lays off His priestly robe and comes

to the earth to execute the judgment there passed.

Will you say we will commence at the point where

the blood was caught? Will you say He took the blood

in a basin warm from the victim and literally sprinkled

it on the mercy-seat and before the mercy-seat just seven

times with His finger? Does He stop at this point and

let the blood get cold and wait 1800 years ? Did He com-

plete the sprinkling of the blood at this point?? This

whole transaction represents His service as an advocate,

as a mediator, pleading His blood, representing His

death from the very time He commences His service

till the close of probation? There is no stop in the type,

or wait, till the sins are removed to the head of the goat.

Remember the very words used to describe Christ's serv-

ice or work are taken from the description given in the

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203

words used in the type which is a common thing even

today. Types like prophecy always look forward not

backward to make plain the future. If it is about Baby-

lon it may be named in its fulfillment. All the great

chains of prophecy commence near the standpoint of the

prophet and on ; so with the typical system, hence it does

not go back to the fall of man to make us see and under-

stand our duty.

Now I will show the real offering, the real sacrifice

and suffering which was on the cross of Calvary. The

act of the Son of God to plead His blood was a very

natural act and every moment ladened with joy both to

Christ and all the heavenly host.

But death! 0 how different. Angels weep and

come to strengthen Christ for the conflict. All nature

shuddered at the sight and its great heart throbbed in

agony to see its Author dying on that cruel cross. The

brightest light of the heavens veiled itself in darkness,

refusing to behold the sight. Heaven and earth was

wrapped in gloom and painful silence reigned supreme

at that hour. 0 come, my soul, renew your vows, renew

your pledge to be true and faithful to one that has borne

so much for you. 0 why have you been so unfaithful

and so derelict in duty? It is the cross, crucifixion and

death from the beginning to the end of the gospel plan of

human redemption. “God forbid that I should glory

save in the cross of Christ.’ ’ (Gal. 6:14). “Having

made peace through the blood of the cross.” (Col. 1 :20).

“For I determined not to know anything among you but

Jesus Christ and Him crucified.” (Cor. 2:2). “We

preach Christ crucified unto the Jews.” (v. 23). “We

were reconciled to God by the death of His Son.” (Rom.

5:10). “Ye do show the Lord’s death till he come.”

(Cor. 11:26). “That I may know the fellowship of His

sufferings being made conformable unto His death,”

„“But we see Jesus, who was made a little lower than the

angels for the suffering of death.” (Heb. 2:9). That

by means of death for the redemption of the transgres-

sions under the first testament.” (Heb. 9:15). “Both

[Jews and Gentiles] reconciled to God by the cross.”

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204

“We are reconciled to God by the death of His Son.’/

First read Heb. 9:12. This we have spoken of and

don’t forget that the blood represents death. Abel’s

blood cryeth from the ground. Again Jesus took the cup

and gave thanks . . . and said this is my blood.

You do not believe in transubtantiation, hence you say it

represented His blood. Matt. 26:28. Then said “as oft

as ye drink this cup ye do show forth my

death. ” ( Cor. 11 :26 ) . What does this blood show ? His

death. Let Ballenger speak: “When the blood was shed

the life was taken. Hence the blood represents the death

of the victim. Therefore it is death that maketh the

atonement.” — Forty Fatal Errors; p. 100. Again: “So

Christ went in once and offered once it was not the offer-

ing of His blood, (death) that made the atonement for

sin, but His death that made the atonement.” (Id; p.

101). But was that offering in this text, blood? What

does that represent ? Death. What then is the real thing

even in this text? Death. Now we will show by some

other text in this connection that is just what it means.

“Who need not daily, as those high priests, to offer

up sacrifice, first for his own sins, and then for the

people’s: for this he did once when he offered up — ”

What? Blood? No,— “ himself . ” (Heb. 7:27). “Who

through the eternal Spirit offered Himself without spot

to God.” (Heb. 9:14). What load was He carrying

when He offered Himself? See: “So Christ was once

offered to bear the sins of many. ’ ’ (Heb. 9 :28) . Where ?

“Who His Own Self bore our since in His own body on

the tree.” (1 Pet. 2:24). How are we sanctified?

Through the offering of the body of Jesus Christ once

for all. These scriptures show that it was on the tree

(cross) where He bore our sins and where this offering

was made once for all while the twelfth verse shows His

work in the sanctuary after this offering on the tree by

the blood which represented this death or offering.

One more text which Ballenger uses: “Nor yet that

He should offer Himself often as the priest enters into

the holy place every year with blood. For then must

he often have suffered. ’ ’ Hence the offering he is talking

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205

about has suffering in it while the offering of the blood

or doing this service in the sanctuary had no suffering in

it. It was all on the tree.

I repeat again. He says, “The atonement in reality

was made on the cross’ ’• and as the atonement could not

be made three days before the offering, hence the offering

referred to was made on the cross. Now one of these two

things must be true: there are either two atonements,

one on the cross, more critically called reconciliation, and

one by the priest in the second apartment of the sanctu-

ary. Or else the one in the sanctuary is a continuation of

the one on the cross and a part of the same thing, but

either way would not change the place where the offering

was made. Now see how these facts are corroborated

by the “Testimonies.’

This evidently refers to His death which was for all

the world while that transaction in the holy of holies

was only for those who afflicted their souls and availed

themselves of the benefits of the cross. You see when the

“hammer” of the divine Word (Jer. 23:29) is used by

the right hand of power (not thumb and finger — that is

all right to take the wild hairs or motes out of the eye)

it will break the great boulders of error into atoms and

grind them to powder and they will become like the

chaff of the summer’s threshing floor. And the wind

will carry them away, so no place shall be found for them.

\* 6 These things speak, and exhort, and rebuke, with all

authority.” (Titus 2:15). “This witness is true.

Therefore rebuke them sharply, that they may be sound

in the faith.” (1:13). “Rebuke, exhort with all long

suffering and doctrine.” (2 Tim. 4:2.) “For there are

many unruly and vain talkers . . . whose mouths

must be stopped, who subvert whole houses teaching

things which they ought not.” (Titus 1:10-11). ,

CONCLUSION

The question, Did Christ enter the second apartment

when He ascended to do His work as the anti-type of

the high priest on the day of atonement, as set forth by

Lev. 16, Ballenger affirmed, we denied.

First: We have shown that the testimony of his

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206

main witness, Heb. 6:19-20, is neither definite nor positive

as to which place this veil opened into. And this he con-

cedes by saying, “if the witness (Heb. 6:19-20) had said

first veil that would have settled it.” Neither did he

say second veil). Then he introduced a number of wit-

nesses to show Paul meant something he did not say.

Second: We have shown by the language of the text

itself (Heb. 10:19-20) in this same letter by going through

the veil here spoken of you pass through the only entrance

the sanctuary has and that lands you in the first apart-

ment, which makes this statement definite and so it is

not only possible but very probable that Heb. 6:19-20

means the same as this text. By way of corroboration I

quote the following from “Great Controversy,” pp. 420,

421 : “The ministration of the priest throughout the year

in the first apartment of the sanctuary within the veil

which formed the door and separated the holy place from

the outer court.” . . . “Thither the faith of Christ’s

disciples followed Him as He ascended from their sight.

Here (in the first apartment) their hopes centered, Svhich

hope we have, ’ said Paul, ‘ 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.’ ” Here it is applied

to the first apartment.

Third. I have shown that the way into the sanctuary

above, “was made manifest,” “brought to view,” “laid

open,” at least in a way that it was never laid open be-

fore (Heb. 9:8) at Christ’s ascension and Bro. B. un-

consciously or unknowingly confesses the same by using

the very words of Campbell’s translation “laid open.”

(See “Cast Out,” p. 42).

Fourth: I have shown that the throne is a living,

moving institution (evidently composed of angels) and

is no more confined to one place than God Himself, and the

Elder admits\* this and also that it came to this earth on

a mission -of which we have a record (Eze. 10) and how

many times it went out on a mission we are not told. ‘It

was organized for that purpose) and so it had to pass

through the first apartment if it was in the second, to

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207

get out. Then we have shown that it was seen in the

first apartment, (Rev. 4), corroborated by the fol-

lowing: “I saw the Father rise from the throne and in

a flaming chariot go into the holy of holies # \* \* \*

Then Jesus rose up from the throne \* \* \* \*then a

cloudy chariot with wheels like a flaming fire came where

Jesus was. He stepped into the chariot and was borne

to the holiest where His Father sat;” (‘ ‘Early Writings,”

P- 46 ) ;

Fifth: I have shown that there was an atonement

made on the cross for all the world but more generally

called reconciliation, as we are reconciled by His death.

(Romr 5:11). But this was not the typical atonement

made with blood in the second apartment of the sanctu-

ary by the priest after (not before) the sins had been

committed and only for those who availed themselves of

the benefits of Christ through this reconciliation, brought

about by His death.

Corroborated by these Testimonies :

££ Through the shed blood, he (Abel) looked to the

future sacrifice, Christ dying on the cross of Calvary ; and

trusting in the ATONEMENT that was THERE TO BE

MADE. He had the witness that He was righteous and

His offering accepted.” — “ Patriarchs and Prophets,”

chap. 5, par 6, p. 72.

“He (Christ) ascended to the heavenly courts and

from God Himself heard the announcement that His

ATONEMENT for the sins of men HAD BEEN AMPLE.”

— “ Desire of Ages,” chap. 82, par. 9.

4 4 Jesus refused to receive the homage of His people

until He knew that His sacrifice had been accepted by

the Father, and until He had received the assurance from

God Himself that His atonement for the sins of His people

had been full and ample, that through His blood they

might gain eternal life. Jesus immediately ascended to

heaven and presented Himself before the throne of God,

showing the marks of shame and cruelty upon His brow,

His hands and feet. But He refused to receive the cor-

onet of glory and the royal robe, and He also refused the

adoration of the angels, as He had refused the homage

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208

of Mary, until the Father signified that His offering was

accepted. \* # # All power in heaven and on earth

is now given to the Prince of Life yet He does not for a

moment forget His poor disciples in a sinful world, but

prepares to return to them, that He may impart to them

His power and glory. Thus did the Redeemer of man-

kind, by the sacrifice of Himself, connect earth with

heaven, and finite man with the infinite God.” — “ Spirit of

Prophecy,” vol. 3, pp. 202, 203.

“All that heavenly host was eager to celebrate His

triumph, and glorify their King. But He waves them

back. Not yet; He cannot now receive the coronet of

glory and the royal robe. He enters into the presence of

His Father. He points to His wounded head, the pierced

side, the marred feet; He lifts His hands bearing the

prints of the nails. He points to the tokens of His tri-

umph; He presents to God the wave sheaf, those raised

with Him as representatives of that great multitude who

shall come forth from the grave at His second coming.

He approaches the Father, with whom there is joy over

one sinner that repents; who rejoieeth over one with sing-

ing. Before the foundations of the earth were laid, the

Father -and the Son had united in a covenant to redeem

man if He should be overcome by Satan. They had

clasped their hands in a solemn pledge that Christ should

become the surety for the human race. This pledge Christ

has fulfilled. When upon the cross He cried out, 4 It is

finished/ He addressed the Father. The compact had

been fully carried out. Now, He declares, ‘Father, it is

finished. I have done thy will, 0 my God. I have com-

pleted the work of redemption. If thy justice is satisfied,

‘I will that they also whom thou hast given me be with me

where I am. ’ ’

“The voice of God is heard proclaiming that justice

is satisfied. Satan is vanquished. Christ’s toiling, strug-

gling ones on earth are ‘ accepted in the beloved. ’ Before

the heavenly angels and the representatives of unfallen

worlds, they are declared justified. Where He is there

His church shall be, ‘Mercy and truth have met together;

righteousness and peace have kissed each other.’ The

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209

Father’s a?m encircled His Son, and the word js givep

'Let all the angels pf Gpd worship him.’ "Desire pf

Ages,” trafl e editipn, pp. 10^1, 1002. Subscriptipfi edi-

tion, p. 834.

Sixth: We have shown that the typical atonepaept

which was made by the high priest in the sanctuary

through the efficiency of the blopd represents Christ’s

service or last wprk in the sanctuary, the second apart-

ment thereof, done through the effipacy of His blopd which

represents His death and so blots out or removes siu, to

its very last stain. This is called t;he cleansing of the

sanctuary, and is verged fiy the follpwing :

"And in the wisdom pi Qod these particulars were

given us of this work that we might by looking b^act to

them understand the work pf Jesus in the heavenly sanc-

tuary \* # t

"As the priest entered the most holy placp once a

year to cleanse the earthly sanctuary, so Jesus entered

the most hply place of t.fie heavenly at fhe pnd of the 230p

days to make a final atpneinent for all who cpuld be bene-

fited by His mediation and thus fp plpanse the sanctuary.”

— "Early WritpQgs,” p. J16. ' "

" The work p| Christ for pqr redemption w§§ symbol-

ized by the sanctuary services.” — "Patriarchs and Proph-

ets;'” p. 149/ ’ lfci%

Seventh: We have shown that the great sacrifice the

offering (which had suffering in it) "which was made once

for all” [the world] was in the court where the sm peer-

ing was made, $t the door pf the tabernacle, on the altar

that stood outside in the cpurt and heye an atonement

was made. (Lev. 4 :34.) All the offerings of all kinds had

to be made here under the penalty of death. (Lev. 17 :4.)

And Christ was the anti-type especially of the sin and

trespass offerings and in tfiis "He made it once for all”

— an atonement.

These points are all corroborated by the following

quotations (to call special aftpntion to which I will em-

phasize certain words apd clauses) and apk you also to

re-read fhp former puotatipns :

" The Lord, through Moses, gave tfie most definite

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210

and explicit instruction concerning every point of this

typical service. The ministration of the sanctuary con-

sisted of two divisions, a daily and a yearly service. The

daily service was performed at the altar of burnt offering

in the court of the tabernacle, and in the holy place;

while the yearly service was in the most holy.” — “Patri-

archs and Prophets, ’ ’ p. 352.

“The sacrificial lamb represents ‘the lamb of God/ in

whom is our only hope of salvation. Says the apostle,

‘Christ our passover is sacrificed for us.’ It was not

enough that the paschal lamb be slain; its blood must'

be sprinkled upon the door-posts ; so the merits of Christ ’s

blood must be applied to the soul. We must believe, not

only that He died for the world, but that He died for us

individually. We must appropriate to ourselves the vir-

tue of the atoning sacrifice.” — Id., p. 277.

“Moses was a type of Christ. He himself had de-

clared to Israel, ‘ The Lord thy God will raise up unto thee

a Prophet from the midst of thee, of thy brethren, like

unto Me ; unto him ye shall hearken. ’ ’ ’ — Id., p. 480.

“He saw that the sacrifice of Christ was prefigured by

all the types and symbols of the Jewish age; and it was

the heavenly light streaming from Calvary, no less than

the glory of the law of God, that shed such radiance upon

the face of Moses.”— Id., p. 330.

“The most important part of the daily ministration

was the service performed in behalf of individuals. The

repenant sinner brought his offering to the door of the

tabernacle, and placing his hand upon the victim's head,

confessed his sins, thus in figure transferring them from

himself to the innocent sacrifice. By his own hand the

animal was then slain, and the blood was carried by the

priest into the holy place and sprinkled before the veil.

\* \* \* \* By this ceremony the sin was through the

blood transferred in figure, to the sanctuary.” — Id., p.

354.

“Its two holy places were ‘patterns of things in the

heavens/ Christ, our great high priest, is ‘a minister of

the sanctuary, and of the true tabernacle, which the Lord

pitched, and not man.' As in vision the apostle, John,

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211

was granted a view of the temple of God in heaven, he

beheld there ‘seven lamps of fire burning before the

throne.’ He saw an angel ‘having a golden censer; and

there was given nnto him much incense, that he should

offer it with the prayers .of all saints upon the golden

altar which was before the throne.’ Here the prophet

was permitted to behold the first apartment of the sanc-

tuary in heaven; and he saw there the ‘seven lamps of

fire and the golden altar’ represented by the golden can-

dlestick and the altar of incense on the sanctuary on

earth.” — Id., p. 356.

“The incense, ascending with the prayers of Israel,

represents the merits and intercession of Christ, His per-

fect righteousness, which through faith is imputed to His

people, and which can alone make the worship of sinful

beings acceptable to God. Before the veil of the most

holy place, was an altar of perpetual intercession before

the holy, an altar of continual atonement. By blood and

by incense, God was to be approached, — symbols pointing

to the great Mediator, through whom sinners may ap-

proach Jehovah, and through whom alone mercy and

salvation can be granted to the repentant, believing soul. ’ ’

“As the priests morning and evening entered the holy

place at the tim^of incense, the daily sacrifice was ready,

to be offered upon the altar in the court without. This

was a time of intense interest to the worshipers who as-

sembled at the tabernacle. Before entering into the pres-

ence of God through the ministration of the priest, they

were to engage in earnest searching of heart and con-

fession of sin. They united in silent prayer, with their

faces toward the holy place. Thus their petitions as-

cended with the cloud of incense, while faith laid hold

upon the merits of the promised Saviour prefigured by

the atoning sacrifice. ” — Id., p. 353.

Eighth: I have shown that the priest sprinkling the

blood on the altar of burnt offerings and also the altar of

incense is a type of Christ ’s service and work all through

these years in the first apartment.

Ninth: That the high priest on the day of sprinkling

the blood on the mercy-seat seven times with his finger

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212

and oil the tabernacle arid altar was typical df Christa

wdrk bn the rifititypical driy df atonement as set forth in

Ley. 16.

this is ver ifi'ed by the folldwing (Jiiotatibns :

“God corhihaiided that an atonement be made for

each bf the sacred agar tiherits, as for the altar, tp ‘ cleririse

it, and hallow it frdm the uncleanness of the children of

Israel./

“Once a year, oh thb great day of atonement, the

pfiest entered the most hdly J)labe for the clearising df the

sanctuary. The work there performed, completed tlie

yearly round df ministration.

“On the day of atonement, two kids of the goats

were brought to the door df the tabernacle, and lots were

'cast upon them, ‘one lot for the Lord, and the other lot

for the scape-goat/ The goat upon which the first lot

fell was to be slain as a sin-offering for the people. And

the priest was to bring his biood within the veil, and

sprinkle it upon the mercy-seat. ‘And he t shall make an

atonement for the holy place, because df the iincleanness

of the children of Israel, arid bebause of their transgres-

sions in all their sins ; and so shall he do for the tabernacle

of the congregation thht remainetH among them in the

midst df their uribleanness . 9

“And Aaron shall lay both his haiids upon the head

of the live, goat, and confess over hiih all the iniquities

of the children df Israel, and all their transgressions in all

their Siiis, putting them upon the head df the goat, and

shall send him away by the hand of a fit man into the

wilderness; and the gdat shhll bear upon him all their

iniquities unto a land not inhabited.’ Not until the goat

had been thus sent away, did the people regard themselves

as freed from the bufdeh of their sins. Every man was

to afflict his soul while the work of atonement w;as. going

forward. All busiriess Was laid aside, and the whbib con-

gregatibii 6f.l8jM.fel spbht the day in solemn humiliation

befbrb Gfid, with prayer, fasting, and dbej> searching of

heart.”— Id., p. 355.

¥bnth: I haWb shbWn thrit the work of thfe priests

both in the first arid second Apartments of the typical

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213

sanctuary shadows forth the reality which is carried out

by odr great high priest ih pleading His blbbd, the rep-

resentative of His death and suffering befdre His Father

in both these departments ; which harmonizes with all

types forshadowing the future but not the past and also

harmonizes with these dotations.

4 4 Important truths concerning the atoneiheht were

taught the people by this yearly service. In the sin-

offerings presented during the year, a substitute had been

accepted in the sihner’s stead; but the blood of the victim

had not made full atohemeht for the sih. It had 6nly

provided a means by which the sin was transferred to

the sanctuary. By the offering of the blood, the sinner ac-

knowledged the authority of the law, confessed the guilt

of his transgression, and expressed his faith in Him who

was to take away the sin of the world; but he wa« not

entirely released from the condemnation of the law.

“ After His ascension, our Savior was to begin His

work as' our high Priest. Says Paul, i Christ is not en-

tered into the holy places made with hands, which are

the figures bf the true ; blit into heaven itself now to ap-

pear ih the presence of God fbi\* us.’ As Christ’s minis-

tration was tb consist of two distinctive divisions, each

occupying a period of time and having a distinctive place

in the heavenly sanctuary, so the typical ministration con-

sisted of two divisions, the ddily and the yearly service,

and to each a department of the tabernacle was devoted.

“As Christ at His ascension appeared ih the presence

of God to plead His blood in behalf of penitent believers,

so the priest ih the daily ministration sprinkled the blood

of the sacrifice ih the holy place in the sinher’s behalf.

“The blood of Christ, while it was to release the re-

penant sinner from the condemnation of the law, was not

to cancel the sih ; it wbiild stand bn f ecbtd in the sanctu-

ary until the fihal atonement ; sb in the type the blood bf

the sih-Sffenng removed the kin froih the penitent, but it

rested ih the sanctuary until the day of atoheriient . 9 9

“Then b f virtue bf the atoning blood of Christ, the

sins of all the truly penitent will be blotted from the books

of Heaven. Thus ttie s&hctilary will be freed, or cleansed.

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214

from the record of sin. In the type, this great work of

atonement, or blotting out of sins, was represented by the

services of the day of atonement,— the cleansing of the

earthly sanctuary, which was accomplished by the re-

moval, by virtue of the blood of the sin-offering, of the

sins by which it had been polluted.”

I have stayed within range of the title of this book

from the beginning to the end. I have not hesitated to

say ‘ 4 thou art the man” because I believed it just and

right. I believe the circumstances demand it. I don’t

believe in the half covering up and concealing under what

some good people would call the mantle of charity when

a warfare is declared and waged publicly, openly and

definitely against us by withholding the names of the

leaders who have laid seige to our fortresses and to our

strongholds without any reserve and have gone so far as

to ask us to surrender peaceably without resentment and

throw open our door for their purposes. Hence, as I be-

lieve in definite and explicit statements, so I have used

their names definitely and do not consider it ungentle-

manly, unmanly, nor unchristian. I have applied no hard

names. I have not accused them of open and known

wickedness, nor charged them of immortality, but have

said that they are heading a rebellion against our cause

(the Third Angel’s Message), and so I claim the right to

advertise them this way ; especially when they are so free

and anxious to have the public know that they repudiate

the denomination and its leaders for holding fast to the

old settled doctrines of their faith and for casting them

out as they call it. So much so that they (Jones and Bal-

lenger) gave two sermons each day to show why they were

east out at their camp meeting here to convert sinners.

This meeting lasted about a month. Three strong men, one

from Battle Creek, Mich., about 700 miles, and one from

California, about 2,000 miles, the other from Oklahoma,

about 300 miles. How many do you suppose was con-

verted. How many did they bring into the truth, Sab-

bath, etc? I did not hear of one here in the College View

meeting.

There is no subject in all the Bible that demands

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215

more careful thought than this great subject of the atone-

ment, and perhaps there is no subject in the Bible that

has been written upon so much and yet is so little under-

stood both by believers and unbelievers and perhaps there

is no subject so easily to misunderstand. , It has been

made the subject of opposition both by professed reason-

ing and ridicule, generally on the ground that the atone-

ment idea is opposed to sound reasoning. While it is

clear to us that strict justice and mercy could not operate

together only on the highest ground of reason and these

two great principles, justice and mercy, are lodged in

every human soul by their Creator and hence must operate

together at the judgment bar where we arraign all re-

sponsible beings only (for their actions), while living

creatures that are not subject to moral government are

not called to an account nor is nature in her operations.

So justice and mercy unite together, and this is the one

only possible way to save man, as justice and mercy were

attributes of the infinite God from eternity.

Christ seized upon this and so pledged Himself as a

sacrifice for man’s redemption. Then the Father turned

this great responsibility over to His Son and when man

fell He withdrew His presence not allowing any man to

see His face and live and Christ became all in all to the

human race. He is our wisdom, rightousness, sanctifica-

tion and redemption. We also see that He was prefigured

by all the types and symbols of the Jewish age. First:

“ Moses himself was a type in the place he occupied as

mediator, deliverer, leader, law giver, judge and organ-

izer. The sacrificial lamb represented Christ and if was

not enough that it should be slain, it must be eaten. The

first fruits and the offerings, all the individual offerings,

burnt, trespass and sin-offerings and also those made on

the day of atonement in some way represented Christ. He

was the contral figure.

“ God’s work is the same in all time, although there

are different degrees of development to meet the wants of

men in the different ages. \* \* \* \* There has been

a gradual unfolding of the purposes of God in the plan

of redemption.” — “ Patriarchs and Prophets,” p. 372.

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216

Everything that the Allwise could do to have man

see and understand the plan has been done. He brought

down this heavenly and spiritual truth and clothed it in

earthly and material fprm, so we could have no excuse for

not availing ourselves of its benefits and its everlasting

blessings. 0 let us once more stop and shut ourselves out

from the busy bustle of this inconstant life and consider

carefully and prayerfully as we never have done before

the importance of grasping with a firmer grip these un-

merited favors.

I find the following mistakes after an examination

of Eld. Ballenger’s arguments, statements and declara-

tions on his two principal points: First, the Scriptures

(Heb. 6:19, 20) refer to the holy of holies. \* \* # Second,

Christ went there to do His work there as the anti-type of

Lev. 16 when He ascended,

ascended. .

‘ 1. — It is a mistake to undertake to establish a theory or a

doctrine without a definite statement of the divine Word.

2. — It ls'a/mistakp to, be compelled to calf ten of twelve wit-

nesses to show that your main witness meant something he did

not say.

3. — It is a mistake to believe a doctrine thus founded so

strongly that you would leave the denominational orbit and fly

oft on a tangent. ‘

4. — -It is a mistake after going pff to blame the denomination

for casting you off or out when they had simply recognized where

you haji gone.

5. — It is a mistake to say that the first curtain, all through

the Old Testament is named the door of the tabernacle, when it

is always called the hanging for the door dr the hanging at the

door.

6. — It is a great mistake to make such a broad, wholesale

statement that the first curtain is always by the said Scriptures

called the door.

7. — It is a deceptive mistake to say that the Hebrew Scrip-

tures never calls the first curtain a veil when they always call

it a hanging or screen, while Rqbison in his Greek lexicon gives

“vefi” as the definition of hanging or screen.

8. — It is a mistake to say that the Levitical law names the

first curtain not the veil but the door.'

9 —It is a mistake to say that in Leviticus the first curtain

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217

is always designated as the door while the first curtain nor the

word that means curtain is not used in Leviticus.

10. — It is an inexcusable mistake, after admitting three times

over that the first curtain is a hanging at the door, to try to

make it appear that it is the door.

11. — It is a mistake to so confound terms so different in

meaning as curtain and door and thus lead astray your readers.

See “Cast Out,” pp. 21-26.

12. — It is a mistake, after confessing that the first curtain

is a veil both in construction and use, to resort to such tactics

as above to weaken the unavoidable conclusion. Id., p. 27.

13. — It is a mistake to proceed on the ground that the mistake

that the curtain is called the door would cease to be a mistake

when repeated fourteen times over.

14. — It is a mistake that inhers and adheres all the way

through these last seven that the Elder has never learned that

the opening into a building is called a door.

15. — It is a mistake of the malignant form to say “that the

Septuagint never calls the first curtain a veil except in the direc-

tions for making and moving it\*” when the fact is that that is the

only place where the first curtain is spoken of.

16. — It is a misleading mistake to say “that the Septuagint

refers twenty-two times to the first curtain in Leviticus and

every time calls it the door when it never once calls it the door.

Id., p. 8.

17. — It is the same kind of a mistake to say that the Septu-

agint never calls the first curtain a veil in Leviticus because the

word hanging or the word from which it comes which is trans-

lated “veil” is not in Leviticus.

18. — It is a mistake to say that the Holy Spirit gives to the

second curtain only the name “veil” and the same Spirit gives

the name “door” to the first curtain, when the Holy Spirit,

through the Septuagint, has repeatedly given the name veil to

the first curtain and also through Paul (Heb. 9:12) by implica-

tion.

19. — It is a mistake to say the Atonement in reality was

made on the cross as being the antitype of the Atonement of

Lev. 16 and it compels you to make the five following mistakes:

(See “Forty F. E.” p. 1000

20. -^ (a) It is a mistake which virtually says the Antitype of

the paschal lamb is the same as the Lord's goat in Lev. 16.

21. — (b) It is a mistake to assume that the day of the cruci-

fixion being either the 14th or 15th of the first month is the day

of atonement, which was the 10th day of the seventh month.

Lev. 16.

22. — (c) It is a mistake to preach that the Atonement made

on the cross without the gate is the same as made in the sanctu-

ary by the priest with the blood after the death of the victim.

23. — (d) It is a mistake to teach that the death of Christ or

eviction in the court is the same as the service of the high priest

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218

in the sanctuary on the day of the Atonement.

24. — (e) It is a self-contradictory mistake to say that the

Atonement in reality was made on the cross, then argue that it

was made on the ascension day by Christ in the most holy place

three days after.

25. — It is a mistake to say that the Antitypical Atonement

made in the sanctuary by the blood of the victim was made for

the whole world while the type shows it was made only for those

who confessed their sins.

26. — It is a mistake to confound the Atonement on the cross

without the gate (or the death of Christ) made for the whole

world with that made in the sanctuary by His blood.

27. — It is a mistake to say that the Atonement made in the

sanctuary was made hundreds of years before the sins were

committed while in the type it was not made till after.

28. — It is a typical destroying mistake, and like the above it

compels you to make five more, to say that the ascension day is

the day that Christ made the Atonement. “Forty Fatal Errors,”

p. 65.

29. — (a) It is a mistake to say on the day of Christ’s ascen

sion (which was either the 16th or 17th of the first month) was

the day He entered the most holy place to do His work there,

when the type did not allow it under severe penalty to be entered

upon till the 10th day of the seventh month. Id., p. 65.

30. — (b) It is a mistaken idea that the Atonement symbolized

by the high priest on the day of the Atonement in the sprinkling

of the blood seven times with his finger on the mercy-seat, etc.,

could be done in a few minutes, and Christ return to the earth

the same day, when it typified Christ’s service as our Mediator.

Id., p. 65.

31. — (c) It is a mistake to locate the judgment to commence

at the ascension of Christ when that Atonement day was a judg-

ment day with Israel; while all the Scriptures put the judgment

in the future from Paul’s day. Acts. 24:25.

32. — (d) It is a mistake to repeatedly call our attention to

the importance of lining up with the types and then disregard a

fundamental of the same.

33. — (e) It is a mistake to say that Christ officiated in the

first apartment before His blood was shed, being the antitype of

the sin offering made by the priest after the death of the victim

as the blood is the basis of the service in the first apartment as

well as the second.

34. — It is a mistake to argue that there would be an un-

answerable difficulty for a living moving throne to move to any

part of the sanctuary or even to any part of heaven itself.

35. — It is a mistake to rely on an argument which would be

only tenable on the ground that the throne is unalterably fixed to

the second apartment.

36. — It is a mistake to conclude that the throne was not

moved into the first apartment because your so-called difficult

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219

question remained unanswered for four years. “Cast Out,” pp.

12-13.

37. — It is a mistake that shuts off your vision so you can’t see

the throne in the first apartment with the seven lamps. Rev.

4:1-8.

38. — It is a mistake to say that heaven is God’s throne and

then contend that it is not feasible to carry on the mediatorial

work in any part of heaven much more in the first apartment of

the sanctuary. “Cast Out,” p. 34.

39. — It is a mistake to say that Christ was shut away from

the presence of His Father and also the ark and mercy-seat for

4,000 years by a curtain of angels.

40. — It is a mistake to not tell us how Christ could officiate

in the first apartment for these 4,000 years separated from the

law, in view of your difficult question.

41. — It is a mistake to carry the idea that to move the

throne into the first apartment would involve an unanswerable

difficulty when you admit it moved to the. earth without any

difficulty. “Cast Out,” pp. 9, 10, 38, 39.

42. — It is a mistake that God did not manifest His presence

at the door of the tabernacle. Forty F. E. pp. 29, 42.

43. — It is a mistake to try to make it appear that the cloud

which appeared at the door of the tabernacle was not a symbol

of God’s presence.

44. — It is a mistake to argue that the tabernacle of the con-

gregation does not have direct reference to the first apartment.

45. — It is a mistake to represent Dean Alford as using the

words “Foremost,” “Outer,” instead of the word “first” in his

translation of Heb. 9:8. See “Forty F. E. ,” p. 42.

46. — It is a mistake to pretend to quote Rotherham on Heb.

9:8, and change the word “way of” to the “way through” the holy

place. Id.

47. — It is a mistake to quote Variorum Reference Bible in his

foot-note and omit that part which overthrows your whole con-

tention on Heb. 9 : 8 which says the “holies” referred to is heaven

itself. Id.

48. — It is a mistake to quote authority like the revised ver-

vion which uses the words “way into” the holy place, etc., while

a large majority of the translators use the same words, and you,

with a very limited knowledge of the Greek, comparatively, say

that word should not be used, also saying, “Of course the text

could not say that ‘the way into the sanctuary was not yet open.’ ”

But it does say so. Id., p. 42.

49. — It is a mistake to quote an author that you say and

believe is unreliable to prove a point, as you repeatedly quoted

Mrs. White. Id., pp. 65, 66, 83, 101, etc.

50. — It is a mistaken idea of this whole subject that brings

in all this confusion and gives rise to all these foregoing mis-

takes and others not mentioned. But this is enough to show

the whole thing is a mistake.

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Now you will notice the most of these mistakes are

founded on the very words of the author of the books

referred to and some of which we have given you the

page where found, and these are all on just two leading

or principal points, and before we close we will call your

attention to some inconsistencies not including any of

these mistakes.

You see, they (this company) are all very zealous for

the name “Cast Out.” I see by looking over their little

paper of eight pages published -monthly that they have

ample room to give at least one page on an average in

each issue for the last eight months (and many of them

much .more) ' to articles or comments on the subject of

“Cast Out” or “Another Gospel” (I call it), “which is

not another,” as Paul says,

I have nothing to say about the appropriateness of

the name “Cast Out” for it is one of your own choosing.

It is no nickname. It is not what your enemies gave you,

but you took it yourselves. I don’t say you invented it,

neither do I say that an unseen hand revealed it to you;

but some way, some how, you got hold of it, and I have no

disposition to contest the ownership.

But here I will quote a few words from Ballenger in

the issue of his paper for September, 1914:

“The next meeting was held at St. Louis among the

Cast Out ones” (Cast out for what?) “whose only crime

is that they read a little book called ‘Cast Out for the

Cross of Christ,’ and believed in its teachings,” etc., which

is subversive of the Gospel of Christ.

In closing, I want to say first of all, X determined to

follow up the investigation of this subject as fairly, hon-

estly, and intelligently as I knew how.

Second, to know no man but to speak as plainly and

clearly as I would in the demonstration of a problem in

mathematics, and to place the problem as far beyond any

dispute as possible by showing the absurdity of any other

solution, notwithstanding that all men feel more or less

sensitive when their theory is touched.

Now X might stop and recount our long friendship,

our mutual services and our former admiration for each

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221

other, and it is possible that herewith all admiration will

cease. But be that as it may, now in the name and

honor of a noble manhood, and in the name and common

interest of that cause, to which you in the past gave your

life's service, I entreat you to protest against this one-

sided course which must eventually leap back upon your-

selves. Must you continue to give proof to the world that

you are incapable of defending the cause of which you

have boasted in the past and that you are now helpless

to uphold the same, and that it is impossible to raise above

the ties that bind you to your so-called arguments?

No man believes stronger than I do that every man

in religion, especially, ought to do his own thinking as

far as possible, and every wise man knows his way of

thinking decides the kind of society or company he shall

have, and if that company is not conducive to the future

good of himself and family, then he is responsible if he

does not put a check on that way of thinking, for some

way, some how, nine times out of ten there is something

wrong. But if a man knows he is right he can afford to

stand still and put his trust in God.

Your children just emerging from childish sports and

youthful innocence need now as never before, nor after,

the Christian influence of some good school. Yet you

dare not send them to one of ours, believing as you do that

we are Babylon. I shudder at the thought when I think

of the history of the children of two families that lead off

in one of these movements referred to in this book. It is

hard enough to make success when everything is favor-

able.

INCONSISTENCIES.

1. — It is inconsistent to go 2,000 miles to a camp

meeting, and you and your companions in the ministry

give two long discourses each on the gospel of “Cast out”

expecting to convert sinners.

2. — It is inconsistent in the extreme after having be-

gun “in the Spirit” of the gospel years ago to be so

entangled and bewildered by such a gospel as to change

leaders and not know it. Did you receive the Spirit by

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222

the preaching of the Gospel of the Third Angel’s Mes-

sage, or by preaching your message of “Cast Out?”

3. — It is inconsistent for a minister to preach another

gospel than the gospel of Christ.

4. — It is inconsistent for you to believe and preach

that you have a special work to do for us and expect to

do it with this kind of a message.

5. — It is inconsistent to call us out of one of the

families of Babylon and adopt us in the family of \* 4 Cast

Out” expecting to better our condition.

6. — ft is inconsistent for you to class all the Advent

families as Babylon, taking upon yourselves the whole

responsibility of warning the world in this generation.

7. — It was inconsistent with this work before you to

close your meeting at College View till you leaders put

f away your differences.

/ 8.— It is inconsistent for one of you to believe that

| the atonement was made on ascension day, another believe

it commenced in 1844, at the end of the 2,300 days, and the

■ '! other leader believing the 2,300 days does not end till

1995, and also believe that probation will end in 1918.

i 9. — It is inconsistent for these three radical leaders

%i differing so widely on the three-fold message to federate

expecting to carry a harmonious warning to the ends of

\* the earth.

10. — It is inconsistent for these three wandering stars

having different orbits and centers, to hope to contribute

to one common end and so enlighten the whole world.

Now, brethren, look at a few things square in the face.

In view of the fact that you really believe that we are

now living in the last of the last days, and also believe

that the S. D. A.’s are Babylon, and the work of warning

the world must rest upon you as the only ones giving the

Third Angel’s Message, how can you hope to do it in this

very short period of time? You especially, Eld. B., you

must change your views on the 2300 days and adopt Ru-

pert’s and Jones’ theory in part so as to have the 2300

close in 1995, and thus extend the time. However, you

would have to persuade Elders R. and J. to eliminate

their 1918 closing probation period or else you would be

worse off than now for time.

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223

I adjure you to stop and think what is necessarily

and absolutely involved in this professed belief and move-

ment of yours. Stop a moment and tell us when and

where your message commenced and also when and where

we became Babylon.

Now you, the three leading men of this movement,

met here in campmeeting at College View. You were here

about ten days. The other brethren about three times

that long. Now was it not a very ordinary, tame con-

cern? Now you know there was no special manifesta-

tion of God’s Spirit that indicated that God had placed

His stamp upon it. You brethren don’t even claim that,

do you? Then, I ask again, how can you hope to perform

this great work in this time so ineredibly short, believing

us to be Babylon so we could not help you, but must be a

hinderance. But if you had the truth and God saw fit to

put His stamp upon you so you could go forth in the

bright and shining light of His truth instead of the sparks

of your own kindling, then you might hope.

The older men of this message have seen it pass l

through many a conflict for the last threescore and ten /

years, but the old ship has never stranded. On, on she j

moves. The heart of the great engine throbs with cour- I

age and hope and blows her breath of defiance against all S

opposing elements. They seem as chaff before her during^

all these sweep of years. ' — .. x

How often we have seen a dark and threatening cloud \

appear and heard the mutterings of a coming storm assum- I

ing a destructive form, plowing its way through the dis- (

tant forests, leveling the objects of man’s hope to the

very dust ; but as she approaches nearer and nearer with

all hands ready it seems as but a little driving mist.

Then again that is hardly passed till another appears

in the dim distance more formidable than the first, and

the bosom of the mighty deep is lashed into foam. The

angry billows rise higher and higher and come a little

nearer and nearer till the old ship feels its force and it

would seem that its raging billows would sweep clear over

her sinking masts, one blow of its mighty power to shock,

stum and paralyze, like a bullock struck with a butcher’s ^

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224

mallet, that she would need no second stroke. But nay,

verily, not a timber creaked, not a wheel stopped, not a

throb of the heart Of the old engine was missed. It had

spent its force, and when the mists had cleared away there

was the old ship shining in the clear light as a garment

newly washed, sailing smoothly and quietly upon the sur- 1

face spread out before her like a great mirror, all calm

and quiet.

It does not seem to make any difference who is at the

helm, she glides along just the same. One man takes hold

and works till his strength is exhausted, then another

and another, and so she glides on, and will till the end.

How often we have thought if this one should die the work

would stop, or at least we would not know what to do,

but the Lord has always had a man ready to take hold.

One after another, one after another of the old hands has

died at his post, but the movement goes on. While some

of these things are sad to consider, yet the saddest things

are those considered in this book.

- But we see again and again leading lights have gone

out ; stars of the first magnitude, in which we were caused

to hope, have risen high and became luminous in our sky,

have gone down in a cloud behind the horizon in utter

darkness. And others have been persuaded that the old

ship was going down and madly plunged overboard for

safety.

But let me say, this is not a happen so. It is not the

result of human ingenuity, great reasoning, nor wise plan-

ning, but there is an unseen hand, a hand beyond the

limits of our vision, that is guiding the affairs of this

movement for His glory and our good.

Now let me say we are buoyant with hope and strong

with courage that the old ship will have a successful voy-

age and will land her cheerful and happy crew in the port

of safety.

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